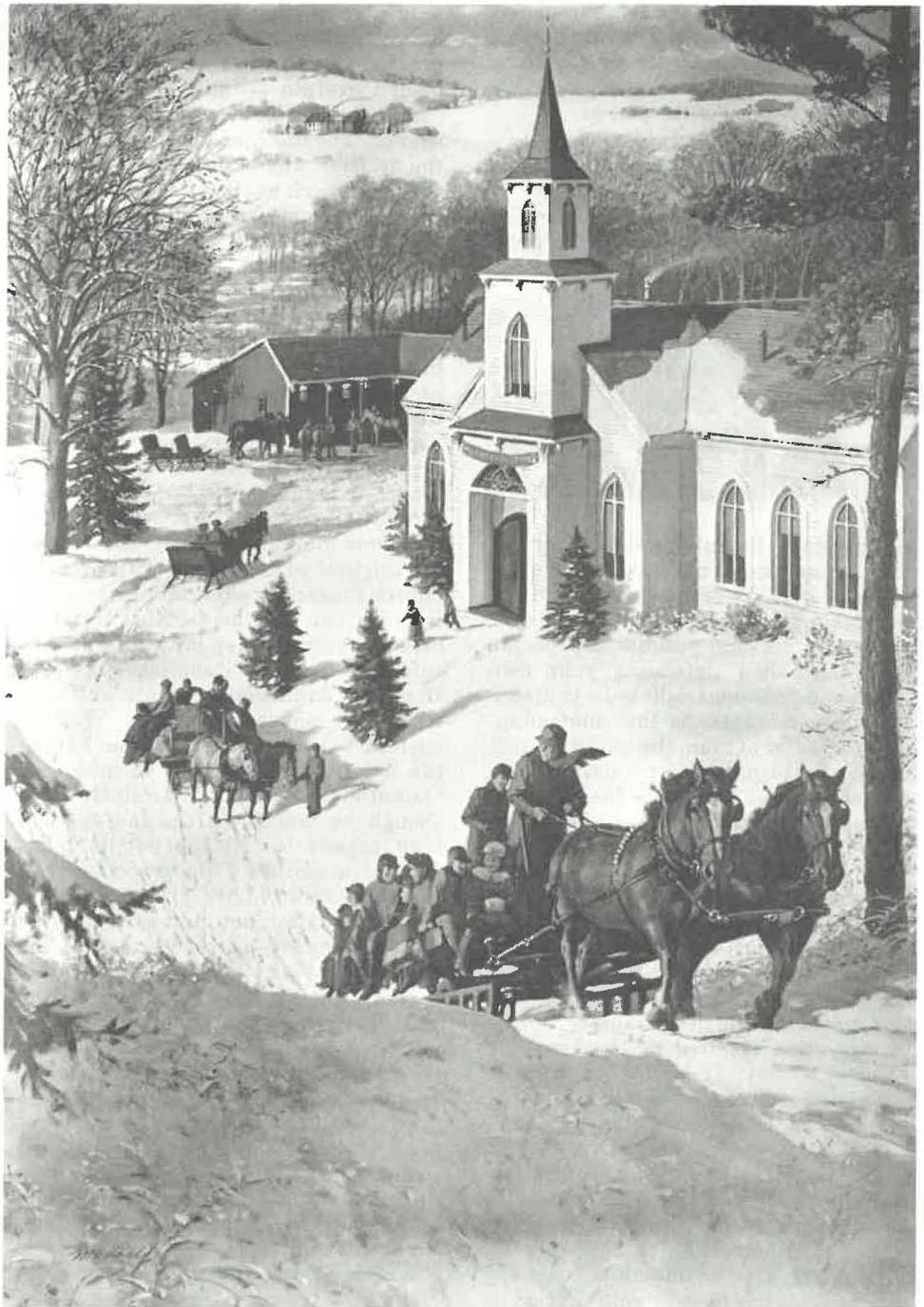


The Living CHURCH

**Christmas
Book
Number**



"Sleigh Ride," a William Medcalf illustration of an early American Christmas scene.

RNS

AROUND & ABOUT

With the Editor

Dr. Alex Comfort, author of the best-selling joy-in-sex books, is less widely known as a gerontologist. He has written a superb book on age and aging, called *A Good Age* (Crown Publishers, \$9.95), which will eventually be reviewed in our book section.

As soon as I started to read into it I thought of the older English meaning of the word "comfort," prompted to do so by the surname of the author. Dr. Comfort is a comforter in the sense intended by the 17th century writer who eulogized a schoolmaster by recalling how diligently he had comforted delinquent school boys with the rod.

Here is one entry in Dr. Comfort's book which will give you some idea of what I mean:

"Bloody-mindedness is a British Army term without an exact American



equivalent. It subsumes feistiness, cussedness and orneriness, with overtones of heroic obstinacy in not being put down, in defying popes, presidents, priests, professors, pundits and people generally when defending your own patch and your own right to be yourself. Bloody-mindedness is the chief adaptive character of man, the quality which made Britain, and probably also America, great, and it is the ultimate resource of the senior person. 'Do not go gentle,' said the Welsh poet Dylan Thomas, 'into that good night.' Still less should you go gentle into a bread-line, into a rip-off nursing home or into a state of fatuous senior Uncle Tomism.

"The bloody-minded person kicks shins, telephones the media, writes letters and takes the door frame with him or her when assailed by the forces of faceless society. If his or her mind is bloody enough, he or she is invincible and dies in his or her boots.

"We all know people like this and should emulate them — if we did, we would be treated if not with respect at least with fireproof gloves. It may not square with our ethic of good citizenship to be a kind of human poison oak, but the ethic has been largely devised to make us biddable, and we need have no

qualms. Bloody-mindedness is an index of self-respect, and the most bloody-minded, in that they speak also on behalf of others who are more timid, are often the gentlest and most principled. Try forcing a Quaker to act against conscience and you will see what I mean."

A layman of the Episcopal Church watched his bishop appear on a local TV talk show following the Minnesota Convention and heard the bishop explain — and defend — the convention's action on the ordination of women. The bishop said in effect that if the decision was a mistake, God would make this clear in due course and would rid the church of the error resulting from the mistake. The layman wrote to his bishop about his "naive belief" that any errors he and his fellow conventioners may have made "will be rectified by divine grace," and he gave his father-in-God this little instruction in sound theology: "While that will ultimately be true, there is no reason to suppose that you are exonerated of responsibility for those errors. Offenses may come, said our Lord, but woe to him by whom they come."

I quote it here, with the permission of the original writer, because all over the church these days what that bishop said is being said to the faithful by other bishops and by deputies, often with reference to good Gamaliel (Acts 5:34 ff.) who counseled a wait-and-see-what-God-makes-of-it policy. Without wishing to impugn the Gamaliel Principle itself, I think it well to note that Gamaliel was not a Christian, even though "a teacher of the law held in high regard by all the people." His counsel is always to be respected, but the word of our Lord about the judgment that falls upon him by whom the offense comes is more relevant to the case of what was done at Minneapolis.

If eventually God must purge the church of the error of women priests and bishops, if or when it stands revealed as an error, the experience will be a very costly and painful one for the family of Christ; and those who at Minneapolis voted for that possible anguish to come ought not now to be laying to their souls the flattering unction which says: "If we made a mistake, God can take care of it later." Such an attitude is a bit too much like that expressed by Heinrich Heine in a flip moment: "God will forgive me: that's his specialty."

The Living Church

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CALENDAR

November

14. Twenty-second Sunday after Trinity/Second Sunday before Advent
16. Margaret, Queen of Scotland
17. Hugh, B.
18. Hilda, Abbess
19. Elizabeth of Hungary
21. Sunday Next before Advent/Last Sunday after Pentecost/Christ the King
23. Clement, B.
25. Thanksgiving Day
28. Advent 1
30. St. Andrew

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. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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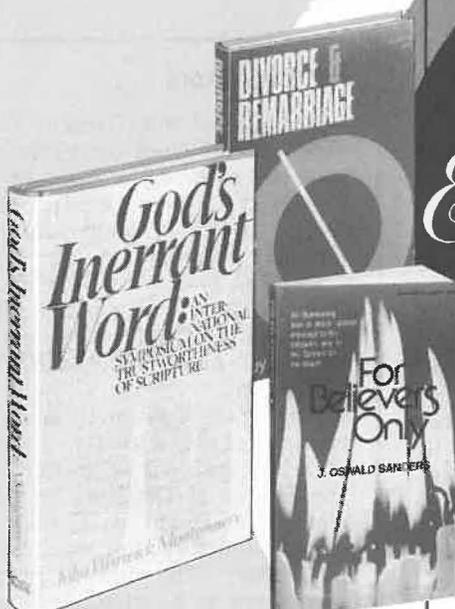
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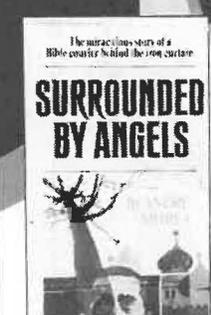
Books for Teachers & Preachers & Reachers



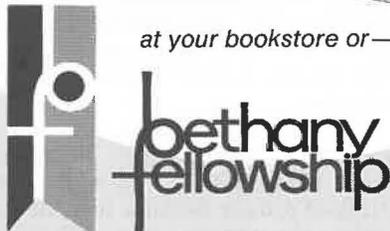
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LETTERS

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.

