

# The Living Church

October 12, 1969

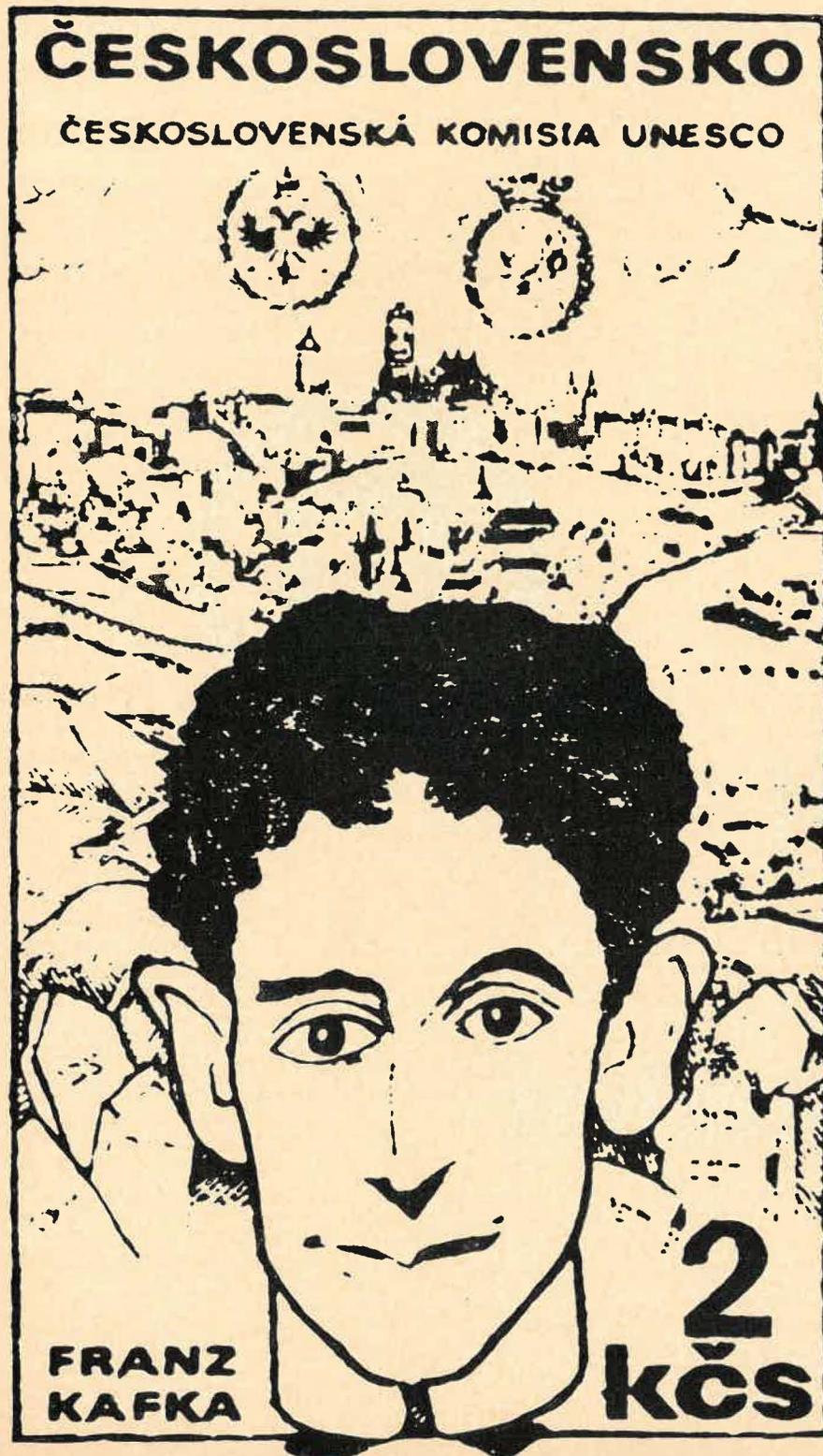
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# To Earn One's Living or To Live One's Faith?



By ENRICO S. MOLNAR

**M**ODERN writers like to journey into dark and murky regions, and we try to follow them as best we can; contemporary literature does not seem to offer too many other options. And philosophers and theologians imitate the novelists. We who read them pull sometimes hastily from the brink we see, uncharitably accusing them of mirroring our modern frustrations and the sense of futility and boredom.

One of the gloomy thinkers "between the times" is Franz Kafka whose fame has been soaring ever since his death in 1924. I recall how in 1963 I reported that a particular ecumenical gathering had a "kafkaesque" atmosphere; the editor of the journal then deleted the word "because people would not understand it." I am sure today the word would stay in the text. Is then Kafka's reputation justified or are we, as Christians, to reject him? To find the answer, let us survey quickly his life and thought.

Franz Kafka was born on July 3, 1883, in Prague, which was then the provincial capital of the Kingdom of Bohemia, in the Austro-Hungarian Empire. The name Kafka is Czech—though with a Yiddish spelling—literally meaning "jack-daw," a bird of ill-omen in popular tradition. This bird, with its head and beautiful black tail, was embossed on the stationery of his father's firm of Hermann Kafka; Hermann was a robust, self-made businessman, successful, somewhat coarse, always afraid of his son's writing proclivities, and terribly worried lest Franz become a rabbi—such an impractical occupation! In Czech, there is a sort of menace in the word *kavka*. Franz Kafka's father felt a foreboding of evil when thinking of his son; we too, in reading Kafka's stories, cannot escape the uncanny feeling of an undefinable danger lurking in the fog.

Kafka belongs to that unique, interesting, and most stimulating group of Czech-German and Jewish intellectuals who lived in Prague before World War II. Hitler's persecutions and post-war deportations have completely obliterated and scattered abroad the remnants of this

*The Rev. Enrico S. Molnar, Th.D., is warden of Bloy House Theological School and canon theologian of the Diocese of Los Angeles.*

group, to the great harm both of German and Czech culture. Here we must pause over a unique phenomenon: the European zone of the German language, encompassing some 80 million people living in Germany, Austria, Switzerland, and several other contiguous regions, has produced during the period of German expressionism perhaps only two or three writers of world renown, such as Bert Brecht, Thomas Mann, and Heinrich Mann; whereas Prague, where there lived a German minority of only some 40,000 persons, became the mother of at least four writers of real significance: Franz Werfel, Reiner Maria Rilke, Max Brod, and Franz Kafka. Johannes Urzidil, another Prague writer who now makes his home in the USA, emphasizes that the best German was that as found spoken in Prague (just as the best French is not spoken in France but in Geneva). It had a venerable tradition as it has been introduced officially as the German of the Reich Chancellery of the Holy Roman Empire by the Luxembourg Emperor Charles IV (1346-1378). Urzidil also points out that while the majority of German and Austrian writers of the era were known for their somewhat shrill and provincial patriotism, the Germans from Prague had their reservations, exposed as they were to a humanizing Slavonic-German symbiosis. Here is another proof of the advantage of cross-cultural fermentation and integration. Max Brod describes this well in his book of reminiscences, *Der Prager Kreis (The Prague Circle)*. Franz Kafka went to German schools and to the German University in Prague where he took a degree in law in 1906. Only later, led by his own inclinations, he acquired a thorough knowledge of Czech and a deep understanding of its literature. After graduating he found a post in a semi-governmental office that handled insurance claims.

**K**AFKA began writing by 1907. About that same time he contracted tuberculosis and for some years he lived in various sanatoria. He died of tubercular infection of the larynx in a nursing home near Vienna on June 3, 1924. He was buried in Prague.

His three greatest stories, *The Castle*, *The Trial*, and *America* might have been lost to us altogether, if it had not been

for the initiative of Max Brod, his literary executor, "I had to save Kafka from himself and his own shyness," Dr. Brod wrote to me from Tel Aviv before his death. Kafka was not a systematic philosopher or man of religion; he was basically a man with the temperament of an artist. The true artist creates out of his own experience. And the central theme of Kafka's life, it seems to me, was an exaggerated sense of alienation—forgive me for using this much overworked modern word. He felt estranged as a speaker of German in a predominantly Czech city, as a Jew among German and Czech Gentiles, in a period of ardent nationalism, as an intellectual born among bourgeois people with solid business interests, as a timid and neurasthenic writer among robustly healthy and practical men, and finally as a Jew among Jews whose Zionist enthusiasms he refused to share. In his most famous story, *The Castle*, Mr. K. complains: "To the peasants I don't belong, and to the Castle I don't either, I suppose." And he is reproached by one of the villagers: "You are not from the village, you are nothing. But, unfortunately, you are something after all, a stranger, a person who is superfluous, and always in the way. . . . You are what you are."

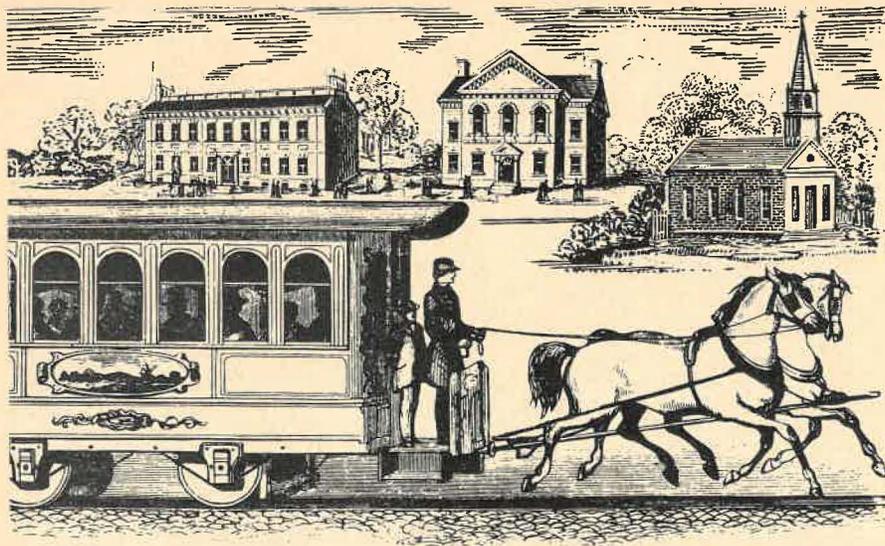
His diary says many shattering things (he kept a diary for many years, confessing that for us, *exules filii Evae*, "writing is a form of prayer"), especially on the subject of office work preventing him from writing; in his own words, he was caught in a dilemma expressed by his heartfelt cry: "to earn one's living or live one's life?"

During his lifetime Kafka was known to only a few friends. His present great reputation is totally posthumous, due primarily to his friends Max Brod, Franz Werfel, and Martin Buber. His literary work is quite original, fragmentary and elusive. His language is unemphatic, prosy. As a young contemporary of Sigmund Freud, Alfred Adler, and Karl Jung, he became interested in psychological motivations. His legal training and possibly also his Jewish heritage are reflected in a strong legalistic scenario, evident in the titles of some of his stories—*The Trial*, *The Judgment*, *Before the Law*, *The Verdict*, and *The Penal Colony*. His way of writing has a number of peculiarities, e.g., his thinking goes on in

kaleidoscopic concrete images and not in discourse. Yet, in teaching that in life almost everything is uncertain except perhaps the certainty of God, he is a pure Platonist. In a way he is a religious thinker, unorthodox to be sure, but the product of his thought is not a system but a world of Imagination. "His best aphorisms are really short parables."

One of the most recurrent themes in Kafka's stories is the alienation of the ordinary man from impersonal authority and organization—a theme increasingly familiar to us today—symbolized by the Castle. ("The Castle" is a strictly colloquial Prague symbolic idiom. In Czech, Castle, *Hrad*, stands preëminently for Hradcany, the Prague Castle, formerly the royal residence and now the seat of presidents and of the government.) While a broad meaninglessness governs without restraint in the Castle, man tries to fulfill his calling as a citizen, yet he comes up against the thick vapors of a mist of absurdity. Some literary critics speak of Kafka as belonging to the "Absurdist School" of modern writers. Throughout Kafka's story, though, the legality of the government is unquestioned. It is the government's right to be absurd. It is our lot to bear the consequences. In a real sense, the author was prophetically describing in *The Castle* the anonymous, impersonal workings of a totalitarian regime, as they affect the ordinary helpless victim.

Kafka's writings (at times uncannily reminiscent of Edgar Alan Poe) are prophetic intimations of the logic of political prison camps, Nazi and Communist, where the victims cooperate in their own destruction (the current Czechoslovak regime in Prague is, in a deep sense, truly *Kafkaesque*). Cruelty and injustice are to Kafka unfortunately necessary—though absurd—and self-evident expressions of life. Now this may be one way of accommodation to evil (is that the reason why Kafka is so popular in communist countries as well as in the West where some theologians try to secularize the Gospel and to walk with freedom in the secular city?) Another alternative to this problem is offered by Dietrich Bonhoeffer who was 17 years old when Kafka died. He, too, gained fame posthumously. His answer to evil was to conform to it outwardly while plotting its undoing



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secretly. With other contemporaries he raised his right arm in a Nazi salute, shouting "Heil Hitler!", while secretly he became involved in the abortive plot to murder Adolf Hitler. I do not think either option is acceptable to a Christian (or to a Jew, for that matter). But then, Franz Kafka did not claim to be a Christian. Here is his intrinsic honesty, greater than that of Bonhoeffer. At the same time, Kafka belongs with Bonhoeffer and Kierkegaard to those strange psychologically crippled thinkers, all writing in a darkened Babylonian spiritual captivity, that space of "Fear and Trembling." And if we compare Kafka's books with those of the kindred spirits, Poe or Gogol, we find that there is neither love nor personality in the various personalities of their stories.

The God of Kafka is always a hidden God, the *deus absconditus*. With Job he cries, "Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not" (9:11-19). Martin Buber puts it this way in his essay on Kafka and Judaism: "Kafka's contribution to the metaphysics of the 'door' is known: the parable of the man who squanders his life before a certain open gateway which leads to the world of meaning, and who vainly begs admission until just before his death it is communicated to him that it had been intended for him, but is now being shut. So the door is still open. . . ."

**N**OW to go back to the question we raised at the beginning of this essay: Is Kafka's reputation justified or are we, as Christians, to reject him? Well, both the Book of Ecclesiastes and Omar Khayyám are magnificent literature, but they do not express the church's theology. Something is lacking. Similarly, Franz Kafka gives us intriguing literature and unforgettable parables, but something is missing: not only is God hidden, there is an absence of certainty, an absence of real "I-Thou" confrontation. You cannot squeeze a grape and expect a bottle to be filled with new wine.

Why is it that today Kafka is sharing so much popularity along with Bonhoeffer and Kierkegaard? Perhaps it is due to the fact that these writers give expression for the intellectuals to their emotions of uselessness; they help to accept the ways of an incomprehensible God to sensible and anxious men who have lost track of the milestones of God in history.

#### A suggested bibliography

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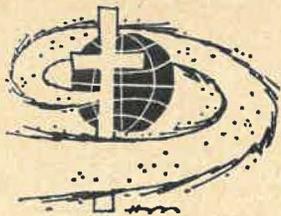
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# Around



# & About

— With the Editor —

A lady who reads this magazine—but let me quote her: “The other evening while surveying the ‘waste land’ of my soul, I jotted down the following poem. If it speaks to the condition of your soul [it does. *Ed.*] it might do so for others. . . . As I lack confidence in my writing ability, I should prefer to remain anonymous in print so as not to cause my family and friends any discomfort.”

### SIN SIN GOODIE YUM

*Crunch, slobber, and smack  
Give me more to eat;  
Food—no  
People—yes  
Yum yum.*

*I use 'um, I need 'um  
I go crazy without 'um;  
All for me and none for you  
Yum yum.*

*Good Lord deliver me while I'm gorged  
Shall be too weak, hungry soon.  
Souls, souls, more souls—  
Never did like to fast!*

*Good Lord, deliver me  
Good Lord, deliver  
Good Lord  
Good  
GOD.*

**Louis Cassels**, the well known religion columnist of United Press International, writes: “The bishops of the Episcopal Church have caused considerable distress to some members of their fold who are old-fashioned enough to believe in such things as honor, duty, and the necessity of obeying the law even when you don’t like it. In a resolution [adopted at GC II] the bishops called on the government to grant amnesty to men who have evaded the draft or deserted from the army rather than serve in Vietnam.” He then asks: “But what about the other courageous young Americans who have gone to war on distant battlefields of Southeast Asia, not because they approved of our commitment there, but simply because they have been brought up to believe it is wrong to cop out on your country, even when you think it’s a mistake?” As for these latter young men, Mr. Cassels notes that “the bishops threw them a sop by adding to the resolution at the last minute an expression of ‘loyalty and devotion’ to men in uniform. But this was plainly an afterthought.”

He suggests that it might have been enlightening to the bishops if they had

visited Ward 32 of Walter Reed Army Hospital to talk all this over with the wounded men from Vietnam on the day that they read about the bishops’ amnesty resolution in the morning newspaper. The bishops addressed their pastoral concern almost exclusively to those young men who embrace one of the several options, that one which says: “I consider this war immoral and therefore I refuse to serve in it, regardless of what it may cost me to take this stand.”

