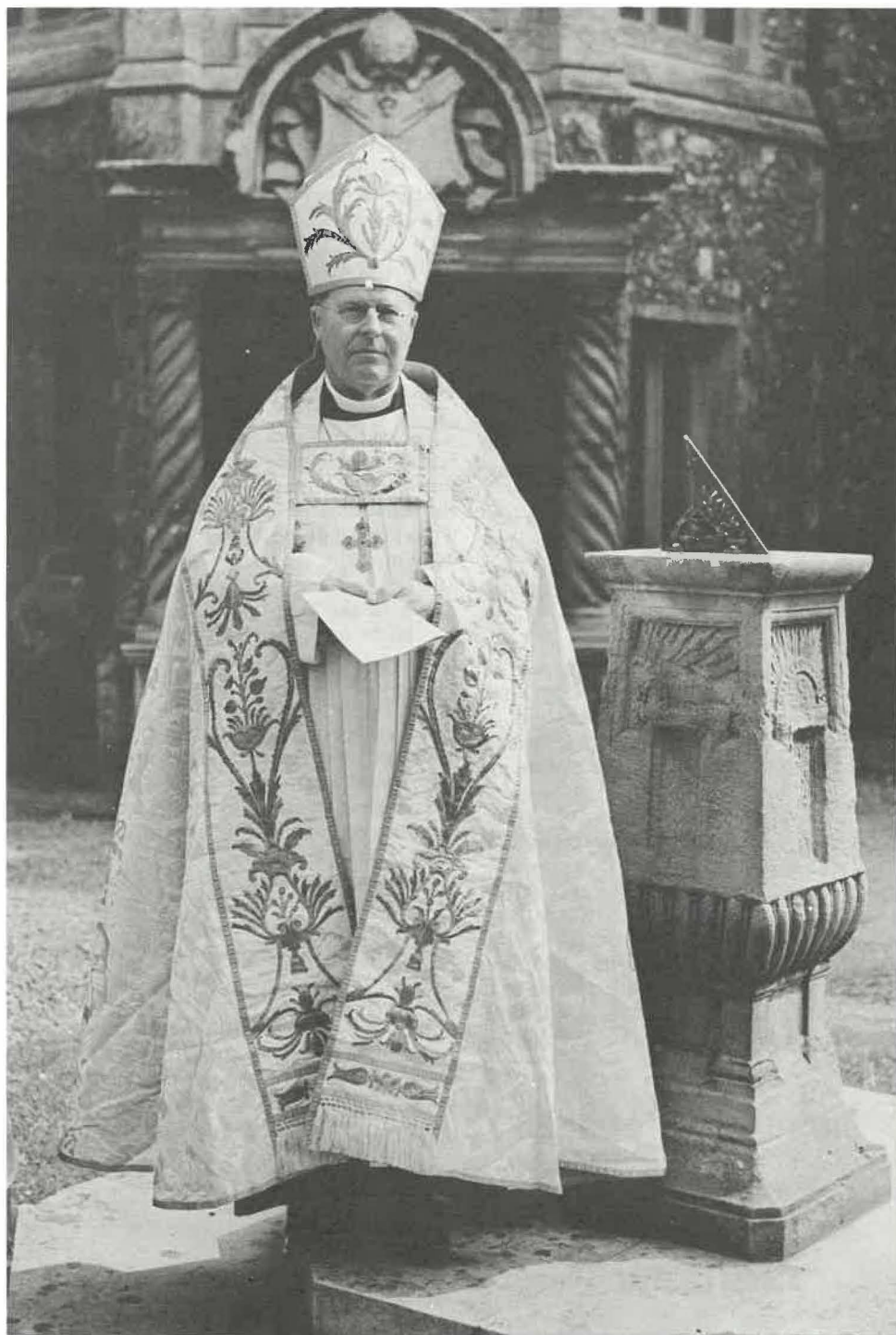


THE LIVING CHURCH

**Fall
Book
Number**



The late William Temple, Archbishop of Canterbury from 1942 to 1944: His words are still timely today [see p. 10].



The Living Church

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- 15. Samuel Isaac Joseph Schereschewsky
- 16. Pentecost 20/Trinity 19
- 17. St. Ignatius
- 18. St. Luke the Apostle
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- 23. Pentecost 21/Trinity 20
- 24. St. James of Jerusalem (from Oct. 23)
- 25. St. Alfred the Great
- 28. St. Simon and St. Jude
- 29. James Hannington and Companions
- 30. Pentecost 22/Trinity 21

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.

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Last week some things were said about the first Article of the Christian Faith, namely our belief in God as the maker and creator of all things. If this is what we believe, it affects our view of everything and anything. During the weeks and months ahead, we will be discussing a variety of things seen in this light.

It is not easy to picture God existing by himself from all eternity, beginning to make everything out of nothing. Nor is it easy to picture any alternatives. To imagine that everything which now is has been from all eternity, this is also to dumbfound the mind. Neither poetic imagination, nor common sense, nor the science of physics find it congenial to speak of an ever-existing universe. Neither is it easy to join our atheist friends and suppose that everything just happened to come into existence because of an accident. It is hard to picture an accident occurring before there is anything to have it!

For our ancestors long ago, and for our spiritual forebears who wrote the Bible, it was also difficult to picture how everything came into existence at the dawn of time. For them, as for us, it was helpful to consider those entries into existence which we ourselves can see or feel. The most obvious personal experience of something like creation is the return of day every 24 hours. This is one of the most characteristic events on the surface of this planet. After the death-like non-consciousness of sleep, we awake, we find ourselves alive again, and we enter a new day. If we awake early enough, we will see the dawn. After the darkness of night, a gray twilight comes first. The dawn wind stirs. The shapes of clouds become visible. Soon we can see the face of the earth spread out, and trees, bushes, buildings, and bodies of water appear. The sun itself emerges

above the horizon in glory. Birds are noisy, and if we live in the country, we will hear other animals too. In due course we ourselves, the last created, emerge onto the scene.

Man goes forth to his work
and to his labor until the evening.
(Psalm 104:24)

Did you ever think that this, among other things, is what the first chapter of the Book of Genesis is talking about? The dawn of all things is suggested, subtly and with restraint, in terms of dawn as we know it.

Of course many of us nowadays *don't* really know it. We stay up late at night and arise under duress in the morning, more interested in getting our first cup of coffee than in seeing the sun as it comes forth like a bridegroom out of his chamber.

(Psalm 19:5)

For most of us a more vivid sense of renewal and the re-experiencing of creation occurs annually, in the Spring. As the short days and cloudy wet weather of winter are passed, the warmer brighter days and the returning green of plants and trees affect most people very deeply. Those in the country watch the returning birds and hear the singing of the frogs in the hollows, while city-dwellers flock to parks and public gardens. The first chapter of Genesis is talking about this too, poetically overlaying the dawn and the new year in those mysterious archetypal, cosmic seven days.

To reflect upon the Bible, to enter into the sacred history, to go through the threshold which it opens to us—to do this requires a certain give-and-take, a thoughtful and reflective exchange between our life and experiences, and the words of the Scriptures. As we do this, we discover that things are indeed made new, we are made new, and we catch a glimpse, we feel a throbbing, we hear a whisper of the meaning of that ongoing mystery of the creative power of God.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$25,593.05
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Aug. 8-Sept. 15	4,444.97
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Coming October 23

Church School
Number

LETTERS

Guidance of the Spirit

In response to Father Simcox's editorial [TLC, Sept. 4] "Is It Just an Experiment?," it seems to me there is another option.

I agree that Bishop Allin's rhetorical question is better worded "Does God today call women to be priests," for it seems to me self-evident that God *can* do whatever he sees fit.

I agree further that there was little or nothing in the action at Minneapolis to permit the conclusion that the ordination of women was voted as an experiment. For better or worse, General Convention voted to authorize women priests.

However, to say that the ordination of women was "either a triumph of the Holy Spirit, in which case PECUSA is right and catholic Christendom has been wrong from the beginning and still is, or it is an act of apostasy . . ." is unacceptably to limit the power of the Holy Spirit. May it not be that he was leading General Convention in the 1976 vote, though he may also have been unwilling so to act at an earlier period. The Episcopal Church might possibly be right, and a leader in a new direction, without thereby making the whole of catholic Christendom wrong through the centuries. May the Holy Spirit guide us into all truth.

LUCY MASON NUESSE

Knoxville, Tenn.

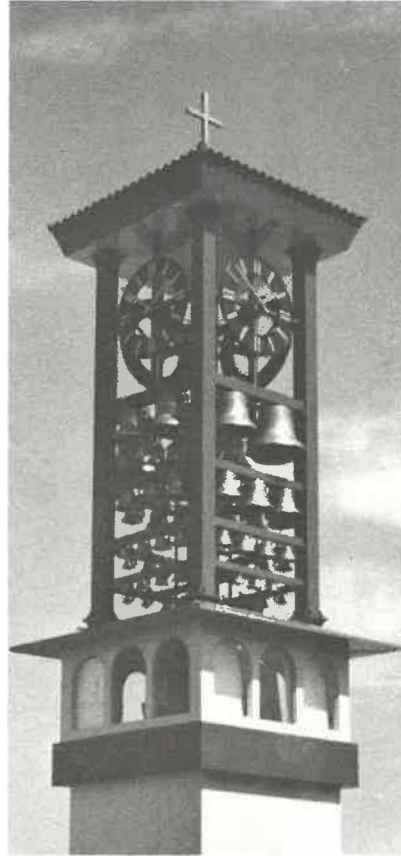
Trollope for Today

I have been rereading some Trollope to take my mind off the present turmoil in the church. I was much taken with the following in *Barchester Towers*:

"Now that the archdeacon was away they could all trifle. Mr. Harding began by telling them in the most innocent manner imaginable an old legend about Mr. Arabin's new parish. There was, he said, in days of yore, an illustrious priestess of St. Ewold, famed throughout the country for curing all manner of diseases. She had a well, as all priestesses had, which well was extant to this day, and shared in the minds of many of the people the sanctity which belonged to the consecrated ground of the parish church. Mr. Arabin declared that he should look on such tenets on the part of his parishioners as anything but orthodox. And Mrs. Grantly replied that she so entirely disagreed with him as to think that no parish was in a proper state that had not its priestess as well as its priest. 'The duties are never well done,' said she, 'unless they are so divided.'

