

# The Living Church

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**T**he smudge of ashes on the brow,  
The charge, *Remember, man, that thou*  
*Art dust and shalt to dust return —*  
These are the words, the dictum stern,  
Of Elohim, relayed in rite  
The ages down, to hearts contrite.  
Remember then, O Ichabod,  
That dust thou art, gold dust for God.

Francis C. Lightbourn

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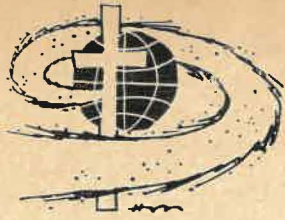
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# Around



# & About

— With the Editor —

Here is an eschatological news bulletin just in, from a usually reliable source at **Seabury-Western Seminary**:

Due to the shortage of trained trumpeters, the end of the world will be postponed three months.

A reader calls my attention to a pastoral message by his bishop, published in his diocesan paper, in which the bishop quotes the statement of the bishops at the Lambeth Conference last summer on the subject of conception control. The bishop then declares that this is "the official position of the Episcopal Church." Our reader wants our opinion as to whether the bishop is correct in calling a Lambeth opinion "the official position" of this Church. I think not. Any statement of "the official position" would have to come from the General Convention of the Episcopal Church. In my opinion the Lambeth statement on conception control is sound and right. But that doesn't make it "official"—even for me.

A President's inaugural address is like a sermon: only words, until something comes of it. **Mr. Nixon** has been in politics long enough and hard enough to know that every word of his address can haunt him four years hence in the event it proves to be an idle word. For the present he must be credited with full sincerity. I thought that the best statement in the address was this: "We cannot learn from one another until we stop shouting at one another—until we speak quietly enough so that our words can be heard as well as our voices." Also this: "The laws have caught up with our conscience. What remains is to give life to what is in the law: To ensure at last that as all are born equal in dignity before God, all are born equal in dignity before man." This unfinished business is beyond the power of government as such to accomplish. But the President of the United States can lead, precisely because he cannot command, and we need more than anything else the spiritual leadership which can move the whole nation toward that respect for one another which no law can compel.

It was heartening to hear **Roy Wilkins** speak out against the black separatist fanatics on the campus who demand autonomous racial schools within universities. "We have suffered too many

heartaches and shed too many tears and too much blood in fighting the evil of racial segregation to return in 1969 to the lonely and dispiriting confines of its demeaning prison," he said, and speaking as executive director of the NAACP he warned that his organization will sue any public university that accedes to the demands of the separatists. If they do this, may he do that. It seems to me that American Christians have a clear duty to support his approach. If it is wrong for whites to exclude solely on the basis of race, it is equally wrong for blacks. And any autonomous racial school or department within a university would inevitably be not only separate but inferior. Commenting on the issue in the *NYTimes* of Jan. 18, **Fred M. Hechinger** says: "The 'black is beautiful' approach, in history as elsewhere, is an absurdity comparable to, say, the 'white man's burden' concept. It is of little help in the task of weaving an honest, nonracist pattern of history, research, and teaching." Why do so many intelligent and morally sensitive Americans fail to see this? It can only be because they have fallen for the pandemic fallacy that the vocation of the university is to be an agency of social change, rather than a place for the dispassionate teaching of what truth is known and search for the much larger portion of truth which is not yet known.

Fight the good fight, Mr. Wilkins.

To those readers who have tried to help us out with the word nobody likes—"distinguished" in "distinguished congregations": thanks. Among the suggested alternatives are "missionary," "outgoing," "ideal," "Christ-centered," and "exemplary." All these say something that needs to be said, but none seems to be quite it.

Has anybody here seen "Huey?" This is the documentary film produced by American Documentary Films, Inc., on the Huey Newton case and the Black Panther party. The Executive Council voted at its December meeting to give \$7,000 to the producing company to help finance the distribution of the film. I haven't seen the film, and I haven't yet been able to find anybody who has seen it, and so I have absolutely no critical opinion about it one way or another. Right now I want to research the matter as thoroughly as I can. What I need, to begin with, is a reasonably fair, objective, unbiased re-

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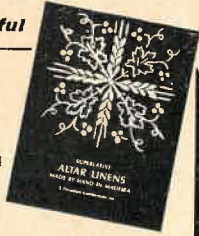
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## LETTERS

Most letters are abridged by the editors.

### Bp. Pike Replies

My friend Bob Whitman's questions [L.C., Dec. 22] regarding the bases of my exegeses re. Jesus's connection with the Resistance are good ones. I am glad for the opportunity to provide material from my study of Christian origins which began with a sabbatical at Cambridge University 3½ years ago and on which I am shortly to embark on my sixth expedition to Israel.

1. *Sword/dagger*: The significance of translating *machaira* as dagger rather than sword is that the dagger was the distinctive symbol of the Resistance, the hard-core Zealots being known as the *Sicarii* or "daggermen." The best contemporary treatment of this topic and of the whole subject is a work by one with whom I have had the privilege of conferring, personally and by correspondence, Prof. S. G. F. Brandon, Dean of the Faculty of Divinity at the University of Manchester, an Anglican priest, *Jesus and the Zealots* (Manchester Univ. Press, 1967; just published by Scribners in this country). Cf. Mt. 10:34 ("not peace, but a dagger"); Lk. 22:36b ("if you don't have a dagger, sell your coat and buy one . . ."; Lk. 22:38 ("Look, Lord, we have two daggers."))

2. *The significance of the palms*: Until the time of the Maccabees the palm branches were used at the Feast of Tabernacles as described in Lev. 23:40. But the palms were also used in the triumphal procession of Judas Maccabeus at the rededication of the Temple after he had cleansed it from its defilement by Antiochus Epiphanes (II Macc. 10:1-9), an event thereafter annually celebrated as the Feast of the Dedication (Jn. 10:22), which we call Hanukkah. Once Israel had again been subjugated (by the Romans after the victory of Pompey in 63 B.C.), the feast took on nationalistic overtones (hence the appropriateness of this time for Jesus's secret trip [Jn. 10:22] to lay the groundwork for his demonstration "bank-in" at the upcoming Passover) and the palm branches themselves were associated with the expressions of the freedom movement (see Prof. Wm. R. Farmer, *The Palm Branches in John 12:13*, *Jour. Theol. Studies* [N.S.], vol. 3, pp. 62-66 [April, 1952]).

3. *The donkey and kingship*: It would be difficult to imagine that Jesus did not intend the implication: the prophecy of Zech. 9:9 is clear enough. See Sigmund Mowinckel, *He That Cometh* (Eng. trans., Abingdon

Press, 1954), pp. 63, 94, 171, 177, 179, 336. That by this conspicuous act Jesus intended the crowd to infer the obvious meaning is reinforced by his involvement in the whole scene including the inciting use of the palm branches (not spontaneous: see Farmer, *op. cit.*, p. 65), *the cry Hôshi 'ah-nna'*, "Save, [we] beseech thee!"—not praise, but an entreaty (see Ps. 118:25) for political salvation (see Prof. Wm. K. Grobel, in *Encyc. Brit.* [1967], vol. XI, p. 738).

4. *Jesus and the money changers*: The magnitude of the operation of these investment bankers [see Mt. 25:27] is shown by the inventory prepared by the Resistance, before being finally dislodged in A.D. 70 from control of the Temple and recorded by them on the Copper Scroll hidden at Qumrân (see John M. Allegro, *The Copper Scroll* [Doubleday, 1960]), Jesus was striking at the economic nerve of the establishment. That He belonged to the non-violent but active wing of the Resistance is evidenced by the method He used: whips are not for people (as to whom their use would be violent) but for animals. He caused a stampede; the Temple Guard was immobilized and Jesus was able to escape. Fr. Whitman is quite right that this helped "further to set into motion the dramatic events leading to the Crucifixion."

5. *The "thieves" as "fellow resisters"*: Fr. Whitman says: "Taken completely out of context, these words can bear the interpretation . . ." Right, *and*, taken in context *lêstai* carries this interpretation. This is the word Josephus uses for the Zealots consistently—and appropriately: guerillas generally have to be thieves.

As for Fr. Whitman's recommendation that I concentrate a little on "interior freedom," I call to his attention the revised edition of an earlier work just published as *Facing the Next Day* by Macmillan, and also my *Beyond Anxiety* (Scribners). I am surprised that in his closing remarks what modern scholarship (aided by the Dead Sea Scrolls and other later finds) points to clearly—and inspiringly—namely, Jesus's strong involvement in the cause of his people's freedom, Fr. Whitman regards as "the bad old news of human hatred and dissension." Would he similarly denigrate the conspirators at the Boston Tea Party, the patriots at Lexington and Concord, and General George Washington? But whether Fr. Whitman views the cause of freedom from subjugation pejoratively or not, he is absolutely right in his statement that "it was this that crucified Christ."

(The Rt. Rev.) JAMES A. PIKE, D.D.  
Center for the Study of  
Democratic Institutions

Santa Barbara, Calif.

### First with Folk Mass

In the article *Cocktail Parties and Holy Communion* by Robert J. Stewart [L.C., Jan. 5], the author states, "I think of the first Beaumont 20th Century Folk Mass celebrated in this country at St. Thomas' Church, Denver, the Sunday after President Kennedy's assassination. . . ."

By that time Beaumont's Folk Mass had been celebrated at least fifty times in the Diocese of Rhode Island. The first actual celebration was on Nov. 30, 1958, at St. Mark's in Riverside, R.I., followed by a celebration at Good Shepherd, Pawtucket,



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three weeks later. Each succeeding year it was celebrated at several parishes in the diocese—always in the evening. At the Episcopal Conference Center, however, it was used for a morning celebration once each week during the summers of 1959 to 1963. The conference center group still uses it regularly and at this very moment they are preparing to visit the Groton school on Jan. 26 for an evening celebration. This is one of several missionary journeys with the Beaumont Mass, the first being to Rochester, N.H., in 1962. In Rhode Island other folk masses have also been used regularly in the past decade but have never caused any dissonance because of their wise handling by the late Canon Parshley, the support of Bp. Higgins who often attends, the participation of Fr. Packard who plays bass viol, and the Rev. and Mrs. James Frink, pianists. The folk masses have been planned as special evening services rather than as replacements for regular morning celebrations.

We will grant Colorado may have been the first West of the Mississippi, but not first in the USA.

(The Rev.) ALEXANDER STEWART  
Rector of St. Mark's Church  
Riverside, R.I.

### The Layman's Ministry

How great to read your editorial "How the Church should fight" [L.C., Jan. 12]. This is the basic message that the Churchmen of the Diocese of Chicago have been beaming for the past four and a half years!

We would add one thing, however. Let's take the next step, like many other dioceses and parishes are doing, and get the message across through specific vehicles that reach the laity, e.g., vocational seminars that reach men and women where they work; vocational seminars on being a Christian citizen; a FISH chapter in a community that encourages direct, personal service to all people; or the study of a booklet like *Salty Christians* that examines the real role of laymen and the relationship that clergy must have to the laity if "the ministry, the service, of the Church to the world is . . . to be discharged mainly by the laity."

MORTON O. NACE, JR.  
Executive Director of  
The Churchmen of Chicago  
Chicago

### Marriage

Your editorial "The Gravest Threat to Marriage" [L.C., Jan. 5] seems to me like the "curate's egg"—good in parts. What is not-so-good is your implication that it may not always be best for the children for parents to continue a marriage that has become a misery. Is it not a fact that most marriages at some time or another "become a misery" but they need not stay that way? I suggest that *nothing* can be worse for children than the divorce of their parents, which inevitably produces a "divorce-mindedness" in the children, perpetuating the idea that marriage need be no more than a legalized "trial trip."

Surely temporary separation, in extreme cases, in spite of its difficulties, is better "for the children" than divorce. Separation implies that the marriage vow was right and that there is a willingness to return to family life together later; divorce implies freedom to remarry, a freedom which reduces the marriage vow to a mockery. Most

clergy who have consistently advised separation rather than divorce have known of cases where the parties, after agreeing to separate temporarily, have come together again, so saving their children from inheriting "divorce-mindedness"—the plague of our age.

There is no domestic misery so great that God cannot remedy it. Divorce is man's remedy, not God's. Nothing, it seems to me, can more help children become aware of the Divine Love than their witnessing a "reconciliation" of their parents, after a separation. Divorce precludes this possibility. So when in doubt, and we are asked to advise, let it be "separation" and *never* "divorce."

(The Rev.) EDWARD WINCKLEY  
Vicar of  
Church of the Holy Communion  
Tacoma, Wash.

### Care for Those "Inside"

The article by Sara Page [L.C., Jan. 12] was, to me, heartbreaking and painful. Especially so as it seemed to me to be tied in very definitely to the article in the news section of the same issue, "Executive Council, Summary of December Meeting," reading once again of the thousands and millions of dollars being allocated by the Church to help those "outside" the Christian family. I believe that God does love *everyone*, the rich as well as the poor, but I also believe that He does not mean to neglect those "inside" the Christian family for those outside. Doesn't He rather teach us to show how wonderfully Christians care for one another so that those outside will want to come inside and worship and adore Him together with us, and that together we may help each other? Think what those millions could do to provide housing for those of the Christian family who are left penniless when they reach old age! Even one room would be bearable if the Church were *there, caring*, by providing, or at least helping to provide. Are there not more poor than wealthy Churchmen as well as non-Churchmen? Why are there so many plush retirement homes built by the Church for the wealthy and opened to *all*, and hardly any homes for the poor within the Church?

It's all very well to say "the Lord will provide" or "worry is a sinful lack of faith." Perhaps—but seeing ahead of me such an ending, life hardly seems worth the struggle. If you say this is an emotionally dramatic statement, bishops, priests, and laymen, especially you who will retire into plush high-rise retirement homes, well, just look closely at the poor Episcopal Churchmen and Churchwomen who have "borne the heat of the day"—widows who, after years of actual tithing, have now pledged their widow's mite (so very often disgracefully larger than the offering of the executive on the vestry of the same parish), men who have suffered years of illness and still put in their small offerings, those who have worshipped Him and helped in His Church whenever and wherever they could for lo these many years—look closely, and see how they live.

Now you might *really* think this is an exaggerated bit of words if I tell you that I am now only 42 years of age, a widow, and working, even when ill, won't you? But note also, all of you who allocate our funds, that all widows are not provided for,

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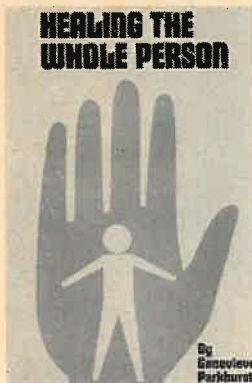
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are not left with enough to see them through their old age, due to many tragic circumstances. I am not alone in this situation, believe me. I know personally many who are in this same boat at this supposedly "young" age, and the road ahead looks pretty grim, indeed. We will continue to love our Church, we will continue to put in our mites each week even though they be spent foolishly, we will continue to love the Lord and to worship Him, and we will continue to pray that our "sinful lack of faith" will become a strong faith that He will not let us down when we come near the end of the road. Please consider some low-cost homes for the poor to retire in.

NAME WITHHELD

Diocese of California

### On What Foundation?

Fifty years ago, perhaps more, I went with my grandfather to his office in the Masonic Temple Building in Chicago. While I was there I learned that not long after the building had been erected it was discovered that it was sinking into the ground. Inadequate foundation had been laid and after a great deal of trouble and expense some hydraulic jacks had been placed under the corners of the building and in other vital places and almost constant attention was given to them to keep the building from sinking or tipping.

From time to time one reads, in comments about the program of the Church and especially about particular activities of the Church, that we must "put a good foundation under these things."

It is almost self-evident that after a building has been constructed a foundation can be placed under it with little expectation of an adequate solution to what must be a problem concerning the superstructure. Perhaps we are dealing with mythology with scriptural references to the "foundation that hath been laid," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." However, the sense of the whole business is there; we do not lay the foundation, rather the foundation has been provided for us; we are not even to build upon that foundation but to be "living stones" in the building that God himself erects upon the foundation.

Fifty years ago there was a good deal of talk in "liberal circles" about "building the Kingdom of God." It took us quite a while to realize that the then current "social gospel" had been erected upon an insecure foundation. No doubt it would be a good thing for present activist clergy and laity to review the history of post-World War I and the intervening years, leading up to the present version of the "social gospel." It is quite possible that we need to emphasize the word "Thou" in the prayer "Lord, what wilt Thou have me to do?"

