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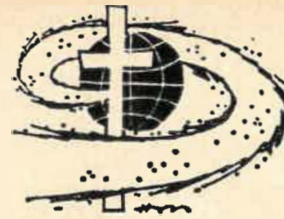
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# Around



# & About

— With the Editor —

Yesterday was the anniversary of the *Titanic* disaster, and also of my birth. (All the possible jokes and non-jokes about this conjunction of events I've already heard, thank you.) I heard a speaker say: "When you book passage on the *Titanic* you might as well go first-class." His comparison of the world we travel on with the *Titanic* struck me as apt. The passengers on that unsinkable vessel didn't know it was going to sink. They expected it to complete its maiden voyage on time and intact; but unless they were unconscionable fools they knew that all the talk about unsinkability was nonsense.

The real trick of life on this planet is to live with the risks, to be prepared for both the worst and the best, and to go first-class—that is, to be a first-class person. It seems to me that the Christian religion is primarily designed to enable people to be first-class on this beautiful but sinkable boat. Others would say that the business of Christianity is to prevent the boat from sinking. If they are right, I hope they succeed; but I don't think they are.

The late **Joy Davidman** was the wife of the late **C. S. Lewis**, and a splendid writer and Christian apologist in her own right. In 1953 she wrote an interpretation of the Ten Commandments called *Smoke on the Mountain*. This excellent piece of sound moral theology and sparkling prose is now available in paperback from Westminster Press (\$1.65). Here are a few samples:

"Squeamishness about physical force is not virtue; our Lord implied as much when he classified spiritual nastinesses—spite and contention and vindictiveness—along with murder. We do not make a better world by training the fight out of our little boys; we only make a more cowardly one—a world of murderesses inviting the murderer. And the result of arguing that *all* violence is horrid, as always with all-or-nothing doctrines, is to produce a hysterical alternation of all and nothing; thus the Hindu either renounces mating entirely or breeds like the rabbits of Australia, either spares the life of his body lice or throws the neighboring Mohammedan's children down a well. And thus our Western world, faced today with an overpopulation it cannot or will not control, alternates between frenzied massacre and a blind insistence on prolonging all human lives as much as possible, no matter how they hurt" (p. 80).

"No previous age has ever equalled our horror of killing, but then, no previous age ever killed so much" (p. 73).

"You can usually tell when a hypocrite has been sinning; he denounces that sin in public—and in somebody else" (p. 109).

What the search department of *TNY-Times* book review section could not do—identify the verses quoted in this column in the issue of Apr. 18—has been done, instantly, by the Rev. **Frederick C. Joaquin** of the Nashotah House faculty. My thanks to the several others whose identifications came in later. The poem is John Masefield's, its title is *The Ballad of Sir Bors*, and the text is as follows:

*Would I could win some quiet and rest,  
and a little ease,  
In the cool grey hush of the dusk, in the  
dim green place of the trees,  
Where the birds are singing, singing,  
singing, crying aloud  
The song of the red, red rose  
that blossoms beyond the seas.*

*Would I could see it, the rose, when the  
light begins to fail,  
And a lone white star in the West  
is glimmering on the mail;  
The red, red passionate rose of the  
sacred blood of the Christ,  
In the shining chalice of God, the cup  
of the Holy Grail.*

*The dusk comes gathering grey, and the  
darkness dims the West,  
The oxen low to the byre, and all bells  
ring to rest;  
But I ride over the moors, for the dusk  
still bides and waits,  
That brims my soul with the glow  
of the rose that ends the Quest.*

*My horse is spavined and ribbed,  
and his bones come through his hide,  
My sword is rotten with rust, but I  
shake my reins and ride,  
For the bright white birds of God  
that nest in the rose have called,  
And never a township now is a town  
where I can bide.*

*It will happen at last, at dusk,  
as my horse limps down the fell,  
A star will glow like a note  
God strikes on a silver bell,  
And the bright white birds of God  
will carry my soul to Christ,  
And the sight of the Rose, the Rose,  
will pay for the years of hell.*

[Reprinted with permission of the Macmillan Co. from *Poems by John Masefield*, © 1912 by the Macmillan Co., renewed 1940 by John Masefield.]



# The Living Church

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May

16. Easter V—Rogation Sunday
17. Rogation Monday
18. Rogation Tuesday
19. Rogation Wednesday  
Dunstan, Abp.
20. Ascension Day  
Alcuin, Dn.
23. Sunday after Ascension

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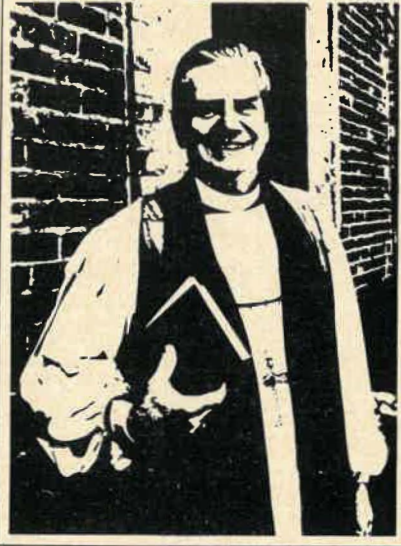
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# Letters to the Editor

## Clarification

The Rev. Carroll M. Bates, of Newburgh, N.Y. has questioned [TLC, Feb. 14] a story in *The Episcopal New Yorker* for January 1971.

In the caption of the photographic story on page two, entitled *Liturgy and Non-Violent Politics Come Together on West 11th Street*, there is a phrase which is ambiguous both about Fr. Keeton's intentions and about the role I played in inspiring the special ceremony. Fr. Keeton was not leaving the ministry, he was declaring his intention of serving in the secular world. The attribution of inspiration was an acknowledgement of a report in the *Newsletter on Christian Initiation* of the Associated Parishes, based on a talk I gave for them at their special meeting in Cincinnati, on Jan. 26-27, 1970, in which I suggested that we should have ceremonies for many more occasions than we do, and that it would greatly help modern Americans if more *rites de passage* were treated ceremonially.

I did not create the liturgy used for this occasion. This was Fr. Keeton's own creation.  
MARGARET MEAD, Ph.D.

New York City

## "Bad Shepherds"

This letter, primarily, is to thank you for the publication of the Rev. L. W. Countryman's *Some Thoughts on the Clergy*, his critique of B. Franklin Williams's *Bad Shepherds: Their Cause and Cure*, [TLC, Feb. 21]. It is an appalling shame that a book of such importance and depth should be lost to readers for the lack of a major publisher and their publicity resources.

Fr. Williams is, of course, right about the "Pusey Report." Perhaps in charity it should be noted that it plowed ground concerning the training of the clergy, which needed to be done. Williams's book plows more deeply, and plants some significant seeds. The seminaries, from their inception, have been torn between being training schools for the priesthood and graduate schools of religion. In the present agonizing rethinking which seminaries are undergoing, this, I believe, will continue to be the central issue. I am not at all certain that Fr. Williams's conclusions necessarily follow from the well-documented facts he has amassed. But the fact remains he has gathered facts, has pointed to the realities of the church's needs, and clergy needs, and to the responsibilities placed upon bishops, standing committees, and examining chaplains.

I do wish there were some way of republishing this book with perhaps the addition of essays of others who might bring the matter into different perspectives and suggest alternatives. It would help if a magazine such as TLC could publish one or two of Williams's essays and let other scholars in the church respond and reply in your pages.

(The Rev.) E. L. HOOVER

Chaplain at Memphis State University  
Barth House  
Memphis, Tenn.

## Children's Communion

The article on children's communion by the Rev. Jack C. Burton [TLC, Mar. 14] is excellent. It sets forth the arguments both theological and practical for admitting children to the Holy Communion. I respect these arguments, and I am moved by some of them, especially the practical ones. However, I believe that there is something to be said on the other side, and I would like to try to say it.

The first major premise of the theological argument is that baptism is the sole prerequisite for membership in Christ's church. There is no question about that. The infant baptized *in extremis* the day he is born is just as much a member of the church as is the Archbishop of Canterbury.

The second premise, however, is a hidden premise. It is assumed that all persons who are members of the church have the same status in the church and are entitled to the same privileges as everyone else. If that premise is accepted, then we must give up our insistence on ordination as a prerequisite for the exercise of sacerdotal function. If that premise is denied, then we have every right to retain confirmation as a prerequisite for admittance to Holy Communion.

