

The Living CHURCH

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**De Profundis
Revisited**
—Editorial

THE GUILD OF ALL SOULS
Annual Mass and Meeting
Saturday, April 19, 1975
Cathedral Church of St. Luke

130 Magnolia Ave. Orlando, Florida 32801
 Solemn Pontifical High Mass at 11 A.M.
 The Rt. Rev. Henry I. Louttit, D.D.

Retired Bishop of South Florida
 will preside
Sermon:

The Rt. Rev. Wallace E. Conkling, D.D.

Retired Bishop of Chicago

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Luncheon Speaker:

The Rev. Robert F. Sweetser

Associate to the Rector
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AROUND & ABOUT

— With the Editor —

NOTE TO K:

I don't know—you may be right that
 the test of any religious faith or system
 is the pragmatic one: What are its prac-
 tical results? I find in my files this state-
 ment by the late Edgar Sheffield Bright-
 man of Boston University: "Christian
 Science and Roman Catholicism are both
 systems of belief that have led to practical
 results; yet both cannot be true at the
 same time unless the universe is a mad
 house."

I was going to quote that against you
 but now I'm not so sure about it. Perhaps
 Christian Science and Roman Catholicism
 have led to practical results because of
 the truths in them—truths that people
 need and demand from their religious
 systems. They can have truths in them
 without being totally true as whole sys-
 tems. Why can't they both be true in that



way—in spots, like the curate's egg—and
 in a sane world? Brightman was undoubt-
 edly thinking about the C.S. and R.C.
 systems as wholes.

(Maybe you're too young to remember
 the curate's egg. Years ago there was a
 cartoon in *Punch*, showing a terribly ner-
 vous young curate breakfasting with the
 bishop at the episcopal mansion. The y.c.
 is staring helplessly at an evidently bad
 egg. The b. thunders, "What's the matter,
 young man, is there something wrong
 with that egg?" "Oh no, sir," quaked the
 curate. "Parts of it are excellent!")

I won't ask you to pardon the above
 digression, for the origin of the curate's
 egg cannot be recalled too often.

But let us get back to the original
 argument. I think we can shake hands on
 this one and get on to a fresh new one
 if we can agree on a definition of prag-
 matism. I propose an ultimate pragma-
 tism which says that if the "practical
 results" of a religious faith or practice
 appear among the sheep at the Great
 Assize, rather than among the goats, that
 faith or practice has met the ultimately
 pragmatic test and has been thus proved

to be true. That is true in religious belief
 and practice which turns goats into sheep
 and keeps sheep from turning into goats.

But we shall not see the results until
 the Last Day, and so any kind of temporal
 pragmatism that insists upon presently
 visible and measurable results is, to say
 the least, inadequate. And we both have
 to live with the fact that we must wait
 till then to see who was right about this.
 I can wait, if you can; even if you can't.

Are other people, such as you, as weary
 of the words "personality" and "per-
 sonhood" as I am? I'm afraid there's
 nothing we can do to relieve their dreadful
 drip-drip-drip in current speaking and
 writing, but one can dream of what might
 have been if this Latin word had never
 achieved its victory in our language over
 the Anglo-Saxon alternative—"selfness."
 Aldous Huxley in *The Perennial Philoso-
 phy* deplores this development. (If you
 have the book at hand look at his discus-
 sion of it on page 36.) Whether he is right
 in his bold surmise as to why "personali-
 ty" triumphed over "selfness" there's no
 way of ascertaining; but it is an ingenious
 theory that can be put with brutal sim-
 plicity: "We love our selfness; we want
 to be justified in our love; therefore we
 christen it with the same name as is
 applied by theologians to Father, Son,
 and Holy Spirit."

Everybody, it seems, "wants to be treat-
 ed as a *person*." It has become a *cliché*.
 A person is presumably somebody much
 more dignified and important than a self;
 so, naturally, we prefer thinking of our-
 selves as persons. "Self" carries overtones
 of selfishness, self-centeredness, egotism;
 and "person" has escaped entanglement
 with such pejorative associations. "Don't
 be selfish" can't be translated into "Don't
 be personal (or personish)."

It would help Christians to be humbler,
 hence better Christians, if they thought of
 themselves always as selves, and restricted
 the use of the word "person" to the Per-
 sons of the Blessed Trinity. For to remind
 yourself whenever you think of your self
 that you are a self is to be reminded that
 a self can always fall into selfishness. Thus
 the word is not as gratifying to our vanity
 as "person" but is a good deal healthier
 for our souls.

If you'd like to join me in one of my
 lost causes, welcome aboard: our goal is
 to replace "personality" with "selfness."

The Living Church

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THE KALENDAR

April

- 13. Easter 2/Easter 3
- 19. Alphege, B.M.
- 20. Easter 3/Easter 4
- 21. Anselm, B.
- 25. St. Mark the Evangelist
- 27. Easter 4/Easter 5

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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April 13, 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.

We (I) believe . . .

I agree with the major point in your editorial "Honesty in the Sanctuary" [TLC, Feb. 16] but was bothered at the end where you distinguish between those churches "whose members believe what they say when they say 'We believe'" and those who do not. I think that one of the most objectionable features of the ICET versions of the creeds is the use of "We believe." It seems to me very easy for anyone, whatever his views, to use the collective "We" since this is nothing more than a declarative statement that this is what the church as an entity professes. It seems to me that one's conscience is searched far more closely when one is required to make the individual affirmation "I believe."

CHARLES ALAN WRIGHT

The University of Texas, School of Law
 Austin, Texas

What Ails PECUSA

It didn't matter if one had a headache, an upset stomach, or a broken leg, my mother had the same remedy for all — milk of magnesia. My friend, the Rev. Dr. Henry Rightor [TLC, Feb. 9] is like my mother. His answer to the problems of the church is always the same — proportional representation in the House of Deputies.

I believe the record will show that the new dioceses (formerly missionary dioceses) did not effect the outcome of the vote on the ordination of women. The real culprit and source of PECUSA's problems is the lack of respect for due authority or process. We are not an episcopal church, with episcopal authority; we are congregationalists. We have bishops who have no coercive power. The bishop's authority is only awarded to the office — referent authority, plus his moral or persuasive authority. The fact is that bishops may be shown deference since they *may* have some influence in recommending clergy for larger parishes!

Since we act as congregationalists, it is not surprising that the church is beset by individuals and groups who insist on doing their own thing, legitimately or illegitimately as far as the canons and constitution are concerned. We have adopted the world's way of rebellion which is not necessarily the Lord's way.

The irony of the situation today is that the liberal establishment hailed the authority of the General Convention, as the autonomy of the dioceses was ignored in favor of social programs. Those who disagreed were told that one had to be obedient and uphold the fellowship with loyalty. Today it is amusing (if the consequences were not so heart-breaking) to see the same group, bishops, priests, seminaries, shouting against the authority of the General Convention and claiming a spe-

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cial revelation to justify their disobedience and breaking the fellowship in regard to women's ordination.

What we need is a sense of humor and perspective.

We also need some proper respect for order and authority, and a faith that in God's time we as a church can come to know and to do his will. The historic catholic faith and practice of our church will not rise or fall on whether or not women are ordained. Nor will women and their rights, or their place in God's economy go away. He is at work and will work his purpose out!! So let us not destroy one another or the church over these matters. Let's get on with the mission of the church, that he may be known, worshiped and obeyed throughout all the world.

Structures will not save us. The mind of Christ will.

(The Rt. Rev.) JAMES L. DUNCAN
Bishop of Southeast Florida

Miami, Fla.

Which Heresy?

All in fun, but I dare you to publish this. Apparently the Reverends John Spong and Milton LeRoy are more charitable than you since they have not asked you to resign from the ordained ministry for perpetuating the Apollinarian or the Monophysite heresy.

Incidentally, which kind of heretic are you?

(The Rev.) ALBERT T. MOLLEGEN
Virginia Theological Seminary

Alexandria, Va.

Apollinarianism: the belief that in Christ there was no human spirit, only the Godhead.

Monophysitism: the belief that Christ has but one nature, the divine.

Dr. Mollegen is an ingenious theologian and he would put me much in his debt if he were to identify for me the Apollinarianism and/or Monophysitism in my editorial comments in TLC, Feb. 16. If he can do this I will give serious consideration to resigning from the church's ministry, as all heretics on fundamental matters of the faith should do—out of charity. Ed.

Is It a Quibble?

In our parish this morning the preacher was Dr. Eleanor McLaughlin, chairman of the Commission on Women and Ministry in the Diocese of Massachusetts. Her subject was women in the priesthood. In many of her comments there was evidence of scholarship and devotion to our Lord. She gave an additional reason to examine my own attitude on the role of women in our society and in the church.

