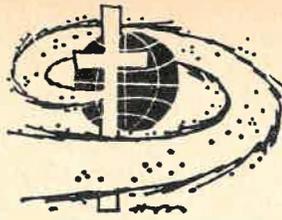


# The Living Church





— With the Editor —

HERE'S a thought that our rector put forth in a recent sermon about the priesting of women in the Episcopal Church. It seems to me that it merits the dispassionately intelligent consideration which only the readers of this journal can give it.

It is a cardinal Anglican principle that, as Article VI has it: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

(I am not one of those churchmen who regard the Articles of Religion as "forty stripes save one" and dismiss them as having no authority and no theological merit. They have much of both, so I quote this one without apologies. But even if it were not written into this article, the principle itself—that nothing may be required as necessary to salvation unless provable by holy writ—would be a fundamental principle of Anglican Christianity. *Mirabile dictu*, I have never once in all my years heard this Anglican principle even questioned by any Anglican.)

Our rector pointed out that holy scripture does not explicitly forbid the priesting of women; it simply doesn't deal with the subject. And so of course it does not enjoin the priesting of women as the revealed will and commandment of God. If it did, the practice could validly be made an article of faith and necessary to salvation.

The principle, *N.B.*, is that the people of God may not be required to accept as necessary to salvation any ordinance that lacks positive scriptural warrant. This granted, the question then becomes: If the Episcopal Church's governing body, the General Convention, authorizes the ordination of women to priesthood, does it impose the ministry of priestesses upon the faithful as something necessary to their salvation?

Some will say that it does not. It seems to me that logically, ineluctably, it does. You go to church on a Sunday morning intending to receive the holy communion, and you find that the celebrant is a priestess. If you believe—and nobody questions that you may, as an Anglican—that a woman is incapable of receiving the order of priesthood, you cannot in good conscience receive the sacrament at her hands. But Christ has ordained the Eu-

charist as necessary to your salvation. Doesn't it follow that the church, in imposing this dilemma upon you, has in fact made the acceptance of priestesses something requisite and necessary to your salvation—and without warrant of holy scripture, hence in violation of its own law?

So—the floor is open.

Note to a lady in New Jersey who thinks that when we offer the Lord's Prayer we should not be "bold to say" it:

Of course we should be humble before God; our boldness in prayer should come not from any sense of our own worth but from a sense of his infinite love. Consider this true story: A 15-year-old boy in an orphans' home had an incurable stutter. It was agony for him to talk to strangers. One Sunday the minister who conducted services at the home was detained, and this boy volunteered to lead the worshipers in prayer. He did it without a single stutter. Asked about it he explained: "I don't stutter when I talk to God. He loves me."

"Bold to say" means "without a stutter"—because he loves us.

To reader L. S. M., a student: What your instructor in sociology is telling you about the source of your religious faith is very old stuff, and it is also stuff. So you believe what you believe about God because your parents taught you to, not because you arrived at your conviction at all independently: so what? They also taught you that you stay alive, you stay out of jail, you promote your general happiness, by doing some things and by not doing some other things. If it turns out that they are right, then what does it matter that you got this saving health from them rather than from your own mind? Dr. William Temple, onetime great Archbishop of Canterbury, once wrote something about this that you might pass along to your professor. Said he: "If a psychologist assures me that I believe in God because of the way in which my nurse used to treat me, I must retort that he only holds that belief concerning my belief because of the way in which his nurse used to treat him."

Our guest editorialist this week is the Rev. Frederick M. Morris, D.D., rector emeritus of St. Thomas Church in New York City. Dr. Morris makes a suggestion to the church at large: "Let's Change!"

# The Living Church

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# Letters to the Editor

## Body—or Democracy?

I was very much interested in the quandary expressed in "Around & About" [TLC, Dec. 10]. It seems to me that the crisis in the Episcopal Church (which threatens to tear it apart) is intimately related to a very fundamental question—namely, the nature of the church. The "powers that be" in the Episcopal Church today seem to think that the Church of Jesus Christ is fundamentally a democracy. If this is true then the ecclesiastical polity should be congregational. This would also mean that the different parts of the church could act independently. But, it seems to me, St. Paul's description of the church as the "Body of Christ" is much nearer the truth. In a body each member has its assigned function to perform in obedience to the will of the one head; and, if the different members act independently, the unity—and therefore the life—of the body is destroyed!

(The Rev.) CARROLL M. BATES  
Newburgh, N.Y.

The quandary expressed in "A & A" was about when one may make the Anglican "Appeal to Antiquity" to settle a point. Ed.

## Celibate Clergy

In reply to the Rev. Robert Brown's well-taken comments on an anti-celibate prejudice in our church [TLC, Dec. 7], I want to register two brief critical comments.

First, I have not (admittedly with the biases of a married man) perceived a gross and uncompromising attitude of parishes toward unmarried clergy. Graduates of our school have in fact seemed to find placement properly on the basis of their equipment for a *specific situation* (including all the issues of consideration involved) rather than on such a narrow, black-and-white clause of a job description.

Second, there are certain parts of our church's life in which exactly the opposite "prejudice" is in force. Our monastic orders rightly are in the large majority for celibates, and I know of at least a handful of churches whose preferences (for a variety of reasons, and only some of them reasonable), are for unmarried staff. I hope that with an increase in the effectiveness of clergy deployment,

## The Cover

The Rev. Herbert G. Myers (1), rector of St. David's Church, Southfield, Mich., is adjunct professor of homiletics at St. John's Provincial Seminary, a major Roman Catholic seminary in nearby Plymouth. Each year, the Rt. Rev. Richard Emrich (r), Bishop of Michigan, visits the seminary as guest lecturer and as homilist at Mass. St. John's trains parish priests for the entire State of Michigan. (Photograph by Utykanski through the courtesy of *The Michigan Catholic*.)

competent men will be able to be placed in situations where their skills (and statuses) can best be put to work. It seems to me neither parish nor clergyman would be happy—or effective—in specific situations that failed to deal with all of the issues, including the personal ones, invariably involved.

ALAN ROSENAU  
The Church Divinity School  
Berkeley, Calif.

## Heresy or Schism?

Regarding Mr. Heindel's letter [TLC, Dec. 10] may I suggest that he check I John 5:16, the basis used by the Fathers to describe at least two classes of sin: *mortalia seu capitalia* as distinguished from *levia*.

I realize that since the Pike era PECUSA has taken the unilateral stand that there is no such thing as heresy. I believe there is no church which is not in a state of schism, including PECUSA.

Perhaps the most interesting thing about my past correspondence with TLC readers is that no layman, priest or bishop has ever denied that the leadership of PECUSA now promulgates heresy! Where are the Frank Wilsons?

I endorse the recent editorial suggesting to the bishops of the Episcopal Church that the best way to put schismatics out of business is to give them no basis for business, but how does one go about putting heretics out of business? You may immediately put this writer on record as saying that when the day comes for PECUSA to rejoin the One, Holy, Catholic, and Apostolic Church, and when PECUSA's bishops take seriously their vows to drive from the church all strange and erroneous doctrine contrary to

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God's word, I would like to be first in line to become one with them. Meanwhile, we must exist in isolation from them knowing that as God has given us a conscience we must exercise that conscience to do what we sincerely believe to be his will. I have often said that I would rather be placed on trial for believing too much than for believing too little. If this be sin, I plead guilty. I ask God's forgiveness for me . . . and pray his forgiveness for them for causing me to sin.

(The Rt. Rev.) JACK C. ADAM  
Old Episcopal Bishop of Arizona  
Mesa, Ariz.

Discussion of this subject in these columns is now closed. Ed.

### "Essene"

Fr. Claudius's poignant remarks [TLC, Dec. 17] directed to the PBS program "Essene," and his invitation to other readers to express their reaction to this melodramatic portrayal of current monastic life, has encouraged me to express, not only my complete agreement with his feelings, but also to suggest that it (probably) had significantly adverse effects on other (lay) viewers both within and apart from the church.

I reluctantly saw it all the way through in the hopes that somewhere it would meet the image of what monasticism has always meant to me. Instead, I felt only disgust and disbelief. Those of us who must, because of our circumstances of life and work, continue living and coping with the so-called "materialistic" aspect of this world-society,

and who look to the church, in all of its various kinds of relationships, as occasionally a refuge, but always as a source of strength and guidance and discipline (the Holy Ghost in action!) can indeed wonder, in the light of this kind of program, if it is the same old church doing business in the same old way.

I do not, in any way, discount the value of teachers and leaders studying and using the best methods to do their thing effectively. But to initiate a program for those who are interested—who might even give up the Game of the Week—only to ventilate a kind of spiritual collusiveness, to intellectualize and emotionalize what was never intended to be an academic exercise, is to offer a stone instead of bread. Why must we believe that we need a classroom instead of a Mount of Beatitudes, a couch instead of a confessional, a psychologist instead of a priest! How true the words from the editor: "With faith there are no questions; without faith, there are no answers."

