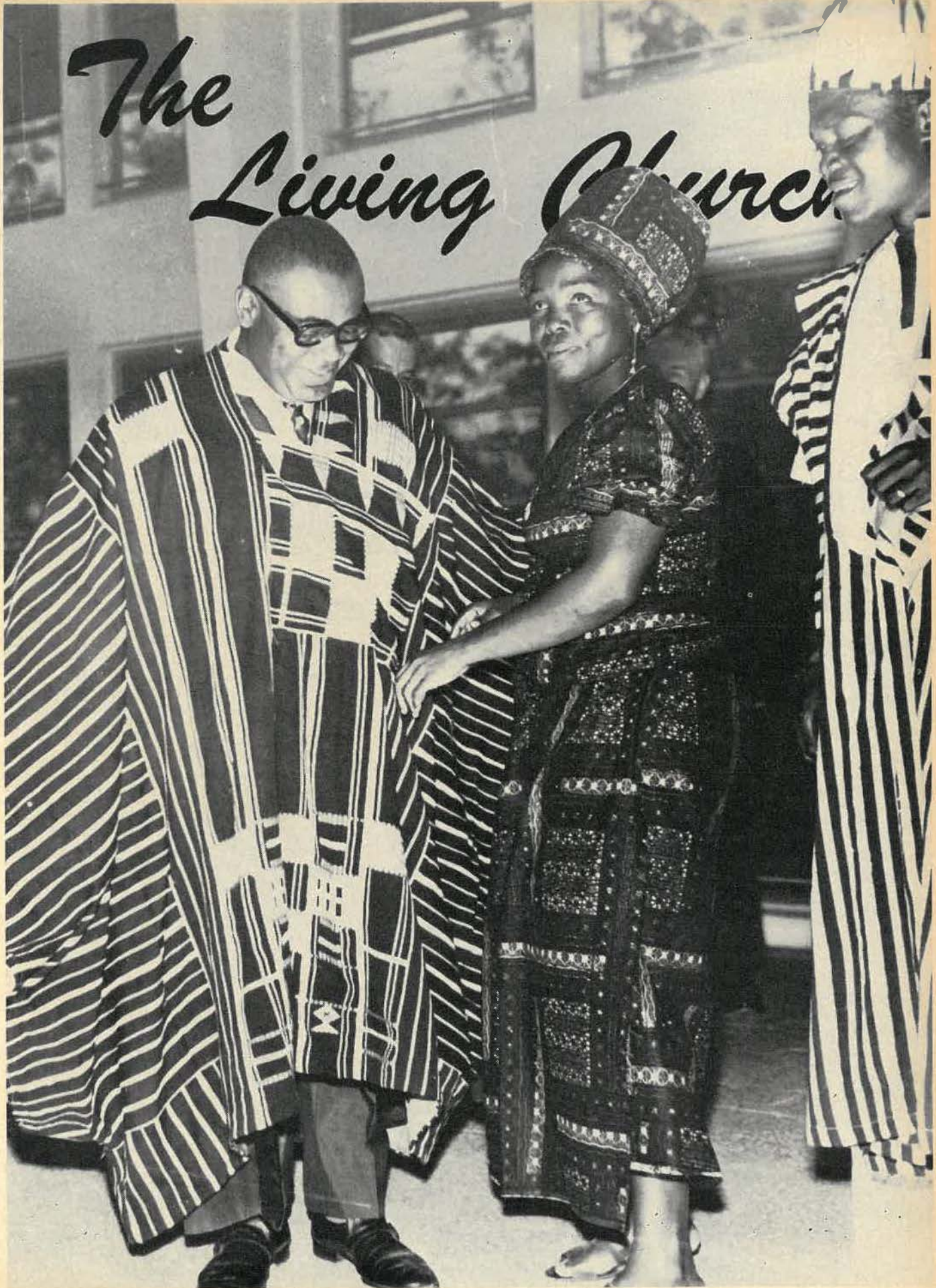


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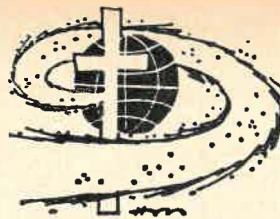


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Around



& About

— With the Editor —

Notes to the Overworld

TO Dwight D. Eisenhower: A man as wise, judicious, and responsible as you deserves to be quoted with utmost exactitude after he has left this world. I'm sorry that this has not been the fate of your warning, in your farewell address as President, against the cancerous growth of "unwarranted influence" upon government by the "military-industrial complex." Almost everybody misquotes you as condemning, not that possible unwarranted influence, but the military-industrial complex itself—which is, of course, simply the nation's defense system as such. How anybody can be so stupid as to imagine that you, of all people, would condemn this is incomprehensible; but there it is. What you are said to have said could have been said only by some kook or America-hater. Some months ago *Time* repeated this fatuous distortion of your statement, in a news story. I wrote to protest, quoting your exact words. A *Time* staffer replied to tell me that I was quibbling. This is the kind of quibble one would perpetrate if he were to say that there is a difference between organized religion and an unwarranted influence by organized religion upon government. That I can still so quibble reassures me that I haven't yet lost all my buttons, but I am worried about millions of my countrymen who can actually believe that you warned us against our national defense. All I can do I will do, and that is to say to anybody who will listen: "Please check Ike's actual words. You may find that he did not, after all, advocate national suicide."

To William James:

It was 70 years ago that you delivered your Gifford Lectures on Natural Religion, which became your great book *The Varieties of Religious Experience*. Mark Twain's definition of a classic as a book that everybody admires and nobody reads is fortunately not true of this one. The opening sentence of Lecture II is one which you could make then with no fear of cavil: "Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul." Since your time there has developed a strange new gospel (though it has ancient heretical antecedents) to the effect

that true religion is not cosmic but social, not adjusting our lives to some unseen order but loving our neighbor. Leigh Hunt's *Abou ben Adhem* would be the patron saint of this new religion if it believed in patron saints. Many profess to be theists but say that all our "God talk" is simply a statement about man. They believe in "God" but only as a word. If they knew their classics they would find a golden text in Pliny the Elder: "God is the helping of man by man, and that is the way to eternal glory." This is a far cry from what you called "the religious attitude." If and when there comes a return to sanity about religion, your statement will make sense to all who share in that resurrection of rationality.

To Robert Frost:

I'm not a native of New Hampshire, nor have I ever lived there, nor do I intend to enter the N.H. primaries, but I execrate Emerson's saying "The God who made New Hampshire taunted the lofty land with little men." Your fine poem "New Hampshire" is a literary honorable amend, but even you betray a euphoric blindness when you say about New Hampshire people and other typical Americans:

*For art's sake one could almost wish
them worse
Rather than better. How are we to write
The Russian novel in America
As long as life goes on so unterribly?
There is the pinch from which our only
outcry
In literature to date is heard to come.
We get what little misery we can
Out of not having cause for misery.
It makes the guild of novel writers sick
To be expected to be Dostoevskis
On nothing worse than too much luck
or comfort.*

The trouble with your guild of novel writers was not the lack of Russian-scale misery in the world around them, but the lack of Dostoevskian empathy within them. Theodore Dreiser lived in this un-terrible land of too much luck and comfort but he found all the raw material he needed for *An American Tragedy*. He didn't sit around the guild club deploring the absence of woe from his human environment; he got around among his neighbors with eyes, mind, and heart open. Even in New Hampshire I imagine that a novelist of such openness might find enough of the Tears of Things to agonize his art sufficiently.

The Living Church

Volume 164 Established 1878 Number 5

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

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

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THE KALENDAR

January

30. Epiphany IV

February

- 6. Epiphany V
- 13. Last Sunday after Epiphany
- 14. Cyril and Methodius, BB.
- 15. Thomas Bray, P.
- 16. Ash Wednesday
- 20. Lent I

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.

January 30, 1972

Letters to the Editor

Quixotic Liturgies

As a priest of 39 years I find it difficult to feel any full reality in the quixotic liturgies we are now supposed to find spiritually refreshing.

If God and the Holy Spirit are to be given free reign to manage things, why couldn't we be authorized to pattern a usable liturgy after a suggestion many years ago for a priest who might be too dog tired to say his breviary, namely:

"O God, a-b-c-d-e-f-g-h-i-j-k-l-m-n-o-p-q-r-s-t-u-v-w-x-y-z, who out of thy goodness has created out of these 26 letters the whole of sacred scriptures and the breviary, be pleased to join them disjoin them and receive from them a proper Holy Mass, etc. . . ."

This might satisfy the Gregorian canon, the Prayer Book, and all revisions thereof. My conscience would love leaving it all to God.

