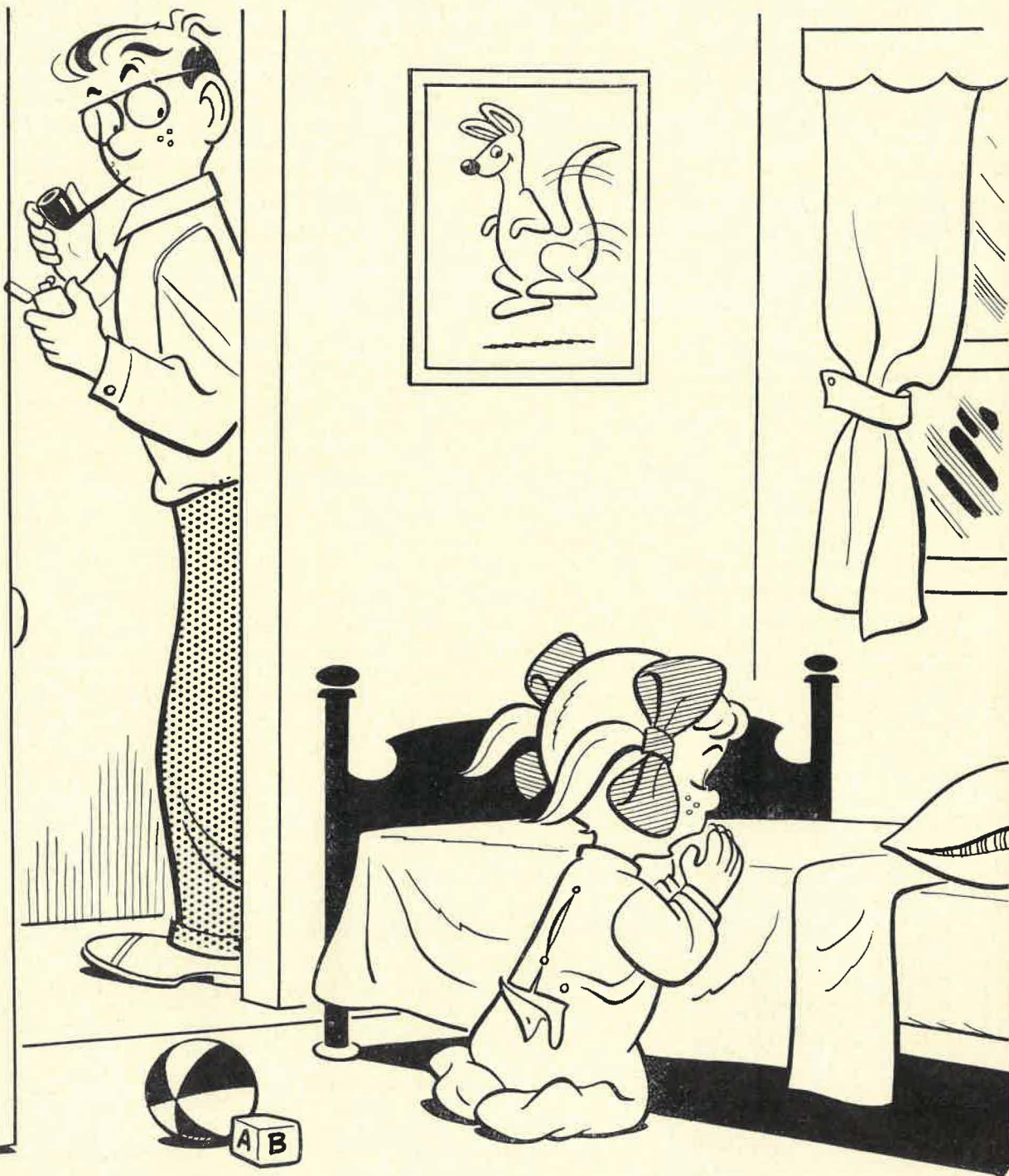


The Living Church

Geo. Crenshaw



"GIVE US THIS DAY OUR DAILY BREAD AND JAM..."

THE SOCIETY OF MARY

(The Society is dedicated to the Glory of God and of the Holy Incarnation of Christ under the Invocation of Our Lady, Help of Christians.)

ANNUAL MEETING

May 22, 1971

St. Alban's Church
2nd and Tabor Road
Philadelphia, Pa. 19120

Solemn High Mass at 11:00 A.M.

This will be followed by a luncheon and the meeting. Luncheon reservations (\$2.00) should be made with The Rev. James C. Dorsey at the above address before May 15th.

TRACTS

Our Beloved Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

HYMN BOARD CARDS

One of the most complete selections of Hymn Board Cards available to the Episcopal Church, including all the new "Red Letter" Holy Days.

SEND FOR FREE BROCHURE

Everett Courtland Martin & Assoc.
P.O. BOX 656 ALEXANDRIA, VA. 22313

GIFTS • PARISH SUPPLIES • BOOKS CURRICULUM • CHURCH APPOINTMENTS

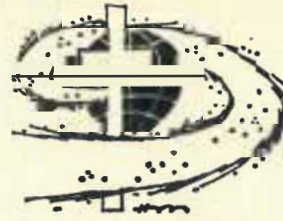
MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
1730 Jefferson Plaza, Napa, Calif. 94558
415 Huron Road, Cleveland, Ohio 44115

Only quality products
and services are advertised
in The Living Church.

Patronize our advertisers!

Around



& About

With the Editor

In the Mar. 20 issue of *America*, the great Roman Catholic priest-scholar Hans Küng tells why he is staying in his church. It is a noble testament of a noble mind. Here are some of his reasons:

1. "It is no little thing for a man to remain on intimate terms with his family or to leave it in anger or indifference."

2. "Because, in critical loyalty, there is so much in this community and its history that I can affirm, so much in this community from which, like so many others, I draw life."

3. "I am staying in the church because, with all the strong objections to it, here I am at home. Here all the great questions are asked: the where and whence, the why and how of man and his world."

4. "Like other Christians, I did not receive my Christianity from books, not even from the Bible. I received my Christianity from this community of faith which has managed to make it through these last 2,000 years. . . ."

5. "I cannot take seriously the Christianity of an elite who pretend to be better than everybody else; nor church-utopias which imagine ideal communities made out of ideal people."

As an Episcopalian with no itch to leave my portion of the Catholic Church I yet find it possible to feel with somebody else who might, be he Anglican, Roman, or whatever. My leaving the church is unthinkable for the reasons Fr. Küng gives in his case, but I must add one more. (Inferentially he says it in reason No. 5 above.) I'm just not a good enough Christian to leave the church; I'm not ready for that graduation. Am I tired of the prelates goodly in girth—of bullying vestrymen—of little old ladies

at tea—of lachrymose lusher who call me in the middle of the night? Sure. And one reason I'm so tired of them is that so many of them are better Christians than I am, in thought, word, and deed. There are moments when I'd love to call a press conference, as departing divines have been known to do, and announce to the world that I owe it to my self-respect to part company with these inferior Christians. But there is one horribly diriment impediment: the burden of proof. I should have to show that I have outstripped my brethren in the race toward the goal of our high calling in Christ. The disgruntled churchman who would leave because the wickedness within the walls is killing his soul is declaring that he's really a fine lad who's being corrupted by evil companions. I have no such case.

Confound, and God bless, all the present Franciscans and Monicas, Richard of Chichesters and Mother Cabrinis who surround me in the church; they make me look like Alexander the Coppersmith (II Tim. 4:14-15), of whom be thou ware also.

"The difference between Christ's physical presence and his spiritual presence can be illustrated in a parable by the distinction between the natural voice and the broadcast voice. When a man is speaking in his natural voice, you need (if you wish to hear what he says) to be physically present with him, in body, in the place where he is; but if his voice is 'on the air' it becomes a kind of spiritual presence everywhere, unsuspected and intangible except to those who are attuned to it; then it 'comes,' as it were, to the listener wherever he may be. That is the strange paradox—that something which is universally present can nevertheless 'come' and be focused in a local presence. . . . It is in some such mode as that, interpreted analogically, that the risen and ascended Lord has been present in his church and in the world ever since, and will continue to be 'to the end of time'." (John G. Williams, *Christian Faith and the Space Age*, 115: World.)

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$2,829.27
Receipts No. 10,655, Apr. 7 25.00

\$2,854.27

Tune In Tomorrow
your family will find practical help in understanding each other and in the growth of their relationships with God.

The famous author, Virginia Law, shows how the family can turn ordinary events of daily life into worshipful experiences. 72 pages, 5" x 7", \$1.50 per copy. Order from

The Upper Room
1908 Grand Ave. Nashville, Tenn. 37203

Letters to the Editor

Church Army Volunteer Corps

As you know, we are sponsoring a volunteer corps to give young people an opportunity to serve the church and their fellows.

There are a great many young people in this country who desperately want to serve and many of these are conscientious objectors. As the word goes out about our Volunteer Corps, the applications from C.O.'s are mounting. They must work for two years for a civilian work agency. Their work must be for the community, not for the church. However, it can certainly be *through* the church. The Volunteer Corps is seeking approval as a civilian work agency from the national Selective Service Board. However, the decision on each man's assignment rests with the local board. We have reason to believe such boards will approve the Volunteer Corps, because we offer a community work at subsistence pay.

At this tight financial period of the church's life, we feel a golden opportunity exists. Many of these C.O.'s are college educated; some are highly skilled in various professions. They have gone through all of the paper work and interviews required to become a C.O.—a rather formidable task. They are committed to their conscience, their country, and their religious beliefs. At the same time, there are many needed community projects which have been cancelled, curtailed, or not even begun due to lack of money. Our church, which is actively committed to mission, should be able to match these young volunteers (C.O.'s and others) with such needy projects. If not, our so-called mission commitment is lacking in spirit.

Please help! Any parish, mission, or church agency which needs help but cannot afford a professional should write to us. They should be able to supply room, board, \$15 per week, and health insurance. Any parish which has money and could subsidize a volunteer in a really poor mission such as in Appalachia should write us. We will screen and match the prospective volunteers and needy projects. In other words, we will do the paperwork. We also supply some training for each volunteer.