However, the statement in the sermon which, unfortunately, I remember best was, as I recall, "Let's have done with this quibbling about validity." This was made in reference to last July's ordinations in Philadelphia. To me, this single statement typifies the attitude of many advocates of women's ordination. It is an attitude which disturbs me.

My own mind on the subject of women in the priesthood is not made up. Admittedly, this is because I haven't yet taken much

time to study the issue and pray about it. I suspect a large number of church people are in the same boat. In the past few years I have read a number of articles and letters on both sides of the issue by clergy and lay people whose opinions I respect. The only conclusion I have been able to reach so far is that the controversy and division on this subject are growing deeper, rather than being resolved.

Aside from the merits of the issue itself, I am not too happy with the methods employed by many advocates of women's ordination. They do not help their case with me when they support, without any reservation, the actions of the bishops and women involved in the Philadelphia ordinations and when they gloss over the actions of some of the women since last July.

Finally, I must say that in my priority of concerns in the Christian life the issue of women in the priesthood does not rank very near the top. My observation is that this may also be the view of many other Episcopalians, both men and women. I can't help feeling this issue is distracting us from more important issues in the church. If this were simply an issue of women's rights than the "freedom now" approach might have merit, but I don't think it's that simple.

I would rather see this subject treated with less urgency and more on an ecumenical level. Then, possibly, I think we would see eventual reconciliation rather than more division.

ROBERT C. ENDER

Wellesley Hills, Mass.

Alcoholism

Re your "Around and About" column of March 2: During my drinking years as a practicing alcoholic I agonized at some length intellectually/theologically and emotionally/spiritually over the question of whether my "problem" was primarily a moral one or a psycho-biological one. In other words was I a drunk because I am a sinner with an extreme and very specific moral weakness or am I a drunk because I have a sickness/allergy, the effective cause of which is the chemical ethyl alcohol?

I still can't answer this question with theological dogma or spiritual revelation. With Dietrich Bonhoeffer I affirm both that before the doctor I am sick, i.e. disease ridden, and before God I am a sinner, i.e. morally responsible. Whatever resolution I can offer to this issue comes out of my own painful but creative experience while undergoing intensive therapy at St. Mary's treatment center in Minneapolis.

My recovery from alcoholism began when I could fully accept the disease concept of chemical dependency. Only after I accepted the basic premise that I am an alcoholic because I am sick first and foremost—and the AMA declared alcoholism a disease in the '50s—could my illness begin to be arrested and remitted (but never cured). In philosophical terminology the recovery program can be described generally as a dialectical process.

Step I of AA which is the foundation of the alcoholic's *self-control* speaks of our *powerlessness* over the drug and the *unmanageability* of our lives after the first drink, not to mention the necessity of our reliance on a power greater than ourselves in Step II. In a hospital setting for the chronic

drunk the disease approach allows us to bear up under and throw off the crushing weight of our guilt which is universally acute and all but immobilizing. Then we can take responsibility for our immoral behavior while "under the influence" and receive forgiveness from God as we understand him (Step III) truly and completely for the first time.

(The Rev.) D. DAVID CLEMONS
St. Luke's Church

Tulsa, Okla.

Bullfights and Morbidity

Probably this will be one of the few positive letters in response to the Rev. Marion Hammond's "Reflections on a Bullfight" [TLC, Feb. 16]. It will be called "sadistic" and "barbaric" and the topic will be considered "morbid." While I agree with nearly everything he says, I am led to another, related consideration.

If crucifixes are morbid, as many people think, bullfights certainly must be. Fr. Hammond tells the truth though: it is precisely this fear of the fact of death which is responsible for the very strange theology shown in the copper embossed doors in a church in New Mexico which depicts scenes from the life of Christ—the nativity, the epiphany, the feeding of the multitude, Jesus blessing the little children, one or more of the miracles, the last supper, and the resurrection. But *not* the crucifixion; that is morbid.

Fr. Hammond is exactly right when he says we shy squeamishly away from any mention of death or blood. However, if we are squeamish about the real thing, we also have a streak of sadism, of morbidity, in us. We are titillated (a nasty sounding word whose meaning is just as nasty as it sounds) by blood and death and horrible physical catastrophes, as long as they are safely make believe. No one who has amused (?) himself by vomiting at *The Exorcist* has any right to indignation over a bullfight.

There really seems to me to be a kind of honesty about a bullfight compared to a movie which shows tortures in a realistic, sadistic, but totally false way. I will not say that people do not go to bullfights for sadistic reasons. I will contend that we who go to movies for the purpose of seeing horrible scenes of violence, torture and bloodshed are just as bad. I will contend that we are worse, because we are fooling ourselves, pretending that we are more "civilized."

SISTER PAULINE, CSM
St. Mary's Convent

Peekskill, N.Y.

Imperatives to Integrity

With reference to the Call to Anglican Integrity [TLC, Mar. 2], I suggest the following as "must" conditions to be met before there can be integrity:

1. Recognize science as God's other revelation. We live by it, convalesce under it, value it enough to pay high prices for it.

2. Acknowledge that Jesus gave no command except that people should love God and love their neighbors. Even "Go into the world and preach the gospel to every creature" is suspect since the earlier tradition in the Acts of the Apostles indicates that fol-

lowers of Jesus after his death intended to continue merely as a Jewish sect. Jesus himself, while he was still alive, said he was sent "only to the lost sheep of the house of Israel."

3. Discontinue worshiping apostolic succession as a fetish. We know little about the original twelve. Such pertinent notes as we have suggest that they were ignorant, stupid, superstitious, capable of jockeying for favored position and special privilege. From my limited acquaintances with them, their successors appear to have been mostly of the same ilk. Why should they order their betters around? They should be servants of the servants of God. See Mark 10:43-44 and also Tyrrell's *Christianity at the Crossroads*. (The latter may be out of print because it was too honest.)

4. Drop belief in the virgin birth and in the physical resurrection of Jesus. As "late" traditions, they are poorly attested and careful study of textual variants suggests they are corruptions of accounts of real experiences. Apparently the first generation of Christians thrived without either of them. Besides, they are incongruous with modern knowledge of birth and death. We should not, however, lose interest in the extraordinary biology of Jesus, or in the blessed company of *all* believing people as the mystical body of the risen Christ.

(The Rev.) JOHN B. MATTHEWS, ret.
Diocese of West Missouri

Lake Placid, Fla.

MP or HC

O praise THE LIVING CHURCH, who in her darkest pages does allow such a light to dwell! From what sweet bowels of charity and intellectual fortitude does Presbyter Minifie write [TLC, Mar. 9]! The ordination of women? He quickly repels the temptation to divulge "the real hangup" of those who have become so emotional about the issue—allowing a seductive condemnation to live innocently, blotting neither page nor soul. If only the Rayburnites of this world and the next would listen, instead of improvidently neglecting this blessed sacrament of the word, we might once again become the church of Henry VIII.

(The Rev.) CHARLES AUSTIN DINKLER
State University of New York at Buffalo
Buffalo, N.Y.

* * *

I certainly agree with Fr. Minifie. I, too, am tired of hearing the service of morning prayer denigrated in our church periodicals and elsewhere.

To be an Anglican is to share in the *total* heritage of the Christian church—both catholic and protestant.

The protestant emphasis on non-sacramental worship and on the sermon is just as valid as the catholic emphasis on sacramental worship.

As Fr. Minifie points out, the early church did not spend *all* its time celebrating the sacraments, nor did Jesus emphasize *only* his institution of them. His mission was greater than that. Preaching was a large part of Jesus's ministry, as it was of the apostles.

As Anglicans, we have an obligation to honor our protestant heritage just as much as we do our catholic one.

I also agree with Fr. Minifie's statement

about the ordination of women. Let us do what we think is *right*, regardless of the Orthodox and Roman position. In recent years, we have seen the Roman Catholic church adopt many so-called protestant views and practices as the Roman church gradually becomes more open. It is a mistake to formulate our position on the basis of theirs.

JANE BRADFORD

La Jolla, Calif.

| This particular discussion is now closed. Ed.

The Textbook Issue

If your news article, "Priest: Liberals Can Learn from Textbook Protesters" [TLC, Feb. 16], gives a fair sampling of Fr. Lewis' statements, then something more needs to be said.

He dismisses, according to your article, the text book opponents as "part of the ugly, destructive element in America." Perhaps he is right (though I doubt it), but in any event you did not print, and I wonder if he was aware of, some of the more lurid passages from the textbooks in question.