(The Rev.) ROBERT K. GIFFIN
Vicar of Saint Andrew's Church
Manitou Springs, Colo.

Clergy Deployment

Contrary to the opinions expressed by some members of the church press, the print-outs from the Clergy Deployment office are fair, useful, and fantastically detailed summaries of good data that has to be of value to the church in the present and future. I have to write and say this, because I am one of those people who tires of seeing all the bad news fit to print be printed while the silence of those with good news to state often remains unstated.

I filled out my form last March or so, within a week of its arrival, taking some time to measure the various categories and then reflecting on them later, convinced, as I am, that objectivity is sharpened by a time lag. I admit that after preliminary perusal, the completion of the form had to be approached by me in the same way I enjoy crossword puzzles and code-breaking games.

The Cover

Dr. Christian E. Baker, retiring president of Cuttington College in Liberia, West Africa, and son of a priest, has been made an honorary paramount chief by the superintendent of Bong Co., Liberia. His title will be Chief Bee of Jowokole. The honor came in recognition for his many services to people of "the Bush," a hundred miles inland from Monrovia. Dr. Baker, who received his degree in agriculture from Michigan State, coordinated the seven-mile long "William Matthews Road," of which he says "people in the area never dreamt a road would come through in their lifetime." Dr. Baker continues: "As a followup of these efforts, some 80 students of Cuttington are this minute undergoing orientation for a rural vacation project of research and census-taking."

It was a challenge to my intellect, but great fun!

When my print-out arrived (on time, according to Mr. Reid's schedule) I could not look it over much immediately due to parish pressures. When I did, however, I was relieved to see who "Oscar Swensen" was on paper and that he appeared pretty much as I know him. Being a "jerk of all trades," there are some things missing due to space limitations, but the print-out does honestly capture me. Surprise of surprises, too, there is nothing dehumanizing about it, nor even any data that some spectre of "Big Brother" could possibly use to intrude on my privacy.

Having looked "me" over, and projected in my own mind the value of this computer search data and its future in clergy placement (I think no one will dispute that the present setup has the accuracy of buckshot in placement), I believe we should commend very highly those responsible for both the idea and the work involved. Beyond this, I think we owe the office of the CDO a great measure of thanks, as well as apology for the grief any have caused in print and in verbal comments around the church. I, for one, appreciate their efforts, for I can see vividly an excellent use for such data in future placing of clergy in parishes.

(The Rev.) OSCAR W. SWENSEN
Rector, Calvary Church
Danvers, Mass.

Ordination of Women

This is to thank the Bishop of California for his stand opposing the ordination of women as priests [TLC, Nov. 28]. As Bp. Myers points out, there is no scriptural warrant whatsoever for female ordination to the priesthood. While it is true, as some of Bp. Myers's critics contend, that the culture of New Testament times was male-dominated, St. Paul makes clear that, within the faith, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). However, to be one in Christ Jesus does not mean we all perform the same function. Where women are concerned, it is impossible to read the New Testament without noting that women were used, and their unique value recognized, in a way which is often not so today.

If there is neither scriptural nor traditional warrant for the ordination of women, neither is there a practical reason for so doing. We are told continually that in the church today there is a surplus of clergy. Why then add to this surplus by ordaining women? The reason may possibly be the church's obsessive desire to "be with it." This time, Women's Lib.?

With the threat of COCU on the one hand and "priestesses" on the other, the church bids fair to be split beyond repair. While I thoroughly believe that the gates of hell shall not prevail against the church, I'm beginning to suspect that they are swinging slowly shut on our particular branch of the one, holy, catholic, and apostolic church. For those of us who love her, this is tragedy,

but one we perhaps deserve as we go about our eternal compromising, sacrificing doctrine and disregarding holy scripture. In our endless striving to be all things to all men, we are in grave danger of becoming nothing to anybody—including God.

EMILY GARDINER NEAL

Pittsburgh

After reading the news article summarizing the statement of Bp. Myers regarding the ordination of women, I would like to share a few thoughts.

First of all, the portions of the bishop's remarks which TLC quoted possessed a clarity much needed in our times of theological confusion. I am thankful for such lucidity.

Secondly, I am thankful for some of the insights which he has shared with us. I believe they shed a great deal of light on the debate over the ordination of women. Specifically, his reminder that the question is basically a theological question pertaining to the doctrine of God can serve as a reminder that in all our discussions there is an urgent need to start with the doctrine of God, and only in that light to discuss our points of disagreement. Also, how encouraging it is to hear the bishop assert in no uncertain terms that our day is "characterized by a destructive confusion in sexuality" and that the church should "maintain and cherish the apostolic tradition." How right of him to insist that sexual equality is not sexual identity. In addition, I rejoice in the bishop's caution about non-Roman churches using the Church of Rome as a guide at a time in history when she herself is "experiencing a crisis of identity." Lastly, the bishop's insistence that we make up for our past failure to provide a ministry for women, not by giving them the ministry of men as a kind of reparation, but by discovering a genuine ministry of women, is laudable. I am deeply thankful for these insights.

But for me, the statement is as troublesome as it is encouraging. Says Bp. Myers: "In the imagery of both Old and New Testaments, God is represented in masculine imagery." Is this entirely true? Or is it possible to argue from the creation story and other places in the Bible that there must be in the Godhead something that corresponds to human femininity? (Gen. 1:27: "So God created man in his own image, in the image of God created he him, *male* and *female* created he *them*." Also see Isa. 66:13 and Mt. 23:37.) Could it have been a failure to consider these things that led to the bishop's suggestion at the end of his remarks that we consider not God but Mary as the source for our doctrine of a woman's ministry? Had he not already urged that we consider the question under the doctrine of God? Or does he believe that Mary should be considered together with the Godhead in theology? His concluding remarks about *Theotokos* (God bearer) would suggest thinking in this direction. How, more precisely, would he have us consider her? As the fourth person of the Trinity? Is not the revival of the papal phrase, "Mother of the Church," quite a departure from the simplicity and humility which surrounds Mary in the New Testament?

It is my belief that the trouble with our considerations about women's ordination stems not from too low a view of women but from too high a view of the ministry

which is the result of too low a view of the church.

(The Rev.) PETER R. RODGERS
Assistant at St. John's Parish
Williamstown, Mass.

There are those of us who deplore the unmannerly, unchristian approach of both the Episcopal Women's Caucus [TLC, Dec. 5] and the clergy's holier-than-thou finger-shaking [TLC, Dec. 5].

If ordination to the priesthood is of God and not of man, then the pushing of the churchwomen and the stalling of the clergy are alike futile. The Holy Spirit (who certainly is no respecter of sex), quietly, inexorably, and perhaps astonishingly, will handle the matter. I find it hard, for instance, to believe that Jane Hwang-yuen and Joyce Bennett have been ordained as a result of deliberate campaigning on their part [TLC, Dec. 12]. There's more than enough Christian work in Hong Kong (as elsewhere) to keep them too busy for such politicking. I can only believe that the Holy Spirit enlightened the church in the person of its faithful (and probably suffering) servant, the Rt. Rev. Gilbert Baker, to confer upon them official recognition of their true status and stature, their just recompense, as it were, the hire of which the workman is worthy.

JEAN HENNIG BAARSON

Canaan, N.H.

I cannot let pass without comment the statement of Bp. Myers on the subject of the ordination of women to the priesthood.

I think that the bishop has perhaps fallen into the old confusion of content (the eternal) and form (the changing). Does he wish to deny that the concepts and images of God are and should be changing and expanding? If, indeed, as he states, God is not male (on what authority, by the way, does he have this, if, as he also says, God imagery is always male imagery?), should we be limited by male images of God? Passing centuries have given many various understandings of God's nature.

The problem, I suspect, is not one of images of God, but rather of images of women—a social or cultural, rather than a theological problem; not only the narrowness of the bishop's image of God, but the narrowness of his conception of women. Initiative, for instance, is to him a "male" rather than a "female" attribute, a sweeping and rather surprising assumption. Though hardly a theological statement, this view of male and female obviously influences his theology.

In the same way, his argument that the moving "doers" of the early church were men is also as much a comment on the then current social place of women as it is upon the theologically preferred nature of the priesthood. The position of women in the world of the early church (as evidenced in the writings of St. Paul) was still, as a "Miss Peach" cartoon character so aptly put it, "the ladies' auxiliary of the human race." The existence of priestesses with special traditions and functions does not gainsay this fact.