Abortion

It was certainly refreshing to read the letter to the editor by Jimmyme Kimmey [TLC, Oct. 10], commending an unemotional, rational dialogue of the abortion issue. I agree that many women who obtain abortions do so with a great deal of soul-searching and that a blanket assertion by the Right-To-Lifers that those who abort are a thoughtless, selfish crew merely muddies the waters and makes the issue all the harder to resolve. Similar statements that those who favor freedom of choice are necessarily pro-abortion are likewise unwise and unjust. It is in this same polite spirit of respect and rationality that I offer several points in opposition to Kimmey.

The first is that, contrary to conventional wisdom, Right-To-Lifers are also 100% for the freedom of choice. A woman should have every right any man has. She has the right to choose to love whom she pleases, to live with whom she pleases, to have sexual intercourse with whom she pleases, to live without the fear of being raped, not to undergo extensive, debilitating, and hateful cross-examination or to suffer any kind of stigma imposed upon her by a heartless society if she is the victim of rape. In short, she has the right to expect others to mind their own business about her sexual life. Further, she has the right to choose if she wants to give birth to a child. She has the right to choose if she wants to conceive a child. She has a right to choose any method of birth control and she has the right to expect that the medical profession will work to make birth control safer, easier, more equitably distributed between the sexes, inexpensive and more readily available. Surely it is easier, safer, cheaper, less painful and more rational for a man and woman to make these choices before intercourse rather than after.

It is rational to say that freedom requires some responsibility. Freedom of choice advocates do not espouse the killing of a baby because it is inconvenient to the parents, even if they have undergone painful soul-searching. Freedom of choice advocates realize this baby has freedoms and that the parents are responsible for helping the baby achieve them. Right-To-Lifers heartily and rationally agree.

It is very rational, indeed necessary,

to discuss whether or not the unborn are human beings. The very rational, unprejudiced medical profession no longer believes in an old-fashioned, unscientific concept that the unborn fetus becomes a human being only at birth, or only after the first three months, or only after "quickenings." The pro-abortion, anti Judeo-Christian ethic editorial in the September, 1970 issue of the *California Medical Journal* finally and most emphatically attacks the profession for failing to say that human life "begins at conception and is continuous whether intra—or extra-uterine until death." The editor further states: "The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices."

Rationality and compassion are indeed necessary between the various advocates. These same attitudes should be applied to the unborn as well. They too are human beings. They too have rights. They too should have some freedoms, including those of life and choice. If the Pro-Life advocates seem

For the Record . . .

Pressure of our General Convention work load has given the gremlins some extra freedom for revelry in our pages these past few weeks, and so we have some errata to correct, as follows:

In TLC, Oct. 10, p. 6: The Rt. Rev. Hal Gross is wrongly identified as Suffragan Bishop of Michigan; he is Suffragan Bishop of Oregon.

On page 8 of the same issue, in reporting the election of Dr. Charles Lawrence as president of the House of Deputies and the Very Rev. David B. Collins as vice-president of that same body, we stated: "The rules require a clergyman to be vice-president." This is true in the present case because the president is a layman, but for clarification we would point out that the rule is that the president and vice-president of the House will always be of different orders.

In our issue of Oct. 17, on page 8, the Rt. Rev. Christoph Keller is misnamed "Christopher."

In the final item on that same page, the name of the recipient of the first annual Kellogg Award presented by the Association of Episcopal Colleges is misspelled. It should be John M. Stemmons — not John M. Stemmong.

angry and lack compassion towards their opposition, surely it is reasonable to expect such from people fighting to give to all humans those freedoms which all rational people cherish.

RAY GERE

Albuquerque, N.M.

Copyrighting the Bible

While reading a tract, I came across a quotation from the Jerusalem Bible, coupled with an asterisk. At the bottom of the page the asterisk was followed by this explanatory note: "All texts from *The Jerusalem Bible*, copyright 1966 by Darton, Longman and Todd Ltd. and Doubleday & Co., Inc. Used by permission of the publishers." I was astonished!

Is permission of the publishers required for printing a quotation from the Holy Scriptures if it is according to their translation? If so, I think that is incredible. Any other literary work — yes; Holy Scriptures — no!

Can any of THE LIVING CHURCH readers throw light on this?

(The Rev.) FERDINAND D. SAUNDERS
All Saints' Church
San Leandro, Calif.

All we know is that several other modern translations of the Bible are copyrighted—e.g., The New English Bible and the Revised Standard Version. Perhaps God's Word cannot be copyrighted but somebody's translation thereof can be. Ed.

Questioning the Bishops

Was it not one of the greatest of modern Archbishops of Canterbury who said that the Anglican Communion has no creeds but the creeds of the Catholic Church, and no doctrine but the doctrine of catholicism?

So, when bishops are consecrated for service in the Episcopal Church, and solemnly promise to uphold the doctrine of the church and to drive away therefrom all strange and erroneous doctrine, should it not be assumed that they have pledged themselves to be guardians of the faith of the Universal Church?

And can it be denied that an integral tenet of that faith is the doctrine of the ministry?

How then can a bishop justify his vote to alter the unalterable, and to say that women can receive holy orders? Is this a violation of his consecration vows? Is it a surrender to the strident demands of some women, heady with new found power in our culture, who have mistakenly carried over into the arena of religion principles that are valid only in social and political spheres? By what authority can a

bishop, or even 90 bishops, who constitute only a small fraction of the entire catholic episcopate, with jurisdiction in only a fragment of the church, presume to a competence that rests only in the leadership of the entire church?

In effect then, is not the action of General Convention null and void? Should it not be received by loyal members of the church by a refusal to accept women allegedly ordained and by a concerted effort to have another convention repudiate the action of the 1976 conclave?

(The Rev.) CLIFFORD E. BARRY NOBES
North Springfield, Vt.

Sign of the Cross

Your guest editorial [TLC, Oct. 10] by the Rev. John T. Raymond strikes a very tender spot — making the sign of the cross. Certainly there are many who misuse it, but it is our badge, our shield, our praise, our thanksgiving, our sign language to fellow Christians who do not speak our native tongue.

In a story of the early missions in Africa, it was told that a priest who could not speak the native tongue of a certain area was walking in the bush alone when he came face to face to a tall savage looking African on a path where there was only "one lane." The

priest made the sign of the cross and the tall African, spear in hand, bowed and did the same. The two Christians passed each other in peace.

In these times of heresy and schism, we do indeed need to re-examine our motives in using this blessed symbol of our salvation, and then resolve to make it mean that we are keeping the faith once delivered to the saints — unto death.

KATHERINE COOPER
Wynnewood, Pa.

A Canonical Proposal

It is conceivable that bishops might try to impose women priests on missions and parishes where they have the right of appointment. In many instances this would cause irreparable damage to the lives of congregations involved.

Therefore, diocesan conventions ought to pass remedial canons requiring the concurrence of vestries or mission committees for any episcopal appointment to take effect. Such a canon would prevent needless disruption in the lives of congregations who cannot in good conscience accept the ministration of women priests.

(The Rev.) KENNETH ALDRICH
St. Luke's Church
Westville, N.J.

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BOOKS

Excellent Biography

PAUL TILLICH: *Life and Thought*. Vol. I, *Life*. Wilhelm and Marion Pauck. Harper & Row. Pp. 340. \$15.00.

Paul Tillich is generally regarded as the most influential of the three great formative theological minds of the twentieth century, the others being Reinhold Niebuhr and Karl Barth. Tillich's appeal was universal. Laypersons knew him through his sermons, especially *Courage to Be*, and scholars through his philosophical and theological writings, especially his massive three volume *Systematic Theology*. "One scholar compared it to a pyramid, another to an ocean, and still another, J.H. Randall, Jr., the formidable historian of philosophy, declared it to be 'beyond all doubt the richest, most suggestive, and most challenging philosophical theology our day has produced.'"

This book is the first of a two volume "official" biography. "Official" in this context usually means an uncritical work such as those motor car companies commission of their board chairman. Nothing could be farther from the truth in this case.

Wilhelm Pauck, the distinguished historian and theologian of the Union Seminary, New York, faculty for many years, and his wife, Marion, for many years an editor with the Oxford University Press, are scholars with impressive credentials. Of German origin, Professor Pauck understands from within the German culture and educational system which so profusely influenced Tillich. As Americans, and friends and colleagues for many years, the Paucks understood Tillich as the German political emigre in a new and strange land. As scholars, their research is precise, confident and objective. Only in the restraint of their references to Tillich's sexual prowess does friendship seem to monitor objectivity. But perhaps, good taste was objectivity's ally here. Their writing is as charming and readable as English ecclesiastical biography.

The Preface states that it is largely the work of Mrs. Pauck, but that the two volumes are interdependent. Such is the nature of their collaboration that the books are to be considered of joint authorship.

Volume I depicts "Tillich's life against the background of his thought." It may also be said to describe the development of his thought against the traumatic era in which he lived.

Readers who were put off by the contorted abstractions of the early sections

of *Systematic Theology* may find this book helpful especially in the clarity of its definitions of Tillich's theological terminology. Readers, new to Tillich, will be introduced to a stunning theological mind and to a delightful man with all his foibles, egocentricities, anxieties and joys.

And a countless number of former students, having recalled to them those non-stop, two hour lectures in absurdly difficult German thought-forms and curious, sometimes hilarious English, will remember those occasions when lightning flashed across the classroom, as truth for a sparkling moment was imprisoned in words.

