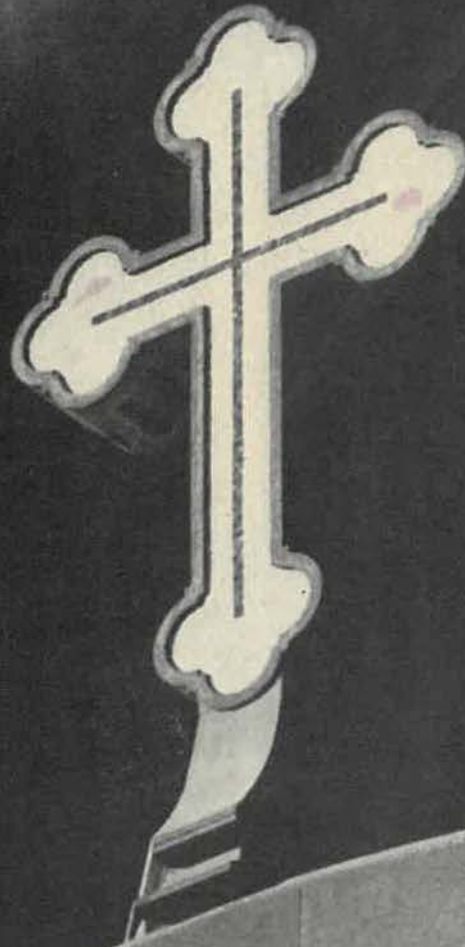
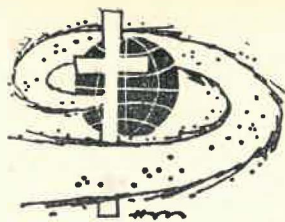


The Living Church



Around



& About

— With the Editor —

From "a preacher 40 years, a hearer 13 years of retirement" the following pointers on preaching:

"Never preach against anything or anybody: always for the opposite good."

"Lean heavily toward encouragement. Of discouragement we all have plenty. Only encouragement produces good works."

"The conversational manner will not do. Casual speech expresses casual significance."

"To convict a man of sins is a dead end. Try convicting him of good; that's where life is."

What our venerable brother has to say about preaching is no less true of all Christian speaking. I'd like to add some comments on two of his points in particular.

First, the one about encouragement. The writer of Hebrews makes it a positive Christian duty: "We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near." (Heb. 10:24-25. *NEB.*) Eliphaz paid a great tribute to Job when he said: "Your words have kept men on their feet." (Job 4:4, *Moffatt.*) And Sir James Barrie once wrote to Cynthia Asquith:

"Your first instinct is always to telegraph to Jones the nice thing Brown said about him to Robinson. You have sown a lot of happiness that way."

"Only encouragement produces good works," says our old friend. It seems a strong, audacious statement, but as I look back over the too few and scattered good works chalked up to my credit I find astonishing corroboration of the thesis. Many of my encouragers are now in Paradise. I hope they are aware of my belated thanks to them. "To encourage others" might well be added to the traditional list of spiritual works of mercy.

Secondly, the comment on the conversational manner in the pulpit: "Casual speech expresses casual significance." This is an absolutely sound first principle of all communication. If we are speaking of any grave matter, and we speak of it in a casual, chatty, and slangy manner, we tell our hearer that we don't really take it seriously. If that's what we want to do with it, fine; but of course that isn't what Christians want to do with the credenda and agenda of which they speak as Christians.

Last Sunday morning while we were saying the Litany in church it came to me how inspired a prayer Cranmer's Litany is. Its tone is solemn: "From all blindness of heart; from pride, vainglory,

and hypocrisy; from envy, hatred, and malice, and all uncharitableness, *Good Lord, deliver us.*" Can you imagine any casual language in which Christians could offer that supplication without making it a casual prayer?

In all Christian speech the message must determine the medium, not the medium the message. Any "message" that simply comes out of the words we speak—the medium—will be a sad excuse and substitute for a divine Gospel of redemption. It can be only an expression of our own vanity, folly, and sin, the projected and verbalized desire of our hearts as they are rather than the new desire which God seeks to put in our hearts.

"The eloquent man is he who is no beautiful speaker, but who is inwardly and desperately drunk with a certain belief," Emerson noted in his Journal. It is gratifying to find this master stylist's support of what I've been saying. To be sure, he was talking about "beautiful" talk rather than about "casual" talk; but today's beautiful talk is the incoherent gabble of the Now People, in which sentences begin with "Like" and end with "man" with countless "y'knows" in between. Passionate conviction and commitment, with love, gives eloquence to speech. It creates its own medium. A few examples:

"While there is a lower class I am in it, while there is a criminal element I am of it; while there is a soul in prison, I am not free." **Eugene V. Debs.**

"This is a beautiful country." Old **John Brown**, as he rode to the gallows, seated on his coffin.

"That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona." **Samuel Johnson.**

"The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this island or lose the war. If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say: 'This was their finest hour.'" Sir **Winston Churchill**, of course.

All these speakers were eloquent because they meant what they said. Note the blessed absence of casualness from their style. Yet they are simple; for, to quote Churchill again: "Short words are best and the old words when short are best of all."

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THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wisconsin 53202

The Living Church

Volume 162 Established 1878 Number 13

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

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

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March

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- 29. John Keble, Pr.
- 31. John Donne, Pr.

April

- 1. John Frederick Denison Maurice, Pr.
- 3. Richard, B.
- 4. Lent VI—Palm Sunday
Ambrose, B.

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

March 28, 1971

Letters to the Editor

Concerning Ceremony

"Name Withheld's" question, "Should we prodigals return?" [TLC, Feb. 28], prompts my reply.

You are right. Jesus *did* "roam the highways in simple garb." The people he lived with then did not realize who he was. They had forgotten that angels sang at his birth, and that kings had come to visit him. But we who worship him now know that he is King of Kings, ruling in majesty in his heaven. That is why we kneel and adore him, give him all the beauty, the majesty, the ceremony of which we are capable.

We surround our Presidents with ceremony. Earthly kings are crowned in pomp and glory. Even the Shriners use pomp and ceremony at inductions. Is Jesus the Son of God less than these? By all means let us take care of the sick and the blind and the needy, but not by denying to the King of Kings what is rightfully his.

Easter will soon be here, with all the awe of the Resurrection, its promises that man, too, will rise from the dead. As far as I am concerned, no pomp or glory is too great for the King of Kings.

EMILY BIRD

Glendale, Calif.

Hobgood Consecration

I write briefly in connection with your lengthy news feature regarding the consecration of Bp. Hobgood [TLC, Feb. 28]. The reporting was for the most part objective. However, your labeling of the picture as a "confrontation" was an editorial distortion of what did happen. In no way was the statement of the Episcopal Peace Fellowship a confrontation or a disruption; it was merely the last of a long series of "testimonials" given. It was given by a priest of the Holy Catholic Church and with him were a nun, a brother in the religious life, and an official of the EPF. The cross used was in no way a protest sign, indeed it was the cross of Jesus Christ. My objection is not so much with the story but with your labeling of the picture, which I showed to my senior warden, a devout conservative, and asked, "Does that look like a demonstration, or a confrontation?" The Presiding Bishop allowed the EPF to read their testimonial with many others and I hope you have the objectivity as a news publishing agency to print the EPF statement.

One of the testimonials identified the bishop-elect as "chaplain and priest." I had no intention of throwing down my stole until this point. The question becomes whether there is not a fourth order of the ministry called "chaplain." Was Bp. Hobgood raised from the priesthood to the episcopacy or was he raised from the chaplain corps? I served for three years as an enlisted man and I know the chaplaincy corps of the U.S. military. I also know your problem of presenting news objectively—Walter Cronkite by the raise of an eyebrow can change the future of the world. Your responsibility is a heady one . . . but it is one of stewardship.

I threw down my stole some 50 feet from where I was ordained a deacon in the Church of God. I also tore it in half before the service because some priest came without a stole. There was no real disruption of the service, but, be it known that "chaplain" is not an order of the ministry. I had intended to merely turn my stole from white to purple (a ribbon stole that was given me over 11 years ago). Several priests left the very stoles they were ordained in only to be cleaned up by an usher with a red carnation looking somewhat like the parish sexton. But the Spirit moved me to give this stole to God on the floor of the cathedral where I was ordained and where I sang years ago as a boy soprano. On leaving the cathedral we were met by President Wilson's grandson, who is dean of the cathedral, and my only greeting to him was "Shalom" my brother.

(The Rev.) THOMAS H. WHITCROFT
Rector of St. Mary's Church

Pittsburgh

The election of Clarence E. Hobgood to serve as Suffragan Bishop for the Armed Forces is indeed a cause for thanksgiving as he is extraordinarily suited in many ways for this position. He will be a worthy successor to Bp. Lewis who has done such an excellent job as our first Suffragan Bishop for the Armed Forces.

I found the consecration of Bp. Hobgood joyous, thrilling, and most inspiring. I have attended two previous consecrations and I was most impressed by the additional opportunities for congregational participation in this liturgy. Apparently the rest of the congregation felt the same way as they responded gratefully, including the spontaneous applause as the new bishop was led forth fully vested.