A column in our local paper by Jeffrey Hart, entitled "Our Blushing Media," printed the following purported extracts from the books, extracts which the *Washington Post* among others did not see fit to print. "Rape your mother, Love your enemy, Lynch your father, Love your enemy, Bomb your churches, Love your enemy." And, "A tall, red-headed chick. She had been mainly a whore, actually, with very expensive johns, who would pay her a hundred dollars a shot. And she was a very lively chick, who took a lot of pot. Really, a remarkable, beautiful, good-hearted tender girl." Other samples, says Mr. Hart, were virtually unprintable.

If parents, even a majority, want their children exposed to such trite trash, well, maybe they have the constitutional right to do so. But I certainly don't want my children so exposed and I can sympathize very much with decent parents in the Charleston area who are demanding something more wholesome and substantial.

(The Rev.) ROBERT W. MERCHANT
New Haven, Conn.

"Liberation" and Neurosis

I am a physician with a background in psychiatric work. I am also a woman, wife, mother, and Episcopalian who has devoted considerable study to scripture, church history and the writings of the fathers.

I wish to comment on the case of the Philadelphia 11. There appears no alternative but to say that these are seriously neurotic women and should be treated as such. The bishops and clergy do them and Christ's church no service by catering to their neuroses.

Healing can come in many ways, but it requires firmness always, not indulgence. In the case of these women I would counsel them to reflect on Mary, the mother of our Lord, look to her as their model and read their Bibles seriously. They will come then to know and accept their place in the church, and they will be fulfilled in it, for there is no person other than her Son whom the church has honored more than Mary.

GUILA F. BEATTIE, M.D.
Sherwood, Ore.

The Living Church

April 13, 1975
Easter 2

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EPISCOPATE

Former P. B. Meets with the Press

The former Presiding Bishop, the Rt. Rev. John E. Hines, said he believes the Philadelphia 11 have been "validly ordained."

He also emphasized his feelings about the church's commitment to social action at a press conference in Richmond, Va.

He said that although he would not have ordained the 11 women last year he believes them to be validly ordained because three bishops conducted the ordinations. He pointed out that they operated under a concept of "prophetic witness" in violating what they believed to be unjust church law to satisfy what they felt was a basic gospel dictate.

Bishop Hines declared that he will not speak out on the running of the church until after its 1976 General Convention. But he warned that unless the Episcopal Church returns to primary social involvement, "there will be a question 10 years from now as to how much church there will be."

He asserted that "unless the church associates itself with movements of justice, compassion, and such, rather than being self-serving and concerned with adding to its own rolls, it will cease to be relevant; so that 10 years from now, people will say, 'You don't amount to anything any more. You make no difference.'"

At the same time, Bishop Hines expressed confidence that if the church does not carry out the social action dictates of the gospel, "God will seek new avenues for his justice and love. It happened once in Judaism. It can happen again."

When asked his opinion of the charismatic movement, he commented: "I have a great deal of respect for people who can find God and his will through the operation of his Spirit. But I get a little suspicious of people who are sole claimants of the gifts of the Spirit. I see the church as holding the gifts of the Spirit."

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Bishop Hines: A warning to return to primary social involvement.

Bishop Hines refused to give his views on how the church is being run by his successor, the Rt. Rev. John M. Allin. But he said that if he were still in that position, he would be continuing the socially active programs the church was emphasizing during his tenure.

"Each day and each week that passes now, I'm inclined to be sinful enough to say that I was right," he added.

MASSACHUSETTS

Bishop Abides by Ruling

The Rt. Rev. John M. Burgess of Massachusetts has again declined to license two of the Philadelphia 11 to perform priestly functions in the Diocese of Massachusetts.

He responded to an appeal from Dr. Charles V. Willie, a Harvard University professor and former vice president of the House of Deputies, who had urged the bishop to validate, directly or indirectly, the priesthood of the Rev. Suzanne Hiatt and the Rev. Carter Heyward. The two women had accepted faculty appointments at the Episcopal Divinity School, Cambridge.

The deans of EDS had indicated that the appointments carried the same rights as those of other ordained faculty members.

"You may not be able to accept the irregular but valid ordinations of the 11 women . . . but for goodness sake don't oppose," Dr. Willie wrote to the bishop. "Let them be free to act in accordance with their understanding of the gospel."

"They certainly could do no harm by worshipping God as lay people, deacons, or priests. You will be more beautiful for not enforcing your authority. And people will call the Episcopal Church great."

Bishop Burgess, who has supported the ordination of women, said in his response to Dr. Willie: "I abide by the ruling of the House of Bishops that the women are in defiance of the will of the church. They won't be licensed here so long as they are not in good standing with their own dioceses."

Dr. Willie said that "different people can have different points of view on an issue such as the ordination of women, but on one issue there is no room for compromise; that is the issue of oppression."

He added that both he and Bishop Burgess' "experiences of oppression are too personal to treat it lightly."

PUBLICATIONS

Crockford's Warns

A blunt warning that Christian leaders may have to speak out against the strong left-wing in British politics is made in the latest edition of *Crockford's Clerical Directory*, the periodic register of the Church of England.

The warning is contained in the book's customary long preface which, by tradition, is never signed but which is written by a person of distinction in the Church of England.

Under the heading, "The Threat of Totalitarianism in British Politics," the writer says politics and religion must either agree or conflict. The February general election revealed that there were groups of people holding influential positions in industrial society whose aim was to create conflict, the writer adds, and goes on:

"It can all too easily be forgotten that the class war is a cardinal principle of Marxism and that a growing number of

people on the left-wing of politics are dedicated to preaching the class war.

"In the past it was possible to regard the (ruling) Labor Party as standing for the kind of socialism which was taught by Christian thinkers such as F. D. Maurice, Bishops Westcott and Gore, Scott Holland, and Archbishop Temple. That was a doctrine of social justice which included freedom and brotherhood.

"But now the emphasis is on conflict and on restricting freedom of choice and a situation may very well develop in which Christian leaders will have to speak out against the left. They will do so with great reluctance because the church has too often in the past seemed to be the ally of the right, the Conservative Party at prayer, and the more independent line taken by the bishops in the last 40 years has been greatly welcomed.

"But if the church must not be the Conservative Party at prayer, neither must it be the Labor Party at prayer. Its aim must be to bring both to prayer."

The anonymous writer also claimed that the resignation last year of Russian Orthodox Metropolitan Anthony Bloom, the representative in England of the Moscow Patriarchate, was a forceful reminder that politics and religion cannot long be separated. They had to agree or conflict.

Metropolitan Bloom was said to have resigned because of his support for the exiled writer Alexander Solzhenitsyn, a famed critic of the USSR and the Orthodox Church in Russia.

Anon also said that in Spain and in the former Portuguese colonies, the church had found that after a long period of acquiescence conflict with totalitarian regimes became unavoidable. He added, "Any concern for human dignity, for peace, for ordered liberty, is liable sooner or later to involve political conflict, which may be a clash between the church and influence on either the political right or the political left."

The first publisher of *Crockford's* was Edward William Cox, a barrister of the Middle Temple. Because of his official status as a sergeant at law, it would not have been proper for him to give his own name to the directory, so it was issued in the name of his managing clerk, John Crockford.

CHARISMATICS

Cardinal Prays for "Second Pentecost"

When someone suggested to Leo Josef Cardinal Suenens that world Christianity perhaps needed Vatican Council III, he replied that he dreamed rather about a "Jerusalem II."

By that, the Primate of Belgium explained he is praying for a "second Pentecost." The cardinal is a leader in the charismatic renewal and ecumenical movements.

The Christian Church was born in Jerusalem around the eucharist on the day of Pentecost, he said, and the Holy Spirit present with Christ's disciples then can bring Christian renewal and unity today.

Speaking at St. John's University, Collegeville, Minn., Cardinal Suenens said he believes there is a "springtime of the spirit of God" which is moving across denominational lines.

As an example of this he cited his attending, along with two other Roman prelates, the enthronement of the Archbishop of Canterbury, Dr. Donald Coggan.

Although the cardinal called for openness to the Spirit, he said there are times when bishops, in discerning the "charisms," may have to put up "red lights."

He emphasized that spiritual renewal is more important than the so-called "gifts" of the Holy Spirit.

He said that he had been "surprised" to see "conservatives" and "progressives" praying together at charismatic gatherings.

"They don't change their minds but they love each other," he commented.

The university conferred its *Pax Christi* award on the speaker. The citation praised Cardinal Suenens' "unique pastoral leadership," the "breadth of his theological vision," and "the enduring impact his ministry has had on the church."

