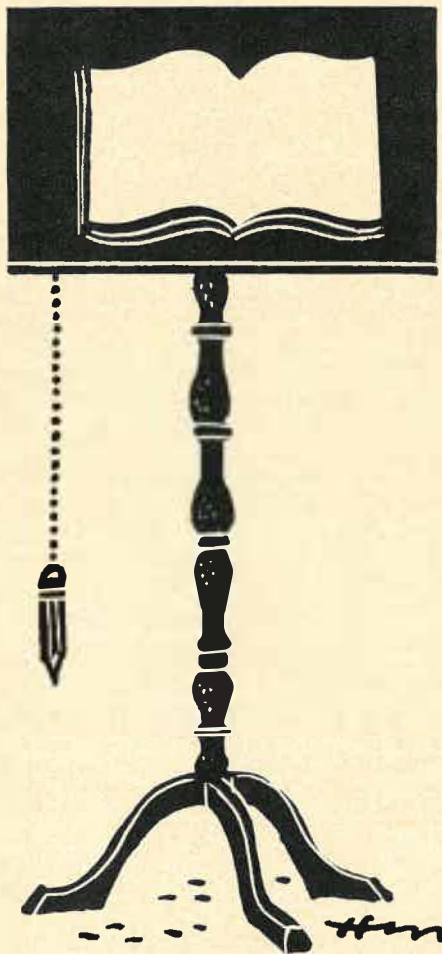


The Living Church



JAROSLAV PELIKAN
O. C. Edwards, Jr.

THE ORDINAL
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CURRENT REVIEWS
And Booknotes

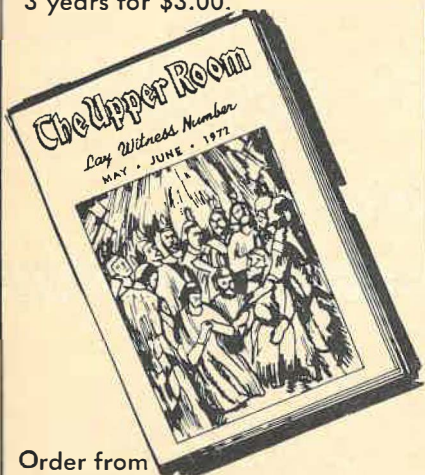


Laymen speak out

In the May-June Lay Witness number of The Upper Room daily devotional guide, some 48 laymen from around the world — Norway, Alberta, California, Australia, Ohio, Brazil, New Zealand, Scotland, Mexico — attest to their faith in Christ.

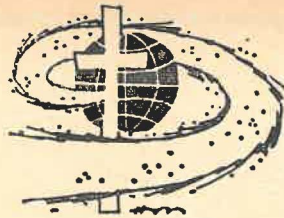
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Around



& About

— With the Editor —

FIVE high-school students in Haverstown, Pa., have won a contest for amateur film makers, sponsored by the National Council of Churches. Their film is called "The Purple Adam" and it's about our first parent. Why "purple" Adam? One of the co-authors explained: "Purple is the royal color. We wanted Adam to show the dignity of man—man's power and authority over creation, that he can either use well or misuse."

Yesterday (on Apr. 13) died Kurt W. Marek, who wrote wonderful books about archaeology under the pen name of C. W. Ceram. In the last chapter of his book *The First American* (Harcourt Brace Jovanovich) he tells the story of "the last American wild Indian," whose name was Ishi, and who died in 1916. Ishi was a Stone Age person who actually lived in the United States in the 20th century; don't ask me to explain here how this could be. Read Ceram's book and see how it was.

"Adam" and "Stone Age man" are not synonyms. There are people still alive who knew Ishi personally; but it would be rash to say that in knowing Ishi they—in effect—knew Adam.

Even so, when we consider that Ishi grew to manhood out of all contact with "civilization" as we know it, in the community of his own Stone Age kin and peers—who were all destroyed by the "civilized" people, it is reasonable to believe that he was much like what we used to be before we became "civilized," when we were closer not only in time but in mind and spirit to our first human parents.

After Ishi was rescued from sure death by starvation he learned enough of our language to tell us something about his inner world. A great anthropologist, Alfred L. Kroeber, studied him carefully and knew him intimately. After his death, Kroeber said of Ishi: "He was the most patient man I ever knew. I mean he had mastered the philosophy of patience, without trace of self-pity or bitterness."

A medical man, Dr. Saxton Pope, who also became an intimate of Ishi, said of him: "He looked upon us as sophisticated children—smart, but not wise. . . . His were the qualities of character that last forever. He was kind; he had courage and self-restraint, and though all had been taken from him there was no bitterness in his heart. His soul was that of a child, his mind that of a philosopher."

The case of Ishi makes me wonder very seriously about the validity of Fr. Teilhard's interpretation, a radical reinterpretation,

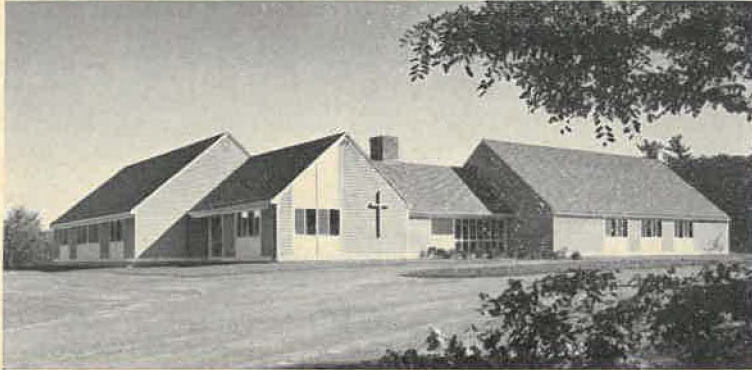
of the doctrine of original sin. He does not go quite so far as some other Christian evolutionists who see the Fall of Man as a "fall upward," but he does see man's moral and spiritual progress as an evolutive ascent toward a glory which has yet to be revealed, rather than as a recovery of a glory and integrity which has been lost. Sin, as Teilhard sees it, is simply refusal or inability to evolve in Christ. Demonstrably and obviously some sin is that, among other things; but is the biblical and traditional doctrine of sin as *loss* entirely wrong?

Here was Ishi, the Stone Age man living in the midst of 20th-century men, and they who knew him best saw him as the kind of perfected human being whom St. Paul describes in I Corinthians 13, and Jesus limns in the Beatitudes.

Three centuries ago an Anglican clergyman addressed himself to this mystery in a quite simplistic but epigrammatic fashion. I am writing to him as follows:

To the Revd. Robert South:

You have gained immortality in the literature of English theology for this pithy comment on the Fall of Man: "An Aristotle is but the rubbish of an Adam, and Athens but the rudiments of Paradise." It seems to me that your assertion can be taken in either of two ways, only one of which is defensible. To say that Adam knew more intellectually than Aristotle, or that Eden was a more civilized community than Athens, is indefensible. But to say that when man lost his innocence, by losing his filial love and fear of God, he lost a treasure which a whole planet of Aristotles over a thousand generations could never recover by their own searching and striving, is both defensible and—I think—almost self-evident. Some two centuries after you another English Christian who deeply pondered the Fall, Mr. C. S. Lewis, ventured this opinion: "I do not doubt that if the Paradisal man could now appear among us we should regard him as an utter savage, a creature to be exploited, or, at best, patronized. Only one or two, and those the holiest among us, would glance a second time at the naked, shaggybearded, slow-spoken creature; but they, after a few minutes, would fall at his feet." (*The Problem of Pain*. 67. Macmillan.) Maybe this is what you had in mind. It strikes me as entirely sound. Of course I don't mean to equate innocence with ignorance, but only to suggest that innocence is not synonymous with civilization either.



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Letters to the Editor

Church or Club?

I am sorry and disappointed that the Rev. Sheldon Smith [TLC, Apr. 2] has found such bewilderment and dismay through his encounters with the Green Book. Judging by the many letters and recent articles in your magazine, he is not alone, which saddens me profoundly. I for one find the new Green Book refreshing and vibrant, and far easier to use and understand than the 1928 version. I personally do not find it at all dull or monotonous but quite the opposite: highly imaginative, spiritually alive, honest, direct, timely, and far more catholic in the truest sense of that word. And profoundly Christian.

My purpose in writing is essentially twofold: first, to witness to the fact that at least one congregation in the church is not threatened or upset, and not only uses the Green Book joyously, but also would find it very difficult to have to go back to the style of the 1928 book. We are a congregation of about 330 communicants in a relatively well-off suburb of Chicago, but not otherwise different from other congregations of Christian people. We have used Service II exclusively, and all other services in contemporary language with all their variety of options, for more than a year now, and have never been confused or bewildered or lost or feel that the rug of faith is being pulled out from under us. Our attendance has increased moderately, but I am not sure that is a good measure of success since I never saw the 1928 BCP drawing people into the church in droves. I believe that participation in worship is deeper for the vast majority of parishioners since we have been using the new book; they are certainly more thunderous in their responses. Also, the message seems to have gotten across that as Christians our true loyalty and devotion lie not in any book but only in God and in our Lord Jesus Christ. To be sure, we try to teach Christianity first around here, and then Episcopalianism.

And that is my other purpose for this letter. Mr. Smith has underlined what is, to me, the more basic issue in the Episcopal Church today as it wrestles with the need to change the BCP language while adhering to the Christian faith: and that is, the need to decide first if we are going to be *The Church* as is stated on the title page of the BCP, or are we going to be *The Episcopal Club* and admit it. If we are going to be the church, then our single duty is to witness to an alive Jesus Christ and proclaim him boldly, even joining with other Christians in this task. Our Prayer Book then must be an up-to-date manual of spiritual devotion and exercises rather than an esoteric work of art. It should serve to hold us close to the God of the present rather than to the past, and will put action before words, which as I understand it, is what God expects from the church. If, however, we choose to be the Episcopal Club, in fact if not in name, then we can well be dedicated to the preservation of our "heritage" and refer to our past as being "glorious," "rich," and rare." We can venerate our ancestors,

hold on at all costs to their language and ideas, pretend that they were far wiser and more noble than we can ever hope to be in our miserable day and age, and in general, accept the advice of such notable aesthetes as Reginald Bunthorne. An antique Prayer Book would also be apropos.

The Episcopal Church has for a long time been in danger of doing like the man who buried his talent in the ground and would not take any risks. We should not be surprised when we reap the same reward if we finally decide to do so. Meanwhile, the Lord Jesus Christ has risen from the tomb and goes forward with or without us. The Roman Church sometime ago decided to drop their denominationalism and go along with him. I think it is time we disavow the labels "museum" and "club," and ourselves "launch out into the deep" and be *The Church*, evangelistically and devotionally. Holding on to an ancient language may not be a help to us in this task in which case we should willingly "cut it off and throw it away" lest it deter us from our true purpose. But first, we have to decide which we shall be in fact, the church, or a club.

(The Rev.) DONALD C. MUTH
Rector of the Church of the Nativity
Clarendon Hills, Ill.

The Lord's Prayer

"I pledge allegiance to the Flag of the USA." The flag is a piece of inanimate, colored bunting. You can't pledge allegiance to a piece of bunting. . . . "One nation, under God, indivisible." Under God? Hardly, when you contemplate the wickedness that goes on. Indivisible? What with the Democrats fighting the Republicans and both fighting Wallace, we are not exactly unified. . . . "With liberty and justice for all." Well, ask the blacks and the divorced women about that!

But let us *not* change this beautiful Pledge of Allegiance. We know what we mean when we say it. Likewise, let us *not* change the Lord's Prayer. We know what we mean when we say it.

(The Rev.) GEORGE E. GOODERHAM
San José, Calif.

* * *

I am one of the rank-and-file Christians concerned about the language of the Lord's Prayer. Regarding the petition, "And lead us not into temptation, but deliver us from evil," why not borrow a phrase from the Prayer for Guidance and substitute, "And save us from all false choices, but deliver us from the Evil One"?

MARIE MICHAEL
Utica, N.Y.

"Deacon" and "Deaconess"

Since the action taken by the General Convention 1970, there has been considerable discussion as to the proper nomenclature for women in the diaconate, and also misunderstanding. Women ordered "after Houston" have been spoken of as being "the

first women deacons of the Episcopal Church." A few people have inferred that the feminine form ending in "ess" is a belittling connotation, and should be dropped.

Let us look at some facts: Was something "new" created at Houston? Hardly! The action taken was a declaration of *status* of an office in the ecclesiastical economy. The office of deaconess has apostolic-age pedigree! Although the setting apart of "The Seven" (Acts 6:1-6) marked the beginning of a differential ministry, and the beginning of the office of deacon, they are nowhere called by that name. The first person in the New Testament to be called "*diakonos*" or "deacon" was Phoebe, of the church in Cenchrea (Rom. 16:2). The apostolic church has found women to be necessary for a ministering office, because of conditions in oriental society.

The qualifications of men and women deacons are given in I Timothy 3:8-12: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. Likewise must women be grave, not slanderers, sober, full of faith, in all things."

The word for "women" used is "*gunaikos*," mistranslated, "their wives." The writer used "*gunaikos*" to specify the women "*diakonos*," leaving the parallel qualifications to complete the identification, as "*diakonos*" was a common gender noun like our word "servant."

