

The Living CHURCH



BOOKS ON THE BIBLE

James Dunkley

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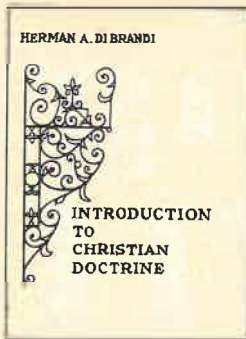
*Fall
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EXECUTIVE COUNCIL

REPORT

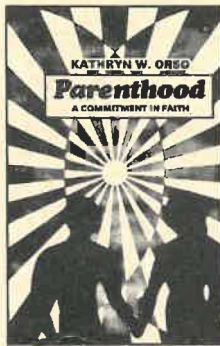
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AROUND & ABOUT

— With the Editor —

I don't know who Susan Ertz was, or is, but I have come upon a statement attributed to her which makes one think. Said she: "Millions long for immortality who do not know what to do with themselves on a rainy Sunday afternoon."

She's absolutely right on the point of fact. But she evidently infers from the fact that there's something senseless about people longing for immortality if they don't know what to do with themselves much of the time in this present life. I would suggest that they may have a better reason for their longing than she supposes.

If in the life to come we can expect nothing more than just going on being our present selves with all our present limitations we ought logically to long for a death that is really terminal, to bring our boredom to a merciful end. But what if some people, who don't know what to do with themselves on a rainy Sunday afternoon, long for immortality because they long for a life in which there will no longer be this problem with their bored and boring selves? In that case the longing for immortality is the longing for a richer, fuller, more interesting life as distinct from just going on and on the way we now are.

There may be pathos in that longing as Susan Ertz sees it, but it isn't necessarily senseless, self-contradictory, and absurd. That depends on what the longers for immortality have in their hopes and minds as the object of their longing—just a going on everlastingly as-is, or a glorious revolution in one's own being that includes the abolition of all boredom forever.

It was time that somebody of literary competence should say what Helen Vendler says in The New York Times Book Review of September 7, about a kind of printed tripe that has glutted the religious-book market in recent years. The tripe consists of "prayers" presuming to be "poetry" and I put those two words in quotes to indicate that their application to the stuff in question is problematical at best and presumptuous at worst.

Miss Vendler teaches at Boston University and has written a splendid book on the poetry of George Herbert, soon to be reviewed in this magazine. She knows poetry and she knows prayer, and that is what rouses her dander about

something like the following, from a recent book published by Doubleday:

You celebrate sex well, Lord,
In Solomon's Song.
It may be an analogy
of Christ's love for the church —
but it is also the song
of a lover's delight in his bride's
naked body.
It's a song devoid of Victorian blush,
or even male chauvinism,
for the girl, too, describes her
lover's body
with bold eroticism.

"The editors at Doubleday know that this is not poetry," she says. "Publishers say they can't afford verse, but at the same time they put out—unforgivably—the pathetic and illiterate efforts of religious amateurs, which they hope to sell to equally pathetic and illiterate readers." Exactly. After quoting another specimen



of a non-poetic non-prayer presuming to be a poetic prayer she scathingly remarks: "We know this sort of thing from vanity presses, but we are not accustomed to finding it issued from houses where talented poets send manuscripts."

Presumably Miss Vendler as a teacher and interpreter of poetry is most concerned about what such garbage does to contemporary poetry by taking its place on the press and on the market. I am most concerned about what it does to people's idea and consequent practice of prayer. One reading such stuff might conclude that the right way to pray is to give God a lecture of some sort on whatever happens to be on one's mind at the moment—e.g., informing God that there is more in Solomon's Song than God may have noticed (or bargained for when he inspired its composition).

We are getting review copies of such books of pretentious blather all the time. They sadden us with the thought that perhaps some people are trying to put genuine prayer into genuine poetry and are being crowded out by the producers and processors and hucksters of such tasteless drivel. If this is the kind of "poetry" and "prayer" people in droves are buying, reading, and praying nowadays, true poetry and true prayer are in a sorry state among us.

The Living Church

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An independent weekly record of the news of the Church and the views of Episcopalians.

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THE KALENDAR

October

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13. [Columbus Day Observance]
15. Joseph Schereschewsky, B.
16. Hugh Latimer, Nicholas Ridley and Thomas Cranmer, BB.
17. Ignatius of Antioch, B.M.
18. St. Luke the Evangelist
19. Trinity 21/Pentecost 22

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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October 12, 1975

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Our Presiding Bishop

In the past three days it has been my distinct privilege to accompany our Presiding Bishop on his several appointments during his visit to the Diocese of Olympia. His informal conversations with me prompt the following brief comments.

In Bishop Allin, I believe with all my heart that the Episcopal Church has a devoted leader of deep spiritual insights and rare Christ-like talents.

I believe that our Presiding Bishop deserves and must have far greater loyalty and support than has thus far been evidenced in his 15 months in office. In saying this I am quick to add that he made no play for sympathy in our conversations. This observation is purely my own, based on the following facts.

In his short time in office a great number of our church's leaders (bishops, other clergy, and laity) have been so obsessed with two issues (note the capital "I"), currently blown all out of proportion, that the main work of the church, the proclamation of the Gospel of Jesus Christ, has been almost

totally neglected. Every age in the 2,000 year history of Christianity has had its own unique problems and opportunities to deal with. Ours is no exception.

I believe that if the members of the Episcopal Church (all of us) give our newly elected leader a chance to lead we will move forward in the way our Lord is calling us to go. We don't need a slogan; we don't need a new "movement." We need to focus our eyes and our hearts on the Lord Jesus, as Bishop Allin so eloquently challenged us to do while here in Seattle, and the conflicts tearing our church will fall into their rightful places and we will be "getting on with our job."

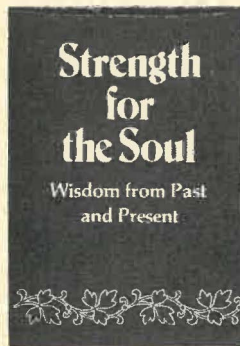
This isn't ducking controversy; it is setting our priorities straight and giving our elected leader a chance to lead. He knows, by God's Holy Spirit, which way to go.

(Ven.) WALTER W. MCNEIL, JR.
 Archdeacon of Olympia

Seattle, Wash.

PECUSA and ABS

Here is a "pondering" that also takes the form of a potential suggestion to the next Triennium as it draws up its budget. Why do we support so meagerly the American Bible Society? More and more it seems to me that direct encounter with the Scriptures is as fruitful a model of Christian education as many of our well funded programs, projects and resources. I suggest we consider



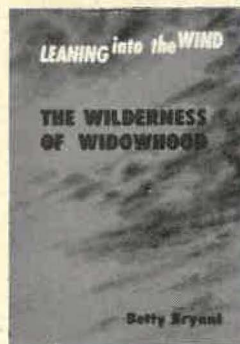
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(The Rev.) ALAN ROSENAU
Arkadelphia, Ark.

Compunction

You are quite right in saying that the word "compunction" has suffered from misuse [TLC, Sept. 14]. But your example is a rather unfortunate one: "He breaks women's hearts with no more compunction than when he swats flies."

It means the same thing when you insert the definition of compunction you cite—and is entirely correct: "He breaks women's hearts with no more sting of conscience than when he swats flies."

I trust your oversight of a possibly correct interpretation which allows for a correct usage will cause you little or no compunction.

(The Rev.) BEN A. MEGINNISS
Trinity Church

Mobile, Ala.

He's right about my example. It should have been something like: "He breaks women's hearts with no more compunction than some people feel for guests upon whom they inflict home movies." Ed.

Authority in Ministry

May I offer some reflections in connection with Fr. Sterling Rayburn's impressive letter [TLC, Sept. 7]?

Christ is the living sacrament of God, the Father, who sent his Son into the world as witness. Jesus receives authority to send in turn. He sends his disciples into the world, and gives them the authority to send in turn. A priest, then, is the disciple who is sent and has authority to send.

Mary Magdalene, as the woman of the New Testament, becomes the witness of the Resurrection and is sent to the disciples with the message of the risen Christ. But she does not receive authority to send in turn. Woman, again, becomes the bearer of Good News, without divine authority to send her own disciples into the world. Woman's mission ends with delivering the message. (Why not take with the same seriousness the unique commission the risen Christ gives M.M. as we do the unique commission he gives Peter and the Apostles?)

Woman, according to her nature, is the bearer and deliverer. Man, according to his nature, is the planter. As in physical terms woman cannot plant the seed and man cannot conceive and bear, so in spiritual terms, woman remains the bearer and man remains the planter.

A woman priest standing in the sanctuary in the name of Christ and sending disciples into the world assumes an authority that has not been given her. She, in fact, assumes the role of the Bridegroom, which entirely contradicts the design of creation. A woman priest presiding at the eucharistic banquet is an absurdity testifying to lack of spiritual vision.

That woman is the receiver and man the sender is not a sociological fact but an ontological fact. It is what God chose to do, and who are we to ask why God created heaven and earth? Who are we to presume to

cancel his design? The dignity of woman is recognized and experienced only by yielding to the divine order, not by attempting to neutralize it through disobedience and demands for equality which have no meaning in the Kingdom of God.

(The Rev.) TERENCE BURTON
Society of St. John the Evangelist
Cambridge, Mass.

TLC, September 7

Two comments on the Sept. 7 issue of TLC:

First, in "Around and About" you write, "No ordinary Christian ever supposes when he offers this prayer [the Lord's Prayer] that he is begging God as the 'agent of temptation' not to tempt him." I am sorry, but it has been my experience that this is precisely what many "ordinary Christians" do in fact suppose and believe. It is a great source of trouble to them. "Why does God tempt us?" is a question with which I very often have to deal. And when I am through trying to explain, the reply is, "But the prayer says . . . Our Father . . . lead us not into temptation!" If God leads us into situations in which we *must* be tempted, is not this the same thing as God tempting us? This too is a question with which I must deal all too often. The traditional wording of the Lord's Prayer is a problem.

Second, *re* the news story "Prayer Book Revision: Is It Costing Millions?" and the editorial following the story: I wish that you and Mrs. Faber were on my finance committee. Anyone who can change an "estimate" of \$700,000 into \$36 million at the stroke of a pen could do wonders with our budget! Why, if you were to consider the BCP, the *Hymnal 1940*, the cost of subscriptions to TLC, communion breads, wine, incense . . . this old church has cost us *billions!* And if you were to include such a thing as individual contributions, its cost to us might be even larger than the national debt. (On second thought, though, considering the stewardship record of Episcopalians, the latter consideration probably wouldn't make too much difference.)

Seriously though, such a use of statistics is very irresponsible journalism, certainly not worthy of TLC.

(The Rev.) DONALD K. WHITE
Christ Church
Castle Rock, Colo.

Cost of a New BCP

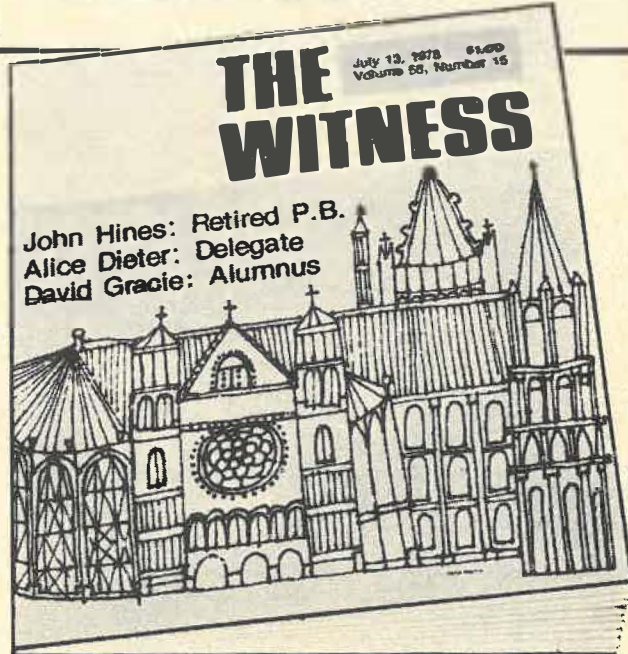
The Christian Challenge has added up an impressive total in dollars of what Prayer Book revision might cost, including the total replacement of Prayer Books in people's hands and in the pews of our churches.

I am not impressed. Average altar flower costs of \$20 per week for 40 weeks, plus \$100 each for Christmas and Easter mean that our roughly 7,000 churches are spending \$7,000,000 per year. Nationwide economics always did scare and confuse me. Furthermore, in the various parishes I have served, we are continually replacing worn out Prayer Books — few are left in the pews with the old Daily Office lectionary changed in the early '40s. A change in Prayer Books is a long term capital cost, not a one shot flower expense.

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Continued on page 6

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ioners do understand.

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a threat.

(The Rev.) STEELE W. MARTIN
Christ Church

Quincy, Mass.

Replies to Fr. Spong

In reply to the article, "This I Do Be-
lieve," by the Rev. John S. Spong
[TLC, Sept. 7], I would say something
is very wrong with his thinking when he
says "when Jesus was born, Mary did not
become the mother of God," etc., and then
he goes on to say "that what Jesus was, God
was. Jesus brings God. He reveals God."
He says further that the Trinitarian formula
protects the distinction between God and
Jesus. Why doesn't he even mention or refer
to the Council of Chalcedon of A.D. 451?
Is it just possible he believes that the Second
Person of the Holy Trinity (perhaps the
Third Person, too) only *reveals* deity? What
is the significance of Jesus if he is not God
the Son and Logos, pre-existent before all
ages?

Article II of the Articles of Religion
quotes, in part, the Chalcedonian statement,
especially with reference to the two perfect
natures of our Lord, "the Godhead and
Manhood . . . joined together in one Person,
never to be divided, whereof is one Christ,
very God, and very Man." This I believe
earnestly from my study of the scriptures,
the creeds, councils of the church, and his-
tory. Also I have no difficulty in accepting
that the Blessed Virgin is indeed *Theotokos*
and *Mother of God* the Son, Jesus Christ
our Lord.