And so on. The bishop is against "destructive confusion in sexuality." Put that way, who is not against destructiveness? The overwhelming majority of Christians "cannot tolerate the idea of the ordination of women to the priesthood." Very true, be-

cause their preconceptions about women and priests don't jibe. And finally, "and most importantly, the church has not adequately provided for the ministry of women." Also true, but rather an obstacle to success than an argument against it.

All in all, an interesting variety of arguments for all occasions. Their very variety would tend to make one suspect that the issue is not quite as simple as Bp. Myers would have us believe. Contrary to his assertion, the issue is not only "basically a theological question pertaining to the Christian doctrine of God," but also a social question of the nature, roles, and images of men and women. The arguments he sets forth are important, not because they are conclusive, but because they are indicative. Perhaps this issue will encourage rethinking not only our ideas about the nature of God, but our ideas about the nature of men and women.

CYNTHIA W. MUIR

Rochester, N.Y.

Selective Intervention?

The news from "815" shows the steady and unchanged decision of the Presiding Bishop and of a majority of the Executive Council to carry on their intervention, in the name of the Episcopal Church, in the activity and policy of General Motors Corporation in South Africa.

Personally, I think a good case can be made for this intervention. The church has very often intervened in political and civil matters—such as the mortal gladiator games in Rome, the gradual emancipation of serfs on lands owned by the church, the courageous support of the restoration of the monarchy in England, etc.

But there is, I think, a valid criticism of the current intervention in the General Motors matter—viz. it is very limited and selective. It ought to be extended to the economic activity and interests of the Episcopal Church as a whole, for example: the large gift last year from the Diocese of Rochester. Did any of it come from General Motors investments or from any other corporation whose activities and policy are under scrutiny by the Social Criteria Committee for Investments? Again, ought the Executive Council to accept financial support from any diocese which has investments in General Motors, or should any diocese accept financial support from any member of the church who has investments in General Motors?

There is a real moral issue, but the application of it may not rightly be confined to just one segment of the interests and activities of the church. We are all one body.

(The Rev.) ELWOOD C. BOGGESS
Hoosick Falls, N.Y.

A Prayer

Dear Lord, please send the Episcopal Church a Josiah; and if you don't dig me, read II Kings 23:21-25. Amen.

But please keep old Pharaoh Necho under lock and key!

GEORGE

The Thirty-nine Articles

Concerning the inquiry [TLC, Nov. 28] as to what the Standing Liturgical Committee is going to do with the Thirty-nine Articles, I can only say that I know no more than the editor, who (like me) is a consultant to the

committee. I know that they are not a part of our liturgy, and that therefore any changes in them would be the province of the Theological Commission of General Convention. I do know that the committee contemplates some changes in the Offices of Instruction, and I shall be glad to hear from priests and lay people who have suggestions for improving those offices.

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

Eau Claire, Wis.

The Thirty-nine Articles were deliberately omitted from the "Green Book" because of concerted antagonism to their inclusion dating at least as far back as 1928. At that time, I am told, an unsuccessful effort was made to have them removed. My prophecy is that the General Convention which finally ratifies the trial use into permanent form will also approve omission of the Articles, and that this will come about as part of a "deal" to secure approval of eliminating the word "Protestant" from the title page of the Prayer Book.

Personally, I have always been impressed with the essentially balanced view of Christian dogmatics presented in the Articles, but this is not and has not been for some recent decades an age impressed with theological balance. Love, we are told by those who bear authority, is the only possible criterion, or as John Wesley said in dismissing all systematics, "If thy heart is as my heart, give me thy hand." I very much regret the disappearance of the Thirty-nine Articles and the reading of the Decalogue at Holy Communion, but the facts are that having had this wretched Prayer Book revision jammed down our throats by a small group of cynical New York sharpies who will prevail regardless, we can only expect more of the same. The Athanasian Creed was turfed out of the Prayer Book in 1789, and the *Bonum Est* inserted in Evening Prayer strictly as a sop to the Unitarian element in our church. They are still crying for more changes, and they will prevail.

(*The Rev.*) R. SCOON
Fuller Theological Seminary
Pasadena, Calif.

TLC, Nov. 28

TLC for Nov. 28 has given me the disappointing, although fortunately unusual, experience of finding more in it to disagree with than to agree with. Without cataloging all the disagreements, let me concentrate on your adoption of the simplistic, although currently fashionable, "guilt complex" attitude toward the American Indians, reflected in your statement that a century ago "we were about the mean and bloody business of stealing the land from the Indians." This overlooks the fact that in most instances the white men bought the land from the Indians. If the consideration may seem inadequate, at least in terms of today's depreciated dollars, we should recall what it was that the white men bought. The purchase of Manhattan Island for the equivalent of some \$20 is the classic example. But Manhattan Island has never been any good for hunting or fishing, and its soil is too rocky to produce a decent crop of corn. The Indians probably thought that they had "taken" the Dutchmen in getting \$24 dollars (no doubt the equivalent of at least \$2,000 today) for that useless piece of real estate.

January 30, 1972

What happened to the Indians is what has always happened, and so far as history teaches, always will happen to any people who do not use their assets effectively and constructively: they lose them. This, it seems to me, is the point and moral of our Lord's parable of the talents. The Indians were in the position of the servant who buried his talent in the ground. That servant was condemned, not commended, by the master. In any event, whether or not we may deplore the fact (and I don't know that I would), it seems to be a fact of life that nobody really owns anything unless he puts it to intelligent and constructive use. If he does not do so, somebody that can and will, will take it from him.

Finally, although I have no dislike whatever toward American Indians, if we are to engage in the unprofitable occupation of apportioning guilt, should they not have some guilt feelings about Deerfield, and Fort William Henry, and Jane McCrea, and the numerous other Indian massacres? Of course, I "speak as a fool," since I don't believe in mass guilt or guilt by association, but if "we" stole their land, then it is equally true that "they" murdered our ancestors.

STUART MCCARTHY

Bronxville, N. Y.

A Reply to Fr. Kent

It is not our desire to use your Letters to the Editor pages for a debate with a fellow clergyman. However, we are compelled to answer the Rev. Stuart M. Kent's letter [TLC, Dec. 12].

No place do we have his name listed as a recipient of *The Christian Challenge*, and, in keeping with our statement about removing "individuals" from our mailing list if they requested the same, we would certainly do the same with him. We repeat: "Individuals are always free to ask for their names to be removed, and they will be immediately."

We send *The Christian Challenge* to every Episcopal church in the USA, listed in *The Episcopal Church Annual*. This we submit is a prerogative which we and others have within the framework of the Episcopal Church, the same as others have the freedom to send us literature if they so desire. We want to read what others say even if we disagree!

Clergy come and go, but the respective churches remain, unless, as we have increasingly found out, they have been "closed" or "abandoned" as listed by the postal service. We realize there are some clergymen who want to "censor" the mailing which may come to their communicants. There is certainly no way we can stop this when only one copy is sent to the congregation, unless, of course, some contributor or supporter has sent to us the names of his fellow parishioners to whom he would like to have our publication sent. The expendability of clergy and their tendency to move about or be changed means that another clergyman may replace him who is more friendly toward the FCT program.

By no stretch of the imagination would we presume that because a church receives our publication it is evidence its members support the program. Those who send us literature cannot presume we support their program unless we have stated so in a letter or given financial support. We have discovered that when clergymen in respective

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churches try to suppress our publication, invariably we pick up much more support.

Fr. Kent should be advised to read what he would sign, should he follow the advice of some to declare *The Christian Challenge* "obscene." Some have already discovered the legal ramifications there too, and he who signs such a declaration makes a rather incriminating statement about himself. Also, should he follow other advice to send this publication back "loaded with lead and postage due," he should also be advised we do not have to accept or pay for it as we are selective in what we pay for as "returned mail." If a person desires to "vent" his anger in this way he is free to do so. But, we have discovered that the best way to accept what an individual regards as "unwanted" mail is to throw it in the wastebasket! We are very sorry Fr. Kent seems so disturbed and hope he will relax and remember, as I also must remind myself from time to time, "I am expendable."

(The Rev.) PAUL H. KRATZIG, D.D.
President of

The Foundation for Christian Theology
Victoria, Texas

Here endeth this discussion in these columns.
Ed.

Christ and Satan

May I first offer my appreciation of your column, *Around and About*? I find it most entertaining, interesting, and, above all, true in the proper sense of that word as partner to the word, reality. Many of your columns have been put to the ultimate test and passed with flying colors; "I wish I had written that."

The second part of this letter refers to a generally growing tendency, at least in my experience, which I find most distressing (having nothing to do with your magazine, pleasantly enough). I do not know where to locate this; whether in the episcopate in general, in the commission on revision and trial, or whatever. But that it exists is no longer dubious to me.