"Externals" a Problem

Dr. Derek Prince, a Protestant leader in the charismatic renewal movement said a "serious problem" exists because people tend to get carried away with "externals."

In an interview with Religious News Service, he said that "one serious problem is that people are being enamored with miraculous gifts and experiences rather than seeing that the basic purposes of God are changed lives."

"The things which are seen are temporary," he said, whereas the "things which are not seen are eternal. Most Christians are unfortunately hung up on the things which are seen—and even denominations are as well. Things which are seen are not going to last. We're not going to take our denominations into eternity with us."

"And spiritual gifts, though they're beautiful, dramatic, and important, they are temporary," he said. "Paul says 'tongues will cease, prophecy will cease,' and so on. What's permanent is character. I think there needs to be a great deal more emphasis on the truths that build stable, holy Christian character."

The charismatic spokesman discussed aspects of baptism and salvation. Not only the experience of "baptism in the Holy Spirit" but salvation itself has two aspects, he said. A person becomes a "child of God through faith in Jesus Christ," according to the New Testament. "That is an experience that is basic and primary."

But what is essential, he continued, is "appropriating" that "inheritance," which

is a progressive experience, lasting a lifetime.

Both the Old and New Testaments contain "multitudinous examples that prove this," he declared.

WESTERN NORTH CAROLINA

Bishop Henry Dies

The Rt. Rev. Matthew George Henry, 64, Bishop of Western North Carolina, since 1948, died following a heart attack March 19.

A graduate of the University of North Carolina and the Virginia Seminary, the bishop was ordained to the priesthood in 1936. From then until 1948, when he was consecrated, his ministry was spent in the Diocese of North Carolina.

Bishop Henry is survived by his widow, Cornelia Catherine Sprinkle, four children, and several grandchildren.

Services were held in Trinity Church, Asheville, N.C.

CHURCH OF ENGLAND

Ecumenical Gesture Needs Long Study

A major ecumenical gesture of the General Synod of the Church of England [TLC, Mar. 30] will require about a year of church and state study and red tape before it can become effective.

The synod approved a draft canon which provides that a clergyman of any church, which although not in communion with the Church of England, holds the Trinitarian doctrine, will be able to perform certain duties in Anglican churches.

The canon can hardly be put into effect in less than a year.

The draft must be approved by the Law Officers of the British Crown. When that assent is received, the draft will be sent to the Anglican revision committee for its final text. The next step will be the General Synod, which must give final church approval.

If synod approval is given, the canon will be sent to Queen Elizabeth for royal assent—and at that point it becomes church law. The canon would affect only the Church of England.

ECUMENICAL RELATIONS

Bishop Resigns Posts

The Bishop of West Texas has announced his resignation from all committees of the Texas Conference of Churches (TCC) because of the group's support of boycotts.

"I cannot accept the boycott as a Christian tool," said the Rt. Rev. Harold G. Gosnell, "and I cannot condone an organization which resorts to it and therefore I cannot be active in the Texas Conference of Churches."

His letter of resignation sent to Roman

Catholic Bishop Thomas Tschoepe of Dallas, president of TCC, was written the day after the conference adopted a resolution urging member churches to support the boycott as a means of helping farm workers.

By a 2-1 margin, delegates at the sixth annual TCC Assembly of Representatives in Austin adopted a resolution which expressed support for the "human dignity and the physical and social needs of the farm worker."

The resolution also called members to encourage "abstention from the purchasing of lettuce, grapes, and Gallo wines and/or take other effective means . . . until farm workers are allowed to hold free elections and to gain self-determination."

Bishop Gosnell said that the issue of using boycotts has become "so paramount" in the TCC's deliberations in the last three years, that the trend of the agency has changed from one of cooperation without compromise to another direction which "I cannot accept . . ."

He said he would have withdrawn from the conference but as bishop he could not do this without the consent of the annual diocesan council which does not meet for another year.

A council spokesman told *Today's Catholic*, a publication of the Archdiocese of San Antonio (also Bishop Gosnell's See City) that the bishop has been an enthusiastic supporter of the conference and his resignation from its committees would be a serious loss.

CALIFORNIA

Business as Usual on Good Friday

Last month the California Court of Appeal held "unconstitutional" the closing of state offices from noon to 3 p.m. on Good Friday. It ruled that providing such hours for "worship" constituted "excessive government entanglement."

The order was made effective "immediately" and it, therefore, applied to Good Friday, March 28. In the past, offices of the State of California were closed from noon to 3 p.m. on Good Friday on the governor's proclamation that "Good Friday is a wholly religious day of solemn character. . . ."

The court said the proclamation recognized Christian religions only, and the state extended no similar recognition to the Jewish holy day of Yom Kippur or to holy days of other non-Christian faiths.

It also said it had found that tax funds from the state's general fund are used for payment of state employees during the hours of noon to 3 p.m. on Good Friday. The State of California, the court noted, estimated that the cost of salaries and related staff benefits payable from the tax generated funds in 1972 was in the

Continued on page 15

BRIEFLY . . .

■ The executive board of the Association for Creative Theology held its annual meeting at DeKoven Foundation, Racine, Wis., under the chairmanship of the Rev. Norman Catir, rector of the Church of the Transfiguration, New York City. The Rev. Dr. Robert Terwilliger of Trinity Institute, New York, was the keynote speaker. The association promotes discussion of problems of social and theological nature facing the Episcopal Church today. Its own position is based on catholic tradition of Anglican theology and contemporary progressive social thought.

■ The Diocese of Albany was host to a conference on Education for Lay Ministry sponsored by Provinces I and II of the Episcopal Church. Speakers included Bishop Wilbur E. Hogg, Jr., the Rev. James E. Loder, the Rev. David Perry, and the Rev. Norman J. Faramelli. Approximately 90 people registered for the meetings, each paying a \$10 fee. Beataise St. Andrew's, Albany, was host to the conference dinner and the Executive Council underwrote most of the other expenses, almost \$900 was sent to the Presiding Bishop's Fund for World Relief. Sponsors had determined earlier that what was left "after expenses" would go to the fund.

■ A 20% reduction of projected spending during 1975 has been ordered by the general executive board of the Presbyterian Church in the U.S. (Southern). The board called for funding only programs and activities having the highest priorities and the employment of no new personnel or staff below the position of director except for replacement or vacancies of key personnel. Full salary payments to personnel will continue until May 1, the board resolved.

■ The American Church Union is sponsoring a nationwide service of witness on May 17 with the theme, "One Nation, Under God." The principal service is to be held in the Church of the Ascension and St. Agnes, Washington, D.C., at noon, EDT. Simultaneous services will be held at 11 CDT, 10 MDT, and 9 PDT zones. In this way, said Canon Charles Osborn of ACU, "faithful churchmen would be united in offering thanks to God as the nation crosses the threshold of her bicentennial celebration." It was on May 10, 1775, that the second Continental Congress was convened.

■ Sir Sarvepalli Radhakrishnan, 86, a Hindu scholar and former president of India, is the winner of the 1975 Templeton Prize for Progress in Religion. The onetime Oxford professor is being honored for work leading "to the rediscovery of God" and "special contributions to modern Hinduism." The first two recipi-

ents of the prize were Mother Teresa of Calcutta, founder of the Missionaries of Charity, and Brother Roger Schutz, prior of the Taizé Community in France. The prize, which carries a stipend of about \$85,000, was established in 1972 by John E. Templeton.

■ Bishop Shannon Mallory will be able to travel about in his large Diocese of Botswana more frequently and faster in a Cessna 170—the gift of the Diocese of Dallas. Pilot is the Rev. Joseph Harte, Jr.

■ A 50-week five-minute radio series featuring "Women of Faith"—women who dared "to act on their beliefs"—will begin this fall, spanning the International Women's Year and the U.S. Bicentennial. Six church groups including the Episcopal Church and Church Women United sponsored the production.

■ After nearly a century since the first English missionaries sailed for Uganda, Zeb Kabaza and Bishops Yustasi Ruhindi of Bunyoro-Kitare and Festo Kivengere of Kigezi, all from Uganda, began a two month evangelistic tour of major cities in the United Kingdom.

■ The first annual God and Country Day program drew 1,000 people to the auditorium of Florida Institute of Technology in Jensen Beach, Fla. Main speaker was Chap. (Cdr.) Murray H. Voth, an Episcopal priest and chief of chaplains at the US Naval Academy. Sponsors of the event—All Saints Church and American Legion Post No. 126—even arranged for free shuttle bus service to the auditorium. The Rev. Frank Alvarez, rector of All Saints, said arrangements are underway for a Bicentennial God and Country Day.