I understand that the XXXIX Articles and
the Athanasian Creed are to be included for
reference purposes in the Draft Proposed
Prayer Book, which will come out in Febru-
ary 1976. Perhaps pertinent portions of the
Chalcedonian formula ought also to be in-
cluded to keep us all on the right track
theologically.

(The Rev.) FRANK W. MARSHALL, JR. (ret.)
Diocese of Newark
St. Petersburg, Fla.

Having read Mr. Spong's article, "This I
Do Believe," my instant reaction is: What
else is new?

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

Paranoia

It is almost a truism that no movement
will succeed without a healthy bit of perse-
cution directed at it. Classical examples such
as ante-Nicene Christianity, the 16th century
protestant reformation, the abolition of
slavery, and Carrie Nation's anti-saloon en-
deavors are just a few of the cases in which
active persecution ensured their ultimate
success.

The sonnet, "Ordination," by Maxine Tur-
ner [TLC, Aug. 24] is an example of the
persecution mentality necessary to the pro-

ponents of female ordination. I found this
particularly striking as I had read at least
six new items in the same issue dealing with
the female ordination debacle. I had hoped
for something peaceful and (pardon the ex-
pression) spiritual as I glanced at the sonnet
in question which ends: "For all the fervent
aves we beget/We women are God's foster
children yet." Since all baptized Christians
are God's children by means of adoption and
grace, this is obviously spurious theology,
but more significantly it is evidence of the
paranoia necessary to fuel the female ordi-
nation movement.

Your publication has recorded the events
in the campaign for months and months.
It seems to this reader that the proponents
of female ordination deliberately set up
situations demanding a response on the part
of the authority of the church. When the
church, through the House of Bishops and
diocesan structures, attempts to deal fairly,
rationally, and generally quite mildly, with
the matters raised, the proponents of female
ordination commit yet another outrage
against their Christian brothers and sisters
in the household of God, hoping, I am
certain, for a response which they can in-
terpret as persecution and thus ensure the
final success of their movement.

By substituting the hysteria of paranoia
for study of the scriptural, theological, and
ecumenical issues present in the female ordi-
nation question, its proponents raise the
thought in my mind that their cause cannot
stand the light of rational and serious in-
quiry and does not merit the support of the
rank and file in the church, which in-
cludes me.

(The Rev.) RICHARD HARWOOD MOSES
St. Michael's Parish
Hays, Kans.

Ministry to Gays

Re your news story [TLC, Aug. 10] head-
lined "Homosexuals: Gay Counselor Testi-
fies on Legislation and Lifestyle":

I am *not* a "gay" counselor, I am a
counselor to gays. I did not have a salvation
experience three years ago, but I did have
a spiritual experience. I accepted Jesus Christ
as my Lord and Savior at the age of ten in
a Salvation Army meeting. My homosexual
desires and lifestyle were not taken away
immediately, as suggested in your item, but
rather it was an experience which took place
over several months. There is an inference
that I spoke before the General Synod of
the UCC specifically asking them to pass the
proposal on "gay rights." I was opposed,
and still am, to any proposal which opens
the door to giving rights for actions which
are against the will and the word of God
by the church in any of its denominations.
I stated that the church should back up any
civil rights affirmation by positive action
regarding the souls of the homosexuals
within the confines of the church.

I claim that homosexuality is actually
adultery *and* fornication with a person of
the same sex, and should be recognized as
such, and ministered to as the church minis-
ters to adulterers and fornicators.

This is a hard ministry to work in when
the church is willing to support non-church
activities of gay organizations, and gay task
forces within the NCC and denominational
bodies, and yet does not support an effort
which is directed towards the soul of man,

as well as the physical being. To have statements made out of context, or without an awareness of the importance of factuality in reporting can be dangerous to such a ministry, especially in regard to funding.

We are a "faith" ministry which has never charged for any materials, time spent, or any other facet of the ministry. We cannot, and will not as long as we are able to help those souls who are unhappy in their sexual lifestyle and who need to know the power in Jesus Christ to change their lives. As long as we minister to the souls he sends us, we shall always be taken care of, perhaps not in the manner of a fine home, steak on the table, fine clothes, etc., like so many ministries. There are times we have had little, subsisting on bone soup. But we have been filled with the blessings of knowing that souls are finding the truth in God at this moment, and for eternity.

There are 20 million souls out there who are seeking what they know not. If nothing else than making a dent in that number, we shall continue to minister in the truth of the Word of God, the love of Jesus Christ, through the leading of the Spirit of God.

We would appreciate your informing your readers of our true position as stated above.

GUY CHARLES
Director, Liberation

Arlington, Va.

The Continuing Good Fight

What a thrill to see in print [TLC, Aug. 3] the conclusion of the great speech of Frank Weston, Bishop of Zanzibar, as he wound up the great Anglo-Catholic Congress of 1923. I was there as a delegate of the Priests'

Fellowship of Connecticut. I was rector of Saint Andrew's, Stamford, at the time. I did have a tabernacle and it contained the blessed sacrament. It made me feel so good to hear him say it.

In the Anglo-Catholic Congress of 1927 the Bishop of Nassau, as chairman of the congress, closed the sessions with: "And now I am going to ask you to rise and say with me the Divine Praises, after which I shall give you the blessing, and I venture to use those same words which the Bishop of Zanzibar used on the last occasion in England, because I think he would wish me to do so, and I long to have the privilege."

I think that the "fight for the faith" is just getting under way. "Shall the Lord find faith when he comes?"

(The Rev.) HARLEY WRIGHT SMITH
Agoura, Calif.

A Point of Law

Statements by the attorneys for members of the "Philadelphia 11" that the ecclesiastical courts of Washington and Ohio have "upheld the validity of (these) ordinations," that the courts have determined no further action by General Convention is necessary for the priesting of women, and that these women are the victims of unjust laws and improper and illegal discrimination must be rejected as distortions and misrepresentations of what the courts decided.

None of these women were before the court as defendants in the cases, and no binding decision as to their status was or could be made. The defendants before the court were Fr. Beebe in Ohio and Fr. Wendt in Washington. Each had been presented for

trial on the grounds of disobeying a "godly admonition" of his bishop. The only issue before either court was whether the defendant was or was not guilty as charged. Verdicts of guilty were rendered in both cases, and the guilt of the defendants was all that the court decided.

Both courts, in rendering their opinions, made statements along the lines quoted by the attorneys, but what was said was not necessary to a decision of the cases, and contributed nothing to the ultimate verdicts. These statements were what is known in legal language as *dicta*, that is, something the court said in its opinion which really had no bearing on its decision.

Any first year law student knows that *dicta* establish no law and do not represent the holding of the court. To quote something the court said by the way of *dicta* as the law of the case is a deceitful and reprehensible practice. It is to be regretted that these able and reputable attorneys resorted thereto.

(The Rev.) FRANCIS W. READ
Oakland, Calif.

Words Fitly Spoken

We say we exchange words when we meet. What we exchange is souls.

Minot J. Savage

Three things in life are real: God, human feeling, and laughter. The first two are beyond comprehension, so we do what we can with the third.

John F. Kennedy

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EXECUTIVE COUNCIL REPORT

By RICHARD J. ANDERSON

Members of the Episcopal Church's national Executive Council refused during their September 16-18 meeting in Greenwich, Conn., to support a resolution "deploring acts of lawlessness being committed by certain bishops, priests and deacons in performing illegal ordinations and by unlawful celebrations of the holy eucharist."

By a 17-16 vote the council tabled the motion offered by Bishop Gray Temple of South Carolina. Presiding Bishop John M. Allin voted on the losing side. The resolution called for "all loyal church members, bishops, priests, deacons and lay persons—to be obedient to the doctrine and worship of the Protestant Episcopal Church in the United States of America as defined by the Book of Common Prayer and the Constitution and Canons of the Church."

In introducing the resolution, Bishop Temple said he was convinced in his own mind "that this is one issue that is far deeper than some isolated acts."

"We have been historically a church of canon law," said the South Carolina bishop. "Once we destroy this, then any order we have in the church will be destroyed. I think this (the illegal acts) needs to be stopped."

The Rev. T. Stewart Matthews of Charleston, S.C., supported the resolution. He said THE LIVING CHURCH had quoted the Rev. Alison Cheek (one of the participants in the Philadelphia ordination rite last year) as saying she would not accept ecclesiastical discipline because she is a "priest of God."

A council member favoring the ordination of women to the priesthood and episcopacy—the Rev. William Powell of Stillwater, Okla.—said he favored the Temple resolution because he felt the ordinations and acts in question were "counter productive to the general life of the church." The Rev. John S. Spong of Richmond, Va., expressed what he called "a strange and troubled opposition" to the resolution, saying it constituted a "trial by resolution" of the people involved.

The Rev. Paul Washington, rector of

the Philadelphia parish where the 1974 ordination rite took place, said he had "made promises to follow Christ and also the doctrine and discipline of the Episcopal Church."

"I shall follow him whom I hear as my Lord," said Fr. Washington, indicating that the Episcopal Church is not his Lord.

The council voted to table the motion even after it had been amended by the removal of the words lawless and illegal. Following the vote, Bishop Temple told THE LIVING CHURCH that he was "sorry" the council had voted to table rather than to debate the issue.

"Now we have no way of knowing how many council members would support such a resolution and how many would be against it," the bishop said. "I thought it important for the church to know the feelings of the Executive Council on this because the council does represent the General Convention. My resolution only asked council to go on record in support of the church's canons. I am sorry they did not do so." The morning after the resolution was tabled, council members were reading an article in the *Hartford Courant* headlined "Churchmen refuse to attack defiance."

Investments

By a vote of 14-10 council decided not to authorize its Committee on Social Responsibility in Investments to support a shareholder resolution filed by the United Presbyterian Church with Proctor and Gamble Company requesting that company to "publish a special report which will carefully examine the images of women in the corporation's advertising." Members voted instead to support a statement of the Task Force on Community Issues of the Diocese of Southern Ohio urging that a conference be convened between the Proctor and Gamble Company and representatives of church bodies to attempt "an amicable settlement."

Overseas Bishops

Seventeen bishops from overseas jurisdictions attended the council meeting, including Bishop Francisco Reus of Puerto Rico who is a member. The overseas bishops who were introduced by Bishop

Reus included Richard Abellon, Northern Philippines; George D. Browne, Liberia; Benito Cabanban, Central Philippines; Adrian Caceres, Ecuador; Anselmo Carral, Guatemala; William Franklin, Columbia; Luc Garnier, Haiti; Edward Haynsworth, Nicaragua; Telesforo Issac, Dominican Republic; Constancio Manguramas, Southern Philippines; James Pong, Taiwan; José Ramos, Costa Rica; Melchor Saucedo, Western Mexico; Lemuel Shirley, Panama; and Edward Turner, Virgin Islands.

Bishop Reus told council members that the 17 prelates represent nine nationalities and some seven languages, and that nearly all were elected by the people of their jurisdictions. Many of them are working in countries where Christianity is in a minority.

The overseas bishops were present when the council passed a resolution calling on the Committee on Development and the Committee on National and World Mission to develop a plan for expansion of the Overseas Development Fund. The fund was supported by the House of Bishops in 1973 and started soon thereafter with a grant from the United Thank Offering. The expanded fund would enable the overseas jurisdictions to implement plans they are individually developing that could lead to financial and administrative autonomy.

"We cannot be dependent on you for ever and ever," Bishop Saucedo told the council. "We used to come to you to defend our little budgets. We had the feeling we were begging for something and that was embarrassing," he said.

Bishop Cabanban said the overseas jurisdictions are "grateful for past support" but that a "paternalistic relationship is not consistent with what we believe—that in him we are one."

A third overseas bishop who spoke in support of expanding the Overseas Development Fund was George D. Browne of Liberia. He said the "overseas jurisdictions think of autonomy as the freedom to respond effectively to mission."

Bishop Edward Haynsworth of Nicaragua noted that most members of the overseas dioceses are from the lowest economic levels. "We are not just serving the poor overseas, but with the poor we

are striving to minister to the communities of which they are a part," he said.

Several council members, including Presiding Bishop Allin, spoke in favor of the presentations by the overseas bishops and in favor of expanding the development fund.

Another overseas project commanding council attention during the meeting was a progress report on the \$3.1 million capital funds drive being launched in behalf of Cuttington College, the Episcopal Church-related school in Suacoco, Liberia. During the report council members were urged to make personal financial pledges to help begin the drive.

World Hunger

In facing the world hunger crisis, council voted to continue its basic approach of the past year by forming an on-going task force on hunger consisting of three or four Provincial Presidents selected by the nine Province Presidents and the Presiding Bishop. High priority will be given in the budget-making process of an appropriation of \$70,000 for two staff persons and secretarial services, part of a \$119,500 annual budget for administering the hunger program proposed for 1976. If the council does give final approval of the \$70,000 staff money, an additional \$49,500 will be appropriated by the Presiding Bishop's Fund for World Relief to make up the remainder of the budget. Curtis Roosevelt, chairman of the executive committee of the Presiding Bishop's Fund, said the allocation from the fund had been approved by his board—providing that the Executive Council gives final approval to the salary money.

The Rev. William V. Powell of Stillwater, Okla., asked what the effect on the hunger program would be if the council were to appropriate \$35,000 for staff instead of the requested \$70,000. He was told such a cut would impair the program as it has been planned, and that such a cut would make it necessary for the Presiding Bishop's fund board to reconsider their decision to make the \$49,500 available.

Budget

Meeting in program committees, council members participated in the process that will eventually lead to the formation of a 1976 national church budget. Walker Taylor, Jr., of Wilmington, N.C., reminded the committees that the 1975 balanced budget is \$13,925,732. He said that \$16,369,650 in program requests have been received for next year. Staff members at the Episcopal Church Center were able to trim the program request figure to \$14,838,130, but the program committees raised this figure to \$14,863,577, plus indicating they would like an additional \$821,909 raised through the Income Development Program if possible. At the present time, \$13.7 million is the predicted figure for 1976 income from dioceses and other sources and \$500,000 is the

maximum amount expected from Income Development next year.