In the current pastoral letter of the bishops [TLC, Nov. 28] it is affirmed "that our Lord has triumphed." May I be so bold as to ask "over what?" or "over whom?" I understand from conversation with my rector that in the service for trial use Satan is no longer mentioned. A "triumph over" is no triumph at all. Are we now afraid to mention evil and its prince? Or are we so much the worse that we stand in the smug assumption that everybody knows who it was Jesus licked so why kick a devil when he's down? I am deadly serious. If I were Satan, one of the first effects I would attempt to bring about would be a condition of non-entirety in the minds of those whom I pursued. Apparently this is being accomplished.

May I remind all those who elate at the joyful tone of the letter from the bishops that there was one main difference in the Old Testament between a false prophet and a true one. Essentially, they both prophesied victory, glory, triumph. The true ones, however, also threw in a great deal about the reality of repentance, suffering, and tribulation before the final accomplishments of heaven. False prophets do not bother with the unpleasant things. It is always easy to couch language in such a manner that it not only does not offend but lifts up. There

is much in the Christian faith that cannot be overlooked, which is offensive, Satan included. A constant level of rapture is not consistent with the reality of this world. For we wrestle not against flesh and blood, against psychology and economics, but against principalities, against powers, against the rulers of the darkness of this world—"I draw the curtain of charity" (Sam Clement) across the remainder of Ephesians 6:2.

If we taught and experienced more of this wrestling, there might be better use for those vocations everyone in the church claims are floating around looking for something to do.

PAUL O. W. HOPKINSON

Butler Pa.

TLC, Dec. 5

I was greatly interested in the editorials in TLC for Dec. 5.

First, concerning the Episcopal Women's Caucus. Yes, there is much prejudice in the church against ordaining women as priests. I would suggest that previous to this manifesto, 60 percent of that prejudice came from women in the church themselves, many of whom—including myself—would never "call a woman Father." The latest rude, stupid, and ignorant outburst should increase that prejudice to 100 percent.

Both this tirade, and the revolting event reported in *The Wall Street Journal*, of the mailing of 2,000 tax bills and "kits of feces," show how wonderful is our modern education: so long on technology, so short on philosophy, logic, and plain common reason and decency. The perpetrators of these mailings are not only vulgar, but must be weak-minded to an almost unbelievable degree. I think, however, an even sadder case is that of Thomas Allbright, who with owlish solemnity, declared the kits, "a conceptual art form." Obviously this poor, deluded creature—alas, like many others today—has lost all touch with the real world, and is walking blindfolded within a maze.

However, to turn to better things. I think TLC is the brightest, most up-to-date, outspoken, lively, and well-informed religious journal of any church in this country. The Presiding Bishop would do well to insist that every seminarian should "read, mark, learn, and inwardly digest" TLC every week—one course which should greatly improve the training of our seminarians. I read parts of some issues twice—especially "Around and About."

PHYLLIS G. ENGELSMAN

Holland, Mich.

House of Bishops

We were very much distressed to read in TLC's report on the House of Bishops' meeting that the house refused to grant collegial status to the Rt. Rev. C. Edward Crowther [TLC, Nov. 28]. It seems odd that the house granted collegial status to two bishops and not to Bp. Crowther, no facts being given as to why this was so.

Here is a man who is laboring for social justice and brotherhood among men, who has addressed the U.N. on several occasions, and has toured Australia, New Zealand, and the British Isles in conjunction with the United Nations' International Year Against Racism, lecturing and addressing groups of people both in universities and churches and being supported by many bishops of the Anglican Communion for the same—a man who worked to help our black brothers in

South Africa when he was Bishop of Kimberley and Kuruman, aiding to clothe and feed those who are oppressed under the system of *apartheid*, often defying the government to do so—a man who spoke out openly against this evil system and as a result of this stand was deported from the country by the South African government. For this courageous stand he was praised by leaders of church and state. Yet a few years later he is rejected by his own fellow bishops.

At the present time the house expressed support for Dean French-Beytagh, yet we wonder whether the dean will be subjected to the same treatment later.

We rejoice in the fact that the members of the Body of Christ in the Diocese of California, recognizing his status as a bishop of the Church of God, appointed Bp. Crowther assistant bishop of that diocese. We question the House of Bishops decision, especially in the light of the pastoral letter, as the words and statements of this letter seem empty and meaningless, as they do not support the action of the rejection of one of the chief pastors of Christ's church.

Bp. CAMPBELL, O.H.C.

FR. SMYTH, O.H.C. BRO. RONALD, O.H.C.

BRO. KEVIN, O.H.C. BRO. MARTIN, O.H.C.

BRO. JAMES DAMIAN, O.H.C.

Santa Barbara, Calif.

Whose Birthday?

Whose birthday is it? What ever happened to "The Twelve Days of Christmas?" In getting church bulletins from all over the country I find so-called liturgically-minded Episcopal priests allowing "Christmas parties" in Advent. It's like a trial marriage—celebrating the event prematurely. The same arguments are used pro and con.

Why not a parish Christmas celebration—a Nativity play—between Christmas and Epiphany, during 12 great days of the Christmas feast.

The Lutherans are still with us. The Roman Catholics are not quite sure what Advent is, but purple is purple, penitential, preparation, not celebration. OK—buy presents, get a Christmas tree, prepare our household as God prepared the world for the coming of the Messiah. Prepare our heart for a rebirth of the Son of God on the *Feast of the Nativity* and/or from sundown on Dec. 24, but don't ruin the event by pre-anticipation.

We don't anticipate Easter, perhaps because of Good Friday and its message of sacrifice. So John the Baptist also made a sacrifice—his head, to "prepare the way" for the Messiah. Let the non-liturgical churches and nominal churches have all the "trial" cohabitation with the manger they want—but let's be Anglican and Catholic Christians and duly celebrate the nativity of the Saviour on and after *his birthday*.

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The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

The Living Church

January 30, 1972
Epiphany IV

For 93 Years,
Its Worship, Witness, and Welfare

THE ANGLICAN-VATICAN DOCUMENT

THE full text of the Anglican-Roman Catholic document on the Eucharist, drafted by the Anglican-Roman Catholic Commission [TLC, Jan. 23] and released at the close of the year is as follows:

AGREED STATEMENT ON EUCHARIST DOCTRINE

1. In the course of the church's history, several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.

2. Through the life, death, and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word God calls us into a new relationship with himself as our Father and with one another as his children—a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service.

The Mystery of the Eucharist

3. When his people are gathered at the Eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving, and self-surrender. Christ, through the Holy Spirit in the Eucharist, builds up the life of the church, strengthens its fellowship, and furthers its mission. The identity of the church as the body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his body and blood. In the whole action of the Eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the Eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom when "The Son also himself (shall) be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we "partake of the one loaf," we are one in commitment not only to Christ and to one another, but also to the mission of the church in the world.

The Eucharist and the Sacrifice of Christ

5. Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect, and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of the Christian faith.* Yet God has given the Eucharist to his church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the church. The notion of *memorial* as understood in the passover celebration at the time of Christ—*i.e.*, the making effective in the present of an event in the past—has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the Eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the church's effectual proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial (*anamnesis*) of the totality of God's reconciling action in him. In the eucharistic prayer the church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the

*The early church in expressing the meaning of Christ's death and resurrection often used the language of sacrifice. For the Hebrew, *sacrifice* was a traditional means of communication with God. The passover, for example, was a communal meal; the day of Atonement was essentially expiatory; and the covenant established communion between God and man.

benefits of his passion on behalf of the whole church, participate in these benefits, and enter into the movement of his self-offering.

The Presence of Christ

6. Communion with Christ in the Eucharist presupposes his true presence, effectively signified by the bread and wine which, in this mystery, become his body and blood.** The real presence of his body and blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace, and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the body and blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his church, in the eucharistic signs, the special gift of himself.

8. The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith Christ's presence—which does not depend on the individual's faith in order to be the Lord's real gift of himself to his church—becomes no longer just a presence *for* the believer, but also a presence *with* him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship be-

**The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God, acting in the Eucharist, effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place.

tween Christ and the faithful which arises from that presence.

9. The Lord's words at the Last Supper, "Take and eat; this is my body," do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy, the consecratory prayer (*anaphora*) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

Reaction

Italian Radio, commenting on the agreement, quoted a high Vatican source as saying that the accord is the "most important step towards reunion of the two churches since the 16th century."

The broadcast also quoted other sources in Rome as expecting some opposition.

