

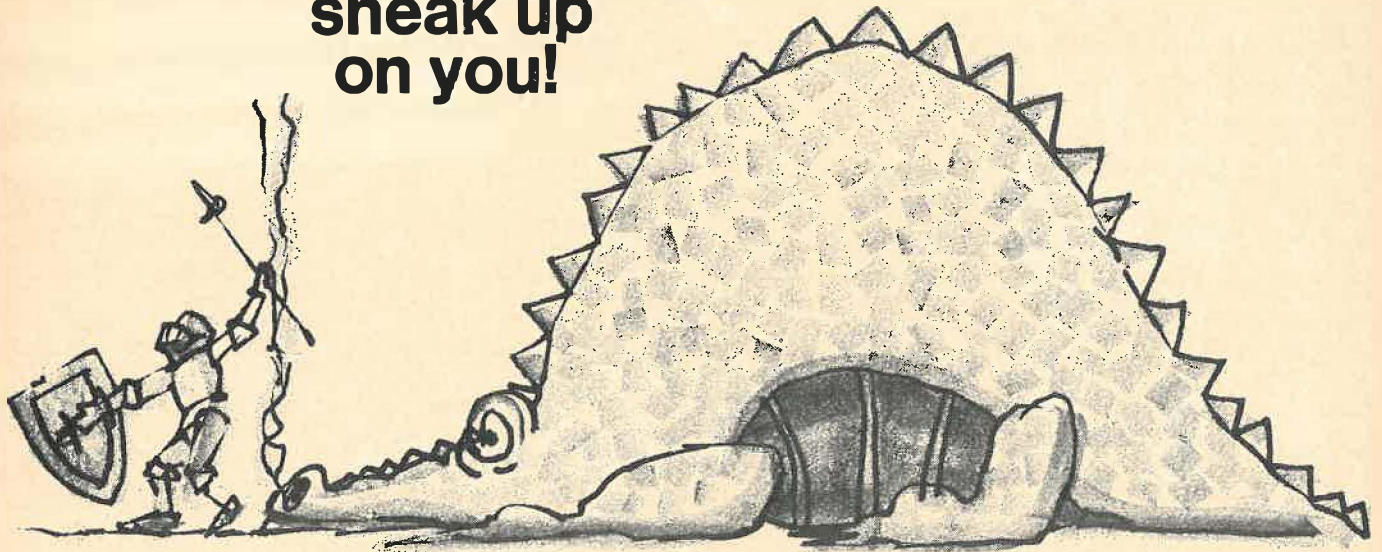
# The Living Church

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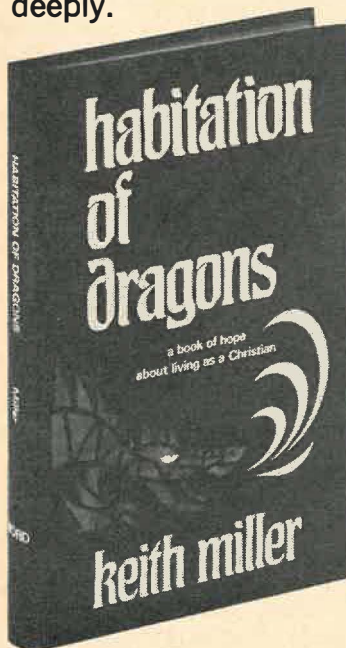
*O Lord my God  
I Thank Thee  
For My Life  
and the Joy of it  
For this Day  
and the Joy of it  
For Thy Love  
and the Joy of it  
And I Will Sing  
My Praise to Thee*

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thing about  
Dragons.

**They  
sneak up  
on you!**



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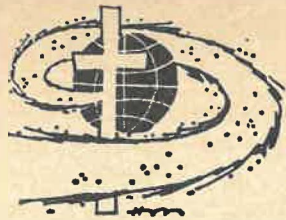
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# Around



# & About

## With the Editor

A couple of days ago I received the following very exciting scoop in the mail, from a retired priest who identifies himself as an "L.C. correspondent (very much) at large." He wrote:

"The General Convention at Houston will be enlivened by the invasion of 250 of the underpaid priestly pensioners of PECUSA. Two hundred fifty of these battered warriors, some in wheel chairs, some on crutches, some carrying canes, but all armed with bull horns plan to visit the House of Bishops and the House of Deputies as a protest against their inadequate retirement pensions. They will march around the meeting halls and sing through their bull horns until they are given a hearing in both houses. Thus they hope to advertise to the world that the richest church in America pays many of its retired priests less than \$2,000 a year while it rewards its retired missionary bishops with a minimum of \$6,000 a year. The old boys will make themselves heard at convention. They reason that if the underprivileged could riot and protest at South Bend and get what they wanted, surely the retired priestly warriors of the Episcopal Church may protest and receive what they have earned through years of sacrifice, struggle, and devoted service. Their protest hymn (to the tune of *Onward, Christian soldiers*):

*Onward veteran pensioners, asking for your right, / With your bull horns bellowing, get into the fight; / Bishops get six thousand, you don't get that much; / Make a great disturbance, yell and stamp and such! / Onward veteran pensioners, let your due be known / Till you gain the vic'try round the Great White Throne."*

I was so thrilled by the prospect that I couldn't help wondering if it was too good to be true; so I called our fine old boy—all the way to California—to ask if the invasion was really on, or was only a dream of what could be in a brighter world. It was the latter. But if young men can dream dreams, so can older ones, which I am, and really old ones, which our very-much-at-large correspondent Brother George is.

Because it is a good dream I share it with you. And who knows? Anything could happen at Houston.

What is not a spoof or a dream is a planned pre-convention meeting of youth representatives at Houston. This meeting is scheduled for Thursday evening, Oct. 8 to noon Oct. 10: exact location to be announced later. The sponsoring outfit

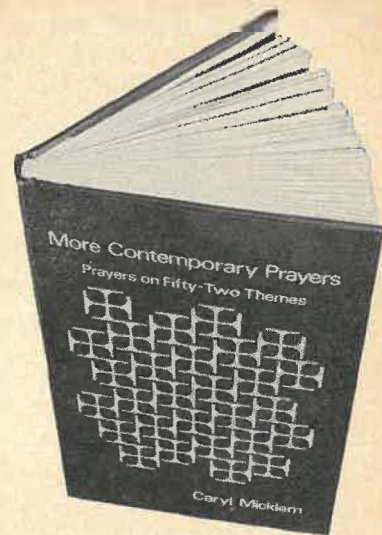
calls itself the NETC, which stands for National Episcopal Troublemakers Coalition. It calls itself "a group of special pressure groups within the church who want to have a profound effect upon the course of convention." The member groups are: the General Convention Special Program, National Episcopal Students Committee, Episcopal Peace Fellowship, Episcopal Society for Ministry in Higher Education, Associated Parishes, Episcopal Society for Cultural and Racial Unity, and Episcopalians Concerned About South Africa.

The young man who is acting Paul Revere is **David Toomey**, 145 Hale St., Beverly, Mass. In a letter addressed to "Dear Youth Delegate and Friends," Mr. Toomey states: "As we assume the role of a pressure group within the church, I have a few personal thoughts that I would like to share. We must be aware that the structure we are trying to change is going to fight us every inch of the way. It is a community that has not yet (and may never) take a radical stance on any issue in the name of Jesus Christ. I am going to Houston with certain priorities and will in every possible way to effect these (*sic*). If the church once again turns its back to the social and political and moral ills that plague the world's people, I shall resort to any methods necessary, short of violence, to effect a Christian response."

Ah, the humility of these wonderful kids!

This week's guest editorialist is the Rev. Canon **Enrico S. Molnar**, Th.D., who is warden of Bloy Episcopal School of Theology, located on the campus of the School of Theology, Claremont, Calif. Dr. Molnar's "Revolution or Defiance?" appears on the editorial page.

"The great illusion of the age is that truth consists of facts and virtue of action. Actually, there's far more truth in the Book of Genesis than in the quantum theory, and a Francis of Assisi or a Wesley did far more to ameliorate the human condition than a Lord Beveridge or a Karl Marx. I've spent a number of years in India and Africa, where I found much righteous endeavor undertaken by Christians of all denominations; but I never, as it happens, came across hospital or orphanage run by the Fabian Society, or a Humanist leper colony." (**Malcolm Muggeridge**, *Jesus Rediscovered*. 116. Doubleday.)



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# The Living Church

Volume 161      Established 1878      Number 15

*A Weekly Record of the Worship, Witness,  
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## THE KALENDAR

October

- 11. Trinity XX
- 15. Samuel I. J. Schereschewsky, B.
- 16. Hugh Latimer and Nicholas Ridley, BB.
- 17. Henry Martyn, P.
- 18. St. Luke, Ev.  
Trinity XXI

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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# Letters to the Editor

## What Matters in Stewardship

The letter from the Rev. Eric C. Wilcockson [TLC, Sept. 6], illustrates one of the troubles that beset the Episcopal Church today. As a layman, I feel certain that our stewardship will be judged more by our acts of love than by our strict adherence to the principle of most beneficial gains for money spent. So there were 20 bishops present at an investiture; what a pity it could not have been attended by the entire House of Bishops. In any diocese this is a time of joy, and, as Christians, we ought to share in joys as well as sorrows.

I have no doubts that Canon Wilcockson's ordination and marriage were attended by many clerical friends and well-wishers. What did they do to justify the time and expense? How much did it cost to bring and entertain them? And how vital were they to the occasion?

Wouldn't it be better to humbly thank God that at least the 20 were able to share in the joy in the name of the whole church?

KARL H. MEYER

Lake Wales, Fla.

## A Begrudging Renewal

My check for renewing my subscription to TLC is sent begrudgingly. With very many friends, clerical and lay, I deplore the negative, critical, and cynical tone of the magazine under its present editorship. My subscription is renewed, after many years of receiving TLC, *only* because of its unfortunately unique position to give Episcopalians *some* weekly news of the church. The church, in these challenging, confused, and tumultuous times, desperately needs renewal and reform. This, under present editorship, TLC can do little or nothing to bring about. It could be renamed "The Dying Church." For some time it has become obvious that you neither inspire nor attract any who from both personal and parochial experience have positive contributions of practical value to offer. Your conversion under the control of the Holy Spirit is all that one can pray for—or a change in editor.

(The Rev.) A. RONALD MERRIX  
Alexandria, Va.

## Clergy Retirement Income

We pray, "Send down upon our bishops and other clergy" as if there were no serious difference. If I understand it correctly, at the South Bend Special Convention of the church, the pension for retired bishops was increased from \$4,000 to \$6,000. This being so, what is to happen to the "other clergy"?

Social Security has made several increases, the retirement pay for the military has an escalator clause—all this because of inflation. Many of our retired priests are under the \$4,000 of our retired bishops, let alone

the increase given. These retired clergy should be considered. I cannot help but wonder what this coming General Convention will do.

NAME WITHHELD

## Family Planning

Although not so immediate a problem as GCSP, and yet, in a way, the even more immediate and more serious problems facing the church and the world in which she finds herself, are the dual problems of population increase and environmental pollution.

Some of the clergy of the Diocese of Mississippi are memorializing General Convention to appoint a Joint Commission on Ecology and Population to study and to report at the next meeting of the convention. Such a step might be helpful; but for those who would prefer to get started on meeting these problems now rather than waiting for two or more years, there is a possible way. To a large extent, pollution is relative to population. The way would be this: at the October convention, amend Canon 17, Section 3 to read, ". . . for the procreation (if it may be) of *no more than two natural children. . .*" The five changes are underlined. If the church were to take this action, it would be:

1. Taking the side of stabilizing the population for the time being;
2. Still providing a young couple with the opportunity of having one child of each sex;
3. Paving the way for the reduction of crime if a couple wanted more than two natural children—by adopting some of the many parentless children.

By approving this canonical change, the church could say to the couple that signed the intention and yet had triplets that the Lord has always been known as the Bountiful Giver, and that their intention was still one of integrity. (I would hope, however, that the multiple birth did not result from the fertility pill.)

To the couple who wanted to have their marriage blessed by this church but who would refuse to sign the intention, the church would then have to say to them something like this: We respect your position but disagree with it; at the present stage of history in order for the safeguarding of society and the well-being of the social order, we feel that now, instead of "multiplying and replenishing the earth" we need to be, in this manner, stabilizers and stewards of the earth that God has given us. And until population and pollution are better controlled, we are requesting new families to commit themselves to this specific kind of family planning. Your Lambeth Conference for 50 years has been encouraging family planning. You'll have to go to some other church for their blessing if you want to "increase and multiply the earth" with more than two natural children.

Is this an "immodest proposal"? For a more "modest proposal" see Jonathan Swift of yesteryear.

(The Rev.) THOMAS L. HASTINGS  
Rector of the Church of the Epiphany  
Tunica, Miss.