"I suppose, Papa,' said Eleanor, 'that

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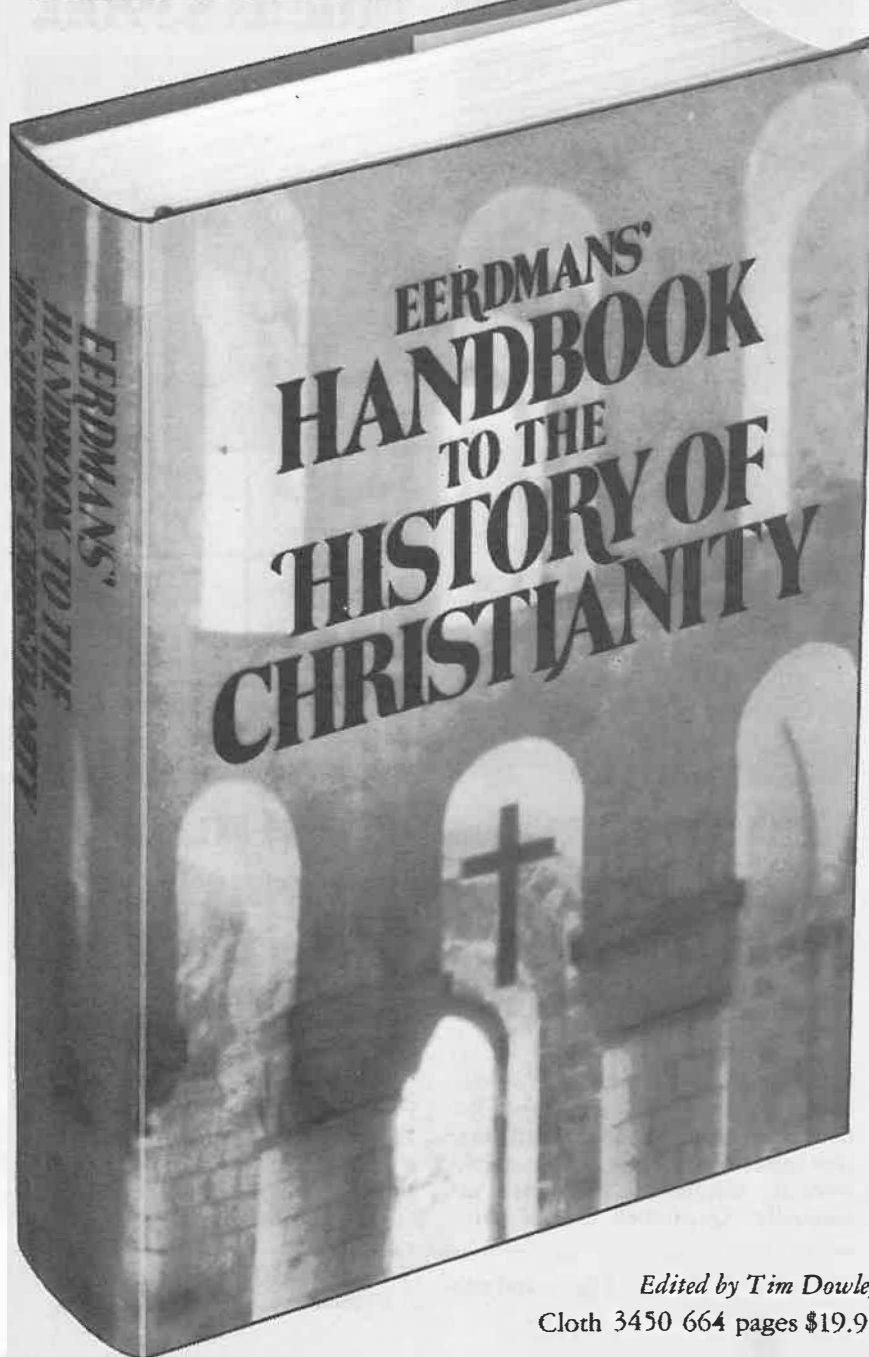
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in olden times the priestess bore all the sway herself. Mr. Arabin, perhaps, thinks that such might be too much the case now if a sacred lady were admitted within the parish.'

"'I think,' said he, 'that it is safer to run no such risk. No priestly pride has ever exceeded that of a sacerdotal female. A very lowly curate I might, perhaps, essay to rule; but a curatess would be sure to get the better of me.'"

(The Rev.) STANLEY W. ELLIS
East Orleans, Mass.

Concerning Churchmen

One hundred years ago the Reformed Episcopal Church came into being. The Assistant Bishop of Kentucky and other founders dissociated themselves from PECUSA because it looked to them that the ritualists were about to take over.

Now we have the "Diocese of the Holy Trinity of the One, Holy, Apostolic Catholic Church," whose convenors have dissociated themselves from their canonical dioceses and deleted references to PECUSA from their parish charters. They will not abide the majority rule of General Convention by which women made priests (and possibly bishops) are validated. The long-established tradition of advancing deacons to the order of priest-presbyter after "so well behaving

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themselves in the inferior office" could not logically be made inapplicable to the women deacons.

The other act of General Convention is the Proposed Prayer Book. For the first time PECUSA has put all the historical declarations of the church, including the Creed of St. Athanasius and Gloria in Excelsis at the beginning of the mass, whereas only Anglican use since 1552 had placed it at the end. Proper psalms and Old Testament lessons are provided; no need for our extra-service missals for proper.

From the beginning PECUSA made General Convention the authority, in the main following Bishop White's plan for Church of England congregations to continue after the War of Independence from England.

The liberties which "high," "low," "broad," etc., churchmen have enjoyed in PECUSA seem to be forgotten by current dissidents. Congregations have formulated their own liturgical uses, customs, hymnals, and can state the kind of clergy they want. Bishops can pick and choose.

So for the "Diocese of the Holy Trinity" and its constituency to split like the Reformed Episcopal Church did in the 1870s seems altogether unnecessary to this concerned churchman.

Oramus. Miserere, Domine!

(The Rev.) W. ALFRED WILKINS
Altadena, Calif.

Why Deputies Vote

In response to the letter "The New Approach" [TLC, Sept. 4]: I was not a deputy to the last General Convention when the Prayer Book was voted upon. However, had I been a deputy, I certainly would have been unhappy at the comment from Mrs. Goldsborough telling me that the reason I voted for the new book was because I had been devastated by the issue of the ordination of women and that I was not disposed to see the Standing Liturgical Commission lose face. I really don't think those were the reasons why the Proposed Book of Common Prayer is before us. I like the new book; I'm glad we have it. I know many people who agree with me on this. It is a worthy successor to the various books of worship which the Episcopal Church has had through the ages.

(The Rev.) RICHARD GUY BELLISS
All Saints' Church
Riverside, Calif.

Athens and Jerusalem Today

In regard to James J. McNamee's article [TLC, Sept. 4], an observation. Athens and Jerusalem (grand phrase!) certainly do have a common as well as complementary heritage: the God of all Truth and the Spirit of Wisdom and Understanding.

Instead of talking about styles and models . . . a way of talking which almost always leads away from form and substance . . . the church should address precisely that heritage. Dorothy Sayers once said that the first advice the church ought to give a carpenter is to be a good carpenter. That is the message we should take to students and faculty.

The Christian teaching is that we will not be free until we are the slaves of Truth. The aim of education, as a good friend of mine has written, is to make one intellectually free so that one might become spiritually free. This means submission to a discipline which makes one ready for Truth when Truth knocks on the door.

Jesus always knocks; the question for campus ministry is: have we helped prepare people to hear the knock and open the door.

(The Rev. Dr.) C.A. PEEK
St. Luke's Church

Kearney, Nebraska

A Time for Prayer

Last Sunday (Aug. 21), I, with thousands of others, implored Almighty God "to inspire continually the Universal Church with the spirit of truth, unity and concord." I prayed that "all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love." It is a prayer not to be taken lightly in our church these days.

My thoughts went sadly to those in the Diocese of the Holy Trinity who claim that the Episcopal Church has separated itself from them. Whichever way you look at it, the separation is there.

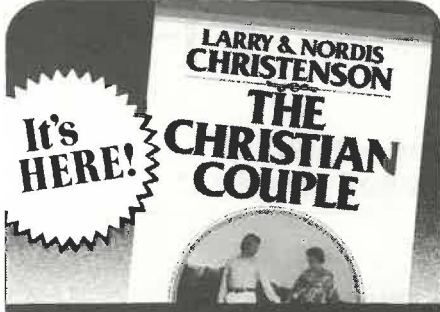
My mind also went forward to the month of September when the Fellowship of Concerned Churchmen will be meeting in St. Louis. One of this Fellowship admitted to me that he no longer had any heart to serve the Episcopal Church. He is a man who has given the church noted leadership. It is a tragedy.

Add to these two groups yet a third — the Evangelical Catholic Episcopal Mission. This group, although profoundly concerned, does not threaten to leave the church, but threatens to stay and right the wrongs as they see them.

The month of September is crucial for another reason. The House of Bishops will be meeting to discuss such matters as homosexuality, the response of the church to the ordination of women, the ordination of an avowed lesbian in New York, and other matters. Not only is every one of these issues explosive but there exists a considerable gap between the church's leadership and a large segment of the rank and file.

Too often the House of Bishops has reflected the divisions of the church itself instead of the authoritative Mind of

Continued on page 18




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ECUMENISM

First Anglican-Roman Catholic Parish Set in the Antilles

"We are no longer strangers and have begun to be friends," said a co-pastor of the Anglican-Roman Catholic Church of the Reconciliation on the eve of the church's dedication in Bridgeport, Jamaica.

The Rev. Martin Carter, S.A., one of the two Franciscan Friars of the Atonement on the staff, said that "until recently, the Anglican and Roman Catholic Churches in the Archdiocese of Kingston have functioned quite independently, sometimes competitively, and too often scandalously hostile to one another."

Both the Rt. Rev. Herbert Edmondson, Bishop of Jamaica, and Roman Catholic Archbishop Samuel Carter, S.J. of Kingston took part in the dedication of the parish, the first of its kind in all the Antilles.

Serving with Fr. Carter as co-pastors are the Rev. Frs. Edmund Davis and Richard Albert, S.A. All serve as priests-in-charge.

The architecture of the new church is similar to that of the Shrine of the Uganda Martyrs in Kampala, which honors Anglicans and Roman Catholics who shed their blood together for the Gospel, the priest said. "These brave Christians, some still catechumens and baptized in their own blood, provide the inspiration for the faithful of the Church of the Reconciliation."

"The starkest symbol of the long road ahead and the fact that there are still basic differences to be resolved is the sign standing in front of the church announcing separate Anglican and Roman Catholic masses," he pointed out.