(The Rev.) G. R. MADSON  
Editor of the Palm Branch

Diocese of South Florida

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Volume 158

Established 1878

Number 7

A Weekly Record of the Worship, Witness,  
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19. Ash Wednesday
23. Lent I
24. St. Matthias, Ap.
26. Ember Day
27. George Herbert, P.
28. Ember Day

March

1. Ember Day  
David, B.
2. Lent II  
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LC-2-69

# The Living Church

February 16, 1969  
Quinquagesima

For 90 Years,  
Its Worship, Witness, and Welfare

## CHRISTIAN UNITY WEEK

### Eminent Churchmen "Exchange Pulpits"

The Week of Prayer for Christian Unity was marked by a number of ecumenically significant sermons delivered by Christian leaders in pulpits of Churches other than their own.

In New York City, Abp. Iakovos, primate of the Greek Orthodox Church in the Americas, delivered the first sermon by an Orthodox prelate ever to be delivered from the pulpit of the Roman Catholic St. Patrick's Cathedral. Also participating in the service was the Rev. David Hunter, an Episcopalian, deputy general secretary of the National Council of Churches. Last year, the Rt. Rev. J. Stuart Wetmore, an Episcopalian and Suffragan Bishop of New York, preached at St. Patrick's during the Week of Prayer for Christian Unity. Abp. Iakovos said that "Christian unity should be seen in its proper light, and understood in terms none other than those of faith, hope, love, patience, and return to the sonship of Christ." He emphasized that if the ecumenical undertaking is to lead to genuine unity it must be guided by "all-embracing pure and Christian love."

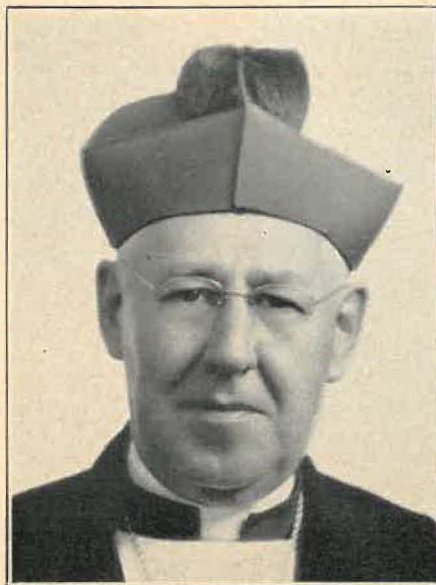
At New York's [Episcopal] Cathedral of St. John the Divine, the preacher at a special unity service was Dr. John C. Bennett, president of Union Theological Seminary. Referring to the remarkable convergence between the Roman Catholic and non-Roman Churches he said: "We have discovered each other, and sometimes we find we have more in common with some in a Church far distant from us than with some of those in our own Church." Dr. Bennett is a clergyman of the United Church of Christ.

In Brooklyn, two bishops—one a Negro Episcopalian and the other a Roman Catholic—occupied the famed "Henry Ward Beecher" pulpit of Plymouth Church of the Pilgrims, to appeal for the reunion of Christendom. One of these, the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island, told the 700 worshippers that "God wills that we must be one. We stand on the brink of disaster by our many divisions." He expressed agreement with Roman Catholic Bishop Francis J. Mugavero of the Diocese of Brooklyn, who had preceded him in the pulpit and had said that the many issues of Christian division will be settled at the table of the Eucharist. "We

have begun a journey to Emmaus, where we shall recognize Christ in the breaking of the bread," Bp. Mugavero said. At the start of the service the minister of Plymouth Church, the Rev. Harry H. Krueger, remarked: "The sight of a [Roman] Catholic and an Episcopal bishop speaking from the Plymouth pulpit might make some of the congregation's ancestors 'spin in their graves'."

Observing the same world-wide Week of Prayer for Unity, in England, John Cardinal Heenan of Westminster and Arthur Michael Ramsey, Archbishop of Canterbury, both sounded warnings against present-day threats to Christian unity. Cardinal Heenan, preaching in West London's Hinde Street Methodist Church, said that in his own Church there are some who are "less than enthusiastic" about the ecumenical movement because they envisage their Church gradually losing its sacred doctrines and authority. Abp. Ramsey, speaking in Central London's Non-Conformist shrine, warned that "immense advances in science and knowledge can leave man proud and selfish and cruel."

In Scotland, Christian Unity Week ceremonies were marred when scuffling demonstrators, shouting anti-Pope slogans, interrupted the sermon at a joint Roman Catholic and Church of Scotland (Presbyterian) service in Edinburgh. The sermon was being preached by a Roman Catholic priest and was being broadcast. The demonstrators' interruption forced the station to cut the service off the air.



The Rt. Rev. Harold Sawyer

## LOS ANGELES

### Official Comment on Bp. Pike's Remarriage

The office of the Diocese of Los Angeles has issued a statement concerning the recent remarriage of the Rt. Rev. James A. Pike, resigned Bishop of California [L.C., Jan. 19].

The marriage service was performed by a priest of the Diocese of Los Angeles, the Rev. Robert E. Hoggard, rector of St. Augustine's Church in Santa Monica, in a Methodist Church. The statement contains a denial that the Rt. Rev. Francis E. I. Bloy, Bishop of Los Angeles, ever actually saw the letter from the Rt. Rev. C. Kilmer Myers, Bishop of California, to Bp. Pike in which Bp. Myers referred to Bp. Pike's previous marriage as "spiritually dead" and which Bp. Pike accepted as a "judgment" which left him free to marry. The statement declares that Fr. Hoggard informed Bp. Bloy by telephone that he had been invited to participate in the marriage ceremony of Bp. Pike and Miss Diane Kennedy. It goes on to say:

"According to Fr. Hoggard and also information received from the Diocese of California, Bp. Pike had a letter from Bp. Myers ruling his former marriage 'spiritually dead.' Bp. Pike interpreted this letter as a judgment which left him free to remarry.

"Fr. Hoggard did not need permission from Bp. Myers to perform the ceremony, as there is a canon in the Diocese of California which allows a priest to function officially one time in the diocese without license.

"Bp. Bloy's reply, in view of the above facts, was that since he had no jurisdiction in the matter whatsoever, if Fr. Hoggard decided to participate in the marriage he would be acting on his own initiative.

"The whole affair seems to be a matter of interpretation of Bp. Myers's letter to Bp. Pike (a letter which Bp. Bloy has not seen). As such, the matter is for the Diocese of California to resolve."

## ERIE

### Bp. Sawyer Dies

The retired Bishop of Erie, the Rt. Rev. Harold Everett Sawyer, 79, died Jan. 18. There are no immediate survivors.

Bp. Sawyer, who was ordained to the priesthood in the Diocese of Connecticut,



was rector of Grace Church and chaplain of St. Luke's Hospital, Utica, N.Y., for 22 years prior to his election to the episcopate in 1946. He retired as Bishop of Erie in 1951, and for the past 14 years had lived in Ivoryton, Conn.

A member of numerous organizations, he was also an honorary associate in the American Guild of Organists. He had received honorary degrees from Trinity College, Hartford, and from General Seminary where he was graduated in 1916 and had served as a trustee.

A Requiem Mass was celebrated in Grace Church, Utica, with the Rt. Rev. William Crittenden, Bishop of Erie, officiating, and a memorial service was held in All Saints' Chapel of St. Paul's Cathedral, Erie, Pa. The Bp. Harold E. Sawyer Memorial Fund has been established in Ivoryton, Conn.

#### NEWARK

### Dr. Wright Reports on Mr. Nixon

The Rev. Nathan Wright, Jr., director of urban work of the Diocese of Newark, was one of several Negro leaders who conferred with President Nixon in a special interview shortly before Mr. Nixon's inauguration. Dr. Wright reported his impressions of the new President in his column in *The Sunday Star-Ledger*, a daily newspaper published in Newark. Of the President's views as expressed in that meeting Dr. Wright said: "He expressed concern that old approaches to human resources be re-examined and that new approaches be devised. We were all impressed with the manifest depth of the incoming President's concern."

When asked about his failure to date to appoint any Negro to a top leadership position, Mr. Nixon answered that he had asked every cabinet appointee to seek out the best black talent and to offer their names for appointment. "He further revealed plans," Dr. Wright reported, "for black representation in every agency of government, breaking time-honored barriers which have been seen as protecting formidably some 'lily white' preserves."

Dr. Wright raised with Mr. Nixon the question of the propriety of using the term "equality" in connection with the black community, and said that many black people prefer the term and concept of "equity." At this, says Dr. Wright, "Mr. Nixon beamed broadly and said, 'That's why we have courts of equity, too!'" He promised to work diligently for equity for all citizens. During the meeting Mr. Nixon spoke with enthusiasm about the concept of Black Power, saying that it offers black men a new-found and needed sense of dignity, confidence, and hope.

"The meeting was conducted in characteristic Nixonian spirit of folksiness and ease," Dr. Wright said. "He was a

thoroughly gracious host, listening and talking in 'equitable' give and take." The report of the meeting ended with this comment: "Oh yes, when I met the President-elect, I greeted him as 'My Beautiful Brother!' When I left, I had the feeling that this was pretty much what he would like to be." Dr. Wright emphasized in his report that "if Mr. Nixon fails to lead our nation well, it will be almost solely due to bad advice."

#### EPISCOPATE

### Bp. Crowther on Investigating Committee

The Rt. Rev. C. Edward Crowther was one of a group of five Americans who left New York on a mission of investigation to Biafra. Bp. Crowther, currently a fellow at the Center for the Study of Democratic Institutions in Santa Barbara, Calif., was once Bishop of Kimberly and Kuruman. He was ousted in 1967 by the Union of South Africa for his opposition to *apartheid*.

Sponsoring the Biafran investigation is the American Committee to Keep Biafra Alive. A spokesman said that the committee is pro-Biafran, but that the members of the investigating group were chosen for their sensitivity and not because they necessarily favored Biafra in the African war.

"I am going to Biafra because I have been invited," Bp. Crowther said. "I am going as a bishop of the Church, not as a politician. My concern is strictly humanitarian, and I intend to make a report to the people of Britain and the U.S., especially Church people, to arouse the reaction of conscience to the pitiful plight of thousands of innocent victims of this fratricidal war." The bishop was asked by the Rt. Rev. John E. Hines, Presiding Bishop, to express his prayers and concern for all the suffering people of Nigeria and Biafra, and his hopes for an early peace.

#### ORTHODOX

### Patriarch: "Remain Faithful to Your Pope"

In an interview published in Rome, Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, urged young Roman Catholics to "remain faithful" to their Church and the Pope in the present era of rapid change. Recalling his first meeting with the Pope in Jerusalem five years ago, the Patriarch praised the progress of ecumenical relations in the years since then and said that the Pope is moving the Church ahead with courage and wisdom. He cited particularly the Pope's efforts for peace and said he shares in such efforts "with all our heart."

He also recalled his support for the

Pope's recent encyclical on birth control and said he would always continue to be in agreement with the Pope on these matters. "This is the hour of the Church," the Patriarch said. "United it can offer Christian orientations to the new world that is being born. For this very reason, when the encyclical *Humanae Vitae* was published, we immediately declared that we fully shared the rigorous Christian principle expounded by Pope Paul VI."

Referring to the kiss of peace he exchanged with Pope Paul in Jerusalem, Patriarch Athenagoras said this embrace "did not remain an isolated and sterile fact" but was the prelude to a new "rapprochement. We have decided to walk together with his Holiness the Pope," he said, "removing all obstacles step by step and offering every encouragement so that there is a logical dialogue conducted in charity and faithfulness to truth, so that we may once again find a single expression of essential matter of the faith and so that, in regard to other matters, both parts—the Occidental and the Oriental—may respect the good traditions of the Church."

#### WEST AFRICA

### Food Collection on Way to Biafrans

No one knows how many hundreds of people gave how many hundreds of hours working to pack the tons of food donated by New Yorkers for shipment via the Norwegian ship *Forra* that eventually will dock at the island of Sao Tomé for the airlift to Biafra.

At one New York City collection center, Temple Emmanuel-El, 10 tons of food had been given. From such centers



food was taken by trucks to St. Peter's Episcopal Church on West 20th St., where all donations were packed before being sent to the ship. Fifty cartons of food arrived by air freight from Chicago, with no identification of donors. On one day alone \$12,000 had been collected toward the costs of airlifting food and supplies from Sao Tomé to Biafra. Each flight costs about \$1,500. The only food not sent to Biafra was perishable—over 15 tons. But that was donated to local charities.

Abie Nathan, an Israeli jet pilot who headed the drive, was overwhelmed by the response, which he called "beyond expectations." "The importance of the drive is, of course, to save lives, but it is also the involvement of hundreds of thousands of people in the art of giving," Mr. Nathan said.

### **Congressman: Certain Governments Guilty of Genocide**

Congressman Donald L. Lukens, (R. Ohio) said in Washington that the Nigerian government and its "Russian and British allies" are practicing a form of genocide against the Biafran people, mostly the women and children. He made the statement in a January issue of *Twin Circle*, a weekly national Roman Catholic newspaper, after returning from a visit to Biafra and Nigeria sponsored by the paper. Mr. Luken was accompanied by news commentator Fulton Lewis, Jr.

The congressman, a Quaker, expressed "shame and shock" that Nigeria "could use starvation of little children as the way to defeat an enemy in war, an enemy that was not even guilty of aggression." He said that reliable estimates predict that 500,000 will die in the next month unless the war is stopped, and urged an immediate cease-fire and the use of all possible air and sea transport of food from other nations.

### **End Curb on Mercy Flights, Germans Plead**

German Protestant and Roman Catholic relief agencies have called upon all parties to resolve differences so that the International Red Cross can resume mercy flights into Biafra. Deutscher Caritas Verband and Das Diakonische Hilfswerk said they were greatly astonished that the government of Equatorial Guinea had halted Red Cross flights from its territory into Biafra. (Equatorial Guinea banned the airlifts into the secessionist former Eastern Region of Nigeria because of the transport of motor fuel used by Red Cross distribution trucks. The government said the fuel was "strategic goods.")

Meanwhile, Roger Gallopin, director general of the International Committee of the Red Cross, said in Geneva, that

if flights could not be resumed into Biafra that airlifts into Nigeria might have to be halted. He expressed doubt that one-way activity in the region of one of the warring belligerents could be continued. As a stop-gap measure, negotiations were underway with Church agencies operating relief efforts off the island of Sao Tomé to fly in fuel needed by Red Cross trucks.

### **NEW YORK**

### **Award to Former V.P.**

Former Vice President Hubert H. Humphrey received the National Humanitarian Award of the Luther E. Woodward School for Emotionally Disturbed Children, for his many contributions to interracial and interreligious relations and to the mentally ill and retarded. The presentation was made in an informal ceremony in New York City by Dr. Bernhard E. Olson, first president of the school and now honorary president. Dr. Olson, a Methodist clergyman, is national director of interreligious affairs of the National Conference of Christians and Jews.

The award presented to Mr. Humphrey is given by the school for conspicuous service in humanitarian causes. The school itself is named after the late Dr. Luther E. Woodward, Lutheran clergyman and pioneer in mental health programs.

### **MRI**

### **Third Annual Conference Held**

One hundred representatives from 63 dioceses of the Church met in St. Louis for the third annual MRI sponsored conference, in answer to the Presiding Bishop's "Call To Prayer." Conference leader was the Rev. Canon Douglas A. Rhymes, vicar of St. Giles Church, Camberwell, London. Conference theme was "Prayer in the Secular City," the title of a book by Canon Rhymes used as basic material for the conference. However, his own conference theme was "Praying Your Life."

The Presiding Bishop, in opening the conference, spoke of a "restlessness" within the Church's membership; of the desire of Christians to be "up and doing"; and of the frustrations that harry the lives of sincere seekers who want to follow Jesus Christ. The Rev. James W. Kennedy, program chairman of the conference, said that the conference "might be the beginning of something as significant in the Episcopal Church as the Forward Movement was in the '30s which led to the renewal and reinvigoration of the life of the Church, beginning with the inner life of devotion." Dr. Kennedy is editor of *Forward Movement Publications*. Canon Rhymes's insistence that

real prayer is praying your life was illustrated by his own experience in the Soho district of London.