The status of a child in the natural family is not the same as the status of an adult. This does not mean that the child is any less a member of the family. A child is dependent. A child is unable to make important decisions for himself. The adults who are responsible for the child's welfare have not only the right but the duty to make such decisions as to what language he shall speak, what food he shall eat, what school he shall go to, and what his religion shall be. That is why we baptize infants on the strength of their sponsor's right to speak for the child. As the child grows he learns to accept certain responsibilities and to make decisions for himself. As new responsibilities are accepted, new privileges are awarded. Somewhere along the line, the child attains adult status in the church by confirming and ratifying his baptismal vows and by taking upon himself the responsibility for his own religious life. At that time he is admitted to the privilege of Holy Communion.

Confirmation, among other things, marks this transition from childhood to adulthood in the church. It also does much more, but at least it does that. I have heard this view likened to that of a Bar Mitzvah or a puberty rite. My reply is, "So what?" The Bar Mitzvah is a kind of religious puberty rite and as such fills an important function in



the life of a growing Jewish boy. Every culture that we know has some sort of puberty rite, reflecting, apparently, a fundamental and deep-rooted human need. If confirmation can speak to that need, why shouldn't it? It is a lot better than the first LSD trip or the first experience of sexual intercourse, to mark the transition from childhood to adulthood. Nature abhors a vacuum, and the rite of confirmation and the Bar Mitzvah may be the only acceptable puberty rites we have left in our society.

I agree that the right to receive Holy Communion should not be dependent on the ability to understand it. If that were so, none of us would receive it. But the church has insisted (and still insists both by canon and by rubric) that the right to receive Holy Communion is conditional upon the faithful performance of certain responsibilities and duties. If a child is old enough to assume those responsibilities and duties, he is old enough to be confirmed.

Fr. Burton argues that children should be admitted to communion because they are sincere about it and earnestly desire it for the most laudable of reasons. The same line of reasoning would seem to suggest that anyone who is baptized and has a sincere desire for the worthiest of motives to celebrate Holy Communion should be permitted to do so. I have also heard the same argument used to justify sexual intercourse without the formality of marriage. But the church continues to insist that there are certain commitments that must be made before any of these privileges may legitimately be enjoyed. The appropriate commitments are made in ordination, matrimony, and confirmation respectively.

Incidentally, I don't believe that either the Diocese of Southern Ohio or the House of Bishops acting unilaterally has the right to change or repeal the rubric on page 299 of the Prayer Book.

(The Rev.) WARREN E. SHAW  
Rector of St. Paul's Church

Chester, Pa.

### Papal "Perpetuity"

You printed [TLC, Mar. 28] a letter from "Name Withheld," noting that the closing paragraphs of the 1896 bull *Apostolicae Curae* place him "in perpetuity" among the separated brethren.

The wording of the bull is indeed most convincing in its declared intention to settle the matter of Anglican orders once and for all time. There is a similar paragraph contained in another papal bull—which I quote verbatim from the translation of Thomas J. Campbell:

"After the publication of this Brief, we forbid anyone, no matter who he may be, to dare to suspend its execution, even under color, title, or pretext of some demand, appeal, or declaration of discussion of doubt that may arise, or under any other pretext, forseen or unforeseen. . . . This is directed against anyone who will dare to place the least obstacle, impediment, or delay in the execution of this Brief. . . . We forbid that it should ever be retracted, discussed, or brought to court, or that it be provided against restitution, discussion, review according to law, or in any other way to obtain by legal procedure, fact, favor, or justice, in any manner in which it might be accorded to be made use of either in court or out of it.

"Moreover, we wish expressly that the present Constitution should be from this moment valid, stable, and efficacious forever, that it should have its full and entire effect; that it should be inviolably observed by all and each of those to whom it belongs or will belong in the future in any manner whatsoever."

That sounds pretty final, doesn't it? It is from the papal Bull *Dominus ac Redemptor*, of Clement XIV, July 21, 1773, suppressing the Jesuits! Apparently somehow or other, the question did get opened again, for there seems to be quite a few Jesuits around nowadays.

(The Rev.) RALPH J. SPINNER  
Glendale, Ohio

### SPBCP

You state [TLC, Apr. 4] that there is no Society for the Preservation of the Book of Common Prayer. I want to say that there is one. It is called the Anglican Orthodox Church. Many have not heard of this.

(The Rev.) JOHN W. KLATTE  
Rector of St. James A.O. Church  
Fort Benton, Mont.

### Christian Utopianism

Prof. Henry C. Johnson's article, *Christian "Utopianism"?* [TLC, Mar. 21] is encouraging because it recognizes the signs of the times. But it is too tentative for the age of cosmic speed in which we live. Christian Utopianism must be taken out of inverted commas and be characterized not by a question mark but by an emphatic mark of exclamation. What the world is seeing today is the collapse of so-called "realism." The only valid answers now are those of Christian Utopia.

The speeding up of evolution is imposing a triple pressure upon man. First, the need to choose is being thrust upon him with increasing frequency. No sooner is one cosmic dilemma recognized than another looms over the horizon. Second, technology, combined with speed, has altered the nature of our choices. There was once a large middle ground to cushion and diminish our errors. Today this has gone. Our choices are ultimate and deuteronomic in nature, a blessing on one side, a curse on the other, with no ground in between. Buckminster Fuller calls us to "utopia or oblivion," Teilhard de Chardin to "suicide or adoration." Third, our choices must, of urgent necessity, be right the first time. What used to be a matter of being right or wrong is increasingly becoming a matter of being right or dead.

Man has assumed God-like powers. We can choose our own genetic constitution. We are called upon to guide our own evolution. Today we play golf on the moon. Tomorrow we will synthesize life. God-like powers, however, call for God-like perfection. The pace and scope of modern developments force us to recognize that Jesus meant what he said when he admonished us, "Be ye perfect as your heavenly Father is perfect." Today we are in the age of the Cosmic Christ and Utopianism is a condition of survival.

Now that Utopia is upon us we must resist the temptation to allow problems to turn us back from the new age and keep man as he is in the old. We cannot discard technology, for instance, for it is the tool of Utopia. And may not the hand of God be

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Karl G. Layer

seen in the population explosion? Teilhard de Chardin thinks so and sees it as the "ineluctable growth . . . of a true Ultra Human." Emerging from this "infolding of humanity upon itself" we are to look for a cosmic love which will cause souls, crushed together in a planetary embrace, to fuse and unite. Thus, the very strictures of the earth enclosing an ever-expanding humanity are, to Chardin, a sign of hope. "If its limits were less narrow and impenetrable, how could it," he asks, "be the matrix in which our unity is being forged?" How could it, we may ask, be the womb in which the new man, destined to create the new heaven and the new earth, is to be brought to birth?

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

Comment: "Right on!"

Conclusion: There is yet hope for the world—even TLC. About once every six months or so you produce something of quality.

Reservation: Author didn't have to downswipe GCSP.

(*The Rev.*) CARTER J. GREGORY  
Rector of St. David's Church  
Highland Mills, N.Y.

## Is the Devil Dead?

A footnote to your editorial, "Is the Devil Dead?" [TLC, Mar. 28] might be the following from Charles P. Curtis's *A commonplace Book* (p. 31):

"The phrase rang in my ears as I walked out in the crowd at the annual dinner of the American Law Institute five years ago. Learned Hand had just finished speaking, and he had ended with these words: 'Courage, my friends! Take heart of grace. The devil is not yet dead.' What a phrase! 'Take heart of grace.' So far as I know it occurs only here and in the song Mabel sings in the first act of Gilbert and Sullivan's *The Pirates of Penzance*:

*Poor wand'ring one!  
Tho' thou hast surely strayed,  
Take heart of grace,  
Thy steps retrace,  
Poor wand'ring one!  
Poor wand'ring one!  
If such poor love as mine  
Can help thee find  
True peace of mind,  
Why, take it, it is thine!  
Take heart, fair days will shine;  
Take any heart—take mine!*

"What makes Learned Hand's words memorable is the kind of courage he was calling on, the kind that cannot be confused with optimism. 'Take heart of grace. The Devil is not yet dead.'"

MORTON S. JAFFE

Wynnewood, Pa.

## Self in the Sanctus

For years I have tried to find out just why the introduction to the Canon of the Mass has moved my bones. The answer has just come:

1. The realization that my squeaky little voice finds its place in the hymn of the archangels;

2. If, as someone has said, "life is a dominant seventh, you can hear its resolution, however faintly, in the *Sanctus*."

(*The Rev.*) WILLIAM B. STIMSON  
Mystic, Conn.

**THE DRAMA OF STUDENT REVOLT.** By **William Shinto**. Judson Press. Pp. 94. \$2.50 paper. Why do college students demonstrate, protest, and often riot? Dr. Shinto has attempted to answer this question often asked by adults. Using, in a rather clever manner, the dramatic terms of comedy, tragedy, epic, and farce, he analyzes the reasons for the life styles chosen by students, and the challenge which each particular form of activity raises for American society. He asks that the students be taken seriously because they reflect the conflicting moods of the nation. The author is a Baptist minister.