■ Co-chairmen of the International Christian Television Festival to be held May 4-10 in Brighton, England, are Bishop Robert W. Woods of Worcester and Roman Catholic Auxiliary Bishop Augustine Harris of Liverpool. The festival office has received 69 taped programs for consideration. Of these, 35 will be selected for judging in one of five categories: experiments in worship; for youth and family viewing; documentaries on the theme of reconciliation; drama; and man seeking God.

■ Hugh McCullum has resigned as editor and general manager of the *Canadian Churchman*, the official national publication of the Anglican Church of Canada. He held the post for eight years.

■ Richard N. Ostling, religion correspondent for *Time* since 1969, has been appointed religion editor of the magazine. Formerly news editor for *Christianity Today*, he is the author of *Secrecy in the Church: A Reporter's Case for the Christian's Right to Know*.



CONFIRMATION—

rite of passage

or recognition of conversion?

By ABIGAIL

Among other oddities of the Standing Liturgical Commission's attitude towards the laity, there is a desire to destroy our sense of uniqueness in being "birthright Episcopalians." We of that household of faith are nowhere near as precious to the committee as converts from Zen Buddhism, the Black Muslims, or secularism. Their attitude is especially noticeable in the trial rites where confirmation is virtually equated with conversion.

My personal experience of the difficulties being made for ordinary church families arose from having two children who, baptized as babies, were both almost "confirmation age" when the decree went out to give communion to infants in arms. It was ridiculous to deny them communion which toddlers were getting, so we

did not try. But then we found out that our progressive rector now was refusing to confirm any but adults, most of them "converts" from other denominations. When asked what he was prepared to do to recognize the maturing adolescents, he shillyshalled, alternatively proposing a Gilbertian age of responsibility (like 50) or demanding Calvinistic proof of a mystic revelation that would earn them confirmation. If the proper emotional reaction could not be produced within the terms of his preoccupation with encounter group culture, he denied the rite. In the meantime, the parish youngsters grew increasingly disenchanted with a situation in which they were left in the company of the "little kids," waiting for lightning to strike or the next General Convention.

After three years enough parents banded together to demand their rights and an amorphous "inquirers' class" was constituted, largely to instruct adult converts in the rites and sacraments of the church. During individual conferences with the rector, the adolescents were asked only

the inane question, "Are you excited?" Then the bishop came, baptized a multitude of infants and adults, and confirmed our teenagers, all in one gigantically dragged-out ceremony. But we are certain that without tremendous parental pressure, there will be no more children of the parish confirmed until after the Standing Liturgical Committee sits down.

In fact, two things became abundantly clear. The first is that the SLC wishes to change the nature of confirmation as it has been practiced in our church. As explained in *Prayer Book Studies 26*, our BCP version had a dual origin and meaning. The SLC is opposed to that, on principle, and has separated them in the interests of "efficiency."

"Confirmation A" was a sacramental act that spoke of God's initiative in making you a Christian. As such, it could happen only *once*. The other "ingredient," confirmation B, was a catechetical rite, belonging to the coming of age in the church. It was the renewal of promises made for the infant by the Christian himself. Therefore, there is "no reason for thinking of confirmation B as unrepeatable."

The union of confirmation A and B has become "increasingly unstable . . . pushing confirmation earlier to bring the sacraments of initiation into closer union . . . (or) pushing it . . . later so it can be unambiguously adult . . . the one rite cannot respond to both."

But from the standpoint of the children raised in the Episcopal Church, the one rite has done so for 400 years. I doubt if the church *itself* chose now to baptize and

Abigail is the pseudonym of a laywoman in the church.

confirm its babies, while denying any recognition to those same children as maturing members of the household of faith until long after they are normally at home and a part of the church community where they were raised! It is embarrassing and humiliating in an age of increasingly early maturation to be belatedly recognized as an adult, while on the other hand, there is a great basis in human development for the need for a rite of passage, a recognition of the *beginning* of spiritual maturity when the Christian is expected to work out his own salvation! As Paul Kramer, a theologian of the last generation put it,

“We must think . . . of confirmation as the bestowal of spiritual maturity. Adolescence is, for many, a difficult and critical period, when the power and help of the Spirit of God is most needed . . . it must not be forgotten that confirmation itself actually changes us. It transforms us into adult members of the Kingdom of God . . . it ordains us all to the priesthood of all believers.”

My second point is more liturgical. The combined service of baptism, confirmation and eucharist with the congregation *standing* the entire hour and a half was so long and undramatic, both godparents and grandmothers reluctantly had to sit down in the face of the bishop, all being “dead on their feet.” Making such rites a part of the ongoing life of the parish has blinded the SLC to the fact that lengthy services defeat their own purpose. Someone needs a sense of theatre!

Finally, the manner and intent of the trial rite is that *all* the congregation are being rebaptized and confirmed. In the BCP, the service is directed towards the candidates who receive the “laying on of hands,” not the fishy phrase “the blessing by the laying on of hands.” What has “blessing” to do with the fact of laying on?

Most ultimately irritating and tasteless of all, the prayer by the bishop for the gifts of the Holy Spirit is made general and ambiguous instead of particular. Instead of the BCP’s candidate who is to receive “thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, (and) the spirit of thy holy fear” in the trial rites the candidate gets a lump sum: “The riches of your Holy Spirit.”

As if to emphasize the fact that change is the order of the day, our children’s godparents who wished to give them the “traditional” gift of a Prayer Book had a dreadful time. Bookstore after bookstore said that there was no demand and inventory had been allowed to run out. They finally found two copies to purchase from a church who had a few spare ones on hand. So much for one of the greatest masterpieces of the English language.

WHAT CAN YOU SAY?

A priest’s reflections
on early death

By HAROLD BRUMBAUM

What can you say about a twenty-five-year-old girl who died? Think what you like about *Love Story*, it’s not every day you meet up with an opening line as troublesome as that. It can shake your little world to its foundation stones and make you think long thoughts about your next of kin. For while it can be a welcome thing to lie down in winter leaf and take your rest (of what use to the hunter is a spavined old horse?), when someone close to you is shorn off in the green it is not only death you have to cope with but disaster. Beyond grief, you must deal with confusion, and beyond that, perhaps—assign it where you will—a sense of unbearable wrong.

“Why did she die?” is not after all, though put that way, the bothersome question. All too bluntly, the pathology report has settled that. “Why did she have to?” is what cries for an answer, and by way of help what can you say? Not much, and much of that were better left unsaid. That her number came up, perhaps. Because life is an idiot’s tale, and

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bittersweet at best, so be glad for what small favors chance to fall your way en route. Or that what you took for a death wasn’t really one at all, but only your defective vision playing tricks again. Or that the Lord in his wisdom, if not in his goodness too, has ordained it: so have faith, and God bless.

Common understandings these, drawn from such quarters as Ecclesiastes, Mrs. Eddy, and the kindly couple next door—and each suggestive of the god of Browning’s Caliban, who lets twenty pass by and stones the twenty-first, “loving not, hating not, just choosing so.” But there are other options which, if not so clean-cut, are also less disquieting, and which keep the Almighty from seeming capricious, incompetent, or worse, inhumane.

For all his proficiency, the devil himself cannot quote Scripture to ascribe such a death to God’s will. Dire warnings of course abound there, beginning with the hands-off sign in the garden. These, however, are akin to the surgeon general’s advice that cigarettes can do us harm: he admonishes, not because he has it in for us, but because he wants us to stay healthy. For in the biblical view God takes no pleasure at anyone’s death. He presses us to swear off wickedness, not because it’s fun, but because it’s lethal. Far from wanting to aggrieve us, he pulls all the

stops and offers his Son that we may have life, and have it full-blown. Indeed, if the Son bears any likeness to the Father worth mention, we cannot make too much of his dealings with the dead — as when, joining Lazarus's family in their grief, he wept; then, picking up the pieces, put them together again. Because *that* was the Father's will.

This is not to say, of course, that death is never compatible to that will. When or in what circumstances it may be, is beyond our powers to tell (and makes the ethics of euthanasia and abortion, to take two examples, as intricate as they are). But in the case of the most momentous death of all, that of the Son himself, it manifestly was — or so, at least, he thought, and so his church has always had cause to believe. For the drama of Gethsemane is that of one who knows himself summoned to die. And though his humanity shrinks from such a cup, yet in submission to his Father ("Not mine, but thy will be done") he drinks it down — and satisfies the primal thirst of humankind.