The document indicates, according to an Italian Radio commentary, that Roman Catholics now disown any claims ever attributed to them of knowing precisely how transubstantiation takes place. In other words, the commentary claimed, they now make it impossible for Anglicans to criticize them for an "attitude to the Eucharist that appears materialistic almost to the point of cannibalism."

NEWS of the CHURCH

KENTUCKY

Former Diocesan Dies

The fourth Bishop of Kentucky, the Rt. Rev. Charles Clingman, 88, died Nov. 2, in Louisville, and services were held in Christ Church Cathedral there, with the Rt. Rev. C. Gresham Marmion, his successor, officiating. Burial was in Cave Hill Cemetery, Louisville.

Prior to his consecration in 1936, Bp. Clingman served in several southern dioceses and on national church commissions. He retired in 1953.

His wife, Elizabeth, preceded him in death. Survivors include his son, the Rev. Robert C. Clingman, and two grandchildren.

NCC

Church Holdings in Defense Industries Reported

Ten U.S. churches and the National Council of Churches, all critical of the Vietnam war and heavy military spending, have nearly \$203 million invested in 29 of the top 60 defense material producers.

This was disclosed in a survey compiled by the Corporate Information Center which is supported by the NCC and some religious bodies. The NCC itself is said to have small investments in five companies in the so-called war industries.

The report says the 10 churches and the NCC are guilty of complicity in the "irresponsible, immoral, and socially-injurious acts" of the 29 corporations.

According to the investments study, with market value (mv) calculated as of Dec. 1, 1971, the United Methodists have 14.1% of their portfolio or \$59,751,899 (mv), in 23 firms, United Presbyterians, 12.8% or \$57,871,157 (mv), in 18 firms; Christian Churches, 41.4% or \$8,690,821 (mv), in 21 firms; American Baptists, 10.5% or \$30,556,371 (mv), in 14 firms; Lutherans (LCA), 8.8% or \$7,741,698 (mv) in 11 firms; Episcopalians, 10.9% or \$29,891,430 (mv) in 10 firms; United Churches, 5.4% or \$2,903,267 (mv) in 10 firms; Brethren Churches, N/A, with \$801,199 (mv) in 9 firms; Presbyterians, U.S., N/A, with \$1,450,521 (mv) in 7 firms; Unitarian Universalists, N/A, with \$1,450,521 (mv) in 6 firms; NCC, 11.7% or \$332,831 (mv) in 5 firms.

Income in 1970 from defense stocks ranged from a high of \$1,823,631 for the United Presbyterian Church, to a low of \$9,840 for the NCC. The United Methodist Church earned \$1,669,218 on its nearly \$60 million investment.

A random check of the companies studied for the report show only 2 church

investors in Lockheed which has the number-one rank in defense contracts; 9 church investors in General Electric; 7 in ATT; 3 in Honeywell; 9 in General Motors; 11 in IBM; 9 in Standard Oil (N.J.); 6 in Dupont E. I.; and 8 in Texaco, which ranks 60th in defense contracts.

EPISCOPATE

Bishops Denounce War Escalation

Several bishops of the Episcopal Church have denounced the escalation of the air war over North Vietnam. In a statement released at the close of 1971, the churchmen are calling on "the officers and enlisted men in the combat areas of Southeast Asia to ponder, along with the President and Congress, the question of the limits to which they can in conscience consent to continue their participation in this war."

The statement, drawn up by the Bishops of Pennsylvania and Ohio, does not call on American forces to lay down arms since "we would not dictate any man's sense of right and wrong."

Signing the document along with Bps. DeWitt and Burt were Bps. Burgess, Cadigan, Cole, Creighton, Davidson, Hall of New Hampshire, Hallock, Harte, Stark, Mead, Montgomery, Mosley, Spears, Thornberry, and Crittenden.

CHURCH OF ENGLAND

Many Curates Qualify for Welfare

Fervent pleas on behalf of England's impoverished clergy, especially curates, have been made by two bishops in their diocesan newsletters.

The Bishop of Southwark, the Rt. Rev. Mervyn Stockwood, wrote that the Archbishops of Canterbury and York have asked all dioceses to give a square deal to the clergy. "We must make up our minds what is a fair wage," Bp. Stockwood wrote. "Either we pay it or else we reduce our numbers. The one thing we must not do is to have them on the cheap."

The Bishop of Wakefield goes further. In his paper, the Rt. Rev. Eric Treacy states that the majority of parishes in the diocese "receive the services of their parson very much on the cheap." He adds that "our assistant curates and women workers are deplorably paid—some are having to apply for Family Income Supplements (a form of state aid given to people considered to be living below the poverty level)."

The picture is the same throughout the country, not just in the dioceses of

Wakefield and Southwark, because clergy are paid according to national stipend scales, though here and there, a vicar will be found who is well off financially because his benefice includes glebe-land rents. But these cases are exceptional.

There are about 14,000 rank and file clergy in the Church of England. Incumbents at present get a guaranteed minimum stipend of \$3,125 a year. But it is the curate who really suffers. There are about 3,100 of them and at present they start their clerical life at \$1,950 per year. This rises over a seven-year period to \$2,450. This is far less than the national industrial wage average, and very often less than a messenger boy or junior clerk gets in central London.

The rates will rise slightly in April, but as Bp. Treacy writes, "this is not seen as a rise in stipend but as no more than keeping pace with inflation."

Bp. Treacy also points out that though clergy get free housing, many of the houses provided are large and out of date, and often too costly to heat. At present, the curate's rate of stipend makes him eligible, in many cases, for government aid as it is applied to people considered to be living in poverty.

Priest Plans Divorce, Remarriage

The vicar of Dorridge, Solihull, Warwickshire, has announced his intention to divorce his wife, marry a widow in his parish, and remain vicar of his charge.

The Rev. Philip English said he made his intentions known because "rumor and gossip had caused a lot of suffering" and wanted it "to end." He said he hoped canon law would change by the time he remarries so that it would be possible to remarry in the Anglican Church.

The Rt. Rev. Laurence A. Brown, Bishop of Birmingham, said he is very distressed by the case, acknowledging that it is quite rare for a clergyman involved in a divorce action to remain in the same parish.

"Clearly a man whose marriage has come to grief is very much embarrassed in the kind of lead he can give to others in regard to Christian marriage," the bishop said. "In rare cases where members of the clergy have been divorced and remarried it has been usual for the incumbent to move," Bp. Brown said. "It is for him to decide."

The bishop also stated that the vicar could not be required to leave his parish but could only be asked. He declined to say whether he had asked Mr. English to leave.

Although certain changes in Anglican Church law with regard to marriage have been published in a commission report, Bp. Brown said, "I can see in the report no indication that the commission had in mind members of the clergy."

A spokesman at Anglican Church

House, Westminster, said: "Clergy are no different from anyone else in this matter. There is nothing in the report that does not continue to uphold that a marriage in church is indissoluble from the church's point of view."

UNITARIANS

Church Admonished by D.A. about Sex Films

A Milwaukee suburban church has been admonished by a district attorney about a proposed sex-education program for children. The program, entitled, "About Your Sexuality," has been prepared under the auspices of the Unitarian Universalist Association, headquartered in Boston, Mass.

Waukesha County District Attorney Richard B. McConnell, in a letter addressed to the Rev. Robert C. A. Moore, pastor of Unitarian Church West in suburban Brookfield, said: "I must admonish you that should you proceed with this program without first establishing 'ground rules' with this office, prosecution could result."

The district attorney's office had received numerous complaints about the program from citizens, after advance notice of it had been published in the press. Mr. McConnell said in his letter to the minister: "The chief complaints are that you apparently are going to exhibit to the children films depicting explicit sex acts." He denied any intention of acting as a censor or of interfering with the rights of a religious group, but said: "I am concerned with what may be a violation of the Wisconsin obscenity statutes." According to the previously published news reports about the course, it includes film strips showing couples having intercourse and performing homosexual acts.

Petitions containing 514 signatures opposed to showing the film strips had been filed at the Brookfield City Hall. They urge the mayor and the police department to help prevent the showing of "film strips illustrating sexual relations as a means of education, to minor children in our area."

ARMENIANS

Church Thrives in Soviet Republic

According to a report published in New York, the Armenian Church in the Soviet Republic of Armenia is thriving, many communist non-believers attend worship services, and the state generally does not harass priests. This assessment of one of the world's most ancient churches was made in a dispatch from Etchmiadzin, the Armenian capital, by correspondent Hedrick Smith, reporting in *The New York Times*.

The report quoted Catholicos Vazken I, Patriarch of Soviet Armenia, as saying

half of the republic's 2.2 million people are believers, but noted that some dispute the figure.