**SOMEWHAT LESS THAN GOD: The Biblical View of Man.** By **Leonard Verduin**. Eerdmans. Pp. 168. \$2.95 paper. Man is a central theme of the Bible—man is a creature of God, created in the image of God. That is the basic position from which Mr. Verduin, a minister of the Christian Reformed Church, writes this study. In it one will find psychological, sociological, and anthropological views of the nature of man. The reader is told that "while it is true that one of the earmarks of the Bible-taught man is his God-concept, or his Christ-concept, it is just as true that he may be known by his man-concept."

**HAVE FAITH WITHOUT FEAR.** By **Kenneth L. Wilson**. Harper and Row. Pp. 104. \$3.95. The editor of *Christian Herald* takes a new look at some old ideas in this volume: "For too long Christians were told that they had to believe everything. Christian belief became an imposing wall of small apothecary drawers, each carefully labeled, each holding some precisely-defined and inviolate concept. Then came the period in which Christians were told that they could not believe anything. Mr. Wilson begins his book at this point and takes as his central thesis the fact that constricting fear and Christian faith simply do not go together."

**CHRISTIAN ANSWERS TO TEENAGE SEX QUESTIONS.** By **S. Spencer N. Brown**. Hallux Publishing Co. Pp. vi, 198. \$4.95. This book is one of the many on the topic of Christian sex education that have been appearing recently. This one is written by an Episcopal layman, and is well done. It is intended for use as a church-school textbook: each of the 20 chapters is written to represent a one-hour session; topics include "love and sex," "free love and true love," premarital sex and sex in marriage," "and happiness and divorce." This would also be a good guide for parents to read to prepare themselves to educate and counsel their children.

**OVERCOMING THE FEAR OF DEATH.** By **David Cole Gordon**. Macmillan. Pp. 115. \$3.95. "Are we not basically afraid of death because we simply do not know what it is, and because no reliable report has ever come back from the dead?", asks this author: "Would not this alleviate most of the terror associated with our finitude? . . . We do know what death is. . . . Death, which has frightened man since his emergence as a thinking creature, is his ultimate and eternal unification experience. Death comes to all, not as a scourge or punishment, but as the culmination and fulfillment of life." This book examines man's basic fear of death and suggests ways to approach and overcome it. A good volume for pastors to read and think about, but probably not the best "beginner's manual" for the individual just commencing a study of the topic.

**HOW A PRIVATE SCHOOL CAN HELP YOUR CHILD.** Edit. by **George Riemer**. Association Press. Pp. 94. \$5.95 cloth; \$3.95 paper. This would seem to be a useful manual for people interested in a private-school education for their children. It deals with such questions as what private schools are like today, the benefits they provide, general requirements for admission, growth of scholarship programs, the question of integration, and the matter of accreditation. It also describes the roles of the independent school, the parochial school (Roman and otherwise), the military school, and the school for students with special problems.

**SEX AND THE NOW GENERATION.** By **Scott N. Jones**. John Knox Press. Pp. 108. \$2.45 paper. Permissiveness has replaced morality for many members of the "now generation." Yet most of them want to approach the matter of sex responsibly. Even though they have discarded Puritanism, they don't want chaos, according to Fr. Jones, Episcopal chaplain since 1956 at Northwestern University. They do want something constructive and workable on which to base their behavior and establish their moral values. The author offers some guidelines and poses specific criteria to assist each person in reaching his own decisions about love and sex. A valuable manual for counselor and counselee alike.

**THE STORY OF THE CHRISTIAN CHURCH IN INDIA AND PAKISTAN.** By **Stephen Neill**. Eerdmans. Pp. 183. \$3.95 paper. A well-written, complete history of the church in India and Pakistan, from its beginnings, insofar as that is known, down to the contemporary period. For all readers.



# The Living Church

May 16, 1971  
Easter V — Rogation Sunday

For 92 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### Budgeting Action Challenged

The action of the Episcopal Church's Executive Council at its last meeting [TLC, Mar. 21], in voting to use more than \$1 million from designated and undesignated legacies for program budgeting in 1971, has been sharply challenged by the Rt. Rev. Gordon V. Smith, Bishop of Iowa and chairman of the 1970 General Convention Program and Budget Committee.

In a letter to the Presiding Bishop, Bp. Smith charges that this decision to utilize legacies as a part of the income for the 1971 program budget "is in direct contradiction to Resolution No. 5, Sections (1) and (2) as passed by the convention in Houston." In his letter he strongly condemns this action "as a contravention of the convention and a violation of the right and responsibility of the Executive Council" and says that such action puts the church in an "untenable moral position."

The import of the convention resolution Bp. Smith refers to is that the program budget must be financed solely by the pledged income from the dioceses.

Bp. Smith does not question the good faith of the Executive Council in interpreting the convention resolution in the way that it did—as not prohibiting the use of the designated and undesignated legacies for operating budget purposes; he contends that the council's interpretation is mistaken.

The issue is expected to come before the May meeting of the council. In his letter to the Presiding Bishop, Bp. Smith expressed the hope that the council will reconsider its action.

## COCU

### New Commission Formed

A commission under the direction of the Rev. Isaiah Scipio, Jr., of Detroit, is charged by its parent body, the Consultation on Church Union, with finding out how a future united church could obtain a maximum mission with a mini-

num of bureaucracy. Mr. Scipio is general secretary of the National Division of Missions of the Christian Methodist Episcopal Church.

The commission met for the first time in Indianapolis to hear Dr. Paul Crow, Jr., general secretary of COCU, explain that its task was to be creative and to search for "new styles in the church's structural life." Dr. Crow told the ten commission members that their assignment included analyzing present church structures and identifying steps and actions in structure which would make the proposed Church of Christ Uniting "possible and credible." The commission will report preliminary findings in the fall of 1972.

Of the members on the commission, Mr. Warren Turner is the Episcopal Church's representative.

## NCC

### Report from Brazil Released

Eyewitness accounts of the "savage murder" of a political prisoner in Recife, Brazil are contained in a letter from seven young inmates, which was received by the National Council of Churches in New York City. Contents of the document were released by the NCC, with the comment that the letter, received in

the form of a film copy, was sent to Dr. William L. Wipfler, acting head of the council's Latin American department, by a missionary who vouched for its authenticity.

Signed by three women and four men, the letter, naming "torturers and murderers" in the Department of Political Order and Security (DOPS) at a prison north of Recife, described the death of one Odijas Carvalho and the torture of Alberto Vici-cios Mello de Nascimento, a young man transferred from Saõ Paulo.

The letter claimed that one "murderer" named "Miranda" was involved in the killing of the Rev. Henrique Pereira Neto, a Recife priest and associate of the Most Rev. Helder Pessoa Camara, a leading critic of the military government headed by Gen. Garrastazu Medici.

The letter states: "Some of us were witnesses to the savage murder of Odijas Carvalho and we are exposed to the same fate. Odijas arrived in DOPS on Jan. 20, 1971. From 11 o'clock until 2 in the morning he was submitted to the most bestial tortures, consisting principally of being kicked and beaten on the head, the intestines, the kidneys, and the testicles. At 2 o'clock in the morning he was taken to the cell and we would verify that his buttocks were like raw meat from the beatings he had received. He was thrown



WOMEN TAKE PART IN EUCHARISTIC CELEBRATION

Several women joined the Rev. Eugene Monick in a celebration of the Holy Eucharist at St. Clement's Church in New York City. Originally, a women's liberation group in the church had planned to conduct the service by themselves, but this idea was discarded in favor of having the congregation join the priest. St. Clement's, of which Fr. Monick is vicar, has a long history of experimentation in worship. (Photo from RNS)

## THINGS TO COME

May

19: William Temple House annual assembly; Kempton Hall, Trinity Church, Portland, Ore.; 8 p.m.



into the cell but seconds later was taken out by Silvestre, an inspector of DOPS, and the tortures were continued until 4 o'clock. Odijas passed five days without eating and groaning with pain. On the fifth night, he was taken to a hospital. Later we were awakened by the cries of Odijas' wife, who, overtaken by a crisis of nerves, was weeping for the loss of her husband. It was then that we were aware of the fact. The walls of his cell are still stained with blood."

Maria Ivone Loureiro, wife of the dead man, was one of the signers of the letter. The seven said the "situation is desperate." Our tortures continued for four days, but they were interrupted by the death of Odijas. They will, however, return at any moment especially because of the fact that among us are witnesses of the cold-blooded murder of Odijas."