"Still, here in Jamaica ... we have begun to be friends."

CHURCH OF ENGLAND

Bishops' Tie to Secular Culture Hit

Unless the Church of England separates itself from "the prevailing secular culture," the future of Christianity is in peril, according to Dr. Edward Norman, dean of Peterhouse, Cambridge, and university lecturer in history.

Dr. Norman made this forecast in the

centenary issue of the quarterly journal of the Industrial Christian Fellowship. The agency was founded in 1877 to help men and women relate the underlying convictions which they hold about God and the world to the responsibilities which they carry in their daily work and in their local communities.

He held that although the Anglican Church is anxious to promulgate a social message, its leaders draw their ideas not from the Bible or theology but from their own class—"the professional class bourgeoisie, from which the clergy of the Church of England are either drawn directly or to whose values those who are ordained tend to gravitate."

"The clergy still play squash; the people go to bingo," he wrote. "There is a world of difference which the leaders of



RNS

The Diocese of Virginia has given asylum to the Rt. Rev. Yona Okoth, exiled Bishop of Bukedi, his wife, and six of their children. The family, now living in the Middleburg area, fled from Uganda following the slaying of Archbishop Janani Luwum, but each of them used a different route to cross the border, meeting again in Nairobi, Kenya. There are still six other children in Uganda, four of whom are adopted—their parents, the bishop said, were killed by President Amin. He receives a salary and the use of a car from his host diocese and churchmen provide food and hospitality and one brought a second car. "Although the evil things and the bad things will not stand forever, Amin will leave the church in Uganda crippled and weak by the killings," Bishop Okoth said.

the church still do not see, despite all their social agonizing. Their incomprehension of, and insensitivity to, working-class culture is as great as ever; and, if they should happen to have a taste for a particular element of that culture, it is because it has become chic within the bourgeoisie to adopt it."

Dr. Norman discerns little change from the situation in the last century when, he said, bishops used to call meetings of working men in order to make the church appear a less alien institution, describe themselves as "workers," speak of their common brotherhood, and would then depart to their palaces and to the lifestyles of the upper class.

"The liberal ideas now fashionable within the church's leadership are still derived from the earnest good-will of the public schools and the universities, the so-called 'quality' press and paper-back sociology," Dr. Norman wrote. "And the issues with which they are concerned continue to be those of the bourgeois intelligentsia. Their representation of religion is still all ideas."

SOUTHERN OHIO

Parishioners Stop Bishop Temporarily

A group of parishioners of St. Paul's Church, Columbus, stopped their bishop from entering the church to officiate at Sunday services after he had inhibited the rector.

John C. Kraft, lay reader and former vestryman, stopped the Rt. Rev. John C. Krumm at the front of the downtown church shortly before the 8 a.m. service Sept. 4, and asked if the bishop were there to worship or conduct the service. A group of some 20 blocked the doorway.

The Bishop of Southern Ohio said he was there to conduct services. Mr. Kraft then asked the bishop not to enter the church.

After an exchange of statements, the bishop, accompanied by an attorney and the diocesan chancellor, left saying he would worship at a nearby church "and pray for this congregation."

Bishop Krumm also tried to enter the church again for the mid-morning service as well as for the 11 o'clock service.

St. Paul's rector, the Rev. G. Wayne Craig, had been inhibited the previous week by Bishop Krumm. Controversy was sparked by congregational voting in

August on whether to disassociate from the Episcopal Church because of the ordination of women to the priesthood and episcopate, the revision of the Book of Common Prayer, and the weakening of the moral stance in the national church. The vote was a 104-104 tie.

Dwight Fullerton, senior warden, went to court to prevent a second parish meeting scheduled for early September, and got a restraining order. His plea was that members who wish to remain within the Episcopal Church would be harassed and suffer potential disenfranchisement if the vote were taken. He claimed the tie vote amounted to rejection of dissociation.

In a counter move, Fr. Craig, who has a contract with the vestry, requested a hearing on the restraining order. The judge lifted the order to allow for parish voting on two successive Sundays (Sept. 4 and 11), with mailed ballots to be received until Sept. 21.

On Sept. 7 and 8, the rector and some parish representatives were in court to ask for a restraining order to keep Bishop Krumm out of the church.

The judge made three decisions: the case was dismissed without prejudice; the rector was to officiate at the early and late Sunday services and the bishop could officiate at the middle service; and any further action was dependent on decisions taken at a vestry meeting on Sept. 12.

The vestry then voted 8-7 to terminate the services of Fr. Craig at the end of 30 days. However, the financial terms of his contract will be honored during the succeeding months of the agreement.

The mailed ballots were to be sent to Judge Tommy L. Thompson and all ballots were to be opened and counted before him by four tellers including the senior warden, Howard Franz, Arthur Hall, and William H. Dunn. The latter two represent Fr. Craig.

COLORADO

Bishop Minnis Dies

The Rt. Rev. Joseph S. Minnis, 73, retired Bishop of Colorado, died Sept. 5. He had been living in San Francisco since retiring in 1969.

He began his ministry in the Diocese of Chicago in 1927 and in 1932 became rector of Christ Church, Joliet, where he also served as a chaplain at the State Penitentiary there. He was elected Bishop Coadjutor of Colorado in 1954, while he was vicar of the Chapel of the Intercession, New York City. He was installed as diocesan in 1955.

Requiems were held in St. John's Cathedral, Denver, and Christ Church, Joliet.

The bishop is survived by his widow, Mary Katherine Abell, four children, and others.

CHURCH AND STATE

Fund Raising Rules Challenged in Maine

Church workers who claim a new law in the State of Maine infringes on religious freedom are circulating petitions to change it.

The state's Charitable Solicitation Act requires registration and reporting by anyone engaged in fund-raising.

A national organization based in Cambridge, Mass., the Alliance for the Preservation of Religious Liberty (APRIL), sees it as a threat to constitutional freedom and separation of church and state.

The law says solicitation among members is exempt from registration and filing as is fund-raising at "bona fide" church functions. It adds that persons contributing at such functions will be "granted membership as a result of solicitation."

Paul Descoteau, APRIL coordinator of the petition drive, said the state "has no business defining what a church member is or isn't and the law prevents us from solicitation among the public except by obtaining permits and audit forms and filing reports."

A minimum of 37,000 signatures is required for the petition which will be submitted to the legislature in January.

DISSIDENTS

Protesters Meet in St. Louis

By the Rev. H. BOONE PORTER, JR.

A congress organized by the Fellowship of Concerned Churchmen (FCC) began on September 14 in St. Louis at the Chase-Park Plaza Hotel. Participants came from many parts of the U.S.A., and some from Canada and Puerto Rico. It was announced that there was a total of 1746 registrations. In addition to friends and supporters of FCC, there were numerous observers, representatives of the secular and church press, and over half a dozen Episcopal bishops who were there as observers because they considered it important to hear what was said. Among these was Presiding Bishop John M. Allin, who took his place inconspicuously in the audience and told this reporter simply, "I am here because I am concerned." Several bishops of other more recently organized church bodies were also present, including Presiding Bishop James P. Dees of the Anglican Orthodox Church.

The first event of the congress was evening prayer in the late afternoon, at which the Rev. Wayne Williamson of Glendale, Calif., preached. The congress was formally convened shortly after 9:00 p.m. by the chairman, Mr. Perry

Laukhuff of Amherst, Va., president of FCC. In his presidential address, Mr. Laukhuff explained the purpose of the congress, namely to witness and express the faith of the participants and to offer a platform and a provisional plan for a future church organization. Three keynote addresses followed. The Rev. George W. Rutler of Rosemont, Pa., appealing to St. Anselm, St. Thomas Becket, William Laud, and other figures in English church history, accused Anglicanism of grievous compromises during the past four centuries. The Rev. Carroll E. Simcox, retired editor of this magazine, called on his hearers to recognize the inability of existing Episcopal leadership to face serious problems of morality. Professor Thomas Barnes of Berkeley, Calif., called for strong lay leadership.

Thursday, September 16, began with morning prayer and a choral eucharist in observance of Holy Cross Day (transferred from September 14). There was a long procession of priests in surplices and red stoles. Some lace cottas, black mozettas, and birettas were visible. The procession of priests was followed by the R. Rev. Charles F. Boynton, retired Suffragan Bishop of New York, in cope and mitre, and the R. Rev. Albert A. Chambers, retired Bishop of Springfield, who was chief celebrant. These two bishops, and the R. Rev. Clarence R. Haden, Jr., Bishop of Northern California, were the three prelates who took some visible role in the proceedings of the congress. The preacher Thursday morning was the Rev. Jerome F. Politzer of Monterey, Calif. Clerical participation in the liturgy was limited to Episcopalian or Canadian Anglican clergy supporting the purposes of the congress. No limitation was suggested as to communicating, and almost all present did so, including Bishop Allin.

Thursday morning was devoted to workshops concerned with such topics as the securing of properties by seceding congregations and the pension status of deposed clergy. In the afternoon there were short responses and comments by various participants. The General Convention of the Episcopal Church was repeatedly characterized as schismatic, apostate, and corrupted by secular humanism. Specific topics of complaint included the former General Convention Special Program, alleged failure of the seminaries to reach sound theology, Prayer Book revision, the late James Pike, and the alleged high-handedness of bishops, as well as the ordination of women. There were further speakers in the evening, including a Canadian, the Rev. C. J. DeCantanzaro, of Ottawa.

The final morning, September 16, was largely devoted to a statement of suggested principles for an ecclesiastical structure to be organized in the future. Printed forms were available for signing

by individuals or groups who commit themselves "to formal separation from the Protestant Episcopal Church in the United States of America/The Anglican Church of Canada," and who desire "to be reunited with Christ through the Anglican Church in North America (Episcopal)," the provisional title for the new structure.

Bishop Chambers then spoke briefly, describing his role as episcopal visitor to the Diocese of the Holy Trinity, a recently formed entity comprising congregations in several states. He announced that delegates of this diocese were present in St. Louis, had held a diocesan synod the previous evening, and had elected the Rev. James O. Mote, of Denver, Colo., to be their bishop. Fr. Mote was presented and received an ovation. Many in the audience sang Ken's doxology. Mr. Laukhuff explained that efforts would be made in the future to find three Episcopal or Anglican bishops willing to consecrate Fr. Mote.

The congress concluded with a mass of the Holy Spirit celebrated by Bishop Haden of Northern California, with the Rev. Robert S. Morse, of Oakland, Calif., as preacher.