The Armenian Church experienced repression under Stalin, but since the dictator's death has regained its influence although it does make accommodations to the communist government.

The correspondent also said: religious music is extremely popular, so much so that it is played on the state radio. He quoted a non-believing youth who said going to church "is like the theater or opera." And a middle-aged man felt that "the fact that more people are going to church rituals does not mean that Christian consciousness is getting deeper."

The church is not as free as it was before the Communist Revolution. There are 52 functioning churches and monasteries as compared to 1,446 prior to the revolution. A seminary has been reopened and has 37 students.

Mr. Smith stated that communist authorities have allowed the Soviet Armenian Church to flourish under Catholicos Vazken's leadership, "as a means of increasing the moral authority of Etchmiadzin among the 1.5 million Armenians abroad."

ROMAN CATHOLICS

WW II Role of Pius XII Revealed

Four days before Nazi Germany invaded France and the Low Countries in May 1940, Pope Pius XII tipped off the British that an attack was coming, an American Jesuit historian had revealed in Rome.

In an interview, the Rev. Robert A. Graham of San Francisco, an expert on Vatican diplomacy, said that the pope learned of the impending assault from a German spy who was in fact a double agent and a personal friend of the pontiff.

The warning, according to Fr. Graham, was the culmination of several months in which the pope had somewhat fearfully acted as a secret intermediary between London and a resistance group of German military officers hoping to overthrow Hitler.

The Jesuit scholar said that it was important to stress "the peculiar position of Pope Pius XII and the extraordinary risk he took in first acting as intermediary between anti-Nazi German military conspirators and the British enemy, and secondly in giving advance military information to one of the belligerents."

Reflecting on the involvement of Pope Pius XII in the whole affair, Fr. Graham said in another interview, "I myself was astounded that the pope tipped off the British. Until now, this has never been published or publicly known. It was a terrible risk for him and the church—how would he have explained his unneutral act if it had gotten out?"



A priest is ordained as a priest of the earth . . . of humanity . . . of the church.

THOUGHTS FOR THEOLOGICAL EDUCATION SUNDAY

PRIESTHOOD FOR TODAY

By A. PAUL NANCARROW

IN his book, *For the Life of the World*, Alexander Schmemmann writes: "To be a priest is, from a profound point of view, the most natural thing in the world. Man was created priest of the world, the one who offers the world to God in a sacrifice of love and praise and who, through this eternal eucharist, bestows the divine love upon the world. . . . It is, in other terms, not a vocation 'apart,' but the expression of love for man's vocation as son of God and for the world as the sacrament of the Kingdom."

With that imaginative and comprehensive statement as a backdrop, we might think of the meaning of priesthood in terms of these relationships:

1. The priest and his relationship with the earth.
2. The priest and his relationship with humanity.
3. The priest and his relationship with the church.

THE priest is ordained as a priest of the earth, and the source of this priest-

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hood goes back to the very nature of man himself and his place on this planet. It is as old as Adam. In fact, it is Adam's role—to love and care for God's creation, to be a faithful steward of God's garden, to have dominion over the land and water and air and all the creatures therein. The world is a sacrament of God's presence—an outward and visible sign of his indwelling Spirit. As St. Augustine said, "Nature is a book of signs from God." It is shot through with the life of God. It is meant to be lovingly tended by man, the priest, and offered in thanksgiving to God, from whom it all comes in the first place.

But, as the book of Genesis indicates, this perfect relationship did not last very long. Before old Adam knew what had happened, he was on the outside of the garden looking in, and, as one modern author has put it, there has been a "crisis in Eden" ever since. This is to say that there is something seriously wrong with human nature. It is to acknowledge that there is something perverted and twisted and out of focus in the way that we deal with our home planet. And we are still at it. We have taken our priestly gifts and exercised our dominion—indeed we have! No one before us has ever subdued and

controlled nature the way we have in our magnificently complex technological society. We have even reached out beyond our planet and stood upon the moon.

But the sin is still with us. Somewhere we have forgotten whose earth this is and have lacked the reverence required to be good stewards. Somehow we have allowed the earth and the various pieces and parts of it to become ends in themselves, and so the sickness grows proportionate to the progress. We are very liable to choke on our air, be poisoned by our water, ground up in our machines, blown up by our bombs, or crowded to death by our own fertility.

Here is where our priesthood begins—with our relationship to the earth, and that relationship is fundamental to human life. The priest is ordained to be a focus of that relationship. He is set—not apart—but at the center of a community, to teach and train them to recognize God in his creation, to care for the world reverently and lovingly, and to offer it joyfully to its Source. He must help people to learn how to live on this earth. It is as simple and as stupendous as that!

THE priest is ordained as a priest of humanity. The way that we deal with

our environment is not our only problem, by any means. The way that we treat one another is even worse. Again, the book of Genesis illustrates that the trouble begins early. Cain becomes jealous of Abel, slays him, and snarls, "Am I my brother's keeper?" The snarl is still on our lips. We were meant to be our brother's keeper. That relationship of love and concern for others is precisely the life-style that God intended for us. But human history is a sad spectacle of our failure to live that way.

Probably we need little reminding that we need to be saved from our enmity today, from our enormous alienations and prejudices and hatreds. Human society cries for reconciliation. What could be more basic in our present society than being a priest of humanity, a minister of reconciliation? Thus, today's priest spends a great deal of his time and effort simply bringing people together—to talk to one another, to listen to one another, to respect one another, to understand one another, to love one another. He must spend time working to reconcile husbands and wives, and working to reconcile races of men. He must spend time working to reconcile parents and children, and working to reconcile nations in peace. The scope is as wide as the world and as narrow as his own family. His goal, furthermore, is to build a reconciling community, to fashion the church as Christ's healing Body, to help people—anybody and everybody—to love their neighbors as they love themselves. There is no more necessary task in our society than that of enabling people, by the grace of God, to live together in harmony and peace.

THE priest is ordained as a priest of the church. This is not something different from being a priest of the earth or a priest of humanity. The church, after all, is a part of humanity set on the earth. We are the People of God, those who know our vocation is to care for the earth and to love one another. But we are not perfect, either, and so we need an ordained priesthood to act as the agents and ambassadors of Christ to form us in his image and likeness.

It is in the worship of God that we learn to reverence his creation and are compelled to love our neighbors. It is in the worship of God that we derive the grace to become fully and completely human, like our Lord Jesus Christ. A priest is ordained to lead the church's worship, and more particularly to celebrate the Eucharist. This is not some footnote to his priesthood on earth and among men, but rather the source of it, for at the altar priest and people gather up the earth and offer it. At the altar, priest and people are reconciled and joined in communion with Christ. At the altar priest and people celebrate God's gift of life and give mighty thanks for their redemption.

A priest celebrates the Eucharist, the sacrament of unity. He baptizes persons into the one, holy, catholic, and apostolic church—into one faith, one baptism, one God and Father of us all. The church is *one*—and yet it is not, and it should be, and it must be. If we are to reconcile humanity, we must surely reconcile ourselves. To be sure, it is Christ who will reconcile us in the end, but we must be actively open to his work, not passively resistant to it. We must be up and running to join one another at Christ's feet and at his table, and not have to be dragged kicking and screaming and clutching at our favorite liturgies and saints and ecclesiological odds and ends.

In three short decades it will be 2000 A.D. What will the world be like then?

We don't know, because that world does not exist yet. It will have to be created—built day by day in the next 30 years. The priest is one of the key people in that creation. His job is to teach people to live on the earth without destroying it, to help people live together without destroying one another, to offer earth and humanity to God, and to mediate God's blessing upon them. Is there anything more important that needs doing?



Reminder

(To Rectors and Other Rulers)

KING CHARLES was a Christian king and a godly man was he. That he praised his God and he loved his church anyone could see.

King Charles was a determined man, whose rule was God's, said he. Well, with the fact he was ruler no one could disagree.

King Charles lost that rulership, which is little to you or me, since a Christian may lose a stubborn head while he answers reveille.

In that wakening, from Charles's mistakes no doubt God set him free, but, oh, their cost to the church he loved, and the likes of you and me!

Christine Heffner

If I Were Doing It Again

By KENNETH E. CLARKE

SOME 27 years ago I entered a theological school and began my formal preparation for the ordained ministry in the Episcopal Church. It was assumed in those days that anyone who planned on being a priest of the church needed to spend three years earning a bachelor of divinity degree. Though a master of divinity is now generally bestowed in place of the B.D., the basic assumption remains unchallenged. The gateway to the priesthood is now, as it has been, still three years of theological education.