Chairman of the Prayer Outreach Committee that sponsored the conference for the General Convention's Mutual Responsibility Commission, the Very Rev. Charles A. Higgins, dean of Trinity Cathedral, Little Rock, Ark., summarized the conference thus: "Canon Rhymes showed us the way to develop a mutuality of purpose and an interdependence of humanity that is essential to Christian living in our secularized society." A report of the conference with suggestions for possible follow-up in dioceses will be sent to all bishops and MRI diocesan chairmen.

### **CHRISTIAN SOCIAL RELATIONS**

### **Fr. Groppi's Talk Causes Controversy**

Milwaukee's controversial civil rights Roman Catholic priest, the Rev. James Groppi, dropped what one observer called "a few oratorical firebombs" in Pittsburgh at a talk before the Pittsburgh Conference of Laymen held at Duquesne University.

Some of the clergy in Pittsburgh reportedly were concerned at his advocacy of what the Milwaukee priest called "hit and run attacks" by blacks. He explained the attacks by saying "a house burns here or a house burns there, and nobody knows who started it or how." He said he expects the situation in ghetto areas to "worsen" under President Nixon's administration.

Members of the Pittsburgh clergy were incensed over Fr. Groppi's call for a "collection boycott." When a youth in the audience asked how he could contribute to the fight against racism, Fr. Groppi said "boycott the collection plate if the clergy at your church won't speak out against racism." He added that "in the [Roman] Catholic Church decisions are made about the lives of Negroes by a bishop who lives on another planet and a mother superior who lives in a chateau on the shores of the lake." In answer to a final question from a student, he praised Negro militants Stokely Carmichael and Rap Brown as "our Paul Revere and Patrick Henry."

News media switchboards in Pittsburgh were bombarded by phone calls in opposition to Fr. Groppi's remarks following publication and coverage of the talk and interview at Duquesne.

### **Evangelicals Urged to Preach on Race**

Anglican Evangelicals were urged to practice the Gospel they preach on racial matters, particularly in regard to the immigration problems in England. The Rev. Peter Johnston, president of the Islington

Clerical Conference, said he fears that "very few Evangelicals are involved" in the immigration question. "I say it to our shame." He was addressing the 142nd annual meeting of the conference which is composed of Evangelical clergy. Mr. Johnston is chairman of the group by virtue of his post as vicar of Islington.

He praised the Archbishop of Canterbury for his "clear and courageous lead" in racial issues. Dealing specifically with immigration, Mr. Johnston said, "It is all too easy to have excellent principles, but to nullify them in our political attitude and in parochial practice. . . . It is hard to see that a two-tier system of racial legislation can be right—that is to say, no discrimination in Britain but discriminatory legislation [against immigration]. There must of course, be control of foreign and Commonwealth immigration. This is necessary in the interests of immigrants themselves as well as of the people of this country. But such control ought to be and should clearly be seen to be, on non-racial lines."

The vicar said he sees no one solution to racial problems, but that there is a "common responsibility laid upon the whole Church, to share the Gospel with the new English as well as the old." He also warned that even in suburban parishes where there are not large numbers of immigrants, the parishes can become "often unconsciously, centers of right-wing political views. If this is to be avoided, there needs to be informed, thoughtful preaching to the converted."

## PENNSYLVANIA

### Council Upholds Priests

The 21-member council of the Diocese of Pennsylvania has endorsed the urban work of two activist priests whose works have irritated a number of Churchpeople. Vindication was voiced for the Rev. David M. Gracie, who offers draft counseling to youths and has participated in anti-war and anti-draft demonstrations. The second priest was the Rev. James E. Woodruff, active in black militant causes.

Fr. Woodruff was invited to the Diocese of Pennsylvania by its diocesan, the Rt. Rev. Robert L. DeWitt in late 1967, after he was accused in Nashville, Tenn., of operating a "hate whitey" school [L.C., Aug. 20, and Sept. 10, 1967].

The diocesan council commended the two men and their efforts in areas of tension as "dynamic and experimental ministries" that will lead the Church into "new paths." Approved was a 46-page report on the priests' work compiled by five council members. The diocese has been divided over the work of the two men, with some churches withdrawing their support from the urban mission program.

The priests were found to be, in part, victims of news reporting which took

their actions out of context. "The true health of the diocese is not measured by the number of tranquil Church members," the report said, "but by the vitality of each part of the body of the diocese. The diocese is now splendidly alive."

## BUSINESS

### M-B Expands

Ronald C. Barlow, president of Morehouse-Barlow, Co., Inc., religious book-sellers and publishers for over 83 years, has announced the purchase of the Parsons & Parsons Co., of Cleveland. Established in 1879, Parsons & Parsons manufactures and sells clerical collars and cuffs. Mr. D. B. Esty, present owner, plans to retire after 60 years in business.

Ben J. Bland, formerly of Churchware, Inc., and *The Wall Street Journal*, has been engaged as manager of this new Morehouse-Barlow subsidiary.

## SEMINARIES

### ETS-SW Betters Its "Challenge Gift"

More than \$783,000 has been received in response to a drive to match a "challenge gift" of \$300,000 for the Episcopal Theological Seminary of the Southwest, Austin, Texas. The Rt. Rev. J. Milton Richardson announced the campaign's success.

The bishop said that the total funds, with gifts still being received, may be great enough to pay off the seminary's

entire debt. In addition to the \$600,000 mortgage on campus buildings, there is an indebtedness of \$105,000 on faculty homes, and an unsecured debt of \$120,000. The challenge gift came from the Parish Fund through Mrs. W. S. Parish of Houston.

Bp. Richardson paid tribute to the work of the new dean, the Very Rev. Thomas H. Harvey who began his tenure last September, and the seminary board which was cut from 84 members to 16. The bishop, who is the Diocesan of Texas, also is chairman of the board of trustees of ETS-SW.

### Grants for Theological Center

Colgate Rochester Divinity School has announced that the Louis Calder Foundation and the Lilly Endowment have made substantial grants to support development of the Rochester Center for Theological Studies. The core of the new center being established has been formed by Colgate Rochester, an ecumenical seminary, and Bexley Hall, the Episcopal seminary formerly associated with Kenyon College in Gambier, Ohio. The two educational institutions have been joined in forming the center by St. Bernard's, a Roman Catholic seminary of the Diocese of Rochester.

The three schools are maintaining their separate identities in the center while pooling their faculties, administrations, libraries, and other aspects of overhead; and in addition they have associations with the University of Rochester. The



BLOOD STREAMS DOWN THE FACE OF A YOUTH after he was injured in a clash between Roman Catholics and non-Romans in Londonderry, Northern Ireland. The street fighting came at the end of a march from Belfast by about 500 civil-rights demonstrators who sought to dramatize their demands for equality for Northern Ireland's RC minority. (Photo from RNS)

purpose of the new Center is to train young men and women for the parish ministry.

A unique feature of the center will be a program of studies covering the Black Church contribution to American Christianity. Courses will be offered in such subjects as Black Church music, black preaching, the Black Church in American economy. Colgate Rochester has the largest number of black seminary students of any accredited divinity school in the north, according to a recent report.

## Seek Areas of Cooperation

Since October 1967, several Eastern Pennsylvania seminaries have been studying ways of strengthening their educational programs through cooperative use of resources, thus avoiding duplication where possible. Representatives of Philadelphia Divinity School have been meeting with others from Crozer (American Baptist), Lancaster (United Church of Christ), Moravian, and Gettysburg and Philadelphia (Lutheran) Seminaries. In addition, observers from two Roman Catholic seminaries have attended the meetings.

Some of the seminaries in this Eastern Pennsylvania Cluster have had conversations with other Eastern Pennsylvania schools in inter-seminary seminars. These ecumenical groups have examined common theological subjects, and in the academic year 1969-70 additional seminars will investigate new teaching possibilities through sharing of various faculties.

Five of the six schools in the cluster have programs of study beyond the basic theological degree, leading to the degree of Master of Sacred Theology or Master of Theology. Therefore, Lancaster, Crozer, and PDS will work with the two Lutheran seminaries in their joint summer session at Philadelphia Lutheran Seminary in July, encouraging all ministers who are enrolled in their separate programs to study in this new three-week summer session.

## Metropolitan Chicago Association Formed

The Very Rev. Charles U. Harris, dean of Seabury-Western Seminary, Evanston, Ill., has been elected president of the recently formed Association of North Side Seminaries of Metropolitan Chicago. Members of the association in addition to Seabury-Western are: Garrett (United Methodist), McCormick (United Presbyterian), Evangelical (United Methodist), Bellarmine (Roman Catholic), St. Mary of the Lake (Roman Catholic), and Divine Word (Roman Catholic).

Member seminaries have agreed to contribute \$5,000 each to underwrite a professional study of the areas in which the schools might cooperate for the im-

provement of theological education. The Bishop of Minnesota, the Rt. Rev. Hamilton H. Kellogg, vice chairman of the board of trustees of Seabury-Western, has undertaken to raise this money from members of the board.

## CANADA

### Vatican Envoy Considered

The primate of the Anglican Church of Canada has asked national Church officials to establish a committee to recommend a Church policy regarding Prime Minister Trudeau's suggestion that an envoy be appointed to the Vatican. Officials of the national and world program division of the Church's national office have been asked to meet with the committee on Anglican-Roman Catholic relations to select a group to reconsider the Anglican Church's stand which has remained unchanged for 20 years.

In 1949, delegates to the national synod passed a motion which stated that it "expresses its disapproval of the proposal to appoint a Canadian ambassador or minister to the Vatican because such an appointment would constitute a breach of the principle of equality of all religious Communions in their relations with the state which is essential in the preservation of harmony in Canada."

The Most Rev. Howard H. Clark, primate, emphasized that a much closer relationship has developed between the two Communions since the resolution was passed. If a recommendation does come to him, it may be passed on for consideration by the next national synod which meets in August, in Sudbury.

### Few Reply to Questionnaire

A schizophrenic conception of the Church's overall role in modern society is revealed in an apathetic response to a questionnaire on the training of laity in the Anglican Church of Canada. The questionnaire was sent to some 7,000 Anglicans, clerical and lay, most of the latter being active in parish administration or organizations and, it might be said, representing the Church establishment. Replies were received from fewer than 500.

The survey showed that the majority of the laity believe that the Church's primary purpose is "to communicate the Christian Gospel to society" and "to provide inspiration and strength for daily life." Clergy hold "worship" and "identifying and interpreting God's action in society" as the more important. Both groups agree that issues of social and political action such as hunger, poverty, race, international affairs, and housing are the great questions of today. The traditional roles of the Church rank the highest for both groups but few respondents feel the Church should become involved in social or political action.

"The difference between clergy and laity over the Church's primary purpose could be a cause of conflict and dissatisfaction within the Church," said the Rev. Canon Graham H. Tucker, consultant in lay training in the division of parish and diocesan service, in commenting on the survey. "Presumably those who answered the questionnaire see the Church as providing motivation, compassion, etc., based on the Gospel, but feel that the action and involvement must be done through other channels."

## EXECUTIVE COUNCIL

### Radio Spots to "Sell" Church Attendance

Twenty-three dioceses of the Church plan to use one-minute radio spot announcements to sell the idea of church attendance. It is a campaign with a "hard sell" used in the same way that beer and chewing gum are marketed.

The spots, intended for national use by radio stations as public service announcements, were professionally produced in Seattle and Hollywood, and are an adaptation of a pilot program originally developed by the Diocese of Olympia and used successfully on the West Coast. All four of the announcements to be used have won international recognition from the Hollywood Radio and Television Society as being among the world's best broadcast advertisements in the public service category.

National coordinator for the spot announcement project is the Rev. Robert Libby, radio and TV director for the Episcopal Church, New York City. The announcements have been described as "mod," "rock," and "young," and are intended primarily for a listening public which does not attend church as a rule. They are ecumenical in tone and seek to encourage attendance regardless of Church, Fr. Libby said. "They are about some of the basic problems of people," he said, "and they are presented in a dramatic and humorous style which attracts attention and interest and unapologetically suggests that the Church may be able to provide some direction."

A major concern in the development of the spots, he said, was to find a way for the Church to use the medium of radio in a contemporary way which would win acceptance by the broadcasting industry. The announcements were written in a "commercial" style to encourage church attendance in areas where Sunday congregations are diminishing. The national campaign has been planned to open in the following dioceses: Central New York, Chicago, Colorado, Dallas, Easton, Eau Claire, Georgia, Mississippi, New Hampshire, North Carolina, Northern Indiana, Northwest Texas, Ohio, Oklahoma, Olympia, Rhode Island, South Carolina, South Dakota,

Southern Ohio, Southwestern Virginia, Washington, West Texas, and Western Michigan.

#### JERUSALEM ARCHBISHOPRIC

### Consecration Plans Aided by Israeli Governor

Arrangements are being made by the Israeli military governor of Sinai for Greek Orthodox Patriarch of Jerusalem Benedictos I, or his representative, to travel to a Mt. Sinai monastery to consecrate its leader, Fr. Gregory, 56, has been elected archbishop by the monastery's synod. St. Catherine's Monastery has been considered an autocephalous Church enjoying full ecclesiastical autonomy and has been headed by archbishops for the past 400 years.

Founded in 527 by the Emperor Justinian, the famed Sinai Monastery is one of the most sacred sites of Eastern Orthodoxy. Until the early 19th century it was under the protection of the Patriarch of Jerusalem. Following shifts in political power it came under the Patriarch of Alexandria, and since the Israeli occupation of Sinai in 1967 is once more under the Patriarch of Jerusalem.

#### OHIO

### Violence Marks Poetry Reading

A poetry reading at Trinity Cathedral, Cleveland, Ohio, ended in a somewhat violent confrontation between black militants and whites. Advertised as a festival of "the affirmative voice," the poetry broke down after LeRoi Jones finished reading his work. Other poets from the area were scheduled then to have a chance in the cathedral's Great Hall. However, a tall Negro poet stood up as Mr. Jones finished his reading and announced, "Everybody back—all the front rows are for the brothers and sisters." Earlier, while Mr. Jones was reading, several men dressed in the military-like outfits of Black Panthers had moved up and down the aisles telling white men to get up and give their seats to black women.

What happened after Mr. Jones finished reading is unclear: There was some pushing and a few punches were thrown before whites in the audience left to continue their poetry reading upstairs. Frank Osinski, a white poet, said he was punched when he walked into the hall looking for his wife. A student from Cleveland State University, which sponsored the off-campus meeting, was also punched.

While this was going on, the Rev. Troy Keeling, an assistant on the staff of the cathedral and in charge of student relations, announced that "all non-blacks should leave." He explained later why

he made the announcement: "One of the men on stage came over to me and said that if the whites didn't get out I'd see some blood on the floor. Jones also asked me to do something to avoid trouble," the priest said. "So I did the expedient thing and asked all non-blacks to leave. I think even Jones was surprised at what was happening."

Cleveland State U officials said they were investigating the incident. It was learned, however, that university executives are looking into rumors that the takeover was carefully organized in advance and that invitations were sent to black militant groups. Police units had been alerted for possible trouble and were standing by in the area but did not enter the hall.

After the whites left the hall, many of them went upstairs to continue the readings. Most of the black poets came upstairs to read their works a second time after having done so for the black-only audience in the other hall.

#### ECUADOR

### Ecumenical Developments

The Rt. Rev. José Mario Ruiz received the congratulatory *abrazo* from the Rev. Onell A. Soto, vicar of St. Nicholas' Episcopal Church, Quito, after his consecration as the second Bishop of Latacunga, a small city near Quito. This was the first time that a non-Roman clergyman had taken part in a service of this kind. The consecration took place in an open plaza where 6,000 people were present. Msgr. Ruiz, 38, is an old friend of Fr. Soto, and has been a speaker at numerous Episcopal meetings.

What is considered to be the first ecumenical wedding held in Quito was that of Miss Susana Chávez and José Rivadeneira. The Rev. Onell Soto and Msgr. Gabriel Pérez officiated at the service held in the auditorium of Colegio Pichincha where the young people had studied. After the blessing given simultaneously by the two clergymen, the couple rejoiced that such a wedding could be held in "conservative Quito."

(A year ago permission was denied for a similar service for Miss Olga Bonilla, a Roman Catholic, and Richard Milk, a communicant of St. Nicholas' Church, who were eventually married in St. Nicholas' by Fr. Soto.)