## The Cover

The pulpit sketch and psalm on this week's cover are by the Very Rev. John N. Peabody, dean of the Cathedral of the Incarnation, Baltimore.

# The Living Church

October 11, 1970  
Trinity XX

For 91 Years,  
Its Worship, Witness, and Welfare

## ECUMENICAL RELATIONS

### Anglicans, Lutherans Report "Substantial Agreement"

Anglicans and Lutherans, in holding their first formal theological conversations on a worldwide level, have found "substantial agreement in some areas, particularly scripture and ancient creeds."

In a statement issued after their five-day session at Exeter College, Oxford University, participants said they felt an "urgency about their work, expressing the desire that the conversations should have as a concrete goal the establishment of a sufficient and convincing basis for reciprocal recognition and fellowship between the two churches." In parts of Asia and Africa, the statement continued, such recognition could serve as a "first step toward organic union."

The two teams were headed by the Rt. Rev. Ronald Williams, Bishop of Leicester, and the former primate of the Lutheran Church of Sweden, Dr. Gunnar Hultgren. Three additional dialogue sessions are planned, two in 1971 and one in 1972.

## NEW YORK

### Mass Offered for Berrigans

St. Clement's Church, New York City, was packed by a crowd of several hundred persons who attended a "Mass in Celebration of Daniel and Philip Berrigan and Other Political Prisoners."

William Stringfellow, Episcopal layman, and Anthony Towne, on whose property the Rev. Daniel Berrigan was captured by FBI agents, took part in the service. Mr. Stringfellow denounced "the pastoral failure of bishops in all churches" in failing to support men such as the Berrigans and to speak out against "the dehumanizing changes in American society." He recalled that a Requiem Mass for the late James A. Pike had been held a year ago in St. Clement's and said that he had played the tape recording of the service for Fr. Berrigan while they were on Block Island together, before the priest's capture. Fr. Berrigan recalled the support Bp. Pike had given him, Mr. Stringfellow said, and asked, "Why are there no bishops in jail?"

During the service, Donald Chen, 21, a member of St. Clement's and draft counselor for the Episcopal Peace Fellowship (EPF), announced he was giving up his 1-0 conscientious objector deferment which he had recently received. He plans

to request a meeting with his draft board to explain his decision to return his registration card.

At a news conference following the service, the EPF released a statement by a group associating themselves with the sheltering of Fr. Berrigan and declaring their readiness to "accept prosecution with Towne and Stringfellow." Among the 41 signers were Dr. Robert McA. Brown; the Rev. Richard Fernandez, executive director of Clergy and Laymen Concerned About Vietnam; the Rev. Richard McSorley, S.J., of Georgetown University; the Rev. Eugene Monick, vicar of St. Clement's; and Mr. Chen.

Mr. Stringfellow said that he had received no indication whether he would be prosecuted. He said he thought the decision would be a "political one." Mr. Towne said they perhaps would not know until "late some night Martha Mitchell (the Attorney General's wife) makes a telephone call and says, 'Throw those Christians to the lions'."

Sr. Elizabeth McAlister, RSHM, described the EPF statement as an attempt to assert corporate responsibility for war resistance. Such things "happening in the name of peace" as the burning of draft-board files, she said, were acts "in which

many rejoice, and we should rejoice together responsibly."

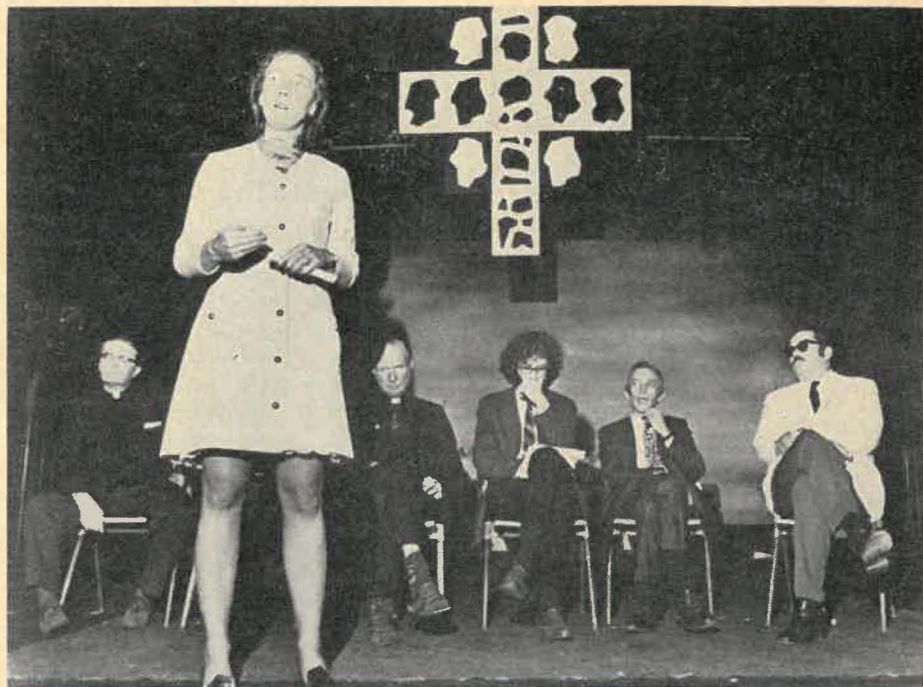
The statement contained the following: "We stand ready now to shelter other fugitives from illegal laws or to support those who do so with money, refuge, transportation, food, and silence in the face of questioning. We have been and will continue as members of the Resistance Underground until the poor and ethnic minorities of this country have fulfilled their liberation struggle and our nation ceases to use war as an instrument of foreign policy."

## WASHINGTON

### Ex-Jesuit Enters Episcopal Priesthood

A former Jesuit priest-educator has been admitted to the Episcopal priesthood, in Washington, after a two-year waiting period. He is the Rev. Joseph Doty, who served as headmaster of Georgetown Preparatory School. He resigned from the Jesuit order in 1968 and was married last year.

The 42-year-old cleric was received into the Episcopal priesthood in a special eucharistic service celebrated by the Rt.



MASS FOR BERRIGANS

Sr. Elizabeth McAlister, RSHM, talked during a press conference at St. Clement's Church in New York, following a "Mass in Celebration of Daniel and Philip Berrigan and Other Political Prisoners." Others taking part in the conference were (l to r): an unidentified priest; the Rev. Richard McSorley, S.J., of Georgetown University; David Vance, of the Episcopal Peace Fellowship; Episcopal lay theologian William Stringfellow; and poet Anthony Towne. (Photo from RNS)

Rev. William F. Creighton, Bishop of Washington. For the last two years he has been studying Anglican doctrine, law, and liturgy. He is now in his second year of teaching Latin and religious ethics at the National Cathedral School for Girls, an Episcopal academy. He will also serve as chaplain at the school. In addition, he will serve part-time at St. John's Church in the Georgetown section of Washington.

"I love the (Roman) Catholic Church a great deal and always will," Fr. Doty said, "but I felt I needed more freedom to think about religious positions than I could have in the Roman Church." He explained that upon resigning from the Jesuits he did not seek laicization from Rome (a return to lay status) because "I wanted to leave the Roman Church but I never had any intention of giving up my priesthood. I always intend to be a priest, but not in the Roman Church."

Bp. Creighton described Fr. Doty as "a superb human being and educator." He noted that the priest's excommunication from the Roman Church after his marriage last year was irrelevant to Episcopal authorities.

Fr. Doty said that his new thinking on such doctrinal points as papal supremacy and birth control led him to his decision to leave the Roman Church. He said that his marriage only speeded up the time of his departure. "I'm sure I would eventually have left anyway," he added.

#### **CHURCH OF ENGLAND**

### **Voting for General Synod Begins**

Amid some mutterings of discontent in some very high places, elections are currently taking place throughout England for a General Synod, which will become the Church of England's new form of "parliament" on Nov. 4. Detailed results of the balloting from all 43 dioceses are expected soon.

The new General Synod will have up to 564 members, including the 43 diocesan bishops, but not all are being elected: some will be ex-officio or co-opted members. It will include fairly equal numbers of clergy and laity, and will provide a more streamlined, more representative form of "parliament" than the Church Assembly, which held its final meetings last July after 50 years' operation.

Under present plans, the General Synod will hold its inaugural meeting at Church House, Westminster, on Nov. 4, in the presence of Queen Elizabeth, the supreme governor of the Church of England, and will thereafter meet three times a year under the chairmanship of the Archbishop of Canterbury.

In those facts lie the roots of some of the mutterings of discontent which are now being heard. The Rt. Rev. John Moorman, Bishop of Ripon, one of the church's leading theologians, for example,

presents some suggestions in the current issue of his diocesan newsletter. He holds that it would be better if the General Synod were to meet once each year, for an entire week, "in a quiet place, and devoted ourselves entirely to the discussion of our problems. This should be a residential conference at which big issues could be discussed and important decisions made."

Bp. Moorman thinks it would be better for the synod to elect its own chairman rather than having the Archbishop of Canterbury as ex-officio chairman. He also questions the wisdom of voting "by houses (of bishops, other clergy, and laity), since this means that one section of the assembly can veto what may be the wish of the large majority. Surely the idea of 'synodical government' is that decisions are made by the church as a whole and not by one section of it."

Nominations of candidates were completed, generally, in mid-August and they reflect intense eagerness. In the Diocese of London, for example, there are five times as many candidates as there are seats to be filled. Similar competition exists in other dioceses near London, such as Southwark and St. Alban's, but farther away from the capital the situation is "more sober," as one observer put it.

One result of the elections, in the view of many observers, will be the non-appearance in the new General Synod of many familiar faces in the old Church Assembly. The traditional Anglo-Catholic and Evangelical wings of the church are putting up their customary campaigns for representation but there is a strong new force in the field this time, the New Synod Group. This group has some powerful backing from prominent clergy and lay personalities and it has been publishing large ads in religious newspapers addressed to the electors. It urges these electors to discover where the candidates stand and, if they were members of the Church Assembly, to press them to say how they voted on particular issues.

This New Synod Group is particularly concerned that electors should find out the views of candidates on the present deadlocked scheme for Anglican-Methodist reunion—and then vote for candidates who are in favor of the scheme, as well as of Christian unity generally. The present scheme became deadlocked because, although the Methodists voted strongly for it, the Anglican Convocations of Canterbury and York just failed to obtain the necessary overall majority of 75%, though there was a vote in favor in each of the convocations' houses of bishops and clergy. The main opposition then came from the Evangelical and Anglo-Catholic wings, and the New Synod Group is now out to break that opposition. This is because Dr. Ramsey has said the deadlocked scheme will be brought before the church again when the new General Synod comes into being.

The New Synod Group also wants electors to find out the views of candidates on such issues as the church's response to the needs of the underprivileged, the colored, the poor, the homeless and the hungry, and says, "We beg the electors to choose people for the General Synod who will really help the church to face the opportunities of this new age in her proclamation of the Gospel and mission to the world."

The new General Synod succeeds to all the powers which the Church Assembly had and, in addition, can make decisions on matters such as doctrine, services, and relations with other churches. Previously, such decisions were the prerogative of the convocations. The fundamental difference is that, whereas the laity were not represented in the convocations, they are in the new General Synod.

#### **BLACK MUSLIMS**

### **Court Rules No C.O. Status for Member**

Tony Gerard Douglass, 20, a Black Muslim in Baltimore, who was denied draft exemption as a conscientious objector, plans to appeal the decision to the Fourth Circuit Court of Appeals.

U.S. District Court Judge Frank A. Kaufman ruled that the Muslim faith presented a political rather than a religious objection to war and therefore Black Muslims cannot claim conscientious objector status. The courts and the military have turned down pacifist claims of Black Muslims because they say their religion would permit them to fight if the U.S. gave the black people territory to defend.

Judge Kaufman, overruling a motion by Mr. Douglass's attorney to dismiss charges against the young man, said the U.S. Supreme Court's recently-broadened definition of the conscientious objector does not circumvent the fact that the Black Muslim's non-violent stance is "dependent on a political condition."

Mr. Douglass refused induction into the Army last May and was placed on three years' probation during which time he will work in a civilian hospital in lieu of military service.

#### **NCC**

### **Board Meets in Phoenix**

The General Board of the National Council of Churches, meeting in Phoenix, discussed among other matters, the various plans submitted to it for the possible reorganization of the NCC. The task force working on these plans was authorized to continue studying restructuring options, to share its findings with member churches and others, and to report back to the board at its January meeting.

General Secretary of the council, R. H. Edwin Espy, asserted that despite some stresses and strains affecting the council

and the churches today, NCC programs continue with great vitality. The United States government was commended by the board for its initiative in securing a cease fire in the Mideast conflict.