It would appear that Dorothy Mills Parker, the author of your news feature, would have done a more accurate and valid piece of reporting if she had quoted differing points of view as to the liturgy and the reaction to this service.

I am in complete agreement with the statement that the actions of the Episcopal Peace Fellowship during this consecration aroused only admiration and gratitude to the cathedral, to Bp. Cadigan of Missouri for his pertinent and fine sermon, and to the Presiding Bishop for his example of compassion and Christianity. He offered these demonstrators *koinonia*, which they in turn refused.

The Holy Spirit was indeed present in the cathedral that night and I am most grateful that I was privileged to participate in this magnificent service.

PRISCILLA HOWE

McLean, Va.

Thank you so much for the eulogy on Mr. Nourse [TLC, Feb. 28]. It was a loving tribute to the nobility of his beautiful life. I refer to him as "Mr." since I knew him only as a deacon, and as his neighbor to the north.

Concerning the "peace" protesters at Bp. Hobgood's consecration, there appears to be

a complete misunderstanding among the civilian pacifists of the relationship of a staff member (and more especially, the chaplain) and the Old Man. An experienced parable may serve to illustrate:

Twenty years ago in Germany I was serving as chaplain to a unit commanded by a lieutenant colonel who is today one of the most celebrated of American general officers. In the course of normal staff duty I had made a recommendation for action which totally violated every conviction the colonel had on marriage. The next day I came back to my office from the chapel, to meet an anxious corporal—my assistant—who said: "Sir, the colonel has been on the horn. Please call him!" I called the colonel's office, and heard him say in his gruff voice: "Chaplain, I'm not used to being told that one of my staff officers is in consultation with a higher headquarters. . . . I rather think I like it." Further conferences persuaded the individual in question to both accept the recommendation and modify the original rigidity of his moral concepts to fit the post-war European circumstances.

My only point is this: The chaplain in the U.S. services has rank and its perquisites only in order that he may speak freely in the society in which he exercises his ministry. The custom of that society is (as a decade of service indicates) to speak one's convictions forcefully and clearly. If the decision goes otherwise—well, then, obedience is also a Christian virtue. But the "lackeyism" which our pacifist brothers appear to think the leading characteristic of military life is recognized by every officer of quality as undesirable in any associate. Life-and-death matters demand life-and-death truth-telling.

(The Rev.) PHILIP W. ROBERTS
Glastonbury, Conn.

Spirit Power

I have just read your editorial, "Spirit Power—Pentecostals Only?" [TLC, Jan. 31]. Praise the Lord for the work of his Spirit among the people of Brazil! And praise him for your being led to share your comments about this outpouring of the Spirit with your readers.

If we all would commit ourselves to the Holy Spirit, as individuals and as a church, and open our lives to his refining and liberating power, we would not have to worry whether or not our response is "theologically as well as socially and culturally uncouth." The world is thirsting for Jesus Christ. Let us honestly and devoutly and joyfully admit that we can only become bearers of Christ in the power of his Spirit. Let's not be afraid to "let ourselves go" for Christ. Surely, if he is in charge we will not have to worry about orthodoxy or conduct. If we trust him enough to let ourselves go, we could become a genuinely living church!

(The Rev.) DAVID KELLER
*Vicar of St. James Church
Tanana, Alaska*

Protests Review

I simply gasped when I read the review of Fr. Sanford's latest book, *The Kingdom Within* [TLC, Feb. 21]. Here is a book that I have read over and over again, finding something new and helpful each time—answers to many questions that have been troubling me through a lifetime of thinking and seeking. I have even purchased all the

copies I could afford, for my friends. I am very glad I became acquainted with the book before I read the review since it might have put me off. The quibbling criticisms could, I believe, be easily refuted, but how one could miss the main message I can't imagine.

ALICE H. CLARK
Odessa, N. Y.

Eagle Lecterns

In his article [TLC, Feb. 21] Prof. Holmes asks if anyone really knows why a church lectern has an eagle. I cannot produce any documentary proof, but I think I know why. In the 12th century stone carvers began to incorporate figures of animals as decorations on both the fabric and furniture of churches in Italy and France. The lion, king of the beasts, and the eagle, chief of the birds, became popular for this purpose. Each of them pointed symbolically to Christ and to the heavenly life. An example of this use (1260 A.D.) can be found in the Pisa baptistry where the pulpit pillars rest on lions and the pulpit lectern is supported by an eagle. Medieval lecterns served for holding the book from which the epistle or the gospel was read or sung during Mass. The wings of a large bird form a good support for an open book and either the pelican or the eagle were used for this purpose. Each of them serves as a symbol for Christ, whose words are heard in the gospel. A medieval brass pelican lectern was stolen out of Durham Cathedral in 1650 in Cromwell's time.

After the English Reformation it was necessary to have a lectern for the Bible lessons of the choir offices. In many old churches a shelf or desk served the purpose, and the typical 18th-century church contained a reading pew for the minister. The mid-19th-century ecclesiologists of England advocated a nave lectern and recommended the eagle variety.

The eagle often represents St. John and his gospel, but Gregory the Great and some other Church Fathers liked to point out the connection of the four living creatures with Jesus Christ, who is "lastly an eagle because he went back to heaven from whence he had come."

(The Rev.) JOHN BRADNER
*Vicar of Trinity Church
Northfield, Conn.*

"Separated Brethren"

Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, Our Predecessors, and confirming them most fully, and, as it were, renewing them by Our Authority, of Our own and certain knowledge, We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void. . . ."

This you will recognize as being from "Anglican Orders (English)," the Bull of His Holiness Leo XIII, Sept. 13, 1896, published by SPCK for the Church Historical Society, my copy having been published in 1957.

I do not write to you for publication; just for reminder. And, in fact, ask that my name not appear in print. And in case you hadn't thumbed through a copy of this bull recently, the following seems to take care of any imprecision that might have crept in:

" . . . We decree that these Letters and all things contained therein shall not be liable

at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption or of Our intention, but are and shall be always valid and in force, and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and pre-eminence; declaring null and void anything which these matters may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever by whatsoever authority or pretext, all things to the contrary notwithstanding. . . ."

This is almost more than one can handle, but I apparently paid 50c for this copy. And so it seems that I remain (in perpetuity) among the separated brethren.

NAME WITHHELD

Prayer of Humble Access

With regard to "taking the hiss out of the English language" [TLC, Feb. 14], that particular problem has always bothered me in the Prayer of Humble Access in the Eucharist. Try repeating it to yourself, and you will, I think, agree with me. The commission on Prayer Book revision could well take this into consideration, if indeed, we are to have such a prayer.

JOSELYN H. BOND
Cleveland Heights, Ohio

Billboards

You make reference [TLC, Feb. 14] to a billboard admonition: "There are no billboards in Russia." You mention that this was a project of a Birch Society member. Then you ask, with simple, honest, innocence, "What do you suppose he is trying to tell us?—that our life would be poorer without billboards?"

The fact that this question even entered your mind is, in itself, a great accomplishment. I'm sure that is just what was intended. But the fact that Americans enjoy freedom of choice as between Nile Green and Desert Gold for their shiny new convertible, while Russians have neither the choice *nor* the convertible, bears some subtle relation to the function of billboards, the point of which might very well be lost on the average American tourist—preoccupied as he is with sports, liquor, sex, money, etc.—were it expressed with any more directness than by allegory.

So, to answer your very sincere question, the Birch Society is only one small segment of a small group of Americans who are singularly aware of the fact that America is losing not only the battle for the rights to choose color, style, brand, etc., but also the billboards, and the freedom to go out and see them, or not to go, or to go to some country where there are none. Yes, there are some things more frightful than billboards.

FREDERICK COOPER
Wynnewood, Pa.

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The Living Church

The Living Church

March 28, 1971
Lent V — Passion Sunday

For 92 Years,
Its Worship, Witness, and Welfare

NEW YORK

18 Seized in Church Disorder

Eighteen persons were arrested in St. Martin's Church, New York City, as police cleared welfare families from the building. They were charged with disturbing the peace, trespassing, and resisting arrest.

Police were called Feb. 28, after welfare mothers disrupted a celebration with denunciations of the predominantly-black congregation and its rector. The women, many of them mothers of small children or pregnant, moved into the basement of the Harlem church a week earlier and were, at first, given permission to stay by the Rev. David Johnson. The women went to St. Martin's Church when they were not allowed to remain in a cooperative apartment building sponsored by the church on Manhattan's west side. The group had moved into the incomplete apartment house because, the women said, welfare hotels were intolerable.

A dozen women, mostly black or Puerto Rican, were arrested along with six welfare-rights workers. Police carried most of the women from the church. The service interruption came after Fr. Johnson had asked the squatters to vacate the church basement the night before. The rector said the space was needed for church-related programs.

When the doors to the nave were locked against the welfare mothers, they found their way into the balcony and began to shout profanities at the congregation. Some called the worshippers "un-Christian" and "hypocritical." During the police action, many residents of the neighborhood stood on the sidelines and loudly denounced St. Martin's.

