

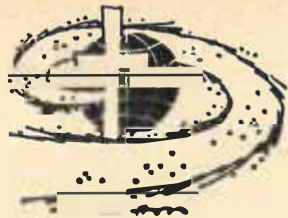
The Living Church



Saint Michael and all Angels

EVERLASTING God, who has ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

The Book of Common Prayer, 251



With the Editor

Notes to the Overworld

TO Ernest Renan: You were usually a master of Gallic clarity, but your comment on the Book of Ecclesiastes baffles me. You said that it was the only pleasant book ever written by a Jew. Your statement contains two assertions, both of which I think are false: that Ecclesiastes is a pleasant book, and that no other Jew ever wrote pleasantly. What about your contemporary Heinrich Heine? Despite his formal conversion to Christianity he was esthetically, emotionally, a Hebrew of the Hebrews. He delighted in such pleasantries as "God will forgive me—that's his specialty!" That this is also an inanity is not to my present point. Recently I've been reading an anthology of Yiddish stories, some of which date from long before your time. In them is much that is pleasant, amusing, even hilarious. So much for your assertion about Jewish literature in general.

Ecclesiastes is indeed beautiful writing, but just about the last adjective that would come to my mind to describe it is "pleasant." It is drenched with the Tears of Things. Its writer denounces laughter as "mad." His verdict on this world and all that therein is could be summed up in the words of Queen Victoria when somebody tried to amuse her and flunked: "We are not amused!" A man not amused himself has no desire to be amusing; and this man wasn't, and hadn't.

To Karl Marx:

If the Devil is entitled to his due, you are entitled to a fair hearing. When you called religion the opium of the people the whole world today thinks you were calling religion, as such, poisonous dope. What you actually said, you will recall, was this: "Religious suffering is at the same time an *expression* of real suffering and a *protest* against real suffering. Religion is the sigh of an oppressed creature, the heart of a heartless world, and the soul of a soulless state of affairs. It is the *opium* of the people." At least you saw the connection between religion and suffering; you recognized that true religion is always cruciform. An "opium" as you used the term is a medicine that helps one endure pain. My religion, the Christian, is much more than that, but it certainly includes that. St. Paul suffered terrible pains for his loyalty to Christ, but he called it all a light affliction which was but for a moment. The love of Christ was what you would call an "opium" for him. He would accept the term. I believe that

Jesus himself wants his holy religion to be "the heart of a heartless world, and the soul of a soulless state of affairs."

I'm sorry I can't get your full statement before the whole world. I shall publish this note where a few thousand of the elect will see it. And mind you—though I think you are partly right about the nature of true religion, I think you're wholly wrong about almost everything else.

To Mrs. Karl Marx:

It is reported that near the end of your long and bleak life you said with a gentle sigh: "How good it would have been if Karl had made some capital instead of writing so much about it!" The village loafer of my childhood was an expert in economics too. Nowadays we take care of people like your husband by making them professors, or special advisors to Presidents. You and Karl would have done better if you had been born a century later.

To Robert Browning:

Victorian Protestant though you were, you had a profound belief in purgatory as a process, an experience. I sense it in many lines of your work. In *The Ring and the Book* you have the pope describe purgatory as

*... that sad obscure sequestered state
Where God unmakes but to remake the
soul
He else made first in vain; which must
not be.*

It seems to me that however one chooses to picture it, there is a process by which souls are unmade in their remaking. King Lear is the classic example—the unfeeling egotist who must be unmade before he can be remade. Nobody escapes the experience, except those who prefer to perish. I can't think of a better word for it than purgatory. Evidently you couldn't either.

To Elizabeth Barrett Browning:

I find your husband the most inviting and hospitable of the great English poets. As for compassion, none ever exceeded yours, as expressed in your lines written at Cowper's grave:

*O poets, from a maniac's tongue was
poured the deathless singing! / O Christians,
at your cross of hope, a hopeless
hand was clinging! / O men, this man in
brotherhood your weary paths beguiling,
/ Groaned inly while he taught you
peace, and died while ye were smiling.*

Chesterton felt that Cowper was driven mad by the remorseless logic of Calvin's

doctrine of predestination, and remarked that the poor man was damned by John Calvin and almost saved by John Gilpin. That, too, was a thought worthy of a Christian as well as a wit.

To Alexander Pope:

The word "obscenity" has fallen upon evil times. It has become in our current American idiom little more than an abusive synonym for "whatever it is that I'm against." It is not limited to the lewd and lascivious but is extended to such things as capitalism when it's a socialist speaking, war when it's a pacifist speaking, pacifism when it's a militarist speaking, chastity when it's a sexologist of the *Playboy* school speaking. I could give you a thousand illustrations. But what moves me to write this note is your comment in your *Essay on Criticism*:

*"No pardon vile Obscenity should find,
/ Tho' wit and art conspire to move your
mind; / But Dulness with Obscenity must
prove / As shameful sure as Impotence
in love."*

It should be further noted that obscenity in art or in life commonly lines up with dullness because it becomes dullness itself. It becomes a bore, often in an unbelievable hurry, almost instantly. No wonder you couldn't think of obscenity without thinking of dullness.

This will amuse you. One of our great comic actors, the now venerable Groucho Marx, went to see *Hair*, a play in which there is on-stage nudity. He reported the next day that after seeing the show he went home, took off all his clothes, gazed at himself in the mirror and decided that the show just wasn't worth \$11.

A welcome word from a reader who does not usually write letters to the editor and who says: "I cannot refrain in the 'deacon-deaconess controversy' from referring your detractors to I Timothy 3:12—'Let the deacons be the husbands of one wife'—awkward by their principles!"

I appreciate the support, but want to make very clear that this magazine takes a dim view of polyandry and does not recommend it even for deacons.

From our Glowin' All Over Department: Miss Betty Roney, a staff writer for the *St. Paul Pioneer Press and Dispatch*, recently did a series of articles on the crises in the churches. Commenting on the liturgical crisis within the Episcopal Church resulting from the use of the various trial liturgies, she said: "Luckily, for those who prefer Cranmer to Madison Avenue there are notably the weekly *Living Church* and the quarterly *Anglican Digest*." The Rev. Howard L. Foland edits the latter. His address is: Hillspeak, Eureka Springs, Ark. 72632. Without bothering to ask his permission I say, for both of us, thank you, Miss Roney, for the very nice words. There's nobody we should rather be associated with than Cranmer, nothing we'd rather be disassociated from than Madison Avenue.

The Living Church

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

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September

- 26. Trinity XVI / Pentecost XVII
Lancelot Andrewes, B.
- 29. St. Michael and All Angels
- 30. Jerome, Pr.

October

- 1. Remigius, B.
- 3. Trinity XVII / Pentecost XVIII

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.

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FALL...

a time to introduce

parishioners to

The Bundle Plan



Fall is the ideal time to introduce THE LIVING CHURCH to your parishioners. And this fall is a particularly good time to do it. THE LIVING CHURCH is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

We are continuing our effort to make this magazine more helpful to more people. We believe that all Episcopalians and all parishes can be helped by the many useful features we have on our program for the coming months.

THE LIVING CHURCH is beamed at those lay leaders who are to be found in any congregation, as well as at the clergy. Do you have *at least five* people in your parish or mission who would profit from it? If so, the Bundle Plan seems to be the right answer.

A bundle of five copies costs only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 25 cents a copy. Additional copies cost only 21 cents each.

Think about the lay people on whom you most depend for help. Don't you agree that if they become regular readers of THE LIVING CHURCH they will be even more effective in their ministry and in their help to you? If so, send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

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Letters to the Editor

Style in the Pulpit

In my summer reading I came across something which I think is quite good advice to preachers. It may be that you feel you've had enough to say on the subject for a while, but I'll pass it along to you anyway, to do with as you see fit.

It is from *The House Was Quiet and the World Was Calm*, by Helen Bevington (Harcourt, Brace, Jovanovich). Mrs. Bevington is a teacher of English at Duke University and had this to say about her class in creative writing:

"I urged them to heed F. L. Lucas on Style (in general they did not): It is bad manners to give readers needless trouble. Therefore clarity. It is bad manners to waste their time. Therefore brevity."

Substitute "listeners" for "readers" and you've got some excellent advice for clergy.

(*The Rev.*) WILLIAM L. HICKS
Rector of the Church of the Resurrection
Greenwood, S.C.

Our "Fathers"

You admit to being reluctant to call any lady "Father" [TLC, Aug. 8]. Is it not equally ridiculous for me to call some man half my own age by that title?

But my real objection to the use of "Father" is much stronger than that. In Matthew 23:9 we are told by Christ to call no man on earth "Father." And as if to be sure that we regard this as a serious statement, when Christ gave us the Lord's Prayer he did not begin it, "Dear Lord" or "Dear God," he began it "Our Father," and then immediately added, "Keep this name sacred."

Why do we so lightly break our Lord's commands?

THOMAS M. PETERS
Morristown, N.J.