When staff members at the Church Center were asked to trim 1976 program requests earlier this year, the National Committee on Indian Work decided to increase their asking from \$454,805 to \$506,370. Dr. Chris Cavender, NCIW executive on the national staff, was not present during the council's budget-making exercise, and Bishop Richard Martin, Executive for Ministries, said the NCIW had been cautioned against bringing the inflated request to the council.

Presiding Bishop Allin acknowledged that NCIW "makes a major contribution" to the total program of the church, but said the Executive Council would have "no flexibility" if every program unit were to come in with inflated requests.

The Rev. Paul Washington of Philadelphia pleaded with council members to "go an extra mile" for better communication with the Indians. Bishop Allin said he had "kept in conversation with the commission and Dr. Cavender." Council members learned that the NCIW would like to become a Joint Commission of the General Convention and receive funding through that budget rather than the Executive Council budget. Bishop Allin said such a move would be "counter productive" but indicated he would not oppose their request for the change. The Rev. George Smith of Bemidji, Minn.,—one of the two Indian council members—said the people of NCIW need help in how to communicate and how to cooperate.

Program Goals

Council members also met in small groups to discuss some program goals and objectives that had been prepared for their consideration by the national staff. Several persons acted as reporters for the groups, telling the council the group reactions to the goals and objectives.

Pete Rivera, Jr., of Agura, Calif., said the objectives were too ambiguous and should be more measurable. Suffragan Bishop Hal Gross of Oregon said he felt the goals were fine as long as they are considered over a reasonably long period of time. His group suggested that such organizations as Faith Alive, Cursillos, and the Anglican Fellowship of Prayer should be mentioned by name in the evangelism goal.

The most critical response to the staff proposals came from the group headed by Philip Masquelette of Houston, Tex. He said his group felt the goals and objectives appeared to have been prepared in isolation from "the church in the pew." He said they reflected "where we are" rather than "where we should be going." Masquelette's group called the statement of objectives lengthy, bulky and not easily digested. He said his group favored radical restructuring or termination of Executive Council grant programs.

Bishop Milton Wood, Executive for

Administration at the Church Center, said staff members would take the council's comments into consideration as they continue to work on the goals and objectives—which are intended to guide the church's national program in the years ahead.

Resolutions

Several resolutions were passed during the meeting. A recommendation was adopted calling for the disclosure of any possible situation in which council decisions might result in a staff or committee member or an agent of either receiving financial benefits that might constitute a conflict of interest. Other recommendations were adopted calling for the establishment of procedures for financial reporting and field audits, clarification of financial statements in response to the recommendations of the audit sub-committee of Program and Budget and the Finance Committee—as well as Price Waterhouse & Co. The administrative assistant to the treasurer was authorized to sign checks, and all properties owned and titled in the Philippines by the Episcopal Church in the United States were donated to the Corporation Sole, a Philippine corporation. The council's residential loan fund was increased from \$100,000 to \$150,000, with the additional money coming from the sale of a church-owned house in Greenwich, Conn.

It was decided to begin charging 3% annual interest on loans to dioceses from the General Loan Fund; such loans—primarily for the development of new congregations—have been interest free in the past. A companion diocese relationship between Lexington and El Salvador was approved.

Christian Education

In the area of Christian education, \$30,000 was allocated to create "educational materials for the whole church that are sensitive to black experience." The development and production of a revised "Church's Teaching Series" was endorsed in principle. The original series of books is almost 20 years old, though still being used as a basic resource in adult education.

At the suggestion of the Rev. John Spong of Richmond, Va., council members sent "greetings to our Jewish brothers and sisters upon the celebration of their Holy Days, Rosh Hashanah and Yom Kippur." Bishop Gray Temple of South Carolina was the lone council member voting against the resolution.

Reports

Several reports were also received, including a letter from Bishop Wilburn Campbell of West Virginia indicating that the \$50,000 received from the 1975 Church School Missionary Offering had been used to respond to requests from 22 Appalachian projects through the Appalachian Peoples Service Organization.

George Guernsey of St. Louis reported that 88 United Thank Offering grants

have been made, the total being \$1,528,-183.45. He said the UTO income is about \$300,000 ahead of last year. Proceeds from the sale of Brent House in Chicago have been applied to the UTO revolving loan fund, and \$20,000 from a legacy received from Margaritha Williamson has been granted for nursing education scholarships at Cuttington College, Suacoco, Liberia.

Mrs. Seaton Bailey of Griffin, Ga., told council members about a project being sponsored by the Ministry Council. It is "to help ordained women find meaningful employment and mobility within the Episcopal Church." Mrs. Joan Bowman of Washington, D.C., has been hired by the council as a part-time consultant "to work with a series of selected dioceses in analyzing their needs for women-power and in defining and filling positions in which qualified women can maximally contribute to the church's ministry."

A Happy Outlook

Council members received some good news from Treasurer Matthew Costigan. He used the phrase "happy outlook" in making his first report as treasurer following the retirement of Dr. Lindley B. Franklin, Jr. Mr. Costigan said receipts from such major offerings as the Presiding Bishop's Fund for World Relief and the United Thank Offering exceeded those of the previous year. He attributed this increase in part to the "improved communication and promotional materials that are now being produced by the church." He said a trend of diminishing income at the parish level was being reversed in part by "good communication and good materials for use at the local level in stewardship campaigns." In response to a question from Fr. Kimsey, Mr. Costigan said there was no indication that the increased receipts of special offerings has been diverting money from parish budgets. The treasurer told the council that a few dioceses are not keeping current in paying their financial pledges to the national budget, but indicated "this has always been the case."

Presiding Bishop

Presiding Bishop Allin delivered two "messages from the chair" during the council meeting, one just before the budget process exercise and one prior to the small group meetings on goals and objectives. He paid tribute to "six very dear companions of our community of faith" who have recently died: Seaton Bailey of Griffin, Ga., Bishop Iveson Noland of Louisiana, Bishop Lani Hanchett of Hawaii, Humphreys McGee of Leland, Miss., Bishop Hugo Blankingship, former Bishop of Cuba, and Bishop Kenneth Anand, a prelate from India who served in the Diocese of Newark.

Bishop Allin charged the council with making "the most effective use possible for the funds available" in drawing up a

budget for 1976, and he also endorsed new ways of obtaining money to support church programs. He said that the typical parish Every Member Canvass is usually not the most effective method of obtaining resources for the church, and added that "we must devise ways of obtaining funds 365 days a year."

Bishop Burgess

In the closing moments of the two day meeting, the council paid tribute to Bishop John Burgess, scheduled to retire as Bishop of Massachusetts, who has been a council member for six years.

WASHINGTON

Dean Sayre: Circle of Christ's Family Broken

One week after the illegal service of ordination in Washington, D.C., for four women, the Very Rev. Francis B. Sayre warned that the Episcopal Church "is in danger of fatal division, not by reason of the march and countermarch principles, but by the loss of charity and loving patience that has characterized events of these latter days, particularly at the local parish of St. Stephen and the Incarnation where the circle of Christ's family was broken."

The service at St. Stephen's for the Washington Four was held despite the request made by the Rt. Rev. William F. Creighton that it not take place.

Bishop Creighton also had refused permission for the Rt. Rev. George W. Barrett to ordain any deacons to the priesthood in the Diocese of Washington. But Bishop Barrett ignored that stipulation and officiated at the service as had been planned.

The defiance of bishop and church law, Dean Sayre said in his sermon preached at the National Cathedral, "made a mockery of the sacred rite which only the unbroken family can administer in Christ's name and not some rump of the divinely impatient, claiming the superior authority of the Holy Spirit for their rebel act."

Quoting from Jeremiah 31:33, ("I will put my law in their inward parts and write it in their hearts"), the dean said that "we also revere and love that Holy Spirit which Jeremiah foreshadowed so long ago and indeed we share it with these women who would join our priesthood, and even with their strident sympathizers . . . and perhaps God in his due season may yet fulfill their prayers . . . but we need to hear again these words of God quoted by the prophet for that law is ever the same, and what God writes in our hearts . . . is not whim, nor wish, nor private dreams, not the ending of order . . . but the love of that law, which in Christ becomes our own. And that, and that alone, is the work of the Holy Spirit."

Earlier in his sermon, Dean Sayre had

spoken of the general moral collapse of these times, and the failure of the church to perceive in any clear way what was happening. "I fear that Watergate—the cynical suborning of law and love alike—is no more than an accurate reflection of the mores of the whole body of America, in business, in education, in manners, and—I weep to say it—in her faith as well."

The dean expressed the hope that the House of Bishops might "infect us all with a new vision of that kindling love around which Christian life must turn."

NORTH CAROLINA

Washington Four — "An Act of Desperation"

The recent service for the Washington Four has been described as "an act of desperation" to force the issue before the 1976 General Convention.

In a pastoral letter, the Rt. Rev. Thomas A. Fraser of North Carolina said that the use of "impudent methods" by supporters of women priests "embarrasses those who might support them."

He declared that the officiating bishop, the Rt. Rev. George W. Barrett, who has had no jurisdiction since 1970, "defied the Bishop of Washington, a strong supporter of the ordination of women."

Bishop Fraser said he would not permit "any of these persons to exercise any priestly functions in the diocese." He asked all clergy and laity of the diocese "to exercise restraint, to recognize that differences of opinion do exist and to move lawfully, constructively, and obediently toward their goal on this issue of the ordination of women to the priesthood."

"The time has come," he said, "for all of us to reaffirm our obedience to the discipline of the church. I believe it is unwise to support further the so-called 'prophetic disobedience' by inviting any of the 15 [women] unlawfully ordained priests into our congregations."

The "15" refers to the Philadelphia 11—one of whom has since joined the Methodist Church—and the Washington Four.

HUMAN RIGHTS

A Parental Dilemma

Morris County (N.J.) Prosecutor Donald Collester, Jr., has asked for a court order to prevent a Roman Catholic couple from having physicians disconnect a mechanical respirator from their 21-year-old adopted daughter and allowing her to die. He would bring other physicians in to study the girl's "hopeless" condition, he said.

Karen Ann Quinlan has been in a deep coma since she was affected by a mysterious and undiagnosed illness in April. She simply went to sleep and has not

awakened. Her physicians believe she has suffered severe and irreparable brain damage and have described her case as "hopeless."

Her father, Joseph, earlier had asked Superior Court Judge Robert Muir to direct physicians to remove his daughter from the respirator which has kept her alive for months.

Mr. Quinlan and his wife, Julia, both Roman Catholics, consulted two priests and decided to take legal action after becoming convinced that their intended actions were compassionate and in their daughter's best interests, according to their lawyer, Paul Armstrong.

Mr. Armstrong also said the Quinlans had discussed the matter with their two natural children, 17 and 19.

[In 1957, Pope Pius XII addressed the question of whether or not a respirator can be turned off if the patient is in a final and hopeless state of unconsciousness, according to Dr. Daniel McGuire of Marquette University and author of *Death by Choice*. The theologian said the pope "reasoned that the respirator in these circumstances is not morally obligatory, and, therefore, it can be turned off. He recognized that this action causes 'the arrest of circulation,' but said it is nonetheless licit."]

Mr. Colletter said he would oppose the Quinlans' petition "unless the court determines that Karen is not alive."

"If the court decides Karen is alive," he declared, "then disconnecting the respirator would be homicide."

Ethics and the Retarded

The story of Jerry and Barbara Braznell, who had to make ethical decisions regarding their retarded daughter, Becky, has been put on film by Guggenheim Productions under the sponsorship of the Kennedy Foundation for Retarded Children.

The Braznells, members of the Church of the Good Shepherd in St. Louis County, Mo., raised Becky for 10 years, even though they had been told she'd not live more than a year because she was so severely retarded at birth.

When the child was nine, they learned of a nine-year-old living in the Boston area who needed a kidney. After much soul-searching, the Braznells offered one of Becky's kidneys to the other child, knowing that the removal might endanger their daughter's life.

This offer presented an ethical problem to the Boston doctors, who, in time, refused it.

Within a year, both children were dead.

The movie concentrates on the steps the Braznells took in making the offer to the Boston child.

They are also the parents of a 14-year-old retarded boy who is making progress in the special school he attends. One scene in the movie is of his birthday celebration at home.

According to his mother, the point of the scene is to show that she and her husband do not believe that the same decision they made regarding Becky would have been appropriate for their son.

"We don't want to leave the impression that retarded children ought to be regarded as organ banks," Mrs. Braznell emphasized. "There is a big difference between Billy's capabilities and the capabilities Becky had. We wanted to show that we want to protect the rights of the retarded as much as any one else."

The Braznells were the driving force behind the establishment of a school at their parish for three to five year old retarded children and helped establish another such school elsewhere in the county.

Filming the story was a difficult experience, Mrs. Braznell admitted. "I wasn't sure I wanted to open all those old wounds," she said. "But I hope some good will come of it. I hope people will learn not to be afraid of making a decision like this. Problems have to be faced. Even though the doctors in Boston were afraid of opening a Pandora's Box, we thought that this might be an avenue for helping others."

Good Shepherd's rector, the Rev. Claudius Miller, agrees. "The reality created by the filming caused me to wonder if indeed this is what 'bottom line' Christianity is all about," he wrote to his congregation, "living into unavoidable choices where there is simply no way for one to be either all right or all wrong; and consciously to accept one's responsibility for one's choice by both rejoicing in our courage and forgiving ourselves our sins."

WOMEN

Saint's Devotion to Eucharist Cited

Mother Elizabeth Seton, granddaughter of an Episcopal priest, was devoted to the eucharist. This devotion was instilled in her through the offices of yet another priest and became an important factor in her decision to become a Roman Catholic.

That aspect of her life was emphasized in a sermon given in Trinity Church, New York City, by Msgr. Myles Bourke, rector of Corpus Christi Church. He was preaching at a service marking the birthday of the Rt. Rev. John Henry Hobart, third Bishop of New York, and the canonization of Mother Seton.

As assistant at Trinity Church in 1800, John Hobart was spiritual counselor to Elizabeth Seton. Msgr. Bourke related that Bishop Hobart's "love and appreciation of the eucharist was imparted to her."