Mr. Cassels fails to mention still another group: the Americans fighting in Vietnam who are there not only because they are under orders but are also under conviction that freedom throughout the world is indivisible, so that free men may have to fight and bleed to help others to be free. They believe they are freedom fighters. They have never bought the myth of Kindly Old Uncle Ho, or anything like it. They may be right, or may be wrong, in their reading of the situation in Vietnam; but if draft dodgers are to be respected and even praised for their obedience of conscience should these be any less so? Cassels suggests that the bishops, and other churchmen who have adopted similar resolutions, “should spare a little of their paternal concern for idealistic young men who have been impelled by their consciences to serve rather than cop out. Draft evasion is not the only way a man can witness to a sincere concern for the welfare and freedom of his human brethren.”

Amen.

Public morals can sometimes be funny without being fun. Example: “Guards at the gates of Disneyland are refusing entry to youths with ‘unacceptably’ long hair and beards, unless they are wearing coat and tie. Housewives in tight shorts and hair curlers have no trouble getting into the vast playground.” (*Newsweek*, Sept. 22.)

“Actors speak of things imaginary as if they were real, while preachers too often speak of things real as if they were imaginary.” (**Thomas Betterton**—an actor, ob. 1710.)

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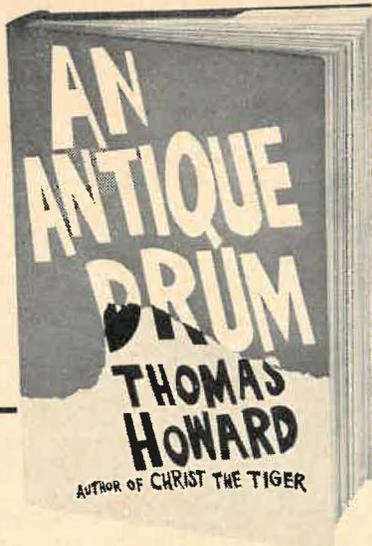
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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

### How Bishops Vote

Since we are all being urged to be "open" and "honest" these days we look for leadership in these things from our Fathers in God. How about revealing how each bishop votes in the House of Bishops on the various issues that come before the house? It would be of inestimable value to the clergy and to the laity to know. The laity often ask why it is that we cannot know this. Of course, the laity also know how hard it is to get some of our bishops to commit themselves on anything.

(The Rev.) RICHARD A. ISAAC  
Vicar of Christ Church

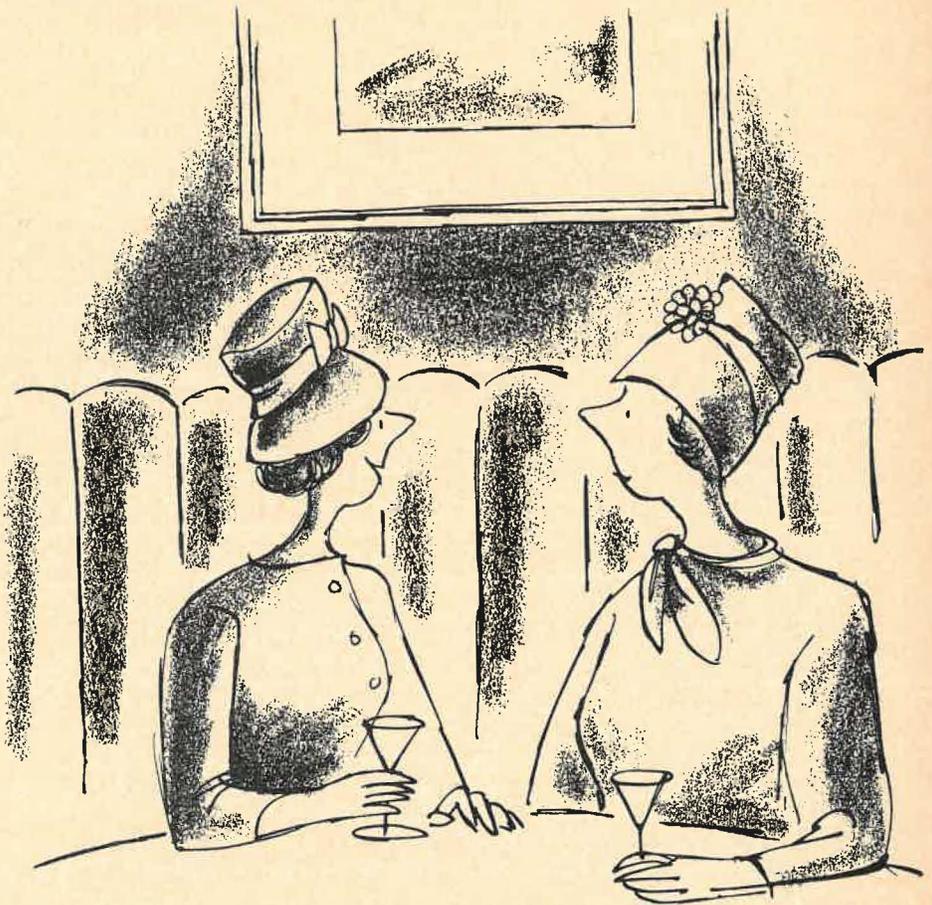
Berwick, Pa.

### Clergy "Positioning"

The concept "position description" as applied in the Clergy Deployment plan is most unfortunate. The pastoral relation is not a position; it is a mission. And it is not devised by a vestry; it has been created by Christ.

The board of directors of a corporation may write a position description: they specify certain tasks they want accomplished, and offer a salary for the doing of these tasks. In the model presented to (and I understand adopted by) General Convention, it is assumed that the vestry of a parish in the same way have created a "position" and are hiring someone to carry out certain administrative tasks. But a priest derives his commission from Christ, not from a vestry. His mission is spelled out in holy scripture, and in the rite of ordination. He has been given the ministry of reconciliation: to be the instrument of Christ in bringing men to God. It is to Christ he is responsible. Initially, a vestry must choose who can best fulfill this mission toward their parish; but they do not and cannot set its terms.

In fact, no one can set in advance the terms of what a priest's ministry may involve. His mission is to love, "to love men into the Kingdom of God," and to do what love requires. Predictably, this will mean masses, prayers, preaching, and sacraments; unpredictably it may mean more or less visiting, teaching, politicking, witnessing, consoling, supporting, rebuking, counseling, baby-sitting, money-lending, going to jail, ball, guitar, and bridge playing, picketing, martyrdom, reading, letter writing, book writing, studying; shouting and keeping silence, rushing around and sitting still, holding the line and pressing for change, speaking softly and speaking roughly. (Can a bride write a "po-



*H. Martin*

"We're having a sort of moral renaissance. Harold is going to a smoking clinic and I've kicked TV."

sition description" for a husband?) The commission is Christ's: "As my Father hath sent me, even so send I you."

Shall the Episcopal Church have ministers sitting in a vestry-described position, or priests sent forth by Christ on His mission, wherever it may take them? What can we now do to assure that a concept inappropriately borrowed from secular business shall not lead us to debase our handling of the sacred ministry?

(The Rev.) W. R. BROWN  
St. Luke's-in-the-Desert

Bloomfield, N.M.

### Church Taxation

There certainly is a great deal of confusion about the issue of church taxation; and one of the unfortunate things about the controversy is that very seldom are the pertinent facts ever mentioned, that the church does indeed pay corporate income taxes, property taxes, sales taxes, ad valorem taxes, etc., on income-producing property and non-dedicated property. The church is the victim in this society of poor public relations in certain areas, taxation among them.

An example of just how poor is demonstrated by the controversy and ignorance concerning taxation of churches. Our Executive Council Department of Communication should bird-dog such publications as *Playboy* and *THE LIVING CHURCH* when they make erroneous or incomplete statements on the subject. Dr. Olsen's article [TLC, Sept. 14] is a case in point in that he didn't mention the real facts about income-producing property and non-dedicated property being taxed like any other business or piece of real estate. My sources for this information are Mr. Sheldon Crocker, business manager for the Diocese of Texas, Mr. T. D. McGown, chancellor for the Diocese of Texas, and Mr. Russ Kendall, civil lawyer for the Roman Catholic Diocese of Galveston-Houston. These gentlemen are all deeply involved in such matters and assured me emphatically that this is so.

I wasn't aware of it myself prior to this, and am angry at publications such as *Playboy* and *THE LIVING CHURCH* for not printing the whole truth when they hold forth on "whether or not the churches should be taxed." They are indeed. If you would set the record straight whenever the situation arises, we would have less fuss from people like my neighbor, Mrs. O'Hair.

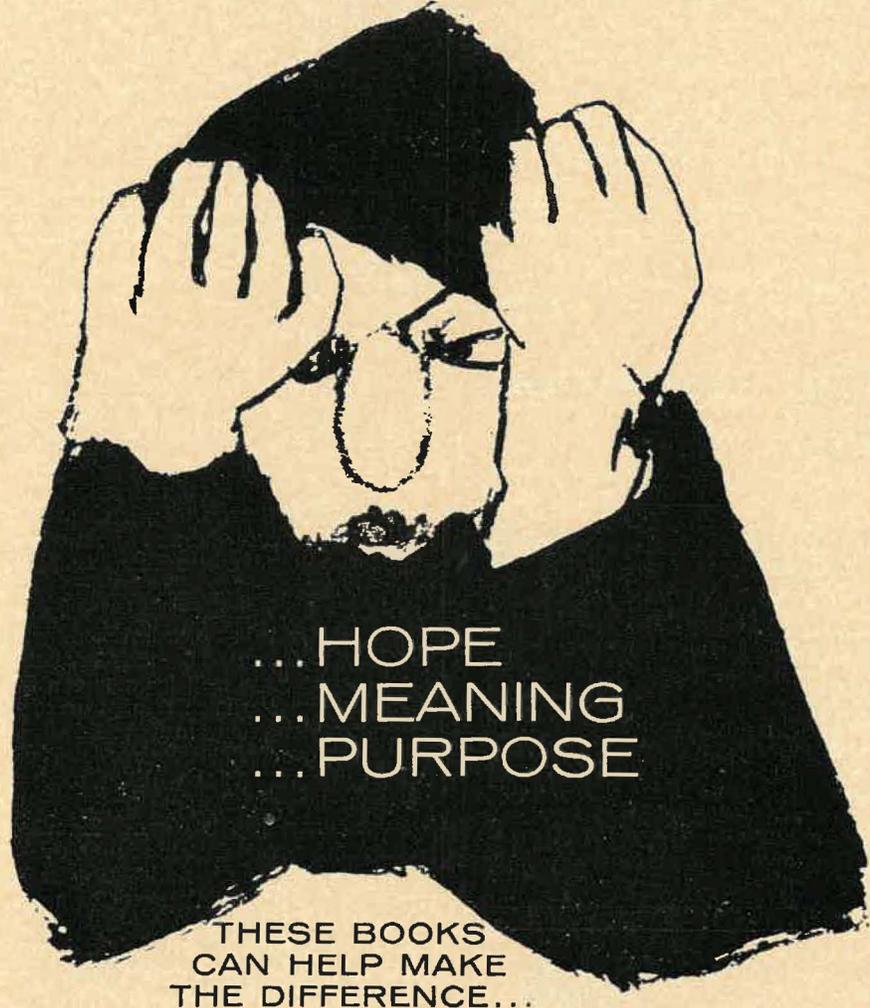
(The Rev.) JOHN W. PRICE  
Rector of St. George's Church

Austin, Texas

### South Bend

For the first time in our very long lives my wife and I are ashamed of being Episcopalians. An Associated Press news story headed "Church Yields to Blacks on Reparation Demands" gives a lamentable sequence—the disruption of the GC II session in South Bend by black militants, the twisted logic by which the clergy and deputies capitulated, and the sneering "gratitude" of the black clergy who accepted this gift of the church's money. Bp. DeWitt of Pennsylvania said the group had not issued "threats of violence" but rather had provided "well-grounded prophecies of violence." That is, the BEDC did not threaten violence but pointed to the man with a brick in his hand who might cause violence if the reparations

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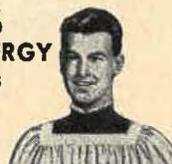
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demands were not met immediately. Webster defines blackmail as "extortion of money by threats or intimidation."

Refusal to support such a program as that put forward at South Bend is the only redress left to the men and women in the pews.

GEORGE P. MEADE

New Orleans, La.

Your printing of the letter from "Name Withheld" [TLC, Sept. 14] was appreciated because of the insight it provided into the fuzzy interior of the kind of minds that produced Last Week in South Bend.

This cat spends a half-hour in a Negro church and is immediately converted to the Forman obscenities because the church is not air conditioned (whose is?) and a coffin is dropped into a grave. Our clerical friend ought to visit some of those marvelous ancient churches in Ireland, almost totally without income, where worship services are held among the ruins cheerfully, happily, and regularly.

H. N. KELLEY

Bannockburn, Ill.

I often am unable to hear my black brother and those who speak on his behalf. This happened at Notre Dame during General Convention II—it has happened elsewhere!

The cause of this lack of hearing is many of the "white liberals." Their rudeness and lack of concern for others has cut off many of us who have come to listen to those who speak on behalf of the black. When my feet hurt from being stomped upon by them, my hearing distracted by their loud conversation, and my sight blocked by their bodies, I do not, cannot, physically hear or see. When this happens, one must resort to secondary sources which often are unreliable and are unable to convey the emotions involved.

Many may think this a little concern of no importance in the light of the problems now confronting the church. However, it does make communication of these problems difficult—if not impossible! But one wonders how many have been lost to the cause by this sort of thing happening. How many have been "turned off"? One wonders, in reality, whose cause is being served by these tactics—the blacks, or the white racists?

(D.S.S.) FRANCES ZIELINSKI

Evanston, Ill.

**An Ancient Error**

There is a story which no matter how untrue refuses to die. It is the story that as

the year 1000 A.D. approached, people thought that the world would come to an end. This story appeared in Mrs. Wilds's otherwise fine article on *The Art of Illumination* [TLC, June 15].

Actually this story of panic was told for many years before a Benedictine monk in the 19th century proved that it had never happened. Being unable to recall any mention of hysteria in the writings from that period, he made a search and discovered no allusion to any such universal panic. Others joined in the search and found the same thing. One scholar, working back from the present, located the earliest published mention of the supposed mass hysteria—1605. It appears that some writer in 1605 decided for himself that a panic must have occurred as the year 1000 approached, wrote about it, and succeeding writers perpetuated the story. Unfortunately, this writer did not stop to think that the Christian calendar was not in sufficient use for any great number of people even to be aware that a millennium was approaching. All of which goes to prove that there is no substitute for the use of primary sources.

(The Rev.) DONALD H. LANGLOIS  
Vicar of Church of the Redeemer

Addison, N.Y.

**Correction**

According to the current edition of *Who's Who*, His Grace of Armagh recently translated from Dublin, was born in Combermore, Lifford, County Donegal—not in Dublin [TLC, Aug. 17]. I think that you will also find that Dr. Simms is an authority of the Book of *Kells*, not *Keels*!

(The Rev.) EDWARD T. P. MULLEN

Southold, N.Y.

**Wind and Whirlwind**

Canon Molnar's allusion [TLC, Sept. 7] to goose-stepping Nazis in description of Black Manifesto presentors seems to me but another cloud of hot clergy air skillfully expelled to evade the tremendous challenge to the corporate Christian conscience the BEDC has created.

Would that all church hierarchy follow the courageous and prophetic leadership of Pennsylvania's Bp. DeWitt, calling for the commitment of the millions of Episcopal Church Endowment Funds (\$3,000,000 of which are not restricted and immediately available) into the battle which will, one day, eradicate the racial injustice and black economic deprivation our establishment church has, sadly enough, helped to maintain throughout American history. Surely the time has come when the Episcopal Church as a body just might begin being faithful to the basic thrusts of the Christian life which, it seems to me, are preeminently engaged with feeding the hungry, lifting the weak, strengthening the fainthearted—all ramifications of the manifesto's underlying purpose.

That St. Francis' beautiful prayer for the spirit of charity would be so cynically rewritten by the canon to attack BEDC spokesmen seems to me contemptible in the highest degree and but another indication of clergy who walk by on the other side. Bp. Bloy does put it well when he says, "Out of the heart are the issues of life. . . ."

(The Rev.) T. E. LYNBERG  
Vicar of St. David's Church

San Diego, Calif.