#### PRESBYTERIANS

### Critic Finds Some Theology On "The Tube"

Commercial television is called almost everything but "theological" but there is some theology on "the tube" which should not be ignored, according to the United Presbyterian Church's director of Radio and Television. Dr. Richard R.

Gilbert wrote in a January issue of *Presbyterian Life* that "there may be more theology on the prime-time tube than is dreamed of by most philosophers." Dr. Gilbert frequently writes a television column for the magazine.

He mentions the TV characters of Gomer Pyle—what Luther called a "little Christ"—and also writes: "With the transparent goodness of Christ, Gomer heals the wounds of those about him." The marshall of Dodge City, Matt Dillon, the Presbyterian writer says, "is not the messiah in the pacifist tradition but more of the Davidic figure which was expected by first-century Jews as messiah." With his gun, Matt "represents deliverance, not redemption," the article stated, adding that "nevertheless, it is the scandal of the Cross that loving self-expenditure expresses the power merchants for what they are—sons of Satan." The characters of Ben Cartwright and Ironsides have a Yahweh-like image, says Dr. Gilbert, but as masters not servants.

"Each of these characters represents a fragment, however tiny, of Christ," stated Dr. Gilbert. "None witnesses fully to that gracious Power which the world finds puzzling, dangerous, and worthy of crucifixion. . . . Still, we should not be fastidious in rejecting anything with a note of redemption about it. Programs colored with Christian ideals cannot be quite outside the kingdom of heaven. . . ."

#### ETHICS AND MORALITY

### Sex Revolution Discussed

An anonymous college student, criticizing traditional Jewish sexual codes, has urged liberal rabbis to draw up guidelines relevant to sexual conduct today. The "sexual manifesto for the young"—and some responses to it from the over-30 generation—was presented in the current issue of *Dimensions*, quarterly publication of the Union of America Hebrew Congregations. The basis for discussion of "Jewish Youth and the Sexual Revolution" was an anonymous letter the magazine received from a college student who discounted the traditional Jewish positions on sex as unrealistic and proposed the following guidelines for the new morality:

- (✓) Sexual behavior must take place in a context of honesty and integrity;
- (✓) Sexual relations imply a commitment, but not an absolute or irrevocable commitment;
- (✓) Promiscuity is degrading and unhealthy;
- (✓) A relationship should not exist for sex as its ultimate end, but as a means of helping a relationship achieve more important ends.

Responding to the letter, Rabbi Arnold J. Wolf of Highland Park, Ill., declared: "I deny that sex should be a means of

*Continued on page 28*

*Recent literature on*

## Sexuality and The Christian Man

It undoubtedly has seemed inappropriate to some that in the 1967 General Convention, marked by the urgent necessity to deal with the urban crisis, the Episcopal Church directed its attention and resources as well to a question of human sexuality. Yet a colleague of mine, the Rev. Charles Goldsmith, who is both a clinical psychologist and hospital chaplain, has said on a number of occasions that the single most important problem facing us today is sexuality. What is he saying? Does the Episcopal Church share in some sense his opinion?

The late Karl Barth, a theologian with whom we all must reckon in the 20th century, has said that the only true dichotomy in Man (the capitalization indicating generic Man) is that between men and women. To be human, to be in the image of God, he says, necessarily involves the dialogue between the masculine and the feminine. He is speaking here not just about behavior, but about something more fundamental, the *being* of Man. He is raising the question of what it means to be human, and is saying that sexuality lies at the very heart of it. If Barth is right, then our concern for understanding Man in the midst of conflict and change is inevitably drawn to the question of sexuality.

Many in recent years have recognized the importance of this issue, and there have been a good number of books published in the field. Since the ultimate nature of Man is a theological question, many of them have had such an orientation. The current spate of literature

can be traced to a prodigious work of Simon de Beauvoir, *The Second Sex*, first published in this country in 1953 and just recently re-issued in a new paperback edition. Mlle. de Beauvoir contends that masculine Western civilization has enslaved woman with the myth of femininity. While pretending, undoubtedly out of guilt, "to worship at the shrine of Eternal Woman" (the title of a book by Gertrud von le Fort), man has denied woman her humanity.

Two books, both by Roman Catholics, published within the past two years, have reflected theologially upon Mlle. de Beauvoir's arguments. Abel Jeannière, an anthropologist and phenomenologist, wrote *The Anthropology of Sex*. He speaks with great insight of human sexual love, but describes people themselves as "sexually neutral." Sexuality is that which exists only in the sexual relationship, and is not essential to nor determinative of the way we engage the world. The conception of humanity as differentiated in terms of femininity and masculinity is an invidious deception.

The other volume is by Mary Daley, a member of the faculty at Boston College, who asks in *The Church and the Second Sex* for the institution to "exorcise" itself of the evils of the feminine myth and to treat women as humans. Typical of the new breed of Roman Catholic author, she laces her book with quotes from Cox, Bonhoeffer, and Tillich; looks at the climate of the Marian cult with a justifiably jaundiced eye; and culminates with the claim that there is no

reason why we should not ordain women to the priesthood. In view of Lambeth's statements last summer, Anglicans can read this book with much interest.

While these are two very impressive theological statements from the feminist school of thought, the reader may recall the rather angry and wordy book by Betty Friedan of some six years ago, *The Feminine Mystique*. Typically American and pragmatic, Miss Friedan seeks to liberate the suburban wife, captured in the mystique of "functionality," and return her to economic productivity. Another Roman Catholic advocate of woman's rights, Sidney Callahan (who is the wife of Daniel), gave sort of a theological exposition of Miss Friedan's thesis two years later in *The Illusion of Eve*. The "whipping boy" in *The Feminine Mystique* was the eminent Margaret Mead, whose *Male and Female* is out in a new paperback edition. In this series of addresses, given in 1946, she points out that many of our ideas about what it is to be masculine or feminine are obviously cultural conceptions (as does Mrs. Callahan); but Dr. Mead insists that nonetheless woman has a unique role.

The fact is that there are differences between men and women—beyond the obvious anatomical ones. These can be discovered in psychological tests. Anne Anastasi in "Psychological Differences Between Men and Women," an article published in William Bier's collection, *Woman in Modern Life*, tells us what they are. Men show "greater aggressiveness, achievement drive, and emotional

stability"; women have a "stronger social orientation." But this is not really the question. The issue at stake is whether these differences are the product of cultural conditioning (perhaps malevolent) or whether they are somehow intrinsic to Man. Miss Anastasi opts for culture. She makes no moral judgments upon them.

A very interesting recent scientific study by Robert Stoller, a psychoanalyst specializing in sexual abnormalities, explores the source of gender identity (as sexuality is sometimes called). In his book, *Sex and Gender*, Stoller says that femininity and masculinity have three roots: 1) the attitudes of parents and others toward the infant and toddler, 2) an awareness of his or her genitalia, and 3) a certain biological force. Their importance is in that descending order. While this study explicitly refuses to define masculinity and femininity, we can ask in its light if gender is simply a matter of cultural conditioning or whether there are factors beyond those suggested by de Beauvoir, Jeannière, Daly, Friedan, and Anastasi. Certainly this should be asked: Can we divorce the genetic structure, the hormonal component, and the anatomical configuration from the determination of human personality so that there is not some inevitable influence?

There would appear in those that do something of the Cartesian fallacy. Furthermore, has it been proved beyond doubt that a distinction in sexuality must result in making woman sub-human? I am not so sure it has.

Karl Stern, a Roman Catholic psychoanalyst of Jewish birth, in *The Flight from Woman*, maintains that sexuality is a part of our humanity. While undoubtedly there is much fallacious accumulation of meaning to masculinity and femininity, his science (or art?) leaves no doubt in his mind to the essential difference between men and women. He describes de Beauvoir's thesis as "an extraordinary impoverishment." From his perspective the "de-feminization" movement (as he would describe the feminist movement) has resulted in a de-humani-

zation of society. He illustrates this in terms of such figures as Descartes, Sartre, Hedda Gabler, Schopenhauer, Kierkegaard, and so forth.

Vance Packard has written a more journalistic and data-packed book, *The Sexual Wilderness*. It is a big book, covering a wide range of subjects, only one of which speaks directly to our question: "The Sexes: How Opposite Are They Really?" The value of this chapter is the summary of psychological and sociological evidence. Packard's concluding remark sums up his judgment of the material. "In short, human fulfillment of our potentialities would seem to lie in the direction of working for a world in which males and females are equal as people and complementary as sexual beings." Most feminists seem to reject the idea of complementarity.

When you survey the literature in this field it is impressive how much of it is Roman Catholic. Authors such as Marc Oraison, Gerald Kennedy, and the Ryans come to mind. We might mention two small volumes, one by John Evoy and Sister Maureen O'Keefe, *The Man and the Woman*, and another remarkable book by Robert O'Neil and Michael Donovan, *Sexuality and Moral Responsibility*. Neither really comes to grips with the issue at hand. The former confuses possible fundamental distinctions in human nature with obvious cultural notions in a very sentimental approach. The latter has a most thoughtful revision of the Roman Catholic position concerning masturbation and pre-marital coitus. Yet when they deal with sexuality, they quote Jeannière at length, but adopt a point of view alien to his.

One thing which strikes me in almost all of this literature is the lack of effort to draw on Christian revelation for light. I think it can be done in terms of biblical insights, and among other places have attempted it in an essay entitled "A Theology of Sex," published in a collection by the Diocese of Louisiana, called *A Christian Understanding of Human Sexuality*. In the 1967 General Convention we officially said "sexuality is of the

very nature of life." Since this claim is under attack, by Christian scholars as well as others, we need to reveal something of its roots in our tradition.

One final work which ought to be mentioned is Charles Winick's *The New People*. An anthropologist, Dr. Winick traces the suppression of sexual identity in our society in terms of such things as names for our children, architecture, use of leisure time, clothes, taste in food—some of the things we have all noticed and many we have not. His thesis is that sexual polarity is a dynamic necessity for life, and that our loss of it has led to an obsession for death (as seen in our social thought, psychology, and philosophy). Consequently, it may spell the end of our society.

All of which brings us back to Chaplain Goldsmith's contention at the beginning of this article that sexuality is *the* problem of our day. Certainly every study of the black ghetto which deals with sexuality, reveals that reversal of sexual roles has much to do with the angry and irrational behavior of inner-city crimes and even riots. But it might also be pointed out that in the suburbs and smaller communities of our land there is much unrest that has a sexual basis and it will not be resolved simply by sending women to work. Any counselor can tell us that confusion of sexual identity in the parents of his counselee lies at the heart of many human problems. It does not just produce homosexuality, alcoholism, and drug addiction (not that this is proven necessarily to be the etiology of any of these); but it makes for women that curse their bodies and men that never mature. It is the source of marital hell, depression, and self-defeat. The tragedy is that we are so insensitive in our private lives to the reality of what is lacking and so blind to its consequences.

We have reason therefore to be grateful for the debate which is bringing before us the issues involved, as found in the books we have mentioned and many like them. There is no need but to be

*Continued on page 21*

Compiled by  
The Rev. Frederick Ward Kates  
Rector of St. Paul's Church  
Jersey City, N.J.

# ARROW PRAYERS

## from the diaries of

### Bishop Charles H. Brent

### (1862-1929)

“Let your thoughts during the employments of the day often go up in ejaculatory prayer, which is so called because such aspirations are like arrows shot up toward heaven; and blessed is he that hath his quiver full of them.” Thus wrote Dr. Alexander as quoted on p. 42 of *The Christian Way* (1877) by Washington Gladden (1836-1918). And we read in *Good Thoughts in Bad Times* by Thomas Fuller (1608-1661): “Ejaculations are short prayers darted up to God on emergent occasions.”

May God make me His docile, happy servant all through the unborn future. (1 January 1902)

**COMPILER'S NOTE:** From *Bishop Charles Henry Brent — A Register of His Papers in the Library of Congress*: “The papers of Charles Henry Brent, Protestant Episcopal Bishop, missionary to the Philippines, crusader against opium addiction, United States representative on opium commissions at Shanghai, The Hague, and Geneva, and author, were deposited in the Library of Congress in 1954 by Miss Helen C. Brent. In 1956 Miss Brent converted the deposit to a gift. Further gifts were received from Frederick W. Kates in 1957 and 1958. Linear feet of shelf space occupied: 30 — Approximate number of items: 13,540. Literary rights in the unpublished writings of Charles Henry Brent in this collection and in other collections in the custody of the Library of Congress have been dedicated to the public.”

God be about me, before me, behind me! (11 May 1902)

*May God, who puts it into my heart to be spiritual, make me strong to do as well as to desire to do.* (9 June 1902)

*God knows how I need transfiguring. May His mercy embrace me, His glory illumine me.* (6 August 1902)

O God, enable me to help some men to be what they ought to be. (20 August 1902)

May God keep me loyal and empower me to do my stint of work, be the cost what it may. (23 August 1902)

*May God make me a true leader of men—a leader because a true companion and servant.* (16 September 1902)

*Oh! I desire to do God's will: it is my purpose to do it. May He take my poor, frail will and forge it anew for the tasks undone, the battles unfought.* (19 December 1902)

O God, turn my visions into facts, my longings into effort, my fickleness into stability. (1 January 1903)

Oh for an army of consecrated men to do the work here! (25 February 1903)

*O Lord, make me glad to be singular with the eccentricity of righteousness: place upon me the marks of the Lord Jesus.* (15 March 1903)

*O God, make me more loving, more tender, more careful of those who remain to me.* (24 March 1903)

O Lord, pity me and convert me by thy Cross and Passion. (31 March 1904)

O Lord, I beseech Thee, deliver me, for I am weak. Thy hand alone can save. (18 April 1904)

*May God make me patient and quiet under criticism—nay, may He enable me to profit by it.* (26 April 1904)

*Lord, deliver me from the curse of self-pity and give me courage and faith.* (28 April 1904)

May God give me truth in the inward parts. May He give me courage so that I shall never play the coward and look at problems with shifting eye. (2 July 1904)

May God bless these people and send



laborers into this field white to the harvest. (29 June 1905)

May God help me to make the new year the best year yet. (31 December 1905)

Lord, help me to be daring. (1 January 1909)

May God make me lose self-consciousness in eager, strenuous service of the highest interests. (11 June 1910)

Lord, make me as a child this year. Of such is the Kingdom of God. (1 January 1912)

God does, must, reign. Lord Jesus, come quickly. (27 April 1913)

May God make this new period of service more genuinely selfless and strong than any before. (20 December 1913)

O God, teach me to be increasingly stern with myself, pitiless toward my selfish desires. Make me a vigilant watchman that I may be a worthy guide. (9 December 1914)

Oh for less anxious courage! (5 April 1914)

May the kind God guide and sustain a perplexed and overborne man. (24 July 1917)

May God make all my darkness as it were a candlestick for His light. (14 September 1917)

Lord, undertake for me. Quiet my selfish clamoring. Be Thou my sufficiency. . . . Lord, be Thou my peace. Lay hold of my faculties and train them to thy use. Inspire me with undying devotion to Thee and thy will. . . . Let me not break, O God. Fill me with divine power. (15 September 1917)

God grant that we may in the end declare to all ages the futility of force as an agent of God's Kingdom. (28 July 1918)

Heavy problems and a heavy heart—Lord, help me to welcome the heavy problems in thy name, and rid me of the heavy heart. Make me clear-headed and stout-hearted. (29 July 1918)

Give to me a large and enduring faith. To be without fear—this is the great thing I ask of Thee, O God. (8 August 1918)

Be to me, however hidden, wisdom and strength, good Jesus. . . . Beat me into comely form upon thy anvil. (9 August 1918)

Come what may, O God, make all and everything the handmaid of thy purposes and of thy coming Kingdom. (11 August 1918)

Lord, lift me clear of the pit of darkness by thy love. . . . Feed my deep inner self with Thyself and thy life. (26 August 1918)

O God, illumine with wisdom and fire and courage my blind and fainting soul. (28 April 1919)

May God help me to be patient in suffering blame and pain for the things known to me and unknown which are -----'s fault. May I be like Him who

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# Books

**FISH—FOR MY PEOPLE.** By Robert L. Howell. Morehouse-Barlow. Pp. 94 paper. \$2.50.

All those who despair of the parish ministry—that is, of the opportunity for carrying on Christ's ministry to the world through the parish—should read Robert Howell's account of "the Fish." There is no reason why any priest with some parishioners, wherever they may be, cannot adopt this practical, direct way of serving people in their real needs, if they have the concerned will to do so.