(Sr.) BROOKE BUSHONG
Secretary of the Board of Trustees
The Church Army

815 Second Ave.
New York, N.Y. 10017

SPBCP

In company with you and hosts of others across the years, I have treasured and used the Prayer Book. Yet, simply because I love the apostolic life conveyed through its pages, I view with heartache the mission of the Society for the Perpetuation of the Book of Common Prayer. I wonder if the good members of this society have realistically (not merely sentimentally) considered what "perpetuating the Prayer Book of 1928" actually means?

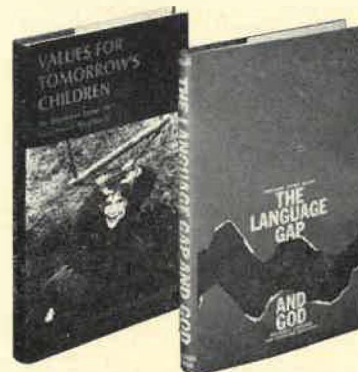
Consider what the Liturgical Commission and the General Convention have provided us. We have once again a Eucharist (Second

Service) which celebrates not only the suffering and saving death of Christ, but which also emphasizes his involvement in all of life, communicates his joy, and rejoices in the triumph of God's Kingdom. We have once again a truly vernacular liturgy which conveys the best aspects of our own times and reflects as well the spirit of the "undivided and primitive church." We have once again a liturgy which placards in clearest terms both the action and the demand of the Eucharist. We have provision for wide variations in response to the pastoral needs of the "everywhere" in which we will "do this," recognizing that no longer do most of us live in smaller, close-knit, even rural communities. We have again collects in our day-by-day tongue—language such as that in which the NT was written. We have the full range of the Bible opened to us. We have, in place of long, priestly monologues, richly varied opportunity for participation by the people. We have significant litanies of intercession of wide heart and majestic scope. We have once again spelled out our "sentness in him" to the needs of the world. By means of this new (and yet in many ways more ancient!) liturgy we have made, I believe, a valued contribution to Christian reunion. In sum, in the trial uses so sorely needed, so pastorally motivated, we have a loyal and creative effort of relating the truths of the Gospel to our daily lives in our time.

Do the loyal-hearted people of the SPBCP really mean by their veneration of our "incomparable language" that we Episcopalians (or others for that matter!) really lost the ability to write powerful and relevant English after the 16th century? Do they sincerely believe—contrary to the ethos of the undivided church—that some element of "mystery" will be lost in speaking and acting in a way we quite ordinary people can readily grasp? It was and is primarily "the action" (as the NT bears witness and as centuries of varied rites confirm) through which our Lord is known and communicated rather than primarily through some rather splendid yet now often simply archaic Tudor phraseology. (1549 was contemporary and relevant in the mid-16th century. We live and labor in the late 20th.) Quite the contrary, after having used the vernacular liturgy (with my bishop's permission) since it became available, we have found that "dyed-in-the-wool-churchmen" and many others of quite varied traditions have found it a "well-wearing" vessel of simplicity, joy, and power.

Because I love the treasure of the apostolic heritage of the Prayer Book and because I believe that the church has still a dominical command to "feed my sheep," I rejoice from the bottom of my heart in what we have been given through the trial uses, especially the Second Service of the Eucharist. (The "sheep" include, we must remember, not just us as churchmen, but the "whole world engraved on the palms of (his) hand.") Like you, after some 20 years of being ordained, I know the heartache of handfals, maybe since I have been a chaplain even more so! While we all, in giving up the 1928 Prayer Book forms of

Christian Century recommends "conventional" and "alternative" views on Christian education.



Values for Tomorrow's Children:

An Alternative Future for Education in the Church

by John H. Westerhoff III

"This is an anti-Sunday school book, written not in despair but in hope, marked not by chatter but by positive suggestions . . . While Sunday school goes about the business of dying, Westerhoff programs an alternative for the remnants of parents who care."

—*The Christian Century* \$4.95

The Language Gap and God:

Religious Language and Christian Education

by Randolph Crump Miller

The noted editor of *Religious Education* further develops his well-known concepts of Christian education. "For those who are sticking it out in the more conventional settings, this . . . learned little book will help them get their message across."

—*The Christian Century* \$4.95

PILGRIM PRESS

UNITED CHURCH PRESS
1505 Race Street
Philadelphia, Pa. 19102

worship, may know in some small way a portion of the Cross, can we not also see it as the means to make available to others "the Bread of Life"? Each of us, whatever our view, can recognize that however meaningful in the past that *we* have been called, renewed, and sent out again, one crucial fact to be weighed is the Episcopal Church declined by nearly 30,000 communicants last year as the 1971 *Annual* reports.

We have been given once again a version of the Prayer Book for today's world through which to mediate the charity and the gifts of Christ. It has been written, to cite the preface of the 1928 book, p. vi, ". . . in the clearest, plainest, most affecting, and majestic manner for the sake of Jesus Christ our blessed Lord and Saviour. . . ." Can we not, must we not, cease this almost nostalgic business of "hand wringing" and get on with the work of his commands?

(The Rev.) HEBERT W. BOLLES
Chaplain, USN

FPO, New York

It is misleading to speak of "The 1928 Prayer Book." That is only an edition of the BCP. What some people want is a new and revised edition like 1928 — not a whole new liturgy. Ed.

Ex-Roman Clergy

I see that increasingly we are becoming more receptive to the Roman clergy. Another priest of the Roman obedience has been received into the ministry of this church, the Rev. Andrew Joseph Tibus (by the Bishop of West Virginia). I know of men who are applying in other dioceses.

I hope the b.shops will open their arms and hearts to these men who want to continue their priesthood but in the Anglican Communion. I say, "God bless" to these Episcopal bishops who have the foresight to accept these men with their marvelous theological and scholarly backgrounds. We have a tremendous backlog of dedicated priests that we don't even have to train (except for a crash-course on our own particular "ethos"). We should be encouraging these men on every side. They might well be the salvation of our branch of the One, Holy, Catholic, and Apostolic Church.

(The Rev.) WENDELL B. TAMBURRO
Rector of Grace Church

Yantic, Conn.

English "Hiss"

Concerning "taking the hiss out of the English language" [TLC, Feb. 14] and also out of the Prayer of Humble Access [TLC, Mar. 28], herewith is a suggestion: Some people lisp when they say the letter "s" instead of "hissing" it. Perhaps the scriptures should be revised (yet once again) using "th" instead of "s" in such words as "mercy," "lovingkindness," "salvation," "peace," etc.

MARY ABRAHAMS

Trumansburg, N.Y.

Fair Trial for Everybody?

Your editorial, "Fair Trial for Everybody?" [TLC, Mar. 21], tries to multiply apples by bananas in missing the distinction between *Commonweal* and J. Edgar Hoover. The FBI chief with the court system *does* have the power to punish the guilty or not, whereas *Commonweal* is merely offering its journalistic opinions that people can kick

around at the supper table. We *could* wait until all LBJ's cows come home from Indochina before we attempted a moral judgment of his actions there; as citizens we *could* presume Richard Nixon's innocence for the sharply increased tonnage now dropped over all of Indochina; and we *could* wait 'til he says, "The ground actions are all over" before we confront him with all the destruction that daily confronts millions of homeless peasants and their desolate lands.

The moral judgments of *Commonweal* are very different from the legal rights of the government to convict and punish. Hoover's head is not on the line—the Berrigans' lives are. Let's face the facts—Hoover will probably never be on trial, but the Berrigans are in excellent position for life terms.

We should pause to wonder at the man who years ago labeled Martin Luther King as "the worst insurrectionist and communist" our country had. The Berrigans have told their side of the case, and the burden rightly rests on the FBI to substantiate their weighty charges. And what about the Gestapo techniques and large files on every activist, that the FBI doesn't like to talk about any more than the Army will discuss its secretive spying on citizens? The FBI needs to be called into question more often, for, after all, *they* check up on everybody from the Berrigans to Adlai Stevenson III, but *who* ever checks up on them? Remember: *they* hold all the cards, including the first available rope and the first convenient tree.

KENT W. TARPLEY
JAMES C. AMIS

Hartford, Conn.

Principles or Polemics?

This morning as I was reading TLC I came upon the Western New York diocesan convention report [TLC, Mar. 21]. The section on abortion resolutions somewhat disturbed me. The delegates first "approved a resolution to change the abortion law so as to forbid abortion after the 12th week," then they had second thoughts because they were afraid to "play into the hands of the Roman Catholic lobby."

I get the impression that they changed their principles for polemics. This seems to be a subtle form of prejudice. As a Roman Catholic priest whose work is primarily in ecumenical work, I would urge the delegates of Western New York to give this some consideration.

Mark well that my point is not to condemn or uphold abortion; my point is to criticize the reason why.

(The Rev.) EDWARD G. ST. GODARD
St. Joan's Roman Catholic Church
Cumberland Hill, R.I.

Eagle Lecterns

The letter of the Rev. John Bradner [TLC, Mar. 28] on eagle lecterns is most interesting and informative, telling much about the history and significance of the eagle as used in the church building.

A simple explanation perhaps might be that the eagle is as it were poised for flight with its wings outstretched, ready to carry the open word of God to all the world.

(The Rev.) PARKER F. AUTEN
Rector of Trinity Church
Swedesboro, N.J.

The Living Church

Volume 162

Established 1878

Number 18

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.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,* Bishop of Fond du Lac; The Rt. Rev. John P. Craine,* Bishop of Indianapolis; The Rt. Rev. John S. Higgins,* Bishop of Rhode Island; The Rt. Rev. John M. Burgess,* Bishop of Massachusetts; The Rt. Rev. Stanley Atkins,* Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,* Bishop of Dallas; The Rt. Rev. G. Paul Reeves,* Bishop Coadjutor of Georgia; The Rev. William E. Craig,* The Rev. Curtis W. V. Junker,* The Rev. Darwin Kirby, Jr.,* The Rev. Christopher F. Allison,* The Rev. George C. L. Ross,*† The Rev. John W. Ellison,*† The Rev. Enrico S. Molnar,*† The Rev. Kenneth Trueman,*† The Rev. George B. Wood,*† The Rev. Sheldon M. Smith,*† The Rev. H. Boone Porter, Jr.,*† The Rev. Robert E. Gard,*† Mrs. Cynthia Wedel,*† Miss Augusta Rodd,*† Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,*† Peter Day,*† Francis J. Starzel,*† John Reinhardt,*† Prezell R. Robinson,*† John C. Pierson,*† Robert Shoemaker,*† Walter L. (Red) Barber,*†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	11
Booknotes	15	Letters	3
Books	12	News of the Church	5
Church Directory	16	People and Places	15
Deaths	15	Things to Come	5

FEATURES

People Before Programs	8
Spring Sleet (verse)	9
When the Son of Man Cometh (verse)	10

THE KALENDAR

May

- Easter III
Athanasius, B.
- Monnica
- Easter IV
Gregory of Nazianzus, B.
- Cyril and Methodius, BB.
- Easter V—Rogation Sunday

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.