But at that time eucharists in the Episcopal churches were held perhaps only every six weeks, whereas masses

were held in Roman Catholic churches weekly. As a result of her attachment to the eucharist, Mother Seton later became a Roman Catholic.

Another influence the Episcopal Church had on Mother Seton's life was demonstrated, Msgr. Bourke said, when she wrote in an autobiographical work that she had received salvation at the time of her baptism. It has not been historically ascertained at which Episcopal parish she was baptized, but it is definitely known she was baptized in the Episcopal Church.

In Rome, the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, read a message from the Presiding Bishop to the U.S. Roman Catholic bishops attending the canonization ceremonies there. Bishop Wetmore represented the Episcopal Church, with the Rt. Rev. David K. Leighton of Maryland; the Rev. Frs. Robert C. Hunsicker of Trinity Parish, New York; and Geoffrey Skrinar of St. Andrew's Church, Staten Island, N.Y.

The Rt. Rev. John M. Allin said in his message: "It is with thanksgiving to God for the community and love going between our two churches that I responded to the invitation from the National Conference of Catholic Bishops, made on behalf of Pope Paul VI, to send a delegation to the canonization."

He declared that the delegation's participation signified "the contribution the Episcopal Church made throughout the earlier part of Elizabeth Seton's life" and "the strong bond of baptism and faith in the Lord which makes us one in the Body of Christ despite our divisions. Perhaps God will help us to see this truth more clearly through her."

Bishop Allin also said the presence of Episcopal Church representatives at the event "and your gracious reception of them is a striking example of the power of Christian love and personal sanctity to overcome hostilities that appeared to be insurmountable barriers between us as recently as 15 years ago. Only the Holy Spirit could bring about such a change of heart."

VATICAN

Gypsies Likened to Jesus

"You are like Jesus, who became a nomad to save us," Pope Paul told a large audience of gypsies assembled in the courtyard of his residence at Castelgandolfo.

Over 2,000 gypsies from clans and tribes all over Europe earlier had converged on Rome for a special Holy Year observance before having what was called their "Day with the Pope."

Their visit was considered to be in return for a visit Pope Paul made to a gypsy encampment at Pomezia in 1965.

"We see mirrored in you an aspect of the life of Jesus our Lord, Master and

Continued on page 23

BOOKS on the BIBLE

A Harvest of Recent Works for Studying Scripture

By JAMES DUNKLEY

Over the past decade, the gap has steadily narrowed between books for scholars and books for lay people, with more and more volumes being produced now for several groups at once: scholars, pastors, seminarians, graduate students, undergraduates, and "intelligent lay people," by which is meant ordinary Christians with a decent general education. In some cases the result is only a blurred focus and a book that is satisfactory for no one; in other cases, however, the result has been a drawing together of specialist and general reader in a greater sense of common purpose and common responsibility. This development in theology at large is especially true in biblical studies.

One of the most important developments of recent years has been the emergence of Roman Catholic biblical scholarship (and indeed theological scholarship of every kind) from the doctrinaire insularity that predominated before Vatican II. A series of papal encyclicals, together with the work of devoted biblical scholars whose names are now scarcely known outside Roman Catholic circles, paved the way for what has become a glorious renaissance. With most of the constraints now removed, Roman Catholic scholarship has taken the lead in virtually every phase of current Scripture study. A vast treasury of learning has been opened, and we are all profiting from it. Cooperation with scholars of other traditions is now wholesale; professional societies, scholarly projects, and theological faculties

throughout the world have become thoroughly interconfessional in so many instances that one can no longer distinguish usefully, for the most part, between Roman Catholic scholarship and any other kind. For the ordinary Christian of whatever tradition in 1975, this development has at least two important direct effects: (1) His or her own pastor is likely to be more broadly trained, and (2) the number of books intended for the general reader has at least doubled. Both are to be rejoiced at, and the task of recommending books becomes even more vast. The ones listed here are only a fraction of those that might have been mentioned. Here I must thank my colleague, the Rev. Joseph Ignatius Hunt, for reading my list and making some suggestions used here.

Bibles. A wide variety of English versions is now available, but the standard for most purposes (private study, devotional reading, liturgical use) is still the Revised Standard Version, which stands in the Tyndale-King James tradition of biblical translation. One of the best editions for general use is *The New Oxford Annotated Bible* (Oxford University Press, 1973, \$12.50), which provides the text of RSV with annotations, introductions to each book, and short articles on such subjects as literary forms, biblical geography and history, English versions, and how to read the Bible. There are also twelve maps, based on *The Oxford Bible Atlas* (ed. H. G. May and G. H. Hunt, rev. ed.; Oxford University Press, 1974, \$9.95 cloth, \$3.95 pb.). The RSV first appeared in 1946 (NT), 1952 (OT), and 1957 (Apocrypha); this newest Oxford annotated edition provides a further revision of the NT (1971) by the RSV

Committee, an interconfessional body of scholars that continues to improve the translation and the format in which it is presented. The separate "Catholic Edition" of the RSV has now disappeared; this new version is intended for the use of all Christians and indeed is referred to as the "Common Bible." In several European countries, similar "common Bibles" have been produced or are being planned by interconfessional committees.

Other recent versions of particular value include the New English Bible (NT 1961, revised 1970; OT and Apocrypha 1970), produced by a joint British committee of Anglicans and Free Churchmen; the New American Bible (1970), translated by members of the Catholic Biblical Association; and the Jerusalem Bible (1966), done first in French by the Ecole Biblique in Jerusalem and then rendered into English directly from the original but in light of the textual and interpretive decisions made by the French translators. These are available in a wide variety of editions, and there is no shortage of other versions, particularly those claiming to be in modern speech. The latter are very often only paraphrases, not faithful translations, and must be used with great care. **Commentaries.** A one-volume commentary is a desirable possession for any Christian, and there are several excellent ones of recent date. Probably the best is *The Jerome Biblical Commentary* (ed. R. E. Brown, J. A. Fitzmyer, and R. E. Murphy; Prentice-Hall, 1968, \$29.95), produced by the Catholic Biblical Association and representative of the best recent scholarship, whether Roman Catholic or not. A similar volume was produced about the same time by the Cath-

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olic Biblical Association in England: *A New Catholic Commentary on Holy Scripture* (ed. R. C. Fuller et al.; Nelson, 1969, \$29.95). The publishers of *The Interpreter's Bible* have now brought out *The Interpreter's One-Volume Commentary* (ed. C. M. Laymon; Abingdon, 1971, \$17.50), which is perhaps a bit less technical than the other two. The revision of *Peake's Commentary on the Bible* (ed. M. Black and H. H. Rowley; Nelson, 1962, \$19.50) is still useful, though not cognizant of so much Roman Catholic scholarship as the more recent ones. All of these are corporate projects, and of course articles vary in quality for that reason. The general articles and the comments on individual books in *Jerome* are as uniformly good as any, and a good deal better than most.

William Neil produced a one-volume commentary on the whole Bible in 1962, working alone, and it has now been reissued in an inexpensive paperback format as *Harper's Bible Commentary* (Harper & Row, 1975, \$3.95). While useful, it is more elementary than any of the others mentioned here. Oxford and Cambridge University Presses, which publish the New English Bible jointly, have also published a *Companion to the New Testament* (1970, \$11.50) by A. E. Harvey; the first half of that volume is available in paperback as *Companion to the Gospels* (1972, \$3.95). Its format is simply verse-by-verse comment, with no introductions or general articles.

There are a number of commentary series now in progress that are quite usable by the layman without specialized training in biblical studies. Some of the more important are Torch (SCM Press, cloth or paper), the Cambridge Bible Commentary on the NEB (Cambridge University Press, cloth or paper), and the New Clarendon Bible (Oxford University Press). William Barclay's *Daily Study Bible* series on the NT (17 vols.; Westminster, 1956-61, \$3.25 each pb.) will continue to be of profit, especially for devotional reading, as will *The New Testament for Spiritual Reading* (ed. J. L. McKenzie; 25 vols.; Herder & Herder [now Seabury], \$6 each), a translation of a German series by a variety of Roman Catholic scholars. There is no counterpart for the OT, however, and in general the OT is less well served than the NT for non-technical commentaries. The New Century Bible series (Attic Press), which uses the RSV and is detailed without being heavily technical, has much of worth for the non-specialist. Many volumes of the Harper's New Testament Commentaries (Harper & Row) are excellent examples of the attempt to serve both those with technical training and those without it. J. L. Houlden's recent (1974, \$6.95) volume on the Johannine epistles is a case in point. Penguin Books have published a number of NT commentaries, most recently Houlden (warden of Cuddesdon

Theological College near Oxford) on Paul's letters from prison, J. S. Ruef (dean of Nashotah House) on 1 Corinthians, and J. C. O'Neill (Cambridge University) on Romans.

Specific commentaries on the church's lectionary are being produced widely now, and among the most useful are those by R. H. Fuller (Virginia Theological Seminary) that appeared first in the periodical *Worship* (published by Roman Catholic Benedictines at St. John's Abbey, Collegeville, Minnesota) and have



now been collected into a single paperback called *Preaching the New Lectionary* (Liturgical Press, 1975, \$5.95). *Worship* is now carrying commentaries by Schuyler Brown, a Jesuit teaching at General Seminary, and perhaps they too will one day appear in book form. Fortress Press is publishing a series of 25 slim paperbacks (eight on each annual cycle, plus one on the lesser festivals; \$1.95 each) bringing together an exegete and a homileptician (who is often an exegete as well) for each section. This series, called *Proclamation*, is first-rate; a series of commentaries on entire books (not just the liturgical lections) is promised under the same title. The series is interdenominational.

Dictionaries. Every serious, literate Christian should have a copy of *The Oxford*

Dictionary of the Christian Church, now available in a revised edition (ed. F. L. Cross and E. A. Livingstone; Oxford University Press, 1974, \$35). It provides some biblical articles and is often a place to get started on a scriptural question, but its strength lies in historical, theological, and ecclesiastical matters of post-biblical times. Among biblical dictionaries, *The Interpreter's Dictionary of the Bible* (ed. G. A. Buttrick; 4 vols.; Abingdon, 1962, \$45) still stands supreme, and its technicalities are not so labyrinthine as to repel the general reader. A supplement to this invaluable work will appear shortly. There are several good one-volume dictionaries now available: *Dictionary of the Bible* (ed. J. Hastings, rev. F. C. Grant and H. H. Rowley; Scribner, 1963, \$16.50); *Harper Bible Dictionary* (ed. M. S. and J. L. Miller; 8th ed.; Harper & Row, 1973, \$12.50); *The New Westminster Dictionary of the Bible* (ed. H. S. Gehman; Westminster, 1970, \$10.95). All these reference works provide articles on proper names in the Bible, on each book of the Bible, and on theological concepts in Scripture. Maps and illustrations are also included.

Guides. To help one use all these tools, there are several excellent guides. Volume three of the *Pelican Guide to Modern Theology*, a helpful set of paperbacks published by Penguin (1970, \$2.25 each), is devoted to biblical criticism (Robert Davidson on OT, A. R. C. Leaney on NT). Fortress Press offers a series of handbooks on critical methodology called *Guides to Biblical Scholarship* (\$2.75 each pb.); these are suitable for non-specialists wanting more detail about how

A Prayer for Physicians

O God, our beloved Father whose understanding is infinite and whose powers without limit, bless, counsel and guide all those who follow in the footsteps of thy servant, Luke, the Beloved Physician. As thy Son, Jesus Christ, healed the sick, comforted those in distress of both mind and body and restored vigor and health to the lame, the halt and the blind, teach these thy servants to do likewise with skill, understanding and patience. Let them so serve thee that in so doing they may likewise be the servants of those to whom they minister. Teach them to approach their task with that deep sympathy and humility without which their efforts cannot attain full success. Instill in them a desire for knowledge and studious application so that they may be conversant with all measures that may restore health to mankind. Endow them with a true sense of honor and charity so that the welfare of their patients shall be the motive of their lives and endeavors and keep thou them from the temptation of selfish gain.

This we ask in the name of the Great Healer, Jesus Christ our Lord.

E. Richmond Ware, M.D.

biblical scholars do their work. F. W. Danker's *Multipurpose Tools for Bible Study* (3rd ed.; Concordia, 1970, \$6.95) is technical but highly readable because of its anecdotal style and pastoral emphasis. Danker is professor at Concordia Seminary-in-Exile, representing Missouri Synod Lutheranism's moderate wing (the group most cooperative with the main stream of present-day biblical study in the church at large). *The Cambridge History of the Bible* (3 vols.; Cambridge University Press, 1963-70, \$22.50 each) is a treasury of the history of interpretation, translation, textual discovery, and the role of the Bible in the church's life from antiquity to modern times.

More specifically designed for the laity, *The Bible Reader: An Interfaith Interpretation* (ed. W. M. Abbott et al.; Bruce, 1969, \$3.95 pb.) is an excellent presentation of the biblical text in its most important sections, with some help in interpreting it. More often, there have been books either on the OT or (more frequently) on the NT. For the OT, two of the best are John Bowden's *What about the Old Testament?* (SCM/Allenson, 1969, \$1.95 pb.) and H. W. Wolff's *The Old Testament: A Guide to Its Writings* (Fortress, 1973, \$3.25 pb.). Günther Bornkamm's *The New Testament: A Guide to Its Writings* (Fortress, 1973, \$3.25 pb.) is a counterpart to Wolff's book; both were produced originally for German lay people. Doubleday published two very useful books in *Invitation to the Old Testament* by J. M. Myers (1966, now out of print) and *Invitation to the New Testament* by W. D. Davies (1967, \$3.95 pb.), both designed in part for college courses introducing the Bible to undergraduates. Other college textbooks of real worth for any inquirer include B. W. Anderson, *Understanding the Old Testament* (3rd ed.; Prentice-Hall, 1975, \$11.95); J. K. Kuntz, *The People of Ancient Israel* (Harper & Row, 1974, \$7.95 pb.); J. F. X. Sheehan, *The Threshing Floor: An Interpretation of the Old Testament* (Paulist, 1972, \$3.95 pb.); R. A. Spivey and D. M. Smith, Jr., *Anatomy of the New Testament* (2nd ed.; Macmillan, 1974, \$9.95); H. C. Kee et al., *Understanding the New Testament* (3rd ed.; Prentice-Hall, 1973, \$10.50). Some other helpful beginning guides for the NT are *The New Testament: An Introduction for the General Reader* (Westminster, 1968, \$1.95 pb.) by the Reformed theologian and ecumenist Oscar Cullmann; *What Is the New Testament?* (SCM/Allenson, 1969, \$1.95 pb.) by T. G. A. Baker, a counterpart to Bowden's book on the OT; Ingo Hermann's *Encounter with the New Testament* (Kenedy, 1965, now out of print); A. M. Hunter, *Introducing the New Testament* (3rd ed.; Westminster, 1973, \$3.50 pb.). Hunter is the author of a number of very helpful elementary books on various phases of NT study.