While the Church is groping its way into a new concept of ministry, the old conventional reliance upon the professional clergy to carry the burden of the ministry to the world is falling apart; and that is gain. Equally bankrupt is the idea of the ministry of the layman which sees it in terms of "serving the Church" in some special ecclesiastical chore. Christ's ministry is not a service of the Church but a service of the world, in which the Church ministers rather than being ministered to. Christ's people do not enter into the joy of their Lord except as they serve as His ambassadors to the world in its need and pain. One hesitates to call "the Fish" a program. It is rather an intelligent, practical, organized way of doing what Christians are called to do, as Christ's sent-ones, through their parish structure. Fr. Howell started the first FISH group in this country. He is the American pioneer of the movement. In this little book he simply tells us what it is and how it has worked in his own experience.

Here is a way of serving Christ and His people that is within the means of all Christians who care enough to do it. I can't think of a better lenten project for 1969 for any parish than the adoption of "the Fish." Everybody with the right concern should read *Fish—For My People* which is a tonic to tired spirits, and ponder in the light of it what he and his fellow parishioners can do for the people around them.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

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**LEADING A CHURCH SCHOOL. Guides and Resources for Religious Education.** By Ralph D. Heim. Fortress. Pp. 358. \$6.95.

In 1950 Prof. Ralph Heim of the Lutheran Seminary at Gettysburg, Pa., wrote a book called *Leading a Sunday Church School*. The present revision is changed slightly throughout in the manner of the title change. It is a useful, practical volume concerned with administration, program, leadership, activities, curriculum, and evaluation. Despite the

author's prefacing statement that the book has been updated, notably in the areas of history, objectives, and criteria, a check of the section on curriculum reveals this to be basically quotations from articles in the *International Journal of Religious Education* concerning developments in the National Council of Churches, Seabury Series, United Church of Canada, and the Lutheran Church in America.

*Leading a Church School* is not really a forward-looking book, but every library should have such a practical compendium of things as they are. If you do not have the author's earlier volume, or a similar guide, this could be what you need.

IRIS V. CULLY  
Yale Divinity School

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**THE CRUCIBLE OF CHANGE: The Social Dynamics of Pastoral Practice.** By Andrew M. Greeley. Sheed & Ward. Pp. 188. \$4.50.

This book could save a number of pastors much frustration, and could well be a real help to those on the edge of giving up in despair. It is replete with criticism of the Church today, but it is wholesome self-criticism, made possible by deep confidence in our Lord and His Church.

Indeed, the Church's worst enemy could not write more critically, but it is a sure and steadying book: written by a convinced Christian and priest clearly seeing through the lenses of social science. Andrew Greeley's case for modest expectations is in inverse proportion to his realistic and knowledgeable faith.

*The Crucible of Change* is a book for the whole Church to take to mind and heart.

(The Rev.) EDWARD C. LEWIS  
Church of the Intercession (ret.)  
Stevens Point, Wis.

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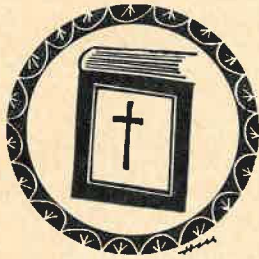
**THE KINGDOM OF GOD AND PRIMITIVE CHRISTIANITY.** By Albert Schweitzer. Seabury. Pp. x, 193. \$3.95.

When Dr. Albert Schweitzer died in Lambarene, his daughter discovered among the many papers he left behind a study of biblical eschatology from Amos through Jesus to Paul. The MS had been completed in 1951 and had not been touched since. It presents in a somewhat more popular vein the positions of Schweitzer with which the scholarly world has long been familiar from his great works on Jesus (*The Mystery of the Kingdom of God*; the last two chapters of *The Quest of the Historical Jesus*); and on Paul (*The Mysticism of the Apostle Paul*). The only new ground covered is the section dealing with the Old Testament and the inter-testamental writings.

Reading *The Kingdom of God and Primitive Christianity* reminds me of an experience I once had at a clergy conference in Wales. During the recital of the offices a certain aged clergyman was de-

claiming the psalms in the stentorian tones of the deaf. Suddenly and unaccountably he was silent for some six verses, only to bellow forth later at exactly the same point where he had left off! Here is a scholar to whom all New Testament scholarship will be forever indebted but who in 1913, by an act of tremendous self-sacrifice, withdrew from active participation in the New Testament enterprise to dedicate himself to medical work in Africa. He remained untouched by, and probably almost unaware of, the later developments in New Testament research—form criticism, the impact of Barth and the revival of biblical theology, demythologizing, the new hermeneutic, etc. There is therefore nothing in this posthumous work that could not have been written in 1914 (this even leads Schweitzer to make the—by 1951—erroneous statement that the book of Enoch is known only in the Ethiopic translation).

But if the work tells us little new about the biblical material, it tells us a lot about Albert Schweitzer. It shows how it was possible for the man who (with Johannes Weiss) recovered the centrality of eschatology in the proclamation of Jesus to remain at a loss to know what to do with



it. It shows how, despite his recognition of the inseparability of eschatology and ethics in the proclamation of Jesus and in the kerygma of Paul, Schweitzer was nevertheless forced to jettison the eschatology and evolve the ethic into the anemic principle of reverence for life. Like Moses who led the Exodus but was not allowed to enter the promised land, he had prepared the way for later developments in New Testament scholarship, but was unable to use them himself.

The translation is eminently readable and seems reliable, but the translator should have known that in English we speak of "Pompey," not of "Pompeius."

(The Rev.) REGINALD H. FULLER, S.T.D.  
Union Theological Seminary  
New York City

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**THE COVENANT: A Theology of Human Destiny.** By Jacob Jocz. Eerdmans. Pp. 320. \$6.95.

The Rev. Dr. Jakob Jocz is professor of systematic theology at Wycliffe College of the University of Toronto and one of the more prolific writers of the conservative evangelical protestant tradition. An Old Testament scholar, he is well known for his technical writings in

the area of the meaning of aspects of the Hebrew Bible, particularly with reference to the vexing question of the differing claims of Judaism and Christianity today.

In *The Covenant: A Theology of Human Destiny* he explores the meaning of conventional relationships between God and man. Scholars, seminarians, and any others who are making a serious study of this problem will find Jocz's book a valuable and helpful resource.

(The Rev.) ALFRED T. K. ZADIG  
Trinity Parish  
Fairfield, Conn.

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**CHRIST AND ADAM.** By Karl Barth. Trans. by T. A. Snail. Macmillan. Pp. 123. \$1.95.

It has always seemed to this reviewer that the weakest point in Karl Barth's theology had been his doctrine of man. In reaction to the liberal humanism at the turn of the century Barth reasserted the sovereignty of God's existence but in the process it often seemed that he neglected or denied the value of human existence by insisting that man was nothing without the coming of God in Christ. One wondered whether there was any humanity for Christ to save. In *Christ and Adam*, a work of his later years, these doubts are somewhat removed. "Even in his *bad* relationship to Adam, he still remains man. . . . Even under the lordship of *sin* and *death* his nature is still human nature. . ." [p. 48]. Nevertheless, on page 41 it is stated: "Human existence, . . . has no independent reality, . . . original and essential human existence He [Christ] inaugurates and reveals." This apparent contradiction leads to confusion as to the relation between creation and re-creation, nature and grace—problems which apparently even a theologian as brilliant as Karl Barth cannot adequately handle from within the Calvinistic tradition.

(The Rev.) JOHN H. HEIDT  
The University of Wisconsin-Milwaukee

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**COLOR AND RACE.** Edited by John Hope Franklin. Houghton Mifflin. Pp. 391. \$6.95.

*Color and Race* is a collection of articles, by different authors, which appeared in the *Journal of the American Academy of Arts and Sciences*. Findings on specific racial situations throughout the world are presented. The articles are sandwiched between an introduction by the editor, John Hope Franklin, a University of Chicago history professor, and a conclusion by Talcott Parsons, another professor.

Psychological, sociological, geographical, and historical aspects of the reaction to skin colors in Africa, India, Japan, Latin America, the West Indies, Great Britain, and the United States are examined—making for rather a hodge-podge of a book that lacks a central theme and

seldom penetrates the problem's surface. Random gleanings for the reader include: The nation in which color is most important is South Africa; black power represents a transition to a new racism; in India there is indifference to color; many Japanese consider white skin and Caucasian features the highest stage of human development; bias is linked closely to symbolism; those of one color may rise through the fall of the aristocracy of another, and the appearance of democracy; self-contempt is a characteristic of the masses in the West Indies; some of the worst bias involves shades within one color.

Through the fog of these bits and pieces of information looms the outline of a menace for the future. Can those of one skin color afford any longer to maintain outworn reactions to those of another? Increased economic and political participation by people of various colors emerging in a shrinking world could result in military action with super weapons. In tomorrow's world, war triggered by reaction to one color, though cloaked in an economic or religious overlay, could mean an end to men of all colors.

R. D. IRWIN  
Bethesda-by-the-Sea  
West Palm Beach, Fla.

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**VIOLENT SLEEP: Notes Toward the Development of Sermons for the Inner City.** By Richard Luecke. Fortress. Pp. 137. \$1.95.

*Violent Sleep* is an imaginative and practical treatment of 1) the prophecy of Jonah, 2) our Lord's temptation in the wilderness, and 3) the St. Matthew Resurrection narrative. Richard Luecke relates the above portions of scripture to man's troublous life in the "bloody city." The book is a song of heavenly grandeur and human hope which the city preacher has forgotten how to sing or which he feels is being displaced. The city preacher must learn to sing passionately anew the song of faith in the midst of the heartbreak of the inner city.

This book, 137 pages, will prove most helpful for lenten sermonic themes. While there are no finished sermons that one can take to the pulpit, the value of the book lies in the author's ability to strike new gold in scriptural mines that some of us have homiletically abandoned. There are ten essays in all, seven for the weeks of Lent and three for Holy Week. (The Rt. Rev.) RICHARD B. MARTIN, D.D.

Suffragan Bishop of Long Island

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**HEROES FOR OUR TIMES.** Edit. by Will Yolen and Kenneth Seeman Giniger. Stackpole. Pp. 243. \$5.95.

With "our times" spanning the past 68 years, and "hero" defined as "one who has left the greatest mark for good," are 12 heroes from a list of 106 candidates

Continued on page 21

## Should Lent Be Dropped?

We agree with Bp. Donegan of New York and other Churchmen who in recent years have suggested that Lent might well be shortened so that it can be sharpened and intensified. The practice of devout Lent-keeping is in danger of being quietly but decisively dropped by modern Christians. Why not just let it go altogether? Because (this of course is how we see it) Christians have not yet by any means so "come of age" in Christ that they no longer need to cope with the hard fact of their fallenness. An Anglican theologian of a generation ago spoke of the "ugly and uncharitable twist in human nature." Some years have passed since he said it, but that twist is still there — or rather, here. Another theologian of that era, E. J. Bicknell, noted: "We find ourselves out of sympathy with God from the start<sup>1</sup>." Has ever the starkly plain fact of our fallenness been more aptly described? In our guest editorial last week, Fr. Clark of Omaha declared that there has been no recognizable change in human nature itself in the past thousand years. This is not to say that Christ has made no progress with His people. It is to say rather that the raw material of our nature which we offer to Him for His use and for Him to transform is as raw as it ever was: and the rawness is from infection and bleeding.

If this humiliating vision of ourselves is not true, we don't need Lent; but in that case we don't need Christianity, which is a religion of redemption. If our nature is all A-OK it doesn't need to be redeemed.

Paul Tillich well understood this. When asked what proof there is for the fall of the world he liked to answer: "Religion itself, namely, a religious culture beside a secular culture, a temple beside a town hall, a Lord's Supper beside a daily supper, prayer beside work, meditation beside research, *caritas* beside *eros*<sup>2</sup>." One infers from this statement, made in 1946, that Tillich would not approve of the current fad of "celebrating the secular" — celebrating everything as a holy mystery distinct from and superior to the "merely religious" Holy Mysteries. He believed that there must be "a temple beside a town hall" because of man's fallen condition, which prevents man from making the town hall a temple. Unfallen man, if he existed, could indeed find, see, know, obey, and celebrate God in all things, at all times and places, and would need no religion, no creed, code, or cult. But when today's mod Christians "celebrate" sex, community, life, with the thought that this is the More Excellent Way than celebrating the sacrifice of Christ for the sin of the world, they are pretending that they are innocent and that the Fall is only a bad dream, or the morbid figment of monks of the Dark Ages, and is best forgotten. Christianity can indeed be wholly secularized and the town hall be made a temple — when man has been restored to Paradise. Meanwhile, the night is dark and we are far from home.

The sacral institutions — temples, liturgies, penances,

creeds, *et al.* — are commonly criticized as being somehow addressed to man's sickness rather than to the promotion of his health, indicating a "negative approach." There is truth in this. A sick man may need penicillin before vitamins, and if this is his need he had best take this "negative approach." Christ says that He comes to call not the righteous, but sinners. In his profound study of the psyche, *God and the Unconscious*, Fr. Victor White observed: "Freud was surely right in sensing that religion as we know it was somehow a sign of some radical irregularity and incompleteness in man; but unduly optimistic in supposing that it could be psychoanalyzed away."

Even so. Some demons can be exorcised only by prayer and fasting. To keep a good Lent is to try to get one's self into sympathy with God, and thus to perform the ultimate kindness to one's self, and to all others. The exercise is still useful and even necessary to all who know their own condition.

## The Two-Edged Sword of Knowledge

Commenting editorially upon the voyage of Columbus in 1492 and the flight of the astronauts in 1968, in our issue of Jan. 26, we expressed our euphoric belief that God opens up new worlds to His people when He sees that they are in danger of destroying themselves in their old ones. Since writing that editorial we have come upon a treatment of the same subject (only written before the Apollo flight) by an English Christian journalist, Margaret Duggan, in the *Church Times* of London (11/22/68). Miss Duggan's theme is the duty of Christian people to face the truth, and the following paragraphs excerpted from her essay somehow provide a balance, or counter-balance, to what we were saying. We think we were right in what we said; but what she says is necessary to fullness of comprehension of the issue. She writes:

*All truth is of God*, and the truths that the physicists, chemists, biologists, zoologists, ecologists, and ethnologists are uncovering are as much His as any revealed in scripture. We have learned painfully that as yet we have no final answers to anything. Such is man's hubris that a few years ago I read a serious article in a scientific journal which suggested that within the next 25 years we would start coming to the limits of perceptible knowledge. Now we know what nonsense that is, for like the ever-expanding universe, the boundaries of fact and matter spread always beyond our vision; and wherever we think we have reached a stopping place, whole new concepts stretch out before us.

*Yet only comparatively recently* has the world at large recognized what the theologians could always have

<sup>1</sup> In *Essays Catholic and Critical*, 3rd ed. 206. Macmillan.

<sup>2</sup> *The Protestant Era*, 59. University of Chicago Press.

<sup>3</sup> *God and the Unconscious*, 46. London, Harvill Press.



## Ash Wednesday

The pressure of  
The marking thumb  
Reaches through  
To plumb  
The tangles of  
My gluttoned being.

The empty scent  
Of passionate palms  
Tells of mindless  
Prideless  
Dust,  
The very stuff  
Of new creation.

Sear me to emptiness  
Good Lord!  
Breathe into my dust  
The pulse of trust,  
Work in me  
The transplant  
Transcending  
All artifice  
Of Babel-bound  
Prometheans!

Make my dust  
The good soil  
For Thy seed,  
Freed from the weeds  
Of self,  
That hundred-fold fruit  
Shall bear  
And declare  
Thy wondrous plan:

“Remember O man  
That thou art dust,”  
The sands  
That seek the hands  
Of the begetting  
Word.

Don Hays

told it: that every fruit of the tree of knowledge turns into a two-edged sword. From the beginning of the Industrial Revolution we hoped with starry-eyed expectation for an ever-rising standard of living that would eventually envelop the whole world. It never occurred to us that our splendid doctors and nurses would find so many ways of saving life that we would face the danger of crowding each other off the globe. Nor did we think, as we lit the fires in our houses, switched on the machines in our factories, and listened to the lorries rumbling along our roads, that we were poisoning the air that we breathe even as far away as the North Pole.