The Living Church

The Living Church

May 2, 1971
Easter III

For 92 Years,
Its Worship, Witness, and Welfare

PENNSYLVANIA

Former Clergy "In Business"

A new employment agency in Philadelphia is doing a brisk business in placing clergymen in other fields of work.

Jess Taylor, manager of Mainstream, a division of Marcy & Associates, is a former priest whose renunciation was accepted by the Bishop of Los Angeles in January 1970. He said he had discovered the demands of the church were quite different from his own concept of the ministry. "I wanted to spend time with individuals, working on the quality of life in the parish. But that's not what the congregations wanted. . . . They wanted new programs, new members, bigger and better projects. Well, I was good enough at that sort of thing. My first two congregations in Southern California doubled in size during my tenure, but my heart wasn't in it."

He said that among Episcopalians "the frustration factor isn't always the most important. There just aren't enough jobs with decent pay. A man gets into his middle 40s and he's still hacking around as an assistant. It's a dead end with no hope."

The job counseling firm usually assists executives who want a change in jobs, Mr. Taylor said, "but we found we were getting so many clergymen we set up a special division for them. In general," he said, "clergymen don't want to get into what you might call 'related fields' such as counseling, teaching, social work. Anything but. They go into all kinds of sales, stocks, bonds, fund-raising, public relations, management."

Mrs. Marion Hood, in charge of clergy placement for the 188-parish Diocese of Pennsylvania, concurs with Mr. Taylor's statements on one point: "We have many more clergy than parishes to put them in," she said. She also said seminarians are warned in advance that there's no assurance they'll get church-related jobs.

ORGANIZATIONS

Clergy Associations Plan "Umbrella"

Four national clergy organizations, representing a wide denominational spectrum, issued a general declaration after meeting in Chicago, which called for the formation of an Ecumenical Congress for

Ministry. Sent to all known national clergy-association groups, the document issued a call to form such a congress and invited interested groups to a conference tentatively slated for September in Chicago.

The purposes of the Ecumenical Congress for Ministry, according to the declaration, are to be "an umbrella for organizations of clergy, including an Academy of Rabbis, Priests, and Ministers. It shall serve as a vehicle of communication to study, plan, organize, and execute the programs of its constituents as they endeavor to evoke and express self-determination, development, and improvement of clergy in response to God's Spirit at work in our world."

Among possible future program areas, the document continues are: (1) dual membership in professional, academic, and clergy associations; (2) funding by foundations; (3) self-supporting clergy and experimental ministries; (4) mechanics of cooperation and consultation; (5) competency (vocational); (6) viability of very small congregations and parishes; (7) seminary training and continuing education; (8) clergy surpluses and shortages; (9) identifying other areas of concern.

Present and signing the declaration were representatives of the Academy of Parish Clergy, Association of Episcopal Clergy, Association of Lutheran Clergy and Lay Church Workers, and the National Federation of Priests Councils. Invited, but not attending, were the Association of United Church Ministers, the Commissioned Officers of the Salvation Army, and representatives of the Unitarian-Universalist Ministers Association.

PB to Receive Honor

Religious Heritage of America (RHA) has announced four major award winners who will be honored for their contributions to spiritual life at the RHA national awards banquet, to be held June 10, in Washington, D.C.

The Rt. Rev. John E. Hines, Presiding Bishop, is to be named Clergyman of the Year. William F. May, Episcopal layman and chairman of the board of American Can Co., will receive the Churchman of the Year award.

Mrs. Howard C. Davidson, Washington, D.C., a leader in international Christian leadership, has been named Churchwoman of the Year. The Gold Medal Award will be given Dr. John A. Redhead, Jr., who retired last year as pastor of First Presbyterian Church, Greensbor-

ough, N.C., a congregation of the Presbyterian Church, U.S. (Southern).

RHA is an interreligious, non-profit organization dedicated to preserving the Judeo-Christian heritage and carrying its effects into American life.

NEW YORK

Church Attitudes on Homosexuality Challenged

During a two-day meeting at the Interchurch Center, New York City, challenges and appeals were made to churches to provide an atmosphere in which homosexuals may openly admit their identities. Some 70 church executives and members of homophile organizations attended the conference held to launch "honest discussion" of homosexuality and its relation to religion and church structures. It was said to be the first such encounter instigated by homophiles.

Br. William Modlin, CSC, a teacher at Notre Dame High School, Bridgeport, Conn., spoke from a Roman Catholic perspective during a discussion on pastoral counseling. He said that "most manuals on Roman Catholic moral theology have presented homosexual acts as constituting serious sin which warrants damnation, the only morally acceptable 'resolution' to the homosexual's dilemma being total abstinence from all sexual activity." He criticized such a stand and concluded that at the present time "the Roman Catholic homosexual and his counselor must seek leadership, sympathy, and support from the protestant churches."

It was noted at the conference that the Lutheran Church and the Unitarian Universalist Association have supported homosexual rights, while other churches have hinted at moves in that direction. Conference participants agreed that the development of homosexual congregations is necessary because churches will not countenance open admission of homosexuality.

The Rev. Robert Clement, once a Polish National Catholic priest, told the conference about his parish—the Church

THINGS TO COME

May

4-5: The second annual gathering of local clergy association groups in the Episcopal Church: at Thompson House, St. Louis, Mo.
22: Annual meeting of the Society of Mary, St. Alban's Church, Philadelphia.

of the Beloved Disciples, in New York City, which uses the Episcopal Church of the Holy Apostles for services. Members of the parish have found a meaning in Christianity which they had not known before. There is an "outpouring of love like I've never seen before," he said. Of himself, he said he had finally decided to stop being a "good queer, that is one who hides his true sexual identity." Mr. Clement, who wears a clerical collar and a lavender shirt, calls his one-parish church, the American Orthodox Church of the USA: Western Orthodox.

Noting the growth of the militant gay liberation, the Rev. Robert W. Wood, pastor of Zion Church of Christ in Newark, said the homosexual "is no longer content to sit at the door of the church reciting Psalm 88 while waiting for the leadership inside to make up its mind about him."

Dr. Louis Compton of the Lincoln-Omaha Council on Religion and the Homosexual made a plea to churches to support the abolition of antihomosexual laws and to work for homosexual rights in employment. "We need an American counterpart of the Vatican statement on the Jews," he said.

Clergy Urge Prison Reforms

A group of New York clergy are organizing to push for reform in the city's prison system. Some 225 persons, mostly clergymen, registering for an all-day meeting at Trinity Church began laying plans to work in three areas:

(*) Regular visitation of prisoners in cellblocks;

(*) Arrangements whereby detainees awaiting trial would be released without bail in custody of congregations;

(*) Lobbying for general prison reform.

The Rev. Arthur Simon, assistant pastor of Trinity Lutheran Church (Missouri Synod) and chairman of the New York City Interreligious Coalition's task force on prisons, organized the meeting. He reported that although clergymen attending the workshop were not extraordinarily militant in their calls for reform, the number who attended and the discussions during the day indicated a deep level of concern about prison concerns.

They heard varying points of view from their fellow clergymen who are on the city payroll as prison chaplains. Whereas the Rev. Laurence Gibney emphasized the serious nature of conditions at the Manhattan Detention Center for Men (better known as the Tombs), the Rev. Charles Repole stressed that not all institutions in the system suffer to the same extent. For example, he said, at the Women's House of Detention, where he serves, prisoners of all types are not thrown together, but first offenders are separated from hardened criminals, younger prisoners from older, and lesbians from other prisoners.

Mr. William J. vanden Heuvel, chairman of the city board of correction, a citizen watchdog unit activated by New York City's Mayor John Lindsay, was the keynote speaker. He will make his office available to clergymen to assist with some of the planned projects.

NEWS FEATURE

CODE Meets

At its annual three-day meeting, the Conference of Diocesan Executives (CODE) spent 24 hours tooling up to deal helpfully with enabling parish clergy in dioceses to function effectively amidst the personnel problems within the Episcopal Church, a day considering how diocesan executives might plug dioceses into the new style of national church operation out of church headquarters in New York, and a final time reconsidering the function and structure of the "CODE" group. The meeting, held on the grounds of the National Cathedral in Washington, D.C., was attended by approximately 40 executives and 10 resource persons from across the continental United States and three overseas jurisdictions.

The first third of the conclave was devoted to input from a variety of resource persons: The Rev. Charles Wilson, consultant to the Office of Pastoral Development; the Rev. John Harris, clergy development officer of the Diocese of Washington; the Rev. Robert Rodemayer of the Ad-Hoc Council on Ministry, formed by several national church joint commissions and boards; and the Rev. Jones Shannon of Consultation/Search Inc. There followed field trips to three selected local congregations offering creative ministries of clergy and lay people. A final seminar drew the learnings from this part of the program.

In the second third of the conference, the resource persons were the Rt. Rev. Roger Blanchard, Mrs. Carmen Hunter, and the Rev. Alfred Rollins, all of the Executive Council staff. The post-Houston style of operation of the national church professional staff as a 37-man team of enablers and communicators, not programmers, through supportive services, program enablement, and jurisdiction relations, was explained, and an enlarged role was suggested for diocesan executives in the successful working out of such a new style. Information from a recent study was released, stating that Episcopal Church jurisdictions see their greatest worries, in order, as: (1) communications (all kinds); (2) personal, professional, and vocational crises of the clergy; (3) the economic crisis; and (4) the seeming inaccessibility of decision-making structures to the people of the church. Discussion followed on the ways diocesan executives and Executive Council staff together could deal with these problems. Anxiety was also expressed by the meeting that every annual program of

the conference seemed to have to devote a great deal of time to the concerns of the Executive Council staff rather than to enabling diocesan executives to help themselves, their bishops, other clergy, and laity to be more effective instruments for mission.