Earlier, the NCC president, Dr. Cynthia Wedel, had sent a message to President Nixon saying that it was "mandatory" that the U.S. government "use every moral and economic pressure at its disposal to safeguard the lives of hostages and to obtain from the nations of which the perpetrators are citizens, the outlawing of all manifestations of hijacking in which their people are involved." Her statement warned that unless nations take a "firm position on the punishment of this heinous crime . . . we will find ourselves moving ever closer to international anarchy."

A budget of \$21,503,000 for 1971 was adopted. This is \$2.5 million less than the amount originally proposed. In other action the board elected the following Episcopals to office in the NCC:

The Rev. Carroll E. Simcox, editor of *THE LIVING CHURCH*, George Norford, New York City, and the Rev. Louis Quiroga, Brooklyn, to the general communication and interpretation committee of the central division of communication; the Rt. Rev. John Burt, Bishop of Ohio, to the panel on Christian unity; and the Rev. Reinhart Gutmann and the Rev. Robert Martin, both of New York City, to the division of Christian life and mission.

#### Jerusalem Archbishop Interviewed

During his visit to the General Board of the National Council of Churches, the Archbishop in Jerusalem, the Most Rev. George Appleton, took time out for a press interview. Urged by reporters to take a clear stand on Arab guerrilla activity, he held to a middle course which he hoped would lead to reconciliation in the Middle East.

"Try to put yourself in the place of the people involved and don't try to judge from the outside," he said. "When you understand, you don't condone and you don't condemn."

Abp. Appleton, whose position as a primate allows him to cross borders with relative ease, was in Phoenix to address the board, which is the policy-making department of the NCC. In his appeal to the council, he asked particularly for greater understanding of the Arab, or Palestinian, position. Central to his talk was the assertion that 90% of the people in the Mideast sincerely want peace. Later he told newsmen that even among the "Palestinian Freedom Movement, the individuals are anxious for peace."

He said: "We need to be helped to understand what is going on in the soul of the Jews as a result of their experience and history, their wrong treatment at the hands of western nations and churches, the insecurity which they have felt so

keenly for centuries. We need equally to try to understand what is going on in the soul of the Arabs and especially the Palestinians with their desire for worth and dignity, and their sense of injustice. . . . We need to feel for both, in the spirit of the Quaker report which states: 'We firmly believe that it is possible to be both pro Jewish and pro Arab. And for both the essential need is peace.'

Most Arabs, said the archbishop, feel that since Israel has demonstrated its military superiority in past military conflicts, Israel should make the first steps toward peace. On the question of Jerusalem, Dr. Appleton stated that "if there is to be any peace, somehow Jerusalem has got to be shared."

#### MINNESOTA

### Layman to Serve in New Guinea

A layman who was shot down over New Guinea during WW II is returning there to teach mathematics for a year. Fred Hargesheimer, 54, of White Bear Lake, Minn., a P-38 photo reconnaissance pilot when shot down, was found by natives, within five miles of a Japanese outpost. His rescuers brought him back from near death and cared for him for nine months until he was able to make contact with a U.S. submarine.

Mr. Hargesheimer and his wife Dorothy will live in the village of Nantambu, near the area where he was shot down in 1943. In gratitude for his rescue, he has already sponsored a school and a health center for the village. He has also been active in MRI projects and his own Diocese of Minnesota has a companion relationship with the Diocese of New Guinea.

"We all seek a purpose beyond just living comfortably," he said. "I just happened to stumble on something that made sense to me. And to my wife." Then he added: "That guy who shot me down did me a great favor."

[The Diocese of Minnesota has several other representatives who have been or who still are working in New Guinea.]

#### AMISH

### Union Permits Charitable Donations

Amish workers at a building products plant in Sugarcreek, Ohio, will not lose their jobs because they refuse to pay union dues, according to a three-party agreement.

The employees will contribute funds to a recognized charity that are equal to dues assessed by United Steelworkers local. Amish men refuse union participation because they see organized labor as advocating boycotts through strikes and consider this resistance. Non-resistance is a cardinal tenet of their religion.

Signing the agreement were I. W. Abel,

international president of the Steelworkers; George E. Watson, president of the AlSCO Building Products Division of Harvard Industries; and the Rev. William G. Lindholm, national chairman of the National Committee for Amish Religious Freedom.

#### CHURCH AND STATE

### Congress, the Bible, Other Matters

The Bible might have to be labeled potentially obscene if Congress passes a proposed anti-pornography bill, a witness charged at a Senate Post Office Committee hearing.

Senate majority leader Mike Mansfield has introduced a bill that would require every envelope containing materials the recipient might consider obscene to carry the words: "The enclosed material may be obscene or offensive to the addressee." The bill would also allow the recipient of any mail he considers obscene to return the item at the sender's expense—postage plus a 50¢ service charge.

The Washington office of the American Civil Liberties Union said the warning would have to be printed on packages containing the Bible "with its sensuous Song of Solomon."

Since it would be up to each recipient to decide what he considered obscene, General Counsel for the Post Office Department, David Nelson, warned the committee that millions of Americans could write "obscene" on their income-tax forms and send them back to the IRS at government expense.

Sen. Barry Goldwater objected that the language of the bill was drawn too broadly, though he is a co-sponsor of the bill. As presently worded, he said, it could force such companies as Sears Roebuck to publish the warning on catalogues because of the ads for women's underwear.

Sen. Mansfield said that his bill would put the financial burden "where it belongs—on the peddler and pusher of smut." He also advocated fines of \$5,000 for each item mailed without a warning label.

Mr. Nelson warned that a militant group could organize a campaign against a magazine, mail-order company, or political candidate, marking the mail obscene and having it returned at enormous expense. He also stated that Sen. Mansfield's objective has already been achieved by legislation which takes effect Feb. 1. It allows the homeowner who does not want to receive "sexually-oriented" ads to place his name on a post-office list. The government will then force advertisers to remove these names from their mailing lists.

The chairman of the Senate Post Office Committee said it was obvious the measure needed "some tightening up" to insure that it would not be used contrary to congressional intent.



Jerusalem: The rock-cut "Tomb of Zechariah"—Herodian period (*The Crucible of Christianity*, 51)



O. C. Edwards, Jr.

## EARLY CHRISTIANITY

"She saw men portrayed upon the wall . . . in vermillion, girded with belts."

*Ezekiel 23:14-15*

"Once or twice she peeped into the book her sister was reading, but it had no pictures or conversation in it, 'and what is the use of a book.' thought Alice, 'without pictures or conversation?'"

Lewis Carroll: *Alice's Adventures in Wonderland*

**M**AYBE it is what Marshall McLuhan would call the effect of television on book publishing. Maybe it is just that publishers have finally begun to believe what Alice knew over a century ago: "Once or twice she peeped into the book her sister was reading, but it had no pictures or conversation in it, 'and what is the use of a book,' thought Alice, 'without pictures or conversation?'" Whatever the explanation, publishers have finally got around to realize that history is about people and that the best kind of history books are those which bring alive the people they report on. And one of the best ways to bring the past alive is with good photographs of the surviving relics of those people. Several recent books on the early church have been excellent in this regard and the purpose of this article is to bring them to the attention of the readers of THE LIVING CHURCH.

**O**NE of these is the most beautiful book I have ever seen. It is called *The Crucible of Christianity* and was edited by the distinguished world historian, Arnold Toynbee. If the medium is the message, this message is an engraved invitation to enter the world in which our faith emerged. This is bookmaking at its finest. The cover of this folio volume is of handsome brown cloth and has the title deeply embossed on it in gold. There are alternating sections of pictures and text—sections of almost equal length. The pictures are printed on a high-grade art paper

and the articles are printed on a light-gray text paper made in Switzerland, which is a delight to the eyes. Additional illustrations are included in the text, which seem to be an intermixture of stippled drawings and photo conversions skillfully matched to one another in appearance. Pictures are closely interrelated to text and the text has marginal references to the pictures. The photographs are not the ones you have seen in a dozen other places; they are fine photography excellently reproduced and they illustrate the text. The beauty of the book alone is worthy the rather hefty price.



Rome: The baptism of Christ, from the catacomb of Callistus—3rd c. A.D.  
(*The Crucible of Christianity*, 220)

This is not, however, just another fancy gift book which has pretty pictures and insipid text. The articles are written by first-rate scholars who are among the world's leading specialists in the highly technical areas of research in which they write. It is the editor, Prof. Toynbee, who ties the book together with the perspective of a historian of civilizations; he is the one with the great overview of conflicting movements which permits him to describe the world in which Christianity emerged as a crucible—a melting pot for the fusing of metals. He is, indeed, full of metaphors:

*The ground from which Christianity and Pharisaic Judaism sprang was not only a seedbed; it was also an arena. It was the scene of dramatic encounters, each of which, in turn, developed into a conflict and ended as a tragedy* (p. 11).

The conflict, of course, is that between the Jewish ideal which, according to Toynbee, was "noble and conscientious" and the Hellenic ideal which was "noble and enlightened." While on the subject of conflicting points of view it may be well to say something about the point of view from which the book is written. Two things need to be said: First, the book is an effort to deal with the emergence of the church as an historical phenomenon and is not written to re-enforce faith. Some of the scholars who write are devout Christians, some are committed Jews, and some do not practice any religion, but all are highly qualified historians of the period. The second thing that needs to be said is that while the writers are specialists, the reader does not have to be one. While scholars can learn from the book, one does not need to be a technician

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to understand it. The audience which Toynbee specifies is the "non-academic cultivated public."

*We are in danger of relapsing into the pre-Renaissance condition of Western Christendom in which the "clerks" possessed an esoteric knowledge which was beyond the laity's reach—a state of affairs in which some clerks abused the privilege of their benefit of clergy by keeping their knowledge to themselves* (p. 17).

The presence of Jewish scholars among the contributors means that Christian readers will have an opportunity to see many things from a new perspective. Prof. Karl Schubert of Vienna writes about the Jewish religious parties and sects at the time of Jesus in a way that does much to overcome the bad press that the Pharisees got in the New Testament. The chapter on Jesus is written by Dr. David Flusser of Hebrew University in Jerusalem, and he sees Jesus as fitting much more closely into the world of Jewish thought than many would have believed possible. While I agree generally with what he has to say, I do wonder if he does not make Jesus such an ordinary Jew that one is at a loss to figure out why he was crucified. Prof. Harry A. Wolfson of Harvard, who has written a distinguished two-volume study of Philo and

published the first volume of a learned study of philosophy in the Church Fathers, writes for the present volume the chapter on Greek philosophy in Philo and the Church Fathers. Again, one imagines that he exaggerates slightly the importance of the Jewish theologian Philo, but if he does he only initiates a long-overdue backward swing of the pendulum.

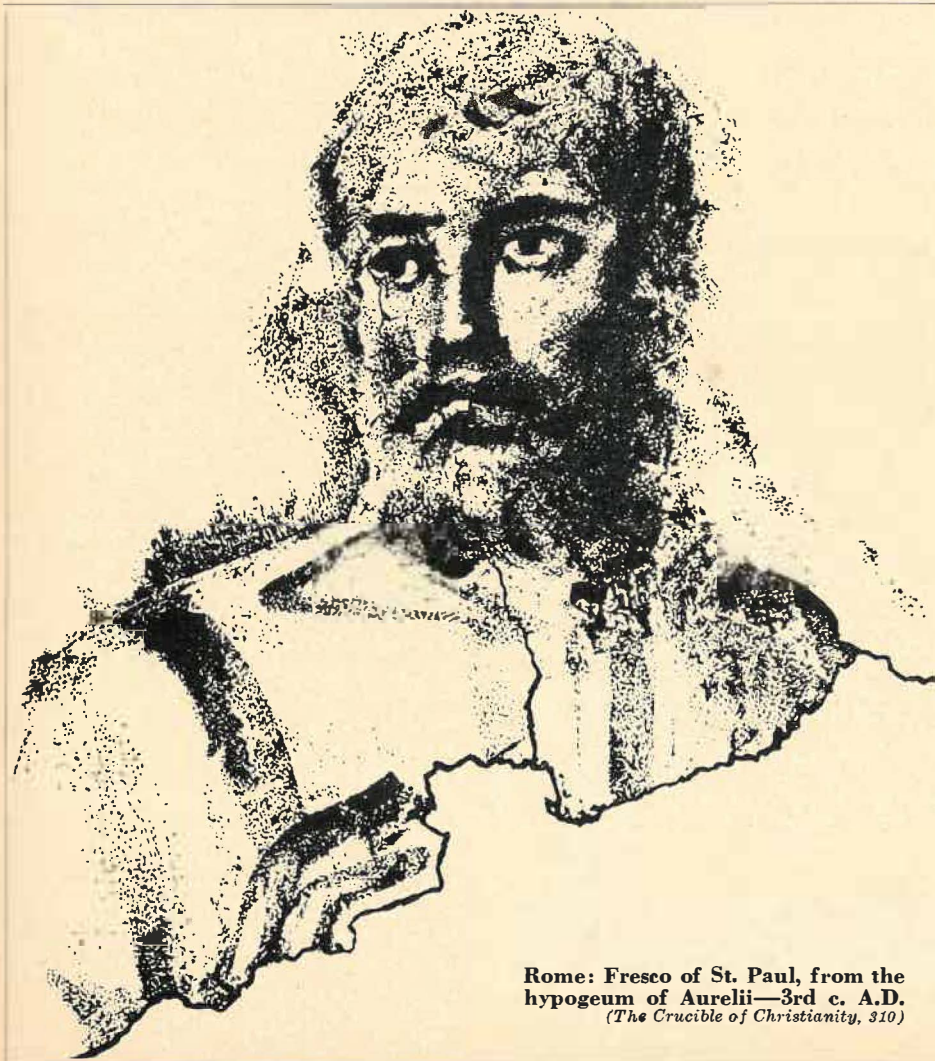
The most impressive thing about *The Crucible of Christianity*, as I have already indicated, is the selection of exactly the right scholar to do each article. A. H. M. Jones, author of a monumental work on Hellenistic cities, has contributed the chapter on Hellenism in Syria and Palestine. The section dealing with Roman government and the church is by A. N. Sherwin-White, the scholar who has done more than anyone else to illuminate the legal procedures in the New Testament, especially the trial of Jesus. A. H. Armstrong, historian of classical philosophy, co-author of an excellent popular study of the Church Fathers and Greek philosophy, and student of Plotinus, is responsible for the treatment of Greek philosophy in the early Christian period. The study of Gnosticism is written by Robert Grant, among whose many important books on the early church are three which deal exclusively with Gnosti-