We shovelled more and more chemical fertilizers onto our fields, thinking only of increased food production; and we poured gallons of detergent into our sinks, congratulating ourselves on our greater hygiene; and it was only when the fish died in our lakes and rivers that we realized how we had polluted our God-given fresh water supplies. We were as thoughtless of the consequences as our forefathers who shipped thirteen million Africans by the Middle Passage across the Atlantic to solve the labor problems of the cotton plantations. Almost too late we have learnt that every achievement carries its own threat; every antidote contains its own poison.

— A Guest Editorial —

## The Institutional Church

We hear and read much negative criticism of the institutional Church. I am quite willing to grant that some of this is justified. The Church is not as effective as it could be nor, to use an overworked popular cliché, as “relevant.”

Leaving aside the strong theological basis for a defense of the institutional Church, I want to defend it on purely pragmatic grounds. With all of its inadequacies, it is the Church as an institution that has preached the Gospel from generation to generation. Through the sacraments the Church has touched the lives of people at crucial times. It is because of the teaching and spirit of the Church that movements for social betterment, including those of the present day, have received their impetus. Some leaders for social reform would disparage the Church, but many of them have been influenced by it nevertheless at second or third-hand. It is the institutional Church which provides for some who criticize her most harshly the pulpit and forum for this criticism, and even allows them to bite the hand that feeds them. Suppose for a moment that the institutional Church should disappear. It would be necessary soon to establish some kind of new organization to set forth whatever teaching was being promulgated.

Every baptized person is a part of the institutional Church. The power of the Church operates with great force, and multitudes have been and are being touched by her effectively for good.

(The Rt. Rev.) WILLIAM PAUL BARNDT, Ph.D.  
Suffragan Bishop of Dallas

## PRAYERS

*Continued from page 17*

being reviled, reviled not again. (29 April 1919)

My new life, the last chapter of my life, begins now. God make it worthy, for Jesus Christ's sake. (16 May 1919)

*Lord, I would come to Thee, I, a bad child, to the Perfect Child. (21 July 1919)*

*May the good God arouse me to close-girded effort while strength remains to think and will and plan! (24 July 1919)*

(Nearing sunny America in a calm sea and under a cloudless sky—America with her limitless power and opportunity): *May God awaken us, her citizens, to a realization of what we may do, if we will, to further the commonwealth of mankind! (16 June 1923)*

## AROUND & ABOUT

*Continued from page 3*

port on the film itself: on what it "says" to the viewer. Naturally, if I know that it's to be shown anywhere out this way I will see it for myself. If you have seen it, please let me know what you think of it, and why.

When the Rev. Edward Winckley referred in his letter (on page 6) to the "curate's egg—good in parts" he refreshed my memory of one of the best of pale-young-curate legends. The bishop

was the young man's host at breakfast, and the guest found that his egg was bad. He stared at it in silent terror until the bishop boomed, "Is the egg to your liking?" He replied, "Well, it is good in parts!"

The word for this week, as Lent begins, is from the Rev. Prof. G. R. Dunstan, professor of moral and social theology at King's College, London: "Christian theology can only warn man against his pride because it ranks him as a creature so high. We do not preach humility to a worm." (*Not Yet the Epitaph*, 13. Devonshire Press, Torquay.)

## SEXUALITY

*Continued from page 15*

thankful that the Church is concerned about this question, for it is dealing with a central issue which affects the life of every person.

### Books mentioned in the article

**THE ANTHROPOLOGY OF SEX.** By Abel Jean-nière. Harper & Row. Pp. 188. \$6.

**A CHRISTIAN UNDERSTANDING OF HUMAN SEXUALITY.** Edit. by U. T. Holmes. Diocese of Louisiana. Pp. 121. \$1.50.

**THE CHURCH AND THE SECOND SEX.** By Mary Daley. Harper & Row. Pp. 187. \$4.95.

**THE FEMININE MYSTIQUE.** By Betty Friedan. Dell. Pp. 384. \$95.

**THE FLIGHT FROM WOMAN.** By Karl Stern. Noonday Press. Pp. 210. \$1.95.

**MALE AND FEMALE.** By Margaret Mead. Dell. \$95.

**THE ILLUSION OF EVE.** By Sidney C. Callahan. Sheed & Ward. Pp. 214. \$4.50.

**THE MAN AND THE WOMAN: Psychology of Human Love.** By John J. Evoy and Maureen O'Keefe. Sheed & Ward. Pp. 143. \$3.95.

**THE NEW PEOPLE: Desexualization in American Life.** By Charles Winick. Pegasus. Pp. 384. \$7.50.

**THE SECOND SEX.** By Simone de Beauvoir. Bantam. \$1.25.

**SEX AND GENDER.** By Robert Stoller. Science House. Pp. 383. \$10.

**THE SEXUAL WILDERNESS.** By Vance Packard. MacKay. Pp. 553. \$6.95.

**SEXUALITY AND MORAL RESPONSIBILITY.** By Robert P. O'Neil and Michael A. Donovan. Corpus. Pp. 154. \$4.95.

**WOMAN IN MODERN LIFE.** Edit. by William C. Bier. Fordham University Press. Pp. 278. \$6.50.

## BOOKS

*Continued from page 18*

too few or too many? Anyhow, those selected are the highest-vote dozen of the Overseas Press Club; the 12 profiles are from the typewriters of the literati who had enjoyed personal rapport with their subjects. The necessary brevity, compared to in-depth biography, does not injure but rather artfully transfuses to the reader the charisma of each hero with empathy, wit and believable authenticity.

The twelve *Heroes for Our Times*: Sir

Come out,  
into the desert  
and LISTEN...

LISTEN...

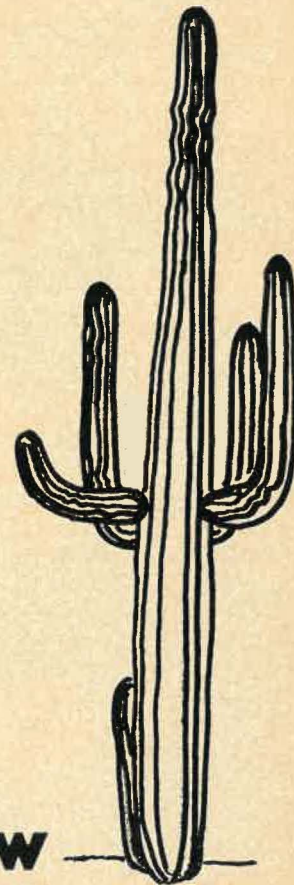
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HELEN S. HANLEY  
St. Paul's Church  
Milwaukee

\* \* \* \*

**TRUTHFULNESS: The Future of the Church.**  
By Hans Küng. Sheed & Ward. Pp. 185.  
\$4.50.

If different ages could be hypothetically paralleled, it might be imagined that Martin Luther would not have found it necessary to post his 95 Theses if Hans Küng had produced this book in, say,

1515. Fr. Küng has done an excellent job of setting forth the challenges of truthfulness to the Church (in this context, primarily and foremost to his own, the Roman Catholic).

His challenges (and in some cases really, demands) range from the recent encyclical *Humanae Vitae* through priestly celibacy to the reforming of canon law and ecumenical relationship to non-Roman Christians and other world religions. Philosophically and theologically he examines the perils, dangers, and difficulties of the way of truthfulness; but contends that only in this way through confidence in the Holy Spirit and the Gospel can the Church truly fulfill her vocation of love and service to God and

fellow man. Throughout the book there is that beautiful and heartening invisible "umbilical" cord of attachment to the Church; separation, schism, is in no way the answer for Fr. Küng.

The only criticism this reviewer would make is of Fr. Küng's zealous evaluation of the 20th century as marked with truthfulness. On page 17 he writes: "It is not an exaggeration to say the twentieth century is marked by a passion for truthfulness." He immediately goes on to qualification but basically he seems to see more than man's behavior manifests in this day. Hopefully (and especially within the author's Church) there are encouraging signs of genuine sincerity and truthfulness in certain places; but man's ability for deceit, hypocrisy, deviousness, and dishonesty is not greatly improved from 1899.

Fr. Küng relates that in his pre-Vatican II book, *The Council, Reform, and Reunion*, he had stated that the council will either be the fulfillment of a great hope or else a great disappointment; he feels it has brought the fulfillment of a great hope (with which, I feel sure, most of us will agree). On Page 116 Fr. Küng sets forth my opening hypothesis in reverse form, and then asks a question which has been frequently in my thoughts over the past years: "What in fact would Martin Luther do if he had been born in this Catholic Church of today? The answer 'He would have been a *peritus* at the Council' is not entirely lacking in seriousness: many of his just demands have been largely fulfilled through this Council. But a further question may be added: Is it not the turn of the Protestant Churches effectively to approach us with a little more self-critical understanding and with a reformation of the Reformation—in the spirit of *ecclesia semper reformanda*?" Generally the Protestants have become a little more open in willingness to talk but it is hard to think of much that they have done towards reforming. Possibly they feel that their ability to splinter and fragment to form new groups/Churches is a process of reforming?

I heartily recommend *Truthfulness* to all who wish to know of the comprehensive spirit within the Roman Catholic Church towards *ecclesia semper reformanda*; truly, in the finest sense of this phrase, Fr. Küng is of the *avant garde!*

(The Rev.) GERALD L. CLAUDIUS  
St. John's Church  
Kansas City, Mo.

\* \* \* \*

**THE FAITH OF AN ATHEIST.** By Arthur Gibson. Harper & Row. Pp. 218. \$5.95.

The Rev. Arthur Gibson, who is a professor at St. Michael's College, Toronto, has been for some time keenly interested in the dialogue between Christians and unbelievers, and was translator of Cornelio Fabro's massive work on modern atheism, *God in Exile*. With *The*

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*Faith of an Atheist* Fr. Gibson makes his own contribution to the dialogue, and it is both penetrating and constructive.

He tells us that the prerequisites for "honest theist-atheist dialogue" is the "readiness on both sides to entertain hypothetically the theoretical possibility of the statements, especially the basic statements, being made by the other." There must be a readiness to listen and to exchange insights rather than polemic. If Christian theologians had been readier to listen in the past, theism might not have fallen into some of the distortions that have made it sometimes a vulnerable target for critics.

The main part of the book consists of a series of chapters dealing with contemporary atheists, each of whom has his own "ultimate concern" and his own species of faith. While swift to appreciate some of the genuine insights of these men, Fr. Gibson can also be devastating in his criticisms. Those who believe in God will find their theistic faith chastened and clarified as a result of this honest encounter with unbelief.

(The Rev.) JOHN MACQUARRIE, Ph.D.  
Union Theological Seminary

\* \* \* \*

**EARTHLY THINGS.** By Olov Hartman. Eerdmans. Pp. 235. \$5.95.

Dr. Olov Hartman is a pastor in the national Church of Sweden, author of numerous dramas and novels, and now brings out a compilation of essays under the title *Earthly Things*. Many Americans will recall Dr. Hartman as the author of *Holy Masquerade*, and will want to see his latest publication. The translation of *Earthly Things* is by Eric J. Sharpe who obviously commands the English language very well.

The three major sections of this book are captioned: "Church and Gospel," which is systematic theology in character; "The Healing Team," which is applied theology; and "Church and Culture," which is liturgy/drama in its inquiry. Much of the text is difficult for the reader because Hartman's thoughts are sometimes hard in that they challenge common assumptions, and sometimes hard because his conclusions are so very obvious in spite of popular rejection. Here and there are real nuggets of thought which one would like to memorize.

This book is not for the unthinking man. Much of it is technical, but none of it is a waste of time even for the reader who is not a theologian. All of it is worth reading at least once, and some of it is worth reading in depth. One quote might suffice to indicate the openness of the author, thus the grapplingness-of-issues which characterizes the whole book. The quote selected is from the first section dealing with man's quest for a philosophy of life. Hartman says: "The most important thing is not to make everything fit, but to be forced to observe

and take to one's heart people and circumstances that spoil an equation that we hoped we might solve" (p. 40).

(The Rev.) PAUL Z. HOORNSTRA, Th.D.

Grace Church  
Madison, Wis.

\* \* \* \*

**REVELATION AS HISTORY.** By Wolfhart Pannenberg. Macmillan. Pp. 180. \$5.95.

*Revelation as History* is a collection of five essays all aimed at the articulation of a thesis propounded by Wolfhart Pannenberg: The self-revelation of God is not direct but indirect, being accomplished by God's action in history.

I wish, however, to call attention to one principle by which all Christian

thought may be assessed: Adequate Christian thought is known by its power to illumine the *de facto* nature of Christian lives, Christian spirituality, and Christian hope. To be sure, these terms name many qualities of life, of spirituality, and of hope. In our day, for example, the Christian community includes those who think of themselves as "Christian atheists" and also those who live their lives in terms of values that are not of this world and who interpret the Christian "law of love" as prescribing an irreducibly two-fold love of God and of man. This diversity of Christian experience and of Christian commitment, however, does not vitiate the importance or



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the soundness of the foregoing principle. Adequate Christian thought will illumine the multi-form appeal which Christianity has to persons who walk various paths and cultivate diverse types of spirituality. Moreover, adequate Christian thought will be aware of its own assumptions concerning the nature of Christian experience and commitment.

What of the Pannenberg thesis when it is judged in relation to this principle? The thesis clearly assumes the importance of—and to some extent illumines—one aspect of Christian hope and of the spirituality which it engenders: the hope that in the events of this world we are seeing the working out of the purposes of God. On the other hand, the author's articulation and defense of the thesis do not come to terms with the complexities of the process through which the individual Christian develops the faith to interpret any particular event as the self-disclosure of God. And above all, the author ignores the aspect of Christian faith and Christian life which for at least some Christians is of central importance: the individual's new life which is hidden in and which derives from his relation to Christ and which, as a rule, is not the direct product of his interpretation of the events of history.

MARY CARMAN ROSE, Ph.D.  
*Goucher College*

\* \* \* \*

**CLOSE YOUR EYES WHEN PRAYING.** By Virginia Cary Hudson. Ill. by Susan Perl. Edited by Charles L. Wallis. Harper & Row. Pp. 127. \$3.95.

*Close Your Eyes When Praying* is a collection of Sunday lessons prepared for the Class of Deborahites by the author. She herself was a Rachelite, but the former teacher of the Deborahites "had been called Home" and the rector asked Virginia to teach the class.

The familiarity that Virginia Hudson has with the people of the Bible may seem old fashioned to many of our modern activists, but nevertheless here are lessons of value to all of us. Their informality is part of their value. The author closes each lesson with prayer saying: "Close your eyes when praying." In only one instance does she give an explanation for that admonition: "I do not say, 'Bow your heads,' for if I were to bow, my wide brimmed hat would surely topple to the floor." When Mrs. Hudson was ten she wrote *Ye Jigs and Juleps*; letters to a married daughter are found in *Flapdoodle, Trust, & Obey*.

GEORGIANA M. SIMCOX

\* \* \* \*

**THE TENT OF GOD: A Journey Through the Old Testament.** By Marianne Radius. Eerdmans. Pp. 368. \$5.95.

Having written *The Tent of God* primarily for family and young people, Marianne Radius presents an easily understood biographical history of the

family of our Lord from the Genesis story to the time of His birth. Each short chapter of the five sections unfolds and continues almost in serial form in such a manner that the continuity seems unbroken from one generation to the following ones. The Tent (or Tabernacle) God commanded to be built is used as a symbol of His love and protection, patience and forgiveness, but above all His desire to be ever-present among His children. Frequent references to the life and personality of Jesus correlate the Old Testament with the New, making the reader deeply aware of the final necessity of His coming to dwell among men.

Mrs. Radius is the author of *God With Us—A Life of Jesus for Young Readers*.

SUE COOPER  
*Grace Church  
Carlsbad, N.M.*

\* \* \* \*

**PASTORAL IMPLICATIONS OF BIBLICAL THEOLOGY.** By Stewart Lawton. Seabury. Pp. 189. \$3.95.

Stewart Lawton, the Warden of St. Deniol's, the Gladstone Memorial Library, is the author of the second volume in the Library of Practical Theology. It is a book whose excellence really deserves an extensive review. The best way briefly to describe its potential importance is to say that it is an appropriate answer to the question most frequently addressed to seminary professors by alumni: What do you recommend for me to read?