The first time we find a feminine designation is in Pliny's letter, about 112 A.D. He called the tortured women-deacons by the Latin word "*ministrae*." Canon XIX of the Nicene Council, 325 A.D., uses the word "*diaconissa*." The Didascalia and the Apostolic Constitutions use "*diakonos*" and "*diaconissa*." These terms are found in the parallel ordination services for deacon and deaconess found in the constitutions, and in rites of the Greek and Syrian churches. "*Diacona*" is used in several canons of the great councils of the church, and in papal charters conceding and conferring the right of bishops to ordain. So down through the ages, in the pontifical of Egbert, Archbishop of York, 732-766 A.D., and in the Leofric Missal of the Bishop of Exeter, 1050-1072 A.D., the feminine form is used. The Non-Juring bishops of Scotland, about 50 years prior to the consecration of Samuel Seabury for the American church, proposed the restoration of the ancient office of "deaconess." Thus we see that the feminine designation has long roots into the past, and is not something invented in the 19th century.

Certain "cover-all" words in English may be used in one way for broad coverage, and the same word used for restricted designation. "Man" is such a word. It can mean "humanity"—male and female—or it can mean just the male sex. Would not this principle solve our problem of proper title? "Deacon," used in its general sense for (1) the office, and (2) the holders of the office—male and female; and "deacon" used in its restricted sense for male deacons only, and "deaconess" for (1) the part of the diaconal office which is exclusively hers, and (2) used also as her title.

"Deaconess" as a title is well known, and with its long history of devoted and sacrificial service to Christ and his church, not only in ages past, but in the over 100 years since it was validly restored in the Anglican

Communion. With careful inclusion of the three essential ingredients of true ordination, this title might be impossible to abandon, as well as unwise.

(Dss.) MARY P. TRUESDELL
Kissimmee, Fla.

Homosexuality and Priesthood

I was outraged and offended by finding "male homosexual" lumped together with "racist" and "convicted murderer" as a category of persons unsuitable for ordination to the priesthood, in Gabriel Chase's letter to the editor [TLC, Mar. 26].

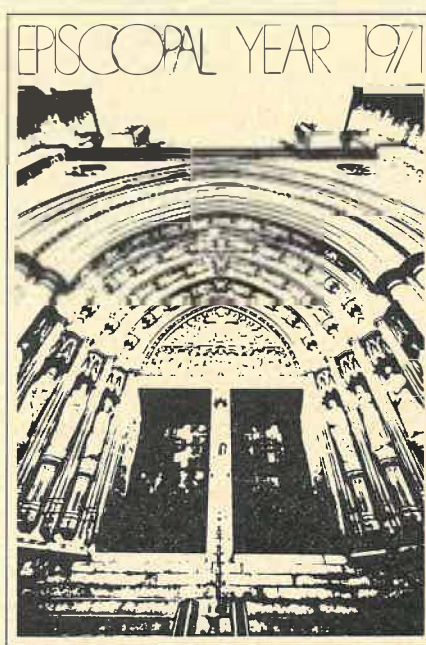
I am outraged because some of our most devout and dedicated priests might very possibly be included in this category by some reckonings. Their homosexuality, be it real or imagined, has not made them any less faithful to our Lord or to their people. Indeed, some priests whom I know to be homosexual seem to have an even greater understanding of suffering, of loneliness, and of guilt, since both the secular society and the church thoughtlessly condemn them to the same.

I am offended because I am one who has homosexual feelings which I do not choose to deny and which I find to be valuable tools not only for seeking and finding happiness and self-fulfillment for myself and for oth-

trs, but also for witnessing the gospel of love and reconciliation preached by our Lord whom, I might add, I feel able to love deeply and honestly, without any feelings of discomfort merely because he was born the same sex as I. Furthermore, I am sick and tired of seeing faithful brothers and sisters burdened with unjust guilt and shame, and driven from the faith and the sacraments by the unfeeling ignorance and bigotry of others who seem to me to be so afraid of love and sexuality that they must hide behind the clichés of centuries of fear and ignorance that has yet to be penetrated by the redeeming and restoring light of Christ.

Gabriel Chase's premise that homosexuality and "a history of emotional health, dedication to justice, and self-control" are mutually exclusive has no foundation in human experience and cannot be supported by any empirical data. It is time we pull our head out of the sand, as comfortable as it may be, and look around to see whom our thoughtless kicking is hurting.

God gave us our bodies and feelings, as well as our intellects. The time has come for us to stop parroting intellectual platitudes to avoid responsibility for the brutal treatment which human bodies and human feelings have had to take for nearly 2,000 years in the name of their very creator who,



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I am sure, loves them as much as he loves the rest of his creation he sent his Son to redeem. There is one and only one valid criterion as there is only one new commandment: love, of God, of others, and of self. Let us replace fear and ignorance as bases for judgment with the single, fundamental, Christian criterion of love and see where it takes us. It finally *is* time, you know.

RICHARD A. KERR

Portland, Ore.

Change for Change's Sake

Thank you for printing my letter [TLC, Mar. 26], lauding Bp. Myers's courageous statement [TLC, Nov. 28] citing theological grounds in opposition to the ordination of women. And the editorial comment thereon came through as a masterpiece of understatement because I was questioning how any bishop could remain silent longer in the face of what is clearly to some a tiger in our livingroom rather than a tempest in a teapot!

But the omission of my summary paragraph left me on a note somewhere between petulance and frustration instead of sounding positive as intended. Indeed, this missing paragraph is a distillate of my thinking and how I feel about the whole cult of "Change-for-the-sake-of-Change," that, at this very hour, stalks our house in several deceptive forms and usages. So, please, whether you agree with me or not, kindly spare your blue pencil on this closing paragraph:

What the Body of Christ needs today is not different people doing different things so much as it needs the same people doing the same things — but each doing his own thing more perfectly. For I am convinced that even were we clever enough to change things so that the Great Unwashed could be wooed to the pews, we would be fooling only ourselves with the old numbers game — not God. For we are pleasing in his sight only as each strives to perfect his own self-identity and vocation.

RICHARD S. HART, JR.

Riverside, Conn.

Preparation for Trial Use

I have great sympathy for innocent lay people victimized by parochial clergy who will put themselves in the place of God and determine what they will or will not allow their flock to experience by way of liturgy.

The letter of Gert Behanna [TLC, Apr. 16] has crystallized all this to my mind. She had not once "met up" with any of the trial liturgies and was mighty confused and irritated when she did! So would I have been, along with every other member of this church, not having had any instruction and exposure to what's going on. The General Convention 1967 authorized the first trial use of *The Liturgy of the Lord's Supper*, as directed by the diocesan bishop. Was there a diocese whose bishop did not direct instruction and exposure to its usage somewhere within that triennium?

The General Convention 1970 adopted the whole package of Prayer Book studies and trial uses, with large majorities in both houses, with the single exception of the proposed ordinal which had hard sledding in the House of Bishops but finally was passed. To think that all of this will eventually be relegated to the garbage and all of

us return to the BCP '28 is, let me be charitable, unthinkable. A new and far more flexible Prayer Book is on the way.

It is sad indeed that there are clergy who seem to think if they can just stand in the church door long enough, preventing all change, somehow it will go away. It won't, and a great disservice is being done to many lay folk of this church in preventing them from participating and sharing in the whole process of trial use and comment.

The Standing Liturgical Commission, of which I am *not* a member, welcomes constructive suggestions and help. Much of the criticism of the 1967 *Liturgy of the Lord's Supper* brought about revisions proposed in 1970. But for heaven's sake (literally, and for all of us) let us recognize that the commission is pursuing a course the church (in General Convention) directed them to do, that they are all Christians (bishops, priests, a deacon or two (?), and lay people) honestly trying to do what is best for the whole church, which the church (in General Convention) in its wisdom and with the guidance of the Holy Spirit will finally determine. It won't be the BCP '28, of that we may be sure, but it will be somewhat more adequate for, say, 1976.

(The Rt. Rev.) DONALD H. V. HALLOCK, D.D.
The Bishop of Milwaukee

Milwaukee

Retirement, Civil and Military

In his letter "For Earlier Retirements," [TLC, Apr. 9], I believe that the Rev. Wendell B. Tamburro is confusing the retirement of civil servants with that of the military. Members of the Armed Forces may retire after 20 years of service at 50% pay, and after 30 years at 75% of their pay. Inasmuch as they contribute nothing toward their retirement, it is all taxable.

Civil servants may retire at age 55 with 30 years' service, at age 60 with at least 20 years' service, and must retire at age 70. Their retirement is based on a complicated formula involving years of service, their three highest salaried years, and taking a reduced annuity to provide for their widows. Basically, however, the retirement is usually around 2% per year. If one elects to work for 40 years or more, he still can receive only 80% of his pay. And after he gets back in annuities that portion he contributed to his retirement, the annuitant is taxed fully on the balance of his annuity. A chaplain in the Veterans Administration gets no housing allowance, no car allowance, no discretionary fund except his own pocket, and his pension contributions are out of his salary, not a line item of the parish budget.

ROYAL B. DUNKELBERG

Prescott, Ariz.

TLC, Apr. 16

The letters of Gert Behanna and Dr. Speer [TLC, Apr. 16] move me to forward to you a quotation by William F. Buckley which, I understand, appeared in *The New Yorker* in August of last year. Although it pertains directly to the transition from Latin in the Roman Catholic Mass to the present English version, it so appropriately also relates to our trial rites as over against the Book of Common Prayer:

"I walk to St. Jean's to hear Mass. The church is very nearly full, and I am re-

Music and Records

Christine and Harry Tomlinson

minded, as I am every Sunday, of what an aesthetical ordeal it has become, going to Mass, since the advent of the new liturgy: the dread vernacular, the conscripted congregational responses—to think that the architects of this profanation claim to have done it *for us!*"

I also recently ran across a parishioner's evaluation of the trial rites, which should be passed on to all Episcopalians: "Service One apparently was written by *Reader's Digest*; Service Two by Western Union."

And regarding (in the same issue) the tragic and traumatic experience of the 15-year-old daughter of the family from Connecticut brought about by a rape pregnancy: This would be a severe test for any one of us who has a teenage daughter (as my wife and I indeed do have). But it is my understanding that if any woman so assaulted is given proper hospital treatment within 24 hours or so, that any possibility of conception can be removed.

In some cases the actual incident of rape is not revealed for some days and this becomes a different matter. But I would assume that 95% plus of all females so assaulted would make it known to someone in their family almost immediately. I am wholeheartedly anti-abortionist except in the cases of the possible death of the mother, incest, and rape; but in almost all of the cases of the latter categories, acceptable medical procedures may be administered to guard against pregnancy.

When man begins to kill life in the womb without any qualms, there is no logical reason why he will not soon campaign for the removal of those troublesome people of old age. An undesired pregnancy and its alleged difficulties and restrictions can be easily removed by an abortion. Why should there be any hesitancy about doing in old Aunt Jane or Grandpa Oscar when they are such a burden? And please, dear readers, don't advance any soft-soap argument about one being a living human being and the other not!

(The Rev.) GERALD L. CLAUDIUS
Rector of St. John's Church
Kansas City, Mo.

Correction

While I hate to be picayunish I do feel that TLC owes to me personally, and the Legal Committee of the American Church Union, an apology in print for making it appear that we do not know the proper use of the English language. I refer to the story on the ACU Legal Committee [TLC, Apr. 9], in which we are misquoted as saying "therefor" when "therefore" is in order, and call special attention to our supposed mistake by the use of the editorial (*sic*).

Enclosed is another copy of the opinion, and attached thereto is a copy of TLC's news story. You will see that we have used "therefore" and not "therefor," as TLC misquoted. This letter is the very same as the one TLC received, both being mimeographed at that same time from the same stencil. The only way it could have possibly appeared as misquoted is for the final "e" not to take the ink, but this is not the case in any other copies on hand.

(The Rev.) FRANCIS W. READ
Chairman of the Legal Committee
The American Church Union
Pelham Manor, N.Y.

Our mistake. Ed.

May 14, 1972

Music for Organ

A SOLEMN MUSIC. By Richard Purvis. H. W. Gray Co. \$1.50.

Mostly chordal writing, here is music which is exactly what it purports to be—solemn. It is not difficult, and could be used for any type of solemn procession.

IMPROVISATION FOR A REQUIEM. By Jack Osseward. H. W. Gray Co. \$1.50.

This is an ingenious working of the plainchant *Kyrie* of the Requiem, and "O What Their Joy and Their Glory Must Be." It demands a large organ for effective rendition. There are some double pedal passages which are not too difficult.

MEDITATION ON AN OLD COVENANTER'S TUNE: 'There Is a Land of Pure Delight.' By Robert Elmore. H. W. Gray Co. \$1.

This is music of pure delight. It is an attractive, easy composition for both listener and organist.

ANNUNCIATION. By Seth Bingham. H. W. Gray Co. \$1.50.

Dedicated to Mildred Andrews, here is another example of the skillful writing of the "teacher of church musicians."

THREE PLAINSONG PRELUDES. By Ronald Arnatt. H. W. Gray Co. \$1.50.