All right; but if we are to take our Lord's injunction this literally, we cannot even call our dads "father." Ed.

The "AA Prayer"

The "prayer made famous by Alcoholics Anonymous" [TLC, Aug. 8] as "ordered" by Divine Providence to that society is correctly read: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and the wisdom to know the difference."

Living vicariously is a characteristic pattern to be faced squarely and overcome by those of us who fully accept this prayer as the ultimate influence in our prayer lives, transcending in theological value any prayer bearing the "imprimatur" of a historically fixed religious ethic. Our direction thusly in all our doings is by God's most gracious favor: his going to hell for us "drunks" and for our sobriety of body, mind, and spirit. Though I have no right to speak for anyone but myself, I sometimes wonder who else I may be speaking for.

I sought refuge, counsel, and wisdom through the spiritual community found in A.A.'s world-wide movement because I could find no other way to honestly "renew"

the vows and promises made for me by my baptismal sponsors and which I thought I had "renewed" once and for all time when brought to the bishop 35 years ago for confirmation. What a surprise to envision "The Bishop" as the believing body of any two or three living witnesses moving through space and time in union with the universal spirit of the risen and ascended Master of Peace. In the light of such a gospel we find our hope and take courage.

In the old religious experiences of static traditionalism I found neither comfort nor real value in the concept of a "pleading saviour" who "once upon a time" died for "you and me, brother." Egad! I have enough to be ashamed for without pre-dating myself through a series of reincarnations to help theologians of doom perpetuate a savouring guilt festival! It is not that our "breed" of churchman finds the historic person of Calvary less than one possessing the redeeming grace claimed for him by sacred scripture. This he had at his "gut level" at all times, able to contact a power greater than his own limited human power and able also to raise him from the dead after he had died and gone to hell for all the trouble his human race had gotten itself into.

Anyone with the good sense to admit personal powerlessness (as Jesus did) and quit fighting "hopeless odds" is the kind of "Charlie" we would follow. No one who has honestly earned this divine grant of serenity, courage, and wisdom to know the difference, and tried (no matter how clumsily and imperfectly) to apply its redeeming grace to real life situations, could possibly deny that Jesus is in fact "the most."

Why is he so rated? That is the crucial point to which we turn! Did the Master of mankind really master mankind? Was that his mission in the days of his flesh? Could his mission have more nearly been simply to *program* a way of life for all mankind to follow?

These words of mine leave plenty to be desired. I hope other orthodox Christian churchmen will share their own thoughts and feelings about this life-and-death matter. Could a community of Episcopalian ex-drunks and their friends spring up some day and sponsor a chapter of "The Society for the Preservation of the Book of Common Prayer" that could address itself more adequately to this grave social problem in the life of PECUSA? The clergy have an association of their own divining. Why shouldn't we laymen develop an association along similar lines?

FRANK R. PARTRIDGE
Los Angeles

Fine idea. But why exclude clergy who are "Episcopalian ex-drunks"? Ed.

Tentmaker Ministries

The article by the Rev. James Lowery, Jr., [TLC, Aug. 8] was an interesting one, but somehow wrongly-titled; or perhaps it only tied together two concepts into one manuscript. The first part spoke of the need for clergy associations, a concept which is growing in importance.

To me, his second section was of more importance, particularly his words of warning about *tent-maker* ministries. It is true, congregations have usually not been enlisted in the planning process whereby strategy is developed. For much too long we have subsidized the "too-many, too-small" congregations on the ground that they are missions and therefore missionaries. How one should measure their success, or evaluate their ministry, has not been solved; but merely to provide the sacraments to a little tired group of Episcopalians is not necessarily good stewardship of money or manpower. Lowery is correct in demanding that the tentmaker must be a first-class person, trained under a skilled director experienced in the new form of ministry.

If the ministry of a tiny congregation in a small community is seen as only ministering to those who choose to come to church to receive the sacraments, then we may be right in seeking to ordain its ablest lay-reader. But, perhaps, we should consider ordaining him for a limited ministry: limited to that congregation, and under supervision. As the canons now read, when a priest is ordained, he is ordained for the *whole* church. Therefore, the whole church must set the standards for ordination, and insist that these standards be met. But in so doing, it runs the risk of clericalism.

The ministry is the ministry of the whole church, not just the professional, trained, ordained personnel. When a congregation understands this, it may be prepared to utilize a tent-maker, or it may discover it needs a full-time man and will be willing to pay for this expertise. Until that happens, it is folly even to consider experimenting. Lowery says, "There is no substitute in these areas for knowing what we are doing, observing the distinctions carefully, and acting sagely." With that I thoroughly agree.

(*The Ven.*) CHARLES F. REHKOPF
Archdeacon of Missouri
St. Louis

Leave It Alone!

In all this talk of Prayer Book revision, nobody seems to have noticed that this is certain to begin all sorts of chain reactions. Once our prayers have been rewritten, surely we must rewrite our archaic hymns. If our children can't understand Cranmer, they won't understand Isaac Watts or Charles Wesley, either.

But the chain reaction won't stop with the hymns. Once the coming generation stops hearing traditional English, it will soon become a dead language. How can they then read Shakespeare? Will we need to call in the translators? Or must we start high-school courses in traditional English?

I am on occasion given to insomnia and have recently found that it helps while away the sleepless hours to attempt translations of traditional English. Some of my recent versions are: "Romeo, why are you, Romeo?", "Don't shake your bloody hair at me," and "My country, it's of you, All fifty bits of you." Instead of murdering sleep in the manner of Macbeth, I murder the language.

And if the *language* chain reaction finally grinds to a halt, there is the *financial* chain reaction too. It all began with the expenses of the Liturgical Commission and their flood of paperback trials and experiments. Next comes the loss of the parish's investment in Prayer Books, soon to be obsolete and ready

Music and Records

Christine and Harry Tomlinson

to be recycled into packing boxes and beer cartons. Isn't the church near enough to bankruptcy now? And how about the investments every Episcopal family has in its own Prayer Books?

The remedy for this ruinous chain reaction is so simple that thousands have thought of it: leave the Book of Common Prayer as it stands! If so authorized, let the priest alter the liturgy, introducing new collects, new gospels and epistles, and other amendments, emendations, permutations, variations, (I've been looking into *Roget's Thesaurus*), and modifications that are fitting. But let us, as we used to say, give our beloved book a good leaving alone.

FREDERIC SPEAR

Shawnee Mission, Kan.

Faith Healing

One writer's statement in TLC as to no evidence of divine healing is ridiculous. The Lourdes Bureau, in France, composed of local physicians, takes x-rays and makes the needed laboratory tests after supposed healings and compares them with previous tests for proof of healing. The books of Kathryn Kuhlman, *I Believe in Miracles* and *God Can Do It Again*, attest to many healings substantiated by x-ray and lab tests.

RAYMOND MUNDT, M.D.

Santa Clara, Calif.

Theatrical Worship

Time was when it was said that the Sunday meetings of the protestant churches were theatrical: *i.e.*, they were performances by a speaker for the benefit of the listening audience. This was not to deny that these were sincere, effective, religious meetings, but to point to the fact that the audience contributed nothing.

An Episcopalian took part in an act of worship. Being in the presence of the creator of the universe, he knelt in reverence, and spoke to God in words of repentance, praise, adoration, thanksgiving. He saw God's act in the sacrament of the Body and Blood of the Son of God. He responded by giving himself, heart, soul, and mind, into God's hands.

Now it has come to pass, that the protestant bodies have come to see the truth and necessity of worship, and to work toward it, while we (via the trial liturgy) are making a theatrical performance of the liturgy. With the free-standing altar, the priest no more stands at the head of his flock, leading them forward in awed adoration of the Lord. He turns toward the flock to gain their attention to his actions. His attention centers on them, and theirs on him. No longer by posture and action does the priest draw his flock's attention away from themselves toward the Lord of all being.

I like the trial liturgy. But the recommended (not required) ceremonial contradicts the liturgy; and in the hands of the enthusiasts it becomes mere fussiness. In this age of science with its marvelous revelations of the mysteries of the universe, what the world needs now is a church that is not ashamed to confess the faith in God the Father almighty, maker of heaven and earth, and to love him wholly, with heart, soul, and mind, in adoring worship and humble obedience.

(The Rev.) C. EARLE B. ROBINSON

York, S.C.

Music

MAKE A JOYFUL NOISE. Compiled by Howard Zetterval. Sacred Music Press. \$1.75.

This collection contains eight anthems for combined choirs: (SA, SATB; SA, SAB; and SA,SA). The anthems are suitable for Christmas, Palm Sunday, Easter, Thanksgiving, and general praise. Composers included are Gordon Young, Austin C. Lovelace, Mary Caldwell, Carl F. Mueller, and Jack Noble White. The one by Jack Noble White deserves special mention. All the numbers are available from the publisher as separate octavos.