*Pastoral Implications of Biblical Theology* does for the Bible as a whole what R. H. Fuller's *New Testament in Current Study* did for the New Testament, but with the added purpose of evaluating current scholarship in the light of current controversy and discussion. It achieves its end not by pleading a special cause but, rather, by providing the reader with the insights of current scholarship and their historical antecedents permitting him to arrive at his own informed and independent judgment. It is delightful to read, informative and sparkling, and it costs only \$3.95!

(*The Very Rev.*) C. V. HARRIS, D.D.  
*Seabury-Western Seminary*

\* \* \* \*

**EXILE AND RESTORATION.** By P. R. Ackroyd. Westminster. Pp. 286. \$6.50.

The sixth century B.C. was a highly creative period of human history when movements were born whose effects are still powerfully active today. It was the age of Confucius, Buddha, and Zoroaster, and of the beginnings of Greek philosophy. In Palestine the Hebrews were conquered by the Babylonians (587/6) and taken off into exile. Some 40 years later they were released by the Persian Cyrus and allowed to return home to begin the first slow attempts at the restoration of the Jewish state. The great biblical figures of the period are the prophets Jeremiah, Ezekiel, Second Isaiah (40-55),



Haggai, and Zechariah, together with the compilers of the priestly sections of the Pentateuch and of the Deuteronomic History, *Joshua* through *Kings*.

It is these men whom Prof. P. R. Ackroyd of London University studies in his *Exile and Restoration*. Steeped in the original sources and thoroughly conversant with the latest scholarly work upon them, he explores the different ways in which they responded to the events of their time. No rigid pattern is to be discerned in their thinking, but in general the Exile is seen as a judgment upon the people's life which must be accepted in penitence, and seen also as a stage in the working out of a larger divine purpose. In passing he rightly protests against some widely-held assumptions such as that the Sabbath and circumcision first really came into prominence then, and that the synagogue began in Babylon during the Exile when the Jews could no longer worship in the Temple in Jerusalem.

This book fully maintains the high standards of the Westminster Press series *The Old Testament Library*, all the volumes of which may be confidently recommended to readers.

(The Rev.) J. R. BROWN  
Nashotah House

✦ ✦ ✦ ✦

**YOU CAN'T KILL THE DREAM.** Reflections by Malcolm Boyd. Photos compiled by Bruce Roberts. *The American Dream* by Eric Sevareid. John Knox Press. Pp. 75. \$2.75.

Two essays similar in emphasis but different in tone accompany 60 pages of powerful and stirring photographs in *You Can't Kill the Dream*. The pictures comprise a "plea to become involved"; all deal with recent domestic scenes of crisis and tragedy. The essays point forcefully also to the basic interrelationship between our crises at home and the war in Vietnam, and to the mushrooming emphasis on military life and military power. "The new curse has come with America's new military power," Eric Sevareid says, and adds that, with the Vietnam intervention ". . . we have misused our power on a massive scale." He is nevertheless firmly optimistic, speaking also of the still-extant "humaneness of the American people" and their "will for justice." His bold comparison of America with Rome, however, is not particularly cheering to this reviewer.

Malcolm Boyd speaks of hearing Dr. Martin Luther King "correctly equate U.S. participation in the Vietnam war with our national failure to confront poverty and the urban ghetto." He concludes, "We mourn the death of dreamers whom we love. . . . Now we, too, are dreamers. . . . Our task is to mold a life-style which speaks stronger than words, awakening new dreamers . . . into the great mutual involvement of that dream." Surely this

"life-style" is nothing less than that of our Lord Jesus Christ, expressed in as many contemporary verbal forms and actions as seem needed.

HOPE DRAKE BRONAUGH  
Episcopal Peace Fellowship  
Waco, Texas

✦ ✦ ✦ ✦

**THE PSALMS IN MODERN ENGLISH.** Trans. by Richard S. Hanson. Fortress. Three paperback volumes. Pp. 350 each. \$5.50 per set.

A well-educated Roman Catholic friend, after attending an Episcopal memorial service for my mother, said: "The Psalms sounded beautiful, but as for understanding them, they might just as well have been in Latin." Since many others have felt similarly in recent years, efforts have been made to translate them directly from the original Hebrew with all the facilities of modern biblical and linguistic scholarship.

*The Psalms in Modern English* begins with an exceptionally good 33-page introduction that explains the necessity for contemporary translations and the problems involved in making them. The final result, whether for liturgical or personal use, is a felicitous, meaningful poetic style in English. A strong point of this version is that it is marked for liturgical use by a cantor and choir or congregation. Richard Hanson's translation is similar in many respects to the excellent 1963 translation by the Grail (in England) which was arranged for singing to the psalmody of Gelineau.

This reviewer considers it unfortunate that the edition was published in three paperbacks instead of one.

THEODORE M. SWITZ  
St. Mary Magdalene  
Wheaton, Md.

✦ ✦ ✦ ✦

**THE MODERNIST CRISIS: VON HÜGEL.** By John J. Heaney. Corpus Books. Pp. 304. \$8.50.

*The Modernist Crisis: Von Hügel* is one of the best books on the Modernist Movement and its relation, both positive and negative, to the Second Vatican Council, as well as to Von Hügel himself. His relations with Loisy and Tyrell and others are well brought out, and the consistency of the Baron is defended against disparagers of right and left. One is rather surprised that his reaction to Döllinger was largely negative; one is still more surprised by the fact that Möhler, the celebrated catholic ecclesiologist of Tübingen, exerted so little influence upon him.

The modernist period of history, so "painful" to Roman Catholic scholars, yet so fascinating in itself, is well analyzed by Prof. John Heaney. There is acute criticism of *Pascendi* and *Lamentabili*, as well as of the spirit which produced them and fed on them. At the same time, there is a realization that if

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this leads to a "freezing of the spirit" the modern ultra-liberal theology issues in a "vaporization of Christianity." There is a profound warning in these words—a warning which is needed and applicable in quarters nearer at hand than the author perhaps had in mind.

One is perhaps unduly distressed by the reference to Archbishop Gore of Birmingham, also to Matineau (for Martineau), to Nathan Flew for Newton Flew), etc. The author may not have been responsible for these.

The two chapters on "The Evolution of Von Hügel's Thought" are interesting even if one sometimes interjects a question mark. The interpretation given by the Baron to the *Parousia* of Christ which he connected so closely with the Transcendence of God—a conception so dear to him—is subjected to keen analysis, and the final chapter "Evaluation and Conclusion" is worthwhile. The relation of the Church's authority to revelation is well brought out.

The contributions of the Modernist Movement, including the impediments it presented to theological progress, are appreciated. So is the personality—so rich and so complex—of Von Hügel himself—not least for the life of prayer, of sacramental communion, and spirituality. The author has given us a book to be read and reread—one which will be fruitfully consulted.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.  
Margaret Hall School (ret.)

\* \* \* \*

**THE BLACK MESSIAH.** By Albert B. Cleage. Sheed & Ward. Pp. 278. \$6.50.

Albert B. Cleage, Jr., is a clergyman of the United Church of Christ. His parish is the Shrine of the Black Madonna in Detroit. *The Black Messiah* is a group of sermons preached to the congregation of his church.

You may select almost any part of this book and find startling statements. For example: The white man is the black man's enemy; the power struggle demands the severing of any identification with white people; Jesus was a revolutionary black leader, seeking to lead a black nation to freedom. The sociological context of the book gives credence to its message. But the theological and biblical exegesis Mr. Cleage expounds is not credible or acceptable. One might say it is heretical and hysterical.

The Gospel is for all men. It is a universal Gospel, for all times and all conditions—even the special conditions of "the Negro revolution." But it should not be "slanted," however justified one may feel in doing so. Thomas à Kempis has a word for all of us—book writers and book reviewers included: "Happy is he whom truth by itself doth teach, not by figures and words that pass away, but as it is in itself. Our own opinion and our own feelings often deceive us, discerning but little. . . ."

Among all the questions which may arise in the reading of *The Black Messiah*, one ought to be near the top of the list: "What inhumanity to man, what denial of our Christian faith, produced the author and his book *The Black Messiah*?"

(The Rev.) FREDERICK R. ISACKSEN  
Church of St. Luke and the Epiphany  
Philadelphia

\* \* \* \*

**THE PROPHETS SPEAK.** By Samuel J. Schultz. Harper & Row. Pp. 159. \$5.

Dr. Samuel J. Schultz, the author of *The Prophets Speak*, is professor of bible and theology at Wheaton College, Wheaton, Ill. Wheaton College has long been known as a citadel of strict biblical fundamentalism; and the commitment which this implies must be taken into consideration as we try to evaluate the book.

Its basic argument is a sound one: that the law of love, as taught by our Lord, does not constitute a break with the tradition of the law and prophets of the Old Testament, but rather, marks their fulfillment and crowning affirmation. Our criticism of the book, then, lies, not in its purpose, but in its method. When one uses the fundamentalist premises (as Dr. Schultz frankly admits that he does) and assumes, for instance, that the Pentateuch is the work of one man, Moses, who lived in the second millennium, B.C., or that the Book of Isaiah was written in its entirety by Isaiah the son of Amoz in the eighth century, B.C., this presents a historical chronology which is not very convincing to one who, however reverently he may regard these books, still believes that the evidence shows them to be the work of several people who lived in different centuries. Unfortunately, these questionable premises constantly come up to mar the value of the earlier chapters.

By far the best part of the book is the last chapter, where, given the Old Testament framework, Jesus is presented as *The Prophet* (as well as King and Son of God) "of whom Moses and the Prophets did write," and who, by His Life as well as His Teaching, exemplified the perfect ethic of love in the spirit of liberty. Although there will be some who will cavil at the equating of words from the Fourth Gospel with the literal words of Jesus, this reviewer finds this last chapter, taken by itself, to be spiritually stimulating.

(The Rev.) MERRILL A. NORTON  
Church of St. Luke the Evangelist  
Mulberry, Fla.

**Booknotes**

By Karl G. Layer

**THE PEOPLE OF GOD.** By H. G. G. Herk-lots. Mowbray's. Pp. x, 73 paper. 8s40p. The Hebrew nation had a deep awareness of the movement of God in history and the solidarity of individuals within

a community whose fortunes depended upon their relationship with God. At the time of the Crucifixion this relationship was expressed only in the solitary figure of Jesus Christ. In the power of His risen life the Christian faith spread notwithstanding persecution, heresy, and schism. But today the concept of the People of God is being understood in different ways, among them, the ecumenical movement. All these themes Canon Herklots considers in the same lucid manner that characterized his *The Church of England and the American Episcopal Church*.

**MINI-COMMENTARY 8: Amos, Hosea, Micah, Isaiah 1-39.** By **E. H. Robertson.** Mowbrays. Pp. 70 paper. 5s. Based on the text of the Jerusalem Bible, this series of commentaries is not intended to present detailed expositions, but rather to offer guideposts for discussion and study. Good for use in parish life. Also available: *Commentary 3: Romans, I-II Corinthians, Galatians, Hebrews*; and *Commentary 1: Matthew, Mark, Luke, and Acts*.

**A PASTORAL COUNSELING CASEBOOK.** By **C. Knight Aldrich** and **Carl Nighswonger.** Westminster. Pp. 224. \$5.95. Here is a book written from tape recordings of conversations between various clergymen and a psychiatrist. The problems discussed are common to most parish priests (e.g., marriage, alcoholism, suicide, etc.) and the discussion technique provides a spontaneity—and insights—which otherwise might well be lacking.

**THE CHURCH: An Organic Picture of Its Life and Mission.** By **Robert Brow.** Eerdmans. Pp. 122 paper. \$1.95. Beginning with a realization of the current unrest in the Church, both theologically and sociologically, the author raises the question: "Where do we go from here?" He discusses the Church as the Body of Christ, and considers the development of the Church as the institution it is today. Also considered are baptism, the ministry, prophecy, and a variety of other subjects. Well written and of interest to anyone wanting to read in and on the topic of renewal.

**THE NATURE OF MAN: a reader** edited and with an introduction by **Erich Fromm** and **Ramon Xirau.** Macmillan. Pp. 343. \$7.95, Cloth; \$2.95 paper. How does man see himself? This is the theme of this remarkably omnifarious "reader" containing selections from such diverse sources as the Upanishads, the Bible, Aristotle, Luther, Marx, and Jean Paul Sartre. One of the co-editors, Erich Fromm, needs no introduction to American readers. The other, Ramón Xirau, teaches philosophy at the University of Mexico. There is a brief biographical or explanatory sketch preceding each read-

ing. The readings have the added merit of being short. This should make an ideal bedside reader for the philosophically minded.

**THE WHOLE CHRIST.** By **A. D. Duncan.** SPCK. Pp. x, 85 paper. 9s6d. In the space age we become more and more sensitive to the vast expanses of astronomical space and geological time, and it becomes increasingly difficult to believe that man has any significant place in the universe. This book seeks to restore the balance. Man is seen as the "spearhead of the cosmos," the final fruit of the first stage of evolution; and in the coming of Christ and within the life of His Body, the Church, there began a new phase of the evolutionary process in which at last everything will be brought to perfection and summed up "in Christ." Within this context the author suggests we look again at the Church which *is* and yet *is becoming* Christ.

**SECULARIZATION AND THE UNIVERSITY.** By **Harry E. Smith.** John Knox Press. Pp. 172 paper. \$2.95. One of the most celebrated issues of the day is that of student uprising on the campuses of the land. This volume examines student thought and unrest, using "secularization" as the basic frame of reference. The role of the Church in the university is examined closely. An interesting theoretical and theological work.

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## NEWS

Continued from page 13

helping a relationship achieve more important ends. Sex is holy, no end is more ultimate. To do sex properly requires at the very least psychological and religious models, time, and the right kind of parents. Not one Jew in a thousand has such luck." He concluded that the college student was "old-fashioned, hung-up," and "too damned moral."

Another respondent was Dr. William H. Genne, coordinator of the Commission on Marriage and Family of the National Council of Churches. He credited the student with "real ethical sensitivity" and said: "I do not think it is unsophisticated to recognize that a marriage, entered into thoughtfully, publicly . . . creates infinitely better conditions for a satisfying, fulfilling, and socially responsible sexual relationship than any other arrangement. It seems to me that we are beginning to see some slight evidences that young people themselves are beginning to pass beyond the stage of permissiveness with passing affection. Even the Beatles are beginning to ask, 'Will you love me, will you need me, when I'm 64?'" Dr. Genne concluded: "I hope all our communities of faith can help young people such as the one who wrote this statement to a new understanding of the wisdom of the (human) race as it explores the Divine Purpose in the gift of sexuality, and the expression of our maleness and femaleness in virginity, chastity, fidelity, and marriage."

### ORGANIZATIONS

#### Servicemen Continue Requests for Bibles

A report from the American Bible Society of New York City, just released, states that more than two million copies of the Bible or parts of it were distributed to U.S. servicemen last year. The figure tops that of 1,190,839 for all of 1967. The two million mark was reached by mid-December.

The Rev. James Z. Nettinga, executive secretary for national distribution, said there has not been such a demand from the Armed Forces since 1945. The board of managers has authorized a budget supplement of \$70,000 to help meet emergency requests from military chaplains at home and abroad, he said.

### ROMAN CATHOLICS

#### Pope Receives Mrs. King

Mrs. Martin Luther King, widow of the slain civil rights leader, left Rome for India after a private audience with Pope Paul VI. At Fiumicino Airport, she said her audience was "most inspiring" and praised the Pope for his "moral leadership" in the struggle against pov-

erty and war. "I thanked the Holy Father," she said, "for the support our movement (Southern Christian Leadership Conference) received from Roman Catholic priests and nuns in the United States." Mrs. King said her visit to Italy had extended the cause of brotherhood and deepened the understanding of her late husband's ideals.

Referring to his own message on the death of her husband, the Pope said to Mrs. King: "Renewing to you in person our heartfelt sympathy on your tragic loss, we recall our prayer on April 7 of last year that it should inspire a new common resolution of pardon, peace, and reconciliation in the equality of free and just rights."

In India, Mrs. King received the Jawaharlal Nehru Prize for International Understanding, awarded posthumously to her husband.

### STATISTICS

#### Membership Rises but % Dwindles

Anglican membership in England is rising in numbers, but falling steadily in percentage terms of the nation's population, according to the 1969 edition of the *Church of England Yearbook*.