Other signers were Lilia Guedes, Rosa Maria Soares, Carlos Alberto Soares, Alberto Vinicios Mello Nascimento, Mario Miranda Albuquerque, and Claudio Roberto Marques Gurgel.

#### **MASSACHUSETTS**

### **Senator Speaks in Cathedral**

Sen. Edward Brooke of Massachusetts disclosed his intention to push for a Dec. 31 troop and war withdrawal from Vietnam, to a group of churchmen in Boston. Speaking to "peace fasters" at St. Paul's Cathedral, he said he was prepared to take the leadership in trying to get the President to set a definite date for the end of American involvement.

He expressed hope that an announced withdrawal date would lead to more productive negotiations between the U.S. and North Vietnam on a cease-fire. He also said a fixed date might speed up the release of prisoners of war.

He conferred with the fasting religious leaders on Good Friday and announced his plans on the withdrawal a few days later. Dec. 31 is also the withdrawal date urged by a national coalition of churchmen called "Set the Date Now."

The senator told the ecumenical group in the cathedral that Congress has little power to end the war except through the cutting off of military funds. He said such a tactic is difficult because of a group of 30 Senate hawks who support the President and would oppose end-the-war resolutions.

#### **AUSTRALIA**

### **New Primate Elected**

The Archbishop of Melbourne, the Most Rev. Frank Woods, 64, was elected Primate of Australia. This election marked the first time all 27 of Australia's bishops were eligible for the post, for prior to this, only the Archbishops of Sydney, Melbourne, Brisbane, and Perth could be considered for election to the Primacy.

In an interview following the election, the archbishop said he was greatly impressed with the sincerity of the dialogue between Anglican and Roman Catholic Church leaders in Australia. "The move toward unity," he said, has been strengthened by Pope Paul's participation in an ecumenical service in Sydney during the papal visit to Australia last December.

Before taking the Melbourne see, the archbishop was Bishop of Middleton (England) and chaplain to Queen Elizabeth II. He had previously served as chaplain to King George VI.

### **CC Asks "Agitation" Against SA Teams**

The executive committee of the Australian Council of Churches (ACC) has called on all Christians to support "non-violent agitation" against scheduled tours of Australia by two South African sports teams. The famed Springbok rugby team is scheduled to begin a tour of Australia in June, and its equally famed cricket team is set for October.

All Christians are to be urged to support a movement for outright cancellation of both tours "until South African teams are no longer chosen on a racial basis," the committee's statement said.

Should the teams go to Australia, the committee said, "Australian Christians are urged to boycott any matches and use such other non-violent measures as their consciences dictate, to indicate disapproval of this association of Australia with the policy of *apartheid* in South Africa."

In 1970, a planned Springbok cricket tour of England was called off after threats of mass violence by anti-*apartheid* groups.

#### **ABORTION**

### **White House Rejects Defense Policy**

President Nixon has overturned a Defense Department policy which reportedly allowed abortion for servicemen's wives "nearly on demand" at 165 stateside military hospitals. Under the President's directive, military hospitals will be required to comply with the generally more restrictive abortion laws in the states where they are located. Only four states—New York, Washington, Hawaii, and Alaska—currently have abortion laws as liberal as the guidelines passed by the Defense Department on July 31, 1970.

A White House source said that the Pentagon's directive of last summer was distributed without public announcement and the President did not learn of it until the winter months when staff memos began reflecting outside criticism of the policy.

The Pentagon directive stated: "Pregnancies may be terminated in military medical facilities when medically indicated or for reasons involving mental

health. . . ." Two military doctors were required to agree to the abortion.

The Department of Defense operates about 85 military hospitals outside the country, which are not covered by the President's directive.

#### **MINNESOTA**

### **Woman Seeks Priesthood**

Former balloonist Dr. Jeanette Piccard is setting out to become a priest of the Episcopal Church and has taken the first of the tests for the diaconate.

"The position of women in the Episcopal Church has always been a source of frustration to me," she told a meeting of the Minneapolis-St. Paul chapter of the National Organization of Women (NOW). "I may never get to the priesthood, but there are young women who will," she said.

A proposal to admit women to the priesthood was defeated at the 1970 General Convention, but Dr. Piccard is confident that the decision will be reversed in 1973 when General Convention meets again.

In addition to her pioneer work in stratospheric explorations with her husband, the late Dr. Jean Piccard, she has served as an aerospace consultant. Her home is in Minneapolis where she is active in St. Paul's Church.

#### **NEW ZEALAND**

### **Merger Plan Amended**

A stronger emphasis on mission, service, and the involvement of church in society has been written into a plan for uniting five New Zealand religious bodies. The Joint Commission on Church Union amended the plan after 150 proposals were made by church union committees of the Anglican, Methodist, Presbyterian, and Congregational Churches, and the Associated Churches of Christ.

Although the plan of union is not complete, the commission reported that its work "would assure that the historic basis of the church will be honored and preserved. This includes the Bible, creeds, sacraments, faithful preaching of the Gospel, and an acknowledged ministry."

The proposal has been criticized by a number of New Zealand Presbyterians who are concerned about the role of the bishop in the merger plan proposed for "The Church of Christ in New Zealand," which sets up an ordained ministry of bishops, presbyters, and deacons.

Commission members hope to complete work on the merger this year.

#### **CZECHOSLOVAKIA**

### **Concerning the Church**

A sharp crackdown against the church in Czechoslovakia was predicted in the near future in an ominous statement is-



# CONVENTIONS

sued by the head of the Czech Office for Church Affairs, Karel Hruza. "Having got rid of the rightist forces in the leadership of both party and government," he declared, "we are now structuring a springboard for an attack upon the reactionary policy of the churches."

His article, "Religion and Ideological Struggle in Czechoslovakia," was not published in his own country but appeared in a pamphlet, "Atheism and the Building of Socialism," in Moscow late last year. The article and an interpretation of it is in the April issue of *Religion in Communist Dominated Areas* (RCDA), a National Council of Churches' publication edited by Paul B. Anderson and Blahoslav S. Hruby. The article was translated from the Russian by the Rev. John H. Ryder, S.J.

"Hruza's name—in English 'horror'—expresses what the church people feel about him and his manipulation, harassment, and persecution of churches during the Stalinist era when he reigned over religious life in Czechoslovakia with an iron first," Mr. Hruby said in the introduction to the RCDA article.

When Mr. Hruza was ousted in January 1968, and moderate Alexander Dubcek replaced Antonin Novotny, churches began to enjoy freedom. Eight months later, the Dubcek regime was crushed, Hruza returned to office and began to destroy gains made by the churches.

In the article, for Russian consumption only, Mr. Hruza charged the churches, the Vatican and the World Council of Churches especially, of being in the front ranks in the cold war against communism, and of engaging in international espionage against Socialist nations. Commenting on the strategy used by religious forces to gain strength in Czechoslovakia, Mr. Hruza noted that before 1968, most churchmen were concerned about gaining an "ideological base" acceptable also to "a certain stratum of the intelligentsia. A considerable part of an ideologically and politically fickle intelligentsia, together with a few confused party members, who held that the church contributed to the humanizing of Socialist society, gave their aid in this matter," he said.

He added that during this period, churchmen did not come right out directly with an "anti-Socialist program," and cited as evidence the Christian-Marxist dialogue of 1967. He also mentioned the international symposium on Christian-Marxist dialogue held despite opposition from the USSR, Poland, and East Germany.

He accused the Vatican of sabotaging the Peace Movement of Roman Catholic Clergy in Czechoslovakia, led by Dr. J. Plojhar (known in the West as the deposed priest and collaborator with the communist regime), and of using Roman Catholic exiles and others for anti-Czechoslovakia activities.

Too, Mr. Hruza accused the WCC of

## Tennessee

Insufficient financial commitments from parishes and missions forced the delegates attending the annual convention of the Diocese of Tennessee to adopt a lower budget than last year's by some \$2,245. The 1971 figure of \$828,347 is \$95,300 below anticipated current needs. Only \$175,000 of the national church asking of \$202,548 was accepted, but convention directed that all added income be applied to this item and authorized the diocesan council to seek by every possible means the lacking \$27,548.

After considerable debate, convention also endorsed by voice vote the principle that the diocese make "the number-one financial priority of its mission the acceptance of the financial asking of the Episcopal Church through its General Convention."

The remaining \$76,752 in budget cuts diminishes diocesan work in the fields of mission and church extension and college work. In the former category it means that two vacant missions must remain so this year, and the college cut leaves one college chaplain's post vacant. A third reduction strikes the entire proposed \$15,000 in matching funds for locally-originated urban projects. Among other cuts is the figure of \$4,000 for aid to deacons.