ANGLICAN COMMUNION

Kenya Meeting Held

In his opening address at the Anglican Consultative Council, which met Feb. 23-Mar. 5, in Lumuru, Kenya, the Archbishop of Canterbury, said, "This council is truly significant for its membership. There are present not only bishops and archbishops, but priests, laymen and women, and young people as well." He also pointed out that "this is the first world-wide meeting of Anglicans at which non-Anglo Saxons predominate."

The agenda of the council was divided into four sections based on resolutions

submitted by member churches and the Lambeth Conference.

During meetings on the first section, "Unity and Ecumenical Affairs," two distinct viewpoints on the World Council of Churches were expressed. Canon David Paton, of Gloucester, England, took note of what he called "growing hostility" to the WCC among various churches and said that the Anglican Church "should take it seriously." Dr. Ramsey, who has been outspoken in his criticism of the controversial grants to African organizations, agreed that the churches should take the WCC "more seriously." But, he said, "It is also important to get the WCC to consider how to take more seriously those churches, whose servant it is. It does not exist to be a kind of Vatican, speaking in the name of the churches, unless it is absolutely certain it can do so or has been instructed to do so." The Rev. Philip Potter, an observer representing the WCC, challenged the archbishop's use of the term "servant" and stressed that the World Council has "an important, independent role" to play in fostering church unity. It seemed that this diversity of opinion was not to be settled at this meeting.

When the question of ecumenism was raised, again two clear viewpoints emerged. Some felt that before any scheme of reunion was consummated there must be a carefully-drawn plan. Others felt that the model of the church beneath many reunion schemes is unnecessary and that the desirable action is to join, then work out details.

The second section of the agenda, "Renewal—Church and Society," had in it all of the emotion and fact of racism, the use of political power against peoples, and the needs of meeting social, political, and physical change with promptness. A recurrent theme had to do with the help that developing countries want. "Help us to help ourselves" was heard many times and in many ways.

"Renewal — Order and Organization," the third section, brought about spirited debate over the ordination of women. Miss Nancy Chan, of Saba, said, "We know all of the arguments for and against . . . but really it is only a question of social discrimination." Miss Chan does not seek ordination for herself, she wants to be a teacher, she said later at a news conference. Of interest, was the announcement by the Archbishop of Kenya that there is a woman deacon in Nairobi, the Rev. Ann Barnet, who is with the

Church Missionary Society. The mood of the Anglican Consultative Council was favorable to the ordination of women.

Also included in this section of discussion was that of marriage discipline. This question has many cultural aspects and is of uncertain resolution.

The final section of the agenda dealt with "Mission and Evangelism," with time spent on Mutual Responsibility and Interdependence as well as with a general reappraisal of the Anglican mission. MRI, it was felt, remains a good foundation for mission policy and one that will not be easily improved. "Mission policy, which direction?" brought responses as varied as the problem. In view of the moves to ecumenism, joint works, and the stretching of resources, it is hard to see what policy will be developed.

Thus, while the overall goal of the council is to determine how best the church might be effective in the Third World, many emotional issues (above all, the WCC grants to revolutionaries in South Africa) were present.

Meeting with the council members, numbering just over 50, were observers from the Roman Catholic Church, from the WCC and several consultants. There are no legislative powers invested in the council, although it is stipulated that the president is automatically the Archbishop of Canterbury. Whether or not the group meeting every two years will enable the Anglican churches to "respond more nimbly to the rapidly-changing world," as Col. R. J. A. Hornby, OBE, put it, is subject to question.

Those present as official representatives of the Episcopal Church were the Presiding Bishop; the Rev. W. Henson Jacobs, rector of St. Augustine's Church, Brooklyn, N.Y.; Mrs. H. C. Kelleran, professor of Christian education and pastoral theology at the Virginia Theological Seminary; and co-opted member, Edward Blue.

DONALD E. BECKER

The Rev. Donald E. Becker, rector of St. Matthew's Church, Raytown, Mo., is a special correspondent for TLC, covering the Anglican Consultative Council.

Dr. James Anderson, a professor at the London School of Oriental and African Studies, told delegates that his hesitation about ordaining women does not spring from "social prejudice," but from "one or two passages in the New Testament," which, he said, seem to link the matter with "the order of creation." He said he is not sure how these passages should be interpreted. Dr. Anderson, who is prolocutor of the House of Laity in

the General Synod of the Church of England, told newsmen that he has a "certain doubt" about women having "a sole and authoritative position in the church." He would not have "the slightest objection" to a woman administering sacraments as "one of a team with male priests." But, he added, "I would personally have some hesitation about a woman being Archbishop of Canterbury, or even a bishop."

In a general discussion on mission and evangelism, the Rt. Rev. John Howe, Anglican Executive Officer, said the Anglican Church's mission has to be seen in the context "of the world as it is today." The bishop, secretary of the council, said he thinks that the People's Republic of China, with 700 million people, is "the most significant country in the world today."

WCC

Claims Funds from Rhodesian Farm Sale

The World Council of Churches headquarters in Geneva has submitted a claim for proceeds of the sale of property belonging to the Cold Comfort Farm Society—an experiment in multiracial communal living in white-dominated Rhodesia.

In January, a presidential proclamation declared the society to be an "illegal organization." Earlier, the Salisbury government stripped the society's founder, English-born Guy Clutton-Brock, 64, of his Rhodesian citizenship, classified him as a prohibited immigrant, and ordered him out of the country.

The World Council said it had provided four-fifths of the total cost of setting up the Cold Comfort Farm Society, and was, therefore, sending in a claim for proceeds of the sale by the government of the society's 88-acre estate on the outskirts of Salisbury.

The society, a kibbutz-like agricultural cooperative, was set up five years ago. In opposition to Rhodesia's unilateral declaration of independence from Britain in 1965, Mr. Clutton-Brock gathered a group of 40 African and white Christians and launched the first Cold Comfort experiment on a dilapidated farm borrowed rent-free from friends.

Two years later, a substantial grant from the WCC enabled the society to buy an estate formerly owned by Lord Acton, a Salisbury financier and gentleman farmer. The farm engaged in supplying basic garden produce to the crowded black residential townships nearby. Customers took what they wanted on a pay-what-you-can basis.

Members of Cold Comfort, black and white, lived and worked together in a tough, back-breaking Spartan existence. Visitors, including fugitive African nationalists, were always welcome. But it

was this service that prompted the Rhodesian government to move in on the multiracial experiment, and brand Cold Comfort as "a center of intrigue where African nationalists and communist sympathizers gathered."

Mr. Clutton-Brock, who strongly supports the concept of African nationalism, flatly denied that he or the society ever had supported violence to achieve political ends.

INDIANS

Council Calls for End of Harassment

The Washington State Council of Churches has called for an end to "harassment, intimidation, and threats" to Indians in the fishing rights controversy on the Puyallup River, near Tacoma. Passed by the general board, the resolution on the Indian question was seen as an attempt to encourage Tacoma-area churchmen to take the lead in speaking out on the issues.

There has been some concern that the reaction of Seattle and national church spokesmen to violence on the Puyallup River may have been hasty and that some failed to understand the complexities of the fishing-rights controversy.

The state council's resolution called attention of constituent congregations in the Tacoma area and their judicatories "to the necessity of local churchmen to condemn harassment, lawlessness, and intimidation." Tacoma area churches were asked to use their influence on "local, county, and state police and regulatory agencies to be diligent in the prosecution of all who break the law and restrict the rights of others."

The incident which triggered recent church concern over the rights of Indians was the shooting of Henry (Hank) Adams, an Indian leader in the struggle for fishing rights which the Indians claim under a century-old treaty. Mr. Adams was wounded while sitting in an automobile and watching a fishing net along the banks of the Puyallup River. He is recovering but his white assailants have not been apprehended. Indians contend the shooting was the most recent in a series of attempts to intimidate them through "vigilantism."

WEST MISSOURI

Bp. Mize Condemns Arrest of South African Dean

The arrest and imprisonment (and temporary release later) of the Very Rev. Gonville French-Beytagh of Johannesburg by the South Africa government authorities caused the Rt. Rev. Robert H. Mize to issue a statement condemning the act.

Bp. Mize, who knows the dean and admires him, said that "most people liv-

ing within the white terrorist government of South Africa are in fear of speaking for this man (the dean) without themselves being threatened with arrest or expulsion. . . . (I) recognize him as one of the ablest and dedicated of men, one of invincible Christian courage. He ranks as one of the greatest of South African whites."

The bishop stated that the halting of the dean's ministry "by imprisonment" under the ever continuing "emergency" measures of the South African Parliament called attention to the government's fear of its subjugated people. The government also fears the Anglican Church and other Christian bodies which act as spokesmen for the subjugated, according to Bp. Mize, an American citizen who was the third bishop of the Anglican Church to be expelled by South Africa.

"I fear daily for my brave successor, the present Bishop of Damaraland," the bishop said. He went on to state: "Despite official statements of their church, the great majority of white laity are fearful of speaking out. This is why the situation remains static."

Bp. Mize now lives in Marshall, Mo., where he is in charge of Trinity Church.