SONGBOOK FOR SAINTS AND SINNERS. Compiled by Carlton R. Young. Agape. Accompaniment edit.: \$4.95; small edit.: 12 for \$1. each, 13 or more, 75¢ each.

Included are 70 songs in the contemporary "relevant" style. Six songs are traditional, some are new settings of old hymns, three are songs of protest, and some are classified as "Songs to Scare Adults."

JOY: A SUITE FOR ORGAN. By C. Alexander Peloquin. Sacred Music Press. \$3.50.

This suite consists of five movements: Prelude, Interlude, Contemplation, Dance, Joy. Usage for church service or organ recital. Not difficult.

CEREMONIAL MUSIC FOR ORGAN. Oxford University Press.

This book contains original "Fanfares and Trumpet Tunes" in modern idiom, by Peter Hurford, Francis Jackson, and David Willcocks. There are also arrangements by the same men of familiar trumpet tunes by Jeremiah Clarke, Henry Purcell, and John Stanley.

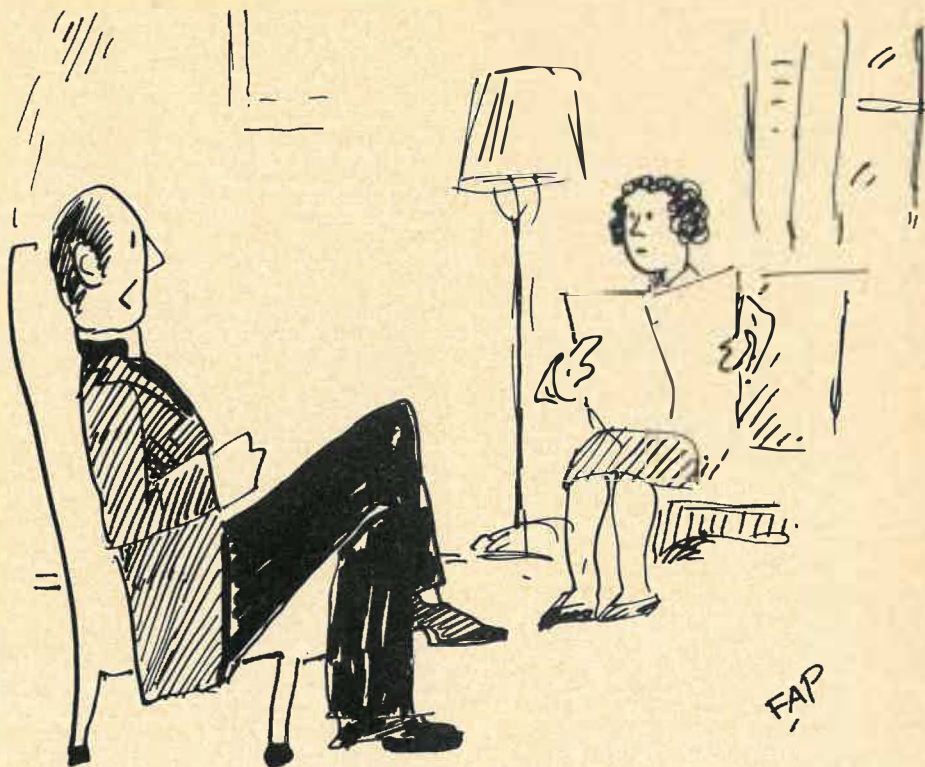
PRAISE TO THE LORD. By Lester Groom. Abingdon Press APM-840. 55¢.

A straightforward and not too difficult SATB setting of Neander's glorious text of praise. As is to be expected from this composer, the accompaniment is independent, imaginative, and musical—not mere chordal support. The melody line is not obscured, however, or the text over-expressed. The harmonies are chromatic, but modern and refreshing. There is rhythmic variety and vitality.

Periodical

CHURCH MUSIC. Concordia Publishing Company. Subscription: \$3.00 yearly, published semi-annually.

A "must" for every serious church musician, be he choirmaster, organist, or singer. Excellent articles and materials. Naturally there is a Lutheran slant. Would that other churches would follow this lead!



"First of all I'll rise to a spirited defence of the Executive Council's right to say things . . . then I'll admit privately I wish they'd keep their mouth shut."

The Living Church

September 26, 1971
Trinity XVI / Pentecost XVII

For 92 Years,
Its Worship, Witness, and Welfare

ARIZONA

Indian Missions Receive Grant

From Phoenix comes word that the Indian missions in the Diocese of Arizona will receive \$600,000 from the Domestic and Foreign Missionary Society of the Episcopal Church.

The Rt. Rev. Joseph M. Harte, diocesan, has indicated that funds from the grant will be used entirely for Indian work, noting that the church has 19 missions on the Navajo Reservation. Arizona was chosen for the grant, he said, because the Missionary Society feels that undercapitalized dioceses need support.

On Oct. 31, the grant will receive special recognition during services at All Saints' Church, Phoenix, and at St. Philip's, Tucson. Guest preacher at both places will be the Rt. Rev. Colin Winter, Bishop of Damaraland, Southwest Africa. Sen. Barry Goldwater is honorary chairman of the Arizona Committee and the Hon. John C. Pritzlaff of Phoenix, U.S. Ambassador to Malta, is honorary co-chairman.

GOVERNMENT

Brief Asks Death Penalty Be Unconstitutional

A friend-of-the-court brief asking that the death penalty be ruled unconstitutional has been filed with the U.S. Supreme Court by 13 churches and religious organizations. The brief argues that capital punishment violates the Eighth Amendment's prohibition against cruel and unusual punishment.

Earlier the court announced that it would rule on the constitutionality of the death penalty in the term beginning in October. It will hear appeals on the cases of four persons whose petitions raise Eighth Amendment issues. Failure of the Supreme Court to rule against the death penalty could result in the execution of 675 men and women held on death rows in states which have capital punishment.

Parties to the brief are the Presiding Bishop of the Episcopal Church, the National Council of Churches, the Greek Orthodox Archdiocese of North and

South America, the National Roman Catholic Conference for Interracial Justice, and the National Coalition of American Nuns.

Also, parties are the Friends Service Committee, the Board of Social Ministries of the Lutheran Church in America, the General Board of the Church of the Brethren, the Council for Christian Social Action of the United Church of Christ, the Department of Church in Society of the Christian Church, the Board of Christian Social Concerns of the United Methodist Church, and the American Ethical Union.

Broader Work Programs Considered for COs

New language in the Selective Service Act, expected to be passed by Congress, could provide a broader definition of civilian work programs open to conscientious objectors and set up more procedures for approval of such jobs. The law would also allow more religious and charitable organizations to qualify under alternate service, according to the National Interreligious Service Board for Conscientious Objectors (NISBCO), a counseling agency.

As the law would propose, the director of the Selective Service System, currently Dr. Curtis Tarr, would have the responsibility of approving and supervising civilian CO jobs. In the past, local draft boards had these tasks.

Registrants classified I-O, the standard objector category, would be "ordered by his local board . . . to perform such civilian work contributing to the maintenance of the national health, safety, or interest as the director may deem appropriate. . . ." Further, the wording says, "the director shall be responsible for finding civilian work for persons exempted for training and service" under the CO provisions and "for the placement of such persons in appropriate civilian work. . . ."

NISBCO says this amendment "suggests strongly that it is the responsibility of the director not only to approve jobs but also to find them." NISBCO notes that the House-Senate Conference Committee, which reported the draft bill to Congress in mid-summer, "invoked strong language against the 'parallel treatment' theory of civilian work" held by former Selective Service director Gen. Lewis Hershey.

Gen. Hershey held that civilian work "should constitute a disruption of the registrant's normal way of life, somewhat

comparable to the disruption of a registrant who is inducted into the Armed Forces." CO groups have argued against the "disruption" policy for years, claiming that the chief consideration is giving objectors work best suited to abilities and thus most beneficial to the nation.

The joint House-Senate Conference Committee said emphatically that "a civilian work program for a conscientious objector cannot entail even a reasonable facsimile of the many burdens which are placed upon the inductee who took the conscientious objector's place in combat and may have given his life.

"The committee is therefore adamant in its view that the Selective Service System should place the conscientious objector in an alternative work program which genuinely contributes to meeting valid national requirements for work that conscientious objectors are capable of performing, regardless of the location of such work." Under the Hershey interpretation, one requirement of alternate service was that the CO could not live in his home area.

Parochial Tax-Aid Plan Considered

A federal tax-credit plan aimed at assisting parents of non-public school children was described as the "most promising option" open to President Nixon if he decides to urge Congressional action to keep private and parochial schools open.

The four-member Presidential Panel on Non-Public Education is considering this sort of federal aid proposal, according to the Most Rev. William E. McManus, Auxiliary of Chicago, one of two Roman Catholic members of the panel, who said that "Constitutional experts say that the tax-credit method would have the least Constitutional risks."