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# The Living Church

Volume 159      Established 1878      Number 15

*A Weekly Record of the Worship, Witness,  
and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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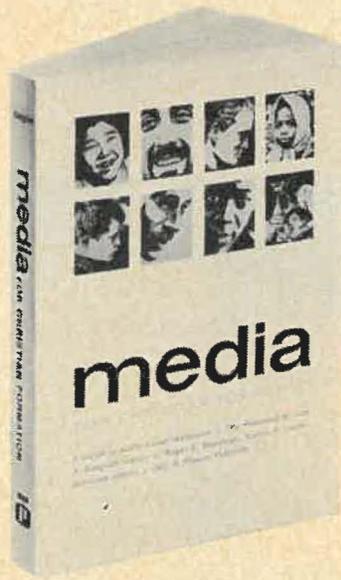
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THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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# The Living Church

October 12, 1969  
Trinity XIX

For 90 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### No Violence in Manifesto, Staff Aide Declares

A staff executive of the Episcopal Church's Special Program said that the Black Economic Development Conference would not automatically be ruled out as a recipient of funds from the \$9 million urban-crisis program.

The Rev. Quinland Gordon, Special Program consultant to church groups, said the majority of the program's staff does not feel the preamble to the Black Manifesto is a "call for violence. It's just a matter of stating what reality is in the United States today and what eventually could happen in our society if conditions remain as they are." He also made clear that his comments did not mean the BEDC will definitely be funded—only that it has not been ruled out as a recipient. He made his remarks following a growing controversy over the intent and implementation of several resolutions approved by delegates attending General Convention II in South Bend [TLC, Sept. 28].

The statements adopted did not give direct funding to the BEDC, but suggested it might receive Episcopal funds by applying either to the Special Program or to the National Committee of Black Churchmen (NCBC)—an independent organization which was allocated \$200,000 in "new money" or extra-budget funds, for "black community development."

Leading spokesmen of the church have stressed that the payment to the NCBC was not to be considered a payment of reparations—but as an indication of the church's commitment to racial justice [see GENERAL CONVENTION II]. Some church leaders are declaring that their diocesan funds will not be allowed to go to the BEDC, directly or indirectly. Others have said they will seek funds for the black group.

Mr. Gordon, who is black, said that the Special Program staff's feeling that the Black Manifesto does not call for violence would probably be challenged by those who see the matter "from a white perspective." He also pointed out that the S.P. staff may only make recommendations on funding of organizations to the screening and review committee, which then decides on the actual grants. Seven members of the 13-member committee are black, brown, or American Indian representatives from indigenous community groups, he said.



BISHOP NOLAND:  
From coadjutor to diocesan

## LOUISIANA

### Bp. Noland Now Diocesan

On Aug. 31, the Rt. Rev. Girault M. Jones, Bishop of Louisiana for the past 20 years, retired and the Rt. Rev. Iveson B. Noland, coadjutor, became diocesan. Bp. Noland had been coadjutor for 17 years.

Bp. Jones and his wife have moved to "Meanwhile," their home in Sewanee, Tenn., where he will continue to serve as chancellor of the University of the South.

Bp. Noland, the first native son of Louisiana to be consecrated a bishop in the Episcopal Church, will be installed and enthroned as the Eighth Bishop of Louisiana on Nov. 17, with the Presiding Bishop preaching at the service.

## VIRGINIA

### Suffragan Elected

The Rev. Philip A. Smith, chaplain of the Virginia Theological Seminary in Alexandria, was elected Suffragan Bishop of the Diocese of Virginia on the fifth ballot. Six ballots were planned. The fifth ballot for the special election gave Mr. Smith 117 clerical votes and 112 lay votes.

Mr. Smith, who is 49, was assistant professor of pastoral theology at the seminary from 1959 to 1962, when he was named chaplain. He will succeed the Rt. Rev. Samuel B. Chilton, who plans to retire Dec. 31.

## GENERAL CONVENTION II

### Reparations or Not?

The Special General Convention of the church did not accept the "concept of reparations," its two top leaders have declared. The Rt. Rev. John Hines, Presiding Bishop, and the Rev. John Coburn, president of the House of Deputies said in a letter to *The New York Times*:

"Neither in the official action of the convention, nor in the report submitted to it by the Executive Council upon which the action was based, was the principle of reparations mentioned, much less approved. What the convention approved was a grant of \$200,000 to the National Committee of Black Churchmen to be used for national black community development, in keeping with criteria for programs of self-determination established by the General Convention of 1967."

The men wrote the letter in response to a *Times* editorial on Sept. 6. In part, the editorial held that the \$200,000 was "not a contribution in the usual sense. It is a direct response to a demand for \$200,000 as the Episcopal Church's share of the half billion dollar 'reparations' bill Mr. Forman has levied against the nation's churches and synagogues for centuries of 'racist oppression.'" [Actually, Mr. Forman asked the Episcopal Church to give \$60 million in reparations.] The paper then criticized the concept of reparations, asserting that all persons should "do racial justice now" but claiming that "there is neither wealth nor wisdom enough in the world to compensate in money for all the wrongs in history."

Bp. Hines and Dr. Coburn responded that the "focus" of the General Convention action "was upon present and future attitudes and actions rather than upon the acknowledgement of a right to compensation for injuries in the past. Individuals may have interpreted such actions as endorsing the principle of reparations. This was not, however, the intent of the General Convention; nor is there support for such interpretation in any action taken by the convention itself." The "significance" of the convention vote, they asserted, was "to give high priority—in ways appropriate to a Christian Church—to eradication of racial injustice in our land and in our church."

The National Committee of Black Churchmen, to which the \$200,000 will go if the NCBC meets standards set by the church's \$9 million urban-crisis program, is an independent group of more

than 600 black clergy representing a number of religious bodies.

## PENNSYLVANIA

### Ad-Hoc Group Names Council Slate

A group of 250 Episcopal laymen has endorsed six candidates for election to the council of the Diocese of Pennsylvania. The unanimous action of the *ad-hoc* group is considered a challenge to the leadership of the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania. Focus of the criticism by the laymen was over the bishop's support for the Black Economic Development Conference (BEDC), the group which promulgated the Black Manifesto.

Also approved by the laymen's group was a resolution "forbidding" the indirect or direct channeling of funds to the BEDC "or any other organization or group that advocates the use of violence."

David F. Maxwell, former president of the American Bar Association, urged that the diocesan council not make payment "directly or indirectly, of reparations as expressed in the Black Manifesto."

The Rev. W. Hamilton Aulenbach, rector of Christ-St. Michael's Church, Philadelphia, where the meeting was held, charged that, led by Bishop DeWitt, the Pennsylvania delegation to the recent General Convention II had "turned over the convention" to a BEDC leader, Muhammed Kenyatta. Mr. Kenyatta, administrative vice chairman of the national BEDC steering committee, has been leading the reparations drive in Pennsylvania. "Kenyatta," claimed Dr. Aulenbach, "was insulting, arrogant, and offensive. But most important, he was there well organized, with all the delegates from Pennsylvania supporting him."

Most of those at the *ad-hoc* meeting were signers—with 1,600 others—of a "clergy memorial" denouncing the Black Manifesto. The six candidates nominated for the diocesan council election will run for seats open on the 18-member council.

### Healing Conference Held

A physician who prays with his patients and often suggests that they go to church instead of a specialist explained his reasons at the 14th International Conference on Spiritual Healing held in St. Stephen's Church, Philadelphia.

Dr. Clair B. King of Canton, Ohio, said that he practices Christianity in his profession by opening office hours with prayers with his secretary and any patients who care to join, and when he feels it appropriate he prays with patients as they are about to enter the operating room. He stressed a need for "teamwork between medicine and religion to treat the whole man—body, mind, and soul." A large percentage of his patients, he related, have no real need of pills, pre-



THE NEW DIRECTOR of SPEAK, in Eureka Springs, Ark., is Harry Crawford Griffith, a native of Tennessee and a lawyer in Yazoo City, Miss. He has resigned his position as vice president of the Mississippi Chemical Corporation to take over the position at Hillspeak. He is 35 years of age, married, and has three children. He became an Episcopalian in 1960. (See editorial on page 19.)

scriptions, or surgery. "The pain may be real—rapid heart, headache, chest pain, abdominal discomfort, and so on—but examinations and laboratory tests may disclose no physical cause. The underlying, subtle cause may well be anxiety, fear, guilt, sorrow, resentment. For these, medicine has no cure, but the church offers the therapy of confession, of faith to supplant fear, and of pardon and hope."

"Strong religious belief," Dr. King con-

tinued, "is vaccination against fears and tensions which can damage or destroy man. Some of my patients live who I thought would have died. Others died who I thought would have lived. There is an unfathomable something in the heart of man above and beyond the scope of medicine." His critical conclusion was that "medicine fails to regard afflictions of the spirit as a possible cause of some of the afflictions of body and mind," while on the other hand, "many Christian clergymen do not make use of the healing power of prayer, and too few seminaries teach that the church has this power to help the physically sick."

During the four-day program the annual induction of members was held with the Rev. Alfred W. Price, rector of St. Stephen's and warden of the International Order of St. Luke the Physician, performed the laying on of hands for 34 laymen and also welcomed four clergymen into the group. "No one is perfect, and the Order of St. Luke does not expect members of its fellowship to be perfect," Dr. Price said. "It is expected that you have a desire to grow in perfection, and that you develop a sense of the power of prayer to do things beyond our expectations."

The conference has drawn an average of about 1,000 persons annually, a majority of them from Pennsylvania and nearby states but also from almost every state, Canada, Great Britain, Europe, and South Africa. It has been held in the center-city Philadelphia church every year for the past 14 years. The conference may meet next year in San Diego where the widow of the founder of the Order of St.



A BLACK STUDIES PROGRAM was conducted this past summer at St. Bartholomew's Church, Atlanta, Ga. For two months, more than 100 children were bussed daily from deprived areas of the city to the suburban church. The project was ecumenical in scope and included two Roman Catholic nuns and a Baptist minister on the staff. (RNS)

Luke, Mrs. Ethel Banks, maintains a small office for the order and publishes the magazine *Sharing*.

Since Dr. Banks formed the fellowship in 1932, prayer groups have been formed in 86 countries, and a number of rest homes have been established through the cooperative efforts of members. The latest healing or prayer home to be opened is one for children and teenagers, called Emmaus Acres, a 500-acre area containing three farms in St. Thomas, west of Chambersburg, Pa.

## CANADA

### Seminary System Reformed

The Anglican Church of Canada, through its 24th General Synod, has ratified a plan to reform radically its system of theological education. The synod accepted a proposal of a special commission to restrict training for the priesthood to three regional centers, located in Vancouver, Toronto, and Halifax. Special attention is to be given to cooperation with university departments of religion. In the new system, heavy stress is laid upon lay training and continuing education of the clergy. The report also urges that theological education be made ecumenical whenever possible.

In other actions, the synod decided to raise clergy salaries to the level of "other serving professions such as social workers and high school teachers."

For the first time in history, a woman was elected to the position of deputy chairman. She is Miss Betty Graham of Toronto. She will hold the position of deputy prolocutor of the lower house until the next synod. For four years she has been the only woman member of the church's 40-member national executive council.

## CHURCH OF ENGLAND

### Infant Admitted as Catechumen

Baby Matthew Rowntree doesn't know it yet but he is destined to go down in ecclesiastical history as the first infant to be admitted to the Church of England as a catechumen. This is the result of a service in Hatfield Parish Church in Hertfordshire County, just north of London, when the Rev. Christopher Wansey used a New Order of Dedication, or Admission to the Infant Catechumenate, for tiny Matthew.

Mr. Wansey, vicar of Roydon in the adjoining county of Essex, is a known opponent of "indiscriminate infant baptism," a bitter critic of church appointments by the crown, and a champion of marriage reform. He used the new order in Hatfield because Matthew's parents, who are members of his own congregation, live there. He explained the nature of the service as follows:

"The service was infant naming and blessing with a difference. Now that naming and blessing is well established in many parishes (as an alternative to infant baptism), it is being found that parents who are themselves committed Christians, while wishing to allow their children to make their own Christian decision in later years, feel that they should make public vows, binding them to the bringing up of their children in the Christian faith. Matthew's parents felt so strongly about this that a new order of dedication (of parents and other sponsors) has now been drawn up and was used for the first time. . . . These two forms of naming and blessing (the one being 'presentation' and the other 'dedication'), form together a complete coverage, liturgical and pastoral, for infants, the one for uncommitted parents and the other for church members. Children so presented or entered into a catechumenate will in later years have the privilege of offering themselves for adult baptism, confirmation, and first communion—the new 'archetypal service' of our church. . . . Infants who are baptized are automatically excluded from the opportunity of experiencing this complete adult initiation service."

### Canons Revised

The status of women and the garb of clerics are among a multitude of subjects covered by the massive revised catalogue of canons of the Church of England published after labor lasting more than 20 years. Anglican sources say it is the first authoritative statement of the rules governing the church's life and worship to be published since the issue of the Code of Canons in 1603.

The revision is the product of a process which has occupied the doctrinal policy-making Convocations of Canterbury and York and to some extent the House of Laity of the Church Assembly. The laity are not represented in the convocations, which consist of bishops and other clergy only. But this new catalogue is not necessarily the final one, for a canon law standing commission has been established to suggest changes and to draft such revisions and additions as may be needed to meet changed circumstances.

On the status of women, the new canons state that those who can pass the test of being able to read and speak "plainly, distinctly, audibly, and reverently" in public may be licensed to assist the clergy in the Prayer Book services of the Church of England. A woman candidate for the office of lay reader must also, as in the case of men, satisfy the bishop that she possesses "a sufficient knowledge of holy scripture, and of the doctrine and worship of the Church of England set forth in the Book of Common Prayer." She is also required to swear obedience to the bishop, "to promote peace and unity, and to conduct myself as becomes a

worker for Christ, for the good of His Church."

In the case of clerical garb, the new canons hold that "the apparel of a bishop, priest, or deacon shall be suitable to his office and such as to be a sign and mark of his holy calling and ministry." But an exception is allowed "for purposes of recreation and other justifiable reasons," which appears to cover modern eccentricities in dress.

Other canons range over a vast field of subjects such as reciprocal communion, regulations for conduct of divine services, ordination, administration of the sacraments, duties of deaconesses and of lay officers of the church, and the working of ecclesiastical courts.

In an editorial comment on the publication, the *Church Times*, independent Church of England newspaper, said: "One warning on the use of the new collection of canons is necessary. Though full, . . . the collection is not a complete statement of the law of the Church of England; although some of the canons refer to certain statutory enactments, the relevant common or statute law of England is not stated generally, but presupposed. Nor does the book contain Acts of Convocation, which possess a moral but not a legal force. This accounts for the fact that, for instance, among all the quite elaborate canons on holy matrimony here published, there is no hint of the rules of the church against the remarriage of the divorced."

### Bishop's "Balance Sheet"

A dramatic drop in the number of confirmations and a "fundamental failure in evangelism" are mentioned on the debit side in a ten-year "balance sheet" published by the Rt. Rev. John Robinson, Suffragan of Woolwich, as he prepared to leave for his new post as Dean of Trinity College, Cambridge. To mark his departure, Bp. Robinson wrote his ten-year balance sheet as he called it, for the September issue of the Southwark diocesan journal, *The Bridge*. [He became suffragan in 1959.]

The bishop listed five credits including Southwark's system of priest workers and lay training, its pastoral policy, its liturgical breakout with parish communion, and what he called its theological release whereby many people were liberated to "trust that they could remain Christians in today's thought-world."

Among debits, the bishop wrote that the number of confirmations had dropped "dramatically." Another is provided by group ministries which he sought to encourage, "but the number that have actually got off the ground is pitifully small. Entrenched patterns of law, finance, organization, and above all mental attitude, both in clergy and laity, have usually defeated them. Yet the future increasingly depends on them." Still another debit is

# Briefly. . .

the new secular ministry. "It is sad that priests who leave the parish ministry are still to be seen to be opting out rather than opting in to make the transition to the world against rather than with the church," the bishop wrote. Finally, he wrote of the fundamental failure in evangelism as the most basic malaise of all—"our failure to have anything to say that really seems good news to most men and women in the secular city today."

## PITTSBURGH

### Churchmen Urge Negotiations

Leading churchmen and the Pittsburgh Council of Churches have called for "around the clock" negotiations to settle disputes between the Black Construction Coalition and the building construction industry's management and unions. In a statement released in Pittsburgh, the churchmen also recommended that the present negotiating pattern be altered so that representatives of both sides could meet in smaller groups.

The statement, signed by the Rt. Rev. Robert B. Appleyard, Bishop of Pittsburgh, and the Most Rev. Vincent M. Leonard, Roman Catholic Bishop of Pittsburgh, among others, urged that "reasonable adjustments be made in the present apprentice program to guarantee adequate training for black trainees," and that "provisions be made for immediate inclusion of competent black journeymen as adjudged by an impartial biracial panel of experts."

Bp. Leonard and Methodist Bishop Roy C. Nichols of Western Pennsylvania drew up the statement. They said no representative of the Jewish faith took part "because of that religion's current holy days." Bp. Nichols said the statement was needed because of the "apparent confusion that surrounds the negotiations as far as the public is concerned."

## KANSAS

### Parish Sponsors Housing Project

A new \$1,313,400 rent-supplement low-income housing project is now underway in Parsons, Kan., sponsored by St. John's Church of that city. It will be operated and managed on a non-profit basis by that parish. When completed about a year from now, the project, known as Westgate Homes, will provide 100 housing units for low-income families.