The final third of the meeting was devoted to reconsideration of the functions and structure of the Conference of Diocesan Executives. The decision was made to remain a relatively loosely structured, unincorporated organization. Elected to the steering committee were: The Rev. Kenneth Nelson, Indianapolis, chairman; the Ven. Rudolph Devik, Olympia; the Rev. LeRoy Hall, Southern Ohio; the Rev. Theodore Jones, Massachusetts; and the Rev. Francis Washburn, Ohio. The actual functions the organization is performing successfully were detailed as: (1) dealing with career development needs of diocesan executives; (2) increasing professional competence and skills of diocesan executives; (3) helping executives give support on the interface between bishop and parish on the one hand, and bishop and national church on the other; (4) peer support and collegiality stimulation among diocesan executives; (5) stimulating resource collaboration; and (6) rendering help to the national church.

The 1972 meeting was set for spring in Oklahoma, at the invitation of the Rt. Rev. Frederick Putnam, Suffragan Bishop and Program Officer of that jurisdiction. The tentative subject of the meeting will be small-church and non-metropolitan ministries.

JAMES L. LOWERY, JR.

The Rev. James L. Lowery, Jr., eastern field representative of the Association of Episcopal clergy, was a special correspondent for TLC, covering the CODE meeting.

WASHINGTON

85 "Succeed" in Being Arrested

About 85 persons, including seminarians, editors of the *National Catholic Reporter*, *Christianity and Crisis*, and *Commonweal*, Jewish students, and clergymen were arrested and jailed following a non-violent anti-war protest near the White House. The protesters, known as the Holy Week in Jail Committee, deliberately incurred arrest by Washington police to spend Holy Week in jail, fasting and praying for peace in Vietnam. Arrested on disorderly-conduct charges, the protesters reportedly refused bail in order to remain in jail.

The jail-in fast was joined by editors of the three journals which took part in the publication of a joint editorial demanding an immediate end to the Indo-China conflict.

The charge against the demonstrators was "conducting a religious service without a permit." The protest was organized mainly by students from three New York

seminaries—Union, Woodstock, and Jewish Theological. It also included students from Boston University's Divinity School, St. Mary's Seminary, Pittsburgh Theological School, Princeton, Harvard, and Duke Divinity Schools.

A spokesman said that if the police were to release the protesters without bail, they would continue the fast in Lafayette Park across from the White House.

The Rt. Rev. J. Brooke Mosley, president of Union Seminary, served as chairman of the news conference held to announce the joint editorial. During the conference the Washington jail-fast was called a highpoint of a "National Examination of Conscience Week" on the Vietnam war. Dr. Mosley said the Washington protesters would seek release from jail on Easter to symbolize the Resurrection and then hold a service.

Others taking part in the press conference were Dr. Roger Shinn of Union, who drafted the editorial; Arthur J. Moore of *Christianity and Crisis*; and James O'Gara and John Deedy of *Commonweal*. Mr. O'Gara said neither the editorial nor the Washington protest was geared to Lt. Calley's conviction but said, "Calley makes it much more relevant."

OCCULTISM

Witchcraft Studies Increase

About 35 persons gather weekly in a former mortuary in Minneapolis, in 10-week courses pursuing witchcraft, and more than a hundred others go to Gnostica for classes in astrology, tarot, yoga, and palmistry. Several stores are doing a flourishing business selling occult-related materials. Meanwhile two Lutheran bodies have developed a course that acquaints church people with the world of mystery.

The exploding interest in the occult may have a religious motivation, according to some. One publisher of occult materials claims the interest in such is due in part to disenchantment with organized churches. He states that there is a "tremendous" current interest in witchcraft which he described as a "nature religion" and not Satanism.

The Rev. Lawrence Denef, who helped prepare the Mystery Trip course for the Parish Education Divisions of the American Lutheran Church and the Lutheran Church in America, said interest in the occult does have something to do with religion. People are involving themselves in almost a substitute religion, he said, adding that occult interest is due to "the confusion of our times" and "the search for some kind of answer to questions which changing society is raising."

The Lutheran course warns that people assign more value to occult phenomena than they are worth. By the end of the course, Mr. Denef said, "we hope people can relate intelligently to the occult fad."

Prof. Mulford Q. Sibley, of the Uni-

versity of Minnesota, has done much study and speaking on scientific psychic research on such problems as whether the human personality survives after death. He states that both astrology and spiritualism have dogmatic commitments to certain explanations. The spiritualist religion, he said, "makes its focus that the messages which purport to come from the dead do come from the dead" while the astrologist has a commitment to the belief that planets are influencing human beings in certain ways. The attitude of psychic research," he said, is that "this may or may not be true. Let's investigate further; there may be alternative explanations."

The educator said the great religions were founded on a sense of para-normal experiences of various kinds and that modern research in this area is trying to make "a systematic investigation of some sources of high religion."

Many of the miracles in the Bible, he said, can be explained in terms of modern psychic research. "Some of the healing episodes in the New Testament fit well into certain modern theories about the capacities of certain types of human personalities to heal or to influence the maladies of the body by suggestion or psychic power," he said. He held that the appearances of Jesus after the Resurrection were in many respects no stranger than the appearances of apparitions in modern times.

Prof. Sibley said he feels investigations into psychic phenomena constitute no threat to religion and he deplores the "close-minded" attitude of some people to them.

A Spiritual Frontiers Fellowship of Minnesota, with a present mailing list of more than 300 persons, is being directed by the Rev. Charles Stevens, a Presbyterian minister in St. Cloud, Minn. Its main purpose is "to arouse interest among religious people in the whole area of psychic phenomenon without a commitment to any view or dogma," he said. The fellowship is studying prayer, healing, and life after death.

CHURCH OF IRELAND

Prelate Backs Sale of Contraceptives

The Archbishop of Ireland, the Most Rev. Alan Buchanan, said he welcomes efforts to legalize the sale and import of contraceptives in Ireland. In making his position public, the archbishop who is also Primate of Ireland, referred to the 1968 Lambeth Conference which decided, he said, that the "responsibility of deciding the number and frequency of children has been laid by God upon the conscience of parents everywhere; that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and an important factor in Christian family life.

"Since I consented readily to these statements, as did several hundred other bishops," he added, "I am naturally bound to affirm that contraceptives are a matter for conscience rather than for state control. Parents are surely adult and responsible people."

Earlier the Roman Catholic Primate of All Ireland, William Cardinal Conway, expressed "disquiet" at what he called "pressure groups" pushing a campaign to legalize contraceptives in Ireland.

Ireland's Prime Minister John M. Lynch has said his government is pondering changes in certain laws and constitutional provisions that are "unacceptable to many Protestants." By implication, such changes would concern laws or articles forbidding divorce and the sale and import of contraceptives.

Dr. Buchanan observed that in such an issue as birth control, each person "must record his own conviction. To describe this as a Roman Catholic-Protestant controversy," he said, "seems to me to oversimplify the problem." He also said he hopes the matter would be debated "responsibly," and emphasized one point: "I wish to stress that contraception is not the same as abortion or divorce. Each is a distinct issue. . . . My conviction is that a positive approach to all these personal moral issues is better than all the prohibitions in the world."

RHODE ISLAND

Court Rules Fetus Not a "Person"

Superior Court Judge Ronald R. Lageaux ruled in Providence, that the accidental killing of a fetus does not constitute a crime under Rhode Island law, because a fetus does not fit the legal description of "person."

"Person" is defined under Rhode Island law as every individual, firm, co-partnership, corporation, or association, the judge said. He held that an individual conveys the meaning of an entity having existence apart from another entity.

Judge Lageaux dismissed an indictment which charged William J. Xavier, 75, with driving so as to endanger, resulting in the death of the unborn child of Mrs. Anne Marie Serbst of Bristol. He agreed with the defense's contention that the offense of driving so as to endanger, resulting in death, refers to the death "of any person. In no way can it be said that a viable fetus is an 'individual,' at least in the absence of further legislative definition," Judge Lageaux said.

Still pending is another indictment charging Mr. Xavier with leaving the scene of an accident involving personal injury. His car was in collision with one driven by Mrs. Serbst as she was leaving a market lot. Her child was born dead in a Providence hospital where she was taken after the accident.

Helen Smith Shoemaker

People Before Programs— God Before Gimmicks

“Lenin taught that you change man by changing society. Jesus, however, teaches that you change society by changing man. This is the issue with which we have to grapple in the year 1971. It’ll be either persons before programs, and God before gimmicks, or it’ll be programs before people and gimmicks before God, which will prove as defeating as it has throughout history.”

IS the mood of the American people changing? Having tried social legislation, violent confrontation, group manipulation, mounted innumerable encounter groups, study commissions, and every variety of gimmick in the 1960s and 1970s, youngsters, college professors, and some churchmen are coming up with some surprising new reactions and with the help of our much-maligned news media are presenting them to us.

Take our young people between the ages of 15 and 21, for example. In a startling poll taken by *Life* magazine of the mood of our young, we are astonished to read in answer to such questions as:

Has your upbringing been about right?—
81% yes.

*Do your parents live up to their own ideals?—*80% yes.

Do your parents approve of your ideals?—
64% yes.

*Do you have trouble communicating with your parents?—*66% no.

Is religion important to you?— High school, 77% yes; college, 56% yes.

*Do young men still consider virginity important in a woman?—*52% yes.

We read further that the Bible is the most read book. A recent Gallup poll tells us that 45% of Americans attend church weekly—the largest percentage in the world. Dr. Ernest Van Den Haag, a New York University social philosopher, says, as quoted in *Time* magazine:

“The mood today, particularly on cam-

pus, is toward personal relationships rather than politics, love rather than sex, feeling rather than action. Two years ago, we had a great number of mass actions: peace marches, college demonstrations, etc. They weren’t successful. Today we’re entering an era not of radical advances, but of consolidation. We are turning inside rather than outside.”