The panel, established in April 1970, as part of the President's Commission on School Finance, issued a preliminary report last winter and is scheduled to provide full recommendation next spring. An administration source reportedly disclosed that the President may not wait for the 1972 report, saying that the President "will probably make some requests for increased funds for existing programs," and that Mr. Nixon may make recommendations for "new forms" of aid to non-public schools.

Sidney P. Marland, Jr., U.S. Commissioner of Education, is also working on a

THINGS TO COME

October-November

Oct. 31-Nov. 7: Episcopal School Week.

study of new forms of federal aid, and reportedly the study was given a higher priority in the wake of President Nixon's statement to the Knights of Columbus in New York. In that speech, the President pledged to "stop that trend" which is closing non-public schools (mainly Roman Catholic) "at the rate of one a day . . . and turn it around." He then told the K of C that "you can count on my support. . . ." (Almost 90% of the 5.4 million non-public school pupils in the U.S. are enrolled in R.C. schools.)

Since the U.S. Supreme Court decision June 28, striking down state laws giving direct aid to church-related schools, the Presidential Panel on Non-Public Education has been concentrating on programs aimed at assisting students rather than schools themselves.

Meanwhile in Minnesota, one such tax-credit program is already underway. Parents of non-public school children are allowed to deduct education expenses from the state income tax. In Maryland, approval has been given to scholarships and grants from \$75 to \$200, according to family income, to each pupil in a non-public school. Scholarships are limited to families with incomes of \$12,000 or less. In Central Falls, R.I., the local public-school committee voted to provide five teachers as well as books and materials for science and mathematics classes to three hard-pressed Roman Catholic elementary schools, and to lease the classrooms to which the teachers are assigned. The Central Falls vote was made with the proviso that if a court injunction stops the program the teachers' contracts will be automatically terminated.

The American Civil Liberties Union and Americans United for Separation of Church and State have initiated legal action aimed at challenging the constitutionality of the Minnesota tax-credit plan.

PERSONALITIES

Prosecution Urged Regarding Pentagon Papers

"It is my own personal hope that the Government of the United States will indict and prosecute to the fullest extent not only the thieves or thief, but also the representatives of the newspapers and anyone else involved" in the so-called Pentagon Paper case.

The Rev. George R. Davis, minister of the National City Christian Church in Washington, D.C., wrote this in a letter he addressed to Chief Justice Warren Burger and justices of the Supreme Court, and *The New York Times*, and *The Washington Post*.

"I would like to see this applied to representatives of Congress involved also," Mr. Davis stated, "but I know they are protected and cannot be indicted. I am well aware that the permissive attitudes in the courts of the United States,

which show more interest in criminals than in the public, in draft dodgers than in men who assume their responsibilities, in the protection of the rights of dissident radicals, give very little chance that anyone so indicted will ever have to pay any penalty."

The minister, who does not mind being called a hawk on the Vietnam war, concluded his letter, which was inserted into the Congressional Record, thus: "I wanted to be one of a handful of Americans who would be writing their objections, over against the thousands who, no doubt, will be commending the actions by the press and courts as being noble and high minded."

NEW YORK

Cult Teaches Unity of Christ and Satan

A group that teaches the unity of Christ and Satan is seeking a center in New York City. Members of the Process Church of the Final Judgment come from Cambridge, Mass., to offer people on Fifth Avenue an opportunity to buy books espousing their theology. The eight-year-old church has centers in New Orleans, Chicago, and Toronto, as well as Cambridge. It was founded in London but headquarters there are closed.

The group's leader, Jonathan De Peyer, known as Fr. Christian, says the group's theology is based on the unity of Christ and Satan. Christ and Satan, he states, are "two sides of the coin," and man must recognize the presence of both as forces that guide him. The church also teaches the imminent end of "the world as we know it," though not necessarily of the end of the planet's existence.

Fr. Christian, 25, is a native of England and joined the group in London when 18. He says his family was Roman Catholic though not actively religious.

Members of the church wear crosses but also have symbols of Satan—a red three-horned head of a goat—on the points of their collars. They do not practice black magic or other rituals associated with Satan cults.

The church is supported by the sale of literature, donations, and a tithe of the income of all "disciples."

RHODE ISLAND

Ban on Inspection of Welfare Rolls Hit

Mistrust of the welfare "bureaucrats who are unwilling to submit their judgments to review" is voiced by *The Rhode Island Churchman*. "We do not mistrust the sincerity of those who created the structure of a welfare bureaucracy," the paper said in commenting on a reply by Gov. Frank Licht to a diocesan convention request that he take steps to open welfare rolls for public inspection.

Gov. Licht said, according to *The Churchman*, that he concurs with both federal and state laws banning such inspection and feels no useful purpose is served "by indiscriminate public inspection" of relief rolls. He also expressed belief in the right of privacy to individuals who need public assistance.

The diocesan resolution, adopted last May at the height of statewide concern at the size of the public welfare roll and its possible effect on taxes, urged Gov. Licht to make sure that "no deserving person in Rhode Island shall be deprived of necessary food, housing, and medical care." In addition, it asked that public relief rolls be open for public inspection.

"If we have learned anything at all from the incident of the Pentagon Papers," declared *The Churchman*, "we have learned that there is a certain freedom of irresponsibility which is assumed when there is no review, no inspection, by the public to which the republic is ultimately responsible."

The diocesan paper also stated there must be more than one option for impartial review of public assistance cases and for the public, "which is paying the bills," to learn whether welfare authorities are applying funds as they ought to be applied, "without creating odious publicity or any form of discrimination."

ROMAN CATHOLICS

Pope Asks Prayers for Anglican-Roman Dialogue

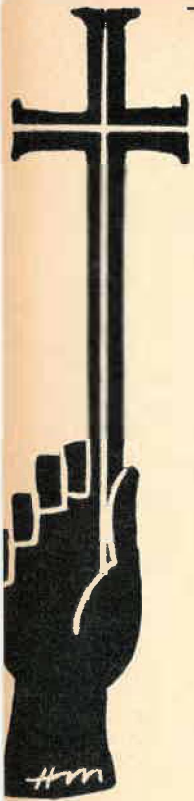
On the occasion of the opening in England of the third meeting of the Permanent Joint Anglican-Roman Catholic Commission, Pope Paul VI expressed his heartfelt hope that the discussions would lead to "that unity and truth for which Christ prayed."

The third meeting of the ecumenical group opened at St. George's House at Windsor Castle, the site of the first meeting in January 1970. The second meeting was held in Venice in September, 1970.

Declaring his awareness of the overriding importance of the discussions, the pontiff said, "They are the object of our fervent prayer today and in this prayer we are united with our dear brother in Christ, the Archbishop of Canterbury. We implore the Holy Spirit to give guidance and assistance to the dialogue and the reflections of the group."

Pope Paul then asked those in the audience to join him in prayer—"Dear sons and daughters gathered here with us today and spread throughout the world, we ask you to join us in asking our Father to bring about perfect unity in Christ."

The Permanent Joint Commission formed by the churches in October 1969 to pursue the dialogue initiated three years earlier by Pope Paul and the Archbishop of Canterbury.



SO BRIEFLY HERE

... *Advocatum apud Patrem habemus.* ...

Man, so briefly here,
Holds to his ear a shell,
Listens to what he thinks
The deep seas tell;

Watches the to-and-fro
Of planets hot and cold,
Hoping to learn from them
What his days hold.

His spring has scarce begun —
Shattering head and heart —
Before the snows descend
And the tumbril cart

Halts at his door — and waits!
He stands and stares at his death,
Certain it is merely
Surcease of breath.

What has he done to mark
His passage through the air?
Crammed cities with his kind,
Slaughtered the young and fair,

Scattered his seed, and then
Excised the yet unborn,
Leaped to the moon and back,
Held God in scorn. . . .

So much for his history.
But whose the dry tear
On the careless wind?

For him?

So briefly here?

— *Harold Lewis Cook* —

Jerome F. Politzer

POP THEOLOGY: Yesterday & Today

"The emergence of 'Pop Theology' usually published in paperback form, has been one of the most interesting developments in the contemporary church. Written often by part-time theologians and ballyhooed by the publishing houses and the secular press, it has become an influential part of the religiosity of the 20th century."

THE emergence of "Pop Theology," usually published in paperback form, has been one of the most interesting developments in the contemporary church. Written often by part-time theologians and ballyhooed by the publishing houses and the secular press, it has become an influential part of the religiosity of the 20th century. Recognized leaders in this field have been the Rt. Rev. John A. T. Robinson, former Bishop of Woolwich, the late Rt. Rev. James A. Pike, former Bishop of California, and the Rev. Harvey Cox, former Professor of Theology and Culture at Andover Newton Theological School.

Instead of a truly new approach to the Christian faith, what is really being presented in the thought of these men is an updated form of 19th-century religious liberalism. This neo-liberalism is almost identical in method and content with the prevailing theology of the last century, which had its roots in rationalism and romanticism rather than in the biblical heritage and catholic tradition of the church. The significant difference is that, beginning with Schleiermacher and ending with Rauschenbusch, 19th-century liberalism had beauty and power and a certain affinity with truth, whereas 20th-century neo-liberalism reminds one of a jaded movie star attempting a comeback, whose voice is slightly off-key, whose garments are a little too gaudy, and whose reputation is unmistakably tarnished by all-too-human and tragic events.