Commenting on his parish's undertaking, the Rev. T. E. Lindemann, rector of St. John's, told THE LIVING CHURCH: "It is our belief we can make the church 'more relevant' through our efforts on a parochial basis rather than to attempt to overcome our guilt or shame, whatever it is now called, by means of the payment of money as 'reparation.'"

■ Preparations have begun for a new translation of the Bible into Japanese for use by both Roman Catholics and non-Romans, Shunju Mikadji, secretary general of the Japan Bible Society, has reported. Three working groups have been formed with the task of studying the possibility of a common translation, the working out of a common terminology, and forming an editorial committee for a quarterly review soon to be published.

■ Representatives of five New Zealand churches have completed work on a draft basis of union that will soon be available to the churches' general memberships for discussions and amendments. The negotiating commission hopes to receive the amendments by the end of 1970. It will then produce a revision of the plan and seek a formal vote on it. Commission members are from the Anglican, Presbyterian, Congregational, and Methodist Churches, and the Associated Churches of Christ.

■ The director of the department of missions for the Anglican Church of South Africa, the Rev. Canon Cyprian Thorpe, has been refused a passport to go to London on church business. No reason was given by the Department of Interior for the refusal. Canon Thorpe, whose present passport is valid only for travel to a few other southern African lands, was due to leave Capetown for a study of methods of promotion so the Church of South Africa could develop its own literature and films for Christian mission, according to the Rt. Rev. Leslie Stradling of Johannesburg.

■ Summer MRI projects for the Diocese of Western Kansas included a \$500 gift to the Rt. Rev. Robert Mize for his work in Ovamboland, Africa, as "a gesture of love and his long-standing membership in the family of Western Kansas"; a clergy exchange involving the Rev. David Agnew of St. Michael's, Hays, and the Rev. Robert Sharpe of Northern Ireland; and financial assistance to the Rev. Charles Griffith of Trinity Church, Norton, who flew his plane to Ecuador to assist the Rt. Rev. David Reed, flying him about his diocese.

■ The Rev. William Sloane Coffin, protestant chaplain at Yale University, has confirmed that he will not appeal a court order for retrial on charges that he conspired to counsel violations of the Selective Service Act. In July, the U.S. Court of Appeals overturned a 1968 conviction of Mr. Coffin and three others, including Dr. Benjamin Spock. Cases against Spock and Michael Ferber were thrown out, but retrial was ordered for the chaplain and

Mitchell Goodman. It has been reported in Washington, D.C., that these two men would not appeal in the hope that the government would not proceed with a new trial.

■ Baptized members of Lutheran churches around the world increased by 150,000 last year, compared to an increase of 600,000 in 1967. Membership now totals 75,157,353, according to statistics compiled in Geneva by the Lutheran World Federation Information Bureau. The world figure includes members in some 80 countries plus 16,992,595 Lutherans who belong to united Churches in Germany, which include some Reformed congregations.

■ Greek Orthodox Patriarch Nicholas VI of Alexandria and All Africa, on tour in South Africa, issued an appeal for united Christian action to promote peace. "If 500 million Roman Catholics, 300 million Protestants, and 200 million Orthodox devote themselves unitedly to the cause of peace, then peace will be able to rule the world," he said. On the question of Christian unity, the patriarch said that he could see no spiritual obstacle, only traditional psychological barriers. "Surely there are still many problems to be resolved," he said, "but I see the possibility of their solution in the near future."

■ An Episcopal church was one of the eight large-loss (damage of \$250,000 or more) church fires in the U.S. during 1968, according to the National Fire Protection Association. (There were five large-loss fires for 1967.) Trinity Church, Red Bank, N.J., was the Episcopal church listed in the above group, with fire damages of \$350,000. Most extensive damage was reported for First Unitarian Church "and other structures," Boston—\$1,000,000.

■ Responding to GC II, the rector and vestry of St. Thomas Church, Farmingdale, N.Y., in the Diocese of Long Island, called upon their bishop, the Rt. Rev. Jonathan G. Sherman, to convene a special session of the diocesan convention. The Rev. Albert A. Palmer, rector of the parish, said it was their belief that "the ordinary man and woman in the pew, black or white, bitterly resent having any church money used to finance an avowed violent revolutionary." He added: "There are more than enough legitimate areas where such a sum could be applied and really help the black man. To give it to James Forman's group, by whatever devious means, marks an abject surrender on the part of the church to threats of violence, blackmail, and intimidation."



O. C. Edwards, Jr.

## THE WORLD COULD NOT CONTAIN: Recent Books in Johannine Studies

But there are also many other things which Jesus did;  
were every one of them to be written, I suppose that the world  
itself could not contain the books that would be written.

*The Gospel according to St. John 21:25*

THE Gospel according to St. John ends with the above words. If that is true of the deeds of Jesus, how much more it must be true of the gospel which proclaims this to be so. The volume of literature that has flowed forth in a never-ending stream about the Johannine gospel, epistles, and apocalypse would certainly require a cosmic container. In this article, though, we hope to do a little dehydration, to compress some of the more recent tributaries of this stream into trickles of manageable proportions.

OUR survey begins in 1940 with the posthumous appearance of E. C. Hoskyns' *The Fourth Gospel*. The previous era of Johannine study was pre-occupied with the old liberal effort at treating the gospels as historical sources for a non-supernatural life of Jesus. John was considered to be next to useless for their task, and scholarship about it limited itself to literary questions. Hoskyns, though, was the translator of Karl Barth's *The Epistle to the Romans* and had no interest in writing commentaries unconcerned with theology. He understood the Fourth Gospel to presuppose the first three and to be for the purpose of theologically dotting the i's and crossing the t's of the synoptics. His significance, though, is more in his aim than in his accomplishment: he did set Johannine studies back on the right track, but his own work was hampered by a Barthian concept of "biblical theology" which was too impressed with

the unity of the biblical witness to pay adequate attention to John's highly individual way of doing theology.

There was to appear in 1953, however, a work sufficiently nuanced to be able to begin to hear John speaking in his own language: this was C. H. Dodd's *The Interpretation of the Fourth Gospel*. This book is not a commentary but is rather divided into three sections: (1) a study of each of the religious backgrounds against which the Fourth Gospel may have been written, whether Hermetic, Philonic, Rabbinic, Gnostic, or Mandaean; (2) an analysis of the theology of the gospel by investigating its leading theological technical terms; and (3) a study of the argument and structure of the gospel which looks at each section of it and which may thus be used as a commentary by those who have read the preceding two sections. One of the great contributions of Dodd is to see that the gospel is divided into (a) the Prologue, (b) the Book of Signs (chs. 2-12), and (c) the Book of the Passion. The signs (Greek: *sēmeia*) are the seven main miracles which Jesus performs in this gospel. Each of them has not only a literal significance but also a symbolical one and that symbolical theme is picked up and becomes the subject of the speech Jesus makes following it. In no other gospel do we have such an interrelation between the teaching and acts of Jesus. In this work Dodd was primarily concerned with the theology of the Fourth Gospel but he dealt with its historicity in 1965 in *Historical Tradition in the Fourth Gospel*. Following a lead given by P. Gardner-Smith in 1938, Dodd showed that it is unlikely that John knew the synoptic

gospels. Since he relates details that are in all three, to depend on them would mean that he depended on all of them and the time when an author could have Matthew, Mark, and Luke all available to him would be too late for John's writing. He appears instead to have drawn on a separate stream of oral tradition much like that used by the synoptics. Thus John would be seen to present historical information about the life of Jesus which did not come to him through the synoptics and which was probably in some cases older and superior to their tradition.

The next major contribution to our understanding of the thought of the Fourth Gospel became available to English readers in 1955 with the publication of the second volume of Rudolf Bultmann's *New Testament Theology*. Bultmann's original thesis had appeared in an article in German as early as 1925 and was fully developed in his commentary on the Fourth Gospel which was first issued in 1941, but since that monumental work has not yet been translated, English readers have had to get his ideas from other works. There are two notable aspects to Bultmann's analysis, the literary and the theological. The theological is available, as we have said, in his *New Testament Theology*. The aspect of his theological interpretation which has attracted most attention (and drawn most fire) is his belief that the thought of John is best understood as a Christianization of a Gnostic redeemer myth such as that of the Mandaeans, but which existed in a pre-Christian form. The important thing about Bultmann's presentation, though, is not what he says about the original

form of John's ideas, but the use that John made of them (just as Shakespeare's source for the plot of *Hamlet* is not as important as his use of that plot). And Bultmann's interpretation of the thought of John is one of the most acute that has yet been made. We can apply Occam's razor to his theory of influence and still be grateful for his analysis of the dynamic of Johannine theology.

Bultmann's literary theories have attracted as much attention as his theological ones. The best presentation of these theories in English is in *The Composition and Order of the Fourth Gospel* by Dwight Moody Smith (1965). In brief, Bultmann thinks that John used several sources for his gospel, chiefly a Sign source from which he drew the seven main miracles, a discourse source from which the prologue and the long speeches by Jesus came (which Bultmann believes the evangelist brought with him when he was converted to Christianity from the cult of John the Baptist—which Bultmann believes to have been Gnostic—and which were Christianized by him when he incorporated them into his gospel), and a special tradition of the passion narrative. We may wish again to apply Occam's razor and even go so far as to agree with Professor Pierson Parker of the General Seminary that "it looks as though, if St. John used written sources, he wrote them all himself," but we cannot fail to note that this theory of sources comes out of an acute literary analysis of the gospel which has been used to good advantage by scholars who have not agreed with Bultmann in all conclusions he drew from that analysis.

The next two works to appear seem almost pre-Hoskyns in their concentration on the exegetical trees to the virtual exclusion of the forest; they both give more attention to the interpretation of the individual verses than they do to a theological analysis of the gospel as a whole. The first of these, C. K. Barrett's *The Gospel According to St. John* which came out in 1955, was the first commentary on the Greek text of the gospel to appear in English after Archbishop Bernard's great I.C.C. volume in 1929 and is a real treasure-house of information. The other, *St. John's Gospel: a Commentary* (1956) by R. H. Lightfoot, seems to show little of the sensitive and acute exegetical skill which the author manifested to such a high degree in *The Gospel Message of St. Mark*. It may be that the synoptics and the Fourth Gospel require interpreters with different skills or it may be that the insensitivity is not in Lightfoot's appreciation of John but in my appreciation of Lightfoot, but I find little illumination in his commentary on John.

Two of the most monumental commentaries to appear on the Fourth Gospel both in size and in scope of accomplishment are by Roman Catholic scholars. The first volume of Raymond Brown's



Hemning von der Hude: St. John

#### SAINT JOHN

"... the mine must be exceedingly rich."

*Anchor Bible* commentary runs to 538 pages of small type and gets through only chapter 12. The second volume was originally intended to finish the gospel and do the epistles, but the publishers have the manuscript in hand and say that it will not include the epistles. This work is exhaustive (and, it must be admitted, sometimes exhausting) in its references to the literature in the field and in the background information it supplies, but we can agree with Professor Howard Rhys of Sewanee that this could be one's only commentary on John since it tells everything one needs to know. It is, indeed, my favorite. Completely theological, it is also completely historical. And one of the features of it which appeals to me most is that it takes Bultmann's literary analysis seriously and comes up with a theory of the editorial history of the gospel which makes sense, a history of five stages: (1) the oral tradition on which the evangelist drew, (2) the evangelist's meditation on this material for several decades, (3) the organization of these meditations on tradition into a first draft of the gospel, (4) a re-editing of the gospel by the evangelist, and (5) a re-editing by a disciple of the evangelist in which he (a) added material of the evangelist which he had omitted from his second edition and (b) inserted some personal notices about the evangelist. Most of the good things said about Brown's commentary could also be said about that of Rudolf Schnackenburg except that his first volume runs to 638 pages and covers only to 4:54. Schnackenburg's volume is also far more expensive than Brown's, undoubtedly because of the much finer bookmaking that Herder has done. Another, much shorter, Roman Catholic study to which we might call attention is Franz Mussner's *The Historical Jesus in the Gospel of St. John* in the "Questiones Disputae" series: it gives a sympathetic explanation to what amount,

almost to Roman fundamentalists, of why it is and is all right that "the Johannine Christ speaks John's language."

Among the most exciting studies of the Fourth Gospel to appear lately have been two that have dealt with the situation of the church for which the gospel was written. In *History and Theology in the Fourth Gospel* J. Louis Martyn sees the gospel addressed to a situation in which Jews are beginning to exclude Christians from the synagogues and some of the leaders of the local synagogue are among those who would thus be excluded. The gospel is written on two levels, one of which refers to events in the life of Jesus and the other of which refers to the situation of Jewish Christians at the time the gospel was written. The knowledge that this is so gives us the key to understand the Christology of the gospel. Ernst Kaesemann, one of the most brilliant of the very brilliant "post-Bultmannians," sees the Johannine church as one that is on the periphery of the mainstream of Christendom in its day. In his short study, *The Testament of Jesus*, he tells how this Christian community, which accepts sacraments and Church order but is not as pre-occupied with them as most Christians of the time were, finds its greatest sense of meaning in the religious experience of each individual Christian. These Johannine Christians, according to Kaesemann, closely resemble sectarian Christians of today, and were, as a matter of fact, a stage in the history of enthusiastic Christianity which eventually evolved into Gnosticism.

Just as automobile manufacturers seem to feel duty-bound to bring out a new model every year whether they have improved their product or not, so also series of commentaries seem to feel under obligation to include commentaries on all books of the canon, even if their commentaries add little to our knowledge of the subject. In this category of unnecessary commentaries we would include that of J. N. Sanders in the Harper series and John Marsh in the Pelican series. Sanders comes up with the idea that the author of the Fourth Gospel is John Mark, but that is hardly a milestone in Johannine study. Marsh shows great respect for Hoskyns (as he ought), quoting him in great chunks, but not measuring up to anything like the high standard D.E. Nineham set for the Pelican series in his commentary on Mark.

In *According to John* Archibald Hunter has done an excellent job of presenting a popular survey of recent Johannine study although he has concentrated on the increasing sense of the historical reliability of the gospel rather than on the theological interpretation which we consider more important. A curiosity in our literature is a theology of marriage based on the Fourth Gospel, *The Truth of Life Is Love* by Raymond York, S.J. From it one gets the impression that Fr. York must be an utterly fascinating speaker

but he contributes little to our academic study of the Johannine literature.

WHEN we move from the gospel to the epistles we discover that very little has been written since C. H. Dodd's masterful commentary on *Johannine Epistles* in the Moffatt commentary series in 1946, in which Dodd gave a definitive argument for regarding the epistles not as the work of the evangelist but as that of one of his intimate disciples. Bultmann's long-awaited commentary has just appeared in German but is likely to remain in that language only. The only recent study in English that comes to mind is J. C. O'Neill's monograph, *The Puzzle of I John*. His thesis is that the epistle is an originally Jewish sectarian document which consists of twelve hymns or admonitions and which has undergone Christian editing by interpolation. One is reminded of R. M. Grant's reaction to Streeter's proto-Luke hypothesis: "This theory carries as much, and as little, conviction as any similar theory essentially based on the removal of a part of a book to see what the remainder looks like."

WHEN one comes to consider the Revelation he may discover that "the longest way around is the shortest way home" and wish to begin with a study of the literary genre of apocalyptic. He can get an excellent introduction in D. S. Russell's *The Method and Message of Jewish Apocalyptic*, which was luckily written late enough to include the Dead Sea Scrolls, or H. H. Rowley's *The Relevance of Apocalyptic*, which specifically discusses the Christian apocalypse and relates it to the Jewish literature and also gives a much-needed sympathetic interpretation of the religious value of this sort of literature which sounds so foreign to modern ears.

To focus in on the Revelation of St. John itself, one of the best aids that one could have is André Feuillet's *The Apocalypse* which tells of the many different approaches that have been made to the interpretation of this strange and compelling book and which furnishes an excellent bibliography. (Feuillet has also published a book called *Johannine Studies* which collects his journal articles on the Fourth Gospel and the Revelation; one of the most important of these and most unusual for a Roman Catholic is that which says that the woman in Rev. 12 is not the Virgin Mary).

G. B. Caird's Harper commentary, *The Revelation of St. John the Divine*, is an extraordinarily sane treatment of a subject that appears to invite extravagance; he believes that the Seer is not expecting the end of the world but only a severe persecution of Christians. Another balanced study is that of Paul Minear called *I Saw a New Earth* which is designed as a whole way of getting into the apocalypse and understanding how it operates; one can

hardly imagine a better method for beginning a study of this difficult book, even though not all will be convinced that the enemy in the Revelation is not the Romans but unfaithful Christians.