HARRY BARBER  
Streator, Ill.

### "He Is Worthy!"

I was pleased to see the Rev. Robert Brown's letter on celibate clergy [TLC, Dec. 17]. I am proud of him and want everyone to know that I presented him to Bp. Powell last spring for ordination to the diaconate.

There were several young men ordained by the Green Book. I tried (and think I succeeded) in covering my dislike for that thing, as I assumed that young people like novelty. Perhaps he had acquired a taste

for innovation at seminary. In the service I cheerfully made all the responses until it came time to exclaim with a loud voice: "He is worthy!" Here I choked up. I don't think he was worthy to be ordained, nor was I, nor the bishop, nor anyone else! I had tried to teach him that we are not worthy so much as to gather up the crumbs under His table.

Recently he invited me to his ordination to the priesthood which, at his request, would be a Prayer Book service. It was then I learned that he was as displeased as I with the Green Book ordination. I asked him to write a few of his observations regarding the "new liturgy" for me and he replied as follows regarding the worthy bit:

"'He is worthy' is not the best English translation of the *axios* in the Greek ordination. *Axios* is a people's proclamation of their support of the man chosen. 'He is worthy,' on the other hand, stresses the congregation's testimony to his moral state. The Prayer of Humble Access's 'We are not worthy' reflects the nuance of that word in Anglican devotional language. Likewise, the candidate for the ordination is not worthy, in a sense. More precisely, he does not 'deserve' to be ordained. 'He is worthy' sounds like the congregation is saying now that he has been prepared, he 'deserves' to be ordained. A better translation of *axios* might be, 'He is ready and we present him for ordination.' *Axios* is really the people's liturgy of presentation. 'He is worthy' does not convey that meaning. At the Roman ordination, this is expressed by the congregation's applause."

The rubric instructing the people to respond "with a loud voice, saying these or other words several times: *He is worthy*," is not worthy of an Anglican Prayer Book, as it is theologically unsound, bad taste, and against our natural temperament. It turns the people into puppets, behaving like Hollywood extras in a cheap movie.

(The Rev.) F. GROVER FULKERSON  
Rector of St. Mary Magdalene Chapel  
Norman, Okla.

### Prayer Book Revision

In "A & A" of Dec. 17 the comment on Rector J.B.C.'s protests against infant reception of Holy Communion is, "It needs to be clearly understood all around that the advocates of infant communion are asking us to toss out the window all that we have been taught by those Prayer Book exhortations."

May I gently correct you? It needs to be clearly understood all around that the advocates of the many changes in liturgy are asking us to toss out the window all that we have been taught by the entire Book of Common Prayer, not just the exhortations, and it now appears that this has been their primary purpose all the time.

ALSTON WATKINS  
Wilmington, N.C.



"Watch Cranmer in the stained-glass window when I read the service. I think he just shook his fist at me!"

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The Living Church

# Letter to a Godmother

Eva F. Tucker

DEAR AUNT ISOBEL,  
Your letter came this morning, and it shocked and worried me. I cannot conceive that you, a member of the church for more than 60 years, could give it all up, could simply quit, because you don't "like" the priest or the changes in the service; or because you don't agree with the "style" of his sermons. You see, you taught me too well: you taught me to stick with the church, and my particular parish, through thick and thin: through financial breakdowns, through periods without a rector, through Anglo-Catholics and Evangelicals, through civil war in the women's guild, doddering church school teachers, and practically all-female congregations—even through parish pot-luck suppers!

You'll say I'm too young, that I can't understand, that like the other youth (youth!—I'm "over 30"! ) of today, I want to change everything, that, being so young I don't see that "they" are "ruining" (your phrase) my church. And perhaps it's foolishness and presumption for a goddaughter to try to correct her godmother; but I can only remind you of what you taught me.

First off—and how many times did you tell me—it's not my church: it's God's. He didn't give the church to me; he gave me to it. I can learn from the church—I can't teach it. (After all, the church has been at this business for a couple of thousand years.) I know, you say "it's" not the church: it's those innovators, those committees, those young things. And you're right. But there is the possibility that God (not Satan) is using those people!

Dear One, I know (I learned it from you) that we can make our worship more beautiful by music and words with richness and depth and history. But let's not forget that the purpose of words and symbols is to carry meaning. If they no longer carry meaning, then they become empty ritual. You say that we should educate our young people so they can understand the old words; but that doesn't always do the trick. I know what "prevenient grace" is and it leaves me cold. But translate that into "God going before us" and suddenly it lights up with meaning.

Particular words, like any other symbol, can become more important than their meaning. You know people who say beautiful things from the King James Bible—and obviously have no idea of meaning: they're just old, beautiful words. Any symbol can become more

important than the reality it's supposed to convey. Remember the old families who kept a huge, gorgeous, leather-covered Bible in the parlor—and never once looked inside. Crosses, rosaries, statues, medals, pictures, and yes, even words, make wonderful symbols; they make lousy idols.

Please don't take offense. I am not accusing you of idolizing the Book of Common Prayer. I'm simply trying to point out that the Reality conveyed is more important than the package it's wrapped in. I fully agree with you that the trial services leave much to be desired. Who cannot but cringe at the awkwardness of "The Lord be with you. . . . And also with you." (The revisers need to have somebody read the trial services aloud to them so they can listen to some of the grating sounds and rhythms. They should remember that their job is not only to produce theological correctness, but also something which is to be said out loud.) But is there anything wrong with "The Lord be with you. . . . And with your spirit"? Just as a most obvious change: for many people, me included, saying "thee" and "thou" and "thine" puts God "off there" somewhere, high in the heavens, unapproachable, remote. Is this why the Son of God became a man and taught us to call God "Father"? (Actually, "*Abba*" means something like "Daddy"!)

Of course we should make his worship as beautiful as we can—we aren't Puritans. Music, art, color are part of our heritage. You feel we should not in any way cater to the "uneducated"; that we are destroying our tradition by innovation. But, oh, don't you see that so much of our tradition has become just that: empty tradition? It breaks no article of the creed to hang a banner, but if that banner brings one young heart closer to the Lord, are we to say, "Go elsewhere, young person: banners aren't part of our tradition!"?

I'm not advocating rye-crisp and grape juice—you know that. But don't condemn those who would take bread and wine and think "These are you, Jesus," instead of "These are thou, Lord Christ."

To get very sticky here (and please forgive if I offend) we simply mustn't get so wrapped up in externals that we forget

what the church is all about. Would the Lord who said, "I come to heal the sick, preach the gospel to the poor. . . . Let the little children come unto me. . . . I am the Way, the Truth, the Life. . . ." turn away one penitent sinner because he wasn't properly dressed, or because he couldn't understand "Prayer Book language"? We cannot simply say "go elsewhere" if we really believe our part of the church has something unique and valuable to offer; we cannot simply say, "Since your brain isn't good enough, or your background and education aren't sufficient, you'll just have to settle for something less than our church: go try that little church down the block."

Dear Isobel, I am not accusing you of all people, of such uncharity. But I've actually seen it happen, and I've heard it said. And I'm afraid that we can become so enraptured with phrasing and intellect and intricate beauty that we may forget that at any given moment our plain and simple duty may be to give a drink of cold water to one of his little ones—perhaps, if that's all we have, from an old, chipped cup.

Your argument is that "Our Church" has never done these new things, and that though they may in some sense be good things to do, they are not "our way." You're afraid that if we change, though we may still be something, we will not be what we were. But what were we? The church, the body of Christ, living in him, trying to express him, worshipping him, receiving his sacraments. All the new words, all the guitars, all the banners in the world cannot change that.

We, who find that some of the "new" ways bring us closer to him, make him more real to us, do not ask that you find him the same way we do. We ask the same understanding from you. We worship according to the old usages with you, but we ask that you who have upheld and carried our tradition so long in order to pass it on to us, will not deny us the opportunity to worship him, as well, in forms more meaningful to us. We desire no division between us. If worship at 8:00 Sunday morning is according to the Prayer Book, and at 9:30 according to the Second Trial Service, need this divide us? No! On the contrary, if we are all worshipping, and receiving, the same Lord in ways full of meaning, expressive of reality, deep in heartfelt love, how can we but be united even more closely in him? Can we not share our insights, share our meanings, and thereby enrich each other even further? We have one Lord, one faith, one baptism, one God and Father of us all. Let us praise him *together*, in community, in the church, each one giving to his brother the gifts he has received from God. Only this way can we preserve the church, and our life in Christ.

The blessing of Our Lord Jesus Christ be with you always.



Eva F. Tucker is a churchwoman who makes her home in Santa Fe, N.M.

# The Living Church

January 21, 1973  
Epiphany III

For 94 Years,  
Its Worship, Witness, and Welfare

## NICARAGUA

### Churches, Governments Unite in Relief Program

As homeless Nicaraguans evacuated their earthquake-devastated capital, Managua, aid for relief and rehabilitation gathered momentum around the world. Many government and religious agencies worked through the Christmas holidays to mobilize help for the thousands of refugees from Managua.