cism. Cardinal Daniélou, who has written a history of doctrine before Nicea in terms of (1) Jewish Christianity and (2) the Gospel message and Greek culture, is the author of the chapters on Christianity as a Jewish sect and as a missionary religion. This is one of the most complete and authoritative works on the background of the early church that one can imagine.

*The Crucible of Christianity*, then, would make an excellent addition to any parish library, would be a wonderful gift for one's rector, or would be a way for "the non-academic cultivated public" of our laity to acquire the sort of sophistication about the origins of their religion that they have about everything else.

**T**HE second book at which we wish to look is the *New Atlas of the Bible* which was written by Jan Negenman and has a foreword by H. H. Rowley and an epilogue by Lucas Grollenberg. The description of this atlas as "new" implies that it replaces an earlier one. Since Grollenberg edited an *Atlas of the Bible* which appeared in 1956, it seems logical to assume that this is in some sense a later edition of that one. The two are worth comparing. The earlier work was one of a series of wonderful atlases which were issued by the same publisher in a similar format at about the same time; the series included atlases of the classical and early Christian worlds. That atlas of the Bible was distinguished by the large number of photographs it had. It was really sort of a reference book in which one could look up a photograph of about every place mentioned in the Bible. There are not as many photographs in the present work and in some ways that is a good thing; there were so many in the old atlas that after a while they all blur together in one's mind. And they were all black and white, while in the new atlas about one-third are in color and very excellent color it is, too. Here are some of the most life-like pictures I have ever seen. One can get an excellent idea of the setting of biblical events by looking at these pictures. The black and white pictures are also extremely good. When you have seen the picture of Qumran on page 133, for instance, you know what God-forsaken looking country the monks of the Dead Sea Scrolls had retreated to. There are also a few very fine drawings.

Another difference between the old and new atlases is in the maps. In the old atlas they were all flat with no attempt to indicate elevation and topography. That made for maps that were very easily read, but meant that part of what a map should tell about Palestine was missing. The narrow coastal strip that we call the Holy Land—an area about the size of the state of New Hampshire—falls into four sharply-defined vertical belts: a coastal plain, the Lebanese range of mountains, the geological flaw sinking to far

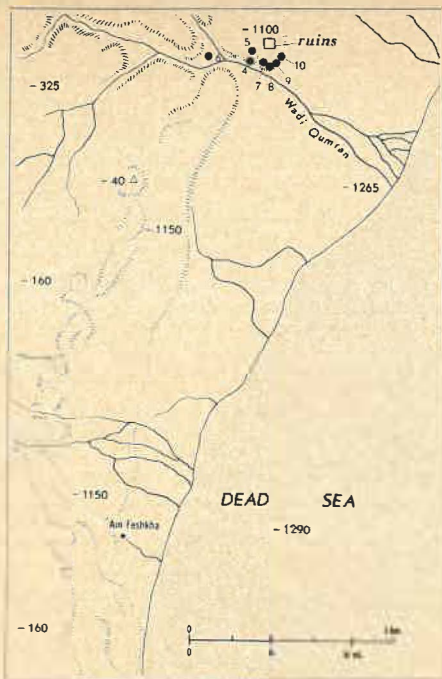


Rome: Fresco of St. Paul, from the hypogeum of Aurelii—3rd c. A.D.  
(*The Crucible of Christianity*, 310)

below sea level which is the Jordan valley, and the anti-Lebanese range. Topography obviously makes considerable difference in the history of the Bible and a Bible atlas does well to indicate elevation on its maps. The new atlas does indicate it as effectively as any set of maps I have ever seen. Ground cover is also indicated by a color scheme that I find difficult to remember and in which there is insufficient differentiation of shade. The colors often obscure the printing also. Still, it is a rather good set of maps, what there is of them.

Really, the term "atlas" is a little misleading. One expects an atlas to be mostly maps and what is not maps to be text about geography. The trouble is that an atlas of the Bible must be an historical atlas; the purpose of the atlas is to let you follow events on the maps and so there ought to be a handy reminder of what the events were. With the Bible that gets to be difficult because there is a considerable difference between history as related by some of the books of the Old Testament and history as reconstructed by biblical scholars. The atlas maker, then, has two options: he may either plot on maps the events narrated in the Pentateuch or he may give a summary of modern scholarly views of what really happened. Negenman has taken the latter option and gives a very clear summary of the point of view of such scholars as Albrecht Alt and Martin Noth. Instead of discussing the Patriarchs and the Exodus, he tells of the migrations of ancient peoples. While he does an excellent job of popularizing technical scholarship, the events described in the Torah are still susceptible of being plotted on a map and in an atlas of the Bible I expect to see them so plotted, whether they happened literally or not. The *New Atlas of the Bible* is a very handsome and useful book and would also be a valuable addition to a parish library. One needs only to forget that the word "atlas" appears in its title and think of it instead as a beautifully printed summary of both biblical history (*i.e.*, the events related in the Bible) and history of the Bible (*i.e.*, how the Bible came to be written and put together and accepted as canonical), which is well illustrated and has an extraordinary number of fine maps for a history book.

THE third book at which we wish to look is not as impressive a package in its appearance as the other two, but is not to be undervalued on that account. *The Archeology of the New Testament* by Jack Finegan is one of the most useful books any student of the gospels could ask for. Its subtitle is "The Life of Jesus and the Beginning of the Early Church." This subtitle is a little misleading in its last half: in addition to the life of Jesus the book covers the evolution of burial practices in Palestine and the use of the cross by early Christians, especially in



The situation of Qumran  
(*New Atlas of the Bible, 132*)

connection with burial. While this is interesting, it is not all there is to know about the beginning of the early church. There is no disappointment in the treatment of the life of Jesus though. All of the places mentioned in the gospels, beginning with those related to John the Baptist and ending with the resurrection appearance site of Emmaus, are described in considerable detail. There is at the beginning of the book a seven-page list of the works of ancient pilgrims from the first to the seventeenth century which

have been consulted. In addition, the massive literature of biblical archeology is cited so that for each place we have a picture and a discussion of ancient records, of previous buildings, of present remains, and of scholarly opinion on them. A clergyman preparing a sermon on an event in the gospels would find this book invaluable. A church school teacher would find it to be a useful reference book. It is the author's hope that:

*With this book in hand one may go . . . either in actuality or in imagination and study "to the East . . . to the place where these things were preached and done."*

The internal quotation is from Melito, Bishop of Sardis in 160 AD, the first pilgrim as such of whom we have any record. But Finegan's book would make the best sort of guide book for any modern pilgrim who wishes, as Origen did, "to learn by inquiry of the footsteps of Jesus and of his disciples and of the prophets." In fact, I look forward with the keenest of anticipation to using it in exactly that way next year.

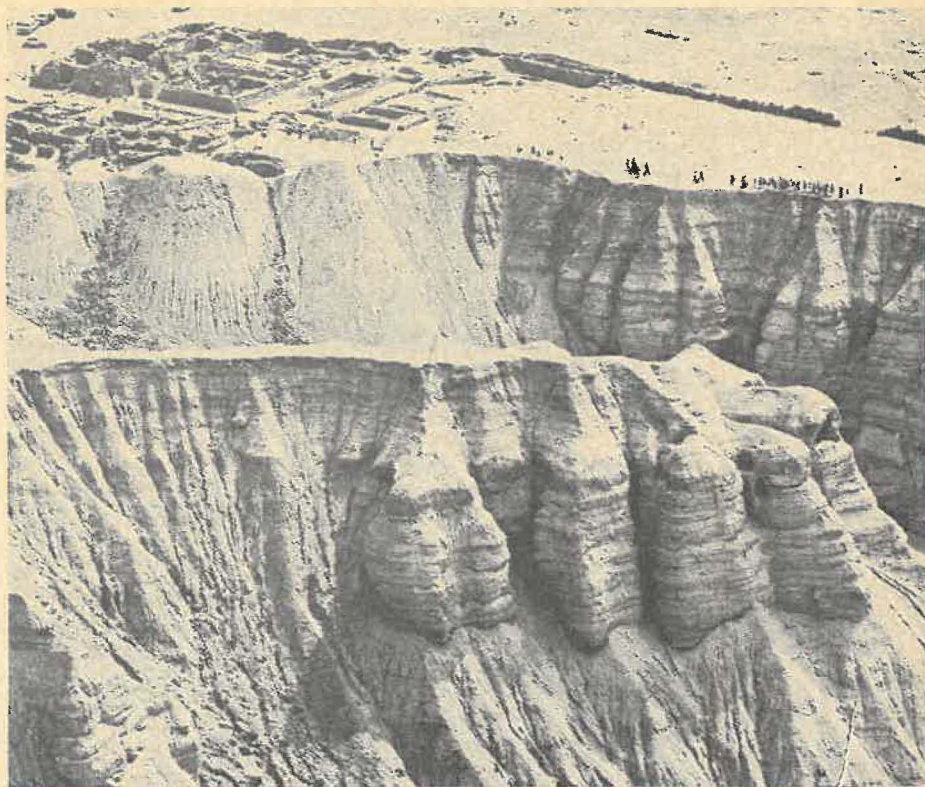
Thus we have looked at three rather different books which have two things in common: (1) They are all well illustrated; and (2) they are immensely informative about the environment of early Christianity. They are highly to be commended.

#### Books mentioned in the article

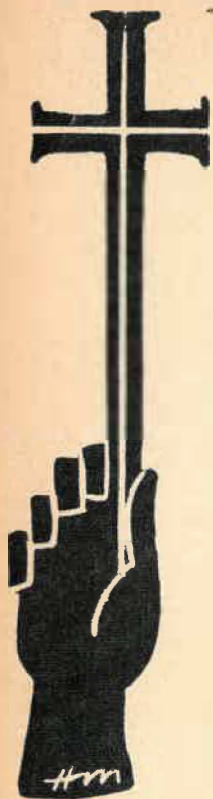
THE CRUCIBLE OF CHRISTIANITY. Edit. by Arnold Toynbee. World. Pp. 368. \$29.50.

NEW ATLAS OF THE BIBLE. By Jan H. Negenman. Doubleday. Pp. 208. \$19.95.

THE ARCHEOLOGY OF THE NEW TESTAMENT. By Jack Finegan. Princeton. Pp. 273. \$20.



The ruins of Qumran from the southwest  
(*New Atlas of the Bible, 133*)



## *To Those in Paradise*

**S**AN JUAN de la Cruz,  
Now in Paradise,  
Pray with pity for us,  
Pray with us and for us!

Thomas Stearns Eliot,  
Now in Paradise,  
Pray in pity for us,  
Pray with us and for us!

Grandparents, blessed,  
Now in Paradise,  
Pray with pity for us,  
Pray with us and for us! . . .

You recognized, and you  
Foreknew.

The evil hour. Pray with straining  
For the Latter Raining,  
That can dampen the dust down,  
Even here in Devil Town. . . .

From your joyfilled Paradise listening,  
Pray for the Christening  
●f our clay  
In our evil day,  
Though we be as mud,  
It is better—good.