CANADA

Report on Infant Euthanasia Returned to Committee

A controversial report prepared for the Anglican Church of Canada which suggests that infants with severe neurological defects be allowed to die has been sent back to the committee which drafted it to be rewritten.

General Synod delegates, representing 1.5 million Anglicans in Canada, commended the editors of the report for their courage in raising questions which challenge people to face realities of life and death.

But they agreed that the report should have been more heavily weighted on what the Bible has to say with regard to death and dying and told the task force to rewrite the report, placing more emphasis upon the sanctity of life.

Although the report dealt with death and dying and its recommendations were focused upon care for the terminally ill, pre-synod news coverage resulted in great controversy over four paragraphs about newborn infants with severe neurological defects [TLC, Sept. 11].

The report said that the parents and doctor should have the right to terminate life where there is absolute certainty that the child has no potential for human existence. The report said that such an infant may not be human, according to the task force definition, and that the only way to treat it humanely is not to treat it as human.

"We are not talking of the child with Down's syndrome," task force chairman

Dr. Lawrence Whytehead told delegates. "We are not talking of children in an institution for the mentally retarded."

The report, he continued, addressed itself to infants with malformations so severe that "their continued life is a burden which no one, child or adult, should be expected to bear. Sustaining their lives by extraordinary treatment might then be considered the infliction of an injury on the child... The children we speak of have such severely arrested brain development that they do not have a mind which can be dignified by the term retarded."

Dr. Donald Cameron of the Canadian Association for the Mentally Retarded said the report was based on inadequate information and ignored the most recent knowledge.

Justice Antonio Lamer, chairman of the Canadian Law Reform Commission, said that recent scientific and technological advances require society to redefine the meaning of law.

At a press conference, Justice Lamer said that if he had to decide what the law should be where there is artificial maintenance of human life, he would not hesitate to unplug the machines. "But I would hesitate to do anything further," he said.

The case of the severely retarded is different from brain-dead patients on life-sustaining machines, because there is a capacity to be trained to function and relate in varying degrees, he said.

He supports present laws which do not recognize the rights of physicians or parents to consent "by act or omission" to the death of severely retarded newborns.

ORTHODOX

Editor Speaks Out

Dr. Elisabeth Behr-Sigel, editor of *Contacts*, a French Eastern Orthodox journal, says the possibility of the ordination of women by Orthodoxy should not be completely ruled out.

"To say that the women who aspire to the priesthood are motivated by ambition is a doubtful argument which can just as easily be applied to many a male candidate," she said at the annual conference of the Fellowship of St. Alban and St. Sergius in Hoddesdon, England. "As a human being called by God to fulfill herself, can a woman not, therefore, aspire to the priesthood? In giving a negative answer to this, are we not subordinating grace to theological factors?"

"It is time," Dr. Behr-Sigel said, "Orthodox women broke the silence that has been imposed on them, not by genuine tradition of the church but by social customs and convenience. They should have the courage to speak out and express their view of things, which is, after all, the view of half of the church."

Referring to the female diaconate among Orthodox, the journalist said it is "essential" that questions about the possibility of its revival "not be avoided."

The female diaconate became extinct in Eastern Orthodoxy about a millennium ago. Dr. Behr-Sigel said that until the eighth century, deaconesses of the Church of Constantinople had been installed by the laying on of hands, as is done in ordination. She also spoke of the liturgical and pastoral ministries exercised by members of the female diaconate as late as the 10th century.

The Fellowship of St. Alban and St. Sergius was organized 50 years ago to foster relationships between Anglicans and Orthodox.

MASSACHUSETTS

"Brain Death" a Legal Definition

The Massachusetts Supreme Court has affirmed a lower court decision that the definition of death as cessation of the heart beat is "erroneous." Rather, it said in a unanimous 14-page opinion, "brain death" is a legal definition of death.

The high court said "brain death occurs when, in the opinion of a licensed physician, based on ordinary and accepted standards of medical practice, there has been a total and irreversible cessation of spontaneous brain functions and further attempts at resuscitation or continued supportive maintenance would be unsuccessful in restoring such functions."

Referring to a standard legal reference work, the court said "Black's Law Dictionary . . . does not freeze the medical definition for all time, and its references to respiration and pulsation must be taken to refer to spontaneous rather than artificially supported functions."

The court ruled on the appeal of a Boston man convicted of clubbing to death another man two years ago. A week after the attack, the victim's family decided to remove the artificial life support system. The defense argues that the defendant was thereby denied a possible defense because the victim with the artificial life support system might have lived for more than a year and a day, thus exempting the defendant from murder prosecution under state law.

COPTS

Egyptian Christians Fear Stiffer Law

Leaders of Egypt's Christian minority held emergency meetings in Cairo to discuss how to combat proposals before the Council of the People—the Egyptian legislature—to make more of the strict Islamic law a part of civil law.

During his meetings with the bishops of the Coptic Church, one of the five na-

BRIEFLY . . .

tional Churches of Oriental Orthodoxy, Pope Shenouda III, leader of the church, called for five days of fasting as a sign of protest by the estimated six million Copts in Egypt, a country of 40 million people.

Press reports indicated that some Coptic buildings and religious objects have been attacked in recent weeks.

Among the proposals which alarm the Copts are those which would make abandonment of Islam a crime punishable by death and which would impose traditional Muslim penalties for various offenses, such as cutting off a hand for those convicted of stealing.

Because of the relative ease of divorce for Muslims, compared to Copts, some Copts have been making a nominal conversion to Islam to obtain a divorce, then leaving Islam. This situation is a presumed target of some of the proposals.

Reportedly another grievance of the Copts is the restriction placed on the building of their churches. Egyptian authorities have not permitted the building of new churches for two or three years. The number of permits granted in the past was quite small.

JEWS

Rabbi Cites Courage Found in the USSR

The courage of Jews in Russia was lauded and official treatment of them was condemned by Rabbi Joshua Stampfer of Portland, following a trip to the Soviet Union.

He said his foremost purpose in making the trip was to confer with "refuseniks," Jews who have asked to emigrate to Israel and have been refused.

"When you go into the country (Soviet Union), you sense the tension and feel you are going into a vast prison," he said. "I have never seen a country in which there is such a dread of ideas."

The rabbi told of hearing a sermon by the rabbi of the official synagogue in Moscow "who proclaimed the wonderful religious freedom in Russia and the duty of visitors to tell the world how free they are and how wonderful it is in Russia."

Rabbi Stampfer said: "I couldn't believe my ears. I had just been visiting Russian Jews and knew the harassment they were subjected to."

There is much anti-Semitism in the Soviet Union, he said, and added that other Russians envy the Jews because the latter alone have been able to leave the USSR in any number.

"We assume," he continued, "that one of the reasons Russia lets some leave is that it reduces the pressures. Jews are very active and idea-oriented and outspoken and they are the only group that has ever staged any kind of protest."

Roman Catholic missionaries in the Diocese of Umtali, near Rhodesia's border with Mozambique, will go unarmed despite acceleration of guerrilla warfare in the area. They are "men of God and peace" and as such they "reject every form of violence," said Fr. Anthony D. Clarke, O. Carm. "They willingly renounce their right to self-defense." The priest has administered the diocese since Bishop D.R. Lamont, O. Carm., was expelled from Rhodesia last year after he was convicted of failing to report the presence of black nationalist guerrillas in his diocese.

Canon Max Alexander Cunningham Warren, widely regarded as a leading "missionary statesman" of the Anglican Communion has died at the age of 72. He was general secretary of the Church Missionary Society for 21 years, and many people expected he would be named successor to the late Lord Fisher as Archbishop of Canterbury in 1961.

An 8th century crozier minus its crook, was found by Kieran Corcoran while excavating turf at Lemonaghan bog, County Offaly, in the Irish midlands. It comprises a core of wood encased in bronze with Celtic patterns which are covered with silver foil. The belief that the crozier may have belonged to a saint stems from the fact that the silver is worn down as if thousands of pilgrims had handled it over a long period of time. Experts carrying metal detectors are searching the bog in the hope of finding the top section. The crozier will be exhibited in the National Museum.

Leaders of 17 Christian jurisdictions in Ohio have appealed to state residents to cooperate with any court-ordered desegregation plans. Five cities — Cleveland, Cincinnati, Columbus, Dayton, and Youngstown — face the possibility of desegregation orders which could require busing. Signing for the Episcopal dioceses were Bishop John Burt of Ohio and the Rev. Lorentho Warren of Southern Ohio.

A New York State Supreme Court judge upheld the right of a New York Roman Catholic priest, who is also a New

York City councilman, to refuse to divulge to a grand jury aspects of a private conversation he held with a reputed Mafia chieftain who was serving a prison term. Fr. L. R. Gigante claimed the priest-penitent privilege during testimony before a state panel investigating corruption in the city's jails and other matters.

The number of legal abortions obtained by Washington, D.C. residents in 1976 exceeded the number of births by about one-third — 12,945 abortions compared with 9,634 births — with 57% of abortions financed through Medicaid. The Department of Human Resources also reported that a total of 5,065 children were born last year to unmarried women and 4,570 to married women. Washington is the first large American city in which the majority of babies were born to unwed mothers.

Nevada's Clark County School District has set aside a period of 30 seconds in which all students will be asked to participate in a voluntary moment of individual meditation, reflection, or prayer. The state now requires all public schools to offer daily a moment of silence. An attorney for the American Civil Liberties Union warned school trustees: "Beware of the quagmire this law will lead you into." He called the law "unconstitutional."

The Vatican paper *L'Osservatore Romano* has condemned a "death pact" between Dr. Christiaan Barnard, the South African heart transplant surgery pioneer, and his brother, Dr. Marius Barnard, also a physician, in which either will help the other die in the event of terminal illness and loss of the will to live. The paper, warning of the "immoral consequences" of euthanasia, said the pact raised the specter of Nazi racist policy "with its dazzling pretences and sinister practices."

The radio and television office of the Roman Catholic Archdiocese of Hartford is giving away 100,000 copies of the new Testament in a public campaign to help people improve their communication with each other. By reading scriptures, a spokesman said, "one becomes aware of the presence of a person, God, and reading makes you listen to the Word. When one communicates with God, one prays." In the first week of the offer, there were 4,000 requests for copies.