In an article which appeared in *The Wall Street Journal* of Dec. 24, 1970, “On the Nature of Man—Who’s Right?”, Dr. Edward Bloomberg (assistant professor of French literature at the University of California, Davis, and author of *Student Violence* recently released by Public Affairs Press) makes an interesting historical analysis of “violence”:

“‘Individuals and societies that try to become angels end up as beasts,’ Blaise Pascal remarked back in the 17th century. The thesis that man is a noble creature corrupted only by the society surrounding him is not new to history. Most notably, it was enthusiastically propounded in the 18th century by Jean-Jacques Rousseau, intellectual godfather of the French Revolution. There is little reason to suppose that its present incarnation, if left unchecked by Pascal’s realism, would lead to happier results. Since man is saintly, he cannot be blamed. All evil must, by elimination, be attributed to ‘society.’ Racism, for example, has no roots in human nature, for racism is bad and man good. It must be imputed in America, to capitalism. The same analysis applies to war. Virtuous man has no taste for killing, yet we wage war. It must be the fault of American imperialism. De-personalization, the feeling people often

have that events are beyond them and that real human contact is absent from everyday life, can no longer be explained by human nature, for man is loving. American materialism must somehow be responsible. If man is good, America is rotten to the core. It must be transformed—perhaps even destroyed—immediately. Small wonder then that radical calls to revolution are vehement and self-righteous in tone. Given their basic presupposition, extremists are entitled to their fanaticism. Economic systems originally built on the principle of cooperation among saints have failed so miserably that even the Russians have accepted the necessity for incentives. In the realm of government, the Rousseauistic view of human nature has shown itself weaker yet. Its direct result was the French Revolution (the incorruptible Robespierre knew Rousseau by heart), which left us, along with many elevated sentiments and gestures, virtual mountains of corpses. First recalcitrant nobles, then reform-minded nobles, then all monarchists, and finally even dissenting leftists were sent to the guillotine. The military dictatorship of Napoleon was the result. The Russian revolution built on the same premise, led to the same result. There are no contrary examples. No government founded on the man is good principle has ever ended otherwise than in tyranny and blood.”

A former young Czechoslovakian communist shares a new insight (*Guideposts*, January 1971). This young man had been elected the president of the communist youth for Czechoslovakia several years earlier and was a supervisor in a communist textile mill. After an extraordinary

Mrs. Helen Smith Shoemaker is executive director of the Anglican Fellowship of Prayer.

revelation, which he claims was due to the prayers of his old Christian grandfather, he came to the following conclusion: Lenin taught that you change man by changing society. Jesus, however, teaches that you change society by changing man, and concluded with, "Now I serve in God's 'New World Order' introduced by the greatest revolutionary of all, Jesus Christ."

This, it seems to me, is the nub of the problem as well as the nub of the solution. During the 1960s first non-violently, then confusedly, then militantly, people formed themselves into a mishmash of pressure groups and confronted us with what was wrong with our society—the blacks were angry, the poor were angry, the young were angry, the women were angry; all shrilly demanded that we join their cause and man the barricades. In response to these cause-minded militants, government passed legislation, others launched programs, tried gimmicks, still others blew up buildings, rioted, marched and counter-marched. Without their realizing it, they were doing exactly what Robespierre, Marx, Lenin, etc., and the communist leadership did. They put the emphasis on changing society rather than on changing man. They substituted the gospel of man for the Gospel of Jesus Christ. The Gospel of Jesus Christ was consequently swept under the rug to be replaced by causes. The top echelons of the church establishments, the top echelons of governmental establishments, the top echelons of economic establishments were all infected by this insidious virus, and their efforts, while often well-intentioned, failed because so often the leaders of these reform efforts didn't take "human nature" into account.

Anti-establishmentalism is a struggle—it is horizontal confrontation between groups of people. It is a psychological gimmick for bringing one group of people into submission to the other and consequently is subject to ruthless manipulation. Grace is a gift—it is a letdown from above in the form of light, in the form of inner self-knowledge, in the form of selection and direction. This comes only from God and predicates a triangular relationship with two people at either end of a horizontal line and God at the apex of a triangle. Consequently, the real enemy is not race or ecology or the establishment or the population explosion. It is the power of evil itself joining with the evil impulses and hangups, defeats, ego, despair, self-doubt and frustration that each of us experience in our own lives every day of the world.

Now, how do we come out of this unhappy syndrome and this consequently cause-centered ideology of change? We come out of it by going right straight back to the book of our faith, the Bible, to see what the prophets and Jesus had to say about all of this. On New Year's

Day 1971, I read the great 30th chapter of Deuteronomy, in which Moses says some very cogent things to individual Jews, to the Jews as a people, to the Jews as a potential nation, when he sternly tells them in his last great exhortation before his own death:

"Today I offer you the choice of life and good, or death and evil. If you obey the commandments of the Lord your God which I give you this day, by loving the Lord your God, by conforming to His ways and by keeping His commandments, then you will live and increase, and the Lord your God will bless you. But if your heart turns away and you do not listen and you are led on to bow down to other gods and worship them, I tell you this day that you will perish; you will not live long in the land (which you will enter to occupy after crossing Jordan). I summon heaven and earth to witness against you this day: I offer you the choice of life or death, blessing or curse. Choose life and then you and your descendants will live." (NEB translation)

Turn to the New Testament and read it with any care at all and you will see that Jesus's continual concern was to warn, to serve, to heal, to liberate people. The causes which grew from his concern for people, i.e., poverty, illness, death, libera-

tion from oppression, were consequences of his primary interest in persons. He didn't serve the Jewish people as over against the Romans, for instance. He didn't serve women as over against men; he did not serve the poor as over against the rich, although he said some very trenchant things to the rich and to the powerful in regard to their attitudes towards the poor and the helpless and the powerless. He pastored people right through his ministry. As an example, we have the marvelous and oft-repeated story of the feeding of the five thousand which is a great illustration of his endless power to meet the creature needs of hungry people whether the hunger is physical or spiritual. We have story after story of his healing the sick and one or two poignant stories of his raising the dead, as in the cases of Jairus's daughter and Lazarus; and finally and supremely, he pointed

Spring Sleet

It was a world of glass
by the arc light at midnight,
in its transformation caught
icebound even to budding
peeping toms impatient on their boughs
for winter's death.

I saw a paperweight turned upside down,
a land settling on the desk of God
to offer for a night
one clear, clean view of shapes
recovered in his hands.

It was a fortune teller gazing
only to discover folly
telling all. Her crystal ball,
unreal and brittle, tells me
never have I known myself
more real surrendering truth.

A forecast: morning warmth
of One who never sleeps
dismantles cold impassive beauty
from its forms
to sleeping life again.

Lenore H. Findley

out to people that if, as Moses had taught them, they would turn from evil and darkness to him and to light, they would become free, not only in this life, but free forever. He made survival possible for everyone but only possible as people accepted him as the giver of these mighty gifts of life. "Therefore choose life," said Moses. "For I am the way, the truth, and the life. No man cometh to the Father but by me," said Jesus.

Hanging over my desk as I write is a photograph of Salvador Dalí's "Sacrament of the Last Supper." This great painting shows a beardless torso of Jesus. He is pointing with his right hand above his head to a beautiful upper chest of the figure of a man with arms outstretched (which represents the "everlasting arms" of the Father) and with his left hand he is pointing to himself, as though to say, "I and the Father are one; he that hath seen me hath seen the Father." What makes this painting supremely poignant is the fact that all the disciples are kneeling with their heads bowed on the table in repentance and worship because they are so overwhelmed with the glory of this revelation that the smallness of their own human nature is fully exposed and they are overcome with their sense of unworth as a consequence. This is a proper stance for a Christian. It is this stance and the consequent listening and intercessory prayer which leads out of it that brings about the social actions that are of real validity for Christians, *for they must come out of worship and obedience.*

How do some modern Christians implement this? I am not criticizing many modern techniques of sensitivity training, providing that they are not manipulative and point to the basic purpose which is to bring men and women to worship of *him* and obedience to *him*. A priest whose commitment is such as I've described walks down a ghetto city street and sees men overcome with drink lying helter-skelter in the gutter and on the sidewalk, and is led by God to open a rescue mission for these men where they could be, in the old-fashioned rescue term, "saved from sin and drink." Into that rescue mission one night comes the founder of AA, who after receiving his first challenge to a different sort of life than the one he had been leading, responded with his first act of contrition and slowly moved on from there to become the founder of a great lay movement for the redemption of drunks. One man's obedience, several men's obedience—the result: 500,000 redeemed drunks. A pilot project is launched for dealing with one of society's worst problems.

There is a junior and senior class of high-school kids from an American school in an Asian country. Some of these kids are the sons of missionaries, some the sons of business people, some the sons and daughters of embassy and military personnel. The drug culture invaded this school and one of the Jewish girls, a senior, was one day found by her parents in the corner of her bedroom curled up in a complete trance. The mission doctor

was called in to try and bring her out of it. The doctor called the Army psychiatrist who told him to sedate her and bring her to the hospital. Meanwhile, the whole senior and junior class at the school (average kids with the hangups of average kids), who were shocked into the desperate possibilities of drug abuse, went on their teenage knees in prayer for their classmate and friend, and all of a sudden, 36 hours later, this child woke up, asked where she had been, asked where she was, and asked to be taken home. The result is a very serious concern in this school and community for the whole problem of drug abuse and how to deal with it, because a group of kids and their parents prayed and are being led to act.

This story could be repeated hundreds and thousands of times, and one of the wonderful things that has emerged out of our teenage drug-addiction problem has been the concern on the part of hundreds and thousands of kids who have either taken bad trips themselves and been redeemed from them, or who have been led by God's Holy Spirit to work in the teen drug-cult-culture groups. One such small teen group in a western city calls itself the "Power and Light Co." Good name.

Another beautiful story that came to my attention recently was about the Apollo Prayer League that was formed in the major space centers before the great moonwalks, and the way in which Frank Borman and then Neil Armstrong, supported by the congregations of their respective churches (Frank Borman's Episcopal, Neil Armstrong's Presbyterian), prepared themselves for their share in the moonwalk—Frank Borman with his immortal prayer that was said from space on Christmas eve and supported by his whole congregation and Neil Armstrong with the glorious story of the partaking of the elements of the sacrament of Holy Communion as he stepped out onto the moon.

WHAT a challenge these persons pose to the powers of darkness and to evil men with evil designs for world disruption, war, and destruction! These redeemed, believing, praying, obedient men and women and youngsters have reminded us again of the community and world impact of God-committed persons and groups of persons. The young Czechoslovakian former communist has truly articulated for us a guideline for change when he said, "Lenin taught that you change man by changing society. *Jesus, however, teaches that you change society by changing man.*" This is the issue with which we have to grapple in the year 1971. It'll either be persons before programs, and God before gimmicks, or it'll be programs before people and gimmicks before God, which will prove as self-defeating as it has proved to be all the way down through history.