(The Very Rev.) CHARLES U. HARRIS
Dean Emeritus
Seabury-Western
Theological Seminary

Speaking in Tongues

CHARISMATIC RENEWAL AND THE CHURCHES. By Kilian McDonnell, O.S.B. Seabury/Crossroad. Pp. 202. \$8.95.

The focus of this book is tongues-speaking (glossalalia) and its function in the Pentecostal or charismatic movement during this century. Though the author is a Roman Catholic theologian, his task here is to review chronologically the research literature on tongues from the fields of sociology, cultural anthropology, and psychology. His evaluations proceed from a firm grasp of the scientific method.

There is also a chapter summarizing reports by the traditional churches on the charismatic movement in their midst between 1960 and 1975. As I read this chapter, and took note of my own feelings, I began to realize why Fr. McDonnell had written this book. Until all unfounded prejudgments — whether by researchers or church leaders — are swept aside, the renewal which tongues signals cannot have its full effect.

The scientifically gathered data do not support any of the following commonly held views: charismatics are poor, culturally deprived, caught in a situation of cultural disorganization, lacking in verbal ability, emotionally unstable, or mentally ill. While there are cases which can be cited in support of any of these notions, there is far more evidence which tends to disconfirm them. The most serious negative thing to be said about charismatics is that they tend toward elitism, though that seems to be a danger associated with religious enthusiasm of any sort.

What, then, is the author's view of the constructive aspect of the phenomenon of tongues? The author shares the view of most charismatics that "the issue is not tongues" but, rather, what the

Spirit of God is doing in the lives and communities in which glossalalia occurs. Tongues is essentially a prayer language which enables the person to express his religious feelings—particularly the impulse to praise God—in a way which goes beyond the capacity of ordinary language.

In Fr. Kilian's view, gifts (charisms) such as tongues are not the result of miraculous interventions by God into history. They are the freeing for a new use, by God's grace, of certain natural capacities, such as the capacity for language, which all human beings have. All charisms are religiously meaningful because they are gifts for service: "for the building of Christ's body and for the praise of the Father."

Most important, this inner renewal also shows itself in personal transformation and the resultant power to witness to the power of God. Pope Paul has said that the charismatic renewal has issued in "a profound communion of souls, intimate contact with God, fidelity to the commitments undertaken at baptism, in prayer—frequently group prayer—in which each person, expressing himself freely, aids, sustains and fosters the prayers of others and, at the basis of everything, a personal conviction, which does not have its source solely in a teaching received by faith, but also a certain lived experience. . . ."

As I read this superficially dry book its central message bore in on me, inexorably undermining all of my prejudices against tongues-speaking. And, in my mind, I began to hear a familiar sequence with new understanding: "Open thou our lips, And our mouth shall show forth thy praise."

SYLVIA FLEMING CROCKER
Laramie, Wyo.

Favorite Recipes

WE GATHER TOGETHER: A Cook Book of Menus and Recipes. By the Wives of Bishops of the Episcopal Church. Foreward by Ann Allin. Seabury. Pp. 264. \$7.95.

Overheard at General Convention: "I must get that cook book because the bishop is coming soon and I understand his favorite recipes are in it."

Now, of course, that is not the reason *We Gather Together* was created, but some bishops had better be prepared for the same Advent appetizers, Pentecostal potlucks (with wine), or Lenten lentils (with Monterrey Jack).

The proceeds from the sale of the book are marked for the World Hunger Fund and Seabury Press offered its services in the production of it as a contribution to the same fund—a good reason for buying the book.

Frances Wetmore's sketches are delightful. Cook book collectors, un-

sure cooks, and the daily garden variety probably all will like copies.

Without a doubt, the most helpful section is the one devoted to meatless dishes. Here are some very edible winners to lift us away from the macaroni and cheese routine. (Too many cooks are more afraid of experimentation in the kitchen than they are of keeping cream of tartar fresh.)

From coast to coast come delectable concoctions using such items as Oregon salmon and Carolina crabmeat.

There is even a Pot de Creme less caloric than its French ancestor. And Key Lime pie. Wow.

G.M.S.

A Happy Combination

THE STORY BIBLE. By Pearl S. Buck. Tyndale. Pp. 526. \$7.95.

Pearl Buck has an unquestionable reputation as a master writer of stories. Her novels have earned both the Nobel and the Pulitzer prizes. And the Bible has the reputation of being, among other things, one of the greatest collections of stories. In Pearl Buck's *The Story Bible* we have a happy combina-

tion of talent and material. If the reader keeps in mind the limitations that are set by the author and indicated in the title - *The Story Bible* - this book should meet the expectations of a large reading group.

There are 72 story sections, with appropriate intriguing titles, and their length varies from four pages to ten. The writing style is crisp and simple. The author stays close to what is recorded in the Scriptures. Where she supplies details out of her own imagination or her own research she does so with restraint and balance. The reader already familiar with Scripture will not be offended by any great liberties or flights of fancy.

An example, in the section "The Boyhood of Jesus": "And because Nazareth was not a large town he also came to know the countryside around him as if it were the garden of his father's house. He knew the shores of Galilee and the fishermen who went out to cast their nets upon the waters. He knew the shepherds of the pastures, and came to share their feeling of concern and love for every lamb in every flock. He knew the farmers in the fields, and he

Continued on page 15



American Indians and the Episcopal Church

Are we doing anything? Yes!

BISHOP HARE MISSION HOME

- A Christ-centered home with daily worship and study of Scripture.
- Governed by a board of American Indians themselves leaders in their churches.
- Many of today's Indian leaders received their education at Bishop Hare Home, including the suffragan bishop of South Dakota.
- Bishop Hare Home operates on free-will gifts of concerned Christians.



- Since 1929 the Episcopal Church's leadership training facility for Indian boys from all across America's Great Plains.
- But many of the Church's finest educational institutions have closed in the last few years! We too are facing serious financial demands as we try to continue to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.
- This is not a time for the Church to fail to provide support for tomorrow's Indian leadership! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168, Mission, South Dakota 57555.

The Living Church

November 14, 1976
Twenty-second Sunday after Trinity/Second Sunday before Advent

For 98 Years
Serving the Episcopal Church

NORTH CAROLINA

What Happens After Ordination?

The Bishop of North Carolina says that although the Episcopal Church voted to ordain women to the priesthood (and the episcopate), many women seeking ordination may never achieve that status.

The Rt. Rev. Thomas A. Fraser attributes this to the clergy surplus that has plagued the church for several years.

His own diocese has put a freeze on accepting clergy wishing to transfer from other dioceses because "there is no work for these people."

Bishop Fraser ordained only one man for the priesthood last year, and only four this year.

The bishop stressed that he has "never had any problem with the ability of women to fulfill professional positions and I have been impressed with the leadership of women in various fields of life and as people of deep spirituality. So I found it impossible to say absolutely 'no' (to ordination), but I wasn't a great 'yea' man, either."

In the bishop's view, the big question now is what will happen to women after they are ordained.

LOS ANGELES

SAC States Position

Declaring that they "shall not compromise" in the matter of faith as it has been taught and practiced in the Episcopal Church, members of the Society of Anglican Clergy (SAC) in the Diocese of Los Angeles have issued a position statement on the ordination of women.

While recognizing the authority of General Convention to make canons, the society does not believe convention has the authority to alter the nature of any sacrament. It does believe in and will work toward "catholic consensus in matters of faith and order through ecumenical dialogue," according to a statement issued last month.

Accordingly, SAC rejects the action of General Convention "endorsing the 'ordination' of women to the priesthood and the episcopate of the Episcopal Church."

It believes the action "to be divisive, unwarranted by Holy Scripture, historic catholic doctrine, tradition, and reason. It is also disruptive with regard to present and future ecumenical relations..."

The society, which has a membership of 63 priests, 31 of whom are rectors of parishes, is dedicated "to remaining faithful to Our Lord Jesus Christ and to the Gospel faith of one, holy, catholic and apostolic church for the salvation of souls, as that faith has been taught, practiced, and historically expressed in the doctrine, discipline, and worship of the Episcopal Church.

"We shall not compromise" in the matter of faith and order...

General Convention's action has several "implications," as seen by the society, such as: (1) the Episcopal Church may already have been placed "outside catholic Christendom and relegated" to the status of "a new American denomination"; (2) laity responses in some members' parishes indicate that "we shall be forced to reduce or entirely withdraw financial support" from diocesan and national church programs; (3) members will not take part in any service "in which an attempt is made to 'ordain' women to the priesthood or episcopate, or in which women will attempt to function sacerdotally...;" and (4) "many communicants of our respective parishes will follow our example in boycotting future celebrations of the holy eucharist... at which any woman 'priest' shall attempt to perform any sacerdotal act."

At the October meeting of the diocesan Clergy & Wives Conference, the complete statement was read by SAC's president, the Rev. Wayne B. Williamson, rector of St. Mark's Church, Glendale. Supporting addresses were given by the Rev. Frs. Robert A. Tourigney, Palos Verdes; Evan R. Williams, Encino; Anthony F. Rasch, Placentia; C. Boone Sadler, La Crescenta; and George A. Detor, Torrance. At this presentation, no dissent from the statement was voiced by any of the SAC clergy.

The Rev. George Regas, long a supporter of women's ordination, attacked the statement on the grounds that it seemed to be a threat to cut off funds.

Fr. Williamson replied that no threat was intended, that merely an observation of fact had been made.