The brilliant Oxford theologian whose recent death was such a loss to the church, Austin Farrer, devoted a good bit of his career to the study of the Revelation. His first book on the subject was called *A Rebirth of Images*; his commentary, *The Revelation of St. John the Divine*, modified somewhat the elaborate theory of the principles of organization of the Revelation, but still left it an extraordinarily complex book. As one also feels about some of Farrer's other biblical studies, it is hard to believe that the sacred writers had minds as intricate as that of an Oxford don and that most of the pattern he sees in the book he has imposed upon it. One regrets to admit that he extends this attitude also to Massey Shepherd's *The Paschal Liturgy and the Apocalypse* which maintains that the outline of the Revelation is that of the ancient Paschal liturgy, complete with Scrutinies, Vigil, Initiation, Synaxis, and Liturgy.

We began by commenting on the number of books that have been written on the Johannine literature and the article has undoubtedly documented that contention. Yet one cannot help but feel that the mine must be exceedingly rich from which so much metal, some precious and some base, can be taken.

#### Books mentioned in the article

- ACCORDING TO JOHN. By Archibald Hunter. Westminster. Pp. 128. \$1.65.
- THE APOCALYPSE. By André Feuillet. Alba. Pp. 148. \$3.95.
- COMPOSITION AND ORDER OF THE FOURTH GOSPEL. By D. Moody Smith. Yale. Pp. 272. \$10.
- THE FOURTH GOSPEL. By E. C. Hoskyns. Ed. by E. N. Davey. Faber. Pp. 604. 42/.
- THE GOSPEL ACCORDING TO ST. JOHN. By C. K. Barrett. S.P.C.K. Pp. 531. 40/.
- THE GOSPEL ACCORDING TO ST. JOHN I-XII (Anchor Bible). By Raymond E. Brown. Doubleday. Pp. 538. \$7.
- THE GOSPEL ACCORDING TO ST. JOHN. By J. N. Sanders. Harper. Pp. 480. \$10.
- THE GOSPEL ACCORDING TO ST. JOHN, Vol. I. By R. Schnackenburg. Herder. Pp. 638. \$16.
- THE GOSPEL OF ST. JOHN. By John Marsh. Penguin. Pp. 700 paper. \$2.65.
- HISTORY AND THEOLOGY IN THE FOURTH GOSPEL. By J. Louis Martyn. Harper. Pp. 168. \$7.
- THE HISTORICAL JESUS IN THE GOSPEL OF ST. JOHN. By Franz Mussner. Herder. Pp. 115. \$2.50.
- HISTORICAL TRADITION IN THE FOURTH GOSPEL. By C. H. Dodd. Cambridge. Pp. 454. \$11.50.
- I SAW A NEW EARTH. By Paul Minear. Corpus. Pp. 385. \$10.
- INTERPRETATION OF THE FOURTH GOSPEL. By C. H. Dodd. Cambridge. Pp. 478 paper. \$2.95.
- JOHANNINE EPISTLES. By C. H. Dodd. Harper. Pp. 168. Out of Print.
- JOHANNINE STUDIES. By André Feuillet. Alba. Pp. 292. \$5.95.
- THE METHOD AND MESSAGE OF JEWISH APOCALYPTIC. By D. S. Russell. Westminster. Pp. 464. \$7.50.
- THE PASCHAL LITURGY AND THE APOCALYPSE. By Massey Shepherd. John Knox. Pp. 99. \$1.95.
- THE PUZZLE OF I JOHN. By J. C. O'Neill. S.P.C.K. Pp. 67. 17/6.
- REBIRTH OF IMAGES. By Austin Farrer. Peter Smith. Pp. 350. \$4.25.
- THE RELEVANCE OF APOCALYPTIC. By H. H. Rowley. Association. Pp. 240. \$5.95.
- THE REVELATION OF ST. JOHN THE DIVINE. By G. B. Caird. Harper. Pp. 316. \$6.50.
- THE REVELATION OF ST. JOHN THE DIVINE. By Austin Farrer. Oxford. Pp. 233. \$5.60.
- ST. JOHN'S GOSPEL: A Commentary. By R. H. Lightfoot. Oxford. Pp. 368 paper. \$2.25.
- THE TESTAMENT OF JESUS. By Ernst Käsemann. Fortress. Pp. 87. \$3.50.
- THEOLOGY OF THE NEW TESTAMENT. By Rudolf Bultmann. Scribners. Pp. 278 in vol. 2. Paper (2 vols. in one) \$3.95.
- THE TRUTH OF LIFE IS LOVE. By Raymond York. Herder. Pp. 206. \$4.95.

## Psalm for the Cities

My God is with the hard hills and hearts and the raw  
lots and wounds and even with that which the world  
has discarded, despised.

He is there with the living saints of meek and quiet  
spirit; there everywhere with the vile and beguiling devil.

My God is in the slums, high on the tenement and low  
below in basement rooms.

He is in the boundless subterranean — the interlocked  
aerial maze of my city.

He speaks with flaming sun flushing the facades of city  
life together and apart with His mirrored glory.

Kenneth Allan

# The Merriness of Muggeridge

Sheldon M. Smith

I wonder how many of us, if we were honest, would admit that we are bored by theology, or rather, what is being published as theology? I find this reaction in myself, and I sense it in others. Periodically I check with some seminary professor to ask what is "in" these days, I duly buy the over-priced recommended tomes, try to wade through them, and along about ten o'clock decide to settle for "Hawaii Five-O." The "tolutiloquacious works by unselfcontrolled Teutons" Dr. Eric Mascall once called them, and I'm inclined to agree. Our "new theologians" are, it seems to me, clutching at straws. Faced with wars, racial injustice, overcrowding, and pollution, they sing the joys of the Secular City. Watching what is surely the greediest people in the history of the world (ours may be the only society that ever sails to hell in mortgaged yachts), they intone the virtues of man come of age. Watching a 50-year reign of terror which has left whole populations destroyed, and the rest of the world with the permanent taste of fear in its mouth, they blithely sing the "theology of revolution" and wonder how to reconcile Vladimir Lenin and Jesus Christ. How indeed? In heaven, let us hope that the Reconciler has won the soul of that man of blood. But on paper? By dialogue?

It could be middle age. In part, it probably is. But not entirely. The scriptures still inspire, Augustine delights, Hooker is a voice of sanity. And even with some of the modern theologs; the less-publicized ones, that is. But on the whole, the Harvey Coxes, the Joseph Fletchers, that gaggle of theologs building new houses on the sand of Teilhard (*can't we learn not to systematize mystics?*) are so solemn about their joy, so tolutiloquacious about the future, so eager to baptize anything as long as it is new and groovy. Coming up fast, and on the outside, is a whole new generation of "theologians of revolution." We shall watch them with interest: they aren't yet well known. George Celestin, Richard Shaull, the "Third World" bishops are yet to be heard from, but will be. The whole process is so disturbingly familiar to anyone who scans the centuries: Tanchelm, the Joachimites, the Brethren of the Free Spirit, Muntzer's Crusade, Ranters, Muggletonians, and the works. All with basically the same message: God has summoned us to lead the revolution. All with the same result: a bath of blood that accomplished nothing. The same wine flows freely today, and it is heady stuff. Still, some of the results are surprising. Odd it is to see the de-

scendants of Laud, Seabury, and Hobart clad in the garb of Muggletonians and dancing by moonlight.

*How I envy the historians, who, like Gibbon, will look back across the centuries at the hilarious spectacle of Marxist/Christian dialogues attempting to find common ground between the brutal atheism of the Communist Manifesto and the Sermon on the Mount, of pious clergymen attaching themselves to enraged mobs shouting for Black Power or Student Power or some other crazed shibboleth, of an Anglican bishop in gaiters recommending Lady Chatterley's Lover. Such lunacy, I assure you, is the despair of professional comedians.* (p. 65)

Such is the studied opinion of Malcolm Muggeridge in *Jesus Rediscovered* (Doubleday; pp. xvi, 217; \$5.95). And Muggeridge is pretty much in a class that includes Malcolm Muggeridge. Conservatives have occasionally tried to claim him; but then he batters the hallowed memory of Churchill or says something about Her Majesty the Queen ("frumpy, frowsy, and banal"). Liberals loathe him as an apostate. The New Theologians will spurn him, although he is certainly an extreme demythologizer. The orthodox will suspect booby-traps, and rightly so.

Mencken comes to mind, and there is a similarity. One contrasts Mencken on the subject of chiropractic, and Muggeridge on the World Council of Churches (two not dissimilar institutions). First, Mencken:

*This preposterous quackery flourishes lushly in the back reaches of the Republic, and begins to conquer the less civilized folk of the big cities.*

Then Muggeridge:

*At Uppsala, as one clearly saw, they were able to agree about almost anything, because they believed almost nothing. They reminded me of a pub turnout in my youth, with ten or a dozen drunks holding on to one another, swaying to and fro, but managing to remain upright. Alone, they would have fallen into the gutter. It was all tremendously reminiscent of the United Nations, that tragically absurd assembly — stony faces between earphones, paper circulating in prodigious quantities (the Swedish Government allotted ten tons, which got used up in the first two days), oratory to match, interminable discussions about the precise wording of statements of belief and purpose that few would read and none heed, a well-equipped but little-used press room, documents of no conceivable importance or interest to anyone urgently rushed out to choke the pigeonholes of absent jour-*

*nalists. If ever in human history there was a non-event, this was it.* (p. 13)

There is a similarity, but there is also a difference. Part of the difference is in style: Mencken, confronted with a bull, bashed it between the eyes with an espantoon. Muggeridge, in the same situation, plants his own *banderillas*, does a couple of *veronicas* and a *redondo*, and finally makes the animal glad to see the sword drawn. And another difference: Mencken's world was basically sane.

*Jesus Rediscovered* is a collection of essays, which means it is an uneven book. Sometimes it is repetitious. Sometimes, to be honest, it is confusing (does he believe in the Resurrection, or no, or not care?). One wishes that the essays were dated: the feeling is of a spiritual development taking place, but there is no way to tell. Occasionally there are shocks: can the man really disapprove of heart transplants? Yes he does, because he quite obviously regards the doctors whom he interviewed about them as moral monsters. Does he frown on rebellious youth? There is the famous sermon he preached as rector of the University of Edinburgh when the students demanded Pot and the Pill:

*All is prepared for a marvelous release of youthful creativity; we await the great works of art, the high-spirited venturing into new fields of perception and understanding—and what do we get? The resort of any old, slobbering debauchee anywhere in the world at any time—dope and bed.* (p. 55)

He has great fun, he is bitingly merry. But the merriness is not all, and Muggeridge is, perhaps, more like St. Jerome watching Rome pulling itself to pieces than Mencken surveying the Peruna-belt of the 1920s. The title essay is an intellectual odyssey of the West since World War I, at the same time that it is a journey of a soul toward his Redeemer. The "Life of Christ" will cause any form-critic to heave a sorrowful sigh, and (in parts at least) raise the hackles of traditionalists. And yet, and yet:

*... it was to be their last Passover; it was also—though, of course, they didn't know it—the first communion service. For the first time those mysterious words were spoken: Take, eat; this is my body ... this is my blood of the new testament, which is shed for many for the remission of sins. Words to be endlessly repeated, in every language, to the accompaniment of every variety of ritual, or in stark simplicity. At this original, austere, Last Supper, Christ showed how, through the Blessed Sacrament—the bread he broke and the wine he sipped with his disciples—he would remain, always within our reach.* (p. 20)

Malcolm Muggeridge is indeed a true child of these troubled times. But there is still only one Muggeridge.

*The Rev. Sheldon M. Smith is rector of the Washington Memorial Chapel in Valley Forge, Pa.*

# EDITORIALS

## Good-SPEAK

THE news these days from Hillspeak, Eureka Springs, Ark., is good, and that cannot be said of the news from everywhere else. The announcement of the good news begins with the statement: "The right man has been found to head up SPEAK!"

SPEAK is the Society for Promoting and Encouraging the Arts and Knowledge [that speak of the church]. It was born years ago in the heart, mind, prayers, and dream of a priest, the Rev'd. Howard L. Foland, of whom we think so highly that we will—but only this once—use the abbreviation he strongly prefers: "The Rev'd." instead of "The Rev." Fr. Foland began his unique life work, as distinct from, but also as a fulfillment of his priestly vocation, in 1953, when he founded the Episcopal Book Club (EBC). As this operation went on from strength to strength in excellency of service, another one was germinating in his mind—Operation Nutshell, which was born in 1958 as *The Anglican Digest* (TAD). It now became evident to Fr. Foland that the combined EBC and TAD needed a location with sufficient space. The search for the right spot led to a ranch atop Grindstone Mountain in the Ozarks, and in 1960 this became Hillspeak, the home of EBC, TAD, Fr. Foland, and his continuing dreams of enlarging ministry to the church.

It all makes quite a success story from every point of view, thus far, and the man behind it all, Howard Foland, is as totally unaddicted to what William James called the Bitch Goddess Success as only a staunch Christian can be. Here is a case where the old pious expression about how the Lord has blest and prospered an undertaking is apt and true. But Fr. Foland has continued to dream of better things to be done. He has been asking for more means with which to accomplish more in the widely neglected field of Christian communication: "the arts and knowledge that speak of the church." Says the announcement: "The theory behind SPEAK is that not everybody will buy and read books, or perhaps even read a small magazine, about the church, but most people are genuinely interested in and would generously support a stable operation designed specifically to serve the church faithfully, wisely, and, it might be added, economically. Once, however, the location was found, a search had to be made for a competent man to get SPEAK going. After nine years of considering many men (an ambassador, a governor, a general, a financier, a corporation executive, and a bishop), the right man was found in Yazoo City, Mississippi—Mr. Harry Crawford Griffith."

We speak with enthusiasm about Hillspeak, its past and present, not simply because we know it well and like it much, but also because it proves something that we strongly believe: namely, that the church can be very well served—indeed, is best served—by ministries of this kind, which begin when one or more devoted churchmen simply pitch in to do a job that needs to be done. It is no disparagement whatever of the official church and its programs to say this. Perhaps the crux

of the matter is that a Christian ministry, whatever it may consist of, is best fulfilled in a personal endeavor as a work and labor of love; something vital is lost if it is institutionalized.

In our moments of discouragement about the church we remind ourselves that it is more than its official self; it is people, among whom and in whom are found a diversity of gifts and ministries but one Spirit. We hope that Mr. Griffith will add more lustre to Hillspeak.

Thanks,  
Mr. Francis

DALE FRANCIS is one of the most widely read commentators on religion in the nation. He is a Roman Catholic layman who publishes the weekly national periodical *Twin Circle*. In his column of Aug. 31 he effectively nails what appears to be a fraudulent—i.e., synthetic, made to order—"quotation" from Adolf Hitler which is commonly quoted today in clobberation of people who like law and order. The quotation runs:

"The streets of our country are in turmoil. The universities are filled with students rebelling and rioting. Communists are seeking to destroy our country. Russia is threatening us with her might and the republic is in danger. Yes, danger from within and without. We need law and order. Without law and order our nation cannot survive. Elect us and we shall restore law and order."

Golly, if Hitler said that, and we feel like that, there must be something wrong with us, *nicht wahr?* But wait—don't give up yet. In the first place, assuming that Hitler did say that or something like it, says Mr. Francis: "What Hitler said or did not say 38 years ago has no connection with what is being said in the present." We would recall here that Mussolini was another bad egg, but by common consent he made the trains in Italy run on time. Are we to keep America clean, green, innocent, and beautiful by seeing that the trains here never run on time?

So, even if the quotation is an authentic word of the Führer, it has no bearing whatever upon whether we should have law and order in America today. People who quote it in any discussion of the current situation are employing a stink-bomb tactic. Most probably, Hitler never said it anyway. There is no need here to report in detail Mr. Francis's research into the quotation. He is qualified for the task by the fact that in the days before WW II he did an academic thesis on the writings and addresses of Hitler. He knows Hitler's style, and this quotation doesn't have the authentic ring.

Mr. Francis is on sure ground when he remarks that "the technique of fabricated quotations is an old one." Anti-Catholic and anti-Negro people have both "quoted" Abraham Lincoln in the service of their bigotries—with quotations which, according to qualified Lincoln scholars, were made to order for their purposes. The possibility that Hitler may have said it remains. But, says Mr. Francis, "it is a basically unfair, dishonest method of controversy even if the quotation is valid." We thank him for the research he has done on this piece, and for the sound good sense of his reasoning.

# THE BLACK

## To the White Christian Churches and the Jewish Synagogues of America:

*The Black Manifesto was presented by James Forman to the National Black Economic Development Conference in Detroit, on April 26, 1969, and was adopted by that body as its own statement of purpose and principle. The Conference has dropped the word "National" from its title and is now known as the BEDC. The Episcopal Church's Special General Convention at South Bend appropriated \$200,000 for black economic development, knowing that this money may go to the BEDC. Astonishingly enough, as the Black Manifesto was being discussed in the House of Deputies, it became clear that very few of the deputies had read it, and that an appreciable number had never even heard of it! Perhaps our publishing it now is a bit like locking the barn door after the horse has been stolen, but it never occurred to us before that anybody would go to South Bend as a member of the convention who had not read it. So here it is. An introduction by James Forman precedes the actual manifesto. Ed.*

### INTRODUCTION

**B**ROTHERS and Sisters: We have come from all over the country, burning with anger and despair not only with the miserable economic plight of our people, but fully aware that the racism on which the western world was built dominates our lives. There can be no separation of the problems of racism from the problems of our economic, political, and cultural degradation. To any black man, this is clear.