When the Son of Man Cometh

There was Archbishop Ramsay of Canterbury!
his savannah white eyebrows bowing to wind,
half-skipping along the sidewalk, hands
open-facedly touching behind his back,
his eyes like clear waterholes merry with sun
and such abundance of joy quirking his lips
that he virtually materialized people to smile at.

And we, having sat in the choir for Evensong
not too far from the place where servants of an earthly
king had struck down blissful Becket in full sight
of God, having dreamed in old ruins and touched
holy tombs and remembered the brave missionary
from Rome who brought Constantine's church to first
century Christians unchanged until then—

What could we make of a primate so light
so in love with his life, so content to be briskly
walking in town, so joyfully bounding
up steps to the public library? Man,
son of man, and God, showing life can be fun.
I wanted to cross and speak but what
would I say? Even Jesus, even Jesus I wonder
we would let pass us by.

Barbara Kelly

EDITORIALS

Are Some "More Equal"?

THE Executive Council of the Episcopal Church is trying hard to give the church sound leadership under terribly adverse conditions. For this it deserves the prayers and support of all the faithful. It deserves also that whatever criticism it receives be offered with constructive intent, and this we have for what follows.

At the last meeting of the council we saw disturbing evidence that two special-interest groups were given deferential and preferential treatment. These are the General Convention Youth Program (GCYP) and the Union of Black Clergy and Laity (UBCL). (We are informed that since that meeting the UBCL has renamed itself the UBE, the Union of Black Episcopalians.)

Because of financial stringency, the council found it necessary to cut the 1971 budget for the GCYP by \$10,000 to \$240,000: a very modest cut compared to some others. Robert Davidson, college-age member of the council and spokesman for the youth program, complained. In the course of his complaint he referred to the \$240,000 as "peanuts." Nobody rose to advise him that \$240,000 of the Lord's money is not peanuts for any purpose. The council offered appeasement in the form of a pledge that restoration of the \$10,000 would be given high priority in the "faith" portion of the budget.

The council asked Mr. Davidson some questions about the youth program as it is being set up. These were reasonable and proper questions about a new program which is not yet off the drawing boards and is necessarily experimental. The council tabled two resolutions presented by him, one calling for a review of the office of Bishop for the Armed Forces and the other calling upon the U.S. government to establish a volunteer army. For thus responding to Mr. Davidson's report the council was scolded by its vice chairman Dr. John B. Coburn. Council should remember, he said, that Bob Davidson was speaking for the "alienated youth." The council meekly accepted the rebuke, apparently assenting to the proposition that no questions are to be asked about anything that is demanded by "alienated youth."

That, by the way, raises an interesting question. Are the "alienated" youth the only ones with whom the church needs to concern itself? What about the unalienated youth? There are a remarkably large number of these left, on the campuses and even in the churches, who do not clamor for beyond-peanuts special programs or for any other special treatment. Perhaps somebody should tell them that non-squeaking wheels get no grease.

Then there was the business of the UBCL, now UBE. The occasion was the election of members of the Screening and Review Committee. That committee processes applications for grants from the General Convention Special Program. Its charter provides that several designated groups, among these the UBCL, shall present a slate of nominees for that committee to the Executive

Council, and the council shall elect half of these nominees. This seems constitutionally proper and even essential because the S & R Committee is an agency of the council. But the board of directors of UBCL was of another mind. Their president, the Very Rev. Frederick B. Williams, of Inkster, Mich., sent a telegram to the council stating that the election procedure was unacceptable to them. He nominated himself and the executive director of UBCL, the Rev. James Woodruff, and no others, to serve on the S & R Committee. The council responded to this demand by then and there rewriting the charter, changing "shall" to "may" in the provision for nominations. This means that if UBCL doesn't want to give the council any choice among its nominees it need not, and from now on so it is. Under this new order an "election" is like one in the Soviet Union: the council may vote for those who have already been elected.

There's nothing wrong with special-interest groups in the church, but it makes for bad government in church as in state when the governing body appeases any of them. We hope a day will soon come when representatives of UBCL and of GCYP will be treated by the Executive Council as mere equals with other people.

Church Army's Program for C.O.'s

WE most heartily commend the Volunteer Corps program of Church Army to young people who are both Christians and conscientious objectors to war. (See letter from Sr. Brooke Bushong in this issue for details.) For that matter, the program is by no means for C.O.'s only, but our present concern is for those who sincerely believe that it is against God's will for them to engage in military activity. Anybody who cares as much as that about God's will for him must desire with all his heart an opportunity to serve God's will not only negatively but positively. That there are some young men of draft age who simply invent their "conscientious objection" to war as a means of evading military service may be granted. We hope their number is relatively small, and we believe that it is. The genuine conscientious objectors are the ones we are now thinking about.

Church Army is not nearly as well known, even by Episcopalians, as it ought to be. It has served both the church and the world faithfully and fruitfully for many years, but in those paths of service which do not make front-page news. There may be some need to convince local selective-service boards of the worth-whileness of this Volunteer Corps program. Here the local Episcopal clergy can probably do more good than anyone else, by getting in touch with the local draft boards and telling them what Church Army is and does through its many programs and services.

This editorial is written as a public voucher for Church Army in what *we hope* is a reputable church magazine. We can always say at least that we're not a johnny-come-lately, fly-by-night operation: we're going on 93.

Book Reviews

FRIENDS IN THE UNDERGROUND CHURCH: Sermons for Lent and Easter. By John H. Baumgaertner. Augsburg Publishing House. Pp. 121. \$2.75.

THE GARDEN AND THE GRAVEYARD: Sermons on Genesis for Lent and Easter. By George M. Bass. Augsburg Publishing House. Pp. 96. \$2.50.

John H. Baumgaertner has pasted together in *Friends in the Underground Church* a poor collage of bits of Bible, travelogue tidbits, a little history, some glances of geography, and much conjecture, to form this series of sermons. They are not particularly related to Lent. Despite its mod title, these sermons are a direct throw-back to the liberal preaching on Bible personalities of a past generation.

The author takes a little known name, weaves some conjecture, adds a dash of scripture, and comes forward with what is to be a lenten sermon. For example, under the sermon title, "The Households of Aristobulus and Narcissus," he manages a good sermon on the Magnificat. But the sermons are too cute. The book title itself is misleading. The term, "Underground Church," today carries a certain connotation, quite different from what Baumgaertner implies about the Pauline churches. Throughout the panoply of names in the sermons the general theme he most often returns to is "forget everything except Jesus Christ and especially his death on the cross." One wishes the preacher would have done just that!

In turning to the George M. Bass book of sermons, *The Garden and the Graveyard*, we turn to meatier and richer fare. This book of lenten sermons opens with a critical and excellent study of the problem of the observance of Lent for today. Bass rightly suggests that the lenten season is divided into two proper parts. The first four and one-half weeks should concern the predicament of man: sin and death (the graveyard). And the last two weeks, what has been commonly called Passiontide, should focus on the passion and crucifixion of Christ, which in turn culminates in the victory of Christ through the Resurrection (the garden). This is a rich discussion of Lent.

The sermons on Genesis which follow are exegetical in the best sense, and are truly compelling preaching of the Gospel. They reek of power and conviction. They really bespeak the mighty acts of God in the redemption of the world. The Easter Vigil sermon, set in poetic style, is magnificent.

Speaking of Lent as a two-part season, this preacher writes: "For the first four and one-half weeks of Lent . . . 'the heart of man is laid bare! . . . During the last two weeks, 'the heart of God is laid bare'

and offered to mankind through the gracious sacrifice and death of Jesus Christ. The age-old threat of Genesis, 'You are dust, and to dust you shall return,' is countered by the cross of Christ. Through Genesis and the Gospel God offers hope to a world committing genocide." From Garden to Graveyard to Garden George Bass has written very compelling sermons. It is difficult to get excited over written sermons, for somehow in the transmission from pulpit to paper most sermons wither—these don't!

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

◆
WALSINGHAM WAY. By Colin Stephenson. Darton, Longman, & Todd. Pp. 256. \$6.

Walsingham Way is much to be welcomed and deeply appreciated as a history of the Shrine of Our Lady of Walsingham, and of the life of its restorer, Alfred Hope Patten. The first portion of the book is about the history and life of the shrine prior to the Reformation, and is told in the context of other shrines and holy places; and the details of the lives of ordinary folk make this an interesting account of medieval life. However, the heart of Colin Stephenson's volume is about the life of Fr. Patten. He is portrayed with candor and humor from childhood to death, and again his life is recounted in the context of events and persons which illuminate one's understanding of the Anglo-Catholic movement. Whenever Fr. Patten introduced something new in Walsingham parish church he would say, "As is our custom . . .," and no one seemed to mind. Under much opposition he restored one of Christendom's most famous shrines and extended the ministry of Walsingham far beyond the little village, such as establishing an orphanage for boys. He died in 1958 and a new chapter in the life and witness of the shrine began.

This is indeed a story of the activity of God in modern times, working in the lives of persons, especially the hundreds of "little people" who responded to his ministry and caught the meaning of his vision. Walsingham is truly a holy place where the presence of God is evident.

(The Rev.) RICHARD CORNISH MARTIN
St. Paul's, Washington, D.C.

◆
THE ADMIRABLE COTTON MATHER. By John P. Wood. Seabury Press. Pp. 154. \$5.95.

Ever since the publication of Lytton Strachey's biographies, readers have become accustomed to the changing images of historical figures. George Washington could not tell a lie but could, apparently, pad his military expense account, and

Richard III is no longer the monster pictured by Tudor historians. Even though some earlier writers had already softened the Puritan outline, I began to read *The Admirable Cotton Mather* with considerable skepticism. Surely he was firmly set in his niche as our Early American Inquisitor? "Not so," says John Wood, and writes a clear and convincing story in proof of this. Theoretically, his book is for young people but it has too much of fresh interest to be limited.

It is true that Cotton Mather approved of the Salem executions and even attended one, but though not a man for all seasons he was very much a man of his own and in 1692 belief in witchcraft was universal. Also Massachusetts was then a religious community not a political state and as such was governed by rigid Puritan principles. Eventually, however, efforts by Cotton Mather and his father ended the Salem prosecutions.