The Bishop of Los Angeles, the Rt. Rev. Robert C. Rusack, who had declared himself opposed to women's ordination before his election as coadjutor of the diocese and announced the reversal of his position after becoming diocesan, made no reply either during or after the debate which was made in his presence.

ENGLAND

Anglicans, Pentecostals Hold Rally

Thirty thousand people from all parts of Britain met in Trafalgar Square in central London for a rally that stressed the theme, "For the love of God and neighbor."

Organized by the Nationwide Festival of Light, which was formed in 1971, the rally was to have been a one-time event by Anglicans, Pentecostals, and others to uphold the moral standards of Britons. But it has become an annual event, with pronouncements made on major social issues.

Two features marked the rally. One was the endorsement by the mass gathering of a specially drawn up "call" stating their dependence on God, their gratitude to him for their national inheritance, and their acceptance of the requirement of his law.

The other was the reading of a seven-point "declaration of dependence on God" which was drawn up by the Nationwide Festival of Light.

The declaration was concerned with government and Parliament, the media and arts, education, industry and commerce, the community and the churches. Copies of it were later sent to all those concerned. It asked the country to endorse its attitudes and point of view.

Sentence Under Consideration on Mercy Killing

Euthanasia or mercy killing, now held to be murder in Britain, should become a separate criminal offense punishable with a maximum of two years imprisonment, according to the government's Criminal Law Revision Committee.

The committee refers to "tragic cases" where it was arguable that the

imposition of the mandatory life sentence for murder was odious, and where any sentence of imprisonment was inappropriate.

It also terms as "objectionable" the present law by which "mercy killers" are charged and convicted of murder even though they may serve only a short prison sentence.

ORTHODOX

North American Exarchate Abolished

Eastern Orthodox Pope and Patriarch Nicholas VI of Alexandria and All Africa has abolished the North American Exarchate he revived in 1974.

In one Eastern Orthodox usage, an exarch is a patriarchal representative who oversees parishes and clergy in an area separate from the main concentration of Christians under a patriarch's spiritual jurisdiction. The major focus of Alexandrian jurisdiction is Africa.

Last year, the Greek Orthodox Archdiocese of North and South America protested that the Alexandrian exarchate constituted an infringement of its jurisdiction.

Archbishop Iakovos, head of the archdiocese, is also exarch for the Western Hemisphere of the ecumenical patriarch, "first among equals" in Eastern Orthodoxy.

A document from the ecumenical patriarchate says the exarchate's abolition ends "the misunderstandings which had momentarily disturbed the centuries old good relations between the two patriarchates. This action followed many explanations and clarifications on the part of both parties."

Women Need Higher Theological Training

A report read at the 1976 Orthodox Women's Consultation recommended "higher theological training of Orthodox women" and an active role for women "in the decision making bodies of the church."

About 45 Eastern and Oriental Orthodox women from 18 countries took part in the meeting which was held in the women's monastery in Agapia, Romania.

The report on "Education and Vocation of Women in the Church" urged the theological training for women as part of an effort to have "better informed lay people."

It also recommended that the selection of theological education professors and teachers be according to competence, not sex.

Women should be actively involved

in church administration, the report said, as well as in parochial situations assisting the clergy.

In addition, the report urged more attention to opportunities for female monastic life especially "in the Orthodox diaspora" and consideration of a revival of the ancient order of deaconess "where the needs of society could be met more effectively by such a service."

"The order of deaconess is distinct and is not new," the report added, "nor can it be considered as a 'first step' to the ordained priesthood."

Also cited was "an immediate need, especially for Orthodox women living in Western societies" for "special studies" on the question of female priests "in order to clarify and interpret the Orthodox position to our sisters in other churches."

The "problem" of the ordination of women to the priesthood "is not at the present time a problem for the Orthodox Church," the report concluded.

RELIGION

Church's Honesty Second to Bank's

A nationwide survey of "heads of households" sponsored by the Marketing Department of *U.S. News & World Report* has found that organized religion gets a higher rating for "honesty, dependability, and integrity" than for "ability to get things done."

The basic sample consisted of more than 13,000 household heads selected at random from lists of 65 million U.S. households maintained by the Reuben H. Donnelley Corporation. There was a 53% rate of response.

Although most questions related specifically to opinions of American business, one section of the survey focused on public ratings of institutions and organizations.

Household heads rated organized religion just below banks in the category of "honesty, dependability, integrity." Banks headed the list, with 41%, high; 47%, average; 7%, low; and 5%, no opinion.

Organized religion rated 37%, high; 45%, average; 14%, low; and 5%, no opinion.

Politicians were at the bottom, receiving 1%, high; 38%, average; 56%, low; and 5%, no opinion.

Once again banks and politicians were high and low respectively on the ability to get things done. Organized religion was in the middle of the scale and rated 20%, high; 51%, average; 16%, low; and 13%, no opinion.

Groups above organized religion in this category, beginning with banks,

were television, medical profession, newspapers, advertising agencies, large business, radio, labor leaders, business executives, U.S. military, Supreme Court, and magazines.

Next below organized religion, beginning with the legal profession, and continuing downward were small business, educators, local government, state government, the White House, the Senate, regulatory agencies, the Democratic Party, the House of Representatives, the federal bureaucracy, the Republican Party, and politicians.

NCC

Tax Exemption Issue Still Alive

The Governing Board of the National Council of Churches has stated that any attempt by the U.S. government to define "church" and "religion" will be resisted.

The decision was a part of a resolution on current issues with a specific reference to proposed revisions or new interpretations of the Internal Revenue Code.

Deletion of one section of the resolution gave the first public indication that the new, voluminous U.S. tax law passed by Congress and signed by President Ford, contains a provision advocated by both the National Council and the U.S. Catholic Conference.

That provision, which is quite complicated, exempts churches from expanded limits on the lobbying activities of non-profit "public charities." At the same time, the law protects churches from certain recent court decisions which seem to make tax exemption a privilege to be traded for the right to petition government.

A number of proposals for defining "religion" and "church" have been made in recent years by agencies or officials in charge of supervising tax exemption.

The resolution stated "It is the responsibility of 'religion' and 'churches' to define themselves and their activities... 'Furthermore, by defining 'religion' or 'church,' government takes the first and most insidious step toward structuring a sacred area where it has no power to legislate."

Indian Receives Lessened Sentences

A federal judge in Richmond, Va., has commuted two of the four sentences being served by an Indian medicine man. The sentences were a result of incidents at Wounded Knee, S.D., in 1973 and 1975.

Leonard Crow Dog was convicted on charges arising from the Wounded

Knee occupation and later charges of abetting assault. He is serving his sentence in Terre Haute, Ind.

The National Council of Churches' Division of Church and Society has raised more than \$62,000 for Mr. Crow Dog's defense through direct mail appeals. An NCC-retained lawyer heads the defense team.

The NCC held that Mr. Crow Dog was convicted because of his support for the Indian civil rights movements and his commitment to traditional Indian religious beliefs.

CHURCH AND STATE

Monument Status Urged for Church

President Gerald Ford has signed a bill directing the Interior Department to study the possibility of making St. Paul's Church in Mount Vernon, N.Y., a national monument to freedom of the press and the Bill of Rights.

The bill authorized expenditure of \$100,000 to prevent deterioration of the building while a year-long study is conducted. The Diocese of New York has offered the church to the federal government, saying it could no longer maintain the church and grounds.

St. Paul's has long been considered a shrine to freedom of the press because of its association with John Peter Zenger, the newspaper man who did much in his time to establish this freedom in what is now the United States.

Mr. Zenger charged in his paper that an election held in October, 1733, by a royal governor on the green near the church was rigged. He was arrested and charged with seditious libel. But following a trial in 1734, he was acquitted by a jury on the grounds that his charges were true, thus laying the foundation for the Bill of Rights' principle of freedom of the press.

MINISTRIES

Guild for the Blind Faces Cutbacks

A specialized ministry begun in 1959 and supported primarily by the American Church Union (ACU), two dioceses, individual contributions, and income from non-parochial work is facing cutbacks.

The Episcopal Guild for Blind is directed from its Brooklyn, N.Y., office by the Rev. Harry Sutcliffe, who is himself blind. His major income comes from teaching classical languages and sacred studies for the correspondence and home study Hadley School for the Blind of Winnetka, Ill.

A new policy of the school directs all instructors not teaching from its

central office to move to the Winnetka area. If this is not done, termination of employment will follow.

Because Fr. Sutcliffe is not able to make the change, the loss of his school salary is imminent. His income will then be only the annual \$2,600 stipend from the ACU. He provides his own housing. His pension is paid from funds allocated by the Bishop of Western New York and the diocesan Episcopal Charities.

For two years, the guild also received one-half the annual offering of the Episcopal Church Women of the Diocese of Connecticut.

During the current triennium, it will receive \$3,000 annually from the Episcopal Church's Executive Council, reduced from \$5,000 annually for the past triennium.

The Diocese of Long Island provides quarters and a \$3,900 salary for the guild's secretary, Sister Gretchen Kightlinger of the Church Army. Her apartment, which also contains the guild office, is in a diocesan-owned building in Brooklyn. She has no pension protection.

The guild provides teaching and devotional literature of the Episcopal Church to visually impaired or sightless people through the use of Braille, large type, cassette recordings, and disc recordings. It also maintains a cassette exchange.

A large part of the work is in counseling the blind, the newly blinded, and their families.