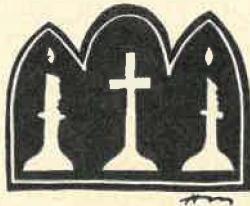
But that, it will be maintained, was a special case. (No doubt. And then some.) "What about all the rest, where no good seems to come? If God is all-powerful and perfect, why does he allow it?" A double-barreled question, that, is best taken a shot at a time.

To predicate that God is perfect, first of all, is not to imply that the world is, ever was, or for that matter ever might be — unless you're a pantheist, that is, in which case your argument works better backwards anyway: because the world is out of joint, God must be too. Granted, if you're committed to the notion of a time gone by when apples had no worms in them, or look for one around the bend when they no longer will, you have me stopped. Because you're speaking of a world unknown to me, where Parkinson's disease is credited to lack of faith and polio to sin. The god of such a land, I am glad to say, is alien to me too. And so I think he is to Scripture as well, for that is a god who for bread gives his sons and daughters a stone.

Instead, what I see around me, and over my shoulder as well, is a master-work-in-progress, at which the builder, laying down foundations poured of light, then coming by about the 14th floor to people, is still hammering away, and will not rest content until it measures up to snuff. It is taking time, to be sure — in no small part because of the notice on the door that reads "Feel Free," which slows the project down and sometimes even seems to set it back. For if it affords you a wild canary's song at breakfast, it also allows a mosquito to call on you at night. But that is the cost of an open-ended, self-determining creation. And while there might be some advantage to a closed one (it could make for a more desirable neighborhood) that's simply not the plan the developer has in mind. Instead he has

adopted a risky policy of *laissez faire* — if only because none but the free are worth the candle.

"But why, if he loves us, doesn't he get rid of the flies?" Perhaps, in part, because we don't have a corner on his care. Perhaps, after their fashion, "endangered species" like the pelican or condor are also busy nagging him to take a well-earned swipe at *us*. But more, it appears that when the manager does serve notice on bothersome tenants he goes around by the back door to do it. To our complaints he answers, "Don't tell me to swat your flies. I put brains in your head and gave you a good right arm, so go dream up a swatter and do it yourself." In that way, it appears, the lord of the manor most commonly provides. For it is by means of heads, hearts, and hands like ours that remedies are as a rule unearthed (not invented: like Easter eggs, they've been lying there waiting to be found all along) and the world's needs supplied. Thus it



may be fairly supposed that God holds himself back sometimes, not at all because he thinks so little of us, but precisely because he values us so much — as if to say, "Here, grab a hammer and lend a hand. You may be apprentices now, and hit your thumbs and bend a lot of nails, but by thunder I'll make journeymen of you yet. I didn't make you in my image for nothing!"

Again, not having access to the blueprints, it may be that we have a different notion of what the finished product ought to look like than the builder does — and perhaps a very defective one. For if you mean by a perfect world a fine place for a picnic, the one we're offered will hardly do at all: there are too many ants for that. But this may be closer to a Moslem's view of heaven than to God's design for earth. Perhaps the canny therapist's reminder (and, somewhere, C. S. Lewis before her) that "I never promised you a rose garden" is a more accurate view of the matter — and again, not because God thinks so little of us, but so much. Perhaps, just because he loves us, he wants us to do something more than traipse on the lawn (though that, for the fun of it, sometimes). Perhaps he also wants us to grow up, to work on graces like mercy and self-control which gain vigor only in adversity, and which are after all the ingredients that lend savor to our salt.

More than this, by equipping us with longings that this world cannot supply — in other words, by deliberately leaving some staples off the shelves — he also may want to keep us reminded of whose offspring we are, and so of where we

finally belong. Perhaps, again for our sake, not his, he wants us to become every last one of us a saint. And should this in fact be so, then you can find yourself agreeing with Dr. Pangloss that, despite its hurts and heartaches, and sometimes because of them, this could well be "the best of possible worlds." At least I for one would, upon thought, be hard-put to contrive a better.

But beyond this sort of guesswork, which of course it is (it might be argued that a world in no need of mercy excels one that finds it in short supply — though personally I would rather visit than live there), we are given additional grounds for a "reasonable hope" which, if not explaining-away, can mitigate calamity, can put it in more livable — and indeed more realistic — scope. The first is provided by Job's hard-won perception that despite our inability to take affliction into satisfactory account, much less in stride, yet God may be depended on: because he is, he will have, the last Word. Put another way, as Paul, in one of the unsung glories of his gospel, was later to do, we can count on deliverance not only by virtue of our faith in God (the subtlest form of Pelagian pride, of which "the faithful" obviously run the highest risk) but because of his fidelity — his pertinacity — toward us. For though we lack the faith to move mountains or even, come to that, a mustard seed (and who among us has "enough"?), Christ remains faithful, to the point that nothing — no, not death itself — can wrest us from his love.

Accordingly, it is with Christ himself that we find the firmest handhold to our question. Far more than this, indeed — as if the teacher, having a heart, explains the cryptogram his class can't solve — we are given the authenticated answer. For such little faith as we have was born, after all, of an innocent, untimely death — and of God's response to it. In this event the feeling in Job's bones is verified and spelled out big enough for even those on the run to read: that though its powers literally do their damndest, death no longer holds us in thrall. Because we are so deserving or durable? Because God is a philanthropist, and has thought us worthwhile from the dawn of our appearing. And because (although in this, as in all things, we may presumably demur) it therefore pleases him.

Our consolation is found, then, not in the remembrance of things past, of treasured yesterdays, but in the confidence of what now is for those however cruelly torn away. For when a young woman dies what we really want to know is whether she's all right, and in the risen Christ we find her to be safe and sound—and home. I say this with conviction not because I am a Christian and a priest. Because of this assurance, rather, I am both: an assurance — better said, a certitude — toward which I took the first halting steps when, years ago, a young girl died.

EDITORIALS

PECUSA Turns To Evangelism

The Episcopal Church now has its first official Evangelism Officer, and we welcome him to his new office and wish him God speed in his work. He is the Rev. A. Wayne Schwab, former rector of St. Paul's Church in Montvale, N.J.

All the "stats" on Fr. Schwab are highly favorable and reassuring. He comes to his office of national church leadership from a parish ministry, so it cannot be said that his experience to date has been purely academic and theoretical. In a special report to The New York Times [March 16] George Dugan quotes Montvale churchgoers' description of Fr. Schwab's evangelism as "putting the skills of people to work for the church by example and by deed." That is certainly a vital part of Christian evangelism, along with the more obvious elements in evangelism such as preaching, teaching, and witnessing to the grace of the Lord in personal lives.

Churchmen as such — all churchpeople — need to be taught how to do their part in the church's total evangelistic effort. To begin to make an operative evangelist out of every Episcopalian in the land of the living is just one of the jobs confronting Fr. Schwab and all to whom he will be giving leadership.

That this church as a whole is beginning to awaken to its need to evangelize the world around it — and within it — is one of the more heartening signs of the times, and we pray that the establishment of the national church office of evangelism will prove auspicious in every way.

We assure Fr. Schwab that this magazine is at his service for any good use he can make of it.

De Profundis Revisited

Oscar Wilde's *De Profundis*, written while he was in prison, was one of our lenten readings this year and we marked the following passage for paschal meditation in Eastertide:

"(Christ) is just like a work of art. He does not really teach one anything, but by being brought into his presence one becomes something. And everyone is destined to his presence. Once at least in his life each man walks with Christ to Emmaus."

In this long, pathetic, haunting essay Wilde has much to say about Christ's influence as esthetic rather than moral or philosophic. He overstates his case and makes some hyperbolic assertions that put off some readers, to their own loss. His thesis itself is sound. What he sees is an important and commonly neglected part of the truth about Christ and his transforming touch upon the soul. It is indeed "by being brought into his presence" that "one becomes something." (We think Oscar would not object to emending that to read "one becomes somebody.")

Yet something needs to be added to the statement to make it complete. In the original Emmaus encounter (St. Luke 24:13-35) the two disciples who were "brought into his presence" were already disciples of

Christ. They had known Jesus and had learned of him, sat at his feet, before his death. Wilde pushes his paradox beyond reason in saying that Christ "does not really teach one anything." As in the beginning, so now, although Christ sometimes makes himself wonderfully known to total strangers, even enemies, to him, it is most normally those who have learned something of him who are so "brought into his presence" that they "become somebody." His church today needs to renew its hold upon two truths which it is constantly tempted to forget. One is that if people are to enter that communion with the living Lord which transforms them into his most glorious likeness it will surely help them, and help the Lord in his work with them, if they have learned as much about him as his church can manage to teach them. There can never be too much, or enough, of good, faithful, effective Christian education of those both within and without the church. There can never be too much, or enough, of good, faithful, effective evangelism.