In order to understand the structure of Christian liberalism it will be helpful to refer to the significant work on the

subject by Dr. Kenneth Cauthen of Crozier Theological Seminary, entitled *The Impact of American Religious Liberalism* (Harper & Row).

DR. CAUTHEN presents three primary characteristics or influences which are the formative principles of religious liberalism. These are: (1) The emphasis on continuity rather than on discontinuity between nature, man, and God; (2) those influences which focus on the autonomy of human reason and experience rather than on authoritative divine revelation; and (3) those forces which contribute to the stress on the dynamic rather than the static nature of the church and the world.

The principle of continuity is, according to Henry P. Van Dusen, the "major positive principle of the liberal mind." Following this principle of continuity liberalism stresses the doctrine of the immanence of God rather than his transcendence. Revelation is thought to be continuous with other knowledge and to have its center within the self, and not within the Bible or creed or pronouncements of the church. The goodness of man is stressed rather than his inherent sinfulness. The doctrine of the two natures of Christ fades into insignificance. The divine and human in Christ are not alien to each other but are seen as a continuous whole. Christ is thought of not as the incarnation of the second person of the Trinity, but as the perfection of human personality. God is taken from without the world and placed within the process itself as its dynamic ground and immanent spirit. The church is regarded as an instrumental and pragmatic force in transforming all of society into the kingdom of God.

Closely connected to the principle of

continuity in liberal religious thought is the emphasis on the autonomy of human reason and experience with respect to religious truth. Liberal theologians tend to reject the appeal to external authority and insist that all religious affirmations must be grounded in, or at least subject to, confirmation by the data of religious experience or the conclusions of reason.

This brings about a profound reorientation in theology from reliance upon the authority of the Bible and the tradition of the church to dependence upon the authority of religious experience and the findings of reason. Religion thus centers in personal conviction and subjective evaluations. Present experience rather than ancient dogma becomes the final criterion of religious truth. Reason is equal to or dominant over revelation. Whatever conflicts with present knowledge is rejected.

Thirdly, of major importance in the formation of liberal religious thought is the principle of dynamism. Fundamental to liberalism's understanding of reality is the idea of a dynamic, unitary world in which Spirit is gradually filling nature with meaning and value. This principle is best described in Cauthen's own words: "Salvation is the gradual triumph of spirit over nature made possible by the truth and power which flow from Christ. History is the story of the progressive triumph of the kingdom of God on earth. The church is the agency which promotes the advancement of the kingdom."

In summary, these three influences, that of continuity, autonomy, and dynamism are the formative principles of religious liberalism. They are most clearly seen in the emphasis on the immanence rather than the transcendence of God, on the centrality of religious experience and

reason rather than on the revelation of the Bible, and the theory that the divine Spirit is gradually permeating the realm of nature and history.

Space does not permit an exhaustive analysis of the writings of Bps. Robinson and Pike and Dr. Cox to show how well they conform to the basic principles of religious liberalism. A few examples are enough to indicate the trend of their thinking.

The theme of Bp. Robinson's provocative book, *Honest to God*, could be called a return to the idea of immanence in the doctrine of God. He rejects the traditional symbols for the transcendence of God "up there or out there" and substitutes a God in the "depths." This idea of God is in continuity with the conditioned elements of nature and history: "God, the unconditional, is to be found only in, with and under the conditioned relationships of this life: for he is their depth and ultimate significance."

The term "ground of being" comes originally from the works of the German mystic, Jacop Böhme, who taught that God is the "ungrund"—the undefinable matter of the universe. Böhme is considered to be pantheistic in his view of God. Robinson rejects the term pantheism for his understanding of "God in the depths," but he would accept the term "pan-en-theism." This is the belief that the being of God includes and penetrates the whole universe, but that his being is more than the universe.

Jesus Christ is thought of by Robinson not as the incarnation of the Son of God, but as the man who revealed himself to be the gracious neighbor, the completely human man. Robinson interprets the person of Christ in terms of the perfection of his spiritual life. "For it is in this ultimate surrender of self, in love 'to the uttermost,' that Jesus is so completely

united to the Ground of his being that he can say, 'I and the Father are one. . . . The Father is in me and I am in the Father.'"

The liberal principle of continuity between God and the world and the divine and human in Christ is one of the main characteristics of the writings of Robinson. Liberalism's second principle, autonomy, is most clearly seen in the works of the late James A. Pike.

For James A. Pike, only that which conforms to reason and human experience can be considered true religion. In *A Time for Christian Candor* he says, "Similarly, the seeker after a religious perspective pauses to analyze the plausibility and congruence of the Christian outlook on reality. Then he takes it into the 'laboratory': in this case the laboratory is his own life." Neither the Bible nor the catholic tradition, but reason and experience, are the sources of religious truth.

The Rt. Rev. James Pike's haste to strip the historic creeds of their language while attempting to retain the ultimate truth expressed by them recalls the statement by the well-known English agnostic of the last century, Herbert Spencer, who wrote, "Thus, however untenable may be any or all the existing religious creeds, however gross the absurdities associated with them, however irrational the arguments set forth in their defense, we must not ignore the verity which in all likelihood lies hidden within them."

Harvey Cox, in his well-written book, *The Secular City*, presents neo-liberalism's doctrine of the social gospel. The Hegelian idea of the dynamic spirit of God manifesting itself progressively in history is set forth, with the church acting as the agency for its realization. "The church is the avant-garde of the new regime, but because the new regime

breaks in at different points and in different ways, it is not possible to forecast in advance just what appearance the church will have."

The new regime is the kingdom, which is not an end-of-time reality, but, rather, a present possibility. "To believe the *kerygma* is to believe that man not only should but can 'have dominion over the earth.' For the Bible, there are no powers anywhere which are not essentially tameable and ultimately humanizable." This statement is even more optimistic about the possibilities of human progress than one would find in the writings of the great 19th-century prophet of the social gospel, Walter Rauschenbusch.

Social action is considered to be the true work of the church and theology. "Theology today must be that reflection-in-action by which the church finds out what this politician-God is up to and moves in to work along with him." The Utopian tilting with windmills and the naivete of 19th-century liberalism in regard to original sin as it exists in the political arena finds expression again in neo-liberalism. "Standing in a picket line is a way of speaking. By doing it a Christian speaks of God."

TAKEN together, the elements of continuity, autonomy, and dynamism indicate the strong strain of religious liberalism in the writings of Robinson, Pike, and Cox. They hold in common the view that the message of the Bible has to be adapted to the requirements of a secular world. In so doing, they seem to disregard the biblical injunction, "Be not conformed to this world, but be ye transformed, by the renewing of your mind in Christ Jesus."

The tragic events of the first half of this century with its two terrible wars and the great depression brought an ignominious end to 19th-century religious liberalism. Its sentimental idea of the immanence of God, its weakening of biblical truth to conform to the dictates of reason and experience, and its naive doctrine of the perfectibility of human nature, disappeared in the flames of Berlin and Hiroshima. The attempt by "Pop Theology" to resurrect these elements now through neo-liberalism is one of the ironies of theological history.

The proven self-destructive contradictions of liberalism should lead us to ponder well the words of the English journalist Malcolm Muggeridge: "Liberalism will be seen historically as the great destructive force of our times; much more so than Communism, Fascism, Nazism, or any of the lunatic creeds which make such immediate havoc. . . . It is liberalism which makes the Gadarene swine so frisky; as mankind go to their last incinerated extinction the voice of the liberal will be heard proclaiming the realization at last of life, liberty, and the pursuit of happiness."

Sin in G Sharp

One false note
A simple mistake made by a child
Who really plays rather well. . . .
But supposing that tune is played
Over and over and over the whole day long
Like on a barrel organ
And that damn G sharp
Rings in your ear
Follows you up and down the street
And even your shut windows
Your locked door
Can't keep it out
Yes, even when you try to sleep
You're tense just listening for it.
Oh, Holy God,
How can you stand
My trivial besetting sin?

William B. Stinson

EDITORIALS

Lay Confessors And the Law

RECENTLY a Roman Catholic nun in New Jersey was jailed for refusing to testify before a grand jury investigating a murder. She had received information from a suspect and refused to disclose it in court, claiming "priest's privilege." The court didn't see it that way. The ruling was that she was not performing a ministerial duty and was not legally privileged to withhold the information.

A reader calls our attention to the fact that the Episcopal Church now makes special provision, in an authoritatively sanctioned service book, for a deacon or lay person to hear a confession, in extraordinary circumstances and in the absence of a priest. This provision is made in the form for the reconciliation of a penitent in *Services for Trial Use* (pp. 344-346). The rubric states: "The obligation to maintain the secrecy of a confession is no less absolute for a deacon or a lay person than it is for a priest."