CHURCH OF ENGLAND

Anglicans Given Options for Union Action

A six-point program outlining various courses of action for dealing with the current deadlock in Anglican-Methodist unity relations was submitted to the spring session of the General Synod of the Church of England. The program is scheduled to be considered by the synod in July. It was not submitted to the spring session for action but merely "to be taken note of."

Prepared by a four-man working group of synod members, the program was devised to "clarify the issues" in the situation. Members of the group were not called upon to make any recommendations but to "identify the courses" open to the Church of England and this they did in presenting six points:

1. To decide to take no legislative or other formal action for the present;

2. To ask the synod to approve the existing plan for union, which provides for the first stage on intercommunion, with a new ordinal in which priests and ministers will be called presbyters, and the integration of ministries by a service of reconciliation, and a second stage some years later of full organic union;

3. To revise the existing plan, which would mean setting up a new commission to consider the reasons for the previous failure and to discuss with Methodists the modifications required to remove the reasons for that failure;

4. To consider various other proposals by which reunion might be possible, such

as the South India and the North India plans;

5. To consider the practicability of fresh negotiations involving other churches as well as Methodists, such as the Presbyterians and the Congregationalists;

6. To consider the promotion of unity by means not involving organic union between churches.

During the Week of Prayer for Christian Unity, the Archbishop of Canterbury said that it was "imperative" that the synod should make a response to Methodism's initiative and readiness to enter the first stage or reunion "not later than its meeting in the coming July."

SOUTH AFRICA

"Pattern" in Withdrawal of Clergy Passports

Clergymen are being singled out for government persecution, maintains the the Christian Institute of Southern Africa. Rev. Theo Kotze, regional director of Commenting on the number of priests and church workers who have had passports seized or restricted or temporary residence permits withdrawn, he said, "It is absolutely clear that some kind of pattern is developing and accelerating, in action taken against clergymen in South Africa."

Referring to the list of such men published in *Pro Veritate*, a publication of his institute, Mr. Kotze said there were several priests whose names were not on the list but whose passports had been restricted.

T.J.A. Gardener, South Africa's Minister of the Interior, was questioned in the House of Assembly over his department's refusal to grant a passport to the Rev. Cosmos Desmond, a Christian Institute staff member. The Anglican priest was involved in the production of a TV film critical of South Africa.

The Rev. Colin Davison, another Anglican, is continuing his battle to remain in the country, although the government seeks his deportation. "It is quite clear," he said, "that the government regards Christianity, probably quite rightly, as a subversive activity."

Other South Africa developments:

(*) A committee, including Cape-town's Roman Catholic archbishop, is seeking to investigate the holding of "political prisoners";

(*) The public morals committee of the Dutch Reformed Church has endorsed a Publications and Entertainments Amendment Bill which strengthens the power of the country's publications control board;

(*) Churches are criticized by a new official in the ruling Nationalist Party for using methods which "bear unmistakable indication of communist tactics";

(*) Moderator of the anti-apartheid Calvin Protestant Church of South Afri-

ca, the Rev. I. D. Morkel, said that a book now being written by Johannes Barnard will contain "shocking disclosures" about the plight of coloured people in South Africa. Mr. Barnard's father was a missionary of the Dutch Reformed Church;

(*) The journal of the Afrikaans Calvinist movement has called for the appointment of a government commission to provide new race policy guidelines for the "Decisive Seventies." *Woord en Daad* (*Word and Deed*) asked that future implications of the government's separate development policies be restudied since the "world and the situation in South Africa have changed considerably";

(*) Security police raided homes and offices of Anglican Church officials, charitable organizations, and others in Cape-town and Durban, Feb. 25, in an apparent crackdown on groups opposed to the government's racial policies. The police had search warrants authorizing them to look for materials connected with banned organizations, the Rev. Neil Harrison said. Fr. Harrison is the Anglican diocesan secretary. Security Police Chief P. J. Venter said the search was in connection with the investigation of the Very Rev. Gonville French-Beytagh, then still free on bond after being charged under South Africa's Suppression of Communism Act. The dean was scheduled for a court hearing the following day.

CANADA

Former UCC Moderator on Joint Service

The Rev. Ernest Marshall Howse, former moderator of the United Church of Canada, said that a joint Holy Communion of Anglicans and members of the United Church was "a note of triumph seriously muted." In an article for a secular newspaper, Dr. Howse referred to the gathering at Niagara Falls, Ontario, where both churches held their national conferences. The two bodies had arranged the time and place with deliberation and two joint sessions were held.

Dr. Howse wrote that much was made of the fact that the official courts of the two churches joined in common communion services. When the Anglicans invited UC delegates early in the sessions to an Anglican celebration, "the event was hailed as an historic achievement." However, the press room and corridors buzzed with a report that some delegates, including bishops, had openly declared their opposition to such a service and said they would not attend.

"Many delegates found this division a sharp and unpleasant reminder of a reality they would like to ignore," Dr. Howse said. "They would feel it a strain on credulity to believe that God is seriously concerned about the shades of difference between Anglicans and United Church

forms of communion. Sympathetically they might understand, or try to understand, how an extremely conformist Anglican would feel unable to worship in any service not conducted by clergymen within the line of descent which he believed historic. But they felt a chillier air of exclusiveness when told that some delegates at least, and even some bishops, said flatly that they would not come even to their own service if members of the United Church were admitted."

The UCC leader said the "hostile and rigid response to so modest a recognition of the wider bounds of Christian brotherhood indicates that union still faces a rocky road."

PERSONALITIES

Rite Held for Co-Founder of AA

An ecumenical memorial service was held in the Cathedral of St. John the Divine, New York City, for William Griffith Wilson, 75, of Bedford Hills, N.Y., a co-founder of Alcoholics Anonymous, who died Jan. 24. Memorial services were also held in many cities around the world to honor the man who often described himself as "just another guy named Bill who can't handle booze."

Following the AA tradition of anonymity at the level of the mass media, Mr. Wilson was known during his life as Bill W. His full name, like that of the other co-founder, Dr. Robert Holbrook Smith, was disclosed only after death. Dr. Smith died in 1950.

About 500 AA members and others, including Mrs. Wilson, gathered at the cathedral for the service conducted by the Rev. Yvelin Gardner, of St. George's Church, Hempstead, L.I.; the Rev. Joe. A., a Roman Catholic priest; and Rabbi David Seligson of the Central Synagogue, New York.

Inspiration for the AA program came to Mr. Wilson and Dr. Smith when they discovered they could help each other keep sober. At that time, Mr. Wilson had been an alcoholic for about 15 years. AA's birthday, June 10, 1935, marks the date of Dr. Smith's last drink.

LUTHERANS

"Official Religion" Backed in Denmark

Lutheranism should remain the official religion in Denmark so long as "the overwhelming majority" of the people are "encompassed" by the state church, Danish Minister of Church Affairs, Arne Fog Pedersen, said in Copenhagen.

However, if the percentage of population in the Church of Denmark should fall below 50%, it would be necessary to consider a change in the church situation, he said. Currently, 91% of the Danish people are Lutheran.

R. W. Fowkes

The Passing of A. Christian

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection. . . .

The Book of Common Prayer, 134

THE soul of Alice Christian departed the body on the night of Mar. 28, 1971. Freed from the weight of flesh and bone, the spirit soared aloft in surprising freedom, no longer chained to the laws of matter, digestion, or time. Into the presence of Gabriel came the spirit of Alice, and there, where the celestial highway parted, she faced the judgment bench which stood in the middle of the fork of the road. A sign by the left-hand road read, "This way free of charge." A sign on the other road read, "Those having the price, please purchase ticket from the Hon. Archangel Gabriel. Admission \$100,000." In bewilderment Alice looked at the white-clad, winged figure of the archangel.

"Good Christian soul," said Gabriel, "this is the hour that you must show me the price of your entrance into the land of joyful preparation and fulfillment. You must buy your ticket here, and, as you have seen, the price is \$100,000."

"But, Sir Angel," said Alice frantically, "I left all my earthly goods behind, for it was said, 'You can't take it with you'."

"True enough," was the reply, "but the dollars I speak of are the dollars of merit and virtue. For every merit you own, however gained, I shall state the heavenly price. Speak now, speak on your own behalf. Tell me what you can claim for heavenly treasure, the same to buy your ticket to the land of light and joy."

"I was a good girl, my judge, and I had over \$200,000, and I gave every dollar

away. Dollar for dollar, haven't I twice the price?"

"When did you give this away?"

"To friends and sweet charity in my will."

"When it was no longer of any use to you, you gave it away. There is an old saying, 'Who gives when well, gives gold; who gives when sick, gives silver, who gives when dead gives brass.' Your gifts cost you little, your credit is little. Yet for your thoughtfulness you are allowed a \$500 credit."

Alice muttered something about inflation and "poor rate of exchange" and then turned back to the solemn Gabriel. "But, angelic creature of heaven, I pledged each year to the church, the most recent being \$7 a week."

Gabriel smoothed a ruffled feather on his left wing, and asked, "Did you determine to return one-tenth of your income, a tithe, to Jesus's church and his other works of love?"