It may seem foolishly superfluous to say that, but no Episcopalian who looks at his church's recent neglect of education and evangelism can honestly think so.

The second truth, and for the reminder of this we are indebted to Wilde, is that the life-giving union of the soul with Christ is in the esthetic (we prefer to call it mystical) order. Christian philosophy and morality result from that esthetic or mystical union; they do not cause it or determine it.

Therefore, if we are to receive "saving health" from the Lord of Life we must compose our souls as we do when we stand before great art or listen to great music. We must open up, simply open up, to Beethoven or Shakespeare or Michelangelo—or Christ. Another word for that receptivity is humility. The great artist always comes to us; we don't have to go to him. But we cannot receive him except in that openness, receptivity, humility, and surrender which seems compounded of self-emptiness, hunger, and love.

Without that disposition of the soul, no man can receive either God's art or man's. Without it, no man can see the Lord. With it, any one can — and by the mercy of God most inevitably will.

Faith

To praise my Lord in everything
For this he gave me being.
To walk where he would have me go
And have no need of seeing.

Candy Colborn

OUR FRIEND, JACQUES MARITAIN. By Julie Kernan. Doubleday. Pp. 192. \$7.95.

This is the kind of loving memoir of a great person that makes the reader wish that he had known the subject personally. Unlike so many "definitive" biographies (which this does not purport to be), Julie Kernan's sketch of Maritain's life and career moves at a lively pace which makes for easy reading.

Maritain died only two years ago, at the age of 91. At present the Thomistic movement of which he was this century's most influential spokesman is in eclipse; but as long as man retains a vital impulse to think comprehensively and logically about God's whole scheme of things there will be rediscoveries of Thomas Aquinas, and in every such rediscovery the interpretive work of Jacques Maritain will be found useful.

In addition to being first-rate Christian thinkers Jacques and Raïssa Maritain were first-rate Christians. It is most refreshing to meet them in the pages of this fine personal presentation of them by one who knew them well and loved them dearly.

CANTERBURY PILGRIM. By Michael Ramsey. Seabury Press. Pp. 188. \$7.95.

There is so much complaining these days about the clergy (the present writer, though himself a clergyman, having engaged in a good deal of it), and so much of the criticism is justified. This priest is trendy; his trendiness is his substitute for preaching the everlasting gospel. That priest is reactionary; his reaction is so noisy that one cannot hear the calm voice of Good News in his speech. This priest is secular and worldly; that priest is an obstructionist. And so on and so forth. In spite of all this, in what has perhaps been the most trying decade of this century for many churches and individual Christians (whatever their stripe), the Anglican Communion (which has perhaps been the most sorely tried of the churches, of late) has had at the very top a priest and pastor of the highest calibre. Our retiring Archbishop of Canterbury leaves as his parting gift of writing a lovely volume which gives us a clear sight of the road he walked while in St. Augustine's see.

Canterbury Pilgrim is Archbishop Ramsey's collection of short essays, sermons, addresses, speeches and meditations on the issues and events which have attended his stay in Canterbury. Biblical criticism, ecumenism, liturgical renewal, disestablishment, the charismatic and evangelical revival — they all receive

careful and thoughtful treatment. But this is no book of ecclesiastical current events. For the current events which are treated are Dr. Ramsey's points of departure — each and every time — into the very heart of a true and lively Christianity. The book gives us a picture of the mind and heart of a pastor deeply sensitive both to the eternal truths of the Christian gospel and to the restless movements of the twentieth century world.

Archbishop Ramsey is not a man with pat answers. Yet he does not leave his reader with the nagging sense of evasion, whatever the question. The result is a very satisfying personal encounter with Dr. Ramsey as a Christian author. This occurs with every issue, but the one which interests me most is biblical studies. Dr. Ramsey, we are aware, is an authority on the biblical criticism of the resurrection of Jesus, on the evidences for it, on which he wrote a distinguished volume. He brings this authority to bear in the pulpit. Concerning another supernatural event, Pentecost, he uses his scholarship to empower his preaching. His knowledge intensifies and extends, rather than vitiates, the wonder of the event as both a happening and a symbol:

Recall the event of the first Whitsunday. The company of disciples are together in the city of Jerusalem. Suddenly they heard, they felt, they saw something happening: overwhelming in effect, convincing to their minds and consciences. The words of the New English Bible are vivid: "a noise like a strong driving wind . . . , tongues like flames of fire resting on each one."

Further on:

Now the strange things which happened at Pentecost provide for all time the symbols whereby Christians describe the actions of the Holy Spirit in Christian lives. The effects of God's actions are seen in human behaviour: the actions themselves, in minds, hearts, and consciences, are describable in symbol alone. On the day of Pentecost the gale of wind was felt, the tongues of fire were seen. But in the souls of men and women through the centuries what do the Wind and Fire denote? The Wind, no doubt, means overwhelming, unseen power, the imagery used by our Lord's conversation with Nicodemus. The Fire, I ask you now to think what it denotes ("The Fire of Pentecost," p. 79, a sermon delivered in Canterbury Cathedral, Whitsunday, 1963).

The fact that Dr. Ramsey knows the

power and the freedom of God and the reality, therefore, of the supernatural and miraculous as the effects of his activity, is here manifest. This fact joins forces with the fact that Dr. Ramsey is also a sensitive biblical scholar and theologian. He is neither modernist nor obscurantist. He is faithful in such a way that his scholarship and his belief are not at variance but comprise a powerful unity. The result: he sets forth Jesus' gospel very faithfully. This remarkable, balanced orthodox characterizes the entire book.

Dr. Ramsey's discussions of the many issues that he faced as Archbishop of Canterbury (and before that, of York) are comforting and reassuring. Relations with Rome, problems of social justice, witness in the Third World, ecumenism with Protestant groups, new liturgies, and so on, all receive close attention. All are informed by, and point back to, the gospel, in Dr. Ramsey's hands. The only thing missing — and it seems much to be desired — is what Dr. Ramsey thinks about the ordination of women to the priesthood. If Dr. Ramsey, from retirement in Oxford, were to produce something in writing on this crisis, no doubt all Christendom would be the wiser.

Read this book. It will make you thankful for this wonderful person. Two of the pieces in the volume are about St. Anselm and St. Thomas Becket, two of Dr. Ramsey's distinguished predecessors. Michael Ramsey would be the first to laugh out loud at this comment (which is all the more evidence of its truth): He fits right into their company. I am sure they are happy at his work in their great succession.

(The Rev.) ANDREW C. MEAD
All Saints Church, Ashmont
Dorchester, Mass.

Books Received

THE JESUS OF THE PARABLES, Charles W. F. Smith (revised and updated from original 1948 edition). United Church Press. Pp. 255. \$8.95.

THE RESTLESS QUEST, Julian N. Hartt. United Church Press. Pp. 186. \$6.95.

WHAT'S A FATHER FOR?, Sara D. Gilbert. "A father's guide to the pleasures and problems of parenthood with advice from the experts." Parents' Magazine Press. Pp. 188. \$6.95.

THE HOLY SPIRIT, ed. by Dow Kirkpatrick. Tidings. Pp. 242. \$2.95 paper.

DOING THEOLOGY IN A REVOLUTIONARY SITUATION, José Miguez Bonino. Fortress Press. Pp. 179. \$3.95 paper.

YOUR CONFESSION: USING THE NEW RITUAL, Leonard Foley, O.F.M. (Roman Catholic). St. Anthony Messenger Press. Pp. 105. \$1.50 paper.

THE IDEA OF A CHRISTIAN COLLEGE, Arthur F. Holmes. Eerdmans. Pp. 118. \$2.65 paper.

KEPT BY THE POWER OF GOD, I. Howard Marshall. Bethany Fellowship. Pp. 281. \$4.95 paper.

UPHILL FOR PEACE: QUAKER IMPACT ON CONGRESS, E. Raymond Wilson. Friends United Press. Pp. 432. \$7.95.

NEW WAYS FOR CHRIST, Michael Wright; foreword by the Archbishop of Canterbury. Mowbrays (Oxford, England). Pp. 87. £87 paper.

THESE STRANGE ASHES, Elisabeth Elliott. Harper & Row. Pp. 132. \$6.95.

MAN'S ORIGIN, MAN'S DESTINY, A. E. Wilder-Smith, Bethany Fellowship. Pp. 313. \$3.95 paper.

CASSETTE MINISTRY, Viggo Sogaard. Bethany Fellowship. Pp. 210. \$3.95 paper.

Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

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?

Matthew 11:11 seems to imply that John the Baptist is not part of the kingdom of heaven ("he who is least in the kingdom of heaven is greater than he"). Why, then, do we call him a saint? There seems to be no biblical evidence that John was a follower of Jesus, or that he accepted him as Messiah. Thank you. T.M.M.

Before speaking to the question itself, a word about the biblical evidence. Doesn't it give the impression rather that John did indeed accept Jesus as the Messiah, at the time he baptized him, and then came to have second thoughts and

doubts about it when Jesus did not behave as he thought Messiah should?

Certainly the church from the very earliest times has revered John as a "saint" in the sense of a blessed and holy man of God. In the Eastern churches he ranks second only to the Blessed Virgin Mary. Countless churches have him as their patron.

In the text quoted, Jesus says to his disciples: "I tell you that among all the sons of women there has never been a greater man than John the Baptist. Yet the lowest one in the kingdom of heaven is even greater." This is not a disparagement of John, but a proclamation of the majesty of membership of the new kingdom. As the greatest man of the old order, John reaches the highest stature of grace and godliness possible in that order; but the clumsiest novice in the new kingdom will begin on a higher level than that to which John had ascended.

John in this life, while in the flesh, could not enter the kingdom, since it was established upon earth after his death. Yet John is honored by the church as *Saint* John Baptist, on the implicit (and I think right) assumption that God has eternally exalted him in the everlasting kingdom.

?

In our diocesan paper the clergy are commonly referred to as just "Reverend Smith," "Reverend Jones," etc. The

editor is himself a priest and surely ought to know better. What do you think of such slovenly language in a church paper? R.W.

Not much. There is no excuse for it. Why don't you tell him so?

?

Why do we interrupt the liturgy of the Lord's Supper on cue, to love and greet our fellow worshipers with the "hokey" peace passing, instead of waiting till the end of the service when the loving wells forth naturally, and we feel compelled to love and greet our fellows? L.F.B.

I'm not so sure that loving always "wells forth naturally" at the end of the service, and that at that time we all feel "compelled to love and greet our fellows." But if the questioner means that it seems more natural to give a loving greeting to our fellow worshipers after the service I wholly agree.

Because I am not in sympathy with the "peace passing" in the middle of the liturgy I can only answer the question as I believe that those who have introduced the practice into the rite would answer it. It is a form of the *Pax*, or kiss of peace, which from ancient times has been in the historic eucharistic rites. The rationale is that in this act of communion with the Lord we receive from him that unity of love which he wills for us, and we express it ritually in the *Pax*. If the eucharist is preeminently the sacrament of unity it should express our unity with one another in the Lord.

Why, then, do some of us who like the principle dislike the practice in this particular form? I'll speak for myself as one of these. First, I feel a profound sense of communion with my fellow worshipers when I am making my sacramental communion with Christ, but it doesn't need to be expressed at all in words or actions at that moment. I prefer to express it in prayer for them. So I resent being told, "on cue, to love and greet" my fellow worshipers. Moreover, the ritualization of the *Pax* is at the expense of the loving spontaneity that ought to characterize such greeting; or so it seems to me. I like restraint, solemnity, order, dignity, reverence, in corporate worship, from beginning to end. Before or after the service, but not during it, I like freedom to babble and bubble right merrily with my brothers and sisters. Saith the Preacher: "There is a time to embrace, and a time to refrain from embracing" (Eccles. 3:5), and it seems to me that the people who insist that we do this on cue in the midst of the eucharist have got those times confused.

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sum of \$818,167 per hour or \$2.45 million for that period of time.

The case originated in 1972, when Shirley Mandel, a clerk in the Berkeley office of the State Department of Public Health, sought a court ruling to give her a paid holiday for Yom Kippur. The court issued an order permitting her to stay home, without pay, for that day.

The court and the clerk's attorneys noted that the favorable ruling, however, would mean a multiplication of suits for a variety of religious groups, all applying for paid holidays. Her attorneys therefore instituted a class action, which asked the court to rule against paid religious holidays for state employees.

In 1973, a lower court granted an injunction preventing the then governor, Ronald Reagan, from closing state offices on Good Friday. It also forbade the state controller from paying those who did take off for the religious observance. The injunction was stayed, pending the outcome of a state appeal.

The Appeal Court said in its ruling that the practices of observing designated hours of Good Friday, a Christian holy day, and of allowing state employees time off from work with pay during the three hours "are contrary to the free exercise clause of the First Amendment."

The court also set a precedent in a case such as this by awarding the clerk's

attorneys fees of \$25,000. It said that although no statute provides for fees in this type of case, an exception is made in this case because there is substantial benefit to the citizens of California "inasmuch as the enforcement of a public right depends on private litigation."

There was no word on whether the state will take the case to a higher court.

LUTHERANS

Church Ill-Advised to Support Boycotts

Church support of consumer boycotts urged by the United Farm Workers has been called "ill advised if not morally wrong" by the director of the American Lutheran Church's office of research and analysis.

The position of Dr. Carl F. Reuss was endorsed by the standing committee of the ALC office.

Dr. Reuss said that a resolution supporting the UFW boycott adopted by the ALC's North Pacific District was "one sided, ignoring the interests of farmers and farm managers who employ the farm workers and of the general public which needs the highly perishable products of these farms."

Rather than support the boycott, Dr. Reuss said, the church should act "as an agent of reconciliation" in conflict situations.

He said the church can also help iden-

tify and support needed social changes "so as to advance justice, equity, and protection of human rights."

Workers, he said, need federal recognition of their right to organize and to bargain collectively.

EPISCOPAL CHURCH

Noted Church Architect Dies

John Van Wie Bergamini, 87, well known church architect, died Jan. 15, after a brief illness.

In his lifetime he designed over 200 churches, hospitals, schools, and residences in China, Japan, the Philippines, Mexico, Liberia, and the U.S.

He began his work in Shansi in 1911, for the Congregational Church, and remained in China until 1920, when he was named architect for the Episcopal Church in the Far East. One of his best known surviving works is St. Luke's Hospital, Tokyo.

During WW II, Mr. Bergamini was imprisoned by the Japanese in a Luzon internment camp. Following the war, he designed St. Andrew's Seminary in Manila, and churches in northern Luzon and the southern islands.

A service was held in St. Luke's Church, Noroton, Conn., with burial in Athens, N.Y.

Mr. Bergamini is survived by his widow, Clara, of Rowayton, Conn., three children, and twelve grandchildren.

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ST. LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

SAN FRANCISCO, CALIF.

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Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

WASHINGTON, D.C.

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

ST. GEORGE'S 160 U St., N.W.

The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced.

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

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
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CHICAGO, ILL.

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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

SPRINGFIELD, ILL.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. 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 Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

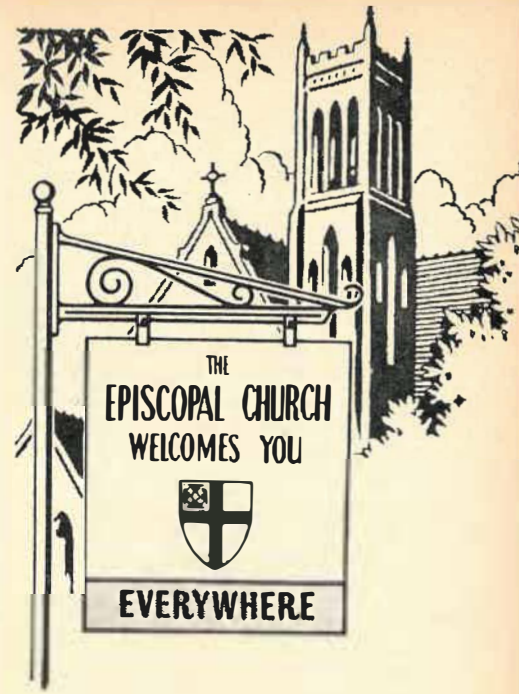
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r; the Rev. Howard T. Stowe, c
Sun Masses 8:30, 11 Sol Mass; Tues & Thurs 8; HD as anno; C by appt



ST. BARTHOLOMEW'S CHURCH
NEW YORK, N.Y.



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

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

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

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 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 11:30.

PHILADELPHIA, PA.

ST. STEPHEN'S 19 S. 10th Street

Sun HC 9, HC, HU & LOH 11; Wed 12:30 EP, 5:30 HC; Thurs 12:30 & 5:30 HS; Fri 12:30 HC. Prayer Book Days & HD, 12:30 HC. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

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

HOT SPRINGS, VA.

ST. LUKE'S

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.