But there are still some of our people who are clinging to the rhetoric of the Negro and we must separate ourselves from those Negroes who go around the country promoting all types of schemes for black capitalism. Ironically, some of the most militant black nationalists, as they call themselves, have been the first to jump on the bandwagon of black capitalism. They are pimps: black power pimps and fraudulent leaders and the people must be educated to understand that any black man or Negro who is advocating a perpetuation of capitalism inside the United States is in fact seeking

not only his ultimate destruction and death, but is contributing to the continuous exploitation of black people all around the world. For it is the power of the United States Government, this racist, imperialist government that is choking the life of all people around the world.

We are an African people. We sit back and watch the Jews of this country make Israel a powerful conservative state in the Middle East, but we are not concerned actively about the plight of our brothers in Africa. We are the most advanced technological group of black people in the world, and there are many skills that could be offered to Africa. At the same time, it must be publicly stated that many African leaders are in disarray themselves, having been duped into following the lines as laid out by the western imperialist governments.

Africans themselves succumbed to and are victims of the power of the United States. For instance, during the summer of 1967, as the representatives of SNCC, Howard Moore and I travelled extensively in Tanzania and Zambia. We talked to high, very high, government officials. We told them there were many black people in the United States who were willing to come and work in Africa. All these government officials who were part of the leadership in their respective governments said they wanted us to send as many skilled people as we could contact. But this program never came into fruition and we do not know the exact reason, for I assure you that we talked and were committed to making this a successful program. It is our guess that the United States put the squeeze on these countries, for such a program directed by SNCC would have been too dangerous to the international prestige of the U.S. It is also possible that some of the wild statements by some black leaders frightened the Africans.

In Africa today, there is a great suspicion of black people in this country. This is a correct suspicion since most of the Negroes who have left the States for work in Africa usually work for the Central Intelligence Agency (CIA) or the State Department. But the respect for us



# MANIFESTO

as a people continues to mount and the day will come when we can return to our homeland as brothers and sisters. But we should not think of going back to Africa today, for we are located in a strategic position. We live inside the U.S. which is the most barbaric country in the world and we have a chance to help bring this government down.

Time is short and we do not have much time and it is time we stop mincing words. Caution is fine, but no oppressed people ever gained their liberation until they were ready to fight, to use whatever means necessary, including the use of force and power of the gun, to bring down the colonizer. We have heard the rhetoric, but we have not heard the rhetoric which says that black people in this country must understand that we are the vanguard force. We shall liberate all the people in the U.S. and we will be instrumental in the liberation of colored people the world around. We must understand this point very clearly so that we are not trapped into diversionary and reactionary movements. Any class analysis of the U.S. shows very clearly that black people are the most oppressed group of people inside the United States. We have suffered the most from racism and exploitation, cultural degradation and lack of political power. It follows from the laws of revolution that the most oppressed will make the revolution, but we are not talking about just making the revolution. All the parties on the left who consider themselves revolutionary will say that blacks are the vanguard, but we are saying that not only are we the vanguard, but we must assume leadership, total control, and we must exercise the humanity which is inherent in us. We are the most humane people within the U.S. We have suffered and we understand suffering. Our hearts go out to the Vietnamese for we know what it is to suffer under the domination of racist America. Our hearts, our souls, and all the compassion we can mount goes out to our brothers in Africa, Santo Domingo, Latin America, and Asia who are being tricked by the power structure of the U.S. which is dominating the world today. These ruthless, barbaric men have

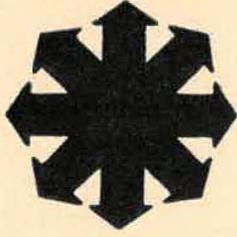
systematically tried to kill all people and organizations opposed to its imperialism. We no longer can just get by with the use of the word capitalism to describe the U.S., for it is an imperial power, sending money, missionaries, and the army throughout the world to protect this government and the few rich whites who control it. General Motors and all the major auto industries are operating in South Africa, yet the white dominated leadership of the United Auto Workers sees no relationship to the exploitation of black people in South Africa and the exploitation of black people in the U.S. If they understand it, they certainly do not put it into practice which is the actual test. We as black people must be concerned with the total condition of all black people in the world.

But while we talk of revolution, which will be an armed confrontation and long years of sustained guerrilla warfare inside this country, we must also talk of the type of world we want to live in. We must commit ourselves to a society where the total means of production are taken from the rich people and placed into the hands of the state for the welfare of all the people. This is what we mean when we say total control. And we mean that black people who have suffered the most from exploitation and racism must move to protect their black interest by assuming leadership inside of the United States, of everything that exists. The time has passed when we are second in command and the white boy stands on top. This is especially true of the welfare agencies in this country, but it is not enough to say that a black man is on top. He must be committed to building the new society, to taking the wealth away from the rich people such as General Motors, Ford, Chrysler, the DuPonts, the Rockefellers, the Mellons, and all the other rich white exploiters and racists who run this world.

**W**HERE do we begin? We have already started. We started the moment we were brought to this country. In fact, we started on the shores of Africa, for we have always resisted attempts to make us slaves and now we must resist the at-

tempts to make us capitalists. It is in the financial interest of the U.S. to make us capitalists, for this will be the same line as that of integration into the mainstream of American life. Therefore, brothers and sisters, there is no need to fall into the trap that we have to get an ideology. We have an ideology. Our fight is against racism, capitalism, and imperialism, and we are dedicated to building a socialist society inside the United States where the total means of production and distribution are in the hands of the state and that must be led by black people, by revolutionary blacks who are concerned about the total humanity of this world. And, therefore, we obviously are different from some of those who seek a black nation in the United States, for there is no way for that nation to be viable if in fact the United States remains in the hands of white racists. Then too, let us deal with some arguments that we should share power with whites. We say that there must be a revolutionary black vanguard and that white people in this country must be willing to accept black leadership, for that is the only protection that black people have to protect ourselves against racism rising again in this country.

Racism in the U.S. is so pervasive in the mentality of whites that only an armed, well-disciplined, black-controlled government can insure the stamping out of racism in this country. And that is why we plead with black people not to be talking about a few crumbs, a few thousand dollars for this cooperative or a thousand dollars which splits black people into fighting over the dollar. That is the intention of the government. We say, think in terms of total control of the U.S. Prepare ourselves to seize state power. Do not hedge, for time is short and all around the world, the forces of liberation are directing their attacks against the U.S. It is a powerful country, but that power is not greater than that of black people. We work the chief industries in this country and we could cripple the economy while the brothers fought guerrilla warfare in the streets. This will take some long-range planning,



but whether it happens in a thousand years is no consequence. It cannot happen unless we start. How then is all of this related to this conference?

First of all, this conference is called by a set of religious people, Christians who have been involved in the exploitation and rape of black people since the country was founded. The missionary goes hand in hand with the power of the states. We must begin seizing power wherever we are and we must say to the planners of this conference that you are no longer in charge. We the people who have assembled here thank you for getting us here, but we are going to assume power over the conference and determine, from this moment on, the direction in which we want it to go. We are not saying that the conference was planned badly. The staff of the conference has worked hard and has done a magnificent job in bringing all of us together and we must include them in the new leadership which must surface from this point on. The conference is now the property of the people who are assembled here. This we proclaim as fact and not rhetoric, and there are demands that we are going to make and we insist that the planners of this conference help us implement them.

We maintain we have the revolutionary right to do this. We have the same rights, if you will, as the Christians had in going to Africa and raping our motherland and bringing us away from our continent of peace and into this hostile and alien environment where we have been living in perpetual warfare since 1619. Our seizure of power at this conference is based on a program and our program is contained in the following manifesto.

#### THE MANIFESTO

**W**E, the black people assembled in Detroit, Mich., for the National Black Economic Development Conference, are fully aware that we have been forced to come together because racist white America has exploited our resources, our minds, our bodies, our labor. For centuries we have been forced to live as colonized people inside the United States, victimized by

the most vicious, racist system in the world. We have helped to build the most industrial country in the world.

We are therefore demanding of the white Christian churches and Jewish synagogues which are part and parcel of the system of capitalism, that they begin to pay reparations to black people in this country. We are demanding \$500 million from the Christian white churches and the Jewish synagogues. This total comes to \$15 per nigger. This is a low estimate for we maintain there are probably more than 30 million black people in this country. Fifteen dollars a nigger is not a large sum of money, and we know that the churches and synagogues have a tremendous wealth, and their membership, white America, has profited and still exploits black people. We are also not unaware that the exploitation of colored peoples around the world is aided and abetted by the white Christian churches and synagogues. This demand for \$500 million is not an idle resolution or empty words. Fifteen dollars for every black brother and sister in the United States is only a beginning of the reparations due us as people who have been exploited and degraded, brutalized, killed, and persecuted. Underneath all of this exploitation, the racism of this country has produced a psychological effect upon us that we're beginning to shake off. We are no longer afraid to demand our full rights as people in this decadent society. We are demanding \$500 million to be spent in the following ways:

(1) We call for the establishment of a Southern land bank to help our brothers and sisters who have to leave their land because of racist pressure, for people who want to establish cooperative farms but who have no funds. We have seen too many farmers evicted from their homes because they have dared to defy the white racism of this country. We need money for land. We must fight for massive sums of money for this Southern land bank. We call for \$200 million to implement this program.

(2) We call for the establishment of four major publishing and printing industries in the United States to be funded

with \$10 million each. These publishing houses are to be located in Detroit, Atlanta, Los Angeles, and New York. They will help to generate capital for further cooperative investments in the black community, provide jobs, and an alternative to the white-dominated and controlled printing field.

(3) We call for the establishment of four of the most advanced scientific and futuristic audio-visual networks, to be located in Detroit, Chicago, Cleveland, and Washington, D.C. These TV networks will provide an alternative to the racist propaganda that fills the current television networks. Each of these TV networks will be funded by \$10 million.

(4) We call for a research skills center which will provide research on the problems of black people. This center must be funded with no less than \$30 million.

(5) We call for the establishment of a training center for the teaching of skills in community organization, photography, movie making, television making and repair, radio building and repair, and all other skills needed in communication. This training center shall be funded with no less than \$10 million.

(6) We recognize the role of the National Welfare Rights Organization and we intend to work with it. We call for \$10 million to assist in the organization of welfare recipients. We want to organize the welfare workers in this country so that they may demand more money from the government and better administration of the welfare system of this country.

(7) We call for \$20 million to establish a National Black Labor Strike and Defense Fund. This is necessary for the protection of black workers and their families who are fighting racist working conditions in this country.

(8) [This section was revised and approved by the steering committee.] We call for the establishment of the United Black Appeal (UBA). This United Black Appeal will be funded with no less than \$20 million. The UBA is charged with producing more capital for the establishment of cooperative businesses in the United States and in Africa, our motherland. The United Black Appeal is one of

the most important demands that we are making for we know that it can generate and raise funds throughout the United States and help our African brothers. The UBA is charged with three functions and shall be headed by James Forman:

- (a) The raising of money for the program of the National Black Economic Development Conference;
  - (b) The development of cooperatives in African countries and support of African liberation movements;
  - (c) The establishment of a Black Anti-Defamation League which will protect our African image.
- (9) We call for the establishment of a black university to be funded with \$130 million to be located in the South. Negotiations are presently under way with a southern university.
- (10) We demand that IFCO allocate all unused funds in the planning budget to implement the demands of this conference.

**I**N order to win our demands we are aware that we will have to have massive support, therefore:

- (1) We call upon all black people throughout the United States to consider themselves as members of the National Black Economic Development Conference and to act in unity to help force the racist white Christian churches and Jewish synagogues to implement these demands.
- (2) We call upon all the concerned black people across the country to contact black workers, black women, black students, and black unemployed, community groups, welfare organizations, Church leaders, and organizations, explaining how these demands are vital to the black community of the U.S. Pressure by whatever means necessary should be applied to the white power structure of the racist white Christian churches and Jewish synagogues. All black people should act boldly in confronting our white oppressors and demanding this modest reparation of \$15 per black man.
- (3) Delegates and members of the National Black Economic Development Conference are urged to call press conferences in the cities and to attempt to

get as many black organizations as possible to support the demands of the conference. The quick use of the press in the local areas will heighten the tension, and these demands must be attempted to be won in a short period of time although we are prepared for protracted and long-range struggle.

(4) We call for the total disruption of selected church-sponsored agencies operating anywhere in the U.S. and the world. Black workers, black women, black students, and black unemployed are encouraged to seize the offices, telephones, and printing apparatus of all church-sponsored agencies and to hold these in trusteeship until our demands are met.

(5) We call upon all delegates and members of the National Black Economic Development Conference to stage sit-in demonstrations at selected black and white churches. This is not to be interpreted as a continuation of the sit-in movement of the early sixties but we know that active confrontation inside white churches is possible and will strengthen the possibility of meeting our demands. Such confrontation can take the form of reading the Black Manifesto instead of a sermon or passing it to church members. The principles of self-defense should be applied if attacked.

(6) On May 4, 1969, or a date thereafter depending upon local conditions, we call upon black people to commence the disruption of the racist churches and synagogues throughout the United States.

(7) We call upon IFCO to serve as a central staff to coordinate the mandate of the conference and to reproduce and distribute en masse, literature, leaflets, news items, press releases, and other material.

(8) We call upon all delegates to find within the white community those forces which will work under the leadership of blacks to implement these demands by whatever means necessary. By taking such action, white Americans will demonstrate concretely that they are willing to fight the white skin privilege and the white supremacy and racism which has forced us as black people to make these demands.

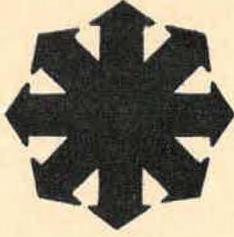
(9) We call upon all white Christians and Jews to practice patience, tolerance,

understanding, and non-violence as they have encouraged, advised, and demanded that we as black people should do throughout our entire enforced slavery in the United States. The true test of their faith and belief in the Cross and the words of the prophets will certainly be put to a test as we seek legitimate and extremely modest reparations for our role in developing the industrial base of the western world through our slave labor. But we are no longer slaves, we are men and women, proud of our African heritage, demanding to have our dignity.

(10) We are proud of our African heritage and realize concretely that our struggle is not only to make revolution in the United States, but to protect our brothers and sisters in Africa and to help them rid themselves of racism, capitalism, and imperialism by whatever means necessary, including armed struggle. We are and must be willing to fight the defamation of our African image wherever it rears its ugly head. We are therefore charging the steering committee to create a Black Anti-Defamation League to be funded by money raised from the United Black Appeal.

(11) We fully realize that revolution in the United States and Africa, our motherland, is more than a one-dimensional operation. It will require the total integration of the political, economic, and military components, and therefore we call upon all our brothers and sisters who have acquired training and expertise in the fields of engineering, electronics, research, community organization, physics, biology, chemistry, mathematics, medicine, military science, and warfare to assist the National Black Economic Development Conference in the implementation of its program.

(12) To implement these demands we must have a fearless leadership. We must have a leadership which is willing to battle the church establishment to implement these demands. To win our demands we will have to declare war on the white Christian churches and synagogues and this means we may have to fight the total government structure of this country. Let no one here think that these demands will



be met by our merely stating them. For the sake of the churches and synagogues, we hope that they have the wisdom to understand that these demands are modest and reasonable. But if the white Christians and Jews are not willing to meet our demands through peace and good will, then we declare war and we are prepared to fight by whatever means necessary. We are, therefore, proposing the election of the following steering committee:

Lucius Walker	Mark Comfort
Renny Freeman	Earl Allen
Luke Tripp	Robert Browne
Howard Fuller	Vincent Harding
James Forman	Mike Hamlin
John Watson	Len Holt
Dan Aldridge	Peter Bernard
John Williams	Michael Wright
Ken Cockrel	Muhammed Kenyatta
Chuck Wooten	Mel Jackson
Fannie Lou Hamer	Howard Monroe
Julian Bond	Harold Holmes

**B**ROTHERS and sisters, we no longer are shuffling our feet and scratching our heads. We are tall, black and proud. And we say to the white Christian churches and Jewish synagogues, to the government of this country and to all the white racist imperialists who compose it, there is only one thing left that you can do to further degrade black people and that is to kill us. But we have been dying too long for this country. We have died in every war. We are dying in Vietnam today fighting the wrong enemy.

The new black man wants to live and to live means that we must not become static or merely believe in self-defense. We must boldly go out and attack the white Western world at its power centers. The white Christian churches are another form of government in this country and they are used by the government of this country to exploit the people of Latin America, Asia, and Africa, but the day is soon coming to an end. Therefore, brothers and sisters, the demands we make upon the white Christian churches and the Jewish synagogues are small demands. They represent \$15 per black person in these United States. We can legiti-

mately demand this from the church power structure. We must demand more from the United States Government.