A touch of impatience showed on Alice's face. "I had hoped that when I came into the realm of the spirit I wouldn't hear another word about money and tithing. You see, your honor, our rector was an absolute nut on the subject, as everybody in the parish and community knew. He was the most money-centered priest I have ever known. We did so want a spiritual man, and got a money-seeking materialist, and now you. . . ."

"Wait one clock-ticking moment, Alice," Gabriel said, as he fingered through his card file. "Let's see—Christian, Alice—yes, here it is. Your card indicates a life-long record of one and one-

half percent of income for the Lord's work. Among your luxuries we list five trips to Europe, two to Hawaii, a summer as well as a winter home, membership in expensive clubs, fine cars, furs, jewelry, and a liquor cabinet that showed excellent taste. Now honestly, Alice, *who* was a money-loving materialist? In the world, my dear, your status was largely attained by how much of the world's goods you had accumulated. Here your status is determined not by what you have accumulated, but by what, out of love and sacrifice, you gave away."

"But, your archangelship, we all thought that money was the root of all evil, and for the church to seek money was mundane, worldly, and almost sinful."

"You mis-quote Blessed Paul the Apostle in his letter to Timothy, for he said the 'love' of money is the root of all evil. Your rector knew, being subject to the same temptation, that your love for money, and your desire to support the gracious works of Jesus, were in direct conflict. He knew that if you, through continuous acts of sacrifice and denial, placed the loving, helpful, healing, and hopeful Christian work in a place of higher relative importance, you would be a more loving person, a greater Christian, and a much happier child of God. You see, dear Alice, if he condoned the relatively low priority you gave Christ's work, he would not only have failed to call you to greatness, love, and happiness, but would have encouraged you to smallness, selfishness, and unhappiness. You thought him greedy and unloving. Actually, he opposed greed in himself and in the souls committed to

his care. And as for loving, he loved you enough not to give up in that contest for your soul—the contest between God and Mammon. He could have given up the struggle for the sake of peace and popularity, but he would be held accountable at this gate for every soul thus neglected.”

“I never thought of it that way,” said Alice. “How does my account stand now?”

“We’ll give you a big break, even though your new swimming pool was built with the Lord’s money, and only dock you the \$500 you have so far listed.”

“It looks like I haven’t gotten anywhere. Oh, yes, I did give regularly to the church charities, the home, institutions for youth and poor and aged, as well as the community fund.”

Gabriel smiled and said, “You are truthful, Alice, and I have it all listed here. Because of your kindness you have a spiritual credit of \$800.”

“I don’t wish to brag, but I took flowers and food to the sick and to those that mourned.”

“This is not bragging but speaking of fact. Your thoughtfulness gains you another \$900.”

“I worked for the moral and cultural enhancement of my city, in lodges and clubs, giving hours of time, and enduring the jealousies and smallness of petty people.”

“Some of your groups had great merit, and others were doubtful, smacking of beam-removing. Working to help others is wonderful, if the workers remember that the improvement of themselves is their first responsibility—their own saintliness and growth. You avoided the temptation of being mighty proud of yourself, and you bore the spite and barbs of others in good charity, patience and humility. A thousand dollars is yours.”

“Only \$2,700 out of \$100,000,” cried Alice. “Dear Gabriel, pray, what can I claim for credits toward heaven?”

“Search your heart and life, Alice. There is more, much more. There is no prosecutor. Only your defense to be heard. How about the Commandments?”

“I loved my God and my church, your Honor, and I gave to the church and attended very often. Only when I got home too late to arise feeling spiritually fresh, did I stay away, or when away on club business.”

“You loved your God you say, and would not approach him unless you felt spiritually acceptable. Jesus did not feel spiritually elated as he bore the weight of the cross on the way to Calvary. But it was a duty of love to carry that cross, and it is a duty of love for us to worship God on his day, at his hour. You fulfilled your duty in part only, and therefore your credit is small. Net gain, \$300.”

“I always honored and cared for my father and my mother.”

“And rightly. But you were especially thoughtful. Another \$800,” said Gabriel,

as he pencilled the account before him.

“I murdered no one.”

“But you hated Mrs. Beastly, and never spoke to her after that May meeting when she opposed you on the matter of the new awnings. And you never prayed for her. But for your charity to others, your net gain is \$200.”

“I never committed adultery.”

“You never wanted to! No gain.”

“I never stole a thing.”

“You never needed to. But do you remember telling how you found out that Mr. Cornwall had been a patient in an alcoholic rehabilitation center? It was all around town in no time, and you stole from him the security he owned in the community. He was never the same again.”

“But I only told the truth.”

“But what a destructive truth. You never told a soul that your great-uncle Jack died by a hangman’s rope for murder. You kept that truth to yourself.”

“I never bore false-witness against my neighbor,” said Alice, as she dropped her eyes in shame and hopelessness.

“You were truthful, even when it hurt. A gain of \$600,” was the reply.

“I never coveted.”

“Except that it made you very indignant when Mrs. Lordly was installed as Grand Patroness of the Sylvian Order, and her family had only gained a place in the society of the town in the past few years. You had coveted that honor for years, and you were very bitter about it.”

Alice glanced about her, and searched her memory. Then she looked at the kindly face of Gabriel, the Archangel. “How much do I have now?”

“\$4,600.”

“I must have missed far more important credits. Do help me find the lost credits, kind angel.”

“You have indeed missed a lot. Think now. Think of what your rector taught you. That ought to be a hint to help you in your search.”



Georges Rouault

“Well, he taught about the church and the Bible. Oh, yes, I brought two couples to church and they both joined.”

Gabriel smiled. “Yes, and they gained everything from the church, and were never the same again. They were very thankful. A thousand dollar credit you have found.”

“And the rector taught that you should love God and love your neighbor. I always tried to be in church on Good Friday, because I felt that I should stand beside the Lord in his hour of agony. I loved him enough for that.”

“Another \$500.”

“I never got drunk.”

“You are getting colder.”

“What did your rector teach? That God sent his Son into the world, to teach and minister, and finally to die for us, only to rise again. Am I getting warmer?”

Gabriel looked at the soul of Alice Christian in disbelief. He drew his brows together, and plucked at his chin. “Warmer, you say? You have the full price of entrance now, in your hand, and don’t know it. Of your own doing, you have gained only a little over five percent of the entrance price to the Kingdom of Heaven. You should have seen by now, that you cannot gain it on your own merits. But you have named the price and think nothing of it. What kind of teaching has your rector given? Just wait until he appears here to make his accounting. Why did God send his Son into the world? Why did he suffer pain and death? For a mere whim, or for some purpose of love?”

Alice’s eyes dropped to the ground, as the truth flashed before her in a moment of brilliant revelation. “I see it now. Man couldn’t save himself, any more than I have been able to pay the price by myself. God only could pay the price for eternal life. He *had* paid the price, and I have completely overlooked one of the most important facts of Christianity.”

Gabriel stood up, placed a golden horn to his lips, and blew a triumphant fanfare that echoed across the valley in a joyous clarion. Placing the horn beside him carefully, he stood up and gave his decision.

“Every Christian soul, Alice, has a credit of \$95,000 at this gate. The Son of God arranged it so. The full price is \$100,000. We have had the greatest saints come by here, but not a soul has been able to find the price in his own life and conduct. You have done your part sufficiently well, that with God’s pardon and your penitence, you may start on your heavenward way. You still have preparation to make, and your soul will be cleansed; but right now you have your ticket for the right-hand road, the way of love and perfect service. Do you remember what St. Paul said about this victory? Remember, ‘thanks be to God. . .’”

“Yes,” said Alice excitedly, “Thanks be to God which giveth us the victory through our Lord Jesus Christ.”

OLD

By ALBION ROSS

“GOD, please help me. I am going to be permanently fired. They call it retired. There won't be much money. I'm going to be poor though not dog poor. Most of the time I am going to be pretty much alone. Old and poor is like having leprosy. Please, God, help me to have something more left than just Medicare and TV. Give me something to *do*. Probably many are more reticent than I. They do not want to be seen grovelling in public print and begging for mercy. One can assume they are right. They have more modesty and dignity.”

This trying to get an answer started when I was a year or so past 60. I think now there is a way out for such as I, if Christians. Previously I had visited some monasteries and some priories, Anglican and Roman. I had lived among the Theravada Buddhists in Southeast Asia. Of Middle Eastern monasticism I had learned a little when living in Lebanon.

First of all had been that Moslem goat herder on the banks of the Tigris in Baghdad. For months I had watched from the windows of my quarters his daily devotions. He was always there in the grass along the Tigris with his goats. Like the retired, he was alone. No one paid any attention to him. He was old. Most of his life, I discovered, he had worked in the city. He took to goatherding when he got too old. The goats were his retirement. Five times every 24 hours, he prayed. He spread out his little prayer rug. In that very formal Moslem fashion, he turned toward Mecca far over there to the southwest. He prayed with the relevant gestures. The first of the five prayers came at sunset when the date palms stood etched against the light to the west across the Tigris. Later there came the night prayer. Then came the dawn prayer. It is quiet then, even in Baghdad, and you can hear the muezzins crying the *Allah Akhbar* from the minarets. He prayed again at noon and at the proper hour in the afternoon.