HONDURAS

The Church Grows

An outdoor dental clinic shaded by a mango tree in San Marcos de Omoa was staffed recently by Dr. Ed Parnell and Dr. Don Tillery of Winter Park, Fla. During three days they pulled more than 1,200 diseased or broken or crooked teeth from patients who had come from the surrounding 21 villages.

The dental service is but one of the several new ministries and services being developed and supplied through St. John's Church, Puerto Cortes and its vicar, the Rev. James H. Douglass.

Three years ago, there were 14 elderly women and seven children in the area around St. John's. Today there are three organized congregations, a bilingual school, two sewing schools, a dental and health clinic, and three preaching stations, two of which are accessible only on muleback.

The church has also been involved in the construction of two public schools, two village water systems, 21 homes, and has provided a "food for work" program that affected the diets of 144 families — all done in the name of the Lord.

BRIEFLY . . .

Between 1975-80, the Church of England is expected to lose 3,282 priests through retirement and gain only 1,800 by ordination. Suffragan Bishop Colin James of Basingstoke, in commenting on this projected severe loss of priests, has called for an all night vigil of prayer for vocations to the ministry. The church, today, has about 13,000 priests.

Underground Latin masses celebrated by visiting traditionalist priests have been ruled "valid but illicit" by officials of the Roman Catholic Archdiocese of St. Louis. The masses are "authentic" but participation in them violates church laws, a spokesman said. Msgr. John T. Byrne said the objection is not to the use of Latin but to the use of pre-Vatican II rites.

Leaders of the 1.8 million member United Church of Christ and the 1.3 million member Christian Church (Disciples of Christ) plan to recommend that their 1977 national meetings approve formal talks which could lead to merger by 1983. Union talks between the two bodies and their predecessors have been off-and-on since 1911.

Deploring the "moral callousness" of ship captains and crews who bypass Vietnamese refugees in the South China Sea, the U.S. (Roman) Catholic Conference announced that it will guarantee sponsorship of all Southwest Asian refugees "deemed admissible to the US." A trickle of Vietnamese fleeing their homeland in small and often unsafe boats has reached epidemic proportions prompting neighboring countries to prohibit additional landings of refugees on their shores. Such refugees were, for a time, rescued by passing ships, but the practice has stopped.

The Chevra Kavod Hamet (Society to Honor the Dead) of the Adath Jesburun Synagogue in Minneapolis provides funerals at minimal cost (\$400) for members of the 1,025-family congregation, with the family paying for all cemetery costs. Burials are according to strict Jewish law. Vaults are not permitted, nor is embalming. Members of the society build an oak coffin, sew the cotton body shroud, and counsel the family.

EVELYN UNDERHILL —

*true scholar and transmitter
of the long mystical tradition which is
or should be part of the heritage
of all Christians.*

By FRANCES ELLIS

Evelyn Underhill, a great doctor of the Church of England who died in 1941, was born November 6, 1875, into the pleasant well-to-do London family of a distinguished barrister, Sir Arthur Underhill. An only child, she lived the life of an upper class English gentlewoman, with the comforts and privileges of education, social life, and travel. But the circumstances of her life cannot account for the extraordinary richness and depth of her spiritual life, and the dynamic power of her theological and devotional writing.

A. M. Allchin (in *Christian*, March 1976) pictures delightfully "the South Kensington lady with her mystical interests and her devoted friends and her cats . . . neither a cleric nor a monk nor a foreigner nor someone from the remote past, but a member of the Church of England, the wife of a barrister . . . looking for all the world, in her photograph, like one of the elder generation of my own family."

Just such a photograph of her stands on my bureau among my most cherished lares and penates. It is a face of great sweetness, almost quaintness. Around her throat is a black velvet ribbon from which hang two jewelled pen-

Frances Ellis is a communicant of St. Christopher's Church in Chatham, Mass.

dants and a rather ornate cross. But the spiritual fire in her eyes shines through, constantly to shame and stimulate and renew my spirit.

Another word picture of her comes from one of her friends, near the end of her life, after one of her long illnesses. "As I entered, she got up and turned around, looking so fragile as though a puff of wind might blow her away . . . but light simply streamed from her face illuminated with a radiant smile. One could not but feel consciously there and then . . . that one was in the presence of the extension of the mystery of our Lord's transfiguration in one of the members of his mystical body . . . It told one not only of herself, but more of God and of the mystical body than all her work put together" (Charles Williams' introduction to the *Letters of Evelyn Underhill*).

Evelyn Underhill said herself that "I wasn't brought up to religion at all," although she was confirmed at the age of 15 in Folkstone, where she attended private school. Her studies at King's College for Women in London ranged widely among languages, philosophy, history, botany and social sciences. It is hard to pinpoint exactly when or how she turned to the study of mysticism and the saints. But her lifelong interests in so many facets of life delight me: her passion for the sea and sailing;

her great love for gardens and all growing things; her many cats to whom she gave gorgeous biblical or saints' names; her love of mountain climbing, book binding, and all the treasures of art, history, architecture, archeology and religion which she absorbed so deeply in her years of travel. Every one of these interests is vividly reflected in the lively images and metaphors in her books.

She began writing very early in life — humorous verse and three novels, now long since forgotten — but in 1911, after years of study, she published her first serious book, *Mysticism*.

She had been for some years deeply influenced by the Roman Catholic Church, and corresponded widely and in depth with Robert Hugh Benson, Dom Chapman, and many other Roman Catholic notables. Two grave obstacles to full admission to the Roman Catholic Communion presented themselves simultaneously in 1907 — The modernist movement in the church under Tyrrell and others, and her marriage to Hubert Stuart Moore, a barrister and friend from childhood.

In 1911 began her friendship with Friedrich von Hugel, himself a pupil of the great Abbe Huvelin in Paris, and this proved to be one of the great influences on her life. Their constant correspondence in depth, until his death in 1925, was a leading factor in her spiritual growth from a theocentric philosophy of religion to an utterly Christocentric faith, deeply sacramental, institutional and pastoral.

During the war period of 1914-18 she worked in the Naval Intelligence Department as an efficient translator and preparer of guide books. After years of spiritual struggle and inner suffering, she became in 1921 a practicing member of the Church of England. There followed in rapid succession her

many lectures, addresses and retreats. Among these were notably the Upton Lectures at Manchester College, Oxford, where she was the first woman ever invited to lecture on religion at any Oxford College.

Her spiritual and scholarly writings — from 1911 to the most recently published letters, retreats, and lectures — make up a long impressive list. The introduction she gave, for ordinary non-scholarly readers, to some of the greatest saints and mystics, in exposition as well as translation and new editions, would be by itself a lasting achievement. It is a glorious golden roster of exponents of the life of the spirit whom we meet through her work: Jan van Rusebroeck, Jacopone da Todi, Pere Grou, Walter Hilton, Nicholas of Cusa, St. Francis de Sales, Angela of Foligno, St. John of the Cross, Mother Julian of Norwich, Richard Rolle, and that is to name but a few.

When we read some of their spiritual experiences, even in bits and pieces, it is almost like a three-way communication with them and with Evelyn Underhill's own clear and radiant spirit. She was a true scholar and transmitter of the long mystical tradition which is or should be part of the heritage of all Christians. But over the years she herself developed from the symbolic, suggestive meditations of the mystics of all faiths a transcendental, incarnational and institutional belief, solidly rooted in the historic and eternal reality of the Gospel of Christ. We see evidences of this extraordinary flowering of faith in comparing *Mysticism* of 1911 with perhaps her best known book, *Worship*, written in 1936 and a religious best seller at that time. The latter book combines both the historical outlines of all forms of worship with the personal devotion of the Christian life.

Another phase of her writing is immediate spiritual direction and guidance in a number of books that are unique in their vigor and clarity and in their enduring effect upon those for whom they were written and upon every soul to whom she speaks today.

Were you ever urged by a friend to meet someone remarkable, but for some reason — shyness, fear, or perversity — you avoided or postponed the encounter? When the meeting finally took place, you immediately recognized a deeply kindred spirit for whom you had been "waiting" all your life. This happened to me in the case of Evelyn Underhill about 30 years ago. Someone gave me a copy of the *Anthology of the Love of God*, a good place to start, and I discovered instant dialogue, so to speak, between me, just where I was, and a truly rare spirit. The style, the

Continued on page 18

CHRISTMAS GIFT BOOK CHECK LIST

The following list includes books which have been reviewed in TLC since the first of this year and through our issue of Oct. 31st, whose reviewers thought so well of them that we can in good conscience commend them to you for your gift shopping.

We present them in the order in which they were reviewed in our pages. The statements in direct quotes are from the reviewers' comments.

SACRED & SECULAR: A Companion. Compiled by Adam Fox, Gareth and Georgina Keene. Eerdmans. Pp. 336, beautifully illustrated. \$7.95. "This is a book of scriptures, poems, pictures, pensees, for each Sunday and some holy days — also recommended music. All in all . . . an extraordinarily refreshing and beautiful book."

A HANDBOOK OF SYMBOLS IN CHRISTIAN ART. By Gertrude Grace Sill. Pp. 241. Macmillan, \$10.95. A basic reference guide for museum visitors and students of the subject, "Easy to carry in a briefcase or purse, easy to handle, well indexed, and giving just enough information . . . fills a genuine need."