In many ways he was a compassionate man giving generously of himself and his money to those in need. He was genuinely devoted to young people and broken-hearted at the death of so many (13) in his own family. At times he had surprisingly modern ideas for he disapproved of the customary "education by punishment" as practiced in boys' schools, and was militantly in favor of smallpox inoculations. For the latter he was publicly reviled and his home was bombed.

Widely influential as a preacher and a writer, he was also very active in politics, science, and medicine. But it is because of Cotton Mather's gentler side that one acknowledges the title "admirable" as a well-deserved tribute.

STELLA PIERSON
St. Thomas, New York City

◆
THE CRAFT OF DYING. By Nancy Lee Beaty. Yale University Press. Pp. 299. \$10.

The Craft of Dying is the doctoral dissertation of Nancy Lee Beaty for the English Department at Yale University. Apparently the department approved it, and the press wanted to add to the series of Yale Studies in English which would get them to number 175. For the general reader it is a waste of time. What might have been an interesting account of a dubious thesis, that Jeremy Taylor's *Holy Dying* was the apex of a literary "genre" of which he was the heir and supreme practitioner, is lost in a detailed commentary on documents which are simply not available to the public. Who can get his hands on the original *Crafte of Dyinge*, the English translation of an anonymous Latinist who wrote in the early 15th century? Who can come readily across a copy of Thomas Lupset's *Waye of Dyege Well* (1534), Thomas Becon's *Sicke Mannes Salve* (1563), of Edmund Bunny's adaptation (1584) of Robert Parson's *A Booke of Christian Exercise Appertaining to Christian Reso-*

lution (1582)? And who would want to if one could? Yet Miss Beaty refers her readers, obviously the Yale Professors, to page and verse.

This is true of the climactic chapter on the *Holy Dying*. One needs the copy in the Yale library to check the references. However, the chapter involves Miss Beaty in a curious contest with Jeremy Taylor. He says in his preface (I quote Miss Beaty's quote): "So that in this affair I was almost forced to walk alone, only that I drew the advices from the fountain of scripture, and the purest channels of the Primitive Church, and was helped by some experience in the cure of souls." To sustain her thesis she must demonstrate that the good man is mighty forgetful, or else simply a liar. Her argument tries to evade either of these conclusions. I was not convinced.

It is hard to tell whether it is "publish or perish" or "keep the presses rolling" that is behind this book in this form. Perhaps a combination of twin evils.

(The Rev.) WOOD B. CARPER, JR., D.D.
The General Theological Seminary

◆
UP TO OUR STEEPLES IN POLITICS. By Will D. Campbell and James Y. Holloway. Paulist Press. Pp. 153. \$1.95 paper.

"We are asking whether, in the end, it is not ridiculous for Christians to exhaust their witness to Christ in pathetic efforts to inject morality and high-mindedness into politics by 'being there' up to their steeples" (p. 123). These are the blockbuster statements Will Campbell and James Holloway give throughout their book, *Up to Our Steeples in Politics*. They are sure to be labelled traitors to "the Cause" by their fellow liberals who equate Christianity with political activism. Other statements follow a similar theme. Page 3: "Yet, St. Paul's imperative—'Be reconciled to God'—is the only social action there is for the Christian: life as thanksgiving to God." Page 1: "The Christian communities have failed in their calling, their ministry, because (at their liberal best) they sought to do for the world what God *has already done* for the world in Christ: the work of reconciliation." Page 3: "'Politics' by definition can only 'adjust' and 'rearrange.' It cannot—as politics—'solve' anything." The theme? Church involvement "up to our steeples in politics" is blasphemy! Bang!

With scriptural testimony and by rejection of "politics" as the church's answer, here are two maverick "liberals" who may very well be providing a mediant ground upon which "conservatives" and "liberals" can talk *with*, not yell at each other! The political actions of the authors do come through and sometimes weaken their argument. But their theme is sound and, in this day, unique enough to merit very careful study by all concerned churchmen. It will surely upset certain CSR "specialists"; but it may just

be the "sleeper of the year" which gives an opening to communication. The conclusion is bold: "Do? *Nothing*. Be? What you are—*reconciled*, to God and man." Read this one. How they reach this conclusion is always witty, sometimes disturbing, constantly challenging—and worth the time for discovery!

(The Rev.) ROBERT A. SHACKLES
Priest of the Diocese of Central New York

◆
MORAL EDUCATION: Five Lectures. Intro. by Nancy F. and Theodore Sizer. Harvard University Press. Pp. 136. \$4.95.

The title *Moral Education* is something less than exciting; but the book itself turns out to be quite interesting and even, at moments, entertaining. The authors include James Gustafson, a professor of Christian ethics, Richard Peters, a philosopher of education, Bruno Bettelheim, psychoanalyst, and two psychologists, Lawrence Kohlberg and Kenneth Keniston. With so many disciplines represented, it is sometimes difficult to reconcile the insights of the different lectures. One happy feature which they all share, however, is a high degree of readability.

Gustafson's theme is the "autonomous, morally responsible person," whom he presents as the goal of all moral education. It is all fairly familiar ground to the educated Christian reader; but it is well executed. Keniston, unfortunately, is really not interested in moral education as such, since he feels that modern young people have already surpassed their elders through the accidents of history. His position is based on field studies neither recent enough nor broad enough in scope to bear the weight he places on them. Kohlberg proposes to revive the Platonic view of morality as justice and the philosopher-king as the proper teacher thereof. He urges the classroom teacher to ensure justice within his school as the means of teaching it to the student. To Kohlberg, however, unlike Plato, "justice" means absolute equality; and one wonders what this concept must do to the student-teacher relationship, much more to any conception of the teacher as royal philosopher.

Bruno Bettelheim is invariably stimulating, in my experience, and certainly so in this lecture. Unlike those gentlemen already discussed, he takes the facts of growth and development quite seriously and recognizes that what is essential at one stage is out of place in another. Education in our complex civilization depends on the willingness of children to obey rules and postpone gratifications; and yet, part of the purpose of education is to temper with reason what must begin as a merely slavish devotion to these rules. In other words, children are children; full moral maturity is not immediately within their grasp. Bettelheim discusses in particular the problem of ghetto children, who come to the school with a morality quite different from that "mid-

R. A. C. A.

Means

Recovered Alcoholic Clergy Association

Means

Help for Clergy Problem Drinkers

Means

Help in Avoiding the Ravages of the Disease of Alcoholism

Helping Alcoholic Clergy Is Our Specialty

Anonymity Guaranteed

Inquiries Invited

R. A. C. A.

Box 27392

San Francisco, California 94127

FINGER LAKES CONFERENCE FOR ADULTS

June 29th-July 5th

Hobart-William Smith College

ON LAKE SENECA, GENEVA, N.Y.
IN THE BEAUTIFUL FINGER LAKES

Theme:

"A Many Splendored Thing"

An Exciting Mixture of People and Issues

General Lecturer:

Dr. Jeanette Piccard

For Complete Information Contact:

The Rev. David Talbot, Dean

5013 South Salina Street
Syracuse, New York 13205

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

For details on rates, see page 15.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

SAINT ANDREW'S SCHOOL of Boca Raton, Florida



Episcopal boarding school for boys of all denominations. College prep., grades 7-12. Excellence in academics, sports. Top facilities, attractive campus.

Catalog: Write Eugene J. Curtis, Jr., Hdm.
Saint Andrew's School, Boca Raton, Fla. 33432

TMI

Diocese of West Texas

Preparatory School. Boys boarding and day. Full academic, sports, and Jr. ROTC.

The Rev. Canon Spencer P. Edwards, Jr.,
Headmaster
810 College Blvd., San Antonio, Texas 78209

FOR GIRLS

SAINT AGNES SCHOOL

Jefferson Park, Alexandria, Virginia 22302
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.

Roberta C. McBride, Headmistress

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully Accredited. Small Classes. Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N.Y. 10566

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Subscription Rate: \$10.95 a year

THE LIVING CHURCH
407 East Michigan Street
Milwaukee, Wisconsin 53202

dle-class" ethic which our system of schooling necessarily assumes. This is probably the most down-to-earth and matter-of-fact portion of the book—certainly the most useful to the classroom teacher, who must increasingly deal with this sort of problem.

All these lectures are stimulating, if not of equal value; but the crown of the whole volume is surely the lecture by Richard Peters, who shows himself a delightful, witty, and humane man. His contribution seems to me to have two points of great value: one is his insistence on morality as a quality of all life, not just of certain specified actions. It is as much moral education to help a child gain an enduring interest in and concern for some field of endeavor as to teach him rules of behavior or even principles of conduct; for the whole character thus acquired will influence what sort of morality he will display. Linked to this proposition is Peters's insistence on the importance of *content*—which is not to say that content is to be crammed down children's throats nor that it is enough simply to teach rules. "There is some point," he says, "in raising aloft the romantic banners of 'development,' 'growth,' and 'discovery' when children are being bored or bullied. Romanticism is always valuable as a protest. But another sort of trouble starts when romantics themselves get into positions of authority and demand that children shall scamper around being 'creative' and spontaneously 'discovering' what it has taken civilized man centuries to understand." And again, "The romantic ideal must at least have a classical background, if it is to function as more than a mere protest." Peters will be an encouragement of the highest order to anyone who is trying to steer some middle course between the vacuities of extreme situationalism and the barbarisms of moral fundamentalism.

The introduction by the Sizars is commendable for its efforts to create some sort of synthesis out of the lectures themselves; but it was doomed to failure by the very diversity of viewpoint that makes this volume so interesting.

(The Rev.) L. W. COUNTRYMAN
St. Paul's, Logan, Ohio

THE SPIRIT OF THE REFORMED TRADITION.
By M. Eugene Osterhaven. Eerdmans. Pp. 190. \$3.45 paper.

M. Eugene Osterhaven, a professor of systematic theology at Western Seminary (Holland, Mich.) draws heavily, as might be expected, on John Calvin's *Institutes* for his illustrations of *The Spirit of the Reformed Tradition*. The author's chief object is to interpret and clarify the basis of reformation faith and practice for the benefit of the laity. He has, therefore, avoided theological language in order that his readers may better understand the principles of reformed theology and practice.