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Christ, who must have dressed a good deal like the goatherd, had done a lot of such praying. Few people in Baghdad had time for all that praying. They had “more important” things to do. Certainly I should not have had time. All my life I have had “more important” things to do.

Last summer I had to do a long drawn out cure, diet and such, 'way out on the edge of the American city where I now live. It was like a prerun of what retirement is. My days had no content. With nothing to do and nowhere to go, I tried this praying. “Go whole hog,” said I to myself.

I prayed the seven daily offices of the Monastic Diurnal for three months. The Monastic Diurnal or Monastic Breviary in its Anglican form is, as everyone knew except me, the Benedictine one. Added are “rubrics and devotions for its recitation in accordance with the Book of Common Prayer.” It is one of the most aggravating books ever published — organized like a crossword puzzle.

Involved also is saying the Psalms—in the course of time the lot of them. Some Psalms are degrading; historical evidence of stages of the religious development of the Hebrews, but you cannot pray them. They insult God and, taken literally, amount to blasphemy. Remember, this is an ordinary intelligent though not specifically intellectual layman speaking. I claim no authority in such matters, but some of those Psalms have not helped. Others, however, help more than almost anything else. *De profundis* (Ps. 130) is a good example. And there are other collections of daily prayers and meditations. The possibilities are limitless.

What did recitation of the offices do? The three months, as I said, amounted in my mind to a sort of prerun of what it means to be permanently fired, permanently unemployed. Recitation of the offices is what I had to cling to, what I had to *do*. Those offices did structure my life. Let me repeat the word “structured.” It was frightened living, and the years probably ahead, close ahead, of mandatory unemployment are still frightening.

What I mean is that life was structured because the offices had to be said at a certain time. They were obligations and

they divided the hours into definite periods. Lots of old people were around where I was. Nearly everyone was of the permanently unemployed—retired or just fired when too old to get another job. Most had health problems. They had TV, and Medicare, and talking about their health. Once they had been people. They were in various stages of becoming sort of old gunnysacks, ambulatory gunnysacks, remnant humans. Lots of that everywhere all around us. I am not telling you, the reader, something you do not know about.

I got very thankful for my obligatory prayers that placed the hours in a steel skeleton of obligation. They were discipline. Discipline and desperation are incompatible. This praying that way is the *Opus Dei*, the Work of God. After a time my priorities began to change. Here was just plodding, intelligent, but not specifically intellectual I. I was engaged, obligated to the top priority, to the *Opus Dei*. Imagine that, said I to myself. I had begun to discover the dimensions of religion. There is no end to it. God, and all concerned with God, is inexhaustible. So much was lacking! From now into eternity so much will always be lacking; and that is a most cheering thought.

But lacking from my experience was the social dimension. This *Opus Dei*, and related obligations of charity works, have been done by and through communities. We, the permanently unemployed who have found or will find employment in the *Opus Dei*, should certainly not be alone. Old age and aloneness are all wrong. The old have each other. We should. This not-to-be-alone is definitely more than just not-to-be-alone. Not to be alone is to share in a common undertaking. Reaching together for God has been typically the affair of religious communities. Men get at the common job in brotherhoods. Women do it in sisterhoods. To me, monastic orders made up of long-married old couples will make perfect sense. Chastity is required. Is there anything more chaste than Christian marriage?

This is one of the epochs of moving toward and fumbling toward community. Free competitive aloneness as a way of life has crested and is breaking down. In many ways, some absurd, perilous, or ineffective, we have gone off in search of each other. The old extensive family living together has disappeared, however, or soon will. The old, the permanently jobless retired, grope toward new means to not be alone. The time is ripe for the religious communities of the retired. What it takes to build them up is people who have time. Who has more time than the permanently fired? Having that time and nothing to do with it is what the excruciating dead end is about.

God works in strange ways his wonders to perform. At a certain point it is up to us to pick it up and perform them.

EDITORIALS

Is the Devil Dead?

IN one of the most thoughtful of recent books on the relationship of the Christian Gospel to the world of human life today, Harold O. J. Brown raises a searching question about the devil—or the non-devil. “In our late 20th-century culture we find it embarrassing to speak of the devil and of *his* role in our history,” he writes. “But if we do not wish to see any *satanic* influence in Nazism, for example, to whom can we ascribe its depths of evil? One answer would be that Nazi racism *was due to man as man*. But consider the implications of such a statement!” (*Christianity and the Class Struggle*, 81. Arlington House.)

Traditionally, in the Christian life, Lent is a summons to do battle with the devil, following the example of the Lord Jesus. (It is gratifying to see that the Temptation story is retained for the first Sunday in Lent in the proposed new three-year cycle of Sunday lections—each year read from a different gospel source.) Is there, or is there not, a “real personal devil”—a superhuman adversary whose purpose is to keep man alienated from God and hostile to God? Modern man, if he thinks of himself as modern, wants to dismiss Satan as just another outmoded superstition. If he does this, however, he impales himself on the dilemma stated by Dr. Brown. If such an evil as Nazism was not the work of the devil because the devil does not exist, it can have only one other possible genesis: in man himself.

That this may be the sad truth of the matter is not inconceivable. Man himself may be the sole, unaided source of all of man's malignities. If we derive our concept of man from the biblical tradition we find it fairly easy to settle upon a doctrine of human nature which makes man his own devil. Yet this is itself a misreading, a perversion, of the scriptures. They are unsparing enough in their chastisement of man for his sins; but they do represent man as being more weak than vicious, essentially a dependent figure: dependent upon God for grace, growth, and life, and dependent upon the devil for his dis-grace, malformation, and death. Biblical man is not god enough, or angel enough, or even man enough, to be his own destroyer: he needs help from below. And biblical man (so Christians believe) is real man, man as he is today. Man cannot even go to hell without help.

C. S. Lewis, who was himself a staunch believer in the devil, once was asked about the devil in an interview, and replied: “No reference to the devil or devils is included in any Christian creeds, and it is quite possible to be a Christian without believing in them. I do believe such beings exist, but that is my own affair.” (*God in the Dock*, 56. Eerdmans.) This seems to us a rather too easy dismissal of belief in the devil as an article of faith. It may be possible to be a Christian without believing in him, but it would be extremely difficult, in our opinion frankly impossible, to make any sense of the Christian life-struggle as such without counting the devil in. It is not only St. Paul but any Christian with deep self-knowledge who testifies: “For

our fight is not against human foes”—our own selves included—“but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens.” (*Eph. 6:12-13; NEB.*) How do we know this is so? This editorialist can speak only for himself. He will say that he knows he has had help from “the superhuman forces of evil” in much if not all his own evil-doing, because he is too self-interested a man knowingly and deliberately to hurt his own self, as all his evil-doing has turned out to do. He could never persuade himself to do anything that would hurt himself. So, by a process of elimination, it appears evident that somebody outside himself is—if not entirely to be blamed, at any rate responsible for the initiation of the evil project, whatever it may be. The sinner who writes these words is a very suggestible man—but the original suggestions are not his own.

This sounds like a man blaming his misdeeds on evil companions. Exactly! What do you say to the juvenile, or any, delinquent whose plea is that he was led astray by bad company? Of course, that he should have had backbone enough to resist them. That is true enough. But that brings us straight back to the classic Christian understanding of the holy war against sin, the world, and the devil, which the Christian must carry on to his life's end. So much of our sinning is so obviously against our own interest that if we had only ourselves to consult we would avoid it out of sheer self-interest. But we are swept off our feet and carried along by malevolent but seductive spiritual bad companions whom we cannot resist unless armed with strength from God.

“You are your own worst enemy!” is never true of you, in literal fact. You are not out to destroy yourself. But Somebody Else is.

We have no photographs of the devil in our picture file at this office. But regretfully we are not prepared to report that the devil is dead. On the contrary, according to “usually reliable sources” he is alive and at work. For this and other reasons we recommend the retention of Lent.

X

The shadows fall across the tenth station
and I can see from where I sit
darkness playing on the crevices of wood
At evensong.

My Lord is half disrobed by
wooden soldiery
And he sees me from
where I sit
At evensong.

Time mocks as I sit woodenly
and intrude on scenes
Portrayed in dusty hills
about this time
At evensong.

Francis C. Gray, Jr.

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CONVENTIONS

Washington

At the 76th annual convention of the Diocese of Washington, held on the Cathedral Close, the accent was on youth. Following the convention dinner, teenagers of the diocesan youth commission presented a program of interpretive dance and speeches setting forth their desire to help the church and to be an active part of its organization and work, but making it plain they want adult support rather than adult leadership.

At the business sessions, a resolution was passed authorizing the appointment of young people 15 and over to parish vestries and organizations and to diocesan committees. This resolution is not mandatory and it will be up to the individual parishes to follow through on the action. However, there is a restriction—no vestry may have a majority of persons under 21. Because of the Maryland Vestry Act, 18 is still the statutory age limit for the Maryland parishes within the Diocese of Washington, and by both Maryland and District civil law, no person under 21 may vote on the acceptance of any contractual obligation.