On the income side of the diocesan ledger, 56 parishes and missions have pledged the same amount as last year; 44 increased their giving; and 14 parishes and missions decreased their giving by \$31,750.

A pleasant side to the financial reports came from the encouraging work of missions, which increased support for their own clergy by \$20,000.

Convention's second major debate revolved around the diocesan "clergy crisis." It was proposed that \$10,000 of the appropriation for theological education be made available to those men already ordained who find themselves in personal crises—psychological, theological, marital, vocational. The money would support any number of helps generally grouped under "continuing education." Due to the already pared budget, the bishop and council has designated the

matter as a top priority and studies of it will result in suggested remedies.

Other convention items included:

(✓) Endorsing revision and clarification of the church canons on marriage, divorce, and remarriage;

(✓) Defeating a proposal seeking the removal of Leon Modeste as director of GCSP;

(✓) Tabling a motion to seek more episcopal control over the GCYP (Youth Program);

(✓) Resolving that on the first Sunday of each month prayers will be offered for U.S. prisoners of war in Vietnam until the Geneva Convention terms are met, and asking the national church to do the same;

(✓) Voting down a proposal that bishop and council review all parish plans for building churches or acquiring property.

## Puerto Rico

Guest speaker at the 64th annual convocation of the Missionary Diocese of Puerto Rico was the Presiding Bishop. His first address was given at the opening banquet held in the diocesan center, and the second during the closing Eucharist in St. John Baptist Cathedral, San Juan.

As is customary, the Bishop of Puerto Rico, the Rt. Rev. Francisco Reus-Froylan, recognized special work and projects. A medal was presented to José Juan García, founder of CREA Homes. The efforts and labor of Sr. García in the field of re-education of drug addicts are well known throughout the diocese.

Another layman, Sr. Gregorio Nieves, 75, a family man and a member of the Church of the Incarnation, Baldrich, received a medal for his service to the church and for setting an example for others to follow. The medal was given to him on his birth date.

The third medal was dedicated to Industrial Mission of Puerto Rico, a program combining the efforts of the Episcopal and Roman Catholic Churches, the United Church of Christ, unions, management groups, and other civic groups, in bettering the life of the working classes and the poor. Receiving the medal was Srta. Aida Matos, secretary of the board of directors of the mission.

During business sessions a vote of confidence was given to Bp. Reus-Froylan for his recent work relating to the copper mining that might be done in Puerto Rico [TLC, Mar. 21].

Three areas of church work came under discussions—ecclesiastical autonomy, creation of a liturgical commission, and establishment of a close relationship with the Spanish Episcopal Church.

A working budget of \$354,497 was adopted for the church in Puerto Rico.





planning to build a "world center" in Prague in order "to conduct easily its ideological fight against the countries under the Socialist system. Nearly all the churches and religious groups in Czechoslovakia have ideological, theological, and political centers of organization abroad," he said. "The international church establishments are hand in glove with various imperialistic intelligence services of the people for their illegal doings," Mr. Hruza stated.

## **CHICAGO**

### **Plot to Kill Daley, Jackson, Alleged**

Chicago police have reported an alleged plot to kill Mayor Richard J. Daley and the Rev. Jesse Jackson, black civil-rights leader and a political opponent of the mayor. Disclosure of the plot came with the arraignment of four men on charges of soliciting to commit the murder of the two leaders.

Earl Preston Dillard and Howard Harris, both identified as unemployed laborers, were arrested Apr. 10. The others, Charles R. Whiteside and Terry Simmons, were arrested on the eve of the Apr. 6 election in which the mayor won his fifth four-year term in a landslide victory. According to some allegations, the would-be assassins wanted to stir up racial violence in Chicago, cause a political vacuum, and take over.

Mr. Jackson, an aide to the late Dr. Martin Luther King, Jr., and former director of Operation Breadbasket, lost a suit in which he had tried to win a place on the ballot as an independent candidate for mayor.

The four men accused of plotting to kill Mayor Daley and Mr. Jackson were freed on bail of \$5,000 each. Police said they were searching for other suspects.

## **CHURCH AND STATE**

### **Aid to Church Schools Draws Fire**

The Nixon administration's "persistent espousal of unconstitutional plans to provide government funding for sectarian schools" has been denounced by a spokesman for Americans United for Separation of Church and State. The text of the statement by Glenn L. Archer, executive director of that organization, follows:

"Persistent promotion of unconstitutional plans to increase government funding to sectarian schools is a cause of deep distress to those who wish the administration well. We see this in the operations of the OEO where, despite the warnings of educators, the management of that government agency continues to push ahead with irresponsible experiments in sectarian school financing which are bound to damage public education and escalate community tensions. This obvious

effort to corral votes risks the well-being of our children and the nation's unity. We must ask if the administration is seeking to visit the woes of Northern Ireland on the United States.

"The administration's aid to education proposals, shortly to be introduced by Rep. Albert H. Quie, reportedly seek to widen the grants already flowing to church schools under various pretexts and ruses. We believe public policy should be pointed the other way. Public schools, particularly in the inner city, are facing serious financial problems. These schools need every dollar of the public money that is being diverted to church institutions. Patronage of some church schools is declining and many of their students are transferring to public schools. It is both wise and practical to provide 'impacted aid' by federal and state governments to communities facing such problems."

## **SAN JOAQUIN**

### **Ecumenical Effort Saves Church Property**

Two dioceses and a Methodist church joined forces to save the Carter AME Church in Fresno, Calif., by supporting an \$18,000 loan for payment on the church building. The loan enabled the Carter congregation to pay off the balance of a debt owed to Emmanuel Lutheran Church for the Carter property.

The Diocese of San Joaquin, the Roman Catholic Diocese of Fresno, and a Fresno Methodist church, pooled their resources to save the Carter church from foreclosure.

Msgr. Roger Mahoney said, "This was a very important decision on our part because this is the first black church to move from West Fresno, a minority area, to the other side of the city. . . . This is an example of Christians helping Christians."

The Carter congregation lost its first church because of a city redevelopment program and purchased the Emmanuel property in 1967. By co-signing the loan, the three church groups removed the Lutheran church from the transaction and then took responsibility for the loan to Carter.

The Rev. Julian Brooks of the AME Church said the Carter church is "most grateful" and certainly "this act . . . more than justifies the agony we have sustained in our dealings with the Emmanuel congregation." He also said he hoped the co-signers can be released from any obligation within a year.

## **QUAKERS**

### **Letter Sent to President**

A request made in a letter to President Nixon from the Philadelphia Yearly Meeting of the Religious Society of

Friends asked him not to "distort" the historic Quaker teaching on pacifism by identifying himself with it. Specifically, the letter was a response to comments made by the President in an interview with C. L. Sulzberger of *The New York Times*. Mr. Nixon called himself a "deeply-committed pacifist" because of his Quaker background.

Francis G. Brown, general secretary of the Philadelphia Yearly Meeting, said the letter was not intended to question the President's right to be a Quaker but to caution him against utterances contrary to the Quaker "peace testimony."

The letter objected to the President's identification of himself as a Quaker pacifist in an interview in which he made a "strong defense of the present administration policies in Southeast Asia, and with a commitment to continuing a major American military posture throughout the world.

"This is not our understanding of the Quaker peace testimony. . . . We recognize the difficulties facing a member of our religious society who assumes executive responsibility including the official leadership of the armed forces, when the majority of citizens do not share the Quakers' pacifist position. Therefore, we do not presume to urge upon you an immediate and total commitment to the Quaker peace testimony as it has always been understood."

Mr. Brown conceded that not all Quakers are strict pacifists "but all of us ought to have a sympathetic understanding of what pacifism is."

According to some reports, 80% of the 120,000 Quakers in the U.S. are not pacifists. The California Yearly Meeting is said to have stopped contributing to the American Friends Service Committee, the Philadelphia-based pacifist organization which won the Nobel Peace Prize in 1947.

## **VIETNAM**

### **Hanoi Bars Visit to POW Camps**

Unsuccessful in a plea to obtain the Hanoi government's permission to visit North Vietnam, a delegation of American churchmen have returned home. Some say that they may lodge a "permanent request" to visit Hanoi.

Dr. George W. Sweazy, former moderator of the United Presbyterian Church, said that although the group did not get to inspect prisoner of war camps in North Vietnam as it had intended to do, "there is evidence that the concern is having its effect."

The trip, organized by Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod, included a stop in Stockholm, where the delegation spent four hours with the North Vietnam chargé d'affaires who agreed to forward the churchmen's request to enter Hanoi.



Daily calls from other stops all the way failed to produce the needed permission.

The visit to the Paris peace talks "didn't turn out too well," said Dr. Sweazy, as neither the North Vietnamese delegation nor the representatives of the People's Revolutionary Government (Viet Cong) would meet with the group.