LANDSCAPE AND INSCAPE: Vision and Inspiration in Hopkins' Poetry. Text by Peter Milward, SJ, photography by Raymond Schoder, SJ. Eerdmans. Pp. 126. \$12.95. "For most readers the poetry of Gerard Manley Hopkins needs a skilled commentator . . . Fr. Hopkins' brother Jesuits who have collaborated . . . to produce this book supply that need most splendidly . . ."

THE BEAST AND THE MONK: A Life of Charles Kingsley. By Susan Chitty. Mason/Charter. Pp. 317. \$11.95. "If you like biography, you will enjoy this one."

CESAR CHAVEZ: Autobiography of La Causa. By Jacques Levy. W.W. Norton. Pp. 546. \$12.95. "The struggle of the farm workers is brilliantly told . . ."

THE VIKINGS: Rise and Fall of the Norse Sea Kings. By Rudolf Poertner. St. Martin's Press. Pp. 292. \$12.95. "Each segment" of this book "is a gem and the continuity gives it the readability of a novel with the reality of truth."



A DIARY OF PRAYERS: Personal and Public. By John B. Coburn. Westminster. Pp. 155. \$3.50, paper. "There is a poetic flow to the way Coburn writes — a style which communicates a quality of peace from a person who lives with God."

THE DICTIONARY OF MISINFORMATION, by Tom Burnam. Thomas Y. Crowell. Pp. 302. \$9.95. "If you are a Christian, you enjoy being corrected when what's in your head is incorrect; and in that case you should enjoy this book from *abacus* to *zephelin*."

GREAT MORNING OF THE WORLD. By Thomas van Braam Barrett. Abingdon. Pp. 189. \$6.95. "Thomas Barrett's affectionate memoir of his father.... It's a marvelous book."

365 MEDITATIONS BY J. B. PHILLIPS: For This Day. Ed. by Denis Duncan. Word Books. Pp. 255. \$5.95. Excerpts from various writings by Phillips. "There is nothing boring or platitudinous about it. Like all good hors d'oeuvres, this work whets the appetite for the *pièce de resistance*."

A PILGRIMAGE IN FAITH. By Franklin C. Ferguson. Morehouse-Barlow. Pp. 170. \$3.95, paper. An introduction to the Episcopal Church. "Clergy on either side of contemporary issues need not fear to use Ferguson's book since he tends to report facts rather than draw conclusions concerning them. I... intend to use it for adult classes."

LOVE STORIES. Selected by Martin Levin. Quadrangle/New York Times Book Co. Pp. 414. \$12.50. "*Love Stories* is about people. And it should be required reading for anyone who finds people to be the most absorbing topic known to man."

MOTHER TERESA: Her People and Her Work. By Desmond Doig. Harper & Row. Pp. 175. \$15.00, lavishly illustrated. "... a breathtaking volume of text and photography... an incredible story of an incredible women."

I KNOW IT WHEN I SEE IT. By Michael Leach. Westminster. Pp. 153. \$5.95. "... an excellent short study of pornography, violence and public sensitivity... This is not a book to read about. It is a book to read."

BLESS THIS DESK: Prayers 9 to 5. By Ken Thompson. Abingdon. Pp. 76. \$3.95. "... a handful of delightful thoughts and images by a successful businessman who combines an advertising career with his 'second career' as a clergyman in the Episcopal Church."

THE GENESEE DIARY: Report from a Trappist Monastery. By Henri J. M. Nouwen. Doubleday. Pp. 199. \$6.95. "... a probing meditation... Insightful, compassionate, often humorous, always realistic, *The Genesee Diary* is both an inspiration and a challenge to those who are in search of themselves and of God."

THE MASS: An Historical, Theological, and Pastoral Survey. By Josef Jungmann, SJ. Liturgical Press. Pp. 312. \$9.95. "Every single part of the catholic eucharist, as found in both Roman and Anglican Churches today, is handled thoroughly by Jungmann."

GEORGE HERBERT, RECTOR OF BEMERTON, Poems from *The Temple* with an Introduction. Printed for "The Friends of Bemerton" by the University Press of Sewanee, Tenn. Pp. 38. \$1.50. "... a labor of love by American lovers of the Anglican priest-poet..."

FIRST CHRISTIANS: Pentecost and the Spread of Christianity. By Paul L. Maier. Harper & Row. Pp. 160. \$6.95. "The journeys of St. Paul come alive through text and illustration... We get a digestible picture of the people, places, and conditions of the time."

THE BOOK OF COMMON PRAYER, 1559: THE ELIZABETHAN PRAYER BOOK. Edited by John E. Booty. Published for the Folger Shakespeare Library by the University Press of Virginia. \$15.00, \$5.95 paper. "... an impressive edition of the Prayer Book of Queen Elizabeth I... most handsomely printed... equipped with a helpful introduction and explanatory notes."

SAINT PAUL. By Michael Grant. Scribner's. Pp. 241. \$14.95. "... both scholarly enough for those who have some grounding in the period, yet general enough for the reader who has always wanted to know more about Paul than he dared ask!"

JOHN CALVIN A Biography. By T.H.L. Parker. Westminster. Pp. 190. \$10.95. "... the first major biography (of Calvin) in forty years..."

SANCTIFYING LIFE, TIME AND SPACE. By Marion J. Hatchett. Seabury Press. Pp. 215. \$8.95. "What's on the inside of liturgy that is always changing its outside?... this book aims its help directly at that question. Here is a good history of Christendom's efforts at worship."

AN IRREVERENT AND THOROUGHLY INCOMPLETE SOCIAL HISTORY OF ALMOST EVERYTHING. By Frank Muir. Stein and Day. Pp. 372. \$10.00. "If you like to think that just maybe something could be said *against* motherhood, baseball, apple pie, or Shakespeare, — if you have some imp of perversity in you, this book will be an excursion of delight from start to finish."

EDITORIALS

Does God Ride Bandwagons?

Since Minneapolis, the bishops and deputies who voted on what was the winning side at convention but is the wrong side in the eyes of many of their constituents have been reporting to the folk back home. From all around the Episcopal Church we are getting reports on those reports. It is reminiscent of a similar situation following the Special Convention at South Bend in 1969, after that assembly had been taken over by political-radical elements with very unecclasiastical aims and ends. The Episcopalians back home read about it in the papers and most of them were not pleased. Their representatives at South Bend had to explain, and much of the explanation consisted of blaming it all on the Holy Spirit: He told them to do it — they did it — what else could they do?

Much that same line is being taken now by bishops and deputies who voted for women priests and the new Prayer Book, as they face the music back home. And they are saying that the Holy Spirit was overwhelmingly, irresistibly in evidence at Minneapolis — in full command of the process; you had to be involved in it yourself to have seen it, felt it, experienced it; how could we say no to him when we came to vote?

It is very frustrating when somebody tells you that he did what he did because God told him to, and you would have advised him differently. Who are you to contradict God? But some of the defendants in this case are reportedly talking a bit too much for their own credibility. We'd like to add another law to the canons of prudence, like Parkinson's Law, that would read something like this: *If ever you say that you did what you did because God told you to, stop right there.* If you obey that law, you may be able to shift the onus of your action upon God, to the satisfaction of your accuser. But some of the bishops and deputies are protesting too much. To the utter discreditation of their claim to divine sponsorship they are adding something like this: "Besides, the result was inevitable from the beginning. This was just something whose time had come — I sensed it. To have voted against it would have been futile."

If the Holy Spirit in 1976 A.D. is the same Person who had his way with such worthies as Moses, Elijah, Stephen, Athanasius, Latimer, Ridley, *et al.* in times and crises past, it may confidently and unconditionally be affirmed of him that one thing he *never* does is to urge people to get on bandwagons and join consensus and vote yes for something whose "time has come." We always get our impression of the inevitability of something from what the world tells us — never from what God tells us. He asks us to leave all the inevitabilities to him, and to speak and work and vote and stand for what he has

shown us to be his will, and therefore the only right.

If the Bible as a whole and in all its parts is to be believed, God achieves most of his eternal victories on earth through temporal losers. God never "minds" if we vote on the losing side; we must believe that he often "minds" if we vote on the winning side.

In any event, Episcopalians, and everybody else for that matter, are entitled to better representation in their governing bodies than they can possibly get from people who confuse the majority vote of a manipulated human assembly with the voice of God.

All who may be voting for bishops or deputies in the future, please file.

Transubstantiation

O Lord, who makes the water wine,
Refresh my heart.
That miracle we know,
How clusters fill and grow
And yearly weight the fruitful vine
When summers start.

(John 2)

O God of Hebrew poetry,
Who loves your race,
Who did at noon recline;
Awake, refreshed with wine,
A giant now in potency,
Allow us grace.

(Ps. 78:66)

My Lord, I come to labor late
Among the vines,
At the eleventh hour;
And though I shirk the power
Of noonday sun, I will await
What love assigns.

(Matt. 20)

O Jesus, you who are the vine
With branch and root,
A miracle anew
Perform among us too,
And graft us in to make the wine,
The Spirit's fruit.

(John 15)

Sister Jane Patricia

BOOKS

Continued from page 7

watched them plow and reap. He knew the names of all the living things that grew in the hills and valleys: the crops, the trees, the fruits, the mustard seeds and weeds. He knew the birds and beasts and flowers, the thorns and thistles, and the grasses of the fields." A fine prelude to the later discourses when Jesus uses all of these references in his message.