Help us pray our desiccated land  
and all dwellers-on, into the moulding hand  
of the forgotten, unforgetting, God!

All ye happy ones  
Now in Paradise,  
Pray with pity for us,  
Pray with us and for us.

Henry Hutto



### BOOKS FOR CHURCHMEN

## Dare We Mention Theology?

By ARMAND A. LaVALLEE

LET'S face it, outside certain magic circles, "theology" has a bad name even in the church. Invited to be a guest preacher recently, I asked my fellow priest if there was anything in particular he wanted me to do. "Oh, no; just don't preach *theology*. My people want something practical and down-to-earth." I doubt whether his attitude was horrendously atypical. It no doubt came out of what he had experienced of "theology"—which is supposed to be the knowledge (*logos*) of God (*theos*). What has given it such a bad name?

Would it be too harsh to indict the kind of thing that circulates about today under the name of "theology"—the kind of thing that is caught up in the popular press? Would it be too harsh to indict the way theology is taught in at least some seminaries? Of course, there is room to doubt whether all disciplines taught in our "theological" schools really have a theological orientation. Take "church history," for instance. How does it differ from the models of secular history? From "church history" how many priests of the church have learned much of the changing form in which the Gospel has been preached through the ages, or the changing styles in which the Christian life has been lived? One fellow seminarian told me that the first thing he intended to forget once he got out of seminary

was all he learned in the church history courses. For him the whole thing was quite useless. The same accusation might have been brought against much of what was learned even in courses labelled "theology." How much of it could be preached? Some of us have a sneaking suspicion that if it can't be preached, it just ain't really theology. Even the "practical" theology taught was often obviously cribbed from secular disciplines, psychological and otherwise, so that any resemblance to the Gospel was, *literally*, purely coincidental.

THEOLOGY as it has been taught, I'm afraid, has not been noted for its utility, its applicability (you will note how carefully I escaped using the word "relevance"!). Theological education has become strangely enamored of the model of the graduate "department of religious studies." The main interest seems to be to measure up to the canons set by secular education. Theology has sought to become a respectable "academic" discipline. This is most unfortunate. Way back when, St. Augustine (than whom there has been no greater theologian) prayed: "Grant us, even us, O Lord, to know Thee, and love Thee, and rejoice in Thee." I wonder how many of those who today are thought of as theologians really pray? Do they think prayer is essential to their discipline? You would never guess it by the theological curriculum. Apparently such a thing as "chapel" is considered more optional than sociology. What a contrast to the theological giants, who

considered theology the offspring of prayer, prayer disciplined by the faithful pondering of scripture! For an Augustine, furthermore, no man could pretend to "theology," the knowledge of God, unless he could also love God and rejoice in him.

Perhaps a small confession is not out of order. It was not in seminary, but in my first curacy, that I learned the discipline of daily Morning and Evening Prayer. The rector insisted on it. Later, when I got my first parish and was also working on my doctorate, I was very busy. And like many busy priests, I thought that the most expendable part of my schedule was that daily discipline of prayer and pondering the scriptures. At first I got away with it. Things didn't go badly at all—for almost two years. By that time, however, an intolerable dryness had developed, and a terrible hunger. It was the "death of God." Why the question came to me, I don't know (of course, now I have my suspicions!), but it did: "Could it be *your* death and not his that is taking place? Could it be that he is present, and it's you who are absent?" I don't know what miracle led me back to the daily offices, perhaps sheer desperation. It became apparent, however, that something was still lacking—I felt the need to fill out the effete Prayer Book lectionary with its abridged and expurgated version of scripture, particularly of the Old Testament. (Undoubtedly the lectionary was set up so as not to be unnecessarily offensive to weak contemporary stomachs.) For me it was important to restore scripture to its can-

*The Rev. Armand A. LaVallee, Ph.D., is rector of St. Thomas' Church, Greenville, R.I.*

onic integrity, so that the *total* scripture could be pondered in the course of a year. (You might be surprised what can be found in some of those supposedly barren stretches that have been deleted.)

I can speak for only one man, but whatever grasp of the Gospel I may have has come from the discipline of the daily offices. I have also been immensely helped by an acquaintance with two men: Martin Luther and John Calvin (both of whom I began to know deeply almost accidentally during the course of doctoral studies). The thing that really *surprised* me about them was their contemporaneity, their uncanny ability to cut across the centuries and speak directly to my condition. It was shocking! In them I found food for a hunger that was never touched by the reams of stuff I read from the pens of the "new" theologians. I think I begin to see why these men seemed to be the "real thing." Their ring of authenticity flowed from this: they knew how to *pray* and how to *listen* to the Word. It was their understanding that theology, the knowledge of God, is in the end learned *from God*. It is the deposit of prayer and searching the scriptures, not the product of mere research and ratiocination. A theology not learned in God's school shows it all too plainly. An unfortunate amount of what passes for theology deserves the waggish comment leveled at an unlamented late 19th-century example: "It shows its origin: it is of the earth, earthy."

There is another confession I feel I must make, a confession that, considering my background, I never thought could have been dragged out of me. I was edu-

cated into a horror of what is called "fundamentalism," with its immense scandal for the intelligence of a "modern" man. However, if it ever came to a necessity of choosing either fundamentalism or modernism, I now think it were better to err on the side of fundamentalism. At least there the Gospel has not been totally evaporated. Much of fundamentalism's outer trappings might be discounted, yet the Gospel would remain. The same cannot be said of many forms of modernism. The "translations" of the Gospel they offer so seldom seem to reflect the original. There is an acid test: given a modernist version, could you translate it back into the original, if you did not already know the original? I think not.

Unfortunately "fundamentalism" has been a popular whipping boy, and under its umbrella have been thrown haphazardly many of those who call themselves "conservative evangelicals." Brought up prejudiced against these men (as well as their "Victorian" and "Puritan" forebears in the English tradition), I was in for another surprise when I started to read some of them. What a fresh breeze of sanity I found in the balanced and trenchant works of a G. C. Berkouwer. What an illuminating experience it was to grapple with the Epistle to the Romans guided by the exposition of John Murray with his uncanny grasp of the Gospel.

Sometimes our labels are libels. For instance we bandy about the words "Victorian" and "Puritan" without really ever having bothered to listen to what those whom we so easily label really had to say. Lest I be dismissed as some kind of reactionary obscurantist, I will offer the

witness of someone who cannot be labeled as such. He is Helmut Thielicke, perhaps the most renowned member of the European pulpit in our day and a theologian noted for his contemporaneity. It is this man who says of Charles Haddon Spurgeon, a "Victorian" preacher: "Sell all you have . . . and buy Spurgeon." Spurgeon, in his turn, leads us back in an evangelical succession to such "Puritans" as Thomas Goodwin (*Exposition of Ephesians*), Thomas Boston (*Human Nature in Its Fourfold State*), Jeremiah Burroughs (*The Rare Jewel of Christian Contentment*), and many others.

**N**OW what is notable about all these men who have concerned themselves deeply with "theology"? They are not *academic* voices. They are men who had pastoral cures, men who prayerfully searched scripture to find food for hungry souls. They looked for what was practical, useful, upbuilding (the great canons that Calvin himself followed in writing his *Institutes*). Somehow it is questionable whether something that is not practical, useful, and upbuilding deserves the name of "theology." How much that passes itself off as theology today is written by men with a wrecking-crew mentality? Some are so honest that they do not even pretend to any "knowledge of God" in what they call "theology." Some vaunt their ignorance of prayer, denying the validity of what they claim to know nothing about. Someone might ask the question: "What is this academic theology but immense inanity and a chaos of worthless speculation?" If he did, he would be asking the same question that Calvin asked in his day.

What is at the root of the problem? It may well be a notion of biblical "criticism" that verges on, if it does not topple over into, blasphemy. We have belittled scripture as the Word of God. We are used to coming to scripture aggressively rather than humbly. We presume to sit in judgment on that which is meant to judge us. Because of our whole approach we can never get near to the heart of the matter. This is handsomely illustrated by the seminary course offered on Romans in which so much time is spent on provenance and the technical niceties of the text that there is no time to grapple meaningfully with the Gospel which the text is trying to convey. Whatever "critical" tools we bring to scripture are surely meant to sharpen our appreciation of what the text is trying to say to us. All the tools of criticism, however, will avail nothing unless we learn to come to the scripture prayerfully. There, unless the Holy Spirit teaches, man does not learn.

Theology learned at the feet of the Spirit will never twaddle about such things as the "problem of God." Such a blasphemous phrase underlines summarily the nature of pseudo-theology. Theology worthy of the name is the deposit of

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### This May Not Work

Many voices have I, said God.  
One for each man on Earth  
(Not counting the others of systems  
Merely guessed at by man).  
This is for man's pride  
So he may know I have spoken.  
Yet through no fault of my own  
Each man claims his to be the  
Only one, discounting his translations,  
Colorations and idioms.

Many children have I, said God.  
Each makes his own war  
While seeking peace to free himself  
From his earnest-self.  
Man is a serious creature,  
Dwelling as he does in fear-of-  
Himself-in-others.  
Born of trust, he cannot trust  
But moves through time heartsick  
Over each irretrievable past.

Judy Sternbergs

prayer and openness to the Word. It is learned either directly, or under the guidance of those who have stood in prayer before the Word and lead us into the same path. That is probably why Thielicke learned so much from Spurgeon, for Spurgeon was above all an *expository* preacher. His mission was to bring the Word to bear on life. Too many theological tomes are the mere result of academic inbreeding with the fashions of the philosophy department. If true theology does come from prayer and pondering the scripture, we are more likely to find it in such things as expository preaching and expository commentaries on the scripture. Such works can be a mine for the priest or layman who wants real theology, a knowledge of God that is practical, useful, and upbuilding, a knowledge that helps us to love God and to rejoice in him. No matter that many great expositions, especially those of past generations, are not tantalizingly equipped with the latest rage in "critical insight." I personally have found that in matters of *substance* this is of little import—and "critical insight" sometimes bears a strange resemblance to fashion, forever changing, and going in cycles. What is important is to get to know those men of faith who have wrestled with scripture and with scripture's *Lord*, and have not come away until they have received his blessing. Once you get acquainted with *their* kind of "theology," you will never again be ashamed of the word or feel the need to use it derogatorily!

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**THE WORK OF CHRIST.** By G. C. Berkouwer. Eerdmans.

**THE SACRAMENTS.** By G. C. Berkouwer. Eerdmans.

**HUMAN NATURE IN ITS FOURFOLD STATE.** By Thomas Boston. Banner of Truth Trust.

**THE RARE JEWEL OF CHRISTIAN CONTENTMENT.** By Jeremiah Burroughs. Banner of Truth Trust.

**INSTITUTES OF THE CHRISTIAN RELIGION.** By John Calvin.

**EXPOSITION OF GALATIANS.** By Thomas Goodwin. Zondervan.

**THE EPISTLE OF THE ROMANS.** By John Murray. Eerdmans.

**ENCOUNTER WITH SPURGEON.** By Helmut Thielicke. Fortress Press.

# Sexuality And Asexuality

**OH! SEX EDUCATION!** By Mary Breasted. Praeger. Pp. 343. \$7.95.

By URBAN T. HOLMES

**D**URING 1969 one of the hottest topics in the public schools, along with "busing" and drugs in the lower grades, was sex education. The subject of an organized protest by the John Birch Society, the Christian Crusade, and other similar groups; there are few parents who were not approached by one faction or other for their support in the fight over whether or not to have courses in sex education (or family living, as they are sometimes called); and, if so, what kind. It is no surprise that numerous side issues were brought into the controversy, some of them quite irrelevant to the question in the cold light of reason.

Mary Breasted, a journalist writing for the Greenwich *Village Voice*, a newspaper published in New York City, was asked to write a book surveying the controversy and to draw some conclusions as to the merits of the two sides. The result of her labors is a volume entitled *Oh! Sex Education!*, and her conclusions have been considered worthy of a column in a recent issue of *Time*.

Beginning in Anaheim, Calif., where the school system was once considered by the supporters of sex education to have the premier program in the field, Miss Breasted recounts detailed personal observations of the personality and opinions of literally dozens of leading figures in this fight. The Anaheim portion of her book occupies a little over the first half; and then she carries us across the country to New York City, stopping on the way to visit the sometime aide of Billie James Hargis of the Christian Crusade, Gordon Drake. Dr. Drake is the author of the authoritative work in this field for the

"Antis" (as Miss Breasted calls those opposing sex education), *Is the Schoolhouse the Proper Place to Teach Raw Sex?* When she reaches the east coast, we are treated to a visit with Dr. Mary Calderone, then the executive secretary of SIECUS, an organization accused of many things including being a communist front, but in fact performing some rather limited functions in the pursuit of "sexual sanity" in America (no small task in itself!).