Here are three highly original preludes developed from "*Divinum Mysterium*," the antiphon for the *Benedictus* for Good Friday Tenebrae, and "*Victimae Paschali*." Interestingly enough, the right hand is written in the key signature of C, the left hand in the signature of F, and the pedal in the signature of B \flat in the "*Divinum Mysterium*," which should shake some people up a bit (synthetic scales). It is difficult to have a preference, as all the pieces are well done, and are not easy.

LYRIC RHAPSODY. By Searle Wright. H. W. Gray Co. \$2.

The opening theme is in a quiet, contemplative mood that is quite lyrical. A rhapsodical section leads to a climax of massive chords and rapid scales that slowly return to the opening theme. Recital material.

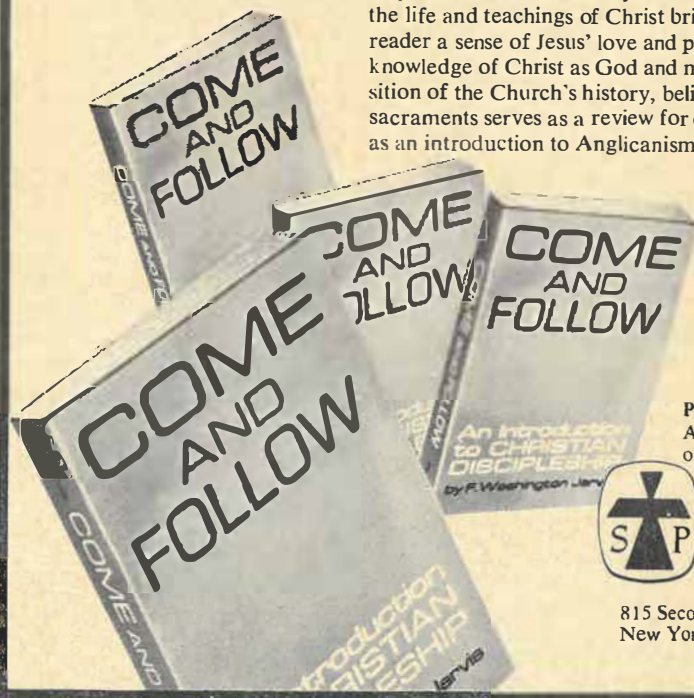
The above-reviewed organ works were commissioned by Dr. David McK. Williams on the occasion of the International Congress of Organists, 1957, London.

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May 14, 1972
Easter VII

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NORTHERN INDIANA

Fifth Bishop Elected

Delegates from 26 parishes and 11 missions in the Diocese of Northern Indiana met Apr. 15, in the Cathedral of St. James, South Bend, to elect the successor to the Rt. Rev. Walter C. Klein. Bp. Klein plans to retire in June.

Elected on the 9th ballot was the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., since 1947. He is also president of the standing committee and has held numerous diocesan appointments.

A graduate of Nashotah House, class of '46, Fr. Sheridan, 55, received a D.D. from his seminary in 1966, and his M.A. in 1968. In addition, he has a Certificate of Study from the Graduate School of Theology of St. Mary's College, Notre Dame. In 1960, he was named the first recipient of Plymouth's Distinguished Citizen Award.

Fr. Sheridan and his wife, Rudith, are the parents of five children and grandparents of five.

SOUTH AFRICA

The Dean Is Cleared

The Very Rev. Gonville A. French-Beytagh was cleared on charges of violating South Africa's Terrorism Act when the South Africa Appeals Court in Bloemfontein threw out his conviction and five-year prison term ordered by a lower court.

The cleric left for London soon after the decision was announced. He had declined an invitation to accept a second seven-year term at St. Mary's Cathedral in Johannesburg. The first appointment had formally expired early in April.

Tried on charges of inciting persons to break laws and to prepare for violent revolution, the case drew worldwide attention to South Africa's *apartheid* laws.

In a decision that ran to 226 pages, Chief Justice Ogilvie Thompson of the Appeals Court noted that it was clear beyond a shadow of a doubt that Dean French-Beytagh intensively disapproves of many of the laws in the statute books, particularly those on *apartheid*. But, the chief justice added, it was also clear that the dean was not a supporter of terrorism, because terrorism would result in domination of whites by blacks. The justice said that the clergyman is committed to a multi-racial society.



FATHER SHERIDAN
Elected on the ninth ballot

Concurring with Chief Justice Thompson were Justices D. H. Botha and W. G. Trollip.

The charges against the priest included the allegation that he had accepted a plan for the overthrow of the government drawn up by a number of groups including the South African Communist Party.

In his opinion, Chief Justice Thompson said that the dean's opposition to *apartheid* was consistently exhibited over an appreciable period of time. But communist links were discounted. The decision said the dean's attitude toward communism was adequately reflected in an article in St. Mary's parish magazine, in which he had written that Chinese communism, if not Russian communism, is one of the great evils of the modern world.

The clergyman also said that communism is one of the "great bogeys" of South Africa because the government sees Communists even where there are none.

After the decision was announced, the dean paid tribute to his supporters the world over. The vindication, he said, was, above all, a victory for prayer. But, he also admitted that he had not been optimistic about the outcome.

In London, the former Dean of Johannesburg said he had left South Africa because he feared re-arrest and attempts on his life after his legal victory against the government there. "I am not a particularly brave person and for me, discretion is the better part of valor," he said.

He described the situation in South Africa as "extremely explosive" but said he doubted there could be organized resistance to the government's racial policies. "The security police are too effective for that," he added.

Fr. French-Beytagh was met at the airport by a lay assistant to the Archbishop of Canterbury and a small crowd of well-wishers. Before leaving with his escort, he said, "I am going to have a large gin and then I intend to sleep for a long time."

Bp. Winter Still Recognized as Diocesan

The Church of the Province of South Africa has declared that it still recognizes the Rt. Rev. Colin Winter as Bishop of Damaraland, South West Africa (Namibia). The bishop was expelled from the territory last March by the government of South Africa, which called him an "undesirable person." The statement of recognition was issued by the provincial standing committee.

Bp. Winter has said that he was expelled because of his criticism of *apartheid*. When he appeared before the United Nations a few weeks ago he described himself as a spokesman for the territory's black majority.

The British-born churchman was elected Seventh Bishop of Damaraland in 1968, by the elective assembly of the diocese — representing Namibia's 50,000 Anglicans, 90% of whom are Africans. Prior to that time, Damaraland had been a missionary diocese and its bishops had been selected by the other bishops of the Church of South Africa.

MASSACHUSETTS

RC Paper Raps MCC's Criticism of Prelate

Boston's official Roman Catholic news-weekly has scored a recent letter of the Massachusetts Council of Churches to state legislators as "an affront that cannot be allowed." In a lead editorial, *The Pilot* criticized the council for an earlier letter commenting on two statements on birth control by the Most Rev. Humberto S. Medeiros.

According to *The Pilot*, "In both cases the text referred to did no more than make public utterance of what is, and always has been, Roman Catholic moral teaching on the subject of artificial contraception. The fact that the proposed

legislation was soundly defeated may explain the frustration that prompted the council letter, but nothing can excuse its intemperate tone and its lack of sound reasoning."

(Among other things, the council's letter criticized the archbishop's letter to state legislators and his Easter message as "an affront to Christians and others who disagree with the archbishop's position" and as running "contrary to the real world in which we are living.")

The Pilot said: "It is, apparently wrong for the bishops of the Roman Catholic Church to register their opinion on a matter of moral consequence with the members of the General Court, while, at the same time it is proper for the Massachusetts Council to do precisely the same thing a few weeks later. One would expect that the legislators would be grateful for information on these matters from any element in their constituency which wished to be heard. . . ."

The editorial also discussed a reference in the council's letter to the expression "advocates of death" in the archbishop's Easter message.

"A reading of the message," *The Pilot* said, "makes it plain that this phrase referred to those who wage wars, attack human life, abuse themselves with drugs and drink, exploit other human beings in any way, or prevent life through contraception. Presumably, the signers of the council letter agree with the archbishop in every case except the final one."

The Pilot also criticized a reference to "ecumenism" in the council's letter. (The letter said, "Up to now, our commitment to ecumenism has prompted a restraint which must now be loosed.")

"Ecumenism," the Roman Catholic paper stated, "does not mean, and indeed should not mean, that religious differences are suppressed, unspoken, glossed over, or denied. Roman Catholics do not ask this of those of other religious groups and do not practice it themselves. True ecumenism is pleased to acknowledge religious differences and seeks to understand them and to respect those who hold them. This is what might have been expected in the council letter, but was, alas, sadly missing."

The Pilot concluded that their church's religious leaders, like others, should be allowed to state their religious beliefs publicly and give guidance to their people "on all matters that concern the care of souls. This is not merely the right of such leaders, it is in fact their duty. When they so speak, they should be spared the accusations of their neighbors that they are exercising 'coercion' or practicing 'rhetoric.' This is an affront that cannot be allowed."

AUSTRALIA

Bishops Meet

At the close of a four-day conference of 33 bishops at Menangle, near Sydney,

the Most Rev. Philip N. W. Strong of Brisbane, Primate of Australia, issued a statement which said: "On the subject of mixed marriage, we hope that further changes will be possible in the Roman Catholic position.

"We acknowledge that the Roman Catholic position has eased a little, so that the non-Roman partner is no longer required to sign a declaration that children will be brought up as Roman Catholics. However, the Roman partner is still required to make a declaration, and we feel that this is potentially divisive in a marriage."

The archbishop said that another ground for Anglican "dissatisfaction" is that mixed marriages are still not regarded by the Roman Catholic Church as valid "unless performed by a Roman Catholic priest, except under very limited dispensations."

In another action, the bishops decided to establish a fund aimed at providing \$1 million to help put the Anglican Church in New Guinea on a sound footing in anticipation of eventual self-government on the island.

CANADA

Hebrew Christian Ads Dropped by Paper

A Hebrew Christian advertisement has led to a change in the editorial policy of *The Toronto Star*.

Commonly known as the Smiling Jews ad, it depicts 39 smiling people and carries the heading: "So many Jews Are Wearing 'That Smile' Nowadays!" It then goes on to say that they smile because "the love of Jesus had come into their lives," and invites inquiries to the local Beth Sar Shalom mission.

Although the ad has run in several major U.S. newspapers, *The Toronto Star* was the only Canadian paper to run it. Since then the paper, which has a circulation of more than 350,000, has received complaints about it. *The Star* printed two letters of protest and ran a notice saying:

"As a result of public complaints about this ad, *The Star* has reviewed its policy with respect to religious and political advertisements. From now on, advertisements of this kind, which direct themselves to a specifically identified segment of our population, will not be accepted—Editor."

The Star also ran a story saying that the atmosphere of dialogue and mutual respect between Christian and Jewish communities may have been seriously damaged because of the advertising campaign. It said the ad had been imported from the U.S. "by a group of fundamentalist Christians who believe they are called by God to convert Jews to Christianity."

Beth Sar Shalom, the congregational arm of the American Board of Missions to the Jews, has a small center in Hamil-

ton, Ont. Its only fully operating Canadian unit is in Montréal. The director there is the Rev. Ashton Holden, a retired Anglican priest.

Several prominent theologians in the Toronto area expressed disapproval of the ad—

The Rev. Gregory Baum, a Roman Catholic theologian and ecumenical leader who came from a Jewish family: "At a time when Christian churches are seeking to purify themselves from traces of anti-Semitism, I find it extremely tactless of a group of evangelicals to embark on such a campaign. I feel that such Jewish missions were always inspired by a kind of disguised anti-Semitism."

The Rev. Jacob Jocz, a Hebrew Christian who teaches at Wycliffe College: The ad has "a certain dishonesty about it."

The Rev. Roland de Corneille, the Anglican priest who became the first Christian ever to head a branch of B'nai B'rith, agreed that the advertising campaign was "offensive."

Rabbi Erwin Schild of Adath Israel congregation: "Thank God we live in a free country where people can publicly express their faith and ideas, even if some people don't agree. The important thing about the advertising campaign is that it shows people smiling. If it was Jesus that made those people smile, then I'm absolutely delighted."

In an interview with *The Star*, the Rev. Daniel Fuchs, a Hebrew Christian who serves as executive director of the New York-based American Board of Missions to the Jews, said the campaign was based on the United States experience, "where increasing numbers of Jews are becoming disenchanted with their synagogues and Judaism as a religion. Perhaps, we didn't give enough thought to conditions here in Canada. We simply assumed that conditions here were the same because our countries are so similar. . . . We'll have to revise our approach."

METHODISTS

Ouster of Homosexual Minister Upheld

A United Methodist annual (regional) conference did not violate the right to due process when it voted last year to withdraw the ministerial credentials of a clergyman who announced he is a homosexual, the church's Judicial Council (supreme court) has ruled.

The Southwest Texas Annual Conference placed the clergyman on "involuntary location" after he told fellow clergy: "I am a homosexual."

According to the court's record, the conference board of ministry and other officials, including Bishop Eugene Slater of San Antonio, conferred with the clergyman before the action was begun. He was advised that he could surrender his ministerial office voluntarily or that in-

voluntary location would be recommended because he was "unacceptable for the work of the ministry."