The group had a private audience with Pope Paul VI and meetings with Indian government officials and the Indian Red Cross.

In Saigon, Dr. Sweazy reported, they expressed concern for prisoners being held by both sides in the war. The group visited prison camps manned by the Saigon government and noted that the "tiger cages" of the prison at Con Son were being dismantled and no longer housed prisoners.

The group's last hope for visiting Hanoi was dashed in Vientiane, Laos. A talk with the North Vietnamese ambassador again failed to produce permission to enter his country.

The former United Presbyterian moderator expressed disappointment at not having had the opportunity to meet with any representative of the Viet Cong. He observed that the North Vietnamese who talked with them were "friendly and interested, not at all grim."

#### PERSONALITIES

### Clergymen on *Ebony* List

Six clergymen are among the 100 persons selected by *Ebony* magazine as the most influential blacks in America. The list, which is printed in the April issue of the monthly publication, includes:

The Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference (SCLC) and pastor of Atlanta's Hunter Street Baptist Church; Bp. John Bright, Presiding Bishop of the AME Church and head of the church's First District with headquarters in Philadelphia; the Rev. Jesse Jackson, head of SCLC's Operation Breadbasket and a political force in Chicago; Dr. J. H. Jackson of Chicago, president of the National Baptist Convention, USA, Inc., the largest black church in the nation and the fourth largest protestant church of any kind; Bp. Stephen Gill Spottswood, head of the Washington, D.C., area of the AME Zion Church and chairman of the NAACP board; and Dr. Leon Sullivan, pastor of Philadelphia's Zion Baptist Church, founder of Opportunities Industrialization Centers and the first black member of General Motors board of directors. Also on the list is Elijah Muhammad, founder of the Black Muslims.

*Ebony's* editors noted that all entries on the list of 100 are not necessarily popular or known nationally — "Each commands widespread national influence among blacks, and/or is usually influential with those whites whose policies and practices affect blacks."

# NEWS in BRIEF

■ Forty-one churchmen, under the direction of Peter Day, the national church's ecumenical officer, met in Houston for the ninth annual workshop for Christian unity. Prior to the actual meetings, Episcopalians and Roman Catholics in separate meetings discussed their own concerns, primarily COCU and ecumenical marriage. The workshop itself began with a service of Evensong in the Greek Orthodox Church with Bp. John officiating. During one of the working sessions, Dr. Paul Crow, executive secretary of COCU, reported that there is apparently much apathy on many sides and some enthusiasm toward the plan of union now under study by member churches.

■ Indiana's Gov. Edgar D. Whitcomb may have the toughest opposition of his political career if the prayer of the Rev. Charles E. Doyle, pastor of St. Ann of the Dunes, Beverly Shores, is answered. The priest gave the invocation at the opening session of the Indiana House of Representatives, calling upon God to help the "hardworking legislators" to complete their work successfully. Then he added: "Please enlighten the governor so he won't undo all the good things they have done." The governor has threatened to veto tax proposals passed by the House and now before the Senate.

■ A measure that would reduce the property-exempt tax-status given to churches and lodges has been tabled in the Oregon State House of Representatives by the revenue committee in a vote of 7-6. Rep. Sam Jonson said the measure is not lost for the session. Committee members have received thousands of letters protesting the taxation of churches, Rep. Sid Bazzett reported.

■ The board of trustees of Cuttington College and Divinity School, Suacoco, Liberia, has accepted the resignation of Dr. Christian E. Baker, effective Dec. 31. Dr. Baker has agreed to work with a committee to reappraise the development program and to review existing policies and programs of the college.

■ The Diocese of South Carolina has contributed a total of \$148,916.65 to the Missionary Diocese of Taiwan under the Projects for Partnership plan. Individuals and parishes in South Carolina have contributed amounts to the program.

■ Dr. Margaret Mead, an Episcopalian who has long been associated with the World Council of Churches as a speaker and an adviser, has announced that she will leave her post at Fordham University to return to New Guinea, where she began her study of primitive cultures in 1928. It was in the South Pacific that Dr.

Mead did the anthropological research which won her fame. Her book, *Coming of Age in Samoa*, appeared in 1928, and still is a popular source book. She and her colleagues will spend several months gathering data on changes that have occurred among the people of the Pacific islands.

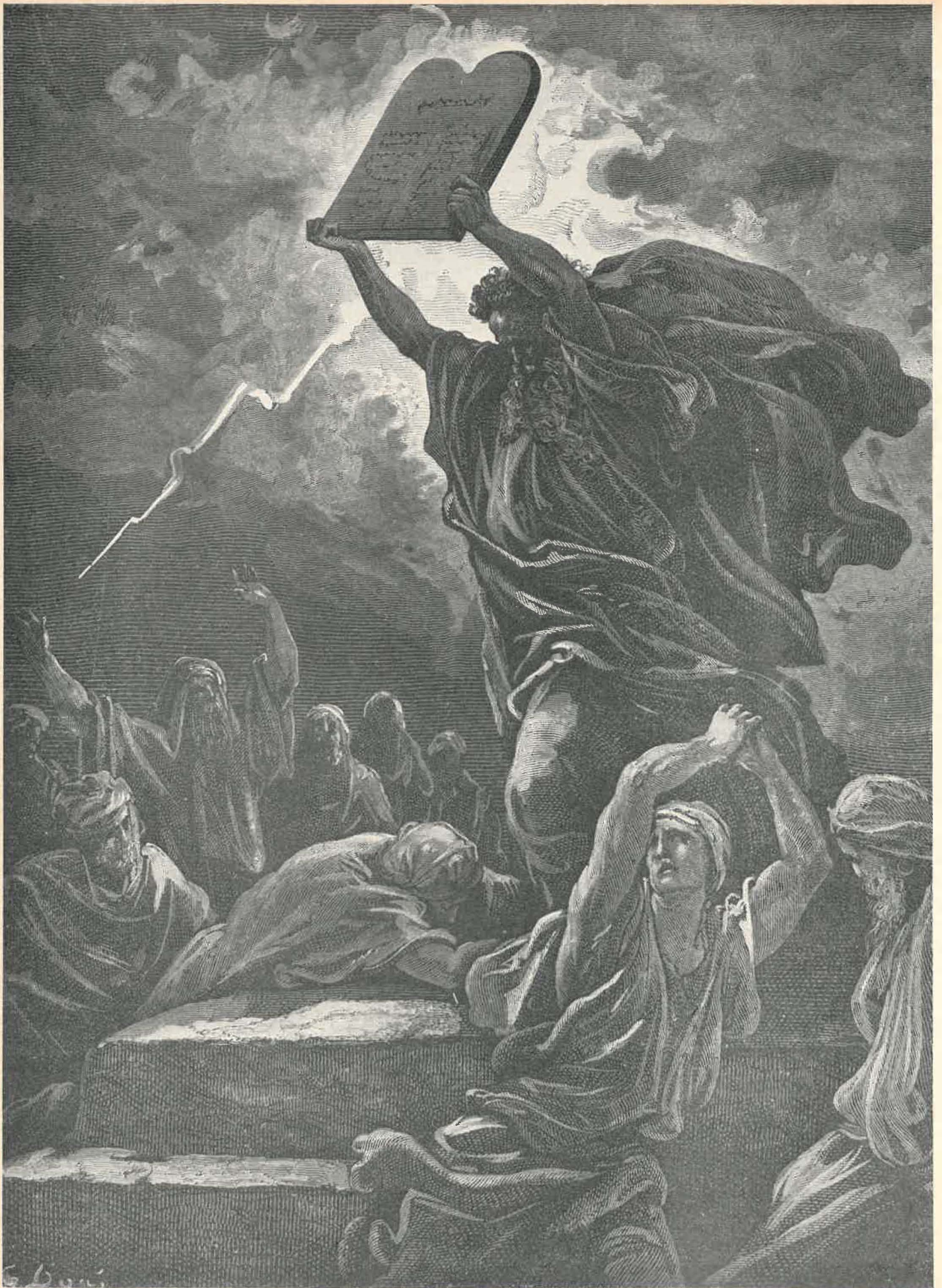
■ Membership of the Church of Jesus Christ of Latter-Day Saints (Mormon) will reach 3 million in July, based on projections made in the 1970 annual report. Total at the end of 1970, was 2,930,810. Organized in 1830 with 6 members, the Mormon Church reached the million-member mark in 1947; the second million membership was attained in 1963. Other figures included in the report showed: 1971—210,647 students in church schools of all levels; and 150,000 persons teaching 2,750,000 members of the church's Sunday schools.