Roman Catholic Relief Services (CRS) in Nicaragua began food distribution almost as soon as the tremors ceased. CRS has also dispatched some 200,000 pounds of clothing from its warehouse in Brooklyn, N.Y., and an additional supply was brought overland from nearby El Salvador.

Church World Service (CWS), the relief arm of the World Council of Churches, sent an additional shipment of \$500,000 worth of supplies to Managua, including water purification tablets, clothing, blankets, and tents. It is coordinating its operation with CRS.

Officials of CWS emphasize that they do not want contributions of supplies. They already have adequate stores of materials, and ask that donors contribute money, which can be turned over to Nicaraguan relief personnel to use as needed.

(Episcopalians wishing to contribute money may do so by sending checks earmarked "For Nicaraguan relief" to: The Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.)

Many nations are pitching in with the relief effort. In addition to massive U.S. aid, Brazil, Peru, Guatemala, and other Central and South American neighbors are organizing relief programs. Other nations prominent in the relief effort are France, Britain, Japan, and West Germany.

## SPOKANE

### Bp. Hubbard Dies

The Rt. Rev. Russell S. Hubbard, retired Bishop of Spokane, died on Dec. 27 at his home in Sequim, Wash. Services for him were held at St. Luke's Church, in Sequim, and at the Cathedral of St. John the Evangelist in Spokane. He was a victim of cancer, and requested that his body be given to the Medical Center of the University of Washington.

Bp. Hubbard was born in the German-town section of Philadelphia in 1902. He was a graduate of Harvard University and the Virginia Theological Seminary. After serving parishes in Connecticut, South Dakota, Rhode Island, and Maine, he was consecrated to be Suffragan Bishop of Michigan in 1948. He remained in that office until 1964, when he became Bishop of Spokane. He retired in 1967.

## SOUTH AFRICA

### Archbishop Testifies at Trial

Desmond Helmuth Welthagen, 39, has been arrested and placed on trial in Capetown, South Africa, on charges of criminal libel against the Archbishop of Capetown, the Most Rev. Robert Selby Taylor, and the Rev. Theo Kotze, a Methodist clergyman.

Mr. Welthagen is alleged to have been responsible for pamphlets accusing Dr. Taylor and Mr. Kotze of being "religious Marxists."

Testifying at the trial, the Anglican prelate said he was "grieved" by what he described as an "apparent smear campaign" against the Anglican Church and himself. He referred to documents that were circulated in July 1972 that were alleged to have been compiled by him, advocating communism.

## COCU

### New Baptismal Liturgy Issued

A new baptismal liturgy, stressing the use of more water than would be involved in "sprinkling," has been issued for study by the Consultation on Church Union (COCU).

In issuing the liturgy, COCU's Executive Committee pointed out that such issues as infant baptism, quantity of water used, and whether to follow baptism with communion, have divided Christians since the 16th century. The new liturgy, it said, "may change all that."

Although the liturgy allows for both total immersion and sprinkling, a background paper accompanying it suggests that "whatever mode is to be used and whatever the age of the candidate may be, the intrinsic symbolism of baptism should encourage the use of enough water for it to be seen, heard, and felt as a forceful material sign of God's active power."

It also recommends that the baptismal service be part of a congregational wor-

ship service, and that it conclude with the administration of holy communion at least to the baptized members of the congregation.

The background paper says that contemporary language is used because "some people today seem to have the feeling that baptism is unnecessary. Hence, the relevance and importance of baptism need to be clearly presented. . . ."

The suggested prayer for blessing of the water is an example of the language used: "We thank you, God, for water; by it You give life to plants and animals and all persons. By this gift you nourish us with life's necessities and You offer us cleansing and refreshment. . . ."

## CONSCIENTIOUS OBJECTORS

### Military Conviction of Protesters Reversed

In Washington, D.C., U.S. District Court Judge Aubrey E. Robinson ruled that expression of opposition to the Vietnam war by servicemen does not automatically constitute disloyalty.

The judge reversed the military convictions of two servicemen and declared that charges brought against them under the Uniform Code of Military Justice were unconstitutionally vague and too broad.

Affected by the decision were Kenneth W. Stolte, Jr., and Donald F. Amick who were stationed at Fort Ord, Calif., in February 1968 when they were arrested after distributing anti-war leaflets on the base while off duty.

The two men were charged with conspiracy and with violation of Article 134. The latter charges that "with design to promote disloyalty and disaffection among the troops and the civilian populace" the two had uttered a statement which was "disloyal to the United States."

Convicted in a military court, they were sentenced to dishonorable discharges, forfeiture of all pay and allowances, and three years' imprisonment at hard labor. Later, they were paroled.

While the Justice Department did not immediately indicate its intention to appeal, observers noted that the department routinely appeals such decisions.

## CHURCH OF ENGLAND

### "New Mood" Seen

A continuing "new mood" in the church and the "particularly remarkable"

sharing of mission by Anglicans and Methodists are cited in the annual report of the Archbishops' Council on Evangelism in the Church of England.

Of its main activities, the council said: "In 1971 we reported a new mood in the church; 1972 has seen this mood sustained." It refers to the great "Call to the North" evangelistic operation now being staged interdenominationally throughout the north of England, and to new outreaches for the Gospel planned by various churches in the south of England for the period 1973-75.

"Particularly remarkable has been the widespread and definite drawing together of Anglicans and Methodists in a sharing of mission recently," the report says. "For all the churches, 1972-75 is seen now, not merely as a focus, but as a springboard for ongoing outreach with the Gospel.

"But at this point," the report continues, "it would be easy to imply a certain coziness and satisfaction that would ignore our real tasks. Partly these are theological. We cannot answer the questions of the '60s by an over-activist reaction. While it is true that often we learn our faith in seeking to share it, a long and arduous path lies ahead before we can adequately restate our faith within the intellectual climate of today.

"This is not our only challenge, however. We have scarcely begun to consider all that would be involved in the effective communication of Christ to the masses of our fellow men."

Referring to the "immense task" ahead, the council said that it is also extremely urgent. "All around us we see evidence of . . . growth in violence, growth in materialism, growth in pride and greed. Man needs God desperately, but he remains totally unaware of his need. Our task is to recall men to God, but first we have to make man see his need."

## Monarchs' Chaplain Dies

The Rev. Philip B. Clayton, 87, chaplain to England's Kings George V and VI, and Queen Elizabeth II, died in his sleep at his London home, Dec. 17.

Known to everyone in England as "Tubby," Fr. Clayton was the founder of TOC-H, a Christian servicemen's organization which has 2,000 branches throughout the world.

The organization began during WW I, when the Anglican priest, an Army chaplain, founded a nondenominational home in the Belgian village of Poperingher, where troops could rest and relax. The name of the home was Talbot House, named for Gilbert Talbot, the son of a former Bishop of Winchester, who died in action. The name, TOC-H, developed from Army signallers' abbreviation of the initial letters, T and H. The movement continued on after the war as one concerned with Christian values but there was no credal test for membership.

Fr. Clayton served as vicar of All

Hallows-by-the-Tower, the collegiate church of TOC-H in London, for 41 years. He retired in 1963.

In 1953, he visited the United States and was received by President Eisenhower. It was the first formal visit received by the President from a foreign clergyman.

## AMERICAN INDIANS

### Spokesman Assesses BIA Violence

A United Methodist minister who is a Choctaw Indian said in New York that damages to the Bureau of Indian Affairs offices in Washington, D.C., by a group of Indians were nothing compared to the "human damages suffered by Indian people" throughout U.S. history.

The Rev. Homer Noley, field representative for American Indian Ministries in the Methodist Church's national division, said in a report that the damages should also be compared to the \$50 million cutback in the Bureau of Indian Affairs budget. He said this cutback will adversely affect education, welfare, and guidance programs for Indian children and youth.

He said the budget cut will eliminate preschool programs for 42,000 children, stop special summer employment for 22,000 teenagers, cut aid to the Navajo Community College, wipe out an Indian law program at New Mexico University, and end scholarships for Indians at other schools.

Declaring that he did not condone the activities of those who occupied the BIA offices, Mr. Noley stressed that the occupation was not part of plans of the people involved in the Trail of Broken Treaties caravan to Washington just prior to election day.

The Department of the Interior estimated that \$2.3 million in damages had resulted from the occupation.

Mr. Noley is chairman of the Indian Task Force of the Joint Strategy and Action Committee, a coalition of mission agencies of major protestant churches. He will represent the coalition on a study team that will assess the impact of the BIA occupation on Indian affairs and people.

The team has been asked to report to the Senate Subcommittee on Administrative Practice, headed by Sen. Edward Kennedy, which plans January hearings.

## MASSACHUSETTS

### Bishop Stresses Ecumenical Action

The Bishop of Massachusetts has called for ecumenical action to assure that "the great social revolution of the '60s will not die in despair."