One of the very best examples of a book suited to a variety of audiences is

R. C. Briggs, *Interpreting the New Testament Today* (Abingdon, 1973, \$3.50 pb.), a revision of an earlier work limited to the Gospels. Briggs, a Southern Baptist teaching at the predominantly black Interdenominational Theological Center in Atlanta, takes up both method and content in a clear, concise way that makes one see both what is at stake and what is so fascinating about NT study. To see the Bible within the context of the developing church, *How It All Began: Origins of the Christian Church* (Seabury, 1973, \$5.95) by O. C. Edwards, new dean of Seabury-Western, is highly recommended.

For the Gospels, the present dean of Nashotah House and former director of education for the Diocese of Western New York (John Ruef) has written *The Gospels and the Teachings of Jesus: An Introduction for Laymen* (Seabury, 1967, \$2.45 pb.). John Reumann's *Jesus in the Church's Gospels* (Fortress, 1974, \$4.95) is a very helpful book by a Lutheran scholar. F. W. Beare, a Canadian Anglican, produced *The Earliest Records of Jesus* (Abingdon, 1962, \$7.95) as a companion to the then standard Greek synopsis of the Gospels, which B. H. Throckmorton adapted for Greekless readers by arranging the RSV text in the same way: *Gospel Parallels* (Nelson, 1957, \$5.50). These two books, used together, provide a marvelous unfolding of the message of Jesus in the first three Gospels.

Miscellany. Finally, one should note several miscellaneous works. One of the most significant is *Peter in the New Testament* (ed. R. E. Brown et al.; Paulist and Augsburg, 1973, \$1.95 pb.), sponsored by the U.S. Lutheran-Roman Catholic dialogue as a background study for the ecumenical discussion of the role of the papacy. The degree of agreement reached in this historic locus of controversy is indicative of the radically changed climate in biblical scholarship today. *Concilium* (McGraw-Hill), the distinguished magazine-like series of progressive Roman Catholicism after Vatican II, has devoted a number of issues to biblical themes and often includes a biblical article in an issue on a more general subject. *Facet Books* (Fortress) include a biblical series of fifty short studies, each provided with an introduction and bibliography by John Reumann. The new *Herald Biblical Booklets* series (ed. R. J. Karris; Franciscan Herald, \$.95 each pb.) offers short, pithy treatments of biblical subjects by internationally known experts writing for the ordinary Christian. The little booklet in this series on John, *Faith in the Word* by G. W. MacRae, is one of the finest introductions to the Fourth Gospel available anywhere.

There is, then, no shortage of things to read! All these books are available from the Mission Bookstore at Nashotah House (Nashotah, Wisconsin 53058), or from the bookstore of the Episcopal seminary nearest you, or from any U.S. bookseller.



By ALZINA STONE DALE

The time that I can find to replenish my spiritual reservoirs is of two kinds, not unlike the old Sunday school distinction between time as duration (history) and as eternity (world without end, amen). My time might better be called "dribbles" and "oases," for I mean both the 15 minutes or half hour I try to squeeze out of every day, as well as an evening or afternoon "free" to re-enter the world of the spirit. The contemporary world complains a lot about our inability to sit quietly and know the Lord is God, but it also demands unceasing allegiance to its own affairs.

During my "dribbles" I have discovered that the more I have read or heard a passage, the more it teaches me. So I have continued a habit I began when I was ten of reading the Psalms, still using the *Psalter*. I know it is an older translation than the BCP and contains many inaccuracies, but it also takes my breath away, shouting out, "The heavens declare the glory of God and the firmament showeth his handy-work. . ." or mourning, "My God, my God, look upon me, why hast thou forsaken me? and art so far from my health and the words of my complaint?" That language may not mimic Hebrew nor use the most modern word for trouble, currently translated as "distress," but it speaks to my condition, especially when I am high or low.

At ten I also began to read each year the Psalm which matched my own age. Not only has the relevance of these particular Psalms been amazing, but they especially slide easily over my tongue and

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The Art of Refreshment

yet can twist about, stabbing me inwardly, reminding me who I am.

I also "retreat" to the *Hymnal 1940*, which I learned very thoroughly in boarding school chapel. Hymns also made excellent bedtime prayers for my children, like St. Patrick's "I bind unto myself today the strong name of the Trinity," which turns into the high protective "magic" of "Christ be with me, Christ within me, behind me, before me." Since I am not noted for my singing voice, I substitute a recorder and, alone in the house, mark the church seasons and express my own praise and thanksgiving.

The other things I return to in my bits of time are books which can be absorbed in small doses, made up of short, pithy chapters, written, ironically, in the style of a more leisurely world. The books I keep going back to all work to redress the imbalance I feel in a world and a church where applied Christianity is all the rage and radicalism does *not* mean returning to our roots. I reread authors who help me recall what it means to be Christian, both in absolute terms and in daily life. I use their strength to keep from being hung up on sketchy situation ethics or instant applications of civil rights.

Among these authors is C. S. Lewis. His *Mere Christianity* is a perennially modern return to bedrock that makes you feel it sound again beneath your feet. Another is G. K. Chesterton, whose pair, *Heretics* and *Orthodoxy*, fascinated me first as a teenager, seeking anyone who could make a good case intellectually for my own experience and the Christian understanding coinciding.

But I would particularly like to recommend the books of an American, B. I. Bell. One little book, *Beyond Agnosticism*, is a simple, straightforward account of how he personally came to realize that

the Christian assumptions about the world were the real ones, not wishful thinking. It is a clear, rational book, dealing with history and human nature in a conversational way, and to me the most remarkable fact about it is that he is talking about himself in 1903. (He was ordained in 1910, on the feast of St. Thomas the doubter.) All his observations, however, are perfectly valid for our brave "new" post Christian world, which apparently was really born around 1900.

In his first chapter he says he "acquired in a usual . . . assumption, that the great mass of the people . . . was to be regarded as without any religion at all . . . (but) our world is not spiritually empty . . . we have our deities, crude and obvious, which satisfy. . . ." He then goes on to name them, and they are most certainly worshiped today, making his work a powerful antidote to "future" shock waves of thinking.

By way of contrast, however, once a year in long oases, if possible, or in bits if necessary, I try to read through the one book I think all Christians should be familiar with, Dorothy L. Sayers' play cycle, *The Man Born to Be King*. No other "modernization" has come close to those plays in an eye-opening, exhilarating "incarnation" of our Lord. It is the only real biography of him I have ever read, the book which convinced me that I was his follower, that he was the most fascinating man who ever lived!

Dramatized in scenes as familiar as Christmas cards, his words and actions suddenly make sense; his relations with his disciples, the Jews, his mother, all come alive. As a bonus, Miss Sayers' introductions and notes to the producer carry an incredible amount of intuitive understanding, making you "see" the New Testament world in a different way from

either the movie *Quo Vadis*, where the apostles went pastel, or *Jesus Christ Superstar*, where they are highly colored fetishes in mod costume. It is an almost perfect contemporary presentation, without the liturgical remoteness of my beloved *Messiah* or a *Bach Passion*.

But there are problems for the ordinary reader. Many do not like to read plays. I urge them to try one or two, even to mumble them aloud to themselves. I have heard the English recordings and they are hard to follow because of the variety of accents. I wish some good angel would re-record them with American actors. I have urged my own parish to establish a playreading group to do them, but they are "too difficult." If so, so is the New Testament itself.

Finally, when a whole evening appears, I often return to another source of Christian world order. I read old novels, often classic detective stories, which are about character and will and whose underlying assumptions are the Christian affirmations of good and evil, and who will prevail. Call it escape, but it is escape in C. S. Lewis's terms, to the real world to gain strength to handle our time's fantasies about power and horror and their enlightening qualities.

In the same spirit I read my children *Uncle Wiggily* and *The Secret Garden* and *Eight Cousins*, stories where people choose to be good to one another, not wantonly seeking or enduring sensation and violence for its own sake. They and I both need images of the kind of people we want to be, instead of repetitious descriptions of "life" based upon Hobbes.

Particular authors produce the right kind of "relief." Among them are Jane Austen, Faulkner, and Dostoevsky, all of whom knew as much as anybody about human nature and society. On a "simpler



plane," my favorite detective writers, Josephine Tey, Margery Allingham, and Dorothy Sayers, refuse to settle for a world in which the undesirables always win, especially when they are portraying the great sins of pride and "playing God."

One step further toward eternity is Charles Williams, who lets the Platonic absolutes loose in the streets in his *The Place of the Lion*, or lets a newly-dead girl work out her own salvation in *All Hallows' Eve*. Nobody beats Williams at evoking the awful sense of this world and the next, superimposed upon each other in the "great cloud of witness." His mystery stories implicitly promise that St. Paul was right when he said nothing would separate us from the love of God that is in Christ Jesus.

EDITORIALS

On Knowing How To Be Read

This magazine has been putting out seasonal book numbers for very many years, and for quite a few of those years, since before the present management took over, there has been an unwritten law at the office forbidding the quotation of Ecclesiastes 12:12 in a book number. No, we won't quote it for you; a law is a law. As a good Episcopalian you should have a Bible right at hand and besides you really ought to know your Ecclesiastes pretty well by heart.

We love books; most of our readers love books, and we hope they enjoy reading our book reviews and book numbers as much as we enjoy preparing them. But Christians must not look to any books—not even the books of the Bible—for their salvation. Indeed, we cannot get the most, or the right, things from our reading unless we recognize and make allowance for the limitations inherent in all books. A good book is good only if kept in a good book's place—whatever that may be.

It is much better, if we are bibliophiles, to begin with this truth as expressed by Thoreau: "As for books and the adequateness of their statements of the truth, they are as the tower of Babel to the sky." He believed that so intensely that he wrote it in a book!

That may suggest an answer to the question we raised above—What is a good book's place? It is, we submit, to be a medium through which somebody can speak to us—somebody who is worth listening to. It would be better if that person and we could be face to face, perhaps sitting on opposite ends of a log in a nice quiet woody place, just talking. But that's seldom possible . . . so we resort to books.

W. H. Auden said: "A real book is not one that we read, but one that reads us." He didn't intend that statement to be taken too literally. The book that reads us is actually the person who wrote the book.

The place of a good book, then, is to be a medium (as a substitute for that log in the sylvan glade) through which a good human being can read us. That's why the good book is one to which we can always return for another experience of being read. "The newest books are those that never grow old," said Holbrook Jackson.

And what has been said about the function and the character of a good book applies no less to the Bible. It bothers us when we hear Dr. Billy Graham in one of his often tremendous crusade sermons shout "The Bible says . . .!" The Bible never says anything: that's the beauty of it. Isaiah says, the Psalmist says, Koheleth says, Paul says, Jesus says this or that through the Bible; but to quote the Bible as *itself* saying something is like quoting the telephone through which you heard something said.

God speaks through people; people can speak through books; and so we can indeed hearken unto the Voice of Truth when we read—or are read by—a book. And that's why books can never be taken too seriously as possible media through which Truth speaks to us, but

must not be taken at all seriously as talkers themselves, any more than telephones are taken seriously as speakers.

When reading is alive it is heart-to-heart communication between writer and reader; and just as it takes two to make a conversation, or a sermon, or a play, so does it take two to make a good book: a good writer and a good reader. Remember the conversation between Oscar Wilde and a friend on the morning after the opening night of one of Wilde's plays. "How was the play last night, Oscar?" "Oh, the play was a huge success. But the audience was a failure!"

Whoever we may be, let us make sure that we know how to read. It is really a matter of knowing how to be read.

Council Narrowly Escapes Duty

It was a close vote—17 to 16—by which the Executive Council chose not to express its disapproval of "acts of lawlessness being committed by certain bishops, priests, and deacons in performing illegal ordinations and by unlawful celebrations of the holy eucharist." There is comfort in that closeness. Nearly half of the Episcopal Church's day-to-day governing body between General Conventions have an adequate awareness of two things: schism when they see it, and their duty to oppose schism when they see it. What the resolution called for was a censure of schismatic acts within the church.

If you ask why we find comfort in that we refer to the recent history of the Executive Council. If this issue had come before the council of only a very few years ago the result would have been worse. Who can forget such council resolutions as the one calling for church-wide special offerings to finance student uprisings before they even occurred?

But that's all the comfort we can offer, and it isn't very much. One of the present council members expressed misgivings about "trial by resolution." The objection is transparently hokey. There was no "trial" in the resolution that the council rejected. If churchmen do not agree that the ordinations referred to (Philadelphia 1974, Washington 1975) were at least illegal, as alleged by the resolution, and that celebrations of the eucharist by illegally ordained persons are at least unlawful whether one thinks they ought to be or not, they don't understand the plain English of the canons. But we don't accept that explanation of the majority vote in this case. These people can read. So we are left with only one conclusion about their real reason for voting against the resolution. That is that they are perfectly willing to vote their partisan bias on this issue, while calling it something else. As the old saying has it, it makes a difference whose ox is being gored.

We urge all bishops and deputies who will constitute next year's General Convention to remember this vote of the present Executive Council when they come to elect new members of the council. We need very many more people on that body than we now have who put their duty to the church ahead of their own prejudices.