But to win our demands from the church which is linked up with the United States Government, we must not forget that it will ultimately be by force and power that we will win. We are not threatening the churches. We are saying that we know the churches came with the military might of the colonizers and have been sustained by the military might of the colonizers. Hence, if the churches in colonial territories were established by military might, we know deep within our hearts that we must be prepared to use force to get our demands. We are not saying that this is the road we want to take. It is not, but let us be very clear that we are not opposed to force and we are not opposed to violence. We were captured in Africa by violence. We were kept in bondage and political servitude and forced to work as slaves by the military machinery and the Christian church working hand in hand.

We recognize that in issuing this manifesto we must prepare for a long-range educational campaign in all communities

of this country, but we know that the Christian churches have contributed to our oppression in white America. We do not intend to abuse our black brothers and sisters in black churches who have uncritically accepted Christianity. We want them to understand how the racist white Christian Church with its hypocritical declarations and doctrines of brotherhood has abused our trust and faith. An attack on the religious beliefs of black people is not our major objective, even though we know that we were not Christians when we were brought to this country but that Christianity was used to help enslave us. Our objective in issuing this manifesto is to force the racist white Christian Church to begin the payment of reparations which are due to all black people, not only by the church but also by private business and the government. We see this focus on the Christian Church as an effort around which all black people can unite.

Our demands are negotiable, but they cannot be minimized, they can only be increased and the church is asked to come up with larger sums of money than we are asking. Our slogans are:

**ALL ROADS MUST LEAD TO REVOLUTION**  
**UNITE WITH WHOMEVER YOU CAN UNITE**  
**NEUTRALIZE WHEREVER POSSIBLE**  
**FIGHT OUR ENEMIES RELENTLESSLY**  
**VICTORY TO THE PEOPLE**  
**LIFE AND GOOD HEALTH TO MANKIND**  
**RESISTANCE TO DOMINATION BY WHITE CHRISTIAN CHURCHES AND THE JEWISH SYNAGOGUES**  
**REVOLUTION BLACK POWER**  
**WE SHALL WIN WITHOUT A DOUBT**

# Music and Records

Christine and Harry Tomlinson

## Books

**INTONATIONS FOR THE HYMN OF THE WEEK.** By Theodore Beck. Concordia. \$3.50.

These intonations are printed on heavy paper and are unbound. This was done so that the organist need only have a single sheet instead of another large book on the music rack when using these intonations to introduce a hymn. The intonations are arranged according to the church year, 64 in all. Admittedly best correlated to the Lutheran hymnals (hymn numbers for same are printed by each), nonetheless, these intonations can be a very useful addition to any organist's library. The compositions average from 8 to 16 measures in length, and besides introducing a hymn, could well serve as a statement of the chorale melody for many chorale preludes.

From a practical viewpoint, every organist knows that there are some Sundays when either choir or clergy are late, and these short compositions could well be just the thing for those times. They are not too difficult to be kept "in the fingers" and are well enough constructed to avoid those inept and rambling inanities sometimes called improvisations.

Perhaps you share our horror of introducing a plainsong with an overharmonized accompaniment. There are three particularly well-done plainsong introductions—those to *Veni Emmanuel*, *Divinum Mysterium*, and *Vexilla Regis*. Six intonations are written out in two keys to accommodate differences in hymnals. Two of these are *Puer Nobis*, with an interesting pedal point, and *Wie Schon, How Lovely Shines the Morning Star*. Also included are: *Wachet Auf* (Wake, Awake); *Aus Tiefer Not* (Out of the Depths); *Herzliebster Jesu* (Ah, Holy Jesus); *An Wasserflussen* (By the Waters of Babylon); *Erhalt* (The Glory of These Forty Days); *Ride On, Ride On* (Winchester New); *Valet Will Ich* (All Glory, Laud); *Christ Lag* (Christ Lay in Death's Prison); *Gelobt Sei Gott* (The Strife Is O'er); *Nun Freut Euch* (On Christ's Ascension); *Komm, Heiliger Geist, Komm, Gott Schopfer*, and *Nun Bitten Wir* (for Pentecost and Trinity); *Jesu Meine Freude* (Jesus Priceless Treasure); *Hyfrydol*; *Old Hundredth*; *Aurelia* (Church's One Foundation); and *St. George*.

## Records

**LOVE IS A VERB.** William Flanders, baritone. Edgewood Studios.

A pleasing baritone voice with excellent enunciation and troubador fashion. Where does the idea "Life was more simple" spring from? Protest songs with a Tom Lehrer slant. "I was born to be me" gives

one the feeling we have been thrust back to the Moody-Sankey era with its corresponding weak tunes and overemphasis on the personal. Hardly a major contribution to the course of church music. More in the field of entertainment.

**RELIGIOUS MUSIC CIRCA 1400.** Capella Antique Munich; Konrad Ruhland, conductor. Alto and tenor trombones, tenor recorder, 2 viols, and alto shawn. Das Alte Werk SAWT 9505-A ex.

Music of the early 15th century selected from music before the Netherlands School. The recording accomplishes all it purports to do.

**BACH SOLO CANTATAS:** *Jauchzet Gott* (No. 51); *Weichet nur* (No. 202). Agnes Giebel, soprano; Maurice André, trumpet. Das Alte Werke. SAWT 9513-B.

From the jacket: "There was no need for him (Bach) to spare the members of his ensemble." Both Giebel and André



measure up to Bach's virtuoso demands. Stunning singing and playing. The term "et in ogni tempo" intrigues one to look in Groves' Dictionary to find out what it means. The "Wedding Cantata" (No. 202) is charming throughout, certainly secular not sacred.

**CHANDOS ANTHEMS.** By George Frederick Handel. The Choir of King's College, Cambridge; David Willcocks, director. Argo ZRG 541.

Glorious hymns of praise. Handel does not miss any inflection of the words of the chosen psalms. An unbelievable tenor in Ian Partridge. Praise and thanks that there are still tenors who want to sing glorious music like this.

## Music

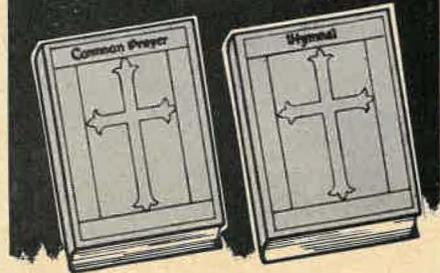
**A SECOND CROWN CHOIR BOOK.** Edit. by Carl Schalk. Concordia.

A judicious selection of 11 hymn tunes tastefully arranged for use in the small parish. Descanting instrumental parts are simple, "well within the ability of the high-school instrumentalist."

**A SERVICE OF NINE LESSONS AND CAROLS.** Edit. by David N. Johnson. Augsburg.

Not difficult. David Johnson's compositions fit well into the general plan of the service. Would be effective.

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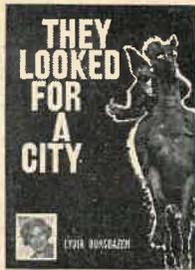
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**PASSPORT TO LIFE CITY.** By Sherwood Eliot Wirt. Harper & Row. Pp. 207. \$4.95. Chris Anders is a reasonably successful computer salesman, with a wife and four sons, and a nagging, mysterious backache. One morning he deserts his home and his job, setting off on an apparently aimless search. Dr. Wirt's tale of a middle-aged man's adventures in an allegorical journey of a soul springs out of the dilemma of today's Christian. How Anders reaches Life City and returns home is an interesting tale, as are those characters with whom he comes into contact.

**DIVISION, DESPAIR, AND HOPE.** By Manfred G. Gutzke. Regal. Pp. 167 paper. \$.95. The title's three words describe the history of Israel from the death of Solomon to the birth of Christ. In this study the reader is led to look for the second coming of Christ and for the kingdom of righteousness and love which He alone has the power to establish.

**EXISTENTIALISM AND THE NEW CHRISTIANITY.** By Harry W. Barnitz. Philosophical Library. Pp. xx, 509. \$10. This volume represents an approach to the philosophy of Existentialism as seen from the perspective of Swedenborgianism, maintaining that the latter has had considerable influence on the former. The author is a minister of the Swedenborgian Church.

**IN RESPONSE TO GOD.** By Isabel Rogers. John Knox Press. Pp. 351 paper. \$2.95. The author examines the process of making ethical decisions, using the case-study approach. She places personal decision-making within biblical and social contexts, covering such topics as ethical teachings of the Bible, communicating ethical values to children, Christian decision-making, and Christian responsibility.

**FIFTY KEY WORDS IN PHILOSOPHY.** By Keith Ward. John Knox Press. Pp. 85 paper. \$1.65. This is more than a handy reference dictionary of basic philosophical terms; the lucid and comprehensive exposition of such terms as "behaviorism," "positivism," "phenomenalism," and the others provides an introduction to formal philosophy.

**OUR OVERCROWDED WORLD.** By Tadd Fisher. Parents' Magazine Press. Pp. 256. \$4.50. An excellent background book on the population crisis, written for readers age 12 and up.

**THE QUIET REBELS.** By Margaret H. Bacon. Basic Books. Pp. viii, 229. \$5.95. A good

history of the Quaker movement in America, by a Quaker who is also a journalist. The treatment is sympathetic and adequate.

**LETTERS TO LEONTINE ZANTA.** By Pierre Teilhard de Chardin. Harper & Row. P. 127. \$4. Many of Teilhard's letters have been published. He was a master of the rare art of combining personal with intellectual communication in his letters. In this volume of letters written mostly from China to a brilliant Parisian lady we find him at his best. One only regrets that Mlle. Zanta's contributions to this correspondence are not included. There are valuable prefatory essays by Robert Garric and Henri de Lubac.

**CONTEMPORARY WRITERS IN CHRISTIAN PERSPECTIVE:** *Marianne Moore* by Sr. M. Therese, S.D.S. (pp. 48); *C. S. Lewis* by Peter Kreeft (pp. 48); *Stephen Spender, Louis MacNeice, Cecil Day Lewis* by Derek Stanford (pp. 48); *Evelyn Waugh* by Paul A. Doyle (pp. 48). Eerdmans. Each paper, 95¢. Four additions to this excellent series.

**THE DEVELOPMENT OF THE SYNODICAL SYSTEM IN THE ANGLICAN CHURCH OF CANADA.** By Spencer Ervin. Trinity Press. Pp. 25 paper. \$2. This readable scholarly tract is the sixth in a series on the governments of the churches of the Anglican Communion. Mr. Ervin is a prominent Philadelphia churchman.

**COMMON PRAYER IN THE CHURCH OF ENGLAND.** By D. E. W. Harrison. SPCK. Pp. vii, 134 paper. 10s. The public worship of the Church of England, in like manner to that of the Episcopal Church, is changing dramatically and can no longer be confined within the covers of a single Prayer Book. As an officer both of the C. of E. Liturgical Commission and of the interdenominational Joint Liturgical Group, the Dean of Bristol has been at the center of liturgical developments. This book is a revised edition of his *Book of Common Prayer* which has been recognized as one of the best short histories of Christian worship and accounts of the contents of the BCP. The present volume relates the new to the old, and furnishes accounts of the various new services. Of value to both the student and the interested man in the pew.

**PROVIDENCE.** Edit. by Maurice Wiles. SPCK. Pp. 99 paper. 16s. This is volume 12 in SPCK's Theological Collection series. The essays are scholarly and from the pens of Marcus Ward, Geoffrey Par-

rinder, Norman Goldhawk, Charles Duthie, Huw Owen, and Sydney Evans.

**THE BIBLE READER: An Interfaith Interpretation.** Edit. by **Walter M. Abbott, Arthur Gilbert, Rolfe L. Hunt, and J. Carter Swaim.** Chapman/Bruce. Pp. xxiv, 995 paper. \$3.95. This selection of readings from the Bible was prepared by four biblical scholars from different religious backgrounds. The idea was to prepare a book of a non-denominational character which would be acceptable for use in schools or other such places not associated with a particular church. Included are notes from catholic, protestant, and Jewish traditions, and references to art, literature, history, and the social problems of modern man. An interesting and valuable work.

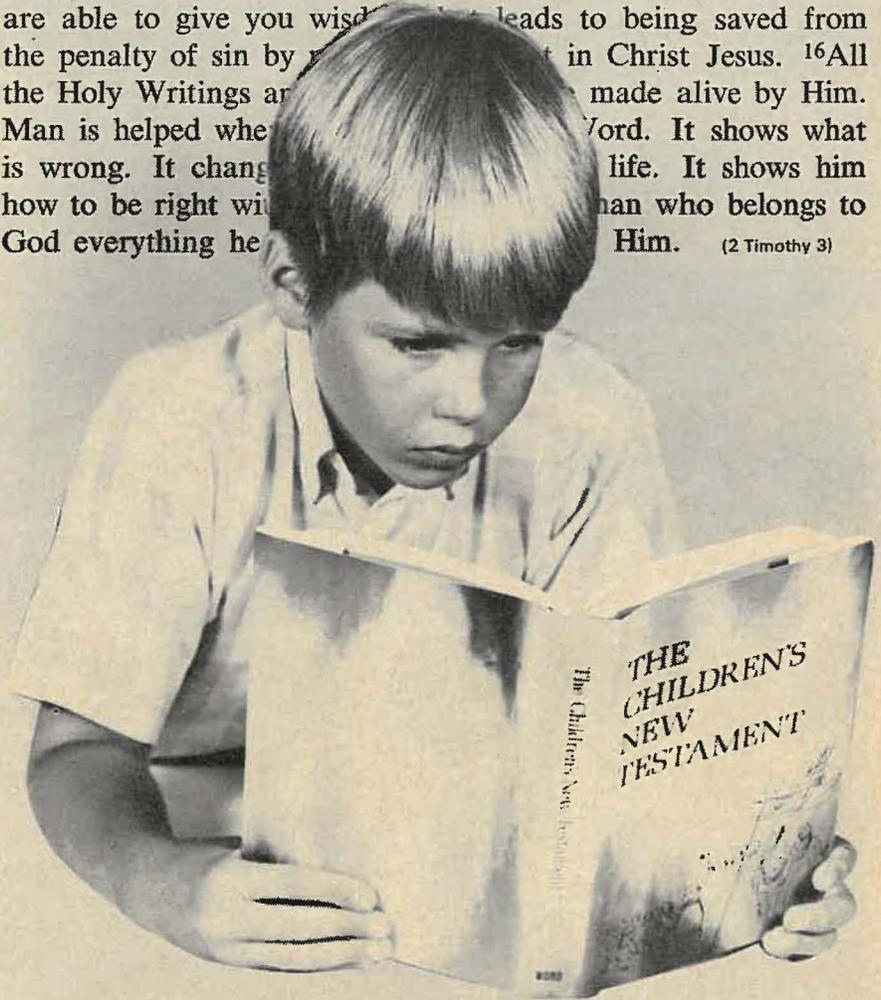
**KARL BARTH'S DOCTRINE OF ELECTION.** By **William John Hausmann.** Philosophical Library. Pp. 103. \$4.95. This Lutheran pastor believes that an understanding of Barth's doctrine of election is the key to Barth's entire theology. The volume is Hausmann's exegesis of that doctrine.

**THE TRUTH ABOUT BOULWARISM.** By **Lemuel R. Boulware.** Bureau of National Affairs, Washington, D.C. Pp. 180 paper. This is a report by the author of his work with General Electric in formulating their company-employee program of "trying to do right voluntarily." The volume is illustrated.

**THE BUDDHIST PHILOSOPHY OF ASSIMILATION.** By **Alicia Matsunaga.** Tuttle. Pp. x, 310. \$12.50. The assimilation of native gods is an important phenomenon in the study of Buddhism. The *honji-suijaku* theory, in which the native Japanese gods are considered to be manifestations (*suijaku*) of the true nature (*honji*) of the various Buddhas and bodhisattvas, has been regarded as a purely Japanese phenomenon. The purpose of this study is to trace historically the rise and development of a theory of assimilation in early Buddhism and to note the particular developments occurring as this philosophy of assimilation spread to China and Japan. This volume would appear to be important as a reference work for students of comparative religion, Buddhism itself, or Japanese cultural and psychological development.

**PANTOSCOPE OF RELIGION AND THEOLOGY.** Published quarterly by **Religious and Theological Abstracts.** Myerstown, Pa. 17067. \$3.50 a year. This new periodical may be warmly recommended to those who wish to keep abreast of theological studies. It consists of brief but sufficient summaries of significant articles culled from some 150 religious journals in many countries. The material is collected under four headings: Biblical, Theological, Historical, Practical.

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## Book Reviews

**PRAYER, THE SEARCH FOR AUTHENTICITY.**  
By Paul Hinnebusch. Sheed & Ward. Pp. 271. \$5.95.

*Prayer, the Search for Authenticity* promises more than it can deliver. Words and expressions like "existential," "relevant," "search for identity," and "life-situation" are scattered throughout the text which is an old-fashioned pious monologue on that which the author calls "spirituality." The book is an attempt to answer the principal questions which graduate students at Notre Dame University listed in their efforts to live the Christian life. This would have been interesting, but alas, the questions never appear, and neither do the answers. The text drones on as if an unprepared retreat conductor were trying to fill the allowed 15-minute meditation. Illustrations are needed. Paul Hinnebusch is searching for authenticity; he should also be searching for a more interesting style.