The Rt. Rev. John M. Burgess made the appeal in a service marking his 10th

anniversary in the episcopate. He spoke at the Church of the Advent, Boston, to a congregation including many leaders of other religious bodies and secular groups.

He said churches should band together in helping to form a citizen's lobby to work for social equality. He declared that "insured economic justice is the foundation for the solution of all our other social problems, and its purchase must not be at the cost of anyone's civil liberties or human rights."

He also warned that the people will leave the church "behind" if it does not follow through with social commitment. Churches cannot escape their responsibility "to demand a realistic minimum base cost of living, to seek for ready and just medical services, (and) to make demands upon our legislators on Beacon Hill and Capitol Hill. . . . It is a pertinent and necessary example of new ecumenism," he said.

"If we are so fearful of repercussions," Bp. Burgess continued, "so selfish of possessions and power, so divided in our loyalties and sympathies, we will betray the Holy Spirit who is driving us together."

## JAPAN

### Computer at Work for Hospital

A computerized health screening system was inaugurated at St. Luke's International Hospital, Tokyo, last month. It is designed so that a patient can be checked in about three hours instead of one week by the conventional method.

Dr. Shigeaki Hinohara, deputy director of the hospital at Akashi-cho, Chuo Ward, said that the new system will cut the health evaluation fees from about 130,000 yen to from 35,000-40,000 yen for the same service.

The clinical history-taker projects a total of 306 questions on its screen, one after another, and a person undergoing the check-up will answer them "yes," "no," or "I don't know." The computer will then note a person's height, weight, skin thickness, vision, blood pressure, intra-ocular pressure, and tendon reactions. Blood, urine, feces, etc., will also be examined in a similar way. Experts will evaluate X-ray pictures.

After the process, doctors will interview the individual and give their opinions and advice.

The hospital expects that this 300 million yen computer system will be able to test 10 people a day. To date the hospital has been able to run a similar check on about 10 people a week.

Dr. Paul Rusch, founder and liaison director of KEEP (Kiyosato Educational Experiment Project) in Kiyosato, terms this new system for St. Luke's Hospital, "an outstanding advance" for its work in caring for patients.

# THE SPIRIT AND THE CHURCH

**I**N the past decade the church has witnessed a revival of interest in the Holy Spirit as manifest particularly in the pentecostal movement. This interest has been reflected by a deluge of literature flooding the religious market. A brief scanning of this literature will indicate not only the wide diversity of quality but also the variety of perspectives from which the charismatic movement may be evaluated.

We get reports of expanding building programs of the pentecostal churches, the proliferation of prayer groups in the historic churches, laboratory experimentation with glossolalia, and psychological studies of the emotional stability of charismatics.

Much of this discussion views the charismatic movement in the context of a burgeoning religious phenomenon. But seldom is it seen in light of the doctrine of the church itself. Rather, emphasis is placed on tongue-speaking, the meaning of "baptism in the Holy Spirit," psychological interpretations of glossolalic samples, and the like. Unfortunately, much of this debate, however worthwhile and necessary, has failed to help us realize our oneness in the Spirit. Perhaps spiritual and institutional gains would be made if we would see the gifts of the Spirit as the *normal functioning* of a community that (1) recognizes itself as living members of a body of which Jesus Christ is its head, (2) realizes its unity and diversity in the life-giving power of the Holy Spirit, and (3) submits itself to the law of love for the sake of the whole body. This, I believe, is what St. Paul teaches in I Corinthians 12-14. And this also, I suspect, is what Episcopalians can readily accept.

Let us examine briefly the charismatic structure of the church as it is guided by these three dimensions in the life of the Christian.

**1.** *The Holy Spirit incorporates us into Christ.* The work of the Holy Spirit in the world and in the church is grounded in Jesus Christ. His task is a missionary one. He is sent by Christ into the world to witness to Christ and incorporate all who are willing into Christ. Consequent-

ly, to speak of the Spirit is at least to point toward a Christology.

Many Christians fear the modern pentecostal movement for its commitment to the "freedom of the Spirit" and apparent lack of controls. But most pentecostal organizations with which I am familiar are strongly Trinitarian and Christ-centered. Likewise, the mainstream of the charismatic movement within our own historic churches tends not to be sectarian. This is notably evident in reading catholic pentecostal literature.

But dangers among Spirit-minded peo-



ple do exist. The claim that one is now more sensitive to the spiritual world does not necessarily mean a deeper awareness of the unsearchable riches of Christ. It may result in excessive speculations in future gazing and fortune telling under the guise of the gift of prophecy. Demonology may become more real than Christology. These indulgences I have seen. Perhaps for the stable charismatic this is an occupational hazard. And we must be careful not to use a sledge hammer on that which requires only a tap. But we must never lose sight of the fact that being led by the Spirit demands much more of the Christian than simply being a spiritualist.

It means first that the Holy Spirit has made us *one* in Christ. As St. Paul says: "For by one Spirit we were all baptised into one body" (I Cor. 12:13a). This gives the charismatic experience a solidarity with Christ and the church. The Christian charismatic is not a roving ecstatic who descends disruptively upon the community only to deliver his soul and depart. He is more like the Old Testament prophet who was called by God to speak God's message to his people as a responsible member within the community. The natural talents of the

Christian become gifts of the Spirit by his being made one in Christ. All Christian charisms are grounded in God through our Lord.

Secondly, the Spirit hastens to empower us to follow and obey the one to whose ministry we are called. "No one can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3b). To be incorporated into Christ signifies more than being absorbed into deity. St. Paul knew no ecstasy that did not also command him to obey. The Christian charismatic must be aware that he is not an authority unto himself. His charismatic ministry is an extension of the ministry of Christ. The head of the body is the motivating dynamic behind all manifestations of the gifts.

Finally, the Spirit's act of uniting us with Christ gives a redemptive dimension to the spiritual gifts. The charismatic should not endeavor to bring glory to himself. The gifts are not store-window items on display. How often have we seen praise and honor heaped upon the head of some charismatic leader! St. Paul saw this and insisted that God places greater honor on the less dramatic members of the body. Thus we learn that the charismatic ministry is rooted in the ministry of Christ and must follow the path of the cross and suffering love. We must be careful not to forbid the exercise of a particular gift simply because it is dramatic. Rather, the lesson is that the more dramatic the gift the greater the humility demanded of the one exercising it. We should not shun our community responsibility to correct in love a member whose vision of the redemptive nature of the gifts seems to be blurred. All gifts exist for the sole purpose of glorifying God and edifying one another.

**2.** *The Holy Spirit gives gifts to the church.* This act of the Spirit is one aspect of his total work within the Christian community. His work is grounded in the fact that he himself is Christ's gift to the church. Indeed, without the presence and activity of the Spirit the church would not exist.

In the ferment of the modern pentecostal movement, the church is becoming more aware of the Spirit's work of "gift giving." Following St. Paul, for the church to be charismatic means that *each* member is at the disposal of the Spirit to

manifest the divine presence (I Cor. 12:7). The attitude that only certain ones of the spiritually elite or clerical orders can be gift-bearers will find no support in St. Paul.

Many problems that follow in the train of our present-day charismatic groups stem from an inadequate understanding of the gift-giving aspect of the Spirit's work in the community. Two truths in particular should be kept in mind.

First, the gifts are given to the church as a whole. There is a popular notion among many charismatics that the individual who manifests a particular gift is the new property owner of that gift. This leads in many instances to the unhealthy practice of seeking after gifts. The result is frequently the temptation to treat the gift as a private plaything. What is missing is a vision of the wholeness of the church. The gifts are given to edify the body and contribute to its health.

The Corinthian church experienced this problem: zealous to manifest the gifts, but to do so to wrong ends. They failed to realize that to know the mind of the Spirit is to share his goals. St. Paul's advice was simply: "Since you are eager for manifestations of the Spirit, strive to excel in building up the church" (I Cor. 14:12). It has been my experience that much of the distrust for the charismatic movement from outsiders and leaders stems not from an antipathy to the move of the Spirit but from a fear of schism within the church. It is probably not a caricature to say that the temptation to adopt a "we—they" classification within the Christian community is strong among reform-minded people. But we must resist it if we hope to minister to the whole body of Christ.

Secondly, the lively diversity of the gifts is due to the sovereign creativity of the Holy Spirit. This is a good reminder when we think we have God in a box and can second-guess his every move. An occasional visit to the local zoo should be reminder enough that our creator is not ill-furnished with a fertile imagination. If such variety is present in nature, how much richer ought we to expect the diversity to be in the Kingdom of God!

It is unfortunate that many Christians who oppose the charismatic movement fear what might happen if the Spirit decides to work in one of his mysterious ways. They would prefer to keep to the

more comfortable and established pattern. It is sad indeed that they lack the pioneer spirit of their Guide.