The clergyman refused to act voluntarily whereupon the recommendation was accepted by the annual conference, which asked the Judicial Council for a declaratory decision on the constitutionality of its action.

The ruling stressed the church's concern for protection of personal rights, either through trial by peers or through parallel procedure considered "equally organic because of the long history of the process by which a minister may be 'located' after a thorough process of investigation, petition, and hearing."

Though United Methodist law provides a trial procedure, the Judicial Council said that the parallel procedures provide for "protecting the rights of ministers who are not 'under charges'" and therefore for whom a trial is not in order. These practices, it was said, have been long accepted "to determine the acceptability of a person for appointment" to a parish.

The Judicial Council held that these processes of "investigation, hearing, petition, and judgment," as used in the case, "are safeguards for protecting the rights of the minister." It pointed out that the same procedures are used when a minister enters the conference organization, which guarantees him an appointment "so long as he is 'appointable'."

It was also noted by the council that the procedure—consultation with the bishop, advice to the particular clergyman on his rights and options, a semi-public hearing, and a conference hearing with "unlimited time" for the clergyman to speak in his own behalf—was followed by a vote of his peers in the ministry.

The council stressed that neither it nor the annual conference was making "any moral judgment on homosexuality."

NEW YORK

Canon Favors Priestesses

The Rev. Walter Dennis of the Cathedral of St. John the Divine, New York City, has taken issue with fellow clerics who want to postpone a decision on full ordination of women. He particularly objects to a resolution signed by 50 of the 489 clergymen in the Diocese of New York, asking that General Convention not pave the way for ordination of women "at this time."

Canon Dennis said that acceptance of such an attitude would be to "move into the future backward." He also stated that anyone who does not want to deal with the question "at this time" is saying he does not want to see women priests "in my generation."

The ordination of women was only one topic discussed by the canon in a sermon urging Christians not to shirk critical, controversial, and problematical issues.

He said that churches and other social institutions too often stop short of needed steps. As an example, he voiced disappointment with the report of the national Commission on Marijuana and Drug Abuse for advocating "discrimination" for the possession of small quantities of marijuana but failed to advocate legalization.

"The commission took the easy way out: legalize eventually but not in our generation," Canon Dennis said.

CHURCH FINANCES

ACBF Reports

The American Church Building Fund (ACBF) Commission's financial statement for 1971 shows that for the first time in its history, the Permanent Loan Fund and Reserve Fund have reached a combined total of slightly more than \$2 million.

Though the actual total is \$2,026,646.29, this amount still does not permit the commission to meet the need for loans. The Permanent Loan Fund is always committed almost to its limit. At the end of 1971, the commission had \$1,892,038.82 on loan to 74 churches in 36 dioceses. During 1971, 26 more churches made requests for loans in the amount of \$1,481,170.

From money in the form of repayments of outstanding loans and from money based on projected repayments, the commission loaned \$294,728 last year and was able to promise \$309,500 for loans this year.

The commission, managed by a board of trustees—laymen and clergy, was established by the 1880 General Convention, and today is the only agency of the Episcopal Church whose sole business is the lending of funds to churches for building. While building activity in the church is somewhat less than in recent years, the need for building dollars continues to increase, due to ever-growing construction costs.

Contributions to the American Church Building Fund Commission provide an opportunity for people who would like to support an independent agency of the church. Money given to the commission is added to the revolving Permanent Loan Fund in full amount. As a result, this money not only stays in the church, but continues to generate even more funds to provide loans for church construction, expansion, or renovation.

ABORTION

10,000 Protest N.Y. Law

Ten thousand people marched down New York City's Fifth Avenue to a rally in Central Park where Rabbi Abraham Gross and a Knights of Columbus spokesman, Joseph V. Bica, joined in condemning abortion as murder and atrocity.

The parade and rally, which included

priests and nuns, doctors and nurses, was sponsored by the N.Y. State Knights of Columbus.

In a counter protest about 12 white-robed women, led by William Baird, well-known birth control advocate, chained themselves together near the rally site. Mr. Baird said the women represented the "twelve apostles seeking truth and freedom."

Mr. Bica told the crowd: "Never in modern times, except by Hitler, has a nation put a price tag on economic and social usefulness on an individual life as the price of its continuing existence. Never has our nation legally allowed innocent humans to be deprived of life without due process of law."

English Diocese Offers Help

In an effort to offset the consequences of England's abortion law, the Roman Catholic Diocese of Shrewsbury has given its "solemn" pledge of "guaranteed immediate practical help" to any woman facing the dilemma of an unwanted pregnancy "if she is prepared to allow the baby to be born and not aborted."

The pledge was made in a letter signed by the Most Rev. William Grasar and the Most Rev. John Brewer, and read in the 141 diocesan churches.

Observers see the program as being similar to the Birthright program maintained by Roman Catholics in the U.S.

HONORS

Recipients Named by Religious Heritage

The Rev. Theodore H. Hesburgh, CSC, president of Notre Dame University and chairman of the U.S. Civil Rights Commission, will receive the 1972 Clergyman of the Year Award from Religious Heritage of America.

At the presentation ceremonies June 23, Metropolitan Opera star Jerome Hines will be honored as Churchman of the Year, and Mrs. Lenore Romney, as Churchwoman of the Year. Dr. Kenneth N. Taylor will receive a special award for his biblical paraphrase called *The Living Bible*.

ORGANIZATIONS

NAE Backs Death Penalty

In a resolution supporting capital punishment for premeditated capital crimes, the National Association of Evangelicals declared that "even God does not forgive without appropriate penalty for our redemption."

The motion, which was passed with no floor debate during the NAE annual convention held in St. Louis, asserted that "if no crime is considered serious enough to warrant capital punishment, then the gravity of the most atrocious crime is diminished accordingly. It follows then that the attitude of criminals will be

NEWS in BRIEF

affected. From the biblical perspective, if capital punishment is eliminated, the value of human life is reduced and the respect for life is correspondingly eroded."

The NAE also expressed support of parental rights in education, under provisions of aid to education for all children, and called for religious freedom around the world.

COURTS

State Constitution May Prohibit Parochial Aid

The U.S. Supreme Court unanimously has upheld a lower federal court ruling in Missouri which held that the state constitution could prohibit the use of public funds for church-related schools.

A provision in the Missouri Constitution barring state aid was challenged by a group of parents who charged that the state was unconstitutionally inhibiting the right of parochial school students to free exercise of religion by withholding tax funds to non-public schools.

The Supreme Court, without issuing a written opinion, upheld the decision by a three-judge federal panel in St. Louis which said that the denial of state funds does not violate the religious rights of the parents of children.

The lower court maintained that "the fact that government cannot exact from a citizen a surrender of one iota of his religious scruples does not, of course, mean that he (the citizen) can demand of government a sum of money the better to exercise them."

Currently, the Missouri legislature is considering a free textbook bill allowing the use of state funds for the purchase of textbooks for non-public schools.

ECUMENISM

Presbyterian Represents Anglicans, RCs

In the strongly ecumenical atmosphere of Toronto, few eyebrows were raised when Anglicans and Roman Catholics appointed a Presbyterian to be their representative in a dialogue with Jews.

The Rev. Peter Gilbert, 45, is the new director of the Christian-Jewish dialogue sponsored by the Diocese of Toronto and the Roman Catholic Archdiocese of Toronto. Mr. Gilbert had been a minister in Saskatoon for three years before accepting this latest assignment. His basic philosophy, he stated, is that unity can arise out of diversity.

ORTHODOX

Primate Honored

The Hellenic University Club of New York presented its 1972 Paidea Award to His Eminence, Archbishop Iakovos, Greek Orthodox Primate in the Americas.

■ Bishop Charles F. Golden of San Francisco has been named president-elect of the United Methodist Council of Bishops for a one-year term beginning next spring. A black, he is president of the board of Christian social concern. He was assigned to a previously all-black area centered in Nashville before 1968, when racial units in Tennessee were integrated. Bishop Eugene Slater of San Antonio is the current presiding officer of the council of bishops.

■ "Amazing Grace," one of the best-known hymns in the U.S., has become the most popular song in England and parts of Europe. A recording, made without lyrics, by the band of the Royal Scots Dragoon Guards, a British regiment stationed in Hereford, West Germany, topped the charts in April. Written by the Rev. John Newton, a rector in London, the words to "Amazing Grace" first appeared in 1779 in a collection called "Olney Hymns." There are several tunes to the ode, the most familiar being an early American melody linked to the Sacred Harp tradition.

■ Roberta Bishop, 10th-grade student at Seabury Hall, Makawao, was the winner of a recent art show sponsored by Hui Noeau, the art society on the Island of Maui. Another Seabury student, Erin Connell, a 9th grader, received honorable mention at the all-student show.

■ When the Diocese of Chicago meets May 20th at St. James Cathedral to elect a suffragan bishop, the names of four nominees will be presented by the screening committee which interviewed 30 candidates from throughout the church. The four are the Rev. Messrs. J. Ralph Deppen, James A. Edden, Sheldon B. Foote, Jr., and Quintin E. Primo, Jr. Additional nominations may be made from the floor. A convention, called for the same purpose last year, failed to achieve an election.

■ William Folger, religion editor of *The Buffalo Courier-Express*, was elected president of the Religion Newswriters Association at the association's annual meeting held in Atlanta. He succeeds Hiley Ward, religion editor of *The Detroit Free Press*.

The presentation was made during the organization's annual educational fund dinner-dance by last year's recipient, Assistant Secretary of the Treasury, Eugene T. Rossides.

This annual award is presented to distinguished Americans of Hellenic ancestry who have exemplified the highest ideals of professional and personal excellence.

Benefitting from this year's event are eight scholarship students and the library of Hellenic College, Brookline, Mass.

The Hellenic Club was organized in 1918, with Dr. George Papanicholaou its

first president. In 1954, the scholarship program was begun with a \$500 award made to one student. Since then, more than \$50,000 has been given to worthy students. Two years ago, \$1,000 was given for medical scholarships in addition to the already established educational grants.

MISSISSIPPI

Monkey, Miscegenation Laws Dropped

The Mississippi House of Representatives has endorsed a new state code that eliminates an 1880 law against interracial marriage and a 1926 so-called "monkey law" barring the teaching of evolution.

Passed in 1880 to curb former slaves, the miscegenation statute barred a person of one-eighth or more Negro blood from marrying a white person.

In 1970, a federal judge in Mississippi ordered the state to issue a marriage license to a white clerk and a black person—the first known public marriage between a black and a white in the state.

Mississippi's law against the teaching of evolution—the last such statute in the nation—made it a violation to "teach that mankind ascended or descended from a lower form of animal." The monkey law was ruled unconstitutional by the Mississippi Supreme Court two years ago but an effort to repeal the statute in 1968 was voted down by the state legislature after heated debate.



ARCHBISHOP IAKOVOS

THAT REMARKABLE BIRD

By O. C. EDWARDS, JR.

SEVERAL months ago I was returning home from one of those endless child-ferrying expeditions that parents find themselves involved in, and was trying to tune in some music on the car radio as company during the empty return haul when my attention was arrested by a phrase from a station the tuner had passed over. The magic words were "Johannine comma." They are a technical phrase from New Testament study, referring to the rare manuscript variation on I John 5:7-8 which makes that passage explicitly Trinitarian. This is not the sort of term radio preachers regularly employ, nor could I think of anyone else who would have occasion to use it over the radio. Intrigued, I dialed back to find out how anyone came to be resorting to the vocabulary of biblical scholarship on the airwaves.

It took only a few seconds to recognize the speaker after I found the right spot on the dial. The combination of mellifluous tones, paragraphs composed of *mots justes*, and theological brilliance could originate from only one person, Jaroslav Pelikan, Titus Street Professor of Ecclesiastical History at Yale University. A short time before I had been attending a conference on patristic studies at Oxford and had joined the great throng of those who had filled a lecture hall to listen to a paper by Dr. Pelikan. An English lady scholar whose specialty was not patristics asked me why so many people had turned out to hear Pelikan. My reply was that he was America's answer to Henry Chadwick, the Dean of Christ Church. By this I meant that he combined massive erudition with the ability to put on a good show.

His performance on the radio was no exception to his rule of excellence; it was a virtuoso job. He was discussing the rationale of his field of history of doctrine and he illustrated each principle he enunciated with arresting and convincing examples drawn from every period of church history; he spoke with the detailed knowledge of a specialist in a dozen dif-

"The propensity of Greek polemical theologians to elaborate a taxonomy of heresy was then compounded by the propensity of German historical theologians to invent still more theological schools, on the grounds that a professed doctrinal consensus had in fact glossed over deeper differences, some of them unknown even to their adherents. . . . The study of the history of doctrine could then be thought to consist of learning the nomenclature and, if possible, the pedigree of all these isms."

ferent specialties. Such expertise was not surprising: it had recently been announced that he was undertaking to write a five-volume history of the development of doctrine single-handedly. Tasks of similar magnitude have been undertaken before—one thinks of Loofs, Seeberg, McGiffert, and preeminently of Harnack—but it was a risky job then and has become the more so now with the explosion of knowledge here as in other fields.