We have some serious difficulties with this rubric and with the concept of confession which apparently lies behind it. These call for special consideration which is given to them in the editorial that follows this one. Our present point is that, if the court in New Jersey in its finding the nun in contempt was expressing the position of American civil law on this question, church people who may find themselves in the position of a diaconal or lay confessor should know what they are doing. There is no problem with the law, of course, if the penitent confesses sins which are not crimes. But apparently the law does not grant immunity from subpoena to just anybody who happens to be a member of a religious body. Perhaps it should; perhaps one day it will; perhaps here and there it does—when the law is interpreted and applied by a court that takes this broader view of ministry. If any of our readers, especially lawyers, can give us some light on this question, it will be very welcome.

Are Priests Necessary?

TRADITIONALLY, largely because of prevailing prejudice against private sacramental confession, Anglican official service books have made scanty and obscure provision for this sacrament. We welcome any evidence of emancipation from this old antipathy toward a means of grace which the Lord provides for his people being penitent. The proposed form for the reconciliation of a penitent in *Services for Trial Use* (pp. 344-346) is for the most part excellent, and we hope that a rite along these lines will be in the next edition of the Prayer Book.

Some things about it trouble us, however, as it now stands. One of these is what is called a "form of absolution by a deacon or lay person." Note the words of this title. Here it is declared in so many words that a deacon or lay person may pronounce absolution. This contradicts both the historic catholic tradition and the officially declared doctrine of all the churches of the Anglican Communion. To find it in an officially authorized service book of the Episcopal Church is very disturbing.

The "form of absolution" proposed for the deacon or layman to use reads: "Our Lord Jesus Christ who offered himself to be sacrificed for us to the Father, forgive your sins by the grace of the Holy Spirit." This is a jumble of strange doctrine. The reference to Christ's sacrifice, as here worded, smacks of a propitiatory immolation of Christ as a "satisfaction" for our sins. One might suppose, from the passive voice of the verb "sacrifice," that it was not the Great High Priest sacrificing himself but rather the men who crucified him who offered the atoning sacrifice. But what is most objectionable is that this is an absolution of the kind which in catholic doctrine and practice only a priest may pronounce. Anybody questioning this needs only to compare this form with the second of the two alternative forms provided for a priest to use. In form and substance the two formulas are equivalent.

So, we now have deacons and lay persons authorized not only to hear confessions but to pronounce absolution. We ask: Why? There should be an answer given in the rationale for this rite, in *Prayer Book Studies 24*, but there isn't the trace of an answer. We must draw our own conclusion, and it is this: that here is a deliberate watering down of the church's catholic doctrine and practice of priesthood in the interests of ecumenical pan-protestantism. It is well known that all of the churches in the Consultation on Church Union, except the Episcopal, jib at both the word and the idea of priesthood; they will have none of it. If the Episcopal Church can just drop its insistence upon the order of priesthood our protestant brethren will be happier about admitting us to the coming great super-sect.

Anybody reading the rubric of the proposed rite might easily infer that the use of deacons and lay persons as confessors is being encouraged, despite the reference to "extraordinary circumstances." The rubric does not even declare that only a priest may pronounce absolution. If this rubric, and the rite itself with its "form of absolution by a deacon or lay person," are to be taken at their verbal face value, the order of priesthood isn't really necessary at all for the ministry of absolution.

In the rubric it is stated: "The appropriateness of lay confession was recognized from ancient times in situations of emergency and need, just as the validity of Baptism by a lay person was always recognized in similar circumstances." This argument from analogy is simply preposterous. From the beginning Christians have regarded holy baptism as generally necessary to salvation. It has never been orthodox Christian belief that auricular confession of one's sins in the presence of a brother Christian is of anything like the same necessity.

The people of the Episcopal Church are entitled to an authoritative explanation of this proposed radical breach of the catholic doctrine and order of their church concerning the sacrament of absolution. Colossally insufficient as an explanation is a vague allusion to how Christians in ancient times thought about lay baptisms and lay confessions in emergencies.

Book Reviews

THE DARK NIGHT OF RESISTANCE. By Daniel Berrigan. Doubleday. Pp. 181. \$5.95.

Daniel Berrigan's book is like his life—full of courage, insight, vivid and poetic imagination, and—nonsense. The word nonsense is used deliberately since his life and writings are hardly an appeal to reason. Do prophets and martyrs ever appeal to reason? Lest it be assumed that Daniel Berrigan is either prophet or martyr, it should be noted at once that only history and the Lord himself can judge. What will be said of Daniel Berrigan 30 years from now?

Of this book, *The Dark Night of Resistance*, it can be said that it will probably be favorably received by those sympathetic to the cause of resistance, and left unread by most of us. It is not well written and yet it reveals the thought of a civilized and Christian priest at war with both civilization and the church. Berrigan holds on firmly to non-violence in his revolutionary stance: "Concentration on the sights of a gun inevitably contracts the bore of the mind" (p. 77). The question hovers in the mind of the reader: Is violence against the rational orders and institutions of democracy any less destructive in the long run?

Cultic revolutionaries will find Berrigan's humanism too conservative, and complacent Christians will be disturbed by his radical sympathies. Both can learn from this timely and troubling collection of poems and reflections by an extraordinary man of God.

(The Rev.) WILLIAM A. EDDY, JR.
All Saints, East Lansing, Mich.

BUSH BROTHER. By Graham Jeffery. Morehouse-Barlow. Pp. 143. \$3.95. An Episcopal Book Club Selection.

Br. Barnabas, the winsome cartoon character created by the Rev. Graham Jeffery, bears the same name as the small Brotherhood to which Fr. Jeffery belonged while on mission service in Australia. Whether this is a coincidence or whether the young English priest christened his cartoon hero while in a nostalgic mood, I do not know.

Bush Brother is an enjoyable chronicle of the duties, joys, and frustrations of a pastor in the Australian outback in Queensland. So widely scattered was his flock in this vast territory that it took him two years, with a schedule of daily calling, to reach all of his people.

Fr. Jeffery wisely chooses to tell his story by reproducing the letters which he sent home to his family during his three-year stay in the land-down-under. Hence, we get that fresh wide-eyed "look-how-different-it-is-out-here" approach. So

often returned missionaries, and others who have had unusual experiences, write their accounts so long after their first introduction to their new circumstances that their story loses its impact. Another attractive feature of this brief book is that it is amusingly illustrated with pen-and-ink sketches by the author. The priest is no Doré, but his cartoons reflect that quiet British humor which permeates the book.

If one would learn what being a parson in a far-distant land, far from the conveniences and "flush-pots" of Europe, as he ruefully records after using the dreadful outhouses of the outback, he will find Fr. Jeffery a good teacher. Gentle, compassionate, indefatigable, and dedicated, yet human enough to be thoroughly exasperated when things go wrong—as for example, when he hired a hall to accommodate 100 people whom he invited to help plan a religious pageant, and only six turned up!—is the portrait which comes through to the reader. And these letters, edited only to delete strictly family notes, show vividly the sort of day-by-day life lived by the residents of that enormous and harsh land. The book is neither profound nor important, but it will give you a delightful two hours.

(The Rev.) CLIFFORD E. B. NOBES, S.T.D.
Canon of Damaraland

LIFE IS . . . The Poetry of Being. By James Bright Wilson. Lawrence Publishing Co. Pp. 153. \$3.95.

Prof. James Bright Wilson has written these "poems" or "pieces" or "things," as he calls them, to stimulate us; to warm our hearts. The flavor of these suggest bedtime meditations or sermonettes—kind of a look over how we spent this day so we may hope to live a bit fuller the next. They carry us through the acts and qualities of our lives in an itemized fashion. He pushes pretty hard sometimes to bring his point across—too hard in some cases, thus turning to give direct advice instead of inspiration.

The various sections of *Life Is . . .* are divided with such titles as "Life Is . . . People" or "Problems" or "Dehumanization" or "God," etc. Under "Life Is . . . Dehumanization" he has a low estimate of "Packaged Americans." For instance: "Packaged America. / Cheese is packaged. / Meat is packaged. / Ice Cream is packaged. / Packaged Americans. / Tragic. / Our Religion's packaged. / Stylish to go to church. / Our morality is package. / Conform or perish. / ," etc. He goes all out in "Urbanized Entombment": "A city is an oversized garbage container! / . . . Trees do not grow— / They are installed." His faith is in evi-

dence in "Life Is . . . God": "The vastness of the ocean. / The stillness of the desert. / The majesty of the mountains. / He did it. / I know He did. / All of them." For some reason, though, he ends the book with "Life Is . . . Death." One poem in that section is "Carrier of Death": "There is more death in them than life. / " and "They are all around us—the walking dead. / Rodents. / Insects. / Must we shoot our youth? / Would that save them? / I hear God weeping. / The rain is His tears."

Prof. Wilson seems anxious to share his thoughts with us, for us to benefit from his views and experiences. Maybe some of us can.