WILLIAM TEMPLE

REVISITED

Christianity and the Social Order *addresses questions perennially crucial for the Christian.*

By ROBERT M. COOPER

Words are as cheap as they have ever been. If our currency is inflated—and it is—so is our language. Since we are so wonderful, we wonderful ones inflate our own language so that now nearly anything is “great.” How can one say now that William Temple was a great man? When William Temple’s *Christianity and the Social Order* first appeared, in 1942, the Lord Bishop of Bristol, in a Foreword to the book, praised the author’s “quality of imaginative courage.” I have no argument with such a characterization. I would want to claim that William Temple was a man of passionate heart and passionate mind, of passion brought, as St. Paul might have said, “into the captivity of Christ.” *Christianity and the Social Order* (which had already been reprinted in 1956) has been re-issued by Seabury Press with an introduction by Canon Ronald Preston. It is a book which addresses questions that are perennially crucial for the Christian: “What Right has the Church to Interfere?,” “How should the Church Interfere?,” etc. William Temple addressed himself to these questions, questions raised recently for us by, among others, Paul Ramsey in his little book *Who Speaks for the Church?* Temple raised these questions as one who was, and still is, a very important philosophical theologian.

William Temple, however, was not only an important philosophical theologian and “social ethicist” or moral theologian. He is one of the greatest spiritual writers of our time. It is upon the union

of spiritual passion and social passion that I wish to concentrate our attention in this article. F.A. Iremonger, writing in his *William Temple, Archbishop of Canterbury*, said of our author, speaking of his *Readings in St. John’s Gospel*: It is “the greatest devotional treatise written by an English churchman since William Law’s *A Serious Call to a Devout and Holy Life*” (p. 176). I have no wish to quarrel with that characterization.

It was in *Readings in St. John’s Gospel* that Temple made some well-known claims that bear quotation here, especially as a context in which to set a discussion of the re-issue of *Christianity and the Social Order*.

Christianity is the most materialistic of all great religions. The others hope to achieve spiritual reality by ignoring matter—calling it illusion (*maya*) or saying that it does not exist; the result is a failure to control the physical side of life, a lofty religious philosophy side by side with sensual indulgence, not indeed in the same persons but in the same religious tradition. Christianity, based as it is on the Incarnation, regards matter as destined to be the vehicle and instrument of spirit, and spirit as fully actual so far as it controls and directs matter.

It is because of his passion for the Incarnate God that Temple is “imaginative” or passionate about that world, that social order, in which God is incarnate. It is a passion of that sort that led him in *Readings* to exclaim: “Why anyone should have troubled to crucify the Christ of Liberal Protestantism has always been a mystery.” It is against a background view such as this that Temple observes that “There is nothing so pathetic as devotion gone astray.” The devotion proper to a religion of incarna-



tion is a devotion which is serious about sacrifice.

For Temple, the principle of sacrifice is that we choose to do or to suffer what apart from our love we should not choose to do or to suffer. When love is returned this sacrifice is the most joyful thing in the world, and heaven is the life of joyful sacrifice. But in a selfish world it must be painful, and the pain the source of triumph.

These quotations will offer, I think, some justification for Iremonger’s view of William Temple’s *Readings in St. John’s Gospel*, but beyond that intrinsically good purpose they afford the kind of context in which we today ought to re-read *Christianity and the Social Order*.

Temple’s entire discussion of *Christianity and the Social Order* takes place also against such a contextualizing remark as this: “An infidel could ignore that challenge [viz., the challenge on moral grounds to the existing social order], for apart from faith in God there is really nothing to be said for the notion of human equality” (p. 37). The consonance of Temple’s views in *Readings* and in the re-issued book can perhaps nowhere be more clearly seen than in his italicized statement from the last chapter of the latter: “the aim of a Christian social order is the fullest possible development of individual personality in the widest and deepest possible fellowship” (p. 97).

Earlier, I spoke of some of the questions to which Temple addressed himself in this book. Temple labored under the accusation that the church ought not to “interfere” in social matters. Laboring against the controversial wind blown up by such a word as “interfere,” Temple proceeded at the outset to give the lie to that caricaturing word and to say how the church should interfere, having first said that it ought. The greatest single value of re-reading *Christianity and the Social Order* can now be simply stated. Temple draws a crucial distinction between principles on the one hand, and programs or precepts on the other hand

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(Preston in his Introduction discusses this distinction helpfully in terms of so-called "middle axioms"). For Temple, the church "is bound to 'interfere' because it is by vocation the agent of God's purpose, outside the scope of which no human interest or activity can fall" (p. 38). Christianity is the most materialistic of all the world's great religions. The Christian is bound to know what is right, that is the Christian is bound to know the principles of moral rightness and wrongness. He is not necessarily bound to know how *in particular* such principles are to be applied to an individual case or situation. This is a constantly reiterated point in this brief book.

Addressing the crucial and reiterated point of the distinction between principles and programs, Temple states that it is of crucial importance that the Church acting corporately should not commit itself to any particular policy. A policy always depends on technical decisions concerning the actual relations of cause and effect in the political and economic world; about these a Christian as such has no more reliable judgement than an atheist, except so far as he should be more immune to the temptations of self-interest (p. 40).

This distinction is repeatedly made (pp. 42f., 49, 57, 79f., and 95). Its intimately related point with respect to specialist knowledge is also repeated (see pp. 45 and 96).

This distinction of principle and program is important today for a number of reasons. I will mention a few.

It is Temple's claim that "the revolutionary . . . is of necessity a theorist" (p. 70). The revolutionary is passionate to instantiate his theoretical principles as programs, as policies. Principles are mightily important. A few years ago Robert Bellah said that the revolution whose principles are not embodied in those who seek to bring it about is already doomed to fail. That is a dictum about spiritual inwardness, a saying about the strength or weakness of principled conviction. It is another way of locating the burden of what I am trying to show in this review article, viz., that Temple's passion for the world and its order is deeply informed by his principled passion for God. I tried to indicate this earlier by showing a consonance between *Readings in St. John's Gospel* and the book presently being discussed.

In his discussion of the types of relations of "Christ and culture," Richard Niebuhr spoke of "the impossibility of stating adequately by means of concepts and propositions a principle which presents itself in the form of a person" (*Christ and Culture*, Harper Torchbooks, p. 14). The "principle presenting itself as a person" is, of course, Christ. In the marketplace of politics and economics the Christian whose chief principle is a person is going to be hard pressed when he is called upon for specificity with

respect to program: "Well, then. What would you propose? And be specific! None of this Christian business, if you please." Temple rightly rejects as a false dichotomy that of talking and doing (p. 114). Talking is for Temple—if it is talking in a Christianly principled sort of way—a form of doing, and it is vitally important as an ingredient in political and economic process. Pascal has addressed himself to this issue so importantly that his words are worthy of recall here:

Principles are felt, propositions proved, and both with certainty though by different means. It is just as pointless and absurd for reason to demand proof of first principles from the heart before agreeing to accept them as it would be absurd for the heart to demand an intuition of all the propositions demonstrated by reason before agreeing to accept them (*Pensees*, ed. Krailsheimer, Penguin, #110).

One such indemonstrable principle is this one articulated by Temple:

The fundamental Biblical principle is that the earth—land—belongs to God; men enjoy the use of it, and this use may be so regulated as to ensure to particular families both security in that enjoyment and exclusive right to it (p. 48).

A proposition—here, "regulation"—will crave the test of particulars as judged by those with technical knowledge. Noth-

*"There is
nothing so
pathetic as
devotion
gone astray."*

ing, however, will alleviate the Christian of the responsibility of having something to say about the principle which ought to obtain, and/or something about the principle implicit in any regulations pertaining to the use of the earth. When the hymn writer (*Hymnal* 1940, #536) has it that "Earth might be fair and all men glad and wise," there is a principle at stake; it is the principle that the earth is the Lord's and the fullness thereof.

Another reason for the importance of the distinction between principle and program is that there is today a welter of theologies of liberation and all them require that that distinction be acknowledged and treated. Ronald Preston treats this matter in passing in his Introduction to *Christianity and the Social Order*. Preston is good in that he locates this book in its twentieth-century and Anglican contexts. The book addresses

particularly British matters in the early forties, to be sure; but it is a book completed in November of 1941 when the phenomena of Hitler and Nazism were ascendant in Europe. Yes. There is that kind of datedness about this book. But everything is dated. Hence no significant information is necessarily conveyed when we are told that something is dated. "Datedness" can, of course, show up the present age in an ill light, a light of which it is all too worthy.

A last reason for the importance of a distinction of principle and program can be indicated by reference to some of my personal knowledge and experience. Christians ought to have a principled view even though they be ignorant of specifics. Three examples are given in sketchy form. First, I was asked quite seriously recently by a professional money manager, "What do you think about the morality of investing in South African business?" He really wanted to know. I could speak of principles of fairness and charity and justice. I asked him to tell me, when he returned from a three-week trip there, all he could about the particulars so that I might test my own principles against particulars, in the light of actual programs. Second: I was asked by an English "Managing Director" of a firm that makes electrical parts for automobiles what I thought about his being in a position of "fixing prices" in order that his company would continue to receive contracts, in order that his people might continue to have work. What he wanted to hear was something of principles so that he could reconsider what he might be able to do. Third: A minor executive in a major international corporation asked questions of me about the morality of an organization so large that probably no one in it, including its president, could possibly know what is going on in the whole entity. He was asking about the morality implicit in an organization so large that accountability is masked in a mass of departments and decision-making bodies and persons. It is to such issues as these that Temple's 36-year-old book is addressed.

No one is serious about the world which God loves and in which he is incarnate until he has come to construe Christ's question, "Who do men say that I, the Son of Man, am?" as directly pertinent to the social order. The passion for God and the passion for the world belong together. That is the meaning of incarnation. That is why the greatest test of the worth of William Temple's *Christianity and the Social Order* is whether it is consonant with his great devotional work, *Readings in St. John's Gospel*. It is, in fact, a hallmark of Anglicanism that such a test as this can be applied and moderately well met. In this re-issued book the author's devotion has not gone astray. He has found the world through God, and God in the world.

GOD AND ANNA

*Should we say "bless you, Anna,"
and to her biographer, thanks?*

By H.W. HALL

What Anna did to Fynn she could do to you! She could, that is, if you don't watch out! Of course, I have in mind the book *Mister God, This Is Anna*. Fynn is her biographer, the only name we know him by. Now, this is not a book review as such, only some thoughts on something in the book I would call a low-keyed pitch, but which I would not call less misleading and dangerous for the author's ingenuous and disarming way of making words work for him.