Having heard the subject of the radio address and picking up on a couple of topical allusions, I even knew the occasion of it. To coincide with the appearance of the first volume of his history of doctrine, Pelikan had also published a book on method for doing historical theology. This book he had dedicated to the Divinity School of the University of Chicago where he had been a student, 1944-46, and a professor, 1953-62. The speech I heard on the radio was the address he had made when he presented the volume to the divinity school.

The occasion was well worth commemorating. A solo performance in the history of doctrine can be like a soprano's rendition of the Mad Scene from *Lucia*, either thrilling or embarrassing; it all depends on the soloist. Here we have a great talent, even an erstwhile prodigy. One of the consolations of drawing within

field-goal range of his 60th birthday for Pelikan must be that he is no longer referred to so often as the Wonder Boy of theology. When he was just 23 years old he married, received his B.D. from Concordia Seminary in St. Louis, and his Ph.D. from the University of Chicago all in the same year. His thesis at Chicago was something of a marvel itself, being one of the shortest ever submitted. Quality can beat quantity any day in the week.

His thesis was prophetic of the direction of much of his later work. It was a translation and editing of a work of Luther, and Pelikan went on to be the editor of the American edition of Luther's works through its first 30 volumes, and translator of several of those volumes himself. Several of his 13 books have been about Luther, including *Obedient Rebels* which states the thesis that Luther intended to be catholic in his theology. The sort of ecumenical interest shown in *Obedient Rebels* and in the history of doctrine as a specialization is also obvious in what is probably Dr. Pelikan's best-known work: *The Riddle of Roman Catholicism*. Appearing three years before the beginning of Vatican II, this was one of the first irenic treatments of Roman Catholicism ever written by a Protestant, certainly by a Missouri Synod Lutheran pastor. When such a man as this undertakes to

The Rev. O. C. Edwards, Jr., Ph.D., is associate professor of New Testament at Nashotah House, and a frequent contributor to TLC.

Jaroslav Pelikan

and

His New History of Doctrine



DOCTOR PELIKAN: A combination of massive erudition with the ability to put on a good show.

write a history of Christian doctrine, a major event in theology occurs.

The entire series of five volumes is to be called *The Christian Tradition: A History of the Development of Doctrine*. Volume 1 is entitled, *The Emergence of the Catholic Tradition (100-600)*. The methodological study, the book which Pelikan says "seeks to spell out the theological and methodological assumptions that have guided me in my historical-theological scholarship," is called *Historical Theology*, and it appears in the series "Theological Resources" which Pelikan edits with John P. Whalen of Catholic University. The rest of this article will be devoted to summarizing the method delineated in *Historical Theology* and to evaluating the application of that method in *The Emergence of the Catholic Tradition*.

IT is no surprise that Pelikan follows the Lutheran dictum of "every word a pound" in wording the title of his history of doctrine. There have been many terms that have been applied to historical theology and, while they are to a degree interchangeable, each has its own shade

of meaning. Probably the most common title, the one used by the grand old man of the craft, Adolf von Harnack, is "history of dogma," but dogma can be very restricted in its application and refer only to doctrines that have been codified by conciliar decision. Harnack himself used the term that way and limited his study to the doctrines of the Trinity and the person (but not the work) of Christ. Thus his pupil Loofs was able to describe Harnack's *History of Dogma* as "a monograph on the rise and development of the dogma of the fourth century, written with genius and placed into a large context." "History of theology" is too limited to the work of professional scholars and does not take the preaching, teaching, and worship of the church into enough account, while "history of Christian thought" is not restricted enough to official teaching of the church. What is wanted is a term that will do justice to the whole range of subjects about which the church has believed, taught, and confessed. Not just the confessions of creeds and councils or the teachings of the great theologians but the belief of the whole people of God that has been expressed in liturgy, biblical exegesis, and preaching has to be included. All of this is included in "the Christian tradition."

The subtitle is also important. Through the Christian centuries most people would have been amazed to hear that there had been a "development of doctrine" that could have a "history." God had revealed himself finally in Jesus Christ, that revelation had been received by the apostles and transmitted by them to the church, and that was that; there was no need for development. In fact, development would indicate change from the original perfect state and would suggest apostasy. The controversies of the Reformation, however, made it necessary for Christians to begin to examine their doctrine historically in order to decide what the original correct position on a question was. With this introduction of the historical method into theology the way was paved for unbelieving historians of the Enlightenment to use historical investigation to discredit Christianity altogether; none did this more effectively than the disappointed convert to Roman Catholicism, Edward Gibbon. Thus historical theology became

a distinct field within the theological disciplines and began to produce its own master practitioners, especially Harnack at the end of the last century.

Great as the work of Harnack was, though, it had its limitations. We have seen that its attention was limited to dogma defined in a very narrow sense. His understanding of dogma also has to be revised; he described it as "in its conception and in its development a work of the Greek spirit on the soil of the gospel." Biblical studies since his time have made it necessary to see that a high doctrine of Christ was not foisted off on Christianity by a Greek philosophical vocabulary, but was present in the earliest and most Palestinian layers of New Testament tradition. The Logos Christology, for instance, which appeared so thoroughly Greek to Harnack, is now understood to be derived from Jewish speculation on the concept of Wisdom in Proverbs and elsewhere. Harnack's understanding would have been deeper if he had been more aware of the eschatological framework of the preaching of Jesus. He would have been less impressed with the Hellenization of Christianity if he had been as informed as we now are of the development of a non-Greek Christianity in Mesopotamia which survives in a treasury of writings in Syriac. The ecumenical outlook of the church today would have left his work less distorted by confessional provincialism. He needed to know more about the life of the church as a whole and not just the thoughts of its theologians, and he needed to set theology more into the context of the general history of ideas.

Each of these criticisms of Harnack is an implication of the way that those who succeed him need to go about trying to improve on him. Pelikan has said, "It has sometimes been difficult for the historical theologian to explain how his theory diverged from that of his predecessors . . . and frequently even more difficult to prove that his own practice did not diverge from his theory" (*Historical Theology*, p. 84). How well does the theory enunciated in his methodology get practiced in *The Emergence of the Catholic Tradition*? The answer can be given very succinctly that Pelikan avoids the pitfalls that he saw that Harnack had



fallen into. Much of the profound insight into the history of doctrine that he gives comes especially from his appreciation of the history of liturgy and biblical exegesis as sources for the historical theologian. Time and time again the explanation for the way that theological formulations went is that a certain affirmation was made in the liturgy or a given principle was understood to be derived from the Bible. Pelikan practices what he preaches.

Some readers, however, are bound to be disappointed by the impersonality of the account. Movements with names that have become familiar in textbooks are not mentioned, personalities seldom emerge, and the social conditioning of theological development is not alluded to. In his review of the work, Carroll Simcox, the editor of TLC said, "He discusses doctrinal development strictly by itself and without reference to human and historical context . . . Pelikan would be the last to deny that theological doctrine—what men think about God—is profound-

ly affected and often shaped by what happens to them in their lives" [TLC, Nov. 28, 1971]. He would, but that is not what he is writing about. It would make an interesting book, but it is not the book that Pelikan set out to write. It is the history of doctrine rather than the history of theologians that he is concerned with. This shows his interest in theology as what the church believes, teaches, and confesses. Another charge which might be harder to reply to is that the distinction between orthodoxy and heresy has been assumed rather than justified; at times there appears to be a circular argument implied that doctrine is what the church teaches and the church is the group that teaches doctrine.

As for the lack of familiar brand names of heretics and partisans, he has an answer:

The propensity of Greek polemical theologians to elaborate a taxonomy of heresy was then compounded by the propensity of German historical theologians

to invent still more theological schools, on the grounds that a professed doctrinal consensus had in fact glossed over deeper differences, some of them unknown even to their adherents. . . . The study of the history of doctrine could then be thought to consist of learning the nomenclature and, if possible, the pedigree of all these isms (Historical Theology, p. 94).

ONE question that could still be asked is what advantage there is to having a history of the entire course of the development of Christian tradition written by one man. The performance is an impressive feat, but, then, so is tightrope walking. Would not the reader be better served by volumes written by specialists in each of the periods? The only justification for one man's undertaking to write the entire history is that he can bring to that task a unified vision, some glimpse of patterns in the design as a whole that would be invisible to someone inspecting only a part of the fabric. Whether Pelikan succeeds in doing that will only be discoverable after the five volumes are complete, but I am willing to bet that he makes it. His agreement with Steven Runciman argues for it: "The supreme duty of the historian is to write history, that is to say, to attempt to record in one sweeping sequence the greater events and movements that have swayed the destinies of man."

Meanwhile I can only stand aghast at Jaroslav Pelikan's accomplishment in the area of my specialization and abashed by the realization that he has four volumes to follow on other entirely different specializations. Since I know that he collects art objects in the form of pelicans, amused by the allusion to his family name, I am certain that he will not be offended when I sum up my reaction to his accomplishment by quoting the well-known limmerick:

*A remarkable bird is the pelican,
His bill can hold more than his belly can.
He can hold in his beak
Enough food for a week
And I wonder how in the hell he can.*

Book mentioned in the article

THE CHRISTIAN TRADITION, VOL. 1: The Emergence of the Catholic Tradition. By Jaroslav Pelikan. University of Chicago Press. Pp. 394. \$15.

Mexican Morning

This sunny plaza by the market:
Three ancient churches
And a prancing statue;
A sudden gust of bells
Breaking in hysterical clangor;
God everywhere —
What a morning!

Shoved right and left on the way to the fruit stalls,
Overcharged,
Sometimes short-changed,
(They know I am nearly blind)
Still, on a morning like this,
I forgive them:
They are the *salsa picante*
Of the great feast offered daily
In a glory of sunshine
By our host
The Lord Jesus Christ. . . .

Harold Lewis Cook

THE ANGLICAN ORDINAL

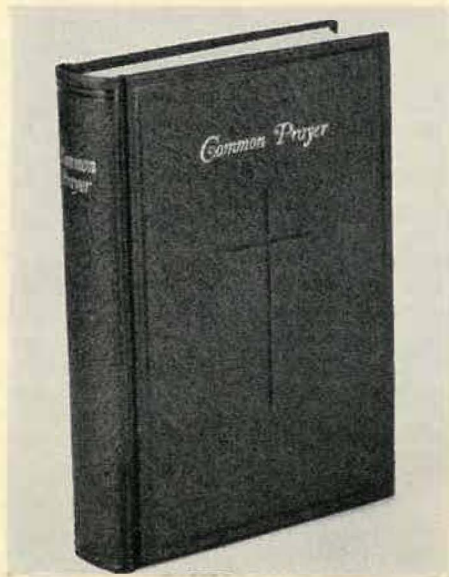
By LEONEL L. MITCHELL

THE question of orders stands at the very center of the ecumenical crossroads for Anglicans. Whether the topic be the Church of South India, COCU, relations with the Roman Church, or the ordination of women, Anglican attitudes tend to reflect our concern for orders more than any other factor. Would the ordination of women priests be recognized by other Catholics? What about the non-episcopally ordained presbyters of the CSI? Would the COCU Ordinal be valid? Will Rome change its position on Anglican orders? Does the Ordinal of *Prayer Book Studies 21* express an altered doctrine of the ministry? The list could be extended indefinitely.

All too often we attempt to answer these questions with expressions of our feelings, or with catch phrases and slogans. It is only by the study of the hard data, the texts of Christian forms of ordination, that we can obtain a basis from which to give more realistic answers. The Alcuin Club has been attempting to provide some of this hard data. In 1967 they published *The Ordination Prayers of the Ancient Western Churches* (Alcuin Club Collections No. 49) by the Rev. H. Boone Porter, D. Phil., and in 1971 they brought out the Rev. Paul F. Bradshaw's *The Anglican Ordinal*.

Neither an attack on, nor a defense of Anglican orders, this is a serious, scholarly, historical study of the Ordinal itself. It discusses the origins and composition of the first Anglican Ordinal in 1550, its subsequent revisions, and the objections raised by both Papists and Puritans to its use. It carries its study through to the present and discusses both the forms of ordination and rites for the unification of ministries in various schemes of Christian reunion in which the Anglican Church is involved. Of particular interest to American Episcopalians is its treatment of the Ordinal of *Prayer Book Studies 21* (the Ordinal in the "Green Book").

AT the Reformation the continental reformers rejected the idea that ordination conferred grace and saw it simply



The BCP Ordinal: Much-loved but liturgically unsatisfactory?

as the conferral of the authority to minister in the church. For the complex ceremonies of the late medieval Pontificals they substituted simple rites of ordination, usually consisting of an examination of the candidates and an imposition of hands with prayer for the Holy Spirit.