JUDY T. STERNBERGS
St. Peter's, Pasadena, Texas

THE TEAL CURRICULUM: Grades One-High School. By Dorothy and Tom Teal, Authors and Publishers: Box 348, Granby, Col. 80446.

The Teal Curriculum is a body of material which will probably be of great help to some church schools and to some teachers and clergy. It is based upon "old" concepts of education and Christianity—"old" in the sense as stemming from the two or three previous generations.

The entire series covers the complete range of Christian and Anglican subject matter—Bible, creeds, Prayer Book, etc. Each individual course is very well worked out. In most cases the complete speech of the teacher as well as the classroom discussion is written out. There are quizzes, drills, discipline techniques (complete with punishments and rewards). Worship services for little children are provided. Given some concepts of education and Christianity, which in many cases have appeared in the last 100 years, here is course material which is the complete answer to the harassed curate's dream. Furthermore, it cannot be doubted that these materials have been used and tested in actual classes.

The first concept which is evident here is that Christianity is primarily an intellectual system which must, and can, be learned. Facts must be drilled. Information must be imparted and learned or memorized. And if all of the necessary information is covered in the course of the series, the child will emerge as an educated and informed churchman. In short, Christianity is a body of knowledge to be imparted. The basic concept of education which is employed is that if material is covered and drilled well enough in the classroom, it will become part of the child. Two quotations solidify this judgment: "If it is covered in the material it will automatically get into the head of the child"; "Ignorance is the breeding ground for future atheism and agnosticism."

It is the opinion of this reviewer that these concepts have almost killed Chris-

tianity, and that the quicker and farther we can get away from them the better. Christianity involves, first of all, an incorporation into a community of love. It involves the gradual realization that we become whole persons as we adore, worship, and follow a living and present Saviour God. And these are things which can only be seen in terms of the examples of others and in the experience of our own lives.

Almost everything in the courses is of secondary importance. Once the hurdle of coming to faith is passed, all of these facts can be picked up. In fact, they might more easily be picked up if the resource material were simply available—in home or church—and the person were allowed to delve into it as he felt the urge. Many educators tell us that things are not learned simply by being covered in an external way. Education, even in the sense of learning information, is always an inner-directed process. If motivation is present and if the resources are available, very little else is needed.

There are a few glimmers of hope in the material. In one booklet it points out that weekday church school is best, as Sunday school keeps children away from worship. It adds that it is valuable for children to worship with their parents so that they may learn what it means to be a practicing Christian. (Would that the series started with this concept!)

(The Rev.) M. FRED HIMMERICH
St. Paul's, Watertown, Wis.

PEOPLE WHO CARE. By Heinz Vonhoff. Fortress Press. Pp. 306. \$9.95.

"... And the greatest of these is charity." Heinz Vonhoff condenses mankind's love story into a 300-page book. How tragic that the history of mankind's warfare, even a condensed version, would require so many more volumes!

The first recorded evidence of a society's charitable efforts comes from ancient Egypt. Those selected for benevolent attention included: the hungry, the naked, the thirsty, the oppressed, strangers, prisoners, and the dead. There follows an illustrated "guided tour" of man's noblest moments of compassionate goodness and greatness. Among the higher plateaus stands the post-World II period when cities were a mass of rubble and "mankind itself resembled a ruined cathedral." This was a time of devoted service to the needs of a worldwide brotherhood of nations, characterized by the vast array of relief organizations sponsored by the United Nations.

By way of naked contrast, the author describes moments of historical "heart trouble" such as the Nazi regime which sought the systematic extermination of all Jews living in Germany. The final "boxscore" totalled over 6,000,000 dead. Illustrating individual efforts, through the ages, to leave a legacy of kindness and mercy, is the paradox of Alfred

Nobel. He was "... a man who wanted good and who created an instrument of evil." The man who discovered dynamite also endowed a gigantic peace prize!

People Who Care is a book which seeks to trace the "golden thread" of kindness through the centuries. What author ever sought to glean a more beautiful residue from history's chronicles? Without question few writers could have condensed so much in so few well-written pages. Cynics and friends alike may ask, "What good will come of this noble effort?" Time will tell, but it is difficult to believe any results can be harmful. Life that is a "mosaic of human kindness" may be an idealist's dream, but it is a worthy goal.

"The world will always need the individual who gets involved, the courageous visionary who stirs up the complacent. There will always be a need for the man who acts as the conscience of the community, the rebel whose cause is humanity. . . . And the greatest of these is charity," which is the spirit of willingness to share and bear another's burdens, says the author. To be pitied is any man who is not grateful to Heinz Vonhoff and all others who can be described as *People Who Care*. This a fine book, well worth the price and time of reading.

ALICE SLATER
St. Michael's, Lincoln Park, Mich.

Booknotes

By Karl G. Layer

FROM STATE CHURCH TO PLURALISM: A Protestant Interpretation of Religion in American History. By Franklin H. Littell. Macmillan. Pp. xxvii, 225. \$1.95 paper. This book gives an overview of the American religious scene, from the time of the country's inception to the present, written from a protestant point of view. The volume is intended for all interested readers. The scope is wide, but yet the final product is quite complete in each aspect.

"SECULAR CHRISTIANITY" AND GOD WHO ACTS. By Robert J. Blaikie. Eerdmans. Pp. 256. \$2.95 paper. This Presbyterian minister examines carefully the phenomenon of so-called "secular Christianity" in the light of the revelation of God to be found in the Bible and history. He argues for a modern understanding of the biblical account of God as the God who really acts in his world. Unlike many books of this sort, Mr. Blaikie's work is scholarly and does not make light reading matter.

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

SONOMA STATE COLLEGE Rohnert Park
SANTA ROSA JR. COLLEGE Santa Rosa
INCARNATION, 550 Mendocino Ave. Santa Rosa
The Rev. William L. Porter, r & chap.
Sun Eu 7:30, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
Fr. J. B. McKenzie, chap
MP & HC Sun 10; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
H. Kilworth Maybury, r; John F. Flora, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. Robert
G. Smith, the Rev. John L. Bordley, the Rev. Don-
ald C. Stuart; Eliz. McFate, D.C.E.
Sun 7:30, 9, 11; Wed. 6:30, 12; Thurs. 6:30, 9:15;
C Fri 5

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
The Rev. J. Kevin Stanley, chap.
Sun 9, 10:30; weekdays as anno

ILLINOIS

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Sun 6 EP
St. Paul & Redeemer, 50th & Dorchester: Sun
10 HC

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY College and Gilbert
Clergy: R. E. Holzhammer, R. D. Osborne, W. C. T.
Hawtre, R. L. Blakley; T. S. Hulme
Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15

KANSAS

FORT HAYS STATE Hays
ST. MICHAEL'S 2900 Canal Blvd.
The Rev. R. H. Moses, r & chap.
Sun 8 & 10; Wed 9

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
The Rev. Wm. D. White, r
Sun 8, 10:30

MARYLAND

UNIVERSITIES IN METROPOLITAN
BALTIMORE
The Rev. James J. McNamee, Dir. of Ministries to
Higher Education for the diocese of Maryland
1208 St. Paul St. Baltimore
GROW! (Student Center) 16 W. Franklin St.
Experimental Eu, Sun 4
CATHEDRAL OF THE INCARNATION
University Pkwy. at St. Paul St.

MARYLAND (Cont'd)

UNIVERSITY OF MARYLAND
College Park Campus
MEMORIAL CHAPEL
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL
TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
Sun 8, 10; Wed 12:10, 7

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11; Wed 7:30; Fri 7

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. R. Hatton, the Rev. W. J. Teska, chaps.
Sun 10:30; other times as anno

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL
The Rev. Canon C. A. Lambelet, Ph.D., chap.
Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect & Renshaw Ave.
The Rev. Donald B. Baldwin, r & chap.
Sun 8, 10

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
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(Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Lee Belford, Carleton
Sweetser, Jeffrey Cave, Charles Patterson
Sun 8, 9:30, 11, 12:15; Thurs 12 noon

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30 Full-time, active program

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave., 13210
Sun Eu 10, in Room 400, Crouse College.
Wed 5:05 HC Chapel House

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

EAST CAROLINA UNIVERSITY Greenville
CANTERBURY CENTER, ST. PAUL'S CHURCH
The Rev. William J. Hadden, Jr., chap.
Sun 7:30, 9:30, 11:15; Wed 5:30 HC—Canterbury

OHIO

MIAMI UNIVERSITY and
WESTERN COLLEGE Oxford
HOLY TRINITY Walnut at Poplar St.
Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
Sun 8, 9, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

INDIANA UNIVERSITY OF PENNA.
CHRIST CHURCH 902 Philadelphia St., Indiana
The Rev. Arthur C. Dilg, r
Sun HC 7:45, MP & Ser 11 (HC & Ser 15 & 35)

PENNSYLVANIA (Cont'd)