Being one who has tried to keep up with some of the names and discussions involved in the sex education controversy, I found Miss Breasted's very candid style fascinating. She apparently conceives of herself as a latter-day feminine H. L. Mencken, the journalist for *The Baltimore Sun* well known for his iconoclasm and caustic wit when reporting such things as the Scopes (or "Monkey") Trial in Tennessee. I enjoy Mencken and find Miss Breasted in the tradition of her mentor when she concludes her book accusing both sides, those for and against, of duplicity and a lack of charity. As a matter of fact, it is not without significance that emotionally she ends up a good bit more sympathetic for the "Antis," because they emerge as the confused, frightened, and ignored refugees from an oppressive culture that has passed them by. Miss Breasted, who is under 30 (28, to be exact), also considers herself an alien from this culture, of which she believes the sex educators to be among the leading citizens. It is not the first time that the "outs" feel a bond which their divergent opinions would hardly justify.

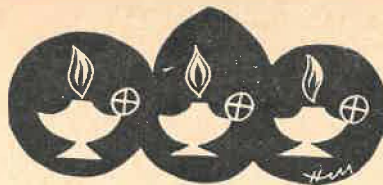
As a matter of fact, my image of Miss Breasted, which is not altered by the rather murky photograph appearing on the dust jacket, is of an articulate member of the women's "lib," bra-less with strident voice and stringy hair, clothed from Goodwill, and with opinions formed in the best tradition of New England liberalism. I am sure that I have no reason to expect my feelings to be any

*The Rev. Urban T. Holmes is professor of pastoral theology at Nashotah House.*

more accurate, however, than hers of Gordon Drake and Mary Calderone before meeting them. But no matter what may be the prejudices I associate with Miss Breasted's approach to sex education or any other national issue, and no matter what in fact may be her personality, it seems to me very important that we divorce what is at stake in her book from feelings about who appeals to us and who does not. It is just this that she does not do, and it is this that bothers me.

For the author concludes her book by pointing out that while the "Antis" are guilty of just plain lying, a fact which she documents beyond any question, she goes on to complain in much stronger language that the "sex-education people" are thoroughly obnoxious and guilty of distorting facts for the sake of their "middle-class morality." She describes Mary Calderone as a "Victorian grandmother type," which only proves to me that she never had one as I did. She berates the sex educators for a narrow-minded point of view that keeps contraceptives away from adolescents in New York City that desperately need them, though I am never quite sure of the connections.

I HAVE to admit that I have been "turned off" by the professional sex educators just as Miss Breasted has, and I suspect that she has a case concerning the problems of illegitimacy and abortion in New York City. But the problem is that she claims sex education which filters the facts through values is less than objective and is in truth dishonest. This reveals a faulty understanding of the nature of human knowledge. There is no place in her book where I could find the understanding that *all* "facts" are filtered



through the value systems of *all* persons claiming knowledge, including such scientists as Masters, Johnson, Kinsey, and Kirkedahl, *as well as Miss Breasted herself*. Just as she fails to understand that you cannot separate sexual behavior from the person, you cannot divorce values from knowledge. She gives us a good idea of where her sexual values are in the beginning in the book, when she describes in a rather flip manner the joys of "keeping house" for her boyfriend between college terms. It is no surprise that she appears to assume that if all the "facts" were revealed, her values would be vindicated and SIECUS and Mary Calderone and all their kind would be seen for the stuffy people they are.

It is fascinating to note that when Mary Calderone revealed a "fact" from her past—namely, that her first and very unhappy marriage was precipitated by her being pregnant—Miss Breasted chided her for a lack of public relations "savvy." It apparently never occurred to her that here was a "fact" that contradicted her own values; though I suspect her answer to me would be that the "pill" and easy abortion make this kind of situation no longer applicable to the argument. My reply is that to assume this is naive.

Some of the other "facts" of which Miss Breasted is apparently unaware or rejects because of her own values include evidence that sexual behavior is related to the whole person and who we are.

Like some of the second-century Gnostics and in accordance with the present women's "lib" movement, she implies that sexual function is unrelated to the formation of the person. There are scholars, such as Abel Jeannière, who claim this; but the problem is that no one has produced a sexually "neutral" individual as yet. Somehow our anatomy and what we do with it seems to influence inevitably what in fact we are. When we rebel against this, as some in the women's "lib" would have their fellow ladies do, it appears to me that we make ourselves ridiculous and, what is worse, very poor company. This is, however, not to attempt a refutation of everything advocated by the feminists.

But as soon as we start talking about "who or what we are," values necessarily emerge. Furthermore, sexual "facts" cannot be divorced from these values, and a judgment has to be made as to whether we want ourselves and our children to be the kind of persons that are shaped by believing sex is dirty, or by considering it part of a good summer's fun with a nice boy or girl, or by thinking it a delightful, sacramental expression of the total commitment of a man and woman. The "Antis" choose the first, and Miss Breasted the second. I choose the third, obviously, and I am pleased to find that according to this book Dr. Calderone is in my company. Her opinions of my own writing in this field, *The Sexual Person*, were not all that reassuring.

If my opinion and that of SIECUS is that of our prevailing culture, good for our culture! I do not happen to think it is, because I have spent too much of my ministry witnessing the incredible damage done by the opinions of both "Antis" and "swingers"—opinions inevitably formed by poor parental guidance (which brings up the point often missed in this controversy that the real question in sex education is *not* whether the parents have the right to instill their values in their children, but whether the inevitable teaching of the parents be crippling or creative). Miss Breasted lets her understandable distaste for some of the "gung-ho" and superficial "sex-education people" get in the way of a discerning examination of the question. Arguments about adolescents in New York City present us with another issue; namely, when there is no cultural support for a creative use of sexuality, what do you do about the rash of resulting pregnancies? This has to be dealt with in an entirely different manner than the selection of whose values are going to prevail in a program of sex education.

Naturally, I vote for mine. I do think, contrary to Miss Breasted, that the weight of the evidence is on my side (and Dr. Calderone's, incidentally); and I know a good many informed and very likeable people in the field of human sexuality who agree with me.

## What Is Reality?

Ray Bradbury returned  
 from one of his flights of fancy,  
 covered with stardust,  
 his head filled with nebulas and galaxies.  
 The newsmen rushed up  
 with their microphones,  
 tape recorders,  
 lie detectors,  
 determined to  
 carry out an autopsy  
 to discover the meaning of life.  
 "Mr. Bradbury, I'm Pierce from *The Morning Sun*,  
 please tell our readers what reality is."  
 Bradbury looked away from the crowd  
 and the planned obsolescence  
 of their lives.  
 "The only reality is fantasy."  
 Without explanation  
 he turned  
 and fled at the speed of light.

Robert Hale



# EDITORIALS

## Revolution or Defiance?

“YOU hear religion faces a revolution. That’s a lot of baloney. It is true that, up to a point, it faces defiance. There is more defiance in every part of life. But actually there is not so much rebellion as people think. The good professional men, the honest houses of business, the worthy places of worship—they have no trouble. People come for what they need, and they find religion as necessary as sex. Adolescents always did wander away, although they were not so vocal in the past as now. Most of them come back. Except those who take drugs and go nuts.”

The above words were spoken by Rabbi Edgar F. Magnin, leader of the largest U.S. Reform Jewish temple, to Dan L. Thrapp of *The Los Angeles Times*, on the occasion of the Jewish clergyman’s recent 80th birthday. I have been reading these lines over just after I returned from visiting Ivan Ilich’s famous *Centro Internacional de Documentación*, called facetiously by some a “center of de-yankeefication of the Latin American Church,” at Cuernavaca, Mexico. There I got an entirely different impression. While there, a faculty member said, paraphrasing Paul Klee: “Too many paradoxes today. Nietzsche has pervaded fashionable theology. Glorification of oneself and one’s instincts. Sexual expression without limits. Basic unchristian sensitivity sessions prying into the sacred privacy of one’s thoughts. New morality, new ethics, and a ‘new non-violence’ which really means new violence.”

Which of the two is right? The reform-minded Roman Catholic Bishop of Cuernavaca, Dr. Méndez Arceo, a leading authority on Erasmus of Rotterdam, also tends to disagree with Rabbi Magnin; speaking of the Roman Catholic Church in the USA, he has said, “Its tragedy is its huge human organization and its horrible riches.” Living up to the ideal of apostolic poverty, Bp. Arceo has stripped the Cuernavaca cathedral of its ugly baroque frills. “A cathedral, like a bishop, must be denuded and stripped of all material wealth. One hears the Lord best in the desert.” The Roman Catholic reform group at Cuernavaca is committed to non-violence. Says Dr. Ilich: “Here at the Center for Intercultural Documentation we smile violence apart. It is a place where violent people can come and learn respect for life. We have too many violent people in the church.” At this point Dr. Ilich agrees with Rabbi Magnin, who said: “Some of my colleagues out in the left field are the biggest snobs in the world. They are the ones with the big mouths. I can’t stand a phony, especially a pious phony. I can take a plain damn fool but not an educated fool, the guy with instant answers for every social problem.” To this we might add the words of Dr. Ilich: “I am attacked by both the left and the right because I insist on rigorously correct behavior. I am profoundly opposed to the ‘Underground Church’ because it is counter-revolutionary. *You reform by staying within the system. I believe in good manners.* Some of our church activists have no manners; the Yankee ‘Underground Church’ is not civil disobedience

but civil unkemptness. An American priest once came here and took a glass—not even a beautiful glass, but the ugliest glass he could find—and started saying Mass in a sports shirt, an ugly black and white striped sports shirt. What horror! Underground churchmen? No thank you. One is not chummy and swinish with our Lord.”

By contrast, Rabbi Magnin is quite optimistic about religious life: “Where the leadership is right, the people will come, those who want religion. Some, of course, will never go for it. Some won’t go for art, either. Does that mean all art should be junked? Some have no feel for music. Does that mean symphonies are out? Of course not.”

While Rabbi Magnin is the optimist and Dr. Ilich the pessimist, it does remain true that the religious picture in the Americas, if not exactly a shambles, at least glaringly reflects the malaise in our society generally. If the church sought less to be “relevant” to the world and more to be active in matters spiritual, it would recover its followers; at least so we are told by a recent semi-secret conference of the National Council of Churches held recently in Boston to discover what has gone wrong with the NCC. Of course, too many Christians see changes in the world as threats. Yet the Holy Spirit is in the world, today, in a way that he is not in more peaceful times—in the rising expectations of oppressed peoples, even in the restlessness within the church.

ENRICO S. MOLNAR

## Church and Family Planning

WE have to take issue with those clergy in the Diocese of Mississippi who are memorializing the General Convention to change the text of the Declaration of Intention which a couple are required to make before receiving holy matrimony in the Episcopal Church. (See letter from the Rev. Thomas L. Hastings.)

The declaration as it now stands contains the statement: “We believe [holy matrimony] is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children. . . .” It is proposed by the memorializers that this be amended to read “. . . for the procreation (if it may be) of no more than two natural children. . . .”

Fr. Hastings rhetorically asks: “Is this an ‘immodest proposal?’” We will not call it immodest, but we must reject it on the principle that it is not for the church to impose any such rule upon the conscience of Christians as they enter this holy estate. If it is wrong for the church to forbid family planning by forbidding contraception, it is no less wrong thus arbitrarily to impose the limitation of children to two—or one, or six, or any other number—as a Christian duty.

The proposal, as we see it, is legalistic, unwarrantably prescriptive, and would be, if adopted, the kind of clerical autocracy from which the people of God are rightly trying to liberate themselves. We can, however, second the motion for a Joint Commission on Ecology and **Population.**

# Book Reviews



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**EPISCOPAL YEAR 1969.** Edit. by Philip Deemer. Jarrow Press. Pp. 224. \$6.50. (Distributed by Morehouse-Barlow.)

As reported in these pages [TLC, Aug. 9], Jarrow Press is a recently-formed publishing company, serving primarily the Episcopal Church. *Episcopal Year 1969* is one of its first releases.

Here, succinctly, is an excellent capsule history of the Episcopal Church during the year 1969. Brief to medium-length discussions of virtually every aspect of church life are included—from national and diocesan events, to occurrences in organizations and devotional societies, to newly-released publications having to do with the church, to award and necrology lists. And, although this reviewer cannot claim to know all there is to know about everything discussed in the volume, all the notable aspects and facts of any particular event or development would seem to be adequately covered. Let us look at a few examples:

Diocesan news: "ATLANTA, DIOCESE OF: Delegates to the annual council of the diocese accomplished a thorough reorganization of the executive board of the council, adopted a record program budget of \$478,589, passed miscellaneous resolutions with little controversy, and were inspired by a pinch-hit speaker at the council banquet . . ." (p. 26);

Church periodicals: "LIVING CHURCH FOUNDATION, THE: During this year, THE LIVING CHURCH published a number of special issues. These included four Parish Administration Numbers which were sent to every Episcopal clergyman. The June 15 issue included a classified Buyer's Guide, an alphabetical listing of firms giving a classified list of products and services available. Special book numbers were published in Lent, spring, fall, and Christmas, as well as two school numbers in April and October, devoted to the many schools and colleges and other training institutions affiliated with the Episcopal Church" (p. 139);

Book news: "GOD SQUAD, THE: This book is the story of one church's experience in establishing and running a coffeehouse ministry aimed at teenagers, an action which led to the discovery that many of these young people had serious problems. It was written by Alice Miller and published by Morehouse-Barlow in November" (p. 109).