In his address to convention, the Rt. Rev. William F. Creighton announced his intention of asking for a suffragan bishop. Last year's convention had approved a resolution calling for the election of such a person before February 1971, the "sense of the convention being that he be drawn from the black clergy," but Bp. Creighton declined to call such an election. In his address, the bishop said it now seems "in the best interests of the diocese to elect a suffragan." (There has been no suffragan since the Rt. Rev. Paul Moore left the diocese to become Coad-

jutor of New York.) Candidates for the election will be selected by a nominating committee and presented for a special election May 1.

There were two other youth-oriented resolutions approved by delegates:

(*) A diocesan-wide youth convention for the purpose of creating a diocesan youth organization to empower young people to make their own contribution to church life;

(*) A diocesan youth-adult commission—five young people elected by the youth organization and five adults appointed by the bishop—to deal with problems of the draft, drugs, abortion, etc.

Funding of these two groups (\$5,000 and \$10,000 respectively) must go through prescribed budgeting procedures since no such appropriations were allowed for in the 1971 budget.

The youth commission's report, which listed their goals, contained a section prepared by a militant black group stating that "we are totally disgusted with the Episcopal Church . . . and will no longer tolerate its apathy. We present you with our needs, and if necessary our demands," for elementary black schools featuring black history and culture and run by paid black youth "to prepare these children to relate to black rather than white society"; for scholarships for black C-students who can't get into college on athletic scholarships; for summer camp funds for black children.

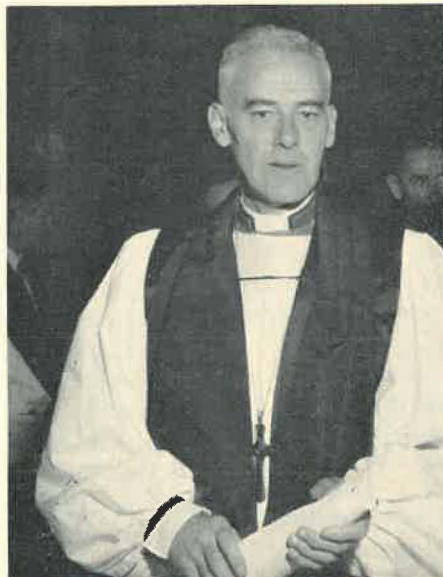
Delegates approved the diocesan fund which includes the diocesan budget of \$269,800 and the program budget of \$717,000 which includes askings of \$698,651 of which \$530,000 was budgeted as the amount likely to be received. (In 1970, this amount came to \$164,300 less than the amount asked for.) The diocesan three-year missionary fund has reached the halfway mark with over \$1 million received of the \$3 million pledged.

The convention called upon the Church Life Insurance Company to make it clear that it protects church property in both high and low-risk areas.

In other actions delegates commended for use in all parishes a standard form of Letter of Agreement between rector and vestry as adopted by the Washington Episcopal Clergy Association.

The mission Church of St. James, South Rockville, Md. and St. Augustine's Chapel, in southwest Washington, were authorized to proceed with their organization in order to be admitted to parish status at the 1972 convention.

Before closing, convention adopted a memorial resolution offered "in thanksgiving for the witness to Christ in the life of Theodore Wedel."



BISHOP CREIGHTON
A call for election of a suffragan

NEWS in BRIEF

■ The Rev. J. Albert Dalton, assistant director for pastoral care and counseling at a children's hospital complex in Houston, Texas, has been appointed director of the department of pastoral ministries of the Massachusetts Council of Churches. He will develop and guide inter-church ministries to persons with special needs and to those who serve in meeting these needs. He succeeds the Rev. Howard Joslyn, who has retired after eight years as head of pastoral ministries for the council.

■ Pope Paul VI has rejected the idea that Jesus Christ was a "demagogue" or a "revolutionary" bent on overthrowing the Roman forces occupying his country. Speaking at a public audience in St. Peter's, the pontiff stressed the non-political nature of Christ's mission. "He was not a demagogue, not a politician, not a soldier, not a mercenary, nor a man of arms, as many had expected the Messiah to be," the pope said. Rather, Jesus was a man of peace—the Son of God—who came to proclaim "the kingdom of heaven" that was "designed" by his heavenly Father, and to point out to the people of God the way to become citizens of that kingdom: "I am the way, the truth, and the life. No one can come to the Father except through me" (St. John 14:6).

■ In what may be a "first" of some kind, an Episcopal church in Washington is sponsoring a benefit performance of "Hair," the rock musical which features a cast disrobing at the end of the first act. The parish of St. Stephen and the Incarnation has "bought out the house" at the National Theatre for a Washington preview showing the musical. The parish's sponsorship is for the purpose of raising funds to meet a commitment to the black community. The congregation has pledged 10% of its income to the people of the neighborhood. Tickets will be \$25, \$15, and \$7. "Hair" was the first Broadway show of the current wave featuring on-stage nudity.

■ Project Equality, the interreligious agency seeking fair employment through purchasing power, has been incorporated as an independent organization, and ten churchmen are now on its board of directors. The Rev. Robert A. Hoppe is the executive director. The main office will continue to be in the same Chicago quarters as those used by the National Roman Catholic Conference for Interracial Justice, its parent group. PE has 17 local offices and covers 23 states. It is supported by nearly 400 major religious groups, a number of which are dioceses of the Episcopal Church.

■ The Rev. Victor G. Fry, pastor of Our Redeemer Lutheran Church and School, Muskegon, Mich., has been acquitted by a jury of charges of assault and battery stemming from a 1969 spanking incident at the school. Mrs. Arthur Moore contended that he beat her son by striking him "more than 10 times" with a foot-long, three-quarter-inch pine board. The prosecution called seven witnesses and introduced color photographs of bruises on the boy as evidence. The defense called only the minister, and insisted Mr. Fry simply used his best judgment and should not be held criminally responsible for it. The jury of six deliberated 35 minutes before acquitting the clergyman.

■ Dr. Nelson Glueck, well-known biblical archeologist and president of Hebrew Union College, Cincinnati, died Feb. 12, at the age of 70. He is credited with discovering many ancient sites in biblical lands, including the site of King Solomon's mines and the possible location of King Solomon's seaport and fortress on the Red Sea. One of his important discoveries identified a Judean caravan route known as the Way of Shur in the Bible. The route led from Beersheba to Sinai and then to Egypt, and is mentioned in Genesis, Exodus, and Numbers. He was ordained a rabbi in 1923, and was a leading spokesman for Reform Rabbis. He is survived by his widow, one son, grandchildren, and several brothers and sisters.

■ Two members of St. Matthew's Church, Bellaire, Texas, became acquainted with Matthew Foeday while they were teaching at Cuttington College, Liberia. He completed the eighth grade of the Lutheran Training Institute near Monrovia, last December, and has plans to continue his formal education, due in large part to financial aid from St. Matthew's Church. Tuition, which is \$300 a year, and spending money of \$40, were sent to the young Liberian last year, and the parish is seeking funds to defray his further school expenses this year. Matthew used his spending money for clothes, books, supplies, soap, and other necessities.

■ A special 30-pfennig stamp commemorating the 450th anniversary of the Diet of Worms was issued Mar. 18, in West Germany. The stamp shows Martin Luther standing before Emperor Charles V and church dignitaries, surrounded by copies of his writings. Following the 1521 Diet, Luther was declared an outlaw and hid in Wartburg Castle near Eisenach, where he prepared his New Testament translation.

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Book Reviews

SOCIOLOGICAL THEORY AND PHILOSOPHICAL ANALYSIS. Edit. by Alasdair MacIntyre. Macmillan. Pp. 232. \$6.95 hard cover; \$2.95 paper.

Sociological Theory and Philosophical Analysis, to which English thinkers Dorothy Emmet and Alasdair MacIntyre provide the introduction, is a collection of ten essays on various aspects of the philosophy of sociology. This latter area of inquiry can, of course, be at least three different things. First, it can be analysis of the *de facto* technical language of sociology. Second, it can be the assessment and justification or criticism of the adequacy of this language as well as of the methods, assumptions, and goals of sociological inquiry. Third, it can be creative speculation concerning as yet untried approaches to the latter inquiry.

The essays in this volume, which represent the work of nine different writers, are concerned with the first and second topics; and not the least importance of

the book is that these ten essays represent several philosophical points of view. Thus, there are behaviorism and functionalism as well as criticism of both these approaches to sociological investigation. There is sociological inquiry which is informed by the acceptance of the anthropocentric phenomenological-existentialist view of reality, man, and the relation between them. And there is no lack of sociological and philosophico-sociological work which is informed by (what for want of a better name I shall call) "realism"—*i.e.*, the position which is in opposition to the many perennially popular phenomenalist interpretations of reality and of the human situation and which is often (one is tempted to say most often) accompanied by a recognition of the necessity not only of recognizing but emphasizing the human subjective experiences and inwardness which are generally overlooked by both behaviorism and functionalism.