From the beginning section "The Creation of the World," all through the Old Testament and on through the New, ending on the triumphant note of "hope that will never die" there is a dramatic sweep, a panoramic view of people, places, events, of the promises made, unfolded, and brought to fullness in the person of Jesus. Because the language is simple and the stories are brief the reader can take all this in with a sense of continuity and a sense of high drama. For this reason the book may satisfy the serious student of Scripture as well as the person who never gets around to reading the Bible and whose experience is always limited to certain passages read in church on Sundays. The book is also recommended for the older child to read by himself and for the younger child if someone will read to him. Great stories have a universal appeal, and these stories are masterfully told.

RUTH M. LEICHTFUSS
Muskego, Wis.

Beautiful Gift Books

THE LAND OF JESUS. By Alvin Rogness based on original research by Jean Roger. Photography by Garo Nalbandian. Augsburg. Pp. 120. \$6.95.

HOLY PLACES OF CHRISTENDOM. By Stewart Perowne. Ill. with photographs. Oxford. Pp. 160. \$12.95.

Two fine books for Christmas gift giving have come to my attention recently. Each is an excellent value.

The Land of Jesus is geographically limited to the Holy Land. Alvin Rogness and Jean Roger have both traveled extensively in Israel and their feeling for the land and its history is reflected in the text. The story of Jesus's life is retold, and events are related to the striking photographs. Photo captions are accompanied by explanatory material and appropriate Bible verses. There are 40 full color plates and 84 black and white photographs, all taken especially for this book.

"The idea of holiness both of spirit and place is as old as man himself," says Stewart Perowne in his introduction to *Holy Places of Christendom*.

His text (more extensive than that of

Alvin Rogness) is a fascinating blend of history and archeology, a delightfully informative tour of holy places from Jerusalem to Boston. Beginning with the natural and manmade shrines of the Holy Land, he traces the movement of Christianity through the journeys of Paul, the establishment of monasteries and missions throughout the world, and concludes with such places as Washington Cathedral, Trinity Church in Boston, and England's new (1962) Coventry Cathedral.

There are 165 beautiful color plates, well integrated with the text.

E.S.W.

Process Theology

CHRIST IN A PLURALISTIC AGE. By John B. Cobb, Jr. Westminster. Pp. 264. \$12.50.

I hope that others will join me in reviews of this book. In the eyes of the academy I have no right to criticize John Cobb, an enormously intelligent and kind gentleman I am honored to have met and learned under. But *Christ in a Pluralistic Age* is a terrifying symbol of where things may be going in theology. It is likely to have repercussions along the whole spectrum of Christianity. We are obliged to respond at such depth as we can.

The author is committed to the resources of process thought, with Whitehead as his special mentor. This enterprise proved fruitful, I believe, in his earlier work, but many of us who have sensed and touted the promise of the process mode will be most astonished at where its implications may lead. What this book may illustrate most profoundly is that the liberal thinker becomes the held servant of his ideas. He is self-constrained into change, the continual extension of ideas, fed from earlier ideas. While acknowledging the absolutes of cultural and historical conditioning, he is ironically bound to put to work bromidical concepts such as "pluralism" and "post-Christian modernism" as the catalytical solvent of the process so dutifully venerated. What, then, is to remain?"

Hardly anything. The book is presented as christology. The form is defended of the (developing, incomplete) answer to the question who — really what — is Christ? "The creative transformation that leads toward universality can responsibly be identified as Christ." I think we may not merely scoff at such a proposition. It indicates a true tendency of the genre of liberal Christianity. This human formulation attempts to retain a familiar language, but entirely independently of its referent. To whom or what is such a definition responsible? One's own

history of ideation. Not to any sources of authority. (These are conditioned; only process is divinely authoritative.)

It is a real shocker to see even phenomenology left behind. All the radicals now are evidently overpast. Even Teilhard's poetic vision is no longer satisfying. Christ is made out a principle, identified as a direction of energetic process itself. How far, how fast we have come to this.

Grouping specific disagreements with such a vision may not have much merit at this point. The filtering of such complex philosophical language and learning to the people in the pews will be slow and spasmodic. But the prolix project of the academy theologian is tending this way. Secular "reality" has set its agenda, and what is in store is wave upon wave of ideas — "new" ideas. The hope that process modalities could remain faithful and become missionary seems thin. It was for me a moment of despair and resolve combined to have read this book in conjunction with some fusty old words that may be harder and harder to promote if this kind of evaporation goes on. The words are those of Mikhail Gershenzon in *Vekhi*: "We all know so many divine truths that one thousandth part of what we know would suffice to make saints of us; but to be aware of truth and to live

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according to truth are, as we all know, two very different things."

So is it new ideas, new concepts and images that we need? Or is it people of faith, intending their limitations and intensities of influence, attending to the fathomless and objective referents of the faith once delivered? The whole of the academy establishment in Western theology is opting irreversibly for the former. I believe this significant and poignant book offers us both the fresh thesis and antithesis of that regnant stance. The rest of us will, I hope, decide to remain and to transform, and resist being blown away into the vague concessions required of us by the world. I am more confident than ever that we need the old "ideas" that are realities, and people of faith renewed so as to take them up, and share them forth in words and lives that can be understood by all; not only by ourselves and a coterie of brilliant professorial friends.

(The Rev.) ALAN ROSENAU
St. Michael's Church
Arkadelphia, Ark.

A Third Force

THE NEW CHARISMATICS. By
Richard Quebedeaux. Doubleday.
Pp. 210. \$7.95.

The author's aim is to present a historical, sociological and ecclesiastical appraisal of the charismatic movement which is sweeping through the established churches in the United States and Great Britain. He is chiefly concerned with its origins, development, and significance as a contemporary movement within the recent history of Christianity and the history of culture in general.

He distinguishes between the two expressions of this movement which are termed Classical Pentecostalism and Neo-Pentecostalism. Both forms contain the major elements of Pentecostalism which are a personal experience of baptism by the Holy Ghost, speaking in tongues, spiritual healing, renewed faith in Christ, and love of one's fellow Christians.

The earlier or classical form of Pentecostalism began around the beginning of the century and is characterized by its working class constituency, biblical fundamentalism, extreme puritanism, mass hysteria, anti-intellectualism, and anti-catholic sectarianism. This type is growing rapidly in the United States and expanding explosively in third world countries.

Neo-Pentecostalism had its beginnings around the 1950s and is denoted by its middle-class constituency, biblical evangelicalism, social conscience, subdued enthusiasm, intellectual motivation, and ecumenical involvement. Rapid growth of this expression

is taking place as a movement of reform and renewal within the established churches of the United States and Europe.

Critics of the movement see it as an attempt by the economically and emotionally deprived to break through their anxiety and loneliness. Supporters view it as a genuine religious development which produces personal integration and revitalized Christian discipleship.

Unfortunately this book is plagued by tedious repetition and the material dealt with is on a very superficial level. It is more of a gazette on the subject than a serious study. We need to hear more about the real spiritual leaders of the movement and not so much about the hucksters such as Oral Roberts, Pat Boone, and the late Kathryn Kuhlman. The Charismatic Movement, which is more and more being recognized as a third force in Christendom, may well be the most significant development in the history of the church in the 20th century. This book represents only a beginning in attempting to deal with it.

A helpful appendix on glossolalia is enclosed as well as a comprehensive bibliography.

(The Rev.) JEROME F. POLITZER
St. John's Chapel, Del Monte
Monterey, Calif.

The Religious Scene Today

A NATION OF BEHAVERS. By
Martin E. Marty. University of
Chicago Press. Pp. 206. \$8.95.

Whenever Martin Marty writes a new book, this is his twenty-first, innumerable people in all walks of life eagerly await its publication "to taste the new wine." This latest achievement is a fascinating and illuminating historical interpretation of our era providing "a new map of religious America based on the visible loyalties of people as evidenced in their beliefs and social behavior and experienced in their public quests for group identity and social location," to use Marty's own words. It is a bold distillation of historical data about the current historical scene.

Using religious social behavior, as well as belief, in identifying religious groups on the contemporary scene, the author finds six basic groups: Mainline Religion, Evangelicalism and Fundamentalism, Pentecostal-Charismatic Religion, the New Religions, Ethnic Religion and Civil Religion. Calling upon a vast number of resources, he documents his conclusions with impressive authority. Following up on Will Herberg's fairly accurate description of the religious scene in the 50s following a tripartite scheme of Protestant, Catholic, and Jew, Professor Mar-

ty traces the various new strains and developments leading up to the present situation. His conclusions are most interesting and will be cause for sober reflections for all who are interested in the make-up of the religious scene today. The study is especially helpful in explaining some of the disturbing dynamics in established congregations today.

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

The Fourth Gospel

THE JOHANNINE CIRCLE. By Oscar Cullmann. Tr. by John Bowden. Westminster. Pp. 124. \$6.95.

The eminence of Oscar Cullmann as a challenging scholar has long been established. This work was published in German a year ago, and from it one learns that its author plans a full-scale commentary on the Fourth Gospel. This volume will serve as an introduction to such a commentary, but its scope is such that it deserves to be regarded as a separate study. While Cullmann is not the first scholar to maintain that the Gospel and the three Epistles express the convictions of a distinctive school of thought within the early church, his work enables the reader to reach a clearer view of the Johannine circle than has been possible before.