The editor also seems to have a particular interest in the life and activities of the church's various religious orders, as there are many listings throughout the volume on that general topic. This is most welcome in a time when, all too often, there is either a severe lack of knowledge

on, or total ignorance of, the life and work of religious communities on the part of many churchmen. The book is well illustrated with photographs, and a thorough index is supplied.

Perhaps a word of comparison is in order between *Episcopal Year* and *The Episcopal Church Annual*. The two volumes are in no way competitive with one another. The former is a review of the past year's events; the latter is a yearbook of facts and figures pertinent to the current church year. The complete churchman's library should contain both books.

This reviewer has never met Philip Deemer personally, and therefore has not had an opportunity to talk with him at length. But as one who also finds himself in the position of ecclesiastical chronologist, I appreciate in Mr. Deemer a nice "feel" for history, a genuine sense of what the essential crux and import of any matter is, and a facile use of prose in conveying what he reports. An excellent job has been done with *Episcopal Year 1969*. We are told that one may anticipate its 1970 counterpart in the months to come.

K. G. L.

**MORE CONTEMPORARY PRAYERS.** Edit. by Caryl Micklem. Eerdmans. Pp. 114. \$3.50.

Written by five Englishmen and edited by Caryl Micklem, *More Contemporary Prayers* are not prayers so much as meditative conversations, with the Lord included in the talk. Designed for use in church services, they center around Christian seasons, symbols, and concerns. Phrases of power and beauty abound.

(The Rev.) ROBERT O. REDDISH, JR.  
Priest of the Diocese of Ohio

**AUGUSTUS TO CONSTANTINE: The Thrust of the Christian Movement into the Roman World.** By Robert M. Grant. Harper & Row. Pp. 334. \$10.

Dr. Robert M. Grant of the University of Chicago Divinity School is perhaps the leading American scholar in the area of early church history (through roughly the third century). After a number of important studies on various aspects of the field, he has here produced a general work which will be of great use to more advanced students as well as to beginners.

The book's aim is well indicated by its title, *Augustus to Constantine*, amplified by the author's prefatory remark that "my primary concern is to set the Christian movement in its Graeco-Roman context and try to assess how much the direction of its development owed to its environment or environments" (p. xii). He goes on to suggest that he might "have let my interest in the Roman world carry

my argument too far from the Christian story," but this is not the case; in fact, it is the sections on the social and political background which (with the fine chapter on "The Apologetic Movement") give the work its greatest distinction. The footnote references to scholarly literature, much of it very recent, and to the sources enhance the book's value without altering its accessible character. Positions on which debate is possible are judiciously stated (e.g., the author's rather "low" view of episcopacy in the second century), and the reader's appetite is frequently whetted: *why* did the church in the Egyptian village of Chysis own a bronze gate in 304?

A less expensive, paperback version of this important book would be very welcome.

(The Rev.) R. W. PFAFF, Ph.D.  
University of North Carolina

**DOES THE CHURCH KNOW HOW TO TEACH?** Edit. by **Kendig Brubaker Cully**. Macmillan. Pp. 387. \$7.95.

The cover title for these excellent dialogues/essays is misleading because the book is not concerned with what you and I are doing right or wrong in the fourth-grade Sunday school class. It offers no critique of the Church Teaching Series.

*Does the Church Know How to Teach?* is seven pairs of essays, Roman and non-Roman contributors for each pair, on "root" concerns for the ecumenical dialogue in the area of Christian education in the United States. So the chapters bear titles such as "Historical Perspectives. . .," "... Psychology of Religious Learning," "Some Bases of Common Concern. . .," and "... Worship as Formative of the Christian Community."

Kendig Brubaker Cully has brought together some rich observers, who obviously have shared the wealth of their thinking with one another. The chapters are not only rich as totalities but they offer sentences and paragraphs which are jewels worthy of extraction and mounting in another setting. My copy is liberally underlined to let quotables and cogitables (to coin some depictive words) stand out. For example: "The child's moral responsibility is terminal with his parents. It is not until adolescence that he is capable of developing the awareness, understanding, judgment, and self-control necessary for moral responsibility to God (p. 53). And, "We do impart what we are rather than what we say. . . . This is why Christian education programs . . . have oftentimes paid the next generation out in false coin . . . trying to impart something we did not live" (p. 89).

Rosemary R. Ruether, quoted above, is infatuated with "radical" forms taken in her own parish and indulges in "in" clichés which mystify me, but she also keeps saying "radically" Christian things like, "Adult commitment, not childhood

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acculturation, must be the orientation of 'Christian education.'" I think this last sentence could well follow the Summary of the Law in the liturgy!

One last quote from the chapter on the relationship of the seminary and the university: "... The theology which comes alive for many students is that taught through clinical training or field education, but that... is often a theology different from what is taught in a theology class" (p. 305).

Buy a copy of the book and do your own underlining!

(The Rev.) GARY R. WALLACE  
Priest of Northern California

◆  
**THE EIGHTH SQUARE.** By Chandler Sterling. Trinity Press. Pp. 106. \$2.95.

Bp. Chandler Sterling has put together 24 very brief chapters of what seems to be a series of ten-minute talks given to a confirmation indoctrination class. Most of *The Eighth Square* is fantasy or pseudo-scholarly conjectures purporting to be fact, along with much personal speculation about the faith. The booklet may have some value in providing lively imagery for teaching 45-year-old confirmands, as much of what attempts to be "groovy" is actually what was "flip" in the 40s.

(The Rev.) ALBERT W. HILLESTAD  
St. Andrew's, Carbondale, Ill.

◆  
**ONE MAN'S JUDAISM.** By Emanuel Rackman. Philosophical Library. Pp. 386. \$8.95.

*One Man's Judaism* is a very readable and personal account of the meaning of his religion for a modern orthodox rabbi. In reading this book one senses the depth of conviction of the author and his determined effort to make Judaism the living expression of beauty and meaning it truly is. In reaching back through the historical layers of tradition Emanuel Rackman exposes the richness of the orthodox tradition for both the outsider and the believer.

The basic content of the book is found in the running discussion of the Torah (the Law) in the life of Judaism. It is here that one finds much that should be emphasized in our day. Dr. Rackman's commentary about law and freedom should be read by all. "Law has been, and still is, the most effective way human society has for the conservation of its values. And to argue that religion, which gives the ultimate validity to all our values, must deny itself the use of the Law is to cripple religion and endanger its effectiveness" (p. 29). The author well understands that law is the bulwark of freedom. He could be writing a prescription for our troubled times when he says, "That is why the rejection of the Law because of a craving for freedom is to abuse freedom and misunderstand the Law. Jews were always great devotees of freedom but no people were ever more dedicated to the Law" (p. 32).

In a day of liturgical experimentation,

Dr. Rackman's careful unveiling of the meaning behind cultic observances has much to commend it. Speaking about Sabbath observance, he writes: "The automobile, for example, makes the prohibition against riding not obsolete but all the more compelling, for the automobile only increases the dynamism of travel. The deeper significance of spending one day within a limited area is that man shall find meaning to his existence where he is—and not where can escape to" (p. 53). The author's work is a reminder to us to explore deeply our cultic traditions before hastily discarding them as meaningless in a modern age.

This would be a good book for the parish library and certainly a good step for us in the exploration of a great tradition out of which the Christian tradition arose.

(The Rev.) WAYNE L. SMITH  
St. Peter's, West Allis, Wis.

◆  
**SERMONS NOT PREACHED IN THE WHITE HOUSE.** By Stephen C. Rose. Baron. Pp. 155. \$4.95.

The most valuable section of *Sermons Not Preached in the White House* is the introductory essay by Reinhold Niebuhr, which argues convincingly against the President's present practice of sponsoring divine services in the White House. Indeed, the President is setting a dangerous precedent which can do great harm to Christ's church. Stephen C. Rose presents us with clever sermons which I would prefer to call essays. Some of his material should indeed be emphasized by the modern preacher. He rightly stresses the failure of the church to lead in the struggle for equality. He urges us to stand side by side with societal dissenters who give their all for a number of good causes such as peace and the fight against poverty. Unfortunately, Mr. Rose fails to attain a balanced understanding of the human situation. He honestly believes that all our vital problems can be solved by political action. "Liberation is essentially political," he claims. Those of us who have labored for years with the poor and rejected know the profundity of many human problems. The solutions involve educational perspective and a vision from God himself. Poverty is in the mind as well as in the slum building.

It is the duty of the preacher to urge Christian people to take an active part in politics and to let their light from Christ shine before men. Still, preachers' primary effort must be to preach the Gospel of Jesus Christ, so that the Spirit will guide the hearers.

(The Rev.) JAMES A. GUSWELLER, STD.  
St. Matthew's & St. Timothy's, N.Y.C.

◆  
**THE EXPERIENCE OF NOTHINGNESS.** By Michael Novak. Harper & Row. Pp. 144. \$5.95.

We have learned to expect of Michael Novak's writings intensity, provocation, and, more often than not, common sense.

*The Experience of Nothingness* fulfills these expectations entirely, and like his other books it affords much very good reading as well. The style is almost hip, but not too hip to put off older readers. The content however is not likely to have much appeal for anybody over 30, except of course theologians, philosophers, and those who are endeavoring to understand "youth culture," which may in the long run include practically everybody, not least among whom we should have to reckon young people themselves. And it just may be that Novak's book will in fact help a number of young people to arrive at a fuller knowledge of themselves and the climate of opinion which they have in part created and of which they are in part the victims. In any event, this book is written in the hope that it will aid "those young people who desire to bring about a revolution in America." This desire, Novak holds, seems doomed "to bitter and painful frustrations," but "the experience of nothingness, carefully reflected upon, might arm them against that event." He therefore efforts to write of that experience "in a way that leads not to passivity or to a sense of defeat, but to a calm ardor and revolutionary expectation" (p. 1).

While the book purports to deal mainly with the experience of nothingness, its existential and ethical implications, and after a manner of speaking does so deal, the theme most likely to arrest the attention of young and old alike is the critique of American society that runs through the book rather like a bulldozer at work in a nearly vacant lot. We are told the worst about the pragmatic solidity of our way of life and the lies upon which it is built, about the fatuous and illusory character of our pursuit of happiness, the bloated hypocrisy of our institutions, the insidious snare of the technological mentality, the dishonesty of our politics, the diseased structure and warped aims of our universities, and the general baleful aura that hangs over any and all things American and/or Western. To be sure, this has an all too familiar ring to it, a ring that is likely to be dull and boring; but Novak manages not only to make it fresh, certainly a lot fresher than in many similar accounts, but to give it a dimension of genuine depth and challenge. He does so by making what he calls the experience of nothingness a central feature of his critique.

This experience, "a clear and troubling recognition of our fragility, our mortality, and our ignorance" with all intellectual and social props removed, is that which can deliver us from the subjection to cultural and social myths, even from the myth of the "self" as a formed entity, and enable us to move from captivity to these forms into real ethical responsibility. Ethics must be seen not "as duty, but as invitation, as invention, as creation, as possibility" (p. 79). The chief ethical

stances which can result from the experience of nothingness, when totems and taboos perish, are honesty, courage, freedom, and community. The meanings of these ethical values are examined searchingly and convincingly, but one wonders whether the movement from the experience of nothingness to them has not been made a little too easily.

The essential implication of this book is that the experience of nothingness has to be undergone if one is to advance into true maturity. If this is so then most of our Christian education is not only misdirected but a waste of time. One may wonder whether the sense of absolute dependence would not serve as well as the experience of nothingness to liberate man and prod him into mature, responsible living. Certainly the experience of nothingness is entailed in it, but the sense of absolute dependence has a more positive orientation. This experience however is essentially theistic and I suppose the new cultural and social myths of the now generation (myths which Novak does not investigate) effectively prohibit its general occurrence. Perhaps we shall have to content ourselves with the experience of nothingness among our young, hoping that it will not result in cynicism and despair but a new reverence that issues in honesty, courage, freedom, and community, as Novak himself hopes and in large part prophesies.