Books



EXIT 36: A Fictional Chronicle. By Robert Farrar Capon. Seabury. Pp. 200. \$7.95.

Be forewarned—*Exit 36* is a long way from *Bed and Board!* The jacket squib tells us that in *Exit 36*, Fr. Capon has created “a new genre, the ‘theological novel.’” Not so. This is, rather, an Episcopal version of the popular “rabbi” novels and I fully anticipate seeing the publication of *Exit 37, 38* ad infinitum. For in *Exit 36*, Fr. Capon has used the device of combining a story (of sorts) with theological discussion. Toward the end, the story line almost fades out and we are into deep theological waters, so beware if you pick this up thinking it will be only a relaxing view of Fr. Capon’s literary pyrotechnics.

It is that, of course. One expects nothing less than sparkling quotability from Capon and you get all that, and far more. In fact, in preparing to review this book, I marked especially quotable sections and they averaged out to almost one a page. That in itself is recommendation enough for those who enjoy literary grace and gusto.

But what is the book *really* about? Ostensibly it is a month in the life of a priest who finds himself counseling both with the widow of a priest who died by suicide and with the mistress of the same priest, neither of whom, I might add, quite seems to have enough dimension. (I kept wondering what it was about the mistress that kept the priest involved for four guilt-ridden years.) While on this pastoral tightrope, Capon deals with the *real* subjects of the book: sexuality, eternity, universalism, judgment, the silence of the Word, forgiveness, reconciliation, and, above all, mystery. Over and over he comes back to disquietingly brilliant discourses on the mystery of life and death in Christ.

As if this were not enough, Capon tosses in a lot of gratuitous opinions. He notes that he doesn’t really need television because making parish calls is “watching the soaps,” and he is not very happy with the insensitivity of the clergy to one another’s needs. “Paranoid, competitive, and cut-up” are his adjectives, to be exact.

In truth, Capon does not seem fully comfortable with this book. He is more a theologian than a novelist and finally cannot resist his preference for what he himself calls “metaphysical scaffolding.” I feel him forcing himself on the level of the novel but unable to write fast enough when he moves into theology. Whatever the case, there is something haunting about this book. You may easily dismiss

the basic story line, but you will find yourself pondering and re-pondering the theological fireworks Capon so obviously delights in setting off.

MIB GARRARD
Sherman, Texas

THE FANTASY GAME. By Peter Dally. Stein & Day. Pp. 204. \$10.00.

It is refreshing to learn that someone has finally had the courage to enter the dark valley of sexual fantasies and to return with the professional knowledge and the literary skills to illuminate them for us. There have been few writings dealing with human emotions that have approached the plain spoken convictions of Freud, but Dr. Dally has done it in *The Fantasy Game*.

The author states that we are all in some measure bisexual, and that most of us oscillate between aggressive and passive sexual behavior, in the wide spectrum from the Ian Fleming best selling thrillers of sado-masochistic fantasy to the ego shattering and home wrecking effect of impotency.

This book will help us to come to terms with our fantasies; for sooner or later, if we are to survive as a reasonably free people, we must accept them as empowering elements and use them constructively.

(The Rev.) OSBORNE R. LITTLEFORD
Church of the New Covenant
Casselberry, Fla.

LIBERATION, REVOLUTION AND FREEDOM: Theological Perspectives. Ed. by Thomas M. McFadden. Seabury/Crossroad. Pp. 214. \$7.95.

To ask consistent excellence of a collection of essays drawn from a single meeting of a learned society is to ask the unreasonable. It can be asked, however, that the essays reflect a breadth of vision, providing the reader with as realistic a picture as possible of the state of a given question. *Liberation, Revolution, and Freedom* fulfills this latter expectation most admirably.

The quality of the essays ranges from the insightful to the platitudinous, from creative theological reflection to reportage of contemporary theological jargon, but such is the range of theological work in every age. The topics discussed by the contributors show clearly the scope of the work of liberation theologians: the collection includes considerations of Amerindian religion, Zen, Black hymnody, Torah, grace, and feminism. Two essays, by reason of their excellence should be mentioned: Francis Fiorenza’s

comparison of German-inspired political theology with South American liberation theology and James H. Cone’s discussion of Black hymnody, “Freedom, History, and Hope.” The editor is to be further commended for his inclusion of essays critical to the position of liberation theology. By doing so he has added a perspective which all too many editors are wont to avoid.

The resultant volume, therefore, with no pretension of offering itself as a substitute for the work of Jürgen Moltmann or Gustavo Gutierrez, does accurately reflect the scope of the thinking of American college theologians in the area of political and liberation theology. As such, it is an excellent introduction to a school of thought which, unlike some of the theological fads and fancies of recent years, shows itself worthy not only of consideration but also of some expenditure of time and energy in an attempt to understand the unique contribution of this school to the never-ending task of presenting the Gospel to all nations.

THADDEUS J. GURDAK
Madison, Wis.

SAMUEL JOHNSON: A BIOGRAPHY. By John Wain. Viking. Pp. 388. \$12.50.

Samuel Johnson was indisputably the literary giant of 18th century England. The range and versatility of his works as a lexicographer, poet, moral essayist, biographer, novelist and critic were titanic. It was almost inevitable that he should attract an unparalleled set of chroniclers. Few men, in fact have been as minutely and well depicted by their contemporaries as has Johnson. Boswell’s *Life* is generally conceded to be the greatest biography in the English language. Sir Joshua Reynolds’ and John Opie’s portraits of Johnson are among the pinnacles of 18th century painting. Added to these masterpieces are the records of many lesser figures who were friends or acquaintances of Johnson. From all this documentation Johnson has emerged as one of the greatest characters that England has ever produced.

The latest author to yield to the magnetic pull of Johnson’s greatness and to enter the lists as one of his biographers is John Wain. He, too, is a poet, a novelist, a biographer, and a critic as is his subject, and currently he is professor of poetry at Oxford.

Mr. Wain’s reason for his bold undertaking is that “Johnson has not even yet come into his rightful reputation,” and his avowed objective is to present him “as he actually was instead of as he is thought of.” He feels that everyone knows of Johnson’s massive literary achievements, his irascible prejudice against the Scots, his gruff manners but gentlemanly instincts, his idiosyncrasies, his Tory and high church sympathies, and he recounts these aspects of Johnson’s character too. But he also feels that few people are

aware of Johnson's profoundly compassionate nature, his opposition to colonialism, his hatred of the slave trade, his pleas for a more merciful penal system, and his unfailing kindness to the poor and unfortunate. It is with these benevolent qualities of Johnson that Mr. Wain wishes to acquaint us to give us a more balanced view of the great man.

In his effort to set us aright, John Wain has written a most readable, interesting biography. One of the great pleasures of this book is that it steeps us in the company of a man who was truly great and at the same time thoroughly human; a man who had an honorable code and lived by it; a man who had religious principles and practiced them (albeit with considerable effort at times); a man who raised himself by his own efforts from obscurity to lasting fame; a man who possessed genius and used it to add to the wisdom of his own age and all posterity; a man who despite his awesome intellectual equipment had to struggle against depression, disappointments, self-accusation, hatred of solitude and periods of total inertia, but who nonetheless managed to make the greatest contribution to English literature of his age.

John Wain has set himself in formidable company in offering a biography of Johnson, but he has proved to be a distinguished addition to it. He succeeds admirably in enlarging our concept of Johnson, and he easily induces the reader to share his fascination with his subject. We are indebted to Mr. Wain for presenting Samuel Johnson to us anew.

AUGUSTA RODDIS
Marshfield, Wis.

DEATH BY DECISION. By Jerry B. Wilson. Westminster Press. Pp. 208. \$7.50.

We are told in the dust-cover message that "here for the first time is a book that examines all three dimensions of the (euthanasia) question—the medical, moral, and legal—and does so from the perspective of a God-centered faith." But this is not the first time these dimensions from this perspective have been examined in a book. *Death by Choice*, by Daniel C. Maguire (reviewed in TLC, June 16, 1974), approaches euthanasia in a strikingly similar manner from the same standpoints—medical, moral, and legal.

Wilson reaches back into the ancient world of Greek culture to begin tracing the historic beginnings of the concept of euthanasia as "easy death." As he develops the chronologic course of euthanasia, it becomes clear that what emerges in the contemporary period is a modified concept of euthanasia. Euthanasia now is taken to mean the taking of life in order to end suffering. Conflicting religious viewpoints are presented and interpreted. As one might predict, Joseph Fletcher's arguments occupy a considerable portion of the section on "Conflicting Religious Views," since he has contributed a great

deal to the discussion of the moral theology of euthanasia. In contrast with moral theologians who recognize a moral difference between *allowing* to die and *causing* to die, Wilson points out that Fletcher maintains that this is at best a very blurred distinction. Thus "active" and "passive" euthanasia are not morally distinctive from this perspective.

Wilson's own understanding and position emanate from the principle that the ultimate basis of Christian faith is the revelation of God's love in Christ. Corresponding with the love of God, Christian ethics is an ethics of responsive love. If euthanasia is required as a response to the needs of suffering and dying patients, responsible love must challenge and reform conventional moral and legal norms that forbid the practice. He then develops new requirements and guidelines for euthanasia based upon a theocentric faith with loving concern responsible to God. The guidelines take into consideration the medical, moral and legal issues previously discussed. In summary, his proposed guidelines are based upon these principles: (1) the dignity of life is superior to the value of life per se, (2) the physician's responsibility to relieve suffering is more important than his responsibility to prolong life, and (3) the patient has the right to determine what is to be done to his person.

It remains for the reader to accept or reject Wilson's guidelines. They do not fully resolve the controversy surrounding euthanasia, but from many standpoints they do provide practical and workable approaches based strongly, in my judgment, on a God-centered theology and personal faith. It is time to provide such guidelines, e.g., for the physician in his daily care of the suffering and dying. Wilson's proposals need to be exposed and hopefully incorporated into working principles in euthanasia.

ROGER DEAN WHITE, M.D.
Rochester, Minn.

THINKING ABOUT GOD. By John Macquarrie. Harper and Row. Pp. 238. \$8.95.

Thinking About God is a collection of lectures and articles dealing with the ways Christians can make sense of God's encounter with them in an age which has tried the idea of his death and found it wanting. The chapters are in divisions: theological method, the reconstruction of theism, and representative modern thinkers.

Macquarrie rejects the relativism increasingly popular in that form of subjective anthropology which turns the eucharist into a "celebration of life" and which fashions other sacraments into "rites of passage." He prefers Barth's "theanthropology" and, later on, what some call "panentheism" as ways of resolving the unnecessary dichotomy between humanism and theism. He affirms that the supernatural Christ is not a specu-

lative luxury but the essential first statement underlying any evaluation of the human condition. Apocalyptic Christianity is utter radicalism; liberal Protestantism is bourgeois and consequently—and Macquarrie thinks with reason—black theologians have dismissed the "death of God school" as a white middle class academy.

He faults the inclination of Cyril Richardson to reduce the Trinity to two persons but risks making his own Trini-



tarianism more speculation than response to revelation when he defends threeness on the grounds of its "adequacy." But the book will prove Macquarrie's most controversial because of two specific subjects: heresy and the Holy Spirit. He clearly has decided that the term heresy should no longer be used since God-talk must always involve mistakes and mistakes are resolved through open exchange rather than censure. This assumes, of course, that all mistaken talkers are as gracious as Dr. Macquarrie, and that is too innocent an assumption. Moreover, Macquarrie fails to consider the pastoral responsibility of the church's magisterium. If his definitions cancel the Grand Inquisitor, they are welcome; not so if they cancel Athanasius.

The other difficult subject is the Holy Spirit whom the author, taking up a line from John Taylor, characterizes as "more Dionysian" than Apollonian. Although the charismatic renewalist will profit from his insistence that the violent and potentially disruptive character of the Holy Spirit must be guided by the reason of the Logos, such language—seeming to divorce the Spirit from the harmony of creative love—dangerously lends itself to modalism at best and tritheism at worst. If the Holy Spirit is definitively "spontaneous" and "even untidy," a lesser mind than Macquarrie's might have difficulty distinguishing an act of grace from an attack of botulism. Finally, the discussion of the sexuality of the Holy Spirit says a lot of opposite things, suggesting some ideas about femininity which are, by the author's own admission, impossible to fit into the scriptural language about creation and annunciation.

It must be granted that there is much thinking aloud here but it is stimulating thinking and, quite obviously, the thinking aloud has come after praying in quiet. Anglicans continue to give thanks for John Macquarrie.

(The Rev.) GEORGE W. RUTLER
Church of the Good Shepherd
Rosemont, Pa.

BINDING THE DEVIL: Exorcism Past and Present. By Roger Baker. Hawthorn Books. Pp. 187. \$7.95.

This book contains a very mixed bag of material, apparently because as a freelance English journalist Roger Baker has selected material from a wide variety of sources some of which are sounder than others. Thus neither his good nor his bad points are original, though many are interesting.