Likewise, to insist that everyone conform to a certain pattern of religious experience—such as encouraging all believers to speak in tongues—is to stumble into the same pitfall. One becomes suspicious of another's experience when he finds it lacking in certain manifestations he considers essential ingredients. For the charismatic and non-charismatic alike, it is time to trust the Spirit in all his diversity, knowing that through it he is

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We must renew ourselves in obedience to our Lord, openness to the Spirit, and submission to the law of love. Only then can the charismatic movement be a force for the renewal of the church.

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forging a solidarity greater than any uniformity we might achieve. God deliver us from xerox Christians!

**3.** *The Holy Spirit guides the church in the way of love.* Love, purged of its modern impurities, has backbone. It is primal and absolutely fundamental to the life and work of the church (cf. Rom. 5:5, I Cor. 13). It is that reality without which the gifts would cease to be of God. And stripped of their divine character, they are powerless and even obtrusive in the church. The life of the church is in the most literal way a life of love.

In the current debate on the value of the charismatic movement, nearly every piece of literature in some way or other has to deal with the relationship between love and the gifts. Occasionally an antagonist will grasp onto St. Paul's words about love being the "more excellent way" (12:31a), as if to exonerate the church of its responsibility to manifest the gifts. Whether wittingly or not, this sets up a dichotomy between the two. It suggests that love is to be preferred because it is the greatest of the gifts.

I believe this dichotomy is a false one.

The error is basically due to thinking at all of love as a gift. Nowhere does the New Testament teach this. Rather, love is a *fruit* of the Spirit (Gal. 5:22)—one might even say the fundamental fruit of the Spirit. This means that we cannot use love as a substitute for the gifts. The two simply are not in conflict with each other.

The truth is that instead of striving after gifts we must make love our aim. Love should govern the use of the gifts. Practically for St. Paul, this means that love directs the Christian toward the building up of the body. When love is absent, so is unity. Party spirit, competition, and struggle for self-glorification infest the body. It is for the sake of the *church* that love is essential to the manifestation of the gifts.

Likewise, it is necessary for love to express itself in the gifts. The gifts are the Spirit's chosen channels. We cannot treat the gifts as optional equipment by insisting that we need only love. To illustrate: I would fall far short of my wife's expectations if I were to refuse to carry the laundry for her, protesting all the while that it was because I preferred instead to love her. The church can ill afford such division. The presence of the gifts ensures that love becomes incarnate in the church.

The charismatic structure of the church is not a 20th-century addition to an old edifice. It has been there since the Day of Pentecost. But certain periods of history reveal a greater awareness of it than others. We are in one of those periods. Major works on the church reflect this new awareness. Two excellent examples are Leslie Newbigin's *The Household of God* and Hans Küng's *The Church*.

But there still exists a great need for mutual understanding regarding the gifts of the Spirit. While the Spirit is trying to unite, many of his instruments are malfunctioning. Some forbid the Spirit's movement, others program it. Some misunderstand the gifts, others misrepresent them. We are all fallible. But we can change. We must renew ourselves in obedience to our Lord, openness to the Spirit, and submission to the law of love. Only thus can the charismatic movement be a force for the renewal of the church. It is time to beat our swords into ploughshares, and transform the battle ground into a wheat field.

# TWO CHURCHES

By EDGAR M. TAINTON, JR.

LINES of people were waiting at the doors of Glide Memorial Methodist Church at 11 o'clock on a summer Sunday morning. I thought at first that they were taking tickets, but it was just that so big a crowd was having trouble pressing through the great double doors. Glide is one of these enormous, 19th-century brick piles that remain, a monument to past wealth, in the inner city. Under the Rev. Cecil Williams, a black man, Glide has become something of a power in the counter-culture. It was the nerve center of planned disruption in the troubles at San Francisco State several years ago.

Inside, people were sitting in the aisles and on the chancel steps and standing against the walls. The chancel was vacant of all furniture except for the musicians' instruments and amplifiers, but it was crowded with people, only a few of whom seemed to belong there. The light show had already started, projecting multiple and changing images on a screen above the chancel. Shortly a group of musicians, mostly black, called "The Wailing Wall," began improvising against the insistent beat of a half-dozen drums. A tall, long-haired girl in hot pants danced in the chancel alone until a black man in a flowered satin shirt joined her. When the "prelude" was over, the dancers hugged each other and wandered away.

A young man in the balcony standing by the console of the silent organ accompanied the Wailing Wall, alternately playing the flute, the maraccas, and a bamboo pipe—none of them audible from where I stood about 10 feet away.

I asked Judy, my contact with the counter culture, "How does this compare with the Filmore?" (The Filmore, for those who are "square," was a fabulously successful rock concert hall on, of course, Filmore Street in San Francisco. At last report it had become a Black Muslim mosque, so quickly do counter-culture artifacts become something else.)

Judy said, "The light show was much better."

This was a church service, complete with prayer ("Right on!" instead of "Amen," but they mean pretty much the same or so I've always been told)

billed as "Quotations from Chairman Jesus"—except that at this service, the lesson had to do with Women's Liberation—and a sermon that, allowing for some idioms playing up to the predominantly youthful and "freaky" congregation, could have been preached anywhere, on the redeeming power of love—but not the redeeming power of Christ.

We left early. The crowd and the noise were too oppressive. So we missed the kiss of peace when "the gathered community prepares to let go of its corporate identity and to risk the confrontation of life as new-born individuals."

This was the second service of a summer morning. The first, I am told, was almost as crowded. The people, for the most part, were anti-establishment sons and daughters of the middle class with a sprinkling of blacks and some over-age observers like myself.

The bizarre music and the light show, the unconventional language, had caught the attention of the young for what was otherwise a pretty conventional church service. Nothing about the service was as impressive as their sheer number and eagerness. The church was filled well past the point of "dangerous and unlawful" occupancy. Imagine the crowd at your parish church's Christmas Eve service (when all the lapsed return and the non-Episcopalians come because the service is pretty) double it for density and take into account that Glide is one of those vast old-fashioned protestant churches with a balcony, and you have some idea of the pressure of the crowd.

The following Sunday we went to the Greek Orthodox Church of the Ascension in Oakland. No wait at the door. No crowd struggling to get in. The cantor was singing while the priest made his preparation and there were about 20 people in a church that will seat from 1,500 to 2,000. By the time the Divine Liturgy began a half hour later, there were perhaps 200 or a few more.

The church is a beautiful setting for the profound mystery of the Greek liturgy. A low copper dome spreads above, painted in modernized ikon style with the head of Christ Pantokrator in the center surrounded by full-length figures of the 12 apostles. Tiny lights on large circles of iron are suspended from the dome to supplement the light from the darkly stained blue windows (or, as my father used to say about dim lights: "to make the darkness visible"). The liturgy is sung responsively between priest and choir in Greek while the prescribed actions are carried out with slow precision. To an Anglican, it was exotic and yet familiar, since it was the Holy Communion with all the weight of 2,000 years of custom behind it. The Greek words were a transparent veil before an action common to all communions of the universal church.

HOW are we to compare these two services? Shall we sell all we have to buy a set of amplified guitars? That church filled with freaked-out kids was pretty persuasive, simply because it was filled. But so was the Greek community of the faithful, practicing their religion according to its ancient traditions.

Of course we do not have to choose between them. We have no choice. Traditions of worship are what they are and we change them no more easily than we change our name, language, or nation. The service at Glide was as traditional as that in the Greek church. The Rev. Cecil Williams was drawing, perhaps self-consciously, on the experience of Black Religion in America, even though it was a new thing and far out to the white, middle-class kids in his congregation.

We worship the way we have always worshipped—which is the way that seems like worship to us. In some way, this is what worship is: to "walk in the steps of the fathers" by consciously asserting continuity and making yourself part of it by action, demonstration, and symbol.

There is change but worship resists change. The Greek church was using more English in the liturgy than it was the last time I visited, and guitars are not unknown in the Episcopal Church. But for each worshipper, the way that brings him into the presence of God is "The Way" and is not lightly changed.



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# EDITORIALS

## Operational Switch At Headquarters

**I**T is clear by now that the Executive Council of the Episcopal Church means business most seriously with its listening program, and this can turn out to be a very important chapter in the life of the church.

Last fall, teams representing the council went out into the dioceses with a purpose which was a very sharp switch from past procedures. They went not to talk, not to sell their own programs, but to listen. They wanted the dioceses, representing all Episcopalians, to tell them what they think the church should be doing and what its priorities in program and budget for the next few years should be. They told the dioceses that they were coming out to listen and they kept that promise.

So far so good. What they heard out there in the hustings is still being put together. This information will be made the basis of the program for the next triennium (or biennium) which the Executive Council will recommend to the General Convention next fall.

How this will all come out remains, of course, to be seen. But Episcopalians at large should clearly understand that their national church leadership is doing a new thing and that there is substantial reason to believe that a radical shift in the determination of church mission is now underway: a shift from bureaucratic leadership toward a proper function of the machinery and process of representative church government.