(The Rev.) JAMES A. CARPENTER, Ph.D.  
*The General Seminary*

**WHY PRAY?** By Mark Gibbard. SCM Press. Pp. 125. \$1.25.

The American author, Robert L. Short, in his preface to *The Parables of Peanuts* writes trenchantly of the results of our present-day neglect of prayer. "Much of the current Christian activism," he says bluntly, "seems to be a smoke-screen for shallowness, for lack of roots, for the activist to hide the fact that he hasn't the foggiest notion of what he's about. He is, as he likes to say, 'the man for others.' And this is as it should be. But many are the activists who, when scratched only superficially, reveal only the vaguest notion of what it means to be 'for' anyone."

The English priest, Mark Gibbard, SSJE, in his latest book, *Why Pray?*, contends on the other hand the activists of today do have real concern for their fellow men and women, and he points to their protest against war, struggles against racism, poverty, and hunger as proof of their care for others. The Cowley Father tells us in the introduction to his book on prayer that he is trying to explore what prayer really is for "all kinds of people who are now finding prayer a problem." He carefully avoids asking what Short would call "Mary-like questions" of "modern-day Marthas."

Fr. Gibbard thinks that in spite of modern man's "unconcern about God and disregard of prayer, . . . at odd moments

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there is a strange groping towards some more than human experience." In his book, Fr. Gibbard strives tactfully—and far too cautiously for my taste considering the importance of his purpose—to steer today's young, intellectual activist (whom Short thinks is in danger of becoming lost "in a great flurry of activity") into living—through prayer—at a deeper, truer level, into finding existence more meaningful, and into cooperating with "the ongoing purpose of God, the great Reality, disclosed to us particularly in Jesus Christ."

SR. MARY MICHAEL  
*Society of St. Margaret*

**FORTY POEMS TOUCHING ON RECENT AMERICAN HISTORY.** Edit. by Robert Bly. Beacon Press. Pp. 104. \$5.95.

My first reading of this book reminded me of a remark attributed to Abraham Lincoln when asked to recommend a volume of poems: "This is good poetry for people who like this kind of poetry." But on re-reading I came off with a different impression. Robert Bly, who edited this collection, is something of a poet himself and a reputable critic.

*Forty Poems Touching on Recent American History*, by poets right or left, are works of imagination and one may rightly imagine some "pay their respects" to the Vietnam War; and as the poems were chosen to penetrate "deeply into the psyche of the nation," they should be successful. "A poem can be a political act, but it has not been so far at least an illegal act."

Ten of the poems are in their original form of German and Spanish. Some of us older readers were glad to see and read again William Vaughn Moody's "On American Island Wars" and Hart Crane's "The River." Of course, also Walt Whitman's "To the States" makes a reminiscent overture for the entire collection.

(The Rev.) JERRY WALLACE  
*Retired Priest of Arizona*

**A SEARCH FOR GOD IN TIME AND MEMORY.** By John S. Dunne. Macmillan. Pp. xii, 237. \$1.95 paper.

Writing your autobiography or composing your own personal creed is an admirable exercise, fascinating and valuable to the writer; if printed it may be hailed by the reader because it clarifies and enriches his own life's journey and enlarges his comprehension of history; in fact, it helps the historians who by nature are insatiable in looking for grist for their mills. When the autobiography is religious and spiritual it offers far more than a mere annalist does.

John S. Dunne's *A Search for God in Time and Memory* is a beautiful essay, first published in 1967 and now more readily available. Here we have a novel approach in the search for God, carefully composed by a professor of theology at

Notre Dame University. He "passes over" to others and then returns to himself with a fresh understanding of himself, meanwhile becoming a "contemporary" with Jesus and, in turn, with Jesus becoming contemporary today. By way of guidance he depends largely on Lonergan, Kierkegaard, and Jung. The people of the past who command his attention are chiefly Luther, Bunyan, Wesley, as well as Dante, Erasmus, Pascal, Liguori, and Newman. They have all sought to resolve the problem of despair and doubt. Yet, paradoxically, the lesson in the history of religious experience in our own day is "that the quest for certainty is self-defeating." After a hell in despair and a purgatory in doubt there comes the confidence of heaven. We discern that assurance does come, after all.

(The Rev.) VICTOR L. DOWDELL, Ph.D.  
*Canon of Albany*

**JEREMY TAYLOR AND THE GREAT REBELLION: A Study of His Mind and Temper in Controversy.** By Frank Livingstone Huntley. University of Michigan Press. Pp. 103. \$7.50.

Jeremy Taylor, the noted 17th-century Anglican divine, continues to fascinate historians, literary scholars, and theologians. Bp. Taylor, of course, was one of the greatest controversialists in the most divisive period in England's history and he has been called the Shakespeare of prose for his literary style.

Frank Livingstone Huntley, a professor of English at the University of Michigan, is mainly interested, in this book, in introducing the literary student to Taylor's mind in controversy and to the way he conducted his arguments. "Students of literature should be more concerned with wholes than with excerpts of beautiful prose," Prof. Huntley states, "and Taylor's arguments are wholes." This study "discerns the organic relationship of parts to the whole which the swift reader often misses." It is an analysis mainly of Taylor's "The Liberty of Prophesying," his treatise on religious toleration in an age of bigotry, and "*Unum Necessarium*," his polemic against what he considered heretical views of the doctrine of original sin.

*Jeremy Taylor and the Great Rebellion* offers some new insights into the bishop's mind and character, and the book is a good introduction to the study of one of the Anglican Communion's more colorful personalities.

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

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# Booknotes

Karl G. Layer

**THE BIBLE AS LITERATURE: The Old Testament and the Apocrypha.** By Buckner B. Trawick. Barnes & Noble. Pp. v, 410. \$2.25 paper. Hardly is there a student who has not used, at some point in his career, one or more volumes of the B&N College Outline Series. It also is rather fashionable to speak pejoratively of these same volumes ("Couldn't be bothered reading the text, eh."). Most of the criticism, if not all, is undeserved. These books will not teach one all there is to know about a particular subject—that is not their intention. But, as this one amply demonstrates, they are volumes of brief, scholarly information which may be of use to students and those finished with their formal education as such, alike. This second edition of *The Bible as Literature* (Vol. I) has been expanded to cover all books in the OT and Apocrypha. For each of the books it provides a summary, interpretation, information on authorship and sources, and literary analysis. Also included are chapters on geographic, historical, and social backgrounds of the Bible; an account of biblical translations; chapter-by-chapter notes and bibliographies; and an annotated chronology of the kings of Israel and Judah.

**WHY AM I AFRAID TO TELL YOU WHO I AM?** By John Powell. Peacock Books/Argus Communications. Pp. 167. \$1.75 paper. Subtitled "Insights on self-awareness, personal growth, and interpersonal communication," the book is intended for a popular readership. The author discusses the human condition, growing as a person, interpersonal relationships, dealing with emotions, and methods of "ego defense." The author, who is a Roman Catholic priest, believes that the courage "to tell you who I am" is "the stuff of which maturity, dedication, and love are made." The volume is cleverly and effectively illustrated with photographs and serigraph-type drawings.

**TEILHARD DE CHARDIN — REMYTHOLOGIZATION.** Peacock Books/Argus Communications. Pp. 101. \$2.45 paper. Fr. Teilhard's hopeful vision of the future has inspired people of widely varied backgrounds all over the world. This volume combines three papers presented at an ecumenical conference on the theme of Teilhardian hope and sponsored by Seabury-Western Seminary. Included are "Teilhard the Man" by Robert Speaight, British biographer, novelist, and critic; "Teilhard as a Philosopher of History" by the Rev. Robert Wilshire of the General Seminary; and "Teilhard as Theologian" by the Rev. J. V. Langmead Casserley of Seabury-Western.

**MYSTICISM EAST AND WEST.** By Rudolf Otto. Macmillan. Pp. 282. \$2.45 paper. Original edition, 1932. A monumental study of mysticism focused upon the Christian mysticism of Meister Eckhart and the Eastern, Hindu mysticism of Acharya Sankara.

**ECUMENICITY AND EVANGELISM.** By David M. Stowe. Eerdmans. Pp. 94. \$2.45 paper. Is there really a tension between the ecumenical temper and a commitment to evangelism? According to this author, in such ecumenical forums as the NCC and the WCC, "no topic is debated with more intensity than evangelism, its meaning, substance, aim, and imperative." In this volume he attempts to reflect that debate, and to relate it to those active evangelicals who do not participate in the evangelical movement and may even be hostile to it. Mr. Stowe is the executive director of the Division of Overseas Ministries of the NCC.

**HAWAII'S RELIGIONS.** By John F. Mulholland. Chas. E. Tuttle Co. Pp. 344. \$5. Here is a comprehensive guide to religion in Hawaii. Beginning with the religion of ancient Hawaii, depicting the arrival of the first missionaries, and religion by religion, covering each faith as it came to the islands, the author describes the inception and harmonious development of Hawaiian religions. Christianity (including a chapter on the Episcopal Church), Judaism, Japanese and Chinese Buddhism, Shinto, the new religions from Japan (such as Tenrikyo), Baha'ism, and other religions are discussed, their leaders indicated, and their present standing in Hawaii given. As a reference book or simply for pleasure reading this volume will be of value as a source of information on Hawaiian culture.

**BEYOND DIPLOMACY.** By Richard J. Walton. Parents' Magazine Press. Pp. 270. \$4.50. A very useful background book on American military intervention in other nations, from the Mexican War to (but not including) Vietnam. It includes much information that is provided sketchily or not at all by most standard textbooks.

**WITH THE SPIRIT'S SWORD** (Basel Studies of Theology #3). By Charles A. M. Hall. John Knox Press. Pp. 227. \$3.95 paper. Subtitled "The Drama of Spiritual Warfare in the Theology of John Calvin," this volume is a sympathetic, good introduction to and summary of the life and work of the great Swiss Reformer. There are copious footnotes, and a lengthy bibliography is included. Of value for just about every interested churchman.

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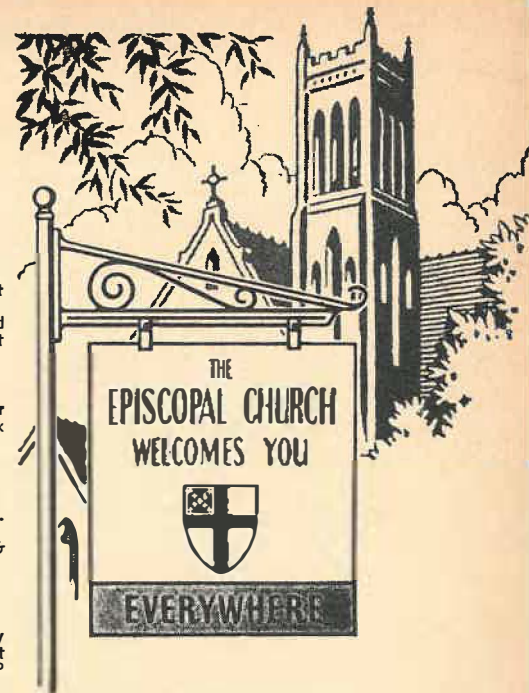
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**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

**RESURRECTION** 115 East 74th St.  
The Rev. Canon Bernard C. Newman, p-in-c; 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; Mon thru  
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,  
EP 5:30. Church open daily to 11:30

## 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 by appt.

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05, C by appt. Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

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

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
fore 1st Eu; EP 6

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
The Rev. John G. Murdock, v  
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa  
Espagnol 25 monthly, 12 noon. Weekdays & other  
services as anno

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Caguioat, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at Mt. Resurrection  
Monastery, Society of St. Paul)  
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,  
6:30 HC. Offices 6:15, noon, 6, 8)

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## HOUSTON, TEX.

**ST. ANDREW'S** 19th & Heights Blvd.  
The Rev. Hoskin V. Little, r  
Sun Masses 7:30, 9, 11

**ST. GEORGE'S** 4040 W. Bellfort  
The Rev. William V. Kegler  
Sun HC 8; HC 10 (1S & 3S); MP (2S & 4S); Wed  
HC 6:30, 10

**GOOD SHEPHERD** 211 Byrne St. (1½ mi. Convent Center)  
The Rev. Charles F. Doyle, r  
Sun 7:30 H Eu, 9:15 MP, H Eu, 11 H Eu, 6 EP,  
H Eu, Pr. for Healing; Wed 9:30 H Eu; Eu 6:30  
daily during convention

**PALMER MEMORIAL** 6221 South Main  
Sun HC 7, 8, Family Ser 9:30, 10 HC & Ser, 11:05  
MP & Ser (ex 1S HC & Ser); HC daily 7 (during  
convention); HC 10 Tues & Fri

**REDEEMER** 200 Telephone Rd.  
The Rev. W. Graham Pulkingham, r  
Sun HC 8:15, 11; Ev M-T-W-Th 5:20; Pentecostal  
Prayer Mtg. Fri 7:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5

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