For me those three years were for the most part interesting and enjoyable, and I accepted the things I was doing as the things which had to be done. Somehow or other, though, when it was over I felt it wasn't enough. My bishop didn't agree. In those days clergy were scarce, and I was placed on the payroll before even having hands laid on me. Not being allowed any more time for full-time study, I utilized my summer vacations to earn an S.T.M. By this time I was less compliant and kept trying to persuade the director of studies to include more courses in practical theology. When Joe Fletcher came one summer to teach a course on Christian Casuistry, I thought the millennium had arrived. As a result of his influence, I had the temerity to present a thesis on the subject of *The Revolution in Sexual Morals*. Though I was given to understand that my choice of subject was, to say the least, a bit bizarre, it was, nevertheless, accepted.

Years rolled by yet the old feeling that there was something missing lingered on. Then at the tender age of 46 I seized the opportunity afforded by a sabbatical for nine months of supervised training at the Marriage Council in Philadelphia. After 20 years I was finally doing what I should have done at the beginning of my ministry: namely, acquiring some relevant knowledge and understanding of the dynamics of human personality while experiencing intensive individual and group

supervision in the use of myself as a helping person.

What all of this implies, as you might suspect, is that we have put the cart before the horse as far as preparation for the priesthood goes. We have emphasized theological concepts at the expense of human understandings. While, then, I certainly don't want to argue that theological education should be tailored to any one man's particular experience and needs, I would like to suggest some possible alternatives to the present system, based both on my own experience and the feedback I have received from countless other clergy. It is a simple fact that men are leaving the parish ministry at an unprecedented rate, and there is more than a suspicion that the exodus is taking the cream of the crop. Many theories have been advanced to account for this, so one more won't hurt. I admit, therefore, that some leave simply because they are confused and inadequately prepared to cope with human problems in a way which would provide professional satisfaction in their work. The almost frantic enthusiasm for sensitivity training is, in my opinion, just one indication of the sense of inadequacy many clergy feel in the area of human relations. While this sort of training has its place, it is certainly not a substitute for intensive supervision in the use of oneself as a helping person. Indeed, there are indications that some clergy who take this route have a tendency to apply their training inappropriately in pastoral counseling situations, with unfortunate results both for themselves and those they seek to help.

WHAT, then, is the alternative to the present system? As already suggested, it involves shifting our priorities so that the men who enter seminary already have some knowledge and training as helping persons. There are several ways this might be accomplished. Some colleges and universities offer undergraduate work leading to a bachelor's degree in social work. The desirability of specialization at this level, however, is questionable, and most of these programs are woefully inadequate in the area of clinical experience and supervised training. A better route, therefore, would be to require

candidates for the priesthood to have a master's degree in social work or clinical psychology before starting their theological studies. Of course, these programs also would need to be scrutinized to make sure they include adequate clinical experience under supervision. Some do and some don't. In addition to offering the background training which is so sorely needed, this would enhance the respect for the clergy among other professionals and in the community at large. A further benefit is the possible opportunity it would afford for outside employment in those situations where a full-time parochial ministry is not financially feasible and often not necessary or desirable.

How would this affect our theological schools? In all probability, the time spent in seminary would need to be cut to two instead of three years. This is, I admit, a rather drastic proposal and particularly so coming from a priest. It is time, however, to take the continuing education of the clergy seriously. If it were decided to bestow a M.Div. after successful completion of the two-year period in seminary, a planned program of continuing education involving summer study possibilities and other short-term but intensive periods of study throughout the year as well as correspondence courses, could be worked out to enable one to earn a doctorate within a five-year period. It would also be desirable to allow limited credit for other kinds of educational experiences beyond the seminary setting. If this were done, I venture to say that the seminaries would be far busier than they are now. It would also serve to bring the seminaries closer to the life and experience of the whole church, for they would be dealing not simply with inexperienced students but with priests immersed in the ongoing problems of the ministry today.

I would like to think this proposal might be given some consideration by our seminaries, but I don't really expect this. There is, however, really no reason anyone planning to enter the priesthood couldn't follow this plan on his own, providing his bishop would agree. It would simply involve getting his training as a helping person first and then limiting his time in seminary to two years. At this point, however, the M.Div. would probably have to be sacrificed, but this would be a small loss. Laity really don't care what theological degrees a person has anyway, but they do want a minister who understands people and who has the knowledge and experience to be helpful to them. The two-plus-two formula is the best way I know to obtain this objective. And if a person following this plan felt deprived because of missing his third year in seminary, he could work toward a sabbatical after five or six years. I dare say that he would then find this third year the most rewarding and productive part of his academic career.

The Rev. Kenneth E. Clarke is director of the Marjorie P. Lee Home for the Aged, in Cincinnati.

EDITORIALS

PECUSA and The Jesus People

IT is hard to think and speak coherently about the "Jesus People" or the "Jesus Movement" because these terms have to cover so many very different people and very different things. And, after all, aren't all Christians "Jesus People"? And isn't Christianity as such the "Jesus Movement"?

These editorial reflections are prompted by a special report to *The New York Times* (12/26/71) by Douglas E. Kneeland, from the Stanford University campus. Mr. Kneeland has clearly made a diligent and searching study of the "Jesus People" at Stanford and elsewhere.

Like the older and now waning social radicalism, this movement (also countercultural) has been "nourished by a pervasive sense of malaise, by a conviction that old ways have failed, and by a search for truth." However, the two movements are independent of each other and their constituencies do not widely overlap.

The general public, reading about the movement in the newspapers, has been given the impression that all or most of the Jesus People are the "Jesus freaks" — *i.e.*, street people who have dropped out of the drug scene and sometimes out of radical politics to commit their lives to Christ. But there are many others, in no sense freaks, who come right out of middle-class homes and have never been dropouts.

A Stanford professor of religion, Jerry A. Irish, believes that a strong factor in the movement is the search by young people for "an authority structure in a society that's at a loss for authority structures. There's a real authoritative simplicity about the evangelical Christian position that's very appealing." Mr. Irish continues: "Another factor is that it's a kind of discipline in a society that doesn't take discipline very seriously. A third thing is community — there's a real sense of community among people who are part of this movement."

We owe it to Mr. Irish to quote one further comment he makes: "The only time that it scares me is when it's so clearly a kind of Linus blanket." Unquestionably he sees the movement providing this service of false comfort to some who seek comfort at any price.

There is much we could say, and probably shall be saying later, about the Jesus People and the Jesus Movement, but for the present we would fix the attention of Episcopal Church insiders, like ourselves, upon Mr. Irish's observations. Hosts of young people, it seems, are *not* running away from authority and discipline. On the contrary, they are running toward it, reaching for it, crying for it. Can't the Episcopal Church get the message, hear what they are saying, and try to give them what they want — since it happens to be what God wants for them and for us all? (Yes, we take it upon ourselves to speak for God here. Can any Bible-reading churchman be of any other mind on this point?)

Let us say that what moves this movement, *du coeur*, is God-hunger. The primal God-hunger in any soul is a longing for a Father in heaven and on earth who is Father, not Daddy-O. It is the God-hunger that yearns for an order, a community, an experience in which "all's Love, and all's Law."

The Jesus People evidently take the Ten Commandments more seriously than do many eminent theologians — and liturgiologists — of the Episcopal Church. They want a God who lays down some very clear ground-rules: *rules*, not "guide-lines."

The Episcopal Church should have a message for these young people, and that message cannot be given to them in the form of a youth program which tries to give to needy youth almost everything imaginable *except* the Everlasting Gospel and the Catholic Faith. The right message for them is that one of which St. John the Elder wrote long ago: "This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (I John 1:5).

To those who plan the church's mission to young people in 1972, we commend for deep reflection this sentence in Mr. Irish's statement: "There's a real authoritative simplicity about the evangelical Christian position that's very appealing." Might this not suggest the possibility of some better way of proclaiming the good news of liberation today, to those who are clearly hungering for God?

Cheers for Polaroid

THREE lusty cheers for the Polaroid Corporation for what it is doing in South Africa.

Last year it was challenged, along with other American industries operating in the land of *apartheid*, to pull out of the country as a protest against doing business with a racist government and society. Polaroid thought there might be a better way, so it asked an employee committee made up of blacks and whites to study the question and make recommendations. The committee did; the company listened, and consequently took the following steps: It declared publicly its opposition to *apartheid*, it stopped selling its products directly to the South African government, and it set about to improve the lives of black citizens by staying in business there.

Polaroid operates in South Africa through a local distributor of its products; it does no manufacturing there, but it does have native employees. In its annual report, issued at the close of 1971, the company states that its South African distributor is now giving black employees equal pay for equal work. This means an increase of 22 percent in their average monthly salary over what it was before. It has also provided eight black supervisors in four different departments.