LOCK HAVEN STATE COLLEGE Lock Haven
ST. PAUL'S CHURCH 112 E. Main St.
The Rev. Joseph N. Pedrick, r
Sun 8 HC, 10:45 MP; 1S Cho Eu 10:45

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun and Holy Day Eu

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8 & 10. Canterbury (College Calendar)

WILKES COLLEGE, KING'S COLLEGE,
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
J. Pease, ass't
Sun 8, 11; Wed 12:05

YORK COLLEGE, YORK HOSPITAL SCHOOL
OF NURSING, PENN STATE UN.—YORK
ST. JOHN'S 140 No. Beaver St., York
The Rev. George A. Kemp, r; The Rev. John D.
Crandall, c
Sun 7:30, 9, 11; Wed 10; Thurs 12; Fri 7 HC

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 11, 5, EP 6; weekdays as anno

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200—24th Ave., S.
The Rev. John H. Hatcher, Jr., chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
EMMANUEL CHURCH 660 S. Main St.
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WEST VIRGINIA

SHEPHERD COLLEGE Shepherdstown
TRINITY German & Church Sts.
The Rev. Paul H. Moser, r & chap.
Sun 8 & 10:30; Daily MP 7:30; EP 6

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

The Directory is published
in all
January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

PEOPLE and places

Appointments Accepted

The Rev. I. D. Addington, former rector of St. George's, Lusk, Wyo., is rector of St. Luke's, 178 Main St., Buffalo, Wyo. 82834.

The Rev. James F. Alby, part-time missionary to the deaf, St. James', Milwaukee, Wis., is dormitory counselor to the senior high-school boys at St. John's (Roman Catholic) School for the Deaf, 3680 S. Kinnickinnic Ave., St. Francis, Wis. 53207.

The Rev. Edward J. Campbell, former rector of Good Shepherd, Allegon, Mich., is rector of Holy Trinity, Manistee, Mich.

The Rev. Clifford Crook is rector of St. Luke's, Hastings, Minn. Address: 904 W. 15th St. (55033).

The Rev. John Eastwood, formerly in charge of St. Andrew's, Waterville, and St. Paul's, Le Center, Minn., is rector of St. Paul's, Brainerd, Minn. Address: 412 N. 7th St. (56401).

The Rev. William J. Fitzhugh, former vicar of St. Christopher's, Jackson, Miss., is rector of St. Andrew's, Marianna, Ark.

The Rev. R. Lawrence Ford, former staff member of the River Parishes Regional Council, Hannibal, and Louisiana, Mo., is vicar of All Saints', Miami, Okla.

The Rev. S. Keith Hall, former assistant rector of St. Paul's, Shreveport, La., is rector of St. James', Shreveport, La.

The Rev. Richard L. Horton, formerly on the staff of St. Paul's Cathedral, Detroit, Mich., is rector of St. Philip the Evangelist, Los Angeles, Calif. Address: 1235 W. Chester Place (90018).

The Rev. Thomas M. Horner, Ph.D., is associate rector of Bethesda Church, Saratoga Springs, N.Y. Address: 172 Circular St. (12866).

The Rev. Robert E. Long, former rector of Grace Church, Lexington, N.C., is vicar of St. Jude's Mission, Columbia, S.C.

The Rev. Lauriston McCagg, former assistant, Trinity Cathedral, Little Rock, Ark., is associate rector of St. Mark's, Little Rock. Address: 40 Sherrill Rd.

The Rev. Robert D. Noble, former rector of All Saints', Redding, Calif., is rector of St. John's, Idaho Falls, Ida. Address: Box 1885 (83401).

The Rev. Robert G. Oliver, former rector of Holy Innocents', Atlanta, Ga., is dean of St. Andrew's Cathedral, Jackson, Miss.

The Rev. Charles M. Seymour, Jr., former rector of Trinity Church, New Orleans, La., is rector of Grace Church, Box 566, Lake Providence, La.

The Rev. Franklin R. Taylor, former vicar of St. Elizabeth's, Higgins Lake, Mich., is rector of St. Andrew's, Flint, Mich.

The Rev. Douglas R. Vair, former rector of St. Barnabas', Florissant, Mo., is rector of Christ Church, 2627 Atlantic N.E., Warren, Ohio 44482.

The Rev. Emery Washington, former vicar of Christ Church, Forrest City, Ark., is canon missionary of Trinity Cathedral, Little Rock, Ark.

The Rev. Cornelius White, former curate, St. Andrew's, New York, N.Y., is rector of St. Stephen's, Petersburg, Va.

The Rev. Donald C. Wilkinson, former assistant, Trinity Church, Columbus, Ohio, is rector of Epiphany, Kirkwood, Mo. Address: 96 Heatherbrook (63122).

Retirement

The Ven. Eugene L. Avery, archdeacon of Newark and rector of Christ Church, Newark, N.J., since 1966, retired June 22.

The Rev. Orrin F. Judd, rector of St. James', Upper Montclair, N.J., retired July 31.

The Rev. Auguste E. Marlier, vicar of St. Peter's, Livingston, N.J., will retire Nov. 20.

Churches New and Old

Christ Church, Newark, N.J., was closed at the conclusion of the service of thanksgiving for the ministry of the Ven. Eugene L. Avery, rector. The church, with renovations, had been in use for 120 years, having been consecrated in 1850. About the turn of the century it experienced a reduction in financial support and in 1908 the vestry called as rector the Bishop of Newark, the Rt. Rev. Edwin S. Lines, who then named the church as a pro-cathedral. All Saints Cathedral Foundation was established at that time and eventually acquired property but All Saints' Cathedral was never begun and the foundation's assets were later merged with those of Trinity Cathedral, Newark.

Schools

DeVeaux School, Niagara Falls, N.Y., did not open for the fall term because of an undersubscription of new students. Founded in 1853, this has been a day and boarding school for boys in grades 9-12.

Lenox School, Lenox, Mass., has suspended classes for 1971-72, and the school's trustees are attempting to develop alternative courses of action. Founded in 1926, this has been a day and boarding school for boys in grades 9-12.

Non-Parochial

The Rev. Robert D. Battin, former associate rector of Advent, Birmingham, Ala., and headmaster of Advent Day School, is headmaster of St. Andrew's School, Jackson, Miss.

The Rev. David A. Elliott III, former curate, St. Peter's, Oxford, Miss., and chaplain on the campus of the University of Mississippi, is chaplain of All Saints' School, Vicksburg, Miss.

The Rev. Paul F. Heberger is on the staff of St. Mary's Hall, San Antonio, Texas. Address: 117 E. French Place (78212).

The Rev. F. Reid Issac III, rector of St. Barnabas', Irvington, N.Y., is to be regional officer in Westchester and Rockland Counties, N.Y., for the Diocese of New York, Oct. 1. He will be coordinator and consultant to the 67 Episcopal churches which have more than 28,000 communicants and are grouped in six inter-parish councils of the two-county area.

The Rev. Peter Keese, former vicar of St. James the Less, Madison, Tenn., is chaplain intern in the CPE program, Vanderbilt University Hospital. Address: 511 Chesterfield, Apt. 4A, Nashville, Tenn. 37212.

The Rev. James Mickelson, formerly in charge of St. Stephen's, Hoyt Lakes, and St. Mary's, Tower, Minn., is with the Range Center, Inc., Chisholm, Minn., in a specialized ministry to mentally retarded persons.

The Rev. William P. Parrish, former assistant rector of St. Paul's, Lynchburg, Va., and on the faculty of Lynchburg College, is assistant headmaster and chaplain of Virginia Episcopal School, Lynchburg.

The Rev. O. D. Stanley, 604 Dupree St., Durham, N.C. 27701.

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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. John D. Barker, r
Sun Masses 8, 9 & 11

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 (HC 15, 35,
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 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon and Sat 9, Tues & Fri
7:30, Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by oppt

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

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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

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 6 & Thurs 7; C by oppt

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Moss, 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
Sun 8 & 10 H Eu; Daily EP

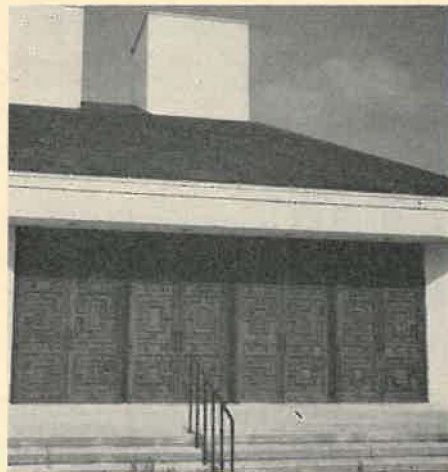
BROOKLYN, N.Y.

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

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; Wkdays 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, 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.



**ST. LUKE'S CHURCH
FORT MYERS, FLA.**

Front (West) Portal Imported Spanish doors of the new Church.

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

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
46th St. Between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High); 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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
Sun Masses 8, 10 (Sung); 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; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 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 AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

HOT SPRINGS, VA.

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

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

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.