Undoubtedly spurred by the terrible stringency of the past several years, and, in Aeschylean phrase, having learned wisdom by affliction schooled, the Executive Council is now asking Episcopalians: "What do *you*, who are the church, want to be and to do, as the church in action, in the years ahead of us?"

We have been watching closely, also skeptically and yet with hope, this strange operation from its beginning to the present. We are convinced, on all the evidence to date, that it is "for real" and that our church leaders will follow through with it. And why not? They have nothing to lose by it except their frustrations and futility, and the church as a whole has much to gain by becoming much more what God wills it to be: the mighty army of the whole people of God.

## The Future of Empowerment

**S**OMETIMES God's people find the best way of doing God's work by inadvertence or indirection. Do they find it, or does God reveal it? Have it either way; we think it's both.

The Diocese of New Mexico and Southwest Texas now has its own special aid program to needy community action groups [TLC, Jan. 7]. This has come about as a result of its action, taken in 1969, of withholding the sum of \$80,000 from the national church in protest against a national church grant to the notorious Alianza group in New Mexico. We thought then and we think now that the diocese was entirely justified in that action. The grant itself was made by people in New York, having no direct knowledge of the terrorists to whom it was made, and in disregard of the counsel of respon-

sible New Mexico churchmen who did know the score about the Alianza.

The diocese put the \$80,000 in escrow and then set up its own program and grants to "worthy projects" outside the church but within the diocese. In this diocesan program, local review of a situation for which a grant is asked is not only seriously regarded, it is determinative. Local vestries are required to review and make recommendations on the projects. This is as it ought to be, and this is as it has not been with the national church program.

Perhaps our bishops and deputies to the next General Convention should take a good look at what the Diocese of New Mexico and Southwest Texas has done and is doing. This could be a model for future church-wide programming of aid to community-action groups. If local review and determination is essential to such a program, and we think it is, it well may be that the dioceses should take over entirely this whole mission of empowerment.

## Let's Change!

**I**AM sure that many of the readers of THE LIVING CHURCH share my disappointment in the "Pastoral Word from the Bishops" [TLC, Dec. 3]. Does it not seem a bit owlsh? We have been smothered for too long with such a barrage from every direction of such phrases as "this rapid time of change," "the turbulence of this strange world," "the dizzying speed of the new era," "the rocky road we are traveling," "disappearing landmarks," and so on, that they have ceased to have meaning. These are clichés and must now be classified as bureaucratic gobbledigook. If anyone remains who has not yet gotten the message, he is beyond hope of conversion. The time has come to deal with prescriptions and cease the diagnosis.

I doubt if serious students of history would admit that our era is genuinely more turbulent or rocky than most preceding eras. At least the people living in those days gone by found ample turbulence and rockiness to test their mettle.

Instead of allowing ourselves to become totally engrossed in putting out a new Prayer Book and getting women ordained to the priesthood (subjects which can offer a comfortable escape from the real problems of PECUSA), should we not seek a renewal of conviction concerning the historic mission of the church, the promulgation of which is one of the wonders of all time, and seek a perspective which honors the great accomplishments of the past? Here is where change is needed—change from the contemporary slavery to "nowism." Our day is not the sole possessor of courage and wisdom and "know-how," religiously speaking. We accomplish little by concentrating upon what are claimed as the uniquely difficult problems of today.

Let's change! Let's have a new perspective! Let's have humility enough to look backwards and wisdom enough to apply the lessons discerned there to the needs of today and tomorrow. Let's change!

FREDERICK M. MORRIS

# Book Reviews

**GRACE CONFOUNDING.** By Amos N. Wilder. Fortress Press. Pp. 52. \$4.95

For many years I have been persuaded that every person who can read, ought to read more poetry; and I include myself in this injunction. I am particularly persuaded that every priest who can read ought to read more poetry. "Poets," as somebody said years ago, "are the least liars." They reveal to us the wonder that man must have to find life; the mystery in which our lives are immersed. They can teach us the meaning of adoration and help us to recover the idea of the "holy." They can instruct us in the economy of words, and in the precision of language; and in the flight of the imagination toward that truth which lies beyond the capacity of science to discover, or to demonstrate.

I am not sure that *Grace Confounding* by Amos Wilder would be the best book to start with for someone not familiar with poetry. Some of it seems prosaic and rather turgid. Perhaps Mr. Wilder is a scholar first and a poet by avocation. There seems to be in these poems no great lyric gift, and some tendency to private and esoteric phrases and meanings. Yet some of the poems are very clear and lovely, like the sonnet "Unshriven" which concludes:

*Therefore forgive their folly and their  
rage,  
The strange obsessive fevers of the age;  
The love we know, alas, they have  
foregone.  
They have not known the quiet we have  
won  
Nor seen the Face that we have looked  
upon.*

Perhaps what I like best about the book is the foreword, in which Mr. Wilder briefly states the need for new liturgies, new metaphors, a new "theo-poetic" to help man re-think and reshape his thought about the Christian revelation.

"Old words do not reach across new gulfs," Mr. Wilder reminds us. "Before the message there must be vision, before the sermon the hymn, before the prose the poem." (Before the record of the fourth chapter of the book of Judges must come the poem in the fifth chapter, which seizes the day, and the experience.) This kind of enterprise in poetry, in music, painting, and sculpture is what we greatly need, and in forms, as Mr. Wilder suggests, more experimental and improvisational than those which he, for the most part, has employed. But it is "contemporary poetry," an attempt by a dedicated Christian scholar and Christian man to reach across the gulfs that the

truth of Christ may be communicated to those unshriven, and unable to tune in to the times of Herbert or of Donne.

And having just fallen back, alas, on a modern cliché, let me add two final reservations. "Old words do not reach across new gulfs." I take this to be true in some portion. Yet the old words, "The Lord is my shepherd," reach across gulfs that some of Mr. Wilder's poems do not bridge because of their pedantry. And while the area of liturgics may be one impasse for the Christian of today, the "idiom and metaphors of prayer and witness," the still great impasse, for which Mr. Wilder is in no way responsible, is in the fact that Christian people do not exhibit in their lives that they are possessed by the spirit of Christ.

But the poems do suggest, as the author has hoped for, the necessary "mutation of speech." And on the assumption that everybody (and especially priests) ought to read more poetry, I recommend this slim but gracious book. Most of the poems have been printed before in various magazines or periodicals, and the price, for a book, seems exorbitant as do all books in these puffed times. But there is more nourishment in the long run within this little book than in a bottle of bourbon, or a five-pound roast of beef. You would do well (especially my brother priests) to read it.

(The Rev.) THOMAS VAN B. BARRETT, D.D.  
Church Divinity School of the Pacific

◆  
**THE TRAGI-COMEDY OF PEN BROWNING.** By Maisie Ward. Sheed & Ward. Pp. 166. \$8.50.

This book will interest you if you have either, or both, of these two interests: (a) in the Browning family, and (b) in what happens genetically when geniuses mate. Robert and Elizabeth Browning were geniuses; their only child, Pen, was not. Maisie Ward loves all three of them and knows as much about them as any person now living. If you have either of the two interests mentioned above (this reviewer happens to have both) you will delight in *The Tragi-Comedy of Pen Browning*. Otherwise, it's not for you.

◆  
**COMMANDS OF CHRIST: Authority and Implications.** By Paul S. Minear. Abingdon Press. Pp. 190. \$4.95.

Paul S. Minear, vice-rector of the Ecumenical Institute for Advanced Theological Study in Jerusalem, is a renowned New Testament scholar and dynamic leader in the ecumenical movement, and is unusually well versed on the crisis of authority of the Gospel message and of the church in our time. In *Commands of*

*Christ*, he seeks to understand the commands of Christ anew by examining the gospel texts critically, tracing the application of various commands of Jesus by early Christian leaders and the early Christian community and assessing their implications for today. It is an exciting study and will provoke much fruitful thought for any who wish a fresh approach to the Gospel of Christ.

(The Very Rev.) MALCOLM W. ECKEL  
Christ Church Cathedral,  
Springfield, Mass.

◆  
**CHANGE, CONFLICT, AND SELF-DETERMINATION: Next Steps in Religious Education.** By Iris V. Cully. Westminster Press. Pp. 191. \$5.95.

No one can gainsay the years of service and the great contribution to the field of Christian education made by Iris V. Cully and her husband, Kendig Cully. For a long time now they have been careful interpreters of the current scene, and the Episcopal Church can take pride in the involvement of their own in the more thoughtful dimensions of the ecumenical concern for religious education.

For this reason I looked forward to reading Mrs. Cully's *Change, Conflict, and Self-Determination*. The sub-title, *Next Steps in Religious Education*, offered a hope for a summation and evaluation of the many disparate activities going on within religious education today. In one sense, I was not disappointed. The book shows that the author has read very widely and is, in a real sense, in good command of what is going on in religion, theological reflection, and the new insights as to how our experience of God today may be illuminated through education. It is profoundly gratifying to see her interest in so much that is not directly related to Christian education.