In chapter 4, "In the Presence of God," the author's thesis that the Reformed Church is Theocentric, leads to a very fine interpretation of the doctrine of predestination, which has been misinterpreted and misunderstood by many outside the reformed tradition. In fact, many find man's "total depravity" hard to swallow. But, thanks to the author, one can see how logically the doctrine of man's total depravity is a corollary of ascribing "all to God," i.e., "God's priority and sovereignty in bestowing salvation on creatures wholly unable to save themselves" (p. 102). This has been described as the "doctrine of doctrines" by one writer and "in a sense the only doctrine" (p. 103).

Perhaps the best summary of the whole book on the spirit of the reformed tradition is to be found on page 167, where the author says: "The Reformed tradition then is not first of all a system of theology or of doctrine. Nor is it a particular type of church government, or belief in the 'five points of Calvinism'."

(The Rev.) DONALD O. WEATHERBEE
Retired Priest of the
Diocese of Western Massachusetts

THE WILD PRAYER OF LONGING: Poetry and the Sacred. By Nathan A. Scott, Jr. Yale University Press. Pp. 118. \$6.75.

Through his latest book Dr. Nathan Scott makes another able contribution in his special field, interweaving theology and the arts with—to mix metaphors—each illuminating the other.

In the first of three chapters in *The Wild Prayer of Longing* he explores the widespread modern breakdown of belief "that reality is constituted of *two* realms and that human life marks a point of intersection between *two* spheres, the natural and the supernatural, the temporal and the eternal." At the same time he documents, with evidence from half a dozen creative arts, the equally widespread longing to know that this world is a truly sacramental economy, and to rediscover the dimension of holiness in the everyday.

His second chapter investigates the sacramental principle and offers the theory of pantheism—a persistent, if minority, tradition in western philosophy and theology—as a line of thought to follow if the sacramental vision is again to be set forth. Martin Heidegger is held up as the special thinker in our era whose study of Being reveals "how we may apprehend our world to be a sacrament of Holiness, without resorting to . . . an outworn supernaturalism."

Yet Heidegger himself concedes that philosophy must yield to poetry, at last, if we are really to "remember" Being and pay heed to overtone in the things of this world. So the final chapter of the book is devoted to the work of Theodore Roethke, which serves as a fine example in recent literature of a sacramental conception of the world. Through the use of

ample quotation, sensitively selected and commented upon, the poet's voice is heard singing "the soul's immediate joy."

(The Rev.) GALE D. WEBBE, S.T.D.
Incarnation, Highlands, N.C.

Booknotes

By Karl G. Layer

THE POOR: A Culture of Poverty or a Poverty of Culture? Edit. by Alan J. Winter. Eerdmans. Pp. 136. \$2.45 paper. "It is hell on earth to be poor in the United States," says the editor of this collection of essays on the subject of poverty. "The hell is populated by outcasts who are regularly and routinely punished by systems that make escape almost impossible—systems that year after year devise more and more complicated mazes labelled 'exit,' which usually lead nowhere." This volume subjects to scrutiny the concept of the "culture of poverty" as first developed by the anthropologist Oscar Lewis. While respecting Lewis's research and insights, the authors find his concept wanting in several respects. The contributors maintain that unless it is carefully qualified, the "culture of poverty" hypothesis can turn into just another slogan that becomes part of the problem of poverty and not the solution. One of the contributors is Dr. Charles V. Willie, vice president of the House of Deputies of the General Convention.

PEOPLE and places

Church Army

Capt. Dale Hallock, formerly of Buffalo, N.Y., is vicar of the Langdon, N.D., field. This includes Our Saviour, Langdon; St. James', Grafton; and St. Peter's, Park River. Address: Langdon, N.D. 58249.

Ordinations

Priests

Central Florida—The Rev. Charles Austin Dinkler, vicar of St. Francis', Bushnell, and curate, St. James', Leesburg, address, 1118 Webster Ave., Leesburg (32748).

Northern California—The Rev. John Timothy West, assistant, Ascension Church, 638 Georgia St., Vallejo (94590). The ordination was held in St. Basil's Roman Catholic Church, Vallejo, with the host pastor, Msgr. Thomas A. Kirby, participating in the service.

Schools

Colgate Rochester / Bexley Hall / Crozier, Rochester, N.Y.—The Rev. Richard M. Spielmann, associate professor of church history and liturgics, is visiting scholar at the Episcopal Theological School, 101 Brattle St., Cambridge, Mass. 02138.

Voorhees College, Denmark, S.C.—Allied Chemical Foundation, New York, has given \$1,000 to the school. Dr. Harry E. Graham, college president, said such unrestricted funds continue to help meet students' needs.

Restoration

The Bishop of Arizona, acting in accordance with the provisions of Canon 65, Section 2, remitted and terminated the Sentence of Deposition pronounced on G. Vance Vidal, November 1, 1970, and restored him to the Priesthood as of March 26, 1971.

New Addresses

Associated Church Press, 343 S. Dearborn St., Chicago, Ill. 60604. Tel. (312) 922-5444 (as of Apr. 24).

Diocese of South Carolina, Drawer 2127, Charleston, S.C. 29403.

Dr. Dora P. Chaplin, 607 College Ave., Staten Island, N.Y. 10302.

William Temple House, 615 NW 20th Ave., Portland, Ore. 97209. Open house was held on Palm Sunday for visitors to tour the famous MacKenzie House which is now the new home for William Temple House. A capital-funds drive is underway to aid in the purchase of this property.

Renunciation

On March 26, the Bishop of Upper South Carolina, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing November 27, 1970, and February 21, 1971, by Walter Cannon Bull. This is for causes which do not affect his moral character.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Charles Pollock, 88, former warden and vestryman of Grace Church, and active in founding St. Luke's Parish, both in Madison, Wis., and father of the Rev. Joseph D. Pollock, died Mar. 26, 1971.

Dorothy Dudley Storer Scovil, 83, widow of the Rev. J. deLancy Scovil and mother of the Rev. David deL. Scovil, died Mar. 11, in Meadville, Pa., after a brief illness. Other survivors include four more children, and their families. Services were held in Meadville, and interment in Greene, N.Y.

CLASSIFIED

advertising in *The Living Church* gets results.

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL, American Edition. Bound in black cloth. Price \$10.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

OFFERING ENVELOPES

WE WANT YOU to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS OFFERED

ORGANIST and CHOIRMASTER required September 1, 1971 for Eucharistic parish in New England. Candidates should be qualified to serve also as Music Director of local college. Expertise in speech and drama desirable, but not ultimately essential. Special emphasis on choir building in both places. Must enjoy working with people of all ages, and feel especially at home with the younger generation. Reply Box J-811.*

PRIEST, mature, with knowledge of the English language and its proper use, for unique non-parochial position; part-time employment possible for wife with typing, library, or editorial skills. Reply Box H-809.*

PRIEST-TEACHER, single, interested in teaching in a parish day school, and taking care of Christian education and youth work in the parish. Located, south Florida. Reply Box J-812.*

WANTED: Priest for mission in mountain town of 3,000 self-reliant but not self-sufficient people. Outdoor type man with pastoral concern for whole community needed. Both personal and family stability required by isolation. Salary, \$6,000 plus perquisites. Resumé and picture to reply Box N-803.*

POSITIONS WANTED

ENERGETIC PRIEST, 38, six years of experience in Latin America, seeks new position. Ecumenical setting preferable. Reply Box S-808.*

ORGANIST-CHOIRMASTER, B. Mus., seeks stimulating position in parish with good pipe organ and active choral program. Highly experienced. Boy choirs (or mixed). Recitalist. Will also consider teaching position in church-related school. Reply Box C-794.*

ORGANIST-CHOIRMASTER, 24, seeks position in active parish. MM Church Music; elementary—college teaching and choral experience. Married, 4 children. Acutely interested in liturgics and the worship of the Church. Reply Box A-814.*

PRIEST Renewal Catholic desires change. Student oriented. Reply Box L-810.*

PRIEST, 20 years experience, strong commitment to the pastoral ministry, adequate preacher, age 48, desires correspondence with vestries of parishes seeking rector. Reply Box W-802.*

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to Father Superior, C.S.A., P.O. Drawer 640, Picayune, Miss. 39466.

SUMMER SUPPLY

WILL SUPPLY in return for house or exchange houses for month of August, prefer within a 500 mile radius of St. Louis. Write the Rev. Howard Park, P.O. Box 145, Glencoe, Mo. 63038 or call 1-314-225-3246.

WANTED

FIDDLEBACK VESTMENTS would be given T.L.C. and use by small (not-so-renewed) tropical parish if offered by a parish (renewed) not using same. Reply Box B-813.*

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of
The Living Church

to **BUY** or **SELL**

NOTICE TO SUBSCRIBERS

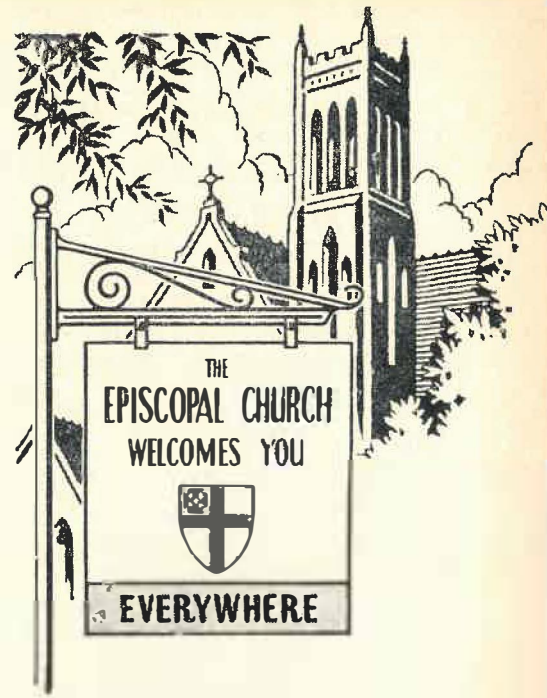
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpan Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

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

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

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
Sun 7 (June-Labor Day), 8, 9:15 & 11; Ch S 9:15;
Wed & Fri 8; others as anno

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

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

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

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

ST. MARY THE VIRGIN
45th 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 12:15 noon HC

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

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

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.

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

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 ex
Tues & Thurs 10; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Garnett E. Foster, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP & Ser
(HC 1S)

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.