■ The Rt. Rev. A. W. Goodwin Hudson, formerly of Australia and now vicar of St. Paul's, Portman Square, London, is a major supporter of the movement being launched by some English churchmen in the hope of bidding for a share of control of at least one of the proposed commercial radio stations. The bishop and his colleagues, who object particularly to the present "package programs" transmitted from the U.S., feel that religious programs on radio should be more carefully produced with stress on regional and contemporary views and interests.

■ Holy Transfiguration Church, Washington, D.C., will be the host parish for the 12th annual meeting of the Melkite Rite Greek Catholic Church in the U.S. Discussion of structure and policy of the church will be among the main topics of the convention which may also initiate a new system of annual meetings along the lines of directives suggested by Vatican II for a national pastoral council, according to the Most Rev. Joseph Tawil, Melkite Exarch in the U.S.

■ Seven officers and their supervisors in Philadelphia's probation department are using space in the parish hall of the Church of the Holy Apostles and the Mediator in West Philadelphia. This is a move not only to relieve cramped quarters at City Hall but an experimental move aimed at humanizing both the probation system and the church, according to the Rev. David W. Hyatt, rector, and William Derringer, head of the probation department. When probation officers are stationed at the church, they will conduct their caseloads and make attempts to develop contact with neighborhood groups and individuals who can offer services to probationers or their families.





Gustave Doré: Moses Breaking the Tables of the Law (RNS photo)



O. C. Edwards, Jr.

## Superstitious Churchmen vs. Atheistic Scholars

“God spoke to Moses out of the burning bush and his people need to hear his voice today as badly as Moses did. But they cannot hear it if we keep it locked up in a book that is not made contemporary, as the Confessing movement wants us to keep it locked. Nor can they hear it if it is never spoken to them as God’s word, as some modern critics refuse to speak it.”

THE time: Mar. 6, 1966. The place: the Westfalenhalle in Dortmund, Germany. The event: a rally of 22,000 German Protestants who belong to the “No other Gospel” Confession Movement, complete with banners proclaiming “The Lord is risen” and “He is risen indeed.” The purpose: to condemn as heretics the leading New Testament scholars in Germany, especially Rudolf Bultmann and his disciples.

The time: the same year. The place: Braunschweig, Germany. The event: the publication of *The Braunschweig Theses for the Doctrine and Mandate of the Church* by the Action Group for Bible and Confession. The purpose: to condemn as heretical over 64 positions taken by critical scholars on the historicity of certain events reported in the New Testament. Included in the positions to be rejected are questions about the real deity of Jesus Christ, the true incarnation of the pre-existent Logos in him, his conception by the Holy Spirit, his birth of the Virgin Mary, the historicity of the gospel miracles, the personal identity of the historical, crucified Jesus of Nazareth with the resurrected and ascended Lord Jesus Christ, and the ascension of the Lord.

All of this sounds like a summer re-run of the old Fundamentalist-Modernist controversy that occupied so much public attention in this country between the wars. Devout clergy and laity are labelled as “superstitious” and they repay in kind by shouting “Atheists,” at the scholars.

I remember hearing one old-fashioned preacher in a claw-hammer coat say that if he believed no more than a prominent Boston theologian believed, he would stop preaching from the Bible and start preaching from an almanac. There are, to be sure, similarities between what is going on in Germany now with what went on in America earlier (and in Germany and England before that), but the differences are more important than the similarities. What is at stake now is no less than the entire future of the scientific study of the New Testament. The integrity of Christian preaching may hang in the balance as well. Thus, the Confession movement in Germany is of immense importance to American Christianity.

For the first time now the average American may begin to have some understanding of the controversy in Germany which is based on his own reading of documents that the controversy has produced. Three books have appeared in English translation during the past year which reflect one aspect of the controversy or another. The first we will consider is a history of the struggle, written for a German news magazine and now appearing in book form, *DER SPIEGEL on the New Testament*, by Werner Harenberg. The second is a series of popular lectures on *The Resurrection of Jesus of Nazareth*, which was being delivered when two of the main declarations of the Confession movement were issued; the lectures were given by Willi Marxsen, one of the leading post-Bultmannians, and not only take cognizance of the declarations but also illustrate perfectly what issues are at stake. The third book is by the man I consider to be the most

brilliant of Bultmann’s students, Ernst Käsemann, and it is his defense of his scholarly method and theological position which is based on the New Testament itself; it is called: *Jesus Means Freedom: A Polemical Survey of the New Testament*.

THE journalistic origin of Harenberg’s work is obvious. The faults of journalism are evident: there is a certain amount of sensationalism, an eye more to the newsworthiness of an event than to its objective significance. The prose is “journalese,” which would be an advantage to the lay reader if it were American journalese because that is an idiom that is very familiar to him. But each language has its own manner of catchy, chatty, and informal prose and the German way is not our way; the train of thought thus becomes a little difficult to follow at times. Then, too, there are infelicities of translation: references to “the primitive communism” are baffling unless one realizes that the German probably reads *Gemeinschaft* which may mean “common possession or interest” or it may mean “community,” and obviously does so here in a reference to the early church.

There is an introductory chapter on the initiation of the controversy, a spelling out of some of its issues, and chapters on four of the main areas of disputation: the virgin birth, the miracles, the trial and death of Jesus, and the resurrection. In these chapters one discovers that the issues are not as straightforward as one might have imagined. Instead of a polarization of opinion in which there are two consistent party lines on every subject, there is instead a spectrum of

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opinion on every question and no one appears to belong wholeheartedly to either the right or the left. The confessors are not fundamentalists and the critics are by no means atheists.

Harenberg concludes with deep questions of his own about the refusal of the official church organization to deal with an issue that is pulling the Protestant Church in Germany apart:

*Never has the predominant direction of protestant theology stood so much in opposition to the faith of many Christians in the congregations. And never have both groups, the Christians behind the lecterns and those in the pews, been as strange and as distant to the faithless majority of their fellow-men as they are today* (p. 185).

And yet, in the face of these chasms between people, the official church organization seems impotent:

*The church can decide how high its tax proceeds should be, how modern its church buildings, how old its songs. It can take care that preaching is heard everywhere. But what is preached, the church simply puts up with, as the farmer does with sunshine and hailstorm* (p. 186).

Appended to all of this is a series of interviews with leaders of the two sides, with Gerhard Bergmann and Walter Küneth representing the conservatives and Rudolf Bultmann and Hans Conzelmann representing the modernists.

There is one important chapter in Harenberg's book which we have not yet mentioned, having saved it for special treatment here. We have said that the two parties are not sharply divided into one camp or the other but that most individuals are scattered along a whole spectrum. This should lead us not to expect that we can easily identify the "good guys" and the "bad guys." Anglican fideists who refuse to be surprised any longer at "protestant heresy" will be amazed to discover that the Evangelical Church in Germany is not the only Christian body that is caught up in this controversy. Harenberg devotes a whole chapter to documenting that the controversy pervades Roman Catholicism almost as completely as it does Protestantism.

Anyone may check for himself the degree to which Roman Catholicism has been willing to bring into question the historicity of events reported in the gospels by checking the footnotes in *The New American Bible*, a translation just published which was made by members of the Catholic Biblical Association and which appears not only under the *imprimatur* of the very conservative Cardinal O'Boyle but which was even sponsored by the Bishops' Committee of the Confraternity of Christian Doctrine.

While the virginity of the conception of Jesus is not questioned as such, a number of other details about the birth are rejected. The genealogy in Matthew, for instance, is described as "artificially con-

structed." Concerning the appearance of the angel to Joseph we are told:

*To what extent the angelic visitation of Joseph through a dream is reality or popular description surrounding the divine message to him is subject to discussion.*

Of the visit of the Magi and the flight into Egypt, as well as the slaughter of the innocents, we are told that these stories are more likely "a theological composition resting on a broad historical basis" than "a historical composition with theological overtones" because of the typology "which parallels Jesus with Israel and Moses in a way that suggests an influence of extra-biblical Jewish religious traditions."

Concerning the reports of Jesus's resurrection we are told: "The resurrection narratives in the gospels do not derive directly from the primitive stage when the apostolic testimony was as yet unchallenged by the unbeliever." They represent instead, we are told, an interweaving of data from the resurrection and of replies to the arguments against the resurrection made by unbelievers. Opinions such as these would be highly suspect to members of the Confessing movement.