Bradshaw presents strong evidence that the first Ordinal was largely based on the rite drawn up by the German Reformer Martin Bucer, who came to England in 1549. He believes that the evidence shows that Cranmer did not use the Sarum Pontifical as the basis for the Ordinal, inserting some material from Bucer into it, but rather that he started with Bucer, and supplemented it with material from the Pontificals and with original material he had composed. "It is hardly surprising," Bradshaw writes, "when one considers that Bucer was its main source, that the language should appear so Lutheran, but this does not necessarily mean that Cranmer or the other members of the commission shared a Lutheran understanding of these words." In fact, Bradshaw goes on to show that the additions and changes which Cranmer made in Bucer's rite show clearly that the Church of England was not accepting a Lutheran doctrine of the ministry. He explains Cranmer's own view this way:

"The power or authority given to deacons at the imposition of hands was the permission of the church to exercise certain functions for which they were fitted. This power originated in the church, which by divine providence working through the apostles had created the office of deacons. On the other hand, the power bestowed on priests came from the Holy Spirit, which had been given by Christ to the apostles and their successors."

Probably the most theologically significant point made by Bradshaw concerns the essential sacramental form of ordination. Anglicans have frequently assumed and argued that the imperative forms which accompany the imposition of hands are the essential sacramental forms of ordination. Indeed, a great deal of Anglican-Roman discussion over the validity of Anglican orders has turned upon the question of whether the imperative forms can be the sacramental form of holy order, for, as the preface to the Ordinal itself states, "public prayer, with the imposition of hands" is what is required.

It is certain, according to Bradshaw, that at least Cranmer himself did not consider the imperative formula to be the sacramental form. He believes that Cranmer considered the litany, with its special suffrage and concluding collect, to be the form of public prayer which preceded the laying on of hands, while the imperative formulas were meant to express more clearly the office to which the candidate was being ordained.

In the Edwardine Ordinal the litany followed the *Veni Creator* in the ordination of priests and immediately preceded the examination of the candidates, all of which followed the gospel. It was not, therefore, so far removed from the matter of the imposition of hands as in the present Ordinal. The collect in question has now become the collect of the ordination Eucharist. The changes were made in 1662, at which time the imperative formulas for the priesthood and episcopate were altered to their present form, to counter the objections of Puritans that the presbyterate and episcopate were the same order.

In my opinion the most serious objection to the Prayer Book Ordinal is its

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“Bradshaw’s book will well repay the reader’s time. It does not require a specialist’s knowledge of liturgy or theology, but only a familiarity with the Anglican Ordinal.”

failure to use prayer closely associated with the imposition of hands. Polemical considerations have made us defend our imperative formulas, but, as Bradshaw points out, “They have no place in the primitive pattern of ordination, and they serve only to detract from the ordination prayers and induce erroneous ideas about ordination.” This distortion is so marked that some Anglicans today see the abandonment of the imperative forms for the use of the ordination prayer during the laying on of hands in *Prayer Book Studies* 21 as an attempt to “protestantize” the Anglican priesthood.

Bradshaw welcomes this new pattern, found in the Ordinal of the Church of South India, the Anglican-Methodist Ordinal in England, and our new American trial rite. He sees the American revision as “the best of all the modern rites for providing the foundation of a new Anglican Ordinal to replace Cranmer’s much loved but liturgically unsatisfactory rite.”

BRADSHAW’S book will well repay the reader’s time. It does not require a specialist’s knowledge of liturgy or theology, but only a familiarity with the Anglican Ordinal. In addition to the

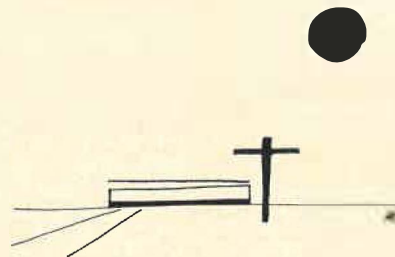
points discussed here, it is particularly good in describing the emergence of the Anglican understanding of the episcopate *vis à vis* the medieval confusion and the Puritan denial of its nature as a separate order from the priesthood.

Two separate questions are intertwined in any study of the Ordinal: (1) What is required for “validity,” that is, for a rite really to do what it sets out to do? (2) What is the most satisfactory way to accomplish this? In attempting to answer both questions, we must not be led into thinking that a rite that is awkward and badly structured is invalid, nor should we defend a rite simply because it is adequate and refuse to remedy its defects. Anglicans have so often been engaged in defending the Ordinal, against Roman Catholic claims that it did not ordain catholic priests, and against Puritan claims that it could not ordain godly ministers, that we have tended to adopt a rigid defensive stance.

The English Reformers intended to simplify the medieval rites which had been complex to the point of confusion. Even Pope Eugenius IV was confused as to what were the matter and form of ordination. They also intended to eliminate the distortions which they found in the exclusive idea of the priest as offerer of the Holy Sacrifice. They lacked the hard data to reconstruct the ancient ordination rites of the church, data which we now possess. We do not need to resurrect long-discussed rites, but only to see the “shape” of the traditional ordination rites, so that subsidiary ceremonies do not distract our attention from what is central. Our rites must express as clearly as possible what it is that we are doing when we ordain a bishop, a priest, or a deacon. Our intention to “do what the church does” should shine through resplendent. Anyone who wishes to criticize the Ordinal of the Green Book should begin by reading *The Anglican Ordinal*. It will give him a good perspective to judge its success and failure.

Book mentioned in the article

THE ANGLICAN ORDINAL: Its History and Development from the Reformation to the Present Day. By Paul F. Bradshaw. SPCK (Alcuin Club Collections No. 53). Pp. xii, 234. £3.25.



Change of Hearts

When I flung down this stony heart
And all hard rules there writ,

God lovingly reached down from heaven
And gathered every bit.

“Thou art my child,” he whispered.
“I made you from the dust.”

“Take now *this* heart; it is my Son’s.
I love you, so you must.”

When I flung down that stony heart
It shattered: I was shriven.

He promptly reached his Son to me
And lifted me to heaven.

Lee Churchill

EDITORIALS

Newspeak In Madison

ARE we much closer to "1984" than our actual date would indicate—to that new world of Newspeak and Nonthink in which peace is hostility and love is hate? What prompts this reflection is the most recent antiwar demonstration in Madison, Wis. The demonstrators pant for peace and love and brotherhood as pants the hart for cooling springs when heated in the chase, and while burning President Nixon in effigy they chant "Burn, Dick, burn." They seem to find sweet comfort in the fantasy. And who is to judge them? Maybe they do, in fact, love everybody, even Mr. Nixon, just as the holy men of the Inquisition loved the people whom they turned over to the secular arm for burning. Perhaps it is possible to love some people to death.

Some of today's peace people have taught us how to pronounce "love" with a hiss. Greater miracles than this we may see, as Newspeak advances.

While on this subject, we note with sadness a ruling by a federal appeals court in Chicago, affirming a lower court decision that dismissed a suit brought by nine students on the Milwaukee and Madison campuses of the University of Wisconsin. Their suit, filed in June 1970, claimed that university officials failed "reasonably to maintain the university in operation for the benefit of the majority of students" during student protests over the Cambodian episode in the spring of 1970. The students asked for tuition refunds, saying they had received "pass-fail" grades rather than regular grades when some classes ended early because of campus disturbances.

Their claim was reasonable and right, but the appeals court rejected it by a 2-1 vote. The dissenter, Judge William J. Campbell, said: "If a dissident student has a constitutionally protected right to wear . . . a black arm band into a classroom as a peaceful expression of his antiwar views, then students who wish merely to pursue their customary educational opportunities also possess a constitutional right to enter the classroom and express their ideas of normal educational pursuit, free from arbitrary interference by school officials."

Judge Campbell is truly "a Daniel come to judgment." We regret his minority status.

"Representation" Or Competence?

A READER recently wrote to Dr. Paul A. Crow, general secretary of the Consultation on Church Union (COCU), and sent us a copy of his letter. It says with charity and candor what many of us think needs to be said about the surrender of so many church leaders to the political principle that it is more important for a committee or council to be "representative" than competent. He wrote: Dear Dr. Crow:

*I have just read your press release which tells how COCU has urged "that the proportion of women in denominational voting delegations to COCU be increased to fifty percent," and that those delegates shall have "no more than five *clergy(-men)," and "at least*

two persons under 25 years of age, one of them under 21," and "at least two persons from racial and ethnic minority groups."

This seems to me to be a surrender to irrationality. What are these delegations supposed to be doing? They are supposed to be studying and working out the bases necessary for Christian unity. What has that to do with whether one is male or female, black or white, 25 or 65? If all the ladies were Dr. Marianne Micks, or Helen Oppenheimer, I should be delighted to leave COCU in their hands. But a woman as a woman is no more fitted for this job than is a man as a man.

It seems to me that we need on our delegations people who are, first, Spirit-filled Christians who have accepted Jesus Christ as their personal Lord and Savior, and who are moved by God to help to heal the wounds of the church; and secondly, they must also be people who are competent in Christian theology, who understand the great mysteries of the faith, and are able to communicate them to the church in forms that will win acceptance from all concerned.

The action of COCU, upon which the leadership seems to congratulate itself so complacently, seems to me to be a mere surrender to the clamor of the times. And the Zeitgeist is not the same as the Spirit of God. This action will not recommend COCU to evangelical or catholic Christians, because it will only confirm their suspicions that catholic and evangelical truths don't matter. It will not recommend COCU to the rank-and-file conservative members of the church, because they will see it only as another political maneuver.

*Yours sincerely in Christ,
(Name)*

**"Clergywomen" of course, in the case of Christian communities with women ministers. But never "clergy," please.*

Miracles

Stop for a moment. Be very still.
All around you miracles will
Lead you to the heart of God.

How do the plants reach through the ground?
With all our skill has a way been found
To make a plant, a simple weed?
Here is mystery, indeed!

Compared with symmetry of wings
Our aircraft are but common things.
A crumbling piece of humble sod
A challenge is to man from God!

Stop for a moment. Be very still.
Watch the commonplace until
Uncommonly you are aware
Miracles of God are everywhere!

Alice Rouleau

Book Reviews

WE ARE CHANGING our concept and our procedure of reviewing books, and the change will be effected over the next several issues. Our plan is to review more books—and faster. There will be exceptions when some books call for special treatment, but as a rule our review will be short, telling you what the book is about, the reviewer's evaluation of it, and for what kind of reader it is recommended. Also, we shall make it a normal rule not to review a book at all if in the judgment of our reviewer it is of scant merit. Many books will be reviewed by the editors of TLC, to save time; these will be unsigned.

PRAY: A Study of Distinctive Christian Praying. By Charles Whiston. Eerdmans. Pp. 154. \$2.95 paper.

Out of a study of the place of praying in the curriculum and life of our seminaries (or the lack of it) Charles Whiston offers another basic book on how to pray. Happily, it can be used for schools of prayer in local parishes and should not be limited to the parson's bookcase or academic libraries. For, as Whiston reiterates, laymen, clergy, and seminary faculties alike need to be educated in Christian prayer—not only in method but in awareness of how Christ gives to us the gift and spirit of prayer.

The chapters are short and practical. Whiston is clear and readable. But he is most helpful in the way he relates his own creative prayer life to the everyday matters which concern us all. *Pray* makes you want to pray and gives you solid foundations for doing so.

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◆
AFRICAN SAGA: A Brief Introduction to African History. By Stanlake Samkange. Abingdon Press. Pp. 211. \$5.50.

Stanlake Samkange, who is professor of Afro-American Studies at Harvard University, has attempted the almost impossible task of viewing several thousand years of African history, in a rather short volume, and has done it well. In a continent as old and diverse as Africa it would be possible in some 200 pages to give a bird's-eye view of its history and what ones appetite for more. And this, I believe he has done.

Of course, the average person knows about Egypt and its wonderful civilization, and perhaps a bit about Ethiopia. But what does the average educated person know about Nubia, Lybia, ancient Ghana, or medieval Mali, to say nothing of Songhai, Kanem-Bornu, Asbanti, Fanti, and dozens of other empires, which rose and fell before the 19th-century scramble of European nations to control the territories of Africa and despoil it of its fabulous riches?

Despite the brief but intriguing story

of Africa and the many colorful accounts of explorers and traders of this tremendous continent, I believe the author renders his readers a real service, especially in the last two chapters, entitled respectively, "The African Diaspora" and "After the Slave Trade." These last two chapters serve to enlist the reader's sympathy for the plight of the present-day African nations, their leaders and peoples, in their struggle towards self-government after centuries of rule and mis-rule by Europeans and Asiatics. The black man has certainly a case and must not only be heard but helped in every way towards independence and dignity which alone comes from freedom from exploitation and domination by outsiders.

One point that the author makes is that there was and is a difference in the attitude toward slavery between the black and white man. The black man, like Roman and Greek civilizations, usually treated the slave as a *human being*, often making him a member of the family, thereby giving him self-respect and dignity. On the other hand, when the white man began to buy and capture the blacks to be used as slaves on continents other than Africa, he treated the black as an animal, a chattel, a thing less than human. This has had a carryover, as we well know, and is partly the basis for our present-day racial troubles.

I recommend *African Saga* as an introduction to the story of Africa. It has value in its quotations, bibliography, and notes. Well worth the price it is for one who seeks to be enlightened about Africa's past as well as the outlook for her future.

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◆
PREACHING ON THE PARABLES. By David M. Granskou. Fortress Press. Pp. 127. \$3.50 paper.

Preaching on the Parables is an unusually helpful little book, but it will not satisfy the preacher looking for a collection of sermon ideas. Rather, it will appeal to anyone seeking insights about doing homiletical exegesis. The author develops, explicates, and illustrates his par-

ticular method of interpreting the parables and presenting their message to a modern listener.