Definitely, the book is slanted Godward, though I would not say heavenward. Nor for that matter would I call it religiously oriented. Yet it is very much involved with God, or in talking about God, always with the appellation "Mister," which is always spelled out, whenever God is mentioned, which is often. Is the book intended to be purposeful beyond mere reader enjoyment? If so, in what way, to explore what personal bypaths, play around with what new or reworked materials? Or is it simply a creative exercise, biographical in character, its half-pint heroine dubbed Anna because her real name admittedly is unknown, and the reader decides for himself whether she herself is real or not?

H.W. Hall lives in Tucson, Ariz. Mister God, This Is Anna is available from Ballentine Books (paper, \$1.75), and G.K. Hall and Co. (Inspirational Series, large print, \$10.95).

One of the puzzling things about the author is his self-depreciatory way with Anna, amounting to an unrelieved anaclysis. Almost from his first meeting with her as they sat on the bakery grating warming their "bums," he confesses a total psychological, if not spiritual, dependence upon her. And yet the puzzle is not impenetrable. Not after you discover "Anna" and "child prodigy" are virtually interchangeable. But for all that there is a childlike innocence running throughout the tale, too. An innocence as much Fynn's, you might say, as Anna's. Except for his arch knowingness in what he is about in writing the book in the first place.

If you want to tug at your reader's heartstrings and build up a simply irresistible emotional appeal, choose for your subject a dirty-faced, angelic (but not too angelic) six-year-old bundle of love and surprises like Anna. Almost any maggot this East End waif comes up with, explaining it in her adorable, untutored, you're-not-to-think-but-just-listen, all out plumply fashion, you'll feel constrained to say Yes to in a Big Way. "Out of the mouths of babes. . ."

For example, the author reports that Anna tends to regard the Bible as a primer, strictly for infants. The message of the Bible was simple and any half-wit could grasp it in thirty minutes flat! But what we must firmly grasp at this juncture is that Anna was, as I've already intimated, a prodigy, a brain.

Fynn makes no bones about calling her a theologian, a mathematician, a philosopher. For myself, let me hasten to say that whatever she was or was not, she seemed to comprehend beautifully what love is, with no discoverable help from any human agent. She seemed to be, in her own little person, or at any rate to reflect, the summation of the law: love God (in her case, Mister God), love your neighbor. And so, I wonder, shouldn't we say, bless you, Anna, and to Fynn who gave us Anna, thanks? Maybe so.

But I still feel a deep down urge to say, *caveat lector*, let the reader beware! The author says: "I never heard her (Anna) use the name Jesus. Whenever she referred to Jesus it was as Mister God's boy." Yet in another place he says: "Nobody ever liked Mister God more than Anna." And he seems to sum her up with this remark: "Anna could see patterns where others just saw muddles, and this was Anna's gift." Fynn sees himself as a muddle—muddleheaded—all the way through the book. Did Anna see him as a pattern? How can the reader be sure that Fynn isn't playing the straight man so that Anna can shine? After all, he wrote the book. In any case, the author is put on the spot by Anna from first to last. She even questions his claiming to be a Christian.

"How come I'm not a real Christian then?" I asked her.

"You might be like 'Arry boy."

"He's a Jew."

"Yes. Or like Ali."

"Here, hold on a bit, he's a Sikh."

"Yes, but it don't matter, if you measure Mister God from the inside."

At this juncture, I only wish that Article XVIII of the Articles of Religion in the Book of Common Prayer was more widely known. But there was no Prayer Book religion, no Mother Church religion in Anna's life. Maybe she had, as Fynn suggested, scaled the walls of God's majesty, his awe-inspiring nature, and was on the other side. For Anna, Mister God was a "sweetie." Mister God was fun, Mister God was lovable. There is a lead-up paragraph or two, and then these remarkable words: "This is the curious nature of Mister God; that even while he is at the center of things, he waits outside us and knocks to come in. It is we who open the door. Mister God doesn't break it down and come in; no, he knocks and waits."

There are some more words on this same order. "Now it takes a super kind of God to work that one out, but that's just what he's done. As Anna said, 'That's very funny, that is. It makes me very important, don't it? Fancy Mister God taking second place!' Anna never got involved in the problem of free will. I suppose she was too young, but she had got to the heart of the matter: Mister God took second place, ain't that something!"

EDITORIALS

Congress in St. Louis

in type, the Congress of the Fellowship of Concerned Churchmen will convene in St. Louis. Because this will be attended by many people, it is news. Because most of them, so far as we know, are presently members in good standing of the Episcopal Church, it is news which should be covered in these pages. As your editor, I personally will go to St. Louis to observe the congress and report on it. Afterwards, we will get the story in just before this issue is printed. Further subsequent infor-

This editorial is being written on September 12. Later this week, while these pages are being set



mation, if any is needed, and editorial comment will have to await our next issue.

We will endeavor to report on the Congress, as on other such events, in an honest, open, and constructive spirit. We do not claim our view will be more or less "objective" than other accounts which you may have already seen in the press. To understand what people are trying to express, one must have some sympathy with them. Yet to evaluate what they express, one must also be aware of the force of opposing views. If you, the reader, are to read what is said, we must also present the news in an interesting manner. We will endeavor to fulfill these criteria.

Help from the Diocese

In many parts of the church today, clergy and laity at the local level desire greater help and support from the diocese, but there is uncertainty as to what kind of help is possible and acceptable. In the Diocese of Alabama, the bishop has a Deputy for Ministry, the Rev. R. Emmet Gribbin, who is also a member of the Living Church Foundation. Father Gribbin, in a letter to the clergy of the diocese, tells us of some of the things that a diocesan staff person can do:

"One way I may be useful in the diocese is to visit single parishes or groups of parishes as the alleged outside expert on some subject or another. In the past four years in this capacity I have given a series of five lecture-discussions titled 'Old Testament Themes.' Three Lay Readers Training Courses (four meetings each) have been held. In 1976 a series titled 'American Church History is My History' was given. Last fall I reported a number of times on the General Convention. This year a talk on Prayer Book revision has been given 24 times and six more are scheduled. The appeal of this talk seems to be that the illustrations which are read

from a medieval manuscript and a collection of a dozen or so Prayer Books bring a new awareness of the significance of both continuity and change. The presentation varies to fit whatever local needs or interests the rector expresses, or I discuss some liturgical controversy for which he prefers that I be the recipient of the flak. I am glad to soak up such re-directed hostility, but actually there has been very little of it.

"The articles on hymns in *The Alabama Churchman* have made me seem more of a musical expert than I am, but in several parishes a 'Sing-along-with-Emmet' seems to have helped invigorate congregational singing. I also preach sermons and speak to E.C.W. and E.Y.C. groups, and to church school classes on requested subjects. Recently the E.C.W. of St. Michael's, Huffman, asked me to speak on 'What's good about the Episcopal Church.'

"I fill in for ailing or absent clergy and visit rectorless parishes. On the first Sunday in August I visited three different congregations and preached three entirely different sermons; a brief one on the Epistle, and the other two on subjects requested by the rectors.

"In four localities I've conducted a sample session of the Sewanee Theological Education by extension course so clergy and lay persons would have a better understanding of what it is and what it isn't.

"All the subjects mentioned above are still in my repertoire, and since I have more time than some of you do to study, and travel time on the Interstate to cogitate, within reason I'll prepare something on about any subject."

Name of the Church

What is the name by which Episcopalians call their church? From time to time this is an issue, and it seems to be so now. Of course, the real name is "One, Holy, Catholic, and Apostolic Church." For a legal title, however, our particular branch of it in this country has chosen The Protestant Episcopal Church in the United States of America. This magazine has repeatedly criticized this cumbersome and misleading title. One of the worst byproducts of this title has been the ugly acronym PECUSA.

For a decade we have had a shorter alternative title, The Episcopal Church. This magazine will give preference to this far more accurate and convenient title. We hope that writers of articles, book reviews, and letters will do likewise. We applaud the Proposed Book of Common Prayer for only using the shorter title on its title page. We hope the time will come that all Episcopal documents and publications will do likewise. Such expressions as the Protestant Episcopal Church, or the Episcopal Church in the U.S.A. have no official standing, and we will seek to discontinue their use in this periodical.

Other religious groups have the right to use whatever other distinctive legal titles they choose. It will be best for all concerned, however, if such titles are used accurately.



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BOOKS

Valuable Commentary

ON GENESIS: A New Reading. By Bruce Vawter. Doubleday. Pp. 501. \$10.00.

No doubt about it, this is a first-class commentary on the first book of the Bible. Its author told me of its forthcoming appearance almost a year ago, lightly suggesting that it might supersede Gerhard von Rad's highly-acclaimed work (2nd English edition, 1972). Reading through and studying his product has been a most rewarding experience and I believe that his optimism is well founded.

In 1956 Fr. Vawter, a Roman priest of the Vincentian Congregation, and now chairman of De Paul University's Religious Studies Department, published *A Path Through Genesis*, a very successful and semi-popular commentary. Using the *New American Bible* version in an earlier form (then known as the *Confraternity of Christian Doctrine* translation) he was careful to present good scholarship even as he moved gingerly amidst various Roman biblical directives. Those were times of no little suspicion and surveillance.

In writing this commentary, 21 years later, Vawter refrained from even looking at *A Path* (despite its frequent display of real wit and genius), and there is very little indication that this work was done by a Roman Catholic. If there is confessional bias here, it escapes me. This commentary is clearly and engagingly written, relentlessly pursues the basic meaning and background of the sacred text, and does not neglect the

profound spiritual values so often contained in *Genesis*. Using the *New American Bible*, as revised for its 1970 publication (by David Noel Freedman), Vawter brings out both the strengths and weaknesses of the version. Working basically with the Hebrew text, with which he demonstrates a thorough and masterful acquaintance, but which he technically shares with his readers only in measured dosage, he makes in this commentary the most thorough and sustained presentation and confrontation of the book's three main literary strands (commonly called J, E, and P) that I know of in English. I entirely agree with him that this process is essential to a responsible and authentic interpretation of *Genesis*.

Apart from being an accomplished linguist, Vawter has a real flair for literature, ancient and modern. Not only does he write exceptionally well—only on rare occasions tripping over himself—but he carefully outlines for his readers such ancient literary forms and devices as genealogies, myth, etiology, epic, and saga—all of them having their role to play in *Genesis*. In the introductory section it is candidly stated that *Genesis* "is a scissors and paste composition, if that is the expression we must use" (p. 16). But having conceded this, he treats the contributing sources and the work of the final redactor as both venerable and ancient, with a practical rejection of the late (mid-first millennium B.C.) dating of materials advocated by Thomas L. Thompson and John Van Seters (1974 and 1975).