The number of baptized persons during 1956-66 rose by 887,700 to 27,658,000, and those confirmed from 266,000 to 9,957,000. But during the same decade the population of England rose by millions, and baptisms and confirmations have not kept pace. Male confirmations in the ten-year period dropped from 28.1% per 1,000 to 18.8%, and female confirmations from 40.8% to 37.8% per 1,000 persons. Total parochial Easter communicants dropped from 72% per 1,000 persons to 59% (aged 15 and over).

The Christmas figures are somewhat better. The number of communicants increased from 1,844,000 in 1956 to 2,024,000 in 1966. This represented a 1% rise per 1,000 persons (aged 15 and over).

### ECUMENICAL RELATIONS

#### 5 Americans Included in Orthodox Conversations

Five Episcopal Church leaders are among 24 Anglican delegates named to participate in proposed joint doctrinal discussions with the Orthodox Churches.

Appointed by the Archbishop of Canterbury are: the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York; the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island; the Rev. Edward R. Hardy, Ph.D., of Berkeley Divinity School, New Haven, Conn.; the Rev. William J. Wolf, Th.D., of Episcopal Theological School, Cambridge, Mass.; and a prominent layman in the Church and

associate editor of THE LIVING CHURCH, Dr. Paul B. Anderson of White Plains, N.Y., named a discussion group secretary.

Bp. Scaife is chairman of the council on relations with Eastern Churches of the Church's Joint Commission on Ecumenical Relations, and Dr. Anderson serves as treasurer for both the Joint Commission and the Council on Relations.

Alternates named were the Rt. Rev. Francis W. Lickfield, Bishop of Quincy, and the Rt. Rev. Allen W. Brown, Bishop of Albany.

#### WESTERN MASSACHUSETTS

### Sex Counselor's Views Scored, Defended

A marriage counselor touched off heated discussions and reactions at the annual meeting of the Pittsfield (Mass.) Area Council of Churches by advocating much greater freedom in pre-marital sexual activities. Dr. Eleanor Hamilton's suggestions of ways children and young people might "enjoy their sexuality without any feeling of guilt" drew fire from a number of area women and the president of the council. She was supported in her views by an Episcopal priest from the Diocese of Western Massachusetts who had not attended the meeting.

"All people are sexual from birth to death," she told the gathering. "There must be some form of sexual expression from birth to death." Dr. Hamilton asserted that women are "sexually crippled" by "the so-called moral law" which she termed "one of the most immoral laws we have ever promulgated on mankind. You could take your hand and strap it to your chest for 20 years and then release it when a priest waves his wand over you," she said, "but the arm would be pretty useless." She called "virginity about as useful to a woman as her appendix."

In her defense of "auto-eroticism" (a word she prefers to "masturbation" saying that the latter is literally translated as "polluting with the hands" and is a term "it would take a nasty minded adult to come up with"), Dr. Hamilton said parents should encourage rather than discourage young children to discover or touch their genitals.

Claiming that the present standard for "petting" among young people is harmful because it gets the girls "aroused, but not released," the counselor-author recommended that children 14, 15, or 16, if they feel they "really love another person," should practice sexuality in a non-coital way, even to orgasm. She said children are not ready for intercourse until 17, 18, or 19, but at that time should be free to practice coitus, along with "full education on sex and venereal disease." And because adolescents are

not ready for marriage at that age, she recommended a "marriage novitiate" which would allow couples to live together. The final marriage, she said, should be based on the success of the "novitiate," would be for child-bearing, and "would be hard to get into and hard to get out of." Dr. Hamilton contended that sex before love is not necessarily harmful, but can be "meaningful" if it comes after love is established first.

She was taken to task by two members of the Berkshire Full Gospel Church, who termed the speech "anti-Christian," and by the Rev. Martin Luther Ball, pastor of the church and president of the area council, who said that as a "gospel preacher" he did not agree with the speaker. "Biologically she may be correct, but as from the Christian standpoint, she does away with the teaching of the Bible," he said. Dr. Ball concluded that although

it was "now questionable" whether Dr. Hamilton should have been invited "it has done a good thing. It has awakened our Church community from their apathy, for it is only the Church that can repudiate this return to the days of Sodom and Gomorrah."

In a letter to the local paper, the Rev. Bruce T. Cleveland of the Federation Church in Lanesboro, criticized Dr. Hamilton's "disgusting presentation," the paper's "distasteful" report of the speech, and the Church Council's "disturbing promotion" of the event.

In another letter to the editor, Dr. Hamilton was defended by the Rev. Frederick F. Jillson, rector of Grace Church, Dalton. He turned his criticism to Dr. Hamilton's detractors, calling their views "ill formed, irrelevant, and frankly ridiculous rebuttal to the fruit of profoundly Christian insight."

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**ORGANIST-CHOIRMASTER**, Male, 29 years old, Master's degree, college teaching experience, 10 years' experience in Church music, Churchman, desires full time position in Episcopal Church in Southern or Southeastern U.S.A. Available Sept. 1, 1969. Reply *Box S-613.\**

**ORGANIST-CHOIRMASTER**, M. Mus. (Church Music), 10 years' experience, boys' choir, published composer. Believes the Church and its music must relate, yes—but also lead the people of God to creative witness and expression. Reply *Box T-614.\**

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## THE LIVING CHURCH

# PEOPLE and places

## Appointments Accepted

The Rev. **Frank G. Atlee**, former rector of Christ the King, Willingboro, N.J., is vicar of St. Bernard de Clairvaux, North Miami Beach, Fla. Address: *Box 130 (83160).*

The Rev. **Arthur P. Becker**, former rector of St. Michael's, Mount Pleasant, Ia., is priest in charge of Calvary Church, Sioux City, Ia. Address: *3219 Glenn Ave. (51106).*

The Rev. **Thom W. Blair**, former rector of Christ Church, Charlotte, N.C., is dean of Christ Church Cathedral, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. **Harlan Coykendall**, former rector of Gethsemane Church, Minneapolis, Minn., is in charge of Holy Cross Mission, St. Croix, and St. Timothy's, Forest Lake, Minn. Address: *Three Points Blvd., Mound, Minn. 55450.*

The Rev. **Laurence D. Fish**, former vicar of the Church of the Holy Spirit, Bellmawr, N.J., is the first vicar of the recently formed St. David's Chapel, a mission to Cranbury, East Windsor, and Hightstown, N.J. Address: *112 Etra Rd., Hightstown (08520).*

The Rev. **Richard F. Grein**, former rector of St. Matthew's, Minneapolis, and in charge of St. Aidan's Mission, New Brighton, Minn., is rector of St. David's, Minnetonka Mills, Minn. Address: *1653 W. 26th St., Minneapolis (55403).*

The Rev. **James L. Jenkins**, former rector of St. James' on the Parkway, Minneapolis, Minn., is rector of St. George's, St. Louis Park, Minn. Address: *2916 Quentin Ave. (55416).*

The Rev. **James E. Lloyd**, former vicar of St. John's, Bandon, and St. Christopher's, Fort Orford, Ore., is rector of Good Samaritan, 35th and Harrison, Corvallis, Ore. 97330.

The Rev. **Richard J. Moore**, former curate, St. Michael's, Cedar Rapids, Ia., is priest in charge of St. Peter's, 1105 S. B. St., Fairfield, Ia. 52556, and chaplain to Episcopal students at Parsons College.

The Rev. **Haig J. Nagesian**, former rector of St. Thomas, Camden, Me., is rector of St. John's, Washington, Conn. 06793.

The Rev. **Marc Oliver**, former curate, Ascension Parish, Vallejo, Calif., is vicar of Good Shepherd, Orland, and Holy Trinity, Willows, Calif. Address: *308 Mellane Dr., Orland (95963).*

The Rev. **Robert W. Planck**, former rector of St. Stephen's, Latonia, Ky., is assistant to the rector of St. Thomas', 5690 S.W. 88th St., Miami, Fla. 33156.

The Rev. **R. George Richmond**, former assistant rector of St. Martin's by the Lake, Minnetonka Beach, Minn., is rector of St. John's, 390 Fourth Ave. S., St. Cloud, Minn. 56301.

The Rev. **Michael Tan Creti**, former priest in charge of St. Andrew's, Clear Lake, Ia., is priest in charge of St. Paul's, 6th and State, Grinnell, Ia. 50112, and chaplain to Episcopal students at Grinnell College.

The Rev. **Arthur R. Van Deventer**, former vicar of St. Luke's, Bath, Ohio, is assistant, St. Peter's, Hubbard Park, Ashtabula, Ohio 44004.

The Rev. **Stephen M. Winsett**, formerly at Hillspeak, Eureka Springs, Ark., is vicar of St. Philip's, Benzie County, Mich. Address: *Box 190, Benzonia, Mich. 49616.*

The Rev. **Elmer H. Witmer**, former rector of St. Anne's, North East, Md., is assistant rector of St. George's, Ardmore, Pa. Address: *25 E. Clearfield Ave., Havertown, Pa. 19083.*

## Ordinations

### Priests

**Dallas**—(All locations in Texas) The Rev. Messrs. **Jon Spencer Stasney**, vicar of St. Philip's, 1516 Pennsylvania Ave., Dallas (75215); **Albert M. Branshaw**, curate, St. Luke's, Mineral Wells, and vicar of St. Peter's, Possum Kingdom, address, 603 Beetham Rd., Mineral Wells (76067); and **Henry P. Johnson**, vicar of St. Francis', Handley, Ft. Worth, and Holy Cross, Burleson, address, 1901 N. Handley, Ft. Worth (76112).

**Iowa**—(All locations in Iowa) The Rev. Messrs. **Irwin Leroy Foster**, in charge of Epiphany, Centerville, and Grace Church, Albia, address, E. Terra Vista Acres, Rt. 2, Centerville (52544); **Thomas Wallace Gwinn**, in charge of Trinity, Emmetsburg, and St. Thomas', Algona, address,

833 State St., Emmetsburg (50536); **Richard James Larsen, Jr.**, in charge of St. Paul's, Creston, and Holy Trinity, Atlantic, address, 302 S. Lincoln St., Creston (50801); and **Robert John Macfarlane**, in charge of All Saints', Storm Lake, and St. Stephen's, 200 E. Fifth St., Spencer (51301).

**Montana**—(Both locations in Montana) The Rev. **Mark Stone Cady III**, vicar of Calvary, Red Lodge, Our Saviour, Joliet, and St. Paul's of-the-Stillwater, Fishtail, address, Box 457, Red Lodge (59068), and the Rev. **Clyde Arthur Latta**, vicar of St. Paul's, Hamilton, address, Box 227 (59840).

**Oregon**—(Both locations in Oregon) The Rev. **Jay Junior McMurren**, vicar of St. Matthew's Mission, 2200 River Rd., Eugene (97402), and the Rev. **William Willis Mills, Ph.D.**, professor of psychology at Oregon State University, Corvallis, assists with services at Good Samaritan, Corvallis, address, 1615 N. 13th St. (97330)

**South Florida**—(All locations in Florida) The Rev. Messrs. **Roy James Barnhardt**, curate, St. Mark's, Venice, address, Box 554 (33595); **Richard L. Barry**, vicar of St. Simon the Cyrenian, 708 N. 17th St., Ft. Pierce (33450), and in charge of St. Monica's, Stuart; **Charles Moffett Bennett**, curate, Church of the Redeemer, 222 S. Palm Ave., Sarasota (33577); **Ernest Lee Bennett**, curate, Trinity Church, 533 Galleon Dr., Naples (33940); **Calvin Lee Davis**, curate, St. Mary's, Box 10757, Tampa (33609); **William Patrick Henson**, curate, St. John's, 906 S. Orleans Ave., Tampa (33606); **James Richard Morris**, curate, St. Matthew's, Box 54714, St. Petersburg (33739); **William Arthur Spruill, Jr.**, curate, St. Paul's, Delray Beach, address, Box 2256 (33444); and **Robert William Switz**, curate, Trinity Church, 464 NE 16th St., Miami (33132).

### Perpetual Deacons

**Oregon**—**Bradley T. Scheer**, assisting at St. Mary's, 166 E. 13th St., Eugene (97401).

### Retirement

The Rev. **Arthur Lee Kinsolving**, rector of St. James', New York City, since 1947, will retire Sept. 1.

The Rev. **Elmer Johnson**, rector of St. Luke's, Des Moines, Ia., since 1947, retired Jan. 15. Address: *1134 46th St., Des Moines (50317).*

The Rev. **Arthur W. Leaker**, rector of St. Alban's, Danielson, Conn., since 1956, retired Dec. 31. Address: *281 Ridge Rd., Wethersfield, Conn. 06109.*

The Rev. **Lewis N. Tillson**, rector of Christ Church, Roxbury, Conn., since 1957, retired Dec. 31. Address: *281 Ridge Rd., Wethersfield, Conn. 06109.*

### Armed Forces

Chap. (Maj.) **Hugie B. Walker**, 123 Polaris, Sheppard AFB, Texas 76311.

## DEATHS

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

The Rev. **James Oscar Walker, Jr.**, 54, director of Industrial Counseling Service, Greensboro, N.C., died January 2.

He had been ordained to the priesthood in 1960 and had been in the Diocese of North Carolina since then except for one period of service in the Diocese of South Carolina. He had been non-parochial since 1966. Survivors include his widow, Merrie, and three children.

**Ethel Tulloch Banks**, co-founder of the International Order of St. Luke the Physician, died Oct. 23.

Mrs. Banks worked with her late husband in the founding of the healing order, continuing her teaching and editing of the order's magazine, *Sharing*. The Rev. John Gaynor Banks died in 1953. Survivors of Mrs. Banks include her sister, Mrs. Helen M. Bowles, who has established a memorial fund for the completion of the organ at St. Paul's Church, San Diego—The Ethel Tulloch Banks Memorial Fund, 2243 Front St., San Diego, Calif. 92101, in care of Mrs. Bowles.

# 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 Watsoka Ave.  
The Rev. Robert W. Worster  
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 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; the Rev. John J. Phillips  
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; Moss Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; 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

## WEST PALM BEACH, FLA.

**HOLY TRINITY** S. Flogler Dr. & Trinity Pl.  
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

## 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; Daily 7:30  
HC ex Wed 10 & 5:30 (Mon thru Fri); Int 12:10,  
5:15 EP

**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  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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

## 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; also 6 on Thurs; 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. Hohenschield, 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

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, r  
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);  
MP 11 (2S & 4S); 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 (& 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; 11 Morning Service & Ser; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. Church open  
daily for prayer.

**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 through 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; Rev. B. Scott, c  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

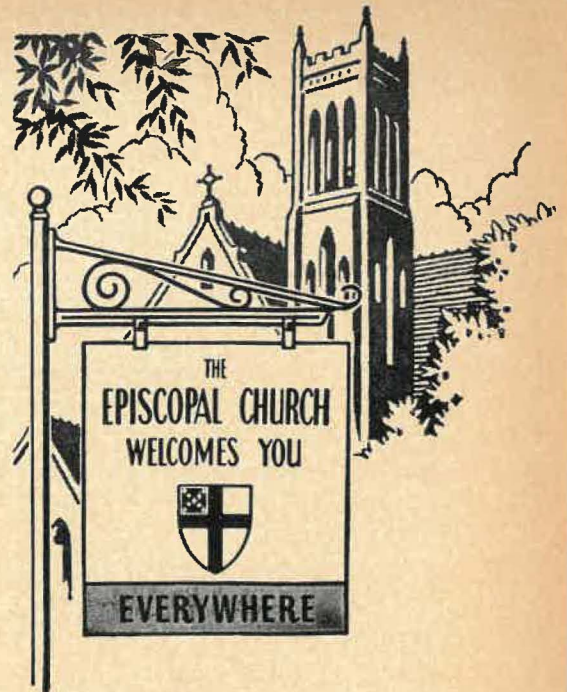
**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD  
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, 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; Noonday ex  
Mon 12:10. Church open daily 6 to midnight

## 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



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

**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. Long, 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  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-6 & by appt

**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. Coquiati, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isackson  
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

## FORT WORTH, TEXAS

**ST. LUKE'S-IN-THE-MEADOW**  
The Rev. Raymond E. Abbott, S.T.D., r  
The Rev. Floyd Lisle, ass't  
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs  
9:30; Ev Sun 7; C Sat 5-6

## 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

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (behind Hotel Las Vegas)  
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