I find myself puzzled, however, as to what purpose this book was written other than to show us how much is going on in the study of religion and its communication. She states that she is advocating "creative innovation" in education. The book itself, however, is a rapid reporting of cultural, theological, and pedagogical analyses—all of them good in my opinion—but with no comprehensive analysis on her part as to where we are led by all this.

For example, Mrs. Cully in *one page* discusses, without specific mention, the move away from "salvation history" in theology. The implications of this for religious education are never spelled out, and yet those who remember Theodore Wedel and "the mighty acts of God," or who are aware of the tremendous investment Roman Catholic catechetics made in this interpretation in the early 60s (only to abandon it), are left just to speculate on what this means without much guidance. Sometimes her summaries of notable theologians become ludicrous in their brevity. We are told

of the major work of perhaps the most distinguished living Roman Catholic philosophical theologian: *in toto* as follows: "Bernard J. Lonergan's 1958 book, *Insight*, is also philosophical."

One thing which I was particularly looking for was some evaluation of James M. Lee's "social-science approach to religion." Prof. Lee teaches religious education at Notre Dame and has caused some debate over his interpretation of where the church's educational program should focus. His work is reported in somewhat fuller detail than that of most, but again there is no attempt to compare or synthesize with other points of view. Gabriel Moran is mentioned only in the footnotes, we learn nothing of John Westerhoff's theories, and the insights of Jerome Bruner and his colleagues are never really drawn together with the other material.

This is to say that there is potential in this volume for a very provocative synthesis, which could make a much-needed—if somewhat risky—contribution to a theology of religious education. It will require, however, a book about three times this length and a willingness to make explicit that "creative innovation" that I am confident is implicit in Mrs. Cully's understanding. I would hope that she would someday set her mind to doing this, because it seems to me the present book is full of promise but never quite delivers.

(The Rev.) URBAN T. HOLMES  
Nashotah House

◆  
**IN MY OWN WAY: An Autobiography.** By Alan Watts. Pantheon Books. Pp. 388. \$7.95.

Would you believe that a renowned mystic / philosopher / orientalist who has spent the better part of his life denying the existence of the Self and the meaning of History, except in immediate sensation, has written, and published his autobiography? Well, Alan Watts (husband of three wives, father of seven children, and grandfather to five) has done just that.

It is not so much an effort to "get it all together" as to "let it all hang out." And that it does: from early toilet training in Chislehurst, Kent, England (pp. 11-62), and years at famed King School, Canterbury (Somerset Maugham is an "Old Boy"), through active membership in the Buddhist Lodge (London) when still in his teens (pp. 63-84), several years as a seminarian and priest in the Episcopal Church (pp. 172-217), an interlude for writing in Millbrook, N.Y., then to the Bay Area where he became director of the American Academy of Asian Studies, on to LSD, and now free-lancing as teacher-at-large, continuing to add to his many writings, and concluding as a guru of the western world with a meditation on the sound of rain (pp. 387-8).

*In My Own Way* is a "non-linear" his-

tory that comes out as a sort of stream-of-consciousness within a loose and unstructured chronological sequence. A notable quirk in the book is that the author has almost total recall of his early years—perhaps memories were refreshed by his still living parents—but as he approaches later life the details become more and more vague and obscure; as if the Pacific fog which he dearly loves hides the nearly present.

Because the Self is an illusion, *maya*, it can be described, not defined, only by relations to people, especially friends and acquaintances, and things. Hence the endless catalog of items, animate and inanimate; a Proustian effect—not mere name dropping. Withal, the book is written with *gaieté d'esprit*, a trait which the author also much cherishes in others. It would seem that there is a built-in paradox here: the rejection of self-reality is like unto the rigorist predestination of Calvinists and Muslims or the *Karma* of Buddhist (Hindu) doctrine and leads to enhanced personal freedom, an unfettered life-style.

The author confesses with naughty (Elizabethan sense of the word) glee to a touch of rascality (p. 221); that is he has been a con man. However, he seems not to discern how much he has conned himself. But, surely, this is true of all of us? In more serious (pompous) circles, psychological and sociological, his "show biz" personality is known as role-adaptation!

Two warnings to the reader:

(1) The word "pandit" is not a cross between "panderer" and "pundit"—a neologism that Alan Watts might well have invented because he loves to play with words. It is the Hindu form of "pundit."

(2) The viewpoint of the author is mostly identified with Zen Buddhism. However, there are also more than small amounts of Taoism, Hinduism, and Jungism. His is no little mind that fears the hobgoblin of foolish consistency. Frequently he has been charged with misunderstanding or oversimplifying Zen. This should not be taken too seriously because Watts can call on Bankai (p. 142 and 269), a 17th-century Japanese master (Roshi), for support. Although the reviewer is unlearned in such Asian disputations, he suggests that Zen writings, like the Christian scriptures, can be quoted to prove anything and everything.

This is a sad, sad book because if "life is a perfectly and absolutely meaningless happening" (p. 388), there is a void; partly a sense of nothingness (or an undifferentiated everythingness) and a whistling in the dark; but also an absence of the joy that comes from the recognition of the reality of sin and evil. In this respect, Kurt Vonnegut's *Slaughterhouse-Five* is a more religious, even Christian, approach.

Nonetheless, the autobiography is fas-

cinating, aggravating, and entertaining, as is Alan Watts' *persona* and conversation. Yes, I knew him when.

(The Rev.) ALDEN D. KELLEY, S.T.D.  
Bexley Hall (ret.)

◆  
**HERMENEIA: The Pastoral Epistles.** By Martin Dibelius and Hans Conzelmann. Trans. by Philip Buttolph and Adela Yarbro. Fortress Press. Pp. xx, 175. \$10.

The second volume to appear in *Hermeneia* (introduced to TLC readers by my article in TLC for Oct. 8) is this commentary on the Pastoral Epistles written originally in German in 1913 and then later revised by Martin Dibelius. It was Dibelius who, with K. L. Schmidt and

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Rudolf Bultmann, invented Form Criticism. He is father also of the contemporary effort to interpret Acts more in terms of literary structure than in terms of questions of historical accuracy. After Dibelius's death the present commentary was reviewed in 1955 by Hans Conzelmann, an exegete of the present generation as distinguished as Dibelius was in the previous one. It was he, for instance, who, with Willi Marxsen and Günther Bornkamm, developed the Redaction-Critical method of interpreting the gospels. All of this is to say that the present volume is the work of two of the most distinguished New Testament scholars of modern times.

The critical position they adopt with relation to *The Pastorals Epistle* is the one that has become what Hoskyns called "critical orthodoxy"; they assume that these epistles are not Pauline, they are post-apostolic, and they represent the church's efforts to settle down for the long haul of history after hopes for the immediate second coming of Jesus have dissipated. Although this position has been challenged by scholars of the calibre of Jeremias, Spicq, Albright, and Kelly, defense of Pauline authorship, far from salvaging these epistles, dooms them to being misunderstood. All of the concerns they display are those of a later generation.

The contribution of this commentary, however, does not lie essentially in upholding a critical position that has often been well defended, as, for instance, it was by Burton Scott Easton. No, what is unique about this work is the familiarity it displays with all the pagan and Jewish literature that was contemporaneous with the writing of the Pastorals. The numerous parallels cited show very convincingly that the Christianity represented by these books has been strongly influenced by Hellenistic Judaism. In addition to valuable comments on individual verses, there are also a number of excellent excursions on various topics. The situation of the ministry in the Pastorals, e.g., is well presented. One of the most illuminating discussions for me was that of the literary form of the lists of qualifications for clergy and the pagan utilizations of that form.

One slight shortcoming can be referred to: while the layout is a delight to the eyes and deserves the prizes it has won, it appears to me that aesthetic considerations have at times overriden those of utility. Unlike the German original of this commentary, the American version sometimes has the verses commented upon separated from the comment by several pages. With the "handbook" format of this commentary, this separation causes confusion since the reader will often have forgotten what is being discussed before he arrives at the discussion.

(The Rev.) O. C. EDWARDS, JR., Ph.D.  
Nashotah House

# PEOPLE and places

# CLASSIFIED

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## Study-Leaves

The Rev. D. Edward Emenheiser, former vicar of Trinity Church, Monmouth, Ill., is on study-leave from the Diocese of Quincy, working in Washington, D.C., in preparation for coordinating a diocesan program of continuing self-development of the clergy upon his return to Quincy. Address: 4407 S. 36th St., Arlington, Va. 22206.

## Ordinations

### Priests

**Central Pennsylvania**—The Rev. Aristede S. Red, worker-priest, Christ Church, Milton, Pa., address, 963 Market St., Apt. 38, South Williamsport, Pa. 17701.