In the first section, approximately 50 pages, Dr. David Granskou traces the history of parable interpretation and offers his critique of the several methods used through the years. In the course of this, he makes his own contribution to the ever-challenging task. The remainder of the book contains the author's own notes on 31 different parables.

One is tempted to challenge several important statements and to quarrel over interpretation of this or that parable. However, the temptation would never have risen had not the author stimulated some serious thought—and that, I take it, is the primary purpose of the book.

The Preacher's Paperback Library is one of the few really good series going, and this is a worthy addition. Somehow, the series title manages to connote old-fashioned frugality, but beware—the word "paperback" is purely descriptive. My own sense of stewardship is somewhat violated by the recommendation of a little 4½ x 7" paperback of a mere 127 pages that bears a price of \$3.50! I am aware that publication costs are rising, but I am also painfully aware that the price of a sermon is declining. Still, it figures out to just over a dime per parable and figured that way the price seems reasonable enough.

(The Rev.) DAVID E. BABIN
Seabury-Western Theological Seminary

◆
INTRODUCING YOUNG CHILDREN TO JESUS. By Violet Madge. Morehouse-Barlow. Pp. 80. \$2.95 paper.

For those who enjoy Ronald Goldman's experimental approach to religious education, *Introducing Young Children to Jesus* by Violet Madge (senior woman tutor at Rolle College, Exmouth) will be a welcome addition to your reading. For those of you who still have reservations about following a child's lead in class, perhaps the portrayals of classroom situations will ease your apprehensions somewhat.

In order to formulate teaching plans, the teacher must consider ideas children form about Jesus. The first section deals with these ideas as pieced together from listening to children's spontaneous comments, from bits of their writing and poetry, and from remembrances of teachers themselves.

The second section pleads for the recognition that a teacher's main concern must lie in nurturing roots, not in forcing growth. Ideas cannot be imposed upon students with any great success. However, one must seize the moment when it presents itself so that ideas may slowly take on meaning. She makes a strong case for the arts as a means of expression, hoping to forestall premature articulation of religious ideas which merely results in naivete, not maturity. If this

all sounds as if very little can be done in the way of religious education for the very young (under 12), the last section of the book portrays some real class situations into which biblical stories are woven. Will the reader be able to see how the teacher may use the minutes of his young charges' lives to weave together a class period? Violet Madge constantly returns to the ideas that children need time to grow through personal experiences—"for it is in the individuals re-living of timeless truths, not by mere reverent remembering of bygone history, that the Gospel story can be most fully comprehended."

At the end of the book are five pages of "Suggestions for Further Reading," with brief comments regarding each book. The list does not appear at all formidable as most such lists do and might very well form a basic core of reading for teachers, as well as for the curious but uninitiated and probably agnostic reader. The books suggested deal with biblical and theological ideas as well as the characteristics of children.

SUSAN CLARK

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◆
THE LOVE COMMAND IN THE NEW TESTAMENT. By Victor Paul Furnish. Abingdon Press. Pp. 240 with index. \$6.95.

After his competent and helpful study on *Theology and Ethics in Paul* had been very well received, Prof. Victor Furnish set himself to the task of combining biblical scholarship with ethical concerns on a larger scale. *The Love Command in the New Testament* marks a significant stage in this accomplishment. Most of the work is given over to an analysis of how the command to love God and one's neighbor is understood in the work of the various New Testament writers; a few pages are also devoted to the writings of the earliest Church Fathers. Naturally the first chapter deals with the place of the "love-command" in the teaching of Jesus.

The most helpful section of the study is in its concluding chapter. Here four considerations are treated with genuine perception. The first of these maintains that the New Testament commendation of love is formulated in a *command* to love. This is surely true, and nowhere may we hope to find a more satisfying explanation of what it means to receive such a *command* and of the effect that it must have in our ethical decisions. Next it is affirmed that the Christian love command is the *sovereign* command of a *sovereign* Lord. By this Furnish relates ethics to Christology in a creative way, and gives sanction to moral behavior which escapes the dangers of subjectivity and of moralism. For the third consideration it is shown how by the love command a *community* of love is called into being and summoned to responsible action. Few treatments of the corporate character of Christian ethic offer comparable help to

those who seek to comprehend it. Finally, and perhaps too briefly, it is declared that the command to love is simultaneously also a call to repentance and a proffer of forgiveness. This is true, but it might well have been explained in greater detail. There follows an appendix on New Testament words of love, which corrects some common misconceptions.

This book is scholarly rather than popular. It will say more to the Christian who has been trained in pastoral counseling than to the layman. It could be used by a parish study class, but only if the members of that class had already attained a solid background in the field of ethics, or if they were provided with able guidance.

(The Rev.) J. H. W. RHYS, Th.D.
The University of the South

◆
JESUS. By Eduard Schweizer. Trans. by David E. Green. John Knox Press. Pp. viii, 191. \$7.50.

The title *Jesus* leads the reader to expect a life of Christ, or rather, from an author with a critical approach like Eduard Schweizer, a more modest treatment of his message, mission, and fate. This book, however, is much more: it is a rather full treatment of the New Testament Christologies—the successive interpretations of the life and work of Jesus. It begins with a chapter on the earthly Jesus, with a title which is already becoming a classic: "Jesus: the Man Who Fits No Formula," and, after Palestinian and Hellenistic Christianity, Paul and the Evangelists, concludes with the sub-apostolic NT writings.

Schweizer was a pupil of Bultmann, but he is Swiss, and also (therefore?) while following the methods of that school, often differs significantly in his results. For instance, he accepts the authenticity of the present rather than the future Son of Man sayings. He believes that the tradition of the women's—or more likely Mary Magdalene's—discovery of the empty tomb is ancient. He gives a more balanced assessment of early catholicism in the NT. But above all, for Schweizer the hermeneutical center of the NT is not the Pauline doctrine of justification reformulated in existential categories, but Jesus's call to discipleship and man's response. It is this call which Schweizer sees prolonged in the risen Lord and in the christological formulations of the early community. Here is a refreshing alternative to some of the recent Christologies and Pauline theologues of Bultmann's German pupils.

The blurb is somewhat misleading in suggesting that this book is written in "popular language." It is perhaps significant that the British edition is published in "The New Testament Library," a series of high scientific order. It is true that the book is full of vivid illustrations, betokening one who frequently occupies the pulpit as well as the professor's rostrum. But since Schweizer feels compelled to engage in debate with his scholarly peers, some of his work will make rather tough reading for the proverbial intelligent layman, or even the average parish priest or minister. For this is a book which presupposes familiarity with the major

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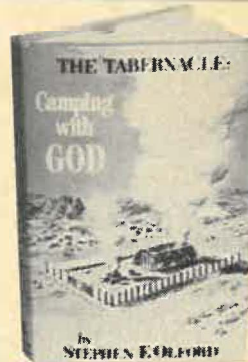
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trends in contemporary NT scholarship, especially on the European continent.

In itself that is a virtue, for like NT theology, Schweizer's has a situational quality. But that does not make it a "popular" book.

(The Rev.) REGINALD H. FULLER, *STD*
Union Theological Seminary

REINHOLD NIEBUHR: Prophet to Politicians.
By Ronald H. Stone. Abingdon Press. Pp. 272. \$8.

For this writer, a student of Dr. Niebuhr's 30 years ago, the reading of *Reinhold Niebuhr: Prophet to Politicians* is like seeing the molding of one's own mind. Niebuhr had a difficult literary style. But if you sat under his eloquent and impassioned teaching, you would get the rhythm of his speech and of his writing, and the reading would flow. Even then it was not totally easy. As a reviewer of his Gifford lectures, "The Nature and Destiny of Man," said, "there is a blessing for him who wrestles with the angel of the Lord."

In the preface, Ronald Stone states that "Niebuhr can legitimately be studied from the perspective of theology, ethics, or political philosophy. . . . This study emphasizes Reinhold Niebuhr as a political philosopher with a special focus on his thought on American foreign policy. . . ."

Ronald Stone has chosen the word "prophet" to categorize Niebuhr, and no word could be more apt. His being a prophet is probably why he has not been a more significant force in Episcopal seminaries generally. The taint of Erastianism still haunts us from our days as a state-church. A prophet, like Amos and Jeremiah and Isaiah, speaks the word of God both *against* and *for* the priest and the king, the church and the state. A prophet seldom arises among Anglicans (or Romans or Orthodox for that matter) and if one does, we don't know what to do with him. More often prophets have arisen in the last 400 years in Protestantism generally, a likely place for a dissenter's voice.

Niebuhr was not a prophet without honor. He was hailed by generations of students who were sensitive to the magnificence of his creative intelligence and Christian faith. He received world recognition among his peers, and actually has influenced national policy and a great many of our politicians and statesmen. His insights into the moral ambiguities of all our personal and social decisions deal with the depths of sin in the heart of the righteous man. He took the position that "Man inevitably overreaches himself in the futile quest for security." His primary concern was the expression of sin as pride in four forms: pride of power, pride of knowledge, pride of virtue, and spiritual pride. A major moral insight is that "Man's view of the social situation is largely influenced by personal and group interests." To Niebuhr, "The

Christian faith is a message of hope to a despairing world which is taking history seriously, but that world has to be convinced that history itself is not simply intelligible and redemptive." He found it necessary to encourage pessimism so that the message of an ultimate hope could be heard.

Niebuhr's writings are full of such dialectical (paradoxical) statements as, "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary." A major theme is that universal ideals often serve as a disguise for the pursuit of national self-interest.

"Prophetic religion ought not to let the U.S. remain secure in the feelings of national righteousness. The U.S. needed a sense of the severe judgment which was part of great responsibilities. . . . The task of the churches was to contend against the American tendency toward irresponsibility and complacency in national life." The current role of the churches in the nation would indicate that his message has been heard, however wisely or conditionally administered. He took the view that "The only way of validating the Christian faith is to bear witness to it in life."

Ronald Stone has given him an excellent biography. Those who knew or read Dr. Niebuhr will want to read this book to gain a holistic view of the life of this great Christian, and those who have missed him have a great and necessary challenge before them.

(The Rev.) JOHN BAIZ, *D.D.*
Calvary Church, Pittsburgh

MEETING JESUS. By Luigi Santucci. Herder & Herder. Pp. 222. \$7.50.

Meeting Jesus is a moving book, first published in Italian in 1969, and is the work of a Milanese lay novelist and poet. The work contains over 100 sensitive meditations on Christ and his life, which Luigi Santucci shares with us. Using his own experiences of faith and despair, of enthusiastic certainty and anguished doubt, as the paths which lead him into the narratives of the gospels, as the events of life which cause him to be willing to meditate on the acts and words of Jesus, Santucci has written an uncritical, that is to say "non-biblically scientific," biography of a Christ who is understood by means of human terms, but who does not cease to be the sacred Redeemer.

As is generally conceded, such an approach winds up telling the reader as much, if not more, about the author and composer, as it does about Jesus of Nazareth. Santucci is a man worth knowing. He understands scientific problems about the historical Jesus and biblical research but he does not let these questions stand in the way of a necessary attempt to reconcile himself, a layman and in the world, to the fascination and the yoke of Christ. He says of his released writing,

"But what finally emerged in black and white can't really be called a life of Christ. It would be better to call it an attempt at a long and difficult prayer, an inconclusive struggle. As I accompanied Christ, not as an apologist or hagiographer but only as a man accustomed to using words, he became, as I said, a gigantic metaphor of our feelings. So it is possible that this book only presents him in a poetic dimension. But I personally cannot rule out that Christ's force, and the triumph of his journey within mankind, may lie in the last analysis in his *omnipotence* as a poet."

Meeting Jesus is a worthy contribution to that legitimate genre of literary portrayals of the Master which uses inner experience as the principal tool of understanding. Santucci avoids the strange lands of the wandering imagination through which D. H. Lawrence and Nikos Kazantzakis have taken their Christs; neither does he fill out the mind of Christ with the racist ideology of H. S. Chamberlain's *Worte Christi*, nor the snake-oil merchant vacuities of Main Street with which Bruce Barton credited *The Man Nobody Knows*. Santucci makes his highly personal approach plain to his readers, and then proceeds to dwell poetically on substantial subjects as they are reflected in the gospel accounts of Jesus Christ.

(The Rev.) ROBERT C. AYERS
Syracuse University

HUMAN LIFE: Some Moral Issues. By John F. Dedek. Sheed & Ward. Pp. 180. \$5.95.

Writing from the perspective of Roman Catholic theology, pastor and moral theologian John Dedek surveys the issues of abortion, genetic manipulation of human life, euthanasia, and war in *Human Life*. His small book is tightly woven and reviews Vatican II and other papal documents, as well as protestant analytical thought about these matters—particularly the work of Paul Ramsey. In a concise, manageable introduction to Christian ethics and moral casuistry applicable to some very complicated subjects, Dr. Dedek does not leave us without his own conclusions. However, in view of the growing field of ethical thought among American evangelicals, including works by Carl F. H. Henry, it is regrettable that American catholic scholarship largely finds its dialogue with liberal and neo-orthodox protestants. Nevertheless, this is a good book for Christians interested in systematic ethical arguments on the issues cited.