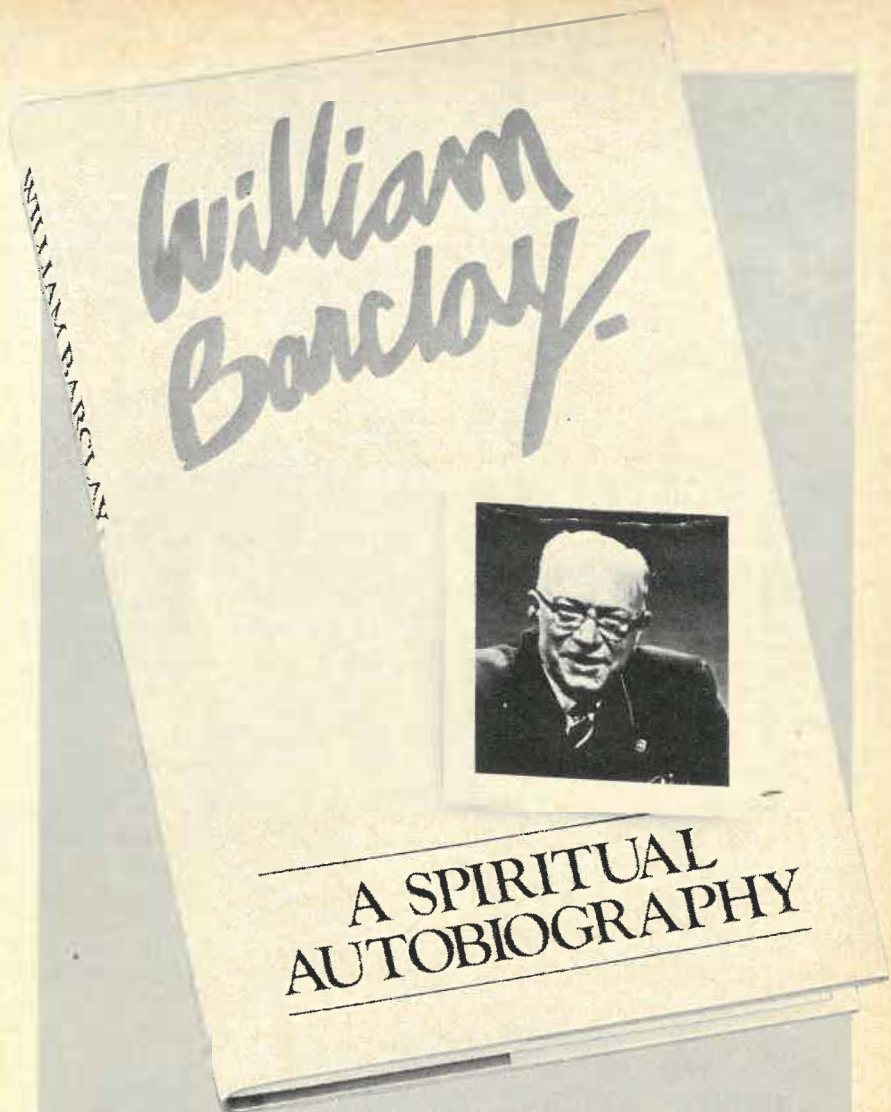
He is on safe ground in asserting, for instance, that Christ's work involved the exorcism of a whole culture and that the church's work is similar; that many prefer to blame internal troubles on external causes; that "a great deal has been allowed to stand between the reader and the realities of the New Testament"; that much interest in the supernatural arises from interest in the self (Tillich); that most clergy are unprepared to handle purported demonic activities and would welcome episcopal guidance; and that the church's current involvement with exorcism originated not within the church but as a belated *response* to real social and personal problems.

His eclectic research also unearths numerous tidbits to delight the lover of obscure data. I'm pleased to know that Anton Szandor La Vey, founder of the Church of Satan, is a former lion-tamer from Chicago born Howard Levy, that "one particularly dedicated demonologist managed to isolate 7,405,926" individual demons, and that "St. Anthony never washed his feet, St. Abram washed neither hands nor feet, St. Sylvia only washed her fingers, and St. Hilarion never washed at all."

After an early chapter on Christ as an exorcist which is carefully sympathetic and has the merit of accepting the gospel record as accurate reportage, however, Baker's own prejudices begin to produce a curious unevenness in his thought and writing. Having cautiously defended Jesus against the later experts eager to tell us what he *really* meant as opposed to what he said, Baker then begins the old familiar clichés of the "good-Jesus bad-Paul" school and ends up declaring that the "early church wiped out most of what was valuable in paganism," that the Devil (and sin) are "the inventions of Christianity," that Judeo-Christian sexual repression creates most of the problems with which psychiatrists must contend, and that "demonic possession is in fact induced, though at a deeply subconscious level."

Thus his final chapter denies that demons exist, leading one to wonder what to make of his defense of Jesus as an exorcist. Drawing primarily from William Sargent, he seems to feel that all the problems of possession (if not of the world) would be cured by eliminating all ecclesiastically-inspired repression of sexual desires of whatever sort.

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that "the answer must be sought within man," he then finds the root of the trouble to be *not* within man but in the church's restrictions upon sexuality. This is the sort of would-be Freudianism espoused by fashionable rationalists half a century ago, and is even less convincing today when psychiatrists know the human psyche to be deeper and more complex than Freud ever dreamed.

In short, not a book to pay for, but an interesting one to read. I rather enjoyed it, if only as a reminder of how glittering shallow rationalism can be.

(The Rev.) ELIJAH WHITE
Cedar Run Parish
Casanova, Va.

PROTOCOL OF A DAMNATION. By Peter Berger. Seabury. Pp. 207. \$7.95.

This novel is set in a resort town in Switzerland and tells of the events during a summer in the '60s that led to the possible damnation and actual murder of a German war criminal. The story is narrated by Jacob van Buren, a lapsed Dutch Calvinist. The characters we view through the narrator's eyes include Raymond Dell, theology student turned gigolo and instrument for Herr Karstmann's damnation; an American heiress; Langbein and Karpistes, rival prophets of two tiny gnostic sects; Olga, a Polish girl who suffers violent spasms of sympathetic hysteria whenever she finds herself by

chance in the immediate geographical locale of a mass murder committed in the recent past; Dr. Bochalski, employee of the Polish government's Department of Martyrs.

The controversy between the two gnostic leaders hinges on their conflicting interpretations of an ancient, possibly fraudulent, gnostic text: Karpistes' view is that man is isolated in a depraved universe; Langbein's version is only slightly more hopeful. Almost all the characters, gnostic or otherwise, are obsessed victims of a spiritual crisis; this crisis turns out to be nothing less than the problem of faith in our century of horrors. Peter Berger has invented a suffocating netherworld of spiritual chaos and evil, and he intends this as an ironic parable on the crisis of faith in our time.

Like most theological novels, *Protocol of a Damnation* succeeds neither as theology nor fiction. The characters and situations fail to illuminate the author's theological and sociological ideas; and these ideas fail to illuminate the story. The dialogue is stilted; the plot creaks along by coincidence and awkward shifts of scene; and the situations are insufficiently dramatic. We get told a great deal, but what we are *shown* remains a muddle. Mr. Berger is a well known author of works on sociology and religion. Aesthetic truth, however, is arrived at by different means than truth in other

disciplines. "The supernatural," says the narrator, ". . . yields only to those who grovel in the dust. The posture has not appealed to me." Dusty human experience accurately observed (and reconstructed dramatically) is the lifeblood of fiction, but this novel makes itself unavailable to this source of artistic truth, just as the narrator cuts himself off from the supernatural. The author is unable to make his themes transparent through the demanding and humbling art of fiction because, as a writer, dust just doesn't appeal to him.

MICHAEL HEFNER
Lincoln Park, Mich.

THE ALLELUIA AFFAIR. By Malcolm Boyd. Word Books. Pp. Unnumbered. \$5.95.

I am not very familiar with Malcolm Boyd's writings, but this little book seems to be presenting the same message we heard so often during the late '50s and '60s from Malcolm Boyd and many others: Get Jesus out of the church and into the streets, because most of the people in church are not Christian, and Jesus is really to be found in the sinful, struggling suffering faces of the market place.

There is of course a certain amount of truth in this position. Christ is found in every person, and many people in church do not live very Christian lives, morally speaking. But the message is wearing a bit thin.

The Alleluia Affair begins with Jesus getting himself down from crosses all over the world and mixing with the street folk who begin to respond to him. Then there seems to be a second beginning in which the author describes with some wit and satirical thrust a great service to dedicate a mammoth stained glass window. All the affluent are present into the thousands and so are all the important hierarchical figures. Then the window explodes and Jesus is out in the street again. I haven't figured out the reason for this apparent second start to get Jesus out of the churches. The people in the streets all around the world begin to see him in other persons who are being crucified by greed, carelessness, etc., and he seems to mean more to them than he did in church. They are crucifying each other. They begin to listen to him more carefully. Then a government decides to make "Jesus worship" illegal, and finally decides to crucify one Jesus follower, whereupon the crowd cries out: Crucify us, crucify us. The Jesus followers win, the government is unsuccessful in liquidating them, and all the people try to be more kind and self-sacrificing and to live in hope; a scroll is found which proclaims "Alleluia."

The whole text seems to be about three times the length of this review. There are a number of perfectly blank pages and many with only a few sentences. There are also 20 odd photographs, mostly of crosses, crucifixes, and other images of Christ, with some street scenes, harrowed faces of people, and two or three abstrac-

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tions whose meaning is not clear.

For \$5.95 the book seems a sketchy affair as well as an Alleluia affair, and I cannot recommend it very highly since I found it somewhat sentimental, and diffuse, and a not too imaginative reiteration of the gospel of the anti-establishment people of 10 or 20 years ago.

(The Rev.) THOMAS VAN B. BARRETT
Berkeley, Calif.

FOLKLORE IN THE OLD TESTAMENT. By James G. Frazer. Hart Publishing Co. Pp. 482. \$8.95.

Sixty-four years ago the pioneering student of primitive religion and folklore, Sir James Frazer, published his magnum opus, *The Golden Bough*, in 20 volumes. It has not yet been superseded. The part of his work that was concerned with the stories and customs of the Old Testament Sir James excerpted and compiled into a single volume. That volume has now been re-published. (This is not a new edition but a re-publication of the old.)

To the scholarly specialist or to the general Bible student it is a mine of fasci-



nating information. Sir James's presuppositions about all the material he studied and presented were those of 19th-century Darwinism and naturalism; but these are clearly distinguishable from the actual data he reports. If it's information you want about primitive religion and folklore, as these appear both in the Bible and in analogous phenomena the world over, you will get all of your money's worth in this masterpiece. And speaking of your money's worth it should be noted that the price of the book is unbelievably low for 1975.

C.E.S.

REFLECTIONS: A Christmas Service for All Ages. Filmstrip and record. Concordia.

As the title suggests, this is a reflection by six of our Lord's contemporaries on his birth. Jashub (a fictional eight year old boy), a shepherd, Herod's son, Simon Peter as a teenager, Mary, and Gabriel recall the night that our Lord was born, closing with the question: "When Christ's life is finished and the purpose for which he has come accomplished, will people still wait, not knowing what he did?"

Each of the reflections is separated by a well known hymn or song, several of which have the words printed at the bottom of the frame for audience partici-

pation. All of the characters, as well as the angels and the heavenly chorus, are portrayed by young people between the ages of about eight and 17. All of the narration and singing is done by them as well. This gives the filmstrip the vitality which is lacking in the saccharine animated characters often found in this kind of material.

Along with the filmstrip and record there is a book with scripts and directions showing how this filmstrip may be used to put on a Christmas program using children from the church school in grades kindergarten through sixth.

Reflections is billed for church groups of all ages, but I would hesitate to show it to children above the fifth grade. On the whole the filmstrip and record are very well done and present a refreshing view of our Lord's birth from many sides.

(The Rev.) ROSS MACK
Trinity Church
Wauwatosa, Wis.

Books Received

PRELUDE TO VICTORY, John Ahern Schultz. An instructional commentary on the trial and crucifixion of Jesus Christ. Trinity Press, Ambler, Pa. Pp. 76. \$5.95 paper, illustrated.

A GATHERING OF LAMBS, Gertrude F. Johnson. A story from WW II. Concordia. Pp. 144. \$5.95.

THE BURDEN MADE LIGHT, Alfred Doerfler. Comfort for shut-ins; large print. Pp. 127. \$3.95 paper.

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES, ed. by Constant H. Jacquet, Jr. Abingdon Press. Pp. 278. \$9.95 paper.

TURNING THINGS UPSIDE DOWN: A Theological Workbook, Thomas Woodward. An exploration of basic Christian themes. Seabury/Crossroad. Pp. 77. \$4.50 paper.

STRONG IN THE SPIRIT, James Lee Beall. About spiritual strength. Fleming H. Revell. Pp. 160. \$2.95 paper.

GOOD NEWS FOR MARRIED LOVE, trans. by the Rev. Randall Blackall. An address on marriage by Pope Paul VI, with a translation of the Pope's encyclical letter *Humanae Vitae*. The liturgical Press, St. John's Abbey, Collegeville, Minn. Pp. 78. \$1.75 paper.

MARTIN LUTHER, Judith O'Neill. A topic book in Cambridge Introduction to the History of Mankind. Cambridge University Press. Pp. 48. \$2.45 paper, profusely illustrated.

IDENTIFYING CHRISTIANITY, René Marlé; trans. by Sister Jeanne Marie Lyons. Roman Catholic study of contemporary theologies. Abbey Press. Pp. 75. \$4.75 paper.

SAMARITANS AND JEWS, R. J. Coggins. A reconsideration of the origins of Samaritanism. John Knox Press. Pp. 170. \$6.95 paper.

THE MIDNIGHT PATROL, Phyllis Thompson. About an English Salvation Army lady's work of rescuing girls from prostitution. Hawthorn Books. Pp. 155. \$4.95.

LOVE THAT LASTS A LIFETIME, Wynona Farquhar Leonard. About marriage. Hawthorn Books. Pp. 128. \$2.95.

FOR EVERYTHING A SEASON, Ralph Bailey. Faith testimony of a bereaved Christian. Hawthorn Books. Pp. 128. \$5.95.

FREE FALL, JoAnn Kelley Smith, foreword by Elizabeth Kubler-Ross. About death. Judson Press. Pp. 138. \$5.95.

WE CHRISTIANS AND JEWS, Paul J. Kirsch. About the proper relationship between Christians and Jews. Fortress Press. Pp. 150. \$3.50 paper.

THE FAMILY BIBLE STUDY BOOK, ed. by Betsey Scanlan. For home Bible study. Fleming H. Revell. Pp. 255. \$6.95.

BEYOND HUMILIATION: The Way of the Cross, J. Gregory Mantle. About "man's most persistent problem — self-centeredness." Bethany Fellowship. Pp. 248. \$1.95 paper.