In the first place, the Evangelist emerges as an individual who could dominate his followers. While he could make use of the traditions developed by others, he never failed to impose his own pattern of thought and language upon them. If there is poetic material contained within the Gospel, which Cullmann stresses less than some other writers have done, there is no need to look for a prior poetic source; the Evangelist was quite capable of composing it for himself. Moreover, historical value is to be allowed to the Fourth Gospel, especially for those events of Jesus' life that took place in Judea; for events in Galilee the Evangelist is dependent on the same traditions as the other three Gospel writers, although by Cullmann's count he is not dependent on any other Gospel. On the other hand, "John" is more concerned to present the significance of the facts than he is the facts themselves. The three Epistles are treated as productions of the Johannine circle and not of the Evangelist himself, and the final chapter of the Gospel is seen as appended by members of that circle. Apart from this, editorial work on "John" is seen as limited. The weakness of arguments for important additions to the text or for transpositions within it is clearly shown.

Cullmann's chief interest is to relate



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the Johannine circle to a strand of unconventional Judaism, to which he applies the term "Hellenists" taken from *Acts*, and like Abram Spiro and others he connects these people with the Samaritans. Some theological conceptions are shown to be common to the "Hellenists" and this Gospel, and a connection is drawn between the teachings of Jesus and some forms of heterodox Judaism. While not everyone will accept these arguments, they are certainly tenable, and there can be no question that Cullmann's research has taken account of all available evidence. The dominant strand of Palestinian Christianity in the first century was allied on most points to the conventional Judaism of the Pharisees. The Gentile mission combined with this influences from the Greco-Roman world. Johannine Christianity is clearly Palestinian, but not Pharisaic, and the author presents sound reasons for believing that it is quite as close to the teaching of Jesus as was that represented in other parts of the New Testament.

In line with these beliefs Cullmann would give an earlier date to the Johannine writings than would many scholars. He assumes that the Evangelist worked on his Gospel for a number of years, but that it was not put into circulation until after his death. While not devoid of missionary purpose, its primary aim was to strengthen the faith of a minority group within the church. This circle was committed to maintain its unity with the whole body of Christians, but at the same time was determined to preserve its own witness. The author was certainly not one of the Twelve, but Cullmann considers it entirely possible that he was an eye-witness of the ministry of Jesus, a Judean disciple with an intimate knowledge of the Lord's teaching.

The book is not difficult to read, and has been competently translated. One need not accept every suggestion put forth within it in order to gain from it a better understanding of the background and purpose of the Fourth Gospel. It is information, challenge and a guide to the full appreciation of what has often been accepted as the most profound of Christian writings.

(The Rev.) J. HOWARD RHYS
University of the South
Sewanee, Tenn.

Books Received

THE NEWSEASONING, Graham Kerr. Recipes to increase the pleasure of cooking, caring, and sharing with others. Revell. Pp. 223. \$7.95.

SCULPTURE AND CARVING, Richard T. Fuller, edited by Nancy S. Montgomery. The last in a series of five guide books on various aspects of Washington Cathedral. Pp. 70. Paper. \$2.50 plus .75 postage. (The series, \$7.45 plus \$1.00 postage.)

UNDERHILL

Continued from page 12

words, the content, the immediate direction, all came tumbling over me like a waterfall. This was what I had been waiting all my life to hear expressed in this particular way, and to respond to fully. It reminded me, and still does, of that wonderful phrase of T. S. Eliot's: "When you no longer hear the music — you *are* the music."

To this day, in rereading any of Evelyn Underhill's books, I have to read slowly and then return to read almost every paragraph over again, not because of my misunderstanding, but for the thorough digestion of each sentence, and for the intensely practical application to my own total situation. This great scholar of mysticism and the life of the spirit is the most painfully practical spiritual director. She hits you in the very center of your most tender sore spots, right in the middle of your own weaknesses, your slackness, the unsundered self-importance and secret self indulgence. After reading a chapter or a paragraph, how often have I said aloud, "Wow!" or "Ouch!" or, afterwards, "Thanks be to God. Amen."

The penetrating pastoral quality of her writing is evidenced most clearly in the lectures and retreat addresses, and in the informal letters to friends and to prayer groups which filled much of her later years. She seldom spares the feelings of either friends or groups in putting her finger precisely on what is wrong or needful, in the firmness of rebuke, or in detecting the slightest traces of self-interest, sentimentality, lack of discipline, spiritual pride and greed in straining beyond their present capacities. She often ended, "This is a horrid letter but I must say this to you."

This sort of teaching and spiritual direction arises from the inner content of her faith. It is impossible to summarize in brief the elements which make up her pastoral ministry except to suggest that it all stems from the Creed, the Lord's Prayer, the historic accounts of the Incarnation, the sacraments, and especially the eucharist. We sense the extraordinary sanity and balance of her temperament in knitting together the considerations of the earthly nature of us utterly dependent amphibious little animals with yet the divine thirst for reality and eternity built into our inmost being.

The transcendence and prevenience of God, who must come first, stooping to his helpless little creatures, inciting them to respond to his love, and eventually transforming them into his tools, his channels to be wholly used for others — the utter confidence that it is through material things and the worst

or lowliest situations of human life God chooses to reveal himself for his own use and for his own purpose — surely here is solid fare for our pilgrimage and healing tonic to survive spiritually in our own troubled times.

It is difficult to quote bits and pieces from Evelyn Underhill's writing as her style is so closely packed with meaning and inspiration. I must point out, however, a few words here and there, indelibly associated with her, which lovers of her books will recognize with cheers. There are the big gorgeous words you savor repeatedly — transcendence, immanence, reality, adoration, penetration, incitement, mystery, and presence. Then there are the colloquial words and phrases, full of rich humor, that bring you down to earth with a bump and a chuckle — snarky, fossicking (about oneself), the downward drag, cramping, muddle, clutch, digging worms, faithfulness in overalls.

It was upon the retreat house in Pleshey that Evelyn Underhill probably left her mark most deeply because of the retreats she led there. It has been my highest privilege to have made two pilgrimages to Pleshey, through the gracious kindness of the then warden, Miss Mary Every, now retired. It was a

dream come true to drive through the green fields of Essex to the tiny one-street village of Pleshey, where there is an ancient castle, and where there has stood, in one form or another, a holy house of comfort, retreat and spiritual power since the 14th century.

Today it is a very much alive center of retreats, conferences, and missions, booked up a year in advance by parish organizations, clergy, confirmation classes, ordinands, or women's groups of all kinds. The atmosphere of the whole place, grounds, and staff reminds me of the marvelous humorous description in C. S. Lewis's *Screwtape Letters* of the home of the girl to whom Wormwood's "patient" has become engaged, the worst possible thing that could happen, in the Master Tempter's view, to a soul he is trying to seize for his kingdom below: "Could you not see that the very house she lives in is one he ought never to have entered? The whole place reeks of that deadly odor. The very gardener, though he has been there only five years, is beginning to acquire it. Even guests, after a weekend visit, [as at Pleshey] carry some of the smell away with them. The dog and the cat are tainted with it. And a house full of the impenetrable mystery. . . . The whole

house and garden is one vast obscenity."

This is a house and garden full of that mystery, of love, and of the Holy Spirit. The first time I saw it the garden was in the full bloom of an unbelievable English spring day. There was a tall wooden cross in the center, encircled by flowers, I saw the private sitting room which was Evelyn Underhill's own sanctum for study and for prayer. I was allowed to linger in the small plain chapel, of which the only extra ornament is a simple plaque on the side wall, dedicated to her memory in these words:

"O God, who by the lives of those who love thee dost refresh the souls of men,
We give thee thanks for the ministry of thy servant Evelyn;
In whose life and words thy love and majesty were made known to us,
Whose loving spirit set our hearts on fire,
Who learnt from thee the Shepherd's care for his sheep;
Grant that some measure of the Spirit which she received from thee may fall on us who loved her.
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THE LIVING CHURCH

CHURCH DIRECTORY

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

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8HC, 10 MP & Ser (HC 15 & 35). Wed & Saints Days
10HC

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 & 8 3 (15);
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 (15, 35, 55), MP (25, 45). 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 9:30; Service & Ser 9 & 11 (HC 15) 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

ST. PAUL'S ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's
Oldest and only Colonial Church

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Waterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. 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

KEY—Light face type denotes AM, black face PM; add, address; 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.

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

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
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 Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

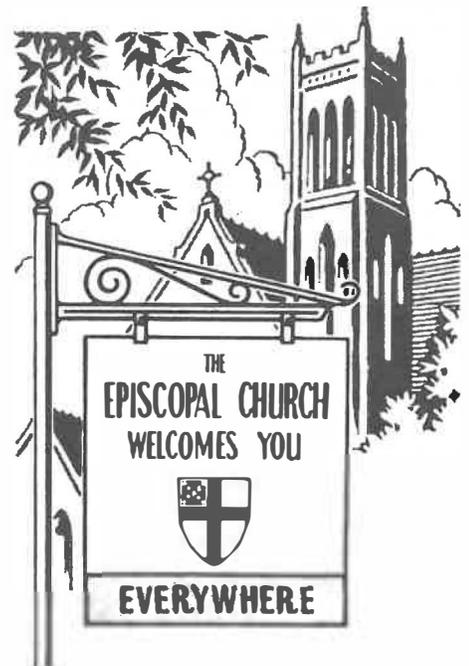
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 15) 4 Ev.
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP
Mon, Tues, Thurs, Fri & Sat 5:15

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, 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.



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

ST. THOMAS 5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11, Ch Ev 4, Organ Recital 5:15;
Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed
SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs Organ
Recital 12:10, HC 12:40, Church open daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th St. and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine
of Our Lady of Walsingham.

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
—Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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