The company has granted \$15,000 to the Association for the Education and Cultural Advancement of the People of South Africa, a black-organized-and-operated body and has made some generous grants to organizations sponsoring study programs abroad for black Africans. These grants are derived from profits earned from South African sales.

If there is such a thing as a "soulless corporation," Polaroid clearly isn't one. In South Africa it is showing soul and sense, and pointing a good way for other businesses to follow.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman 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.

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T. S. Hulme
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Sun at 11 & weekdays as anno

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The Rev. E. N. Stillings, r
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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
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BRIEFLY

■ The first Sunday in Advent was observed by members of the Roman Catholic Traditionalist Movement with three "old-order Latin Masses," at Ave Maria Chapel in Westbury, N.Y., thus defying a U.S. Roman Catholic bishops' deadline for using the new order of the Mass. Celebrant was the Rev. Gommar A. De Pauw, founder and head of the organization. An estimated 1,000 persons attended the services.

■ What was reported to be the first Episcopal Eucharist ever held in a Rhode Island Roman Catholic church was celebrated by the Rt. Rev. John S. Higgins in St. Andrew's Church, Block Island. A 1938 hurricane destroyed the island's Episcopal church, St. Anne's by-the-Sea, and since then only summer services have been held in a hotel room. The recent Episcopal service was organized by two churchmen who live on the island—Dr. William Stringfellow and Mr. Anthony Towne.

■ Sudanese authorities have informed the Rt. Rev. Oliver Allison, Bishop of the Sudan, that the Anglican cathedral in Khartoum, closed last July as "a security risk," must remain closed permanently. The cathedral is located quite close to the People's Palace where most of the government offices are located. Government officials have offered to provide a site for a new cathedral, but there are no funds to erect such a structure. The bishop has appealed the ruling but to no avail.

■ The Rev. James B. Kenyon, director of Christ the King Center, Charlotte, N.C., would "stop the Santa Claus lie if we want to be real Christians and celebrate Christmas in the right spirit." In an article for the center's newsletter, he also said, "not only does the Santa Claus myth make liars out of parents and help destroy the real meaning of Christmas; it also undercuts the loving trust children have in their parents."

■ The Minneapolis ordinance on prostitution has been ruled unconstitutional because it discriminates against women and is too vague. It provides that "no female shall offer or submit her body indiscriminately for sexual intercourse." Municipal Judge N. A. Riley held that "by prohibiting only women, but not men, from indiscriminately engaging in sexual intercourse, the ordinance violates the equal protection clause on the 14th Amendment." The judge also said that "just-minded citizens cannot rationally say that a female's offering her body indiscriminately for sexual intercourse poses any greater threat to the health, safety, or welfare of the community than identical conduct by a male."

Book Reviews

HOW & WHY. By Alfred R. Shands and H. Barry Evans. Seabury Press. Pp. 93. \$2.25.

Billed as a book for group study, actually a concelebration of the death of common prayer, this is propaganda for a party line which appears to be that the church is in trouble because its public worship is not exciting. The ominous thing about it is that it is just one more bit of evidence that we'll get the "Green Book" whether we like it or not. The Church Pension Fund reports that its affiliate, the Church Hymnal Corporation, has had "substantial activity . . . largely due to the publication of *Services for Trial Use*," that, "if approved will constitute the Revised Prayer Book for the Episcopal Church." Nearly a million copies have been sold, and it is now coming out in hard cover. I hope my economic interpretation of liturgical revision is wrong, but when a house organ publishes *How & Why* and the chairman of the editorial committee of the Standing Liturgical Commission commends it, I wonder.

Party lines are certainly allowable in the church, but non-party members may well object to being manipulated by a soft-sell based on half-truths and special pleading, and an outright capitulation to American individualistic parochialism.

Almost every reference to the BCP is either patronizing or pejorative. Enthusiasm for the trial services waxes as soon as Service I is dismissed as being "quite to the credit of the revisers that they could remain so faithful to the language of the Book of Common Prayer and yet open up so many new alternatives and build in such a high degree of flexibility" (p. 48), and climaxes when Service III is discussed. Admitting that it is not at the present time authorized for the principal service, yet in it "both the laity and the clergy are fully free to improvise in ways that best express their lives in Christ" (p. 60). This fact leads to the "interesting speculation about the direction the parish church is moving" and to "wonder if, in fact, something as free as this third service may be more and more essential to lay participation in worship" (p. 61). For "how long the existing forms are going to remain serviceable is very much open to question" (pp. 61-62). It won't be very long if the criterion for public worship is the shifting American parochial scene, which scene's assumptions are accepted without criticism on pages 19-22, as over against "assumptions" of 1549 which are simply a caricature of history (pp. 16-17). Cranmer was revising and translating the common prayer of the church, not writing a manual for 16th-century England.

What the authors seem to ignore is that liturgy has a nobler function than to express what is on our minds on a particular Sunday. It also suggests what *ought* to be on our minds. This cannot be dismissed by a trivial example of the genetic fallacy, that the word "liturgy" is derived from a Greek word meaning "people's work" (p. 25), and that an early text says that the bishop "gave thanks as much as he was able" (p. 63).

F. D. Maurice is credited with saying, "It (the BCP) is my protection and the protection of the church against Anglicanism and Evangelicalism and Romanism and Rationalism, and until these different devils cease to torment us, I will, with God's help, use this shield against them, whether other people prefer their party prayers or not." Today he could add Psychology and Anthropology to his list. I hope we don't lose his, and our, shield. As others have said, I am not opposed to Prayer Book revision, but I am opposed to its destruction. The trend of the argument of this book is in that direction.

(The Rev.) WOOD B. CARPER, JR., D.D.
St. James's, Lewisburg, W.Va.

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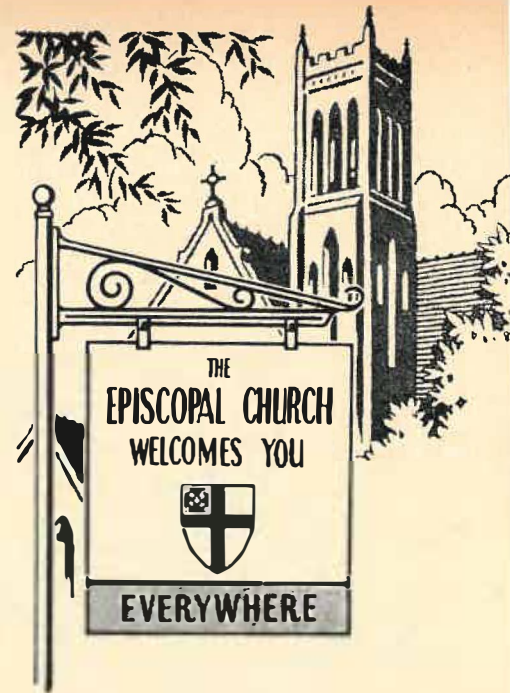
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THE LIVING CHURCH

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.**



LOS ANGELES, CALIF. (Hollywood)
ST. MARY 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 1S, 3S,
 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 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; Fri 5:30; HD as
 anno; C Sat 4:30

PUNTA GORDA, FLA.
GOOD SHEPHERD 322 Cross St.
 The Rev. Robert Coldwell, r
 Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);
 Tues HC 6; Thurs HC 9:30

WINTER PARK, FLA.
ALL SAINTS' Interlachen & Lyman Aves.
 Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 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; MW, Morning
 Worship; P, Penance; r, rector; r-em, rector
 emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
 tions; V, Vespers; v, vicar; YPF, Young Peo-
 ple's Fellowship.

FLOSSMOOR, ILL.
ST. JOHN THE EVANGELIST Park & Leavitt
 The Rev. Howard William Borks, r; the Rev. Robert
 A. L'Homme, c
 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
 & Thurs 7; C Sat 5-6

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL
 Second and Lawrence (Near the Capitol)
 The Very Rev. Eckford J. de Kay, Dean
 Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
 10, Thurs & Sat 9

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r
 Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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, 9 & 11; Thurs 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; 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, 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. Vaillant, Th.D., Ph.D.
 Sun 11. All services and sermons in French.



**ALL SAINT'S CHURCH
 BOSTON, MASS.**

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 (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
 The Rev. Marlin L. Bowman, chaplain
 Serving Protestant, Anglican, and Orthodox
 Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.
 The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
 lord Hitchcock, Jr.
 Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 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

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

MILWAUKEE, WIS.
ST. LUKE'S 3200 S. Herman St.
 Karl G. Loyer, interim r; John L. Goeb, assoc
 Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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