Lacking, however, is the third possibility for philosophico-sociological in-

quiry: in the contents of the ten essays there is no significant attempt at innovation and no promising creative suggestions for fundamental development in this area. Yet the possibility for such fundamental development is ready at hand. Moreover, in this area, as in virtually all other areas of philosophical activity, such development is already overdue. What I have in mind is the desirability of trying the fruitfulness of the point of view that each of the above-mentioned approaches to sociological inquiry is valuable; that some (and perhaps all) are necessary; that none by itself is sufficient; and that perhaps even in combination the presently recognized approaches to sociological work are not sufficient for significant development of sociological inquiry in the future. Put another way, this is the suggestion of the desirability of pooling the investigative resources provided by the various points of view and of fostering a cooperative investigative interdependence among them. Practically, this would mean that instead of ignoring each other, behaviorist, functionalist, phenomenologist, existentialist, and realist would listen to each other. This would also mean that the sociologist would be willing to listen to and to learn from the persons

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whose concerns, problems, values, activities, and goals he is investigating. If the capacity for such listening and learning were to become a recognized investigative skill, it would go a long way toward preventing the serious misunderstanding of the import of ritual which is evident in one essay in this volume. This latter is by no means the most glaring inadequacy in the essays, but I mention it here since it is of particular interest to Episcopal readers.

Finally, the essays are preeminently readable; and while they are written in technical language, the terms of the latter are nearly always clearly explained. Perhaps the fact that the writers of the essays all were convinced of the need for such explanation of their language is itself evidence of the fragmentation of present-day work in this field.

MARY CARMAN ROSE, Ph.D.
Goucher College

A NEW CHARTER FOR MONASTICISM.
Edit. by John Moffitt. University of Notre Dame Press. Pp. 335. \$12.

Despite the able editor's disclaimer, I believe the title of this book is too broad and hopeful to serve as an index to its contents. What it amounts to is a carefully full account of the proceedings of the meeting of Roman Catholic mo-

nastic superiors in the Far East, held at Bangkok, Thailand, early in December 1968. I call John Moffitt "able," for it seems that no one could be better equipped to bring together and comment on the events, addresses, and conclusions of this unique gathering than Mr. Moffitt. He belonged to a Hindu monastic order for a quarter-century before becoming a Christian, and is now an editor of *America*. To put *A New Charter for Monasticism* in perspective for potential purchasers, \$12 is a good deal to pay even in these financially-inflated days, unless the price is worth it for a "must" buyer. In this category, for Anglicans at any rate, I would place unhesitatingly the half-dozen or more of our small communities—both men and women—in Japan and the Philippines. For those of us outside Asia—not only religious but missionary-minded clergy and laity all over Anglicanism—it can be recommended only as a "one copy per library" book.

This is not to say that it doesn't contain much helpful stuff; yet a careful and biased-in-its-favor perusal leads me to feel that it is beamed so largely (and rightly) to Asian cultures that it does not contain much meat for monasteries and convents elsewhere, beyond what has appeared from other sources in more

appropriately stimulating measure within recent years. The last address by Thomas Merton, delivered only a few minutes before his tragic death, called world-wide attention to this conference, and is one of the most valuable papers presented by reason of its deep, searching, even humorous concern with "Marxism and Monastic Perspectives."

(The Rev.) A. A. PACKARD, OHC
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Booknotes

By Karl G. Layer

WHAT IS THE CHURCH? By Victor de Waal. Judson Press. Pp. 128. \$1.95 paper. "Christians say, 'I believe in the church.' But is the church credible? Many people find it difficult to relate what is claimed for the church by theologians with the reality they see," maintains this author. The book is not so much an attempt at an apologia as it is a volume which tries to look at the church's origins and history from the standpoint of the present day, to ask those questions of the past that our own experience forces on us. And, looking to the past, it tries to throw some light on the problems that face us today, problems that can be summarized in the question asked by the book's title. Victor de Waal is an Anglican college chaplain in Great Britain.

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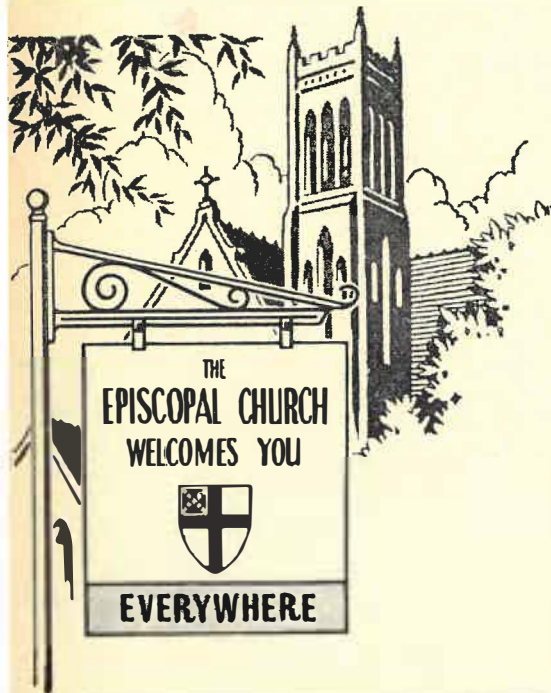
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(Continued on next page)



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LENT CHURCH SERVICES

(Continued from previous page)

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

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry
The Rev. Ben. W. Tinsley, r
Sun HC 8, 10:30 (1,3&5S, MP 2&4S); Thurs, HD 9

BALTIMORE, MD.

ST. GEORGE'S, 2900 Dundalk Ave., Baltimore Co.
Dr. Nelson Rightmyer, r
Sun 7:30, 9:30, 11; HD 10

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

EMMANUEL CHURCH—Lindsey Chapel
15 Newbury St.
Sun HC 9, MP 11:15; Thurs 5:30

NEWTONVILLE, MASS.

ST. JOHN'S 297 Lowell Ave.
The Rev. E. S. Sunderland, r
Sun HC 8 & 10; Wed 10; HD 7

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BLOOMFIELD, N.M. (Rural)

ST. LUKE'S-IN-THE-DESERT Carson TP 18 mi So.
Sun MP 9:30, Mass 10, EP 3; Thurs (Lent daily)
Mass 12. English and Navajo language.

BROOKLYN, N.Y.

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

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

ST. JAMES OF JERUSALEM
W. Penn St. & Magnolia Blvd.
The Rev. M. L. Bowman, v; the Rev. Dan Riley, c
Sun HC 10; Wed HC 9:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 8 HC, 10 Folk Mass, 11 HC (1S, 3S)

The Living Church

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

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun HC 12:15; Wed 12:15; Easter 7, 12:15

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; the
Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION
118th St. & 85th Ave., Kew Gardens
Sun HC 7:30, 10; Wed 10, 6:15

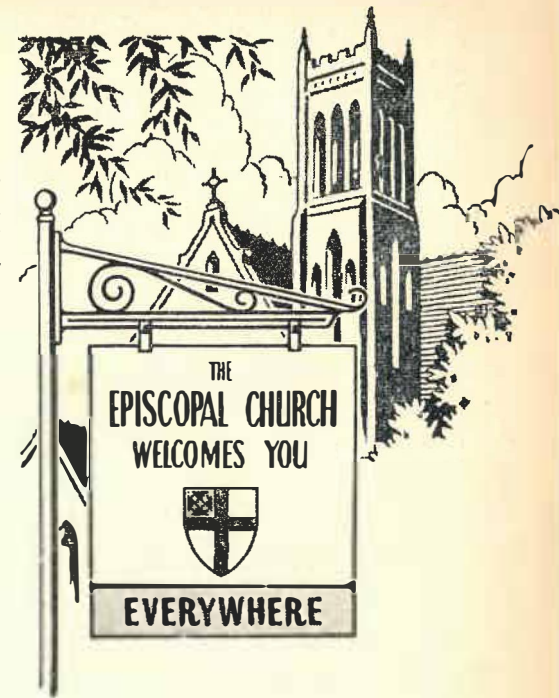
WILLIAMSVILLE, N.Y.

ST. PAUL'S CHAPEL 4275 So. Harris Hill Rd.
Sun 8, 9:15, 11; Wed HC 7, 10; Thurs EP 8; First
Fri HC & LOH 10; HD 10



**ST. JOHN'S CHURCH
LAFAYETTE, IND.**

In Lafayette, the Church's work began in 1836, a congregation organized in 1837, and in 1858, St. John's Church was completed and consecrated.



OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
Sun Eu 8, 9, 11; Wed HC 9:30; Thurs & HD 9:30;
C 1st Sat 4-5

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

ST. ANDREW'S PARISH CHURCH Est. 1706
The Rev. John E. Gilchrist, r
Sun 8 & 11; Wed 10

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL
Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

FORT WORTH, TEX.

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev.
John Buchanan, ass't
Sun 7:30, 10:15; HC Mon & Thurs 5:30, Tues
6:30; Wed 9:30, Fri 7:30; C Sat 5-6

FAIRFAX, VA.

TRURO 10520 Main St.
Sun HC 7:30, MP & Ser 9 & 11 (ex 1S HC); Thurs
HC 9:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ev
Tues & Thurs 10; C Sat 4-5

RIVERTON, WYO.

ST. JAMES' 6th St. & Park
The Rev. Robert M. Moody, r
Sun HC 8, MP 11; Mon thru Sat HC 7

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