JOHN E. WAGNER
St. Mary's, Edmond, Okla.

GUILT, ANGER, AND GOD. By C. Fitz-Simons Allison. Seabury Press. Pp. 164. \$4.50.

Dr. C. Fitz-Simons Allison, who is professor of church history at Virginia Theological Seminary, has drawn from contemporary sources in literature, psy-

chology, and the social sciences in depicting the Christian alternatives to "the patterns of our discontents" in the 1970s. His use of sources makes the book highly contemporary—perhaps a bit too contemporary. His allusions to President Nixon, special broadcasts on television, and current movies give the book a timeliness in discussions of guilt and anger. However, it may make the book obscure to readers but a few years from now.

Allison intends the book as an argument for Christianity addressed to foes of the faith. In style and presentation, though, the book actually seems better directed towards those within the church than outside it. Commitment to Christianity often is presupposed. This is not necessarily a flaw, but it goes against the writer's intention.

Adjectives are used unsparingly: Margaret Mead is a *learned* anthropologist; statisticians make *serious* studies; Bertrand Russell is a *great* mathematician; and so on.

Allison makes the common assumption that modern man has lost a sense of self and personal identity which he had in the past. Although it is true that the contemporary arts emphasize the theme of alienation, it must be remembered that the modern age is the first time for widespread leisure for most people. Most people throughout history were lost in the tedium and routine of endless work. If anything, it is a gain in consciousness for most people to discover that they are alienated. This is a luxury that less affluent periods could not afford. There is no Golden Age in the past when vast numbers had a sense of identity which they "now" have lost. Most persons during most ages would have to be exempted. In the past, only a rare few could have the opportunity of questioning the meaning of life. Now this possibility is available for multitudes.

All told, the book is a handy summary of several significant modern themes, addressed from a traditional Christian point of view. Its discussion of guilt and anger may prove to be of personal benefit to the reader.

(The Rev.) ARTHUR W. RUDOLPH, Ph.D.
East Carolina University

HAS THE CATHOLIC CHURCH GONE MAD? By John Eppstein. Arlington House. Pp. 173. \$6.95.

Has the Catholic Church Gone Mad? is a document of lamentation, anguish, and anger as felt by a staunch defender of papal monarchy, papal infallibility, the Latin mass, priestly celibacy, neo-scholasticism, and almost everything pre-Vatican II. John Eppstein, a distinguished lay scholar and leader, is bluntly polemical on behalf of the old Roman Catholicism to which he, son of an Anglican clergyman, was converted back in 1919. While conceding some value in a few changes, Mr. Eppstein views the calling of Vatican

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II as "a monumental imprudence" and the proliferating of reforms subsequent to it as the "madness" of Modernism, "Americanism," and the overvaunting intellectual pride of western man. He takes great comfort in the thought that European and American *hubris* does not afflict "the poor but naturally God-fearing society of Africa" where the native faithful possess a "solidarity and sanity" still shared, he believes, "by a large but inarticulate part of the Roman Catholic clergy and people in other continents."

So many of the changes Eppstein castigates seem to us in the Anglican Communion to be moving in the right direction—the loosening of the grip of neo-scholasticism on the church's magisterium, democratisation of the church along conciliar patterns, the liturgical reform and use of the vernacular in the mass, etc. We may, however, heartily concur in his concluding plea for the recovery and preservation of sanctity in the church. Here is where extremes meet. Dom Aelred Graham (*The End of Religion*) points out that in religion the relevant categories are not "conservative" and "progressive" but "radical" and "superficial." He sees Vatican II as superficial in that there has resulted "a greater sense of freedom among the faithful, an increased awareness that the church is not so much hierarchical as communal, but little evidence of any deepening of the interior life." To this Eppstein could not agree more. In his splendid conclusion he writes:

"The first and most important mark of the Church of Christ is holiness. It is a mark which today is much beclouded. Charity and justice indeed are the adjuncts of sanctity, but so, in this boisterous world, are reverence, awe, humility, and quiet in contemplation of divine mysteries. These, and not the reorganisation of human society are what at its best the Catholic Church has offered to humanity in past centuries, and it is these intangible qualities and virtues which at all costs must be restored and preserved."

(The Rev.) ROYDEN C. MOTT
St. John's, Knoxville, Tenn.

◆
THE SPRINGFIELD MITRE. By John Forbes. American Church Publications. Pp. 263. \$2.50.

Dr. John Forbes has written on a subject which at first glance would seem to have only local interest, namely the election of the Rt. Rev. Albert Chambers as Bishop of Springfield, in 1962. However, *The Springfield Mitre* could have far wider interest because the author insistently and repeatedly raises the question: Did the Holy Spirit act in this election? If so, how, in what way, what is the evidence? Dr. Forbes is both a historian and a Quaker, and this book is a natural marriage of those two commitments.

After discussing the deadlocked convention of February 1962, Dr. Forbes turns to the great change within the di-

cese between February and June, the June election which chose Albert Chambers on the first ballot, the consecration of the new bishop, and the early years of his episcopate in Springfield. It is no easy matter to raise questions about the work of the Holy Spirit in contemporary history, and Dr. Forbes is aware of the difficulties and ambiguities. The answer to the question in his key chapter, "Did the Holy Ghost Act in the Election?" is a qualified and ambiguous "yes."

Unfortunately, the book as a whole does not quite match the promise of its thesis. At times sizeable sections of material are inserted from other theologians in a way that seems irrelevant and unnecessary to me. And all too frequently the book deserts history and becomes simply homiletical. Not only is this a distraction, but it leaves a number of historical questions not fully explored. The real nature of the divisions within the diocese, the subtle but major change which took place between February and June 1962 are only half explained. And a complex chronological scheme which moves backward and forward in time does not help comprehension.

The Springfield Mitre at least tries to ask the questions: Does God act in history today; did he act in a crucial episcopal election where his guidance was sought? Most studies in church history quietly ignore that question, admittedly one which cannot easily be answered with the ordinary tools of the historian's trade. Dr. Forbes's study shows the rich possibilities which this kind of inquiry has, and it further shows the wealth of material awaiting historians in the too rarely used archives of the Episcopal Church.

(The Rev.) ROLAND FOSTER, Ph.D.
Nashotah House

◆
RELIGION AND THE SOLID SOUTH. Edit. by Samuel S. Hill, Jr. Abingdon Press. Pp. 208. \$2.95 paper.

Professor of religion at the University of North Carolina, Samuel Hill has compiled essays by Edgar T. Thompson, professor-emeritus of sociology, Duke University, Anne Firor Scott, associate professor of history, Duke University, Charles Hudson, associate professor of anthropology, University of Georgia, and Edwin S. Gaustad, professor of history, University of California at Riverside, sandwiching these essays between introductory and concluding essays of his own. *Religion and the Solid South* is a serious inquiry into the interaction of traditional southern religious views with the secular life and culture of the South. Prof. Gaustad's study of "Religious Demography of the South" is particularly good. The book would be of interest to serious students of theological influences on the culture of the Bible Belt, but it would probably have little popular appeal.

(The Rev.) BEN A. MEGINNIS
Trinity Church, Mobile, Ala.

Booknotes

Karl G. Layer

JOURNEY TOWARD RENEWAL: New Routes for Old Churches. By William R. Nelson and William F. Lincoln. Judson Press. Pp. 158. \$3.50 paper. The authors describe how they attempted to open themselves to the Holy Spirit and to the needs of persons when their attempt to lead a city church in a neighborhood ministry foundered upon the self-interest and inertia of many of those whom they sought to help. By enabling the church to respond to the immediate needs of people rather than imposing a program on the community, they were able to open up the way toward renewal. Interesting reading, especially for those—clergy and lay—involved in similar ministries.

JESUS PEOPLE COME ALIVE. Compiled by Walker L. Knight. Tyndale House. Pp. 127. \$1.25 paper. A brief history and description of the Jesus Movement and those who comprise it. The photography is excellent.

THE PEOPLE OF WHEELBARROW LANE. By William G. Sewell. A. S. Barnes and Co. Pp. 200. \$6.95. Here is a collection of reminiscences of the author's life in West China in the days before Mao Tse-tung. Mr. Sewell's recollection of the country

and of a small number of people who lived there has been aided by diaries and letters which he himself wrote. He tells of his experience as the English university professor who lived and taught in China, and of the people he came to know on Wheelbarrow Lane. The oriental pen-and-ink illustrations by Yu Tse-tan are excellent.

AMAZING GRACE. By Anita Bryant. Fleming H. Revell Co. Pp. 127. \$3.95. For those who tend to enjoy reading, and are inspired by, the writings of such people as Billy Graham, this book is recommended. There is no doubt that a sincere evangelistic faith is a deep part of the life of Miss Bryant (Mrs. Bob Green) and her family, and that faith does come through to the reader.

TRADITION HISTORY AND THE OLD TESTAMENT. By Walter E. Rast. Fortress Press. Pp. xiii, 82. \$2.50. The method of tradition history has broadened awareness of the dynamic process by which the OT came into being. Prof. Rast offers a clear presentation of the basic principles and techniques of this study, comparing it with other approaches such as textual or source criticism. He explains that tra-

dition history traces the formation and transmission of the biblical message in the world of the OT. In addition, tradition historians attempt to understand the motives and forces which were instrumental in producing this literature. The main part of the book is devoted to a detailed study of the Jacob story in Genesis, and of sections from Second Isaiah. Recommended for the interested layman, but not really for the professional scholar.

HOLY VIOLENCE. By Roger Bush. Pflaum. Pp. 79. \$1.50 paper. In a series of free-verse poems, this Methodist minister from Australia reflects on contemporary world events and considers Christ as "a man of violence." "Any opposition to the establishment," says Mr. Bush, "can only be regarded as violence and begets violence in return. Hence the Crucifixion."

THE SECRET OF MARRIED LOVE. By Anna B. Mow. Abbey Press. Pp. 115. \$1.25 paper. One quote from Dr. Mow's small book will serve to give a sample of what the work contains: "You [the married individual] have taken on the responsibility for the full development of the other. This is really what marriage [read: holy matrimony] is about. Within this intimate circle of love, you will find that you have also discovered the real meaning of life which has eluded so many people. Rejoice in such conquering love." A good volume to accompany any wedding gift.

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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

PUNTA GORDA, FLA.

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

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, 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

BRANSON, MO. (Lakes Table Rock, Taneycomo

SHEPHERD OF THE HILLS & Bull Shoals)
Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10

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.

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 9:15, 10:45 (High)

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, DD., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

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

NEW YORK, N.Y.

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

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

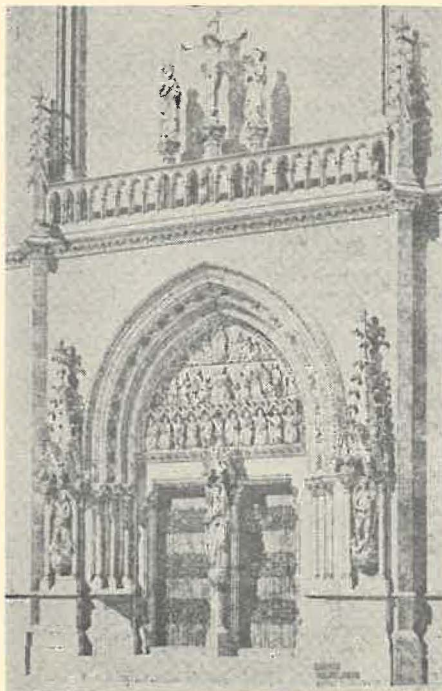
SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

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

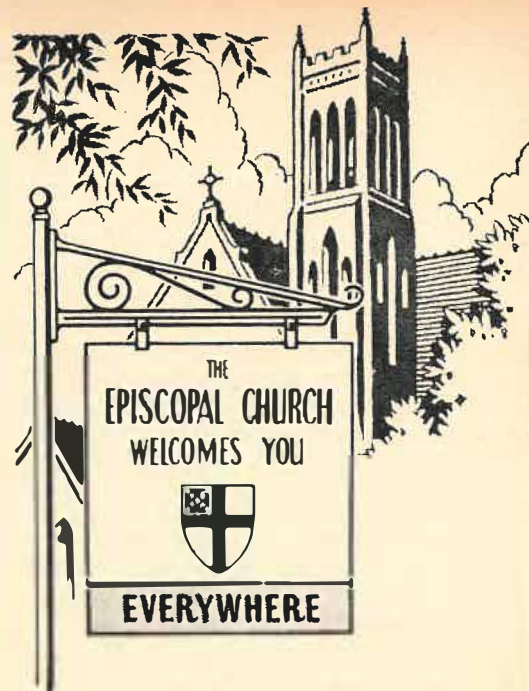
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN

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



CHURCH OF ST. MARY THE VIRGIN
NEW YORK, N.Y.



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

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

NIAGARA FALLS, N.Y.

ST. PETER'S Jefferson & Second St.
The Rev. W. Michael Cassell, r
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD
HC 10

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

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

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Karl G. Lauer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 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 depart-
ment for full particulars and rates.