Of J it is said that he "is the first responsible author of the book we now know as *Genesis*, on which he has imprinted indelibly his personality and genius, making the work his more than it could ever be that of any other" (p. 18). E is at best "a shadowy figure . . . even though there is no doubt whatsoever of his presence" (p. 19). P "has imposed upon the book the order and system by which we identify it as a work in its present form" (p. 21). This still leaves room for a redactor, who served as arbiter among the traditions available to him—one who shows both admirable skills in selection and placement, but also an enigmatic proclivity for leaving many conflicts unresolved, e.g. the chronology and details of the Flood stories. The reader of this commentary is kept constantly informed about which of the traditions is being given the floor and to what extent. Even within one tradition, welding processes can be discerned, e.g. Garden Stories A and B, most obviously and initially differentiated by the tree of knowledge in the one and the tree of life in the other.

Countless major themes and issues are brought up and elucidated throughout the book, e.g. the "fall"; the Habiru and their relationship to the Hebrews; the importance of cult-centers in the

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patriarchal stories; Israelite growth in understanding its God; the contributions of archaeology and of the ancient legal customs, especially those of Nuzi and Mari.

The book is well produced, with relatively few printing mistakes. On p. 228 the printer finally got soliloquy correct on the third try. This commentary merits the highest commendation. It is worth every cent of the ten dollars being asked for it, and it will deserve more than one reading.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
Nashotah House Seminary
Nashotah, Wis.

Extraordinary Richness

JOURNEY INTO CHRIST. By Alan W. Jones. Seabury/Crossroad. Pp. 139. \$4.95.

The author of this challenging and rewarding work is associate professor of ascetical theology at the General Theological Seminary in New York. He is also director of the Center for Christian Spirituality. He has taken a familiar theme — that of the great journey — and given it a remarkable freshness. It reminds one of a sermon which suggested that the spiritual journey which James the brother of Jesus had to make and did make was frankly appalling. There was no one to whom Jesus was more familiar, or could be more familiar than his brother; together they were children, teenagers, young men; they would have a familiarity in which even Mary could not share. The imagination staggers at the humble openmindedness of a man, who in spite of intimate familiarity, was able in later years to count himself a disciple, and even a martyr of the Christ he had once known as his brother Jesus. The new convert may know little of this problem, but for many of us, it is our own problem. The "James journey" from familiarity to real recognition is our journey now. We have to come alive again to Christ.

Dr. Jones reminds us that our journey is characterized by three basic longings that haunt us; the desire for triumph over death; the desire for meaning; and the desire for intimacy from which we draw our sense of identity. This journey is complicated because, for many, Christianity has not only ceased to be the way, but it is no longer even a way. At best it is a beautiful idea devoid of power, absurdly impotent with regard to those twin agonies, the questions of meaning and death.

Some clue of the directness of his writing may be found in a short quotation. "This first step into the hiddenness of God is a hard one; it is a deliberate act of unlearning. We think we know who we are; we have some idea of what it is to be

a human being, even to be a Christian. These ideas for the most part have to be abandoned—but you may meet a you you never knew existed."

There is a great feast of illustration, much of which leads to an even deeper journey. For example, Dr. Jones mentions in passing that St. Thomas is often represented in Christian iconography as holding a flaming sun in his hand. He clutches it to his breast so that he too burns with light. The sun flames through him. He is a man of fire, an image of the unity of affection and intellect in the intensity of love. In the pedestrian terms of the world, it is a form of madness; to be on fire, to be intoxicated by the transcendent power of the universe which inflames both mind and heart.

That is what the journey is all about. The chapter headings give a glimpse of its extraordinary richness—The Invitation to the Pilgrimage, The Preparation for the Pilgrimage, Entering the Wasteland, The Unlearning of Christianity, Being Born Again, The Journey Fails, The Voyage into Sexuality, The Journey to Our True Image, Entry into the Realm of the Spirit, The Beginning of Transfiguration, The Journey Comes Full Circle, The Journey and the Journey's End, and The New Path. Although the time for maps for summer trips may be over, these guidelines will serve to make a greater way clearer.

(The Rev. Canon) ROBERT L. CLAYTON
Zion Episcopal Church
Manchester Center, Vt.

An Aid on Our Journey

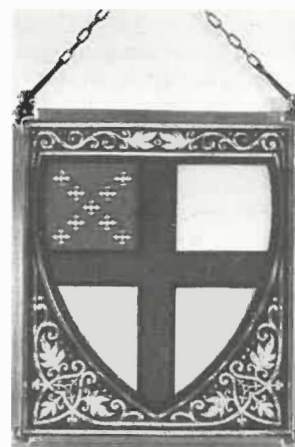
SILENT MUSIC: The Science of Meditation. By William Johnston. Harper & Row. Pp. 188. \$1.95.

Silent Music by the Rev. William Johnston, S.J., is a marvelously good book about the science of meditation, written from the viewpoint of a Christian contemplative, who is completely sympathetic to scientific research about meditation and to what Eastern mysticism has to say about it. Fr. Johnston is a professor at Sophia University in Tokyo, where he has been living for the past 25 years except for his lecture trips on East-West mysticism in Europe, the U. S., and Australia. *Silent Music* was first published in Scotland and has just recently been reprinted in the U. S. Don't miss it.

In what were for me the three most rewarding chapters of his book, Fr. Johnston goes to the very roots of man's most basic, most terrible question in life: How is he to find meaning in a life that always inevitably will end in death and how is he to be healed from the anguish of separation, loneliness, isolation and death which confronts him?

These are the same gut themes which the Rev. Alan Jones, director of G. T. S.'s Center for Christian Spirituality, deals with so effectively in *Journey into Christ*

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(Seabury) when he tells us that "three basic longings haunt us: the desire for triumph over death; the desire for meaning; and the desire for intimacy from which we draw our sense of identity. . . . Our triple tragedy is the threat of meaninglessness, the inevitability of death, and the loss of intimacy. . . ."

I urge you again not to miss Fr. Johnston's fascinating book about meditation (or Fr. Jones' either, for that matter) if you have ever been nagged (as all men surely must have been except for those who, as Alan Jones puts it, go through life "whistling a merry, shallow tune"), by a search for meaning in life, by your failures to love and to accept love, by your thirst to know and love God, and by your fear of the bankruptcy of death. These are books to spend hours and hours reading, studying, and meditating with.

Fr. Johnston uses the word meditation, he says, in the widest possible sense to include discursive thinking and reasoning about ultimate matters as well as what Christians call contemplation and Hindus call *samadhi* and Buddhists call Zen. He includes meditation, which he considers "no more than a very deep form of mysticism." Meditation, in the last analysis, he believes is "the search for wisdom or the relishing of wisdom when it has been found." It is a word and a practice which unites all men, who are looking for, and feel the need of, wisdom.

"Anyone with common sense knows that we must get together, form a single family and build the earth There is no longer any alternative to peace. Can it be that Lady Wisdom will show us the way to union and harmony?"

"A mere technique of meditation (whether it be the recitation of a *mantra*, or the counting of the breathing, or the adoption of a given posture)," Fr. Johnston contends, "will never effect a total cure. It may give temporary relief; but the deepest self of man calls for more The healing we seek will never be complete without love . . . nor will any cure be complete until a man finds motivation and a reason for living Christian contemplation is the experience of being loved and of loving at the most profound level of psychic life and of spirit The love affair thus initiated lasts until death and beyond death."

The lover of God can sing of salvation, of love, of healing — which can ultimately come only with resurrection — of healing from all "the evils arising from man's refusal to build the earth, from the glorification of his own ego, from his refusal to love." To study Fr. Johnston's book is to be enabled to go forward on our journey with renewed hope, deepened faith, and — let us pray — ever greater love.

(Sister) MARY MICHAEL, S.S.M.
St. Margaret's Convent
Port-au-Prince, Haiti

Unconventional Commentary

APOCALYPSE: The Book of Revelation. By Jacques Ellul, tr. George W. Schreiner. Seabury/Crossroad. Pp. 255. \$10.95.

This is not a conventional commentary, but readers who know Jacques Ellul's work would not expect a conventional biblical commentary from him. Indeed, he makes some scathing remarks about "classic historical exegetical research" which he regards as "certainly not useless, but it illuminates the meaning very little."

His stated purpose is then to bring out the meaning of the Apocalypse, not so much for its own day as for ours. He regards the book as an architectonic whole, very carefully and subtly constructed, and he will have nothing to do with theories of fragmentary composition, parallelisms, doublets, and the like.

He discerns a structure of five parts, each made up of a "septenary" (or a group of seven happenings, seven being the perfect number), and each septenary is related to the others in an intricately allusive way. The parts are these: the church as it is (the seven letters, chapters 1-3), contrasted with the kingdom, the new creation (the sevenfold repetition of "Then I saw", chapters 19-22); the realm of history (the seven seals, chapters 5-7), contrasted with the end, judgment (the seven bowls, chapters 15-18); and the central axis around which the whole scheme revolves, viz. the seven trumpets (chapters 8-14). He takes this central section of the book to be a representation of the resurrection and incarnation of our Lord, in that order, and it is on this central section that his thesis stands or falls. Yet there is hardly a single clear reference to the incarnation or crucifixion in this whole section, and Ellul acknowledges that "two such lacunae can be comprehended only with great difficulty." He copes with this great difficulty imaginatively, but one is left with the feeling that his dialectical scheme imposed on him the need to find the incarnation, whether the text presented it or not. He is forced, for example, to make the woes of chapter 8 benign, and to interpret the two witnesses of chapter 11 as the single figure of our Lord (What would Nestorius think of that?).

Oddly enough, he also manages to find the idea of universal salvation in the Apocalypse, which is at least testimony to Ellul's ingenuity, and reveals the dangers of eschewing the historical method. If you seek only for the meaning of a book without worrying too much about scientific exegesis, you end up with eisegesis, i.e., making the text support your own ideas.

Two mistakes should be pointed out: Polycarp was not martyred at the beginning of the second century (p. 269), but c. 155, and it is misleading to say that of

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the seven churches in chapters 1-3 only Ephesus is known to us (p. 126). Ignatius wrote to several of them, Laodicea is mentioned in Col. 4:16, and Lydia was from Thyatira (Acts 16:14).

The translation is wooden, and at times reads as though it has been done by computer, with a slavish following of French idiomatic usage, e.g., "to the profit of the will of his Father" instead of "in accordance with his Father's will," "high in color" for "highly colored" and "to put in question" instead of "to call into question" or simply "to question." And wouldn't "the double decimeter of the schoolboy" be better translated as a six-inch ruler?

Despite these faults, however, the study is well worth reading, especially for its imaginative flashes of insight on the often obscure imagery of the Apocalypse, and also for the author's trenchant criticism of the modern world. But don't throw away your more conventional commentaries; you need them to balance Ellul's rich but sometimes idiosyncratic imagination.

(The Rev.) JACK HIGHAM
St. Boniface Church
Kutztown, Pa.

Facts and Understanding

STRAIGHT ANSWERS ABOUT HOMOSEXUALITY FOR STRAIGHT READERS. By David Loomis. Prentice-Hall. Pp. 190. \$8.95.

When I first entered psychiatry in the late '50s, homosexuality was classified as mental illness by the American Psychiatric Association. Most psychiatrists then attempted to "change" them to heterosexual relationships, feeling that as active homosexuals they were not capable of making an adjustment to society. Only two decades later we find homosexuality removed from the psychiatric nomenclature as an illness (though homosexuals as well as heterosexuals may be mentally or emotionally ill). Homosexuality is largely regarded now as a difference in sexuality rather than a deviation from normal. In England and in a growing number of states in this country, all sexual conduct (including homosexuality) between consenting adults is legal.

This book appears just as we are experiencing again a direct homophobic attack on the rights (in housing and jobs) of those homosexually oriented.

Loomis has divided the book into 15 chapters, each consisting of typical questions often asked by the uninformed with answers by the author who is an avowed homosexual. He states that there is insufficient knowledge about homosexuality available to the public and thus there is much prejudice and superstition about it. He has attempted to replace the unreality of such thinking with the facts known to him as a

homosexual. He believes that every person has the "shadow-side" of both kinds of sexuality which, if one could accept and understand it, would make it possible to regard other persons as human beings, much alike in their capacities for love, deep emotional experiences and the ability to live a well adjusted life alongside persons of different sexual persuasions.

This book could be read profitably by those dealing with the question from both "persuasions" such as clergymen, physicians, lawyers, policemen and military leaders. And it certainly can be read by those who would like to understand this side of human life affecting so many people.

(The Rev.) JUDSON S. LEMAN, M.D.
Sacramento, Calif.

BOOKS RECEIVED

A SENSE OF HIS PRESENCE by John Killinger. Devotional commentary on the Gospel of Matthew. Doubleday. Pp. 129. \$5.95.

GRANDPA HAD A WINDMILL, GRANDMA HAD A CHURN by Louise A. Jackson. Photos by George Ancona. A recreation of cherished bits of an American past. Parents' Magazine Press. \$6.25 paper.

SHIOKARI PASS by Ayako Miura. Trans. by Bill and Sheila Fearnough. Paperback edition of this

international bestseller with photos from the current film of the same title. Revell. Pp. 272. \$3.95.

FREEDOM FROM FAT by Evelyn Kliewer. Prayers, scripture readings, cartoons and recipes for help in being delivered from the habit of compulsive eating. Revell. Pp. 146. \$1.95 paper.

HISWAY by David Knight. How lay spirituality can be lived out in practice. St. Anthony Messenger Press. Pp. 246. \$3.50 paper.

THE LIFE OF CHRIST by Fulton Sheen. Paperback edition has a new Preface by Archbishop Sheen. Doubleday Image. Pp. 448. \$4.95 paper.

THEY BEHELD HIS GLORY by Alice Parmelee. A retelling of the personal stories of the men and women who knew Jesus. Keats. Pp. 267. \$3.95 paper.

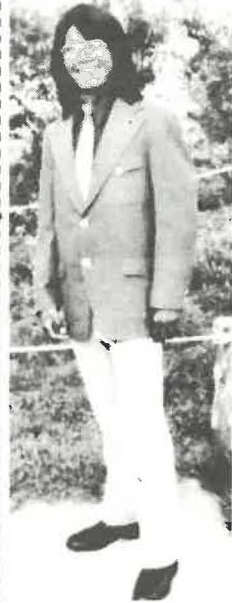
HOW TO BE BORN AGAIN by Billy Graham. For the new Christian and the Christian along the Way. Word Books. Pp. 183. \$6.95.

ANOTHER KIND OF LOVE by Richard Woods, O.P. Pastoral suggestions for the ministry to homosexual Christians as a group. Thomas More Press. Pp. 158. \$8.95. \$3.95 paper.

I BELIEVE IN EVANGELISM by David Watson. An examination, in the I BELIEVE series, of the current practical meaning of New Testament proclamation and evangelization. Eerdmans. Pp. 186. \$2.95 paper.

THE THEOLOGY OF MEDICINE, Thomas Szasz. A presentation of the political-philosophical foundations of medical ethics and an analysis of the contemporary moral problems of medicine. Louisiana State Univ. Press. Pp. 162. \$8.95.

A SONG IN SIBERIA, Anita and Peter Deyneka, Jr. The true story of a Russian church that could not be silenced. David C. Cook. Pp. 235. \$6.95.



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LETTERS

Continued from page 5

Christ as revealed in the Gospels. Saint Paul said of the Gospel: "It is the saving power of God for everyone who has faith . . . because here is revealed God's way of righting wrongs. . ." (Romans 1:17, NEB). This is what we need, a saving power that will right wrongs.

The comprehension and implementation of this Pauline instruction is no human matter. Therefore it seems to me that these coming weeks should be a

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time for repentance and prayer. The righting of wrongs will only come about "in Christ." But "in Christ" nothing is impossible.

(The Rev.) R.N. USHER-WILSON
Bronxville, N.Y.

Opportunity for Parish Libraries

Thank you for your fine editorial "What Sells Religious Books?" [TLC, Aug. 21].

You note that Episcopalians are not among the consumers of this big, current "religious books" business and that there really needs to be another editorial about books published by "our sort of people."

Now, there are many books written by "our sort of people," good books, too, succinct and readable, but so many Episcopalians do not know they exist and would have difficulty obtaining them if they did know their titles.

The public library has 40,000 new titles a year to choose from and would not select denominational material even if public policy permitted. Serious bookstores cannot display many good religious books, either, and in many communities there are no serious bookstores. Inflated prices of books printed for anything less than a mass market, discourage individual buying.

The effective parish library, however, can buy and promote the good, readable books you have in mind.

Unfortunately, the Episcopal Church is doing little to encourage parish libraries as compared to, say, the Lutheran churches or the Southern Baptist Convention. Over 100 years ago Melvil Dewey advised librarians to be "positive, aggressive characters" and certainly the volunteer parish librarian in an Episcopal Church today needs to be such a person in order to get started at all in the face of so much indifference in the church generally.

Yet the rewards and joys of parish librarianship are enormous. Finding new and enthusiastic readers for books by authors such as C.S. Lewis, Michel Quoist, John Coburn, or Paul Maier—all popular in our parish library—is one of the things I like to do most.

RUTH A. TURNEY, Librarian
Trinity Parish

Newtown, Conn.

Sanctions for Sodomy

I have seen the argument to justify sodomy on the ground that Christ didn't condemn it offered frequently enough to hope that it would soon expire on its own lack of merit. Seeing it offered one more time by T.J. Jackson [TLC, Aug. 28] was once too often.

If we were to consider all forms of human behavior not specifically con-

demned by Christ as "norms loved by God," we should have a formidable list of atrocities with which to while away our carefree lives. What we do have, as Christians, are three things to consider:

First the law and the prophets (Mr. Jackson's "Leviticisms");

Second, Mr. Jackson's evaluation of them "as a multitude of prohibitions which almost nobody takes seriously anymore" — an evaluation I find to have been completely *au courant* in every age of the church's history I have studied, from the time of Archelaus in Judea to the present;

Third, we have Jesus' own evaluation: "Think not that I am come to destroy the law, or the prophets. . . . For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law; . . . whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

For Christians, the choice between these two evaluations is as clear and unequivocal now as it has always been, and forever shall be.

JOHN HINTON, JR.

Bethesda, Md.

What Happened to GTS?

There were balloons in the chapel. Then the academic currency became so inflated that credit could be obtained towards both a master's degree in theology and a doctorate in pedagogy for the same work. And now the famous Gutenberg Bible is to be sold in accordance with a quantitative observation that makes it just one book among many [TLC, July 24].

Whatever became of that great institution of learning that used to be known as The General Theological Seminary?

(The Rev.) F.S. NORTH

The Tuller School

Sag Harbor, L.I., N.Y.

Housekeeping for the Altar

I bring to your attention a procedure objectionable to me and perhaps to others. After making one's communion, it is hardly conducive to reverence to see the performance of household chores. I wish priests would defer cleaning the chalice and paten until the congregation has departed. As I understand the rubrics, the required cleansing can be postponed.

DAVID MCALLISTER

Austin, Texas

Thirty and more years ago, there was stubborn debate in the Episcopal Church about "Taking Ablutions at the Right Place" or "tarping." Today the topic can be discussed dispassionately and helpfully. Ed.

CLASSIFIED

BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

A MANUAL OF CEREMONIAL for the New Prayer Book by Marion J. Hatchett, revised and brought into conformity with the Proposed Book of Common Prayer. \$2.50 each plus postage. St. Luke's Bookstore, Sewanee, TN 37375.

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October 9, 1977

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Warren J. Debus
Business Manager

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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

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

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The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wpd 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
Sun HC 8, 9, 11; Thurs HC 10

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

NEW YORK, N.Y.

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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
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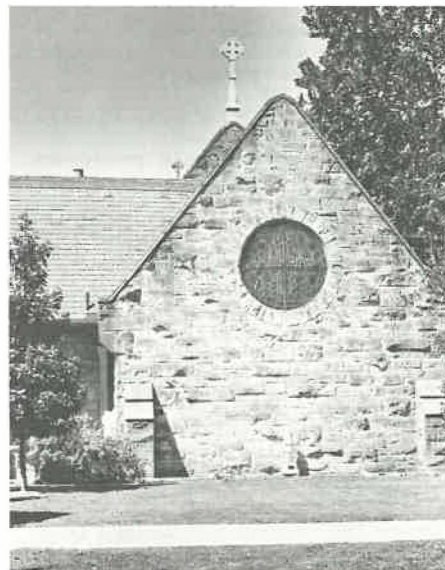
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St. Paul's Church, San Antonio, Texas

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Sun 8 HC, 11 MP (1S HC)

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The Rev. Walter F. Hendricks, Jr., r
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