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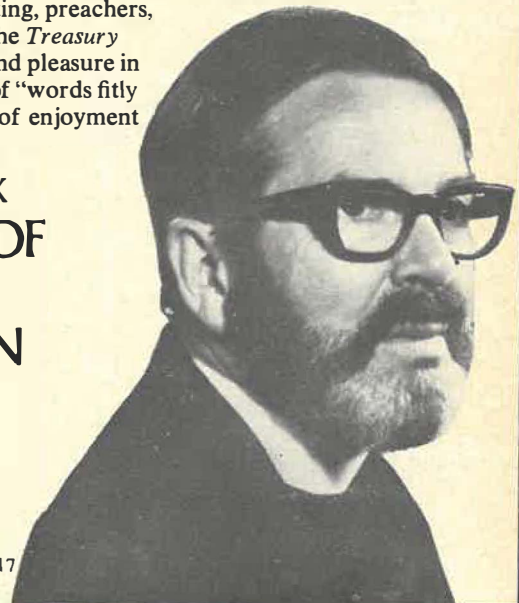
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Ohio—The Rev. Graham M. Smith, St. Peter's Church, 18001 Detroit Ave., Lakewood (44107).

Southeast Florida—The Rev. Allen Waldo Farabee, Jr., curate, All Saints Church, Fort Lauderdale; and the Rev. Richard Arthur Ginnever, curate, Church of the Good Shepherd, Tequesta, address, 147 5th St., Jupiter, Fla. 33458.

Washington—The Rev. Richard Michael Wynkoop, c/o the Rev. E. G. Bohne, Box 16029, Washington, D.C. 20023. Bishop Lee of Seoul requested Bishop Creighton of Washington to ordain Mr. Wynkoop because he was not able to come to the U.S. for the service. But Bishop Creighton had announced earlier he would ordain no more men to the priesthood until General Convention had acted on the issue of women in the priesthood. So Bishop Leighton of Maryland acted for Bishop Lee at a service held in St. James', Capitol Hill.

West Virginia—The Rev. James Barrett Miller, chaplain of Marshall University, and staff, Trinity Church, both in Huntington, address, 926 6th St. (25701).

Deacons

Alabama—John Fletcher Comer, in charge of St. Andrew's, Sylacauga, and St. Mary's, Childersburg; James Arthur Creasy, in charge of St. Bartholomew's, Florence; and Charles H. Murphy III, curate, St. Paul's, Selma.

Arizona—Steven Plummer, on staff of Good Shepherd, Defiance.

Central Florida—Perry Collins, curate, Holy Cross, Sanford; and Robert Merritt, curate, St. David's, Lakeland.

Central New York—Beverly Messinger and Robert Foster.

Chicago—James Cameron Biegler, Nashotah House, Nashotah, WI 53058; Donald Edward Castle, curate, St. Mary's, Park Ridge; Charles William Heimberg, curate, Emmanuel, Rockford; William George Kruse, curate, St. Elisabeth's, Glencoe; Michael Richardson Long, curate, St. Giles', Northbrook; William Robert McCarthy, curate, St. Michael's, Barrington; Joseph Imwold Moore, curate, Christ Church, Waukegan; Robert Keith Myers,

Jr., curate, Holy Comforter, Kenilworth; William Russell Page, Jr., curate, Ascension, Ipswich, MA; James Lightfoot Risk III, curate, St. Mark's, Barrington Hills; and Robert Charles Setmeyer, curate, Redeemer, Elgin.

Iowa—Jerry Doherty, curate, St. John's, Mason City; George F. Kohn, curate, Trinity Cathedral, Davenport, address: 121 W. 12 St.; Ronald F. Terry, on faculty of Morningside College, Sioux City; and Kathryn Ann Piccard, pastoral education program, Massachusetts General Hospital, Boston, 99 Brattle St., Cambridge, MA 02138.

Lexington—Cromwell Cook Cleveland, Jr.; George Curt, in charge of All Saints, Cold Spring (41076); William J. Gerhart, curate, St. Peter's, Albany, NY; and Chester W. King.

Massachusetts—Gardiner Humphrey Shattuck, Jr., curate, All Saints, 17 Clark St., Belmont, (02178); Marilyn Jeanne Sproat (Sr. Mary Bride OSA), chaplain, Mt. Auburn Hospital, Cambridge; and Frederick William Thayer II, curate, Epiphany, Rochester, NY, address, 142K Windsorshire Dr. (14624).

Pittsburgh—Rogers T. Wood in charge of St. Philip's, 1522 Coraopolis Hgts., Moon Township, PA 15108.

San Joaquin—Paul Emil Lambert, 1801 Coffee Rd., Apt. 95, Modesto, CA 95355.

Southern Ohio—Clifford Wahl.

Southwest Florida—Donald Woodrum, curate, Christ Church, 4040 W. Manatee Ave., Bradenton (33505).

Springfield—Edward P. Wood, M.D., curate, St. Paul's, 10 E. 3d St., Alton, IL 62002. He is a practicing radiologist.

Wyoming—Gary Seymour, vicar of Christ Church, Glenrock.

Reception

Central Florida—The Rev. Richard Pobjecky has been received as a priest from the Roman Catholic Church and is curate at St. Andrew's, Fort Pierce.

West Virginia—The Rev. William Joseph Pugliese has been received as a priest from the Roman Catholic Church and is vicar of Olde St. John's, Colliers, and Good Shepherd, Follansbee. Address: 930 Neville St., Follansbee (26037).

STATEMENT REQUIRED BY THE ACT OF AUG. 12, 1970, SECTION 3685, TITLE 39, UNITED STATES CODE SHOWING THE OWNERSHIP, MANAGEMENT, AND CIRCULATION OF:

The Living Church. Weekly. Annual subscription price \$15.95. The general business offices of the publisher are located at 407 E. Michigan St., Milwaukee, Wis. 53202.

The name and address of the editor is: The Rev. Carroll E. Simcox, 407 E. Michigan St., Milwaukee, Wis. 53202.

The owner is: The Living Church Foundation, Inc., a non-profit corporation with no stockholders, located at 407 E. Michigan St., Milwaukee, Wis. 53202.

The known bondholders, mortgagees, and other security holders owning or holding one percent or more of total amount of bonds, mortgages, or securities are: None.

39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates." In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item I at the reduced postage rates presently authorized by 39 U. S. C. 3626.

Warren J. Debus
Business Manager

The purpose, function, and non-profit status of this organization, and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

EXTENT AND NATURE OF CIRCULATION:

The average number of copies each issue during the preceding 12 months are:

A: Total number of copies printed—net press run: 11,379

B: Paid circulation:

1: Sales through dealers, etc.—:

2: Mail subscriptions: 10,698

C: Total paid circulation: 10,698

D: Free distribution by mail:

1: Samples, complimentary, and other: 371

2: Copies distributed to news agents but not sold:—

E: Total distribution: 11,069

F: Office use, left-over, unaccounted, spoiled after printing: 310

G: Total: 11,379

The actual number of copies for single issue nearest filing date are:

A: Total number of copies printed—net press run: 11,223

B: Paid circulation:

1: Sales through dealers, etc.—:

2: Mail subscriptions: 10,722

C: Total paid circulation: 10,722

D: Free distribution by mail:

1: Samples, complimentary, and other: 201

2: Copies distributed to news agents but not sold:—

E: Total distribution: 10,923

F: Office use, left-over, unaccounted, spoiled after printing: 300

G: Total: 11,223

I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.

Warren J. Debus
Business Manager

Brother," said the pope. "When Jesus was a little, defenseless child, he was a refugee. His mother and foster father fled with him into Egypt to escape Herod. Then, throughout his whole public life he was a wanderer, a nomad, like you."

Quoting Jesus' statement about his life-style, "Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head," the pope said, "See how you resemble Jesus."

The pontiff also cited "the great traveling apostle, St. Paul:

"Constantly traveling, I have been in danger from rivers and in danger from brigands, in danger from my own people and in danger from pagans, in danger in the open country and in danger at sea, and danger from so-called brothers . . . I have been hungry and thirsty and often starving; I have been in the cold without clothes."

The pope said: "For this very reason you are dear to us, because you mirror the very history of the Gospel and of Jesus."

In accordance with the Holy Year theme of reconciliation, the gypsies had gone to Rome seeking reconciliation among different gypsy tribes and between themselves as a class, and the Gagi, their term for non-gypsies.

In particular the gypsies wanted reconciliation with non-gypsy Germans. And in a highly significant ceremony in St.

Peter's Basilica, they expressed forgiveness on their part for the extermination of 500,000 gypsies in Nazi concentration and death camps in WW II.

Among those who visited the pope, were three survivors of a Nazi camp who still bear tattooed numbers on their bodies.

At the close of the visit, gypsies entertained the pope with their lively music.

RELIGIOUS ORDERS

Concerted Prayers Offered

Anglican religious communities in the United States, Canada, and Barbados, and member groups of the Anglican Fellowship of Prayer joined together to pray for the children of Boston and the safety of the city as it entered Phase II of its court-ordered busing plan to achieve school integration.

The project was developed under the sponsorship of the Rt. Rev. Allen W. Brown, retired Bishop of Albany and spiritual director of the AFP.

Bishop Brown noted that in the words of the late Charles Gore, founder of the Community of the Resurrection, the religious and laity "seek to besiege heaven" through prayer. He adopted a slogan for the September prayer effort from a Yiddish proverb that states "from your mouth to God's ears."

The (Roman Catholic) Province of the Religious of the Sacred Heart in Washington, D.C., also joined the prayer campaign.

Each community and lay group was

asked to recite, either at office or at mass, the prayer for unity of God's people, taken from the Book of Common Prayer.

SOUTH AFRICA

Priest: Press Wants Instant Expert

Because the world has not yet got used to priests and ministers who have views on pot and pantyhose and who say things in popular jargon, the dean of St. George's Cathedral, Capetown, finds himself quoted frequently in the daily press.

The Very Rev. E. L. King said he is expected by the press to comment off the cuff on a busy morning on such subjects as plastic coffins, whether he has shot any pigeons lately (answer: yes), and premarital sex.

"While the press doesn't always get things right, I've always found cooperation with it easy and friendly and, by and large, reporters are a pretty good lot," he said. "I hope they feel the same about the clergy."

"One of the things that fascinates me is the way people, even the press boys, think that clergymen are a special species remote from the world. They continue to be amazed that we go to the flicks, drink beer, and frequently swear, as I do."

Dean King added with a chuckle: "Occasionally we cheer things up by running off with Sunday school teachers and by living it up on palmy beaches. Maybe that's the most human thing some clergymen ever do."

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7. paper \$3. at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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SELL Florida Indian River citrus. Our no risk plan, and high profits, have been proven by many schools, churches, youth groups and civic organizations. Send for free literature. Sunsweet Fruit, Inc., Box 3264, Vero Beach, Fla. 32960.

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MATURE PRIEST, in present position 18 years, desires change to chaplaincy and/or teaching position or small parish. Prefers northern part of country east of the Mississippi. M.Ed. in guidance and counseling. Reply Box M-227.*

ORGANIST-CHOIRMASTER. Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-225.*

PRIEST, 46, Bible/calling centered, married, South-erner, seeks pulpit. Reply Box P-226.*

PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to ECCLESIA, 205 W. Faris Road, Greenville, S.C. 29605.

INTEGRITY: Organization of Gay Episcopalians and Our Friends. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

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INFLATION PINCHING? Want quiet, safety, security, moderate climate? Live independently, inexpensively—\$55 month, plus improvements and modest monthly fees. Life lease—one floor, no steps. Join church-minded happy folks in arts, crafts, social and spiritual programs. Clean air, beautiful hills, lakes and people. Bristol Village, Waverly, Ohio 45690.

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A BIT OF HEAVEN — SUNGLOW MISSION RANCH nestled in a secluded Chiricahua Mountain valley near Douglas, Arizona. Ideal for FUN and complete relaxation of spirit, mind, and body. Chapel, library, stereo, fishing, swimming, riding, hiking, birdwatching, rockhunting. Nine housekeeping units, low introductory rates. Perretts, Star Route, Pearce, Ariz. 85625. Phone (602) 824-3364.

WANTED

KNOTT'S "Ritual Notes" and "Anglican Missal," altar edition. Contact: Edward P. Wood, 4904 Paris Drive, Godfrey, Ill. 62035.

200 used Zebra Books in good condition. Will pay 50¢ each plus shipping charges. Reply Box C-228.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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407 E. Michigan Street Milwaukee, Wis. 53202

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

THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care, Wed 11:30 HC

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 7:45, 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; C Sat 5-6

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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon
Ward Ewing, Rev. Canon George Kontos; Dorothy
West, Christian Ed; Thomas Foster, organist and
choirmaster
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays
HC 12:10, 7 Fri & Sat

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30. Wed H Eu 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r; The Rev.
Orin A. Griesmyer, D.D., the Rev. Canon Harold S.
Olafson, D.D.
Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6.
Daily Mass. C Fri 5-6. MP & EP Daily. An Anglo-
Catholic Parish Serving the Palm Beaches.

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses
7:30; Tues & Fri 7:30, 7:30. 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. Jeffrey
T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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, Evenson; 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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SPRINGFIELD, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. John M. Larson
Sun 8, 10, 6 H. Eu; Wed 10 & 6 H Eu; HD 6 H Eu

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James B. Simpson, the Rev. Geoffrey G. West
Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser
11; Spanish 1; Ev 4; Sung Eu & Homily 5:15. Wkdays
7:15 Matins & HC; Wed 12:15 HC & Healing; 5
EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex 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; 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 6

EPIPHANY

1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S
& 4S). Daily 9 MP

SAINT ESPRIT

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

ST. IGNATIUS OF ANTIOCH

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Patronal Festival Sun 19 Oct: 8:30, 11 Pro & Sol
Mass; Mon, Tues, Thurs, Fri 8; Wed 6; Sat 10; C
by appt

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), 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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Green, the Rev. J.
Douglas Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri
MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues
HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC
5:30; Thurs HC 12:40. Church open daily to 9:30.

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

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The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP
7:45, EP 5:15; Sat HC 9

ST. PAUL'S

Broadway at Fulton
Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

ST. AUGUSTINE'S

333 Madison St.
The Rev. Harry Vann Nevells, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION

Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC
12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S

487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex
Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15; HS 12;
EP 6

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs 10

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKES' 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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