THESE Roman Catholic examples show us, I think, that we cannot see the whole controversy simply as the conflict of orthodoxy and heresy. Before we can arrive at any just assessment of the situation we must attain a far more nuanced understanding of it. Some such understanding can be gained from using Willi Marxsen's book on the resurrection as a post-hole from which we can gain a core sample showing all the strata of the lay of the land. Marxsen begins with a close comparison of the stories in all the gospels and in I Corinthians, and discovers that there are a number of not only inconsistencies but also of outright contradictions between them. This is a sort of taking the data of the biblical accounts seriously that must be done; I made an attempt at it myself in an article called *On the Third Day He What?* [TLC, May 26, 1968], although Marxsen, of course, has done a far better job. It is this kind of study that I do not think that the literalists have yet made. If they knew of the contradictions, how could they continue to assert that all the details—even, supposedly, the contradictory one—are literally true? The most elementary textbooks of theology state quite plainly that the omnipotence of God does not extend to his being able to do contradictory things.

After that, though, Marxsen goes on to examine the tradition that lies behind the accounts of the resurrection as we find them in the New Testament. He says that the only eye-witness account of a resurrection appearance (not of the resurrection itself since no one claims to have seen Jesus in the process of rising) is

that of St. Paul, but that appearance is long enough after the others to where it must be regarded as a different order of event. The first witness of a resurrection appearance appears to be St. Peter, but we do not have a first-person account of that experience from Peter himself; we have only the statement of others that Peter did see such an appearance.

The effect of this is to say that the resurrection itself cannot be dealt with as an historical fact, *i.e.*, it is not an event of which we have eye-witness accounts and so it cannot be reconstructed by the methods of historical investigation. What we can establish historically is the faith of Peter. But precisely what Peter believed about the resurrection is not stated in any detail. We are told *that* he believed but not *what* he believed. Marxsen takes all this to mean that Peter discovered after the death of Jesus that the possibility of life which Jesus had offered while he was alive was still being offered.

*But if this Jesus was still able to call men to faith (and that he was able was clear from the reality of the believer's own faith) then it followed that he was not dead but alive. And then it could be expressed by saying: "He is risen"* (p. 129).

Peter's belief that the Lord was living, based on his own faith which could have been made possible only by the living Lord, became the faith of the early church. Thus we, according to Marxsen, have contact with the resurrection, not through historical reconstruction, but through the preaching of the church through which we come to faith ourselves. Marxsen thus says with Bultmann that Jesus is resurrected in the preaching of the church and he may be encountered there by those to whom he gives faith.

There are questions that need to be asked about all this. First and most importantly, we need to ask if Peter would have phrased his faith in the continuing life of Jesus by saying "He is risen" unless Peter believed that he had actually seen Jesus alive again after his death. I think not. We may be able to distinguish between saying that we know that Jesus is alive and saying that we have seen him alive since he died, but I do not believe that anyone in the first century could have made that distinction. The second question has to do with the existentialist presuppositions of Marxsen and Bultmann which see reality only in the present moment of decision. Can we say that Jesus is resurrected in the church's preaching if we say that he is alive only there? Again, I think not. Thus I am compelled to admit that I find this position to be inadequate to the fullness of the church's profession.

At the same time I must admit that I do not find this position to be anywhere close to atheism. Indeed, it must be reckoned to be an affirmation of faith in salvation through Christ alone. Marxsen's own testimony is a powerful witness to



the reality and Christocentricity of his own faith:

*Then, however, (and one can really only put this in terms of a personal confession of faith) I take the risk of doing what he asks, contrary to all human reason. In the course of doing so I experience the fact: it is true. I do not need to save myself, but at the very point where I let myself go I discover that I am being held by something outside myself (p. 183).*

Anyone who can make such a confession must be in some sense a brother in Christ!

THE only phenomenon in recent religious book publishing which compares with the success of Ernst Käsemann's *Jesus Means Freedom* (a literal translation of the original German title would be "The Call of Freedom") is Bp. Robinson's *Honest to God*. It very rapidly went through three editions at a time when other religious books were a drug on the market. Such an effect is not surprising for Käsemann. Even at his most objective and scholarly, he writes with a passion which is the sign of his sheer intellectual engagement. Nor has his interest ever been one of Olympian academic removal from the life of the church. His involvement in the church led him precisely as a Christian to take part in the generals' plot against the life of Hitler. Among the disciples of Bultmann it was he who first protested against their teacher's lack of interest in the life of Jesus and instituted what James Robinson called "the new quest of the historical Jesus."

Käsemann is the most exciting exegete writing today and a lecture of his on "The Presence of the Crucified One" particularly drew the fire of the Confessing movement. He replied with this book. His thesis is that those who attack his biblical studies are those most in need of instruction of what the New Testament says and means. Thus, his reply takes the form of what the subtitle calls "a polemical survey of the New Testament." Käsemann believes that the conservatives who oppose him have replaced Jesus's gospel of freedom with a religion of law. Christianity for them is a matter of the intellectual good work of orthodoxy rather than a recognition that "Christ differs from the other lords in that he effects freedom" (p. 155). That this is the correct interpretation of the New Testament he shows by a rapid look at representative sections of the canon: Mark, I and II Corinthians, James, the Pastorals, Ephesians, Hebrews, Luke-Acts, the Revelation, and John. In doing so he not only documents his thesis but at the same time also justifies his exegetical method by the success that it has in illuminating the text. In his epilogue he says:

*So his gift is handed on by us, and we are guarded against turning our own affair, our personal piety, an earthly business, into our task, into something by*

*which we assess Christianity and the Gospel. He remains Lord so far as, and only so far as, his service is passed on through us and brings men into freedom (p. 156).*

THIS concludes our survey of the Confessing movement controversy in Germany and we have arrived at the point at which we must draw conclusions from it. I hope that several things have become clear in the course of our investigations. The first is that the techniques which the German scholars have used to study the New Testament are techniques that are honestly required of anyone who is seriously interested in learning what the New Testament meant to those who wrote it. At the same time, though, it must be said that it is disastrous for the church when there is too great a cultural lag between the work of scholars and the understanding of church members. And it also must be acknowledged that, in spite of the admirable personal piety of many of the German scholars, some of their conclusions do violence to the very Gospel they intend to illuminate.

The importance of these findings is not limited to the understanding that they give us of the situation in Germany. The gap between the study and the pew is at least as wide in America as it is in Germany and is potentially as dangerous. If the average church member ever finds out what most biblical scholars believe and teach, he will be as up in arms as his German counterpart. In *The Strange Silence of the Bible in the Church*, James D. Smart tells of what happened when one American church put modern biblical criticism into its church school literature. In one village, three of the many excited church members discussed what seemed to them the dangerous new ideas in the literature with their old retired minister who lived in the town. When he told them that the ideas were not new, that he had been taught them when he was in seminary 50 years before, his ex-parishioners demanded, "Then why in hell didn't you tell us about it?" Smart concludes:

*He had preached for years in the village church without anything of what he knew concerning a historical approach to scripture getting through to the people who listened to him Sunday by Sunday! The permission of ignorance! (p. 69).*

I am afraid that unless something is done to bridge the spreading chasm between the scholar and the man in the pew we are going to get our just deserts by having our people rise up and ask us, "Why in hell didn't you tell us about it?" Unless we want to have our own Confessing church controversy on our hands, we are going to have to get to work now. But what are we to work on? I think that some of the answers have been supplied in Smart's book, *The Strange Silence of the Bible in the Church*, from which we just quoted. I regard it as one of the most important books I have read in a

long time. I am even going to change the way that I teach my course because of it and I know of no higher compliment that a teacher can pay.

The main problem to which Smart points is that, while seminaries teach their students large amounts of information about biblical criticism, theology, and preaching, they seldom bring the information together so that the student sees that theology grows out of the Bible and illuminates life today. The seminarian is taught a lot about what a passage in the Bible meant when it was originally written, but is given little help in learning how to move from what the passage meant back then to what it can mean to his parishioners today. Seminary courses must be changed so that the future minister can learn precisely how to make that transition. And then, upon graduation and ordination, he must make it: in his sermons, in his teaching, and in the church school, he must show his people how they can use the Bible as the channel by which God speaks to them about their life today. There is more at stake in this than preventing a controversy that will tear the church apart, as necessary as it is to prevent that controversy. There is even more involved than ending the "silence" of the Bible in the church. What is at issue here is the very nature of the church itself as the locus of the encounter of God with men.

God spoke to Moses out of the burning bush and his people need to hear his voice today as badly as Moses did. But they cannot hear it if we keep it locked up in a book that is not made contemporary, as the Confessing movement wants us to keep it locked. Nor can they hear it if it is never spoken to them as God's word, as some modern critics refuse to speak it. The Rev. Aidan Kavanagh, O.S.B., chairman of the Graduate Program in Liturgy at Notre Dame, has been infuriated that so many people who opposed a static concept of the eucharistic presence should give an architectural expression to such a concept of the Bible by constructing thrones for the gospel book in churches. He