**Chicago**—The Rev. Jerry Echoles Hill, (for the Bishop of Dallas), part-time curate, St. Andrew's, Downers Grove, and counsellor at Cathedral Shelter, Chicago.

**Kansas**—The Rev. Tyrus Cecil Petty, canon, Grace Cathedral, Topeka, address, 2940 W. 31st St. Court (66614).

**Los Angeles**—The Rev. Virgil Palmer Evans, Jr. Milwaukee—The Rev. James Michael Jensen, curate, Grace Church, 116 W. Washington Ave., Madison, Wis. 53708.

**New Jersey**—All locations in New Jersey: The Rev. Messrs. Gordon Richard Cavalier, assistant, Christ Church, 92 King's Highway, Middletown, (07748); Jerry Melson Doubilisky, vicar of St. Peter's, 620 Lake Ave., Woodbury Heights (08097); Claude Winslow Ely, Jr., assistant, Christ Church, Bordentown, address, 209 Stevenson Ave., Beverly (08010); N. Dean Evans, Ed.D., assistant, St. Peter's, Medford, address, 31 Hiawatha Trail (08055); Stuart Warren Frazer, assistant, Ascension, Atlantic City, address, 701 W. Shore Dr., Brigantine (08203); Otto Wigaart Immel, curate, Trinity Cathedral, Trenton, address, 19 Perdicaris Place (08618); James Joseph Shand, curate, Grace Church, Merchantville, address, 9 E. Maple (08109); and Richard Daniel Straughn, vicar of St. John's, Gibbsboro, address, c/o the rectory, Hilliards Rd., at Voorhees Rd. (08026). Also the Rev. Robert William Duncan, Jr., to continue his studies in Scotland, address, c/o General Seminary, 175 Ninth Ave., New York, N.Y. 10011; and the Rev. Denis Charles Morrow, 19 Endicott St., Quincy, Mass. 02189.

**Upper South Carolina**—The Rev. David Ewing Stewart, assistant, St. James', 301 Piney Mountain Rd., Greenville, S.C. 29609.

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**Northern California**—Jerry Brown, in charge of St. John's Mission, Roseville, Calif., address, Box 597 (95670).

**Western Kansas**—Charles Lee Beem, Trinity Church, Norton, Kan., address, Box 129 (67654).

**Western Massachusetts**—Daniel Sargent Weir, graduate student, Balliol College, Oxford.

## Deaths

The Rev. William Henry Paine Hatch, 97, professor of New Testament at the Episcopal Theological School, Cambridge, 1917-46, died Nov. 11, in Lancaster, N.H., after a long illness. His home was in Randolph, N.H. He also taught at the Emory University theological school, and was a Fellow of the American Academy of Arts and Sciences. Survivors include his son, the Rt. Rev. Robert M. Hatch, two granddaughters, two great-grandsons. Services were held in the Randolph Church and burial was in the Randolph Cemetery.

Miss Dorothy Stabler, communicant of St. George's Church, New York, N.Y., died Oct. 11. She had been a member of the national staff of the Woman's Auxiliary for 20 years. She had also been a member of the board of St. Luke's Home. She is survived by her sister, Marian, also of New York.

Miss Bessie Mary McKim, 89, long-time resident and missionary in Japan, died Nov. 5, in St. Luke's Hospital, Tokyo, after a short illness. Though retired, she continued her activities until recently. Services were held in St. Peter's Church, Zushi, Kanagawa Pref., Japan, where she had spent many of her missionary years.

The Rev. Ralph Wentworth-Rohr, 68, former director of Psychological Adjustment Services, New York, N.Y., died Nov. 8, at St. Jude's Home, Sandy, Ore. There are no survivors. Burial was in the Walsingham Garden of St. Jude's Home.

Mary Mazyck Lucas Mitchell, 96, widow of the Rev. Alexander Robert Mitchell, died in Greenville, S.C., Nov. 9. She is survived by two sons, three stepdaughters, one stepson, three grandchildren, 21 step-grandchildren, 62 step-great-grandchildren, four step-great-great-grandchildren, one sister, and one brother. Another son was killed in WW II. Services were held in St. James' Church, Greenville, and burial was in Christ Churchyard, Greenville.

The Rev. William Louis Ziadie, 74, and his wife, Hazel, died as the result of an automobile accident. Mrs. Ziadie died Aug. 6, and her husband the following day. A native of Lebanon, Fr. Ziadie was a retired priest of the Diocese of Newark. Services were held in St. Michael's Parish, Worcester, Mass., and burial was in New Hampshire.

Marjorie Gray Dunn Drake, 49, wife of the Rev. John W. Drake, Jr., rector of the Church of the Advent, Spartanburg, S.C., died Oct. 31, after a brief illness. She is also survived by two daughters and two sons. A Requiem Eucharist was celebrated in the parish church and burial was in the church cemetery.

Frances Kirby-Smith Wade Goodson, 70, wife of the Rev. George W. Goodson rector of Grace Church, Weslaco, Texas, and mother of the Rev. Mercer L. Goodson, died Nov. 12, in Weslaco. She is also survived by one daughter, another son, and eleven grandchildren. Services were held in the parish church and burial was in Highland Memorial Park, Weslaco.

The Rev. Francis Raymond Nitche, 88, retired priest of the Diocese of Vermont, died Nov. 22, in Arlington, Mass. He is survived by his widow, Anna, two sons, eight grandchildren, and one sister in the Community of St. Mary.

The Rev. Canon Wilbur Larremore Caswell, 89, retired priest of the Diocese of San Joaquin, died Nov. 28, in Patterson, Calif. A composer and publisher of plays, he wrote the column, "Gargoyles," published in *The Churchman* for a number of years. He is survived by his sisters, Mrs. Christian Grischott and Mrs. Lawrence Hoffman of Patterson.

Dr. Theodore Harrison Moore, 80, dean-emeritus of Voorhees College, Denmark, S.C., and former senior warden of St. Philip's Chapel there, died unexpectedly Dec. 7. During his 40 years on campus, he had been teacher, academic dean, acting president, and trustee. He was among the first recipients of honorary degrees awarded by the college last year. Survivors include his widow, Catherine, one son, three grandchildren, one sister and a number of nieces and nephews.

Judge Benjamin Andrews Meginniss, 88, a long-time vestryman of St. John's Church, Tallahassee, Fla., and father of the Rev. Benjamin A. Meginniss, Mobile, Ala., died Dec. 13, in Tallahassee after a long illness. He had taught Sunday school, was crucifer, layreader, and chorister of St. John's for many years. He is also survived by his widow, Mary Murphree, one daughter, and another son, and eight grandchildren. Services were held in St. John's.

The Rev. Mother Superior Alicia Theresa, 78, Sisterhood of the Holy Nativity, Fond du Lac, Wis., died Dec. 12. Professed in 1933, she had been novice mistress, then assistant superior, and since 1961, Mother Superior. She is survived by several nieces and nephews. Services were held in the convent Chapel of the Holy Nativity.

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**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues  
6:30; Wed thru Fri 9; Sat 10; C Sat 11

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &  
Sat 9; HD 6:15; HS Fri 9:30; C by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,  
11); Daily 10

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

## COCONUT GROVE, MIAMI, FLA.

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

## 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 HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Linas  
H. Brown  
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9;  
Tues HC 6; Thurs HC 7; Fri HC 11

## 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

## 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, 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

**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, 1st 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.

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

## 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, Family Eu 9:30 (Sung), 11 Liturgy &  
Ser (Sung), Organ Recital 3:30, Ev 4; Wklys HC  
7:15, Ev 5:15. Tours 11, 12 & 2 wklys, Sun 12:30

**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.

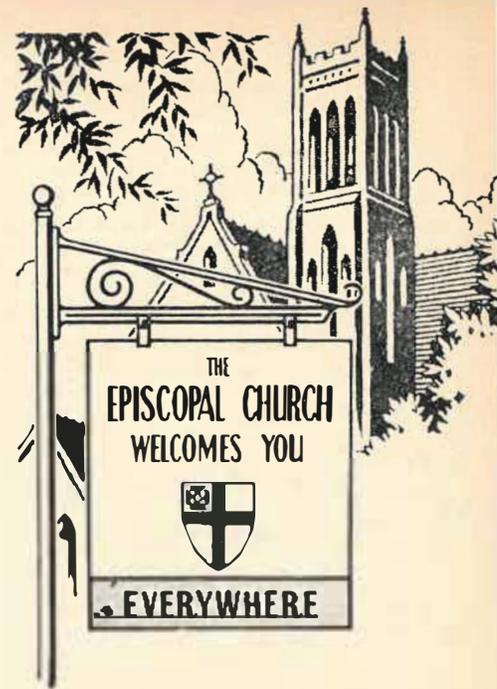
**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
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;  
the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; 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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;  
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11  
& 5-5:30

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



## PHILADELPHIA, PA.

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

## 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; Mass Daily; Sat C 4-5

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ST. BARNABAS CHURCH  
OMAHA, NEB.