Comparisons are perhaps out of order in book reviews, but readers had best stay with the Frs. Whittemore and Hughson when reading about prayer.

(The Rev.) JAMES BRICE CLARK  
St. Barnabas, Omaha, Neb.

\* \* \* \*

**FUNNY, YOU DON'T LOOK CHRISTIAN.** By Robert M. Herhold. Weybright & Talley, Pp. xi, 116. \$3.95.

*Funny, You Don't Look Christian* reminds one a bit of Irving Peake Johnson's little book *Cushioned Pews*. One difference is that Bp. Johnson's volume was aimed at Episcopal Church pew-loungers whereas this one is aimed at the whole field—and does a good job of it. Some of the chapter titles give a clue to what the various papers are about: "Sacred Swingers," "The Best Christian Was a Jew," "The White Hang-up," "Dead Men Do Tell Tales," "The Loose Offering," etc.

Robert Herhold, the author, is a young Lutheran pastor-journalist who had a parish and built a church while serving in Tucson and who was an award-winning reporter for *The Arizona Daily Star*.

The subject of the first piece, which is the same as the title of the book, gives one an idea of those which follow, ten in all, and this is it:

*Have you ever watched people driving to church together? Father and Mother are laughing at the kids, who are tussling and singing joyously in the back seat. Suddenly the church building looms up. "Okay, knock it off," Father commands. A hush descends. Clothes are straightened and Bibles gathered up. A careful of somber faces arrives in the parking lot. They reverently close the car doors, and quietly*

*march with Sunday faces toward the church. It is a look not unlike the one the parents had at P.T.A. while listening to their son play a trombone solo after only six lessons. Some of us try to look Christian with lapel crosses, reversed collars, and "Jesus Saves" bumper stickers. Or we affect a strange tremor in our voice when we talk about religion. People who fall over themselves being charming are deadly bores. When we try to look and sound Christian we blow the whole bit.*

(The Rev.) JERRY WALLACE  
Canon of Arizona

\* \* \* \*

**TIME AND TIMELINESS.** By H. I. Marrou. Trans. by Violet Neville. Sheed & Ward. Pp. 178. \$5.

Arnold Toynbee read the galleys of this book by the Professor of the History of Ancient Christianity at the University of Paris, and made this comment: "If Henri Marrou were examined on orthodoxy, he would certainly be awarded more than 90 marks out of 100, whereas I should win less than 10. The mystery of history does not, for me, find its clue in the completion of the number of an almighty God's elect. . . . Yet, in reading Henri Marrou's book, I have found myself agreeing wholeheartedly with his conception of Man's situation. . . . I cannot account for this agreement in spiritual attitude notwithstanding disagreement over theology. I fancy that Henry Marrou himself would say that his theology is the indispensable foundation for his spiritual attitude, yet I, an ex-Christian agnostic, share the attitude without having the foundation."

I venture an explanation of Mr. Toynbee's feeling about the human situation: As an historian trained in the Classics and well nurtured in Christianity he is an Augustinian in his philosophy of history in spite of his "ex-Christian agnosticism," while Marrou is an Augustinian because of his Christian faith and theology. But enough of this digression: I am supposed to be talking about the book under review.

*Time and Timeliness* won't be a best-seller in the USA, more's the pity; for Marrou thinks and writes about man—both individual and collective man—as a Christian historian, and it seems to me that any real knowledge of, or concern for, history, in a Christian writer who would "communicate" with American readers, is a positive liability. To get much of a hearing, the communicator about man needs to be either a sociologist, with all data and no conclusions, or a psychologist, with all conclusions and no data. Prof. Marrou knows sociology,

knows psychology, and deals with them within the framework of history; but he is a Christian historian, and an exponent and follower of St. Augustine. American culture needs few things more than a recovery of a sound sense of history; and if by the mercy of God it could be an Augustinian sense of history, which after all is only the biblical sense of history systematically developed, what a boon!

There is a true history, Marrou holds, that is going on independently of our seeing it: the history of the City of God. God is making that (only) true history, with or without man's help. The history of what today we call the secular city is not this true history, but it appears to mortal eyes to be the only history there is. This city is the "too exclusively human city in which man, forgetful of his vocation for eternity, shuts himself up in his own finitude and takes what should be only a means or, at most, a secondary goal subordinated to a higher goal, as the only goal and end of his action. It is the city in which man forgets God and becomes an idolater of himself" (p. 42).

Marrou expounds Augustine's familiar concept of the two cities, the heavenly and the earthly, in their coexistence and shifting degrees of "hot war" and "cold war" (the phrase is not his, but it is how I read him). But 15 centuries have passed since



Augustine put forth his mighty thesis. Some of the great doctor's theology on secondary matters needs to be corrected or updated; but, in Marrou's view, his primary understanding of history as God's roaring loom stands secure. There are times and situations in which pietistic Christians tend to the disastrous and sinful supposition that they can serve the City of God by copping out from their God-given duty to their neighbor which is their duty to God. This sound Christian philosophy of history rebukes and corrects them. It also rebukes and corrects those who—and here I am thinking of many of my American Christian contemporaries—imagine that the secular city is the City of God, or the only city of reality there is. As between the two heresies of otherworldly escapism and extricationism on the one hand, and pelagian secular utopianism on the other, God only knows which is worse.

On almost every page of this book is some healthy reminder or corrective. I choose this one as a specimen, almost at random: "In its essence, Christianity is a religion which exists for God and for his glory and not, first of all, to provide an answer to our temporal problems—even if, in point of fact, its influence does help to resolve them. Christianity is oriented towards the building of the City of God;

it is not first of all, nor specifically, designed to help us organize the earthly city. It is not a force for stirring up revolution (nor for preventing it, as advocates of law and order may be tempted to think). Its role is not to develop civilization or undermine it, as the pagan might suppose. But in fact it does exert an influence on civilization which may well prove to be decisive" (p. 147).

Here is Christian sanity, beautifully ordered and expressed.

C. E. S.

\* \* \* \*

**GOD AND MAN.** By E. Schillebeeckx. Trans. by Edward Fitzgerald and Peter Tomlinson. Sheed & Ward. Pp. xii, 308. \$6.95.

This profound work, the third volume of "Theological Soundings" by the Dutch scholar, will fascinate theologians who try to keep abreast of current thought.

Beginning with man's search for God, Edward Schillebeeckx goes on to a discussion of non-theistic humanism, patiently qualifying his judgments, developing an answer at a leisurely pace, and giving hope for the salvaging of the truth inherent in humanism. This is followed by a study of "Life in God" and "Life in the World," with a very long analysis of *Honest to God* by Bp. Robinson who, he asserts, "accepts the fulness of catholic tradition as it lives in the Anglican Church," though there is a certain shadow lying across the book, namely, the hesitation over metaphysical thought. Robinson's book, he says, seems to be "orthodox, but incomplete."

Then we come to the section on "Evangelical Purity and Human Authenticity" in which we read exhaustively of human transcendence, human freedom, our relation to others, being-together and working-together, our entry into "another world, the sphere of Intimacy with God," the mystery of God as the center of man's very essence, the benevolent guidance of life by the God who is personally concerned with our lives.

Later on he treats of the God of Love and the moral norms of human action, dwelling especially upon the debate about situation ethics, the good aspect of which, he says, we can already discover more clearly in Thomas Aquinas's doctrine of prudence. There is the need to distinguish between mere ethical imperative (e.g., the Medieval abstention from usury) and universally valid principle (e.g., in modern lending of money and gaining interest on it, which can be justified without damage to the Faith).

Though it would be easier to read if there were more analogies and if there were an index of subjects, *God and Man* still is an excellent study, enhanced by the good English of the translators. Unless you reject all metaphysics, all absolutes, you will be glad to own this book.

(The Rev.) VICTOR L. DOWDELL, Ph.D.  
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# PEOPLE and places

## Appointments Accepted

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The Rev. Henry T. Folsom, former rector of Christ Church, Pompton Lakes, N.J., is rector of Grace Church, Old Saybrook, Conn.

The Rev. Thomas L. Gardner, former headmaster of St. James' School, Corpus Christi, Texas, is rector of St. Stephen's, Bloomfield, Conn.

The Rev. A. Murray Goodwin, former assistant to the rector of Trinity Church, Hartford, Conn., is executive director of the Episcopal Metropolitan Mission of Hartford.

The Rev. George E. Hall, former rector of Calvary Church, Flemington, N.J., is rector of St. Luke's, South Glastonbury, Conn.

The Rev. F. Newton Howden is rector of Trinity Church, Lime Rock, Conn. 06039.

The Rev. Frederick J. Kuhlman, a former vicar of Christ Church, Tashua, Conn., is now rector of the parish.

The Rev. Gary A. McElroy, former assistant, Grace Church, White Plains, N.Y., is rector of St. Andrew's, Northford, Conn. Address: Box 116 (06472).

The Rev. William N. Penfield, formerly with St. Stephen's School, Rome, Italy, is coordinator for urban mission for the Diocese of Connecticut.

The Rev. Mainert J. Peterson, former dean of St. Luke's Cathedral, Ancón, C.Z., is rector of St. Mark's, Louisville, Ky.

The Rev. Bruce F. Pettitt, former staff member, St. Paul's Cathedral, Buffalo, N.Y., is rector of All Saints', N. Washington and W. Central Aves., Bergenfield, N.J. 07621.

The Rev. Richard A. Pollard, former vicar of St. Elizabeth's, Zephyrhills, Fla., is curate, St. An-

drew's, Tampa, Fla. Address: 240 Plant Ave. (33606).

The Rev. Frederick H. Pratley, Jr., is vicar of Epiphany, Southbury, Conn.

The Rev. Michael F. Ray is assistant to the rector of St. John's, West Hartford, Conn.

The Rev. David W. Sailer, former rector of Grace Church, Wilkins, and Good Shepherd, Glenmore, W.Va., is vicar of St. Thomas', 3440 Elm St., Weirton, W.Va. 26062.

The Rev. Christopher R. Sherrill, former assistant, Christ Church, St. Joseph, Mo., is rector of St. Alban's, Danielson, Conn.

The Rev. Ernest K. St. Johns, former executive director of Five Cap, Inc., Scottville, Mich., is executive director of Dane County Community Action Program, Madison, Wis. Address: 1531 Simpson St., Apt. 211, Madison (537113).

The Rev. Robert Terhune, former chaplain intern, Ft. Logan Mental Health Center, Denver, Colo., is chaplain resident, St. Luke's Episcopal Hospital, Houston, Texas. Address: 18046 Pebblebrook Dr., Houston (77024).

The Rev. David R. Thomas, former curate, Church of the Redeemer, Southfield, Mich., is vicar of St. Anne's, Trexlertown, Pa. Address: 89 Heather Rd., R.D. 2, Macungie, Pa. 18062.

The Rev. Harold E. Towne, former rector of Fox Chapel, Pittsburgh, Pa., is vicar of St. Mark's, Marco Island, Fla. 33937.

The Rev. Frederick R. Trumbore, former vicar of Holy Child, Holly Hill, Fla., is vicar of Our Saviour, 200 W. 9th St., Okeechobee, Fla. 33472.

The Rev. Richard Van Wely, former rector of Grace Church, Canton, N.Y., is vicar of Zion Church, North Branford, Conn.

The Rev. David C. Wayland, former vicar of St. John's, Rippon, W.Va., is vicar of St. Andrew's, Mannings, and St. Philip's, Charles Town, W.Va., and assistant rector of Zion Church, also in Charles Town.

The Ven. Edwin C. Webster, archdeacon of Colón and vicar of St. Margaret's, Margarita, C.Z., has been named dean of St. Luke's Cathedral, Ancón, C.Z.

The Rev. Charles E. White, former rector of Good Shepherd, Punta Gorda, Fla., is vicar of St. Elizabeth's, Box 1115, Zephyrhills, Fla. 33599.

The Rev. Michael Wilcox, former curate, Christ Church, Greenwich, Conn., is vicar of St. Mark's, Storrs, Conn.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Joseph Durward Huntley, 49, director of education, Seamen's Church Institute, New York City, died Aug. 23.

He had been with the Institute since 1961. Survivors include his mother, Mrs. Maurice R. Huntley, four sisters, and three brothers. Services were held in the chapel of the Seamen's Church Institute and interment was in Alliance, Ohio.

The Rev. Canon Charles Conrad Jatho, 80, retired priest of the Diocese of Michigan, died Aug. 9, in the William Beaumont Hospital, Royal Oak, Mich., where he had been chaplain since 1960.

At the time of his retirement from the parish ministry in 1960, he had been rector of St. John's Church, Royal Oak, for 31 years. He had also held a number of diocesan positions. During WW I he was an ambulance driver with the U.S. Army. Survivors include his widow, Margaret; one daughter; one son; and nine grandchildren. The Suffragan Bishop of Michigan officiated at services held in St. John's Church.

The Rev. Joseph Clarkson Mason, 65, retired priest of the Diocese of Bethlehem, died July 5, in his home in Laceyville, Pa.

At the time of his retirement in 1958, he had been rector of the Church of the Epiphany, Glenburn, Pa., for six years. Survivors include his widow, Ellen, two sons, and three grandchildren. Services were held in St. John's Church, Laceyville, and interment was in LaBelle Cemetery, Oconomowoc, Wis.

The Rev. John Scott Meredith, 101, retired priest of the Diocese of Virginia, died Aug. 12, in Warrenton, Va.

At the time of his retirement in 1937, he had been rector of Greenwood Parish, Albemarle Co., Va., for nine years. The Suffragan Bishop of Virginia officiated at services held in Leeds Church, Markham, Va., and interment was in the church cemetery.

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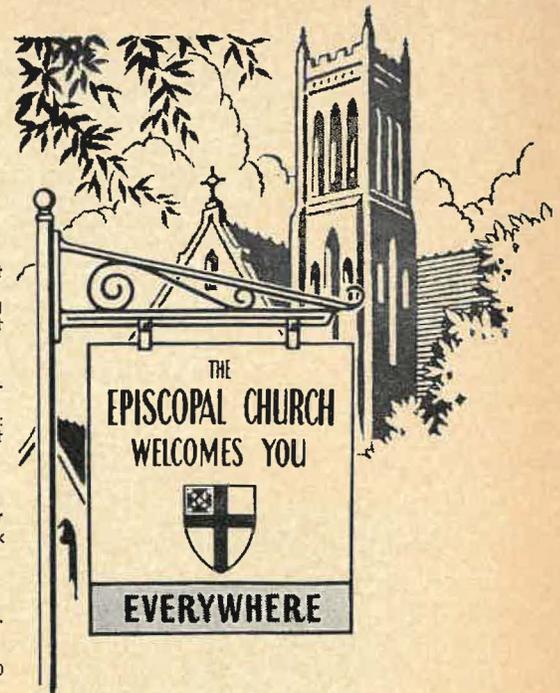
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# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster, r  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-  
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;  
Tues & Sat 7:30 HC

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

## BALTIMORE, MD.

**MOUNT CALVARY N. Eutaw St. & Madison Ave.**  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex  
Mon 5:30, Wed 10, Sat 9

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
MP, H Eu & EP

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &  
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed  
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crowthers, c  
Sun 7:30, 9, 11; HC Daily

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 3:00

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

The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30, HC; 9:30 Ch S, 11 MP & Ser; Week-  
day HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 &  
5:15; Saints' Days 8. EP Mon, Tues, Thurs, & Fri  
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## SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

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

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

## ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6.  
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C  
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

## RESURRECTION 115 East 74th St.

The Rev. Leopold Damosros, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS 5th Avenue & 53rd Street

The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

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

### THE PARISH OF TRINITY CHURCH TRINITY Broadway & Wall St.

The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
C Fri 4:30 and by appt

### ST. PAUL'S CHAPEL Broadway & Fulton St.

The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05; C by appt Organ Recital Wed 12:30

### CHAPEL OF THE INTERCESSION Broadway & 155th St.

The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

### ST. LUKE'S CHAPEL 487 Hudson St.

The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
fore 1st Eu; EP 6

### ST. AUGUSTINE'S CHAPEL 333 Madison St.

The Rev. John G. Murdock, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

### ST. CHRISTOPHER'S CHAPEL 48 Henry Street

The Rev. Carlos J. Caguait, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## PHILADELPHIA, PA.

### ST. LUKE & THE EPIPHANY 330 So. 13th St.

The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

### HOLY COMMUNION 218 Ashley Ave.

The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## RICHMOND, VA.

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

The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5

## MUNCHEN 22, GERMANY

### CHURCH OF THE ASCENSION Blumenstr. 36

The Rev. G. Edward Riley, r; Tel. 28 55 07  
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser  
2S & 4S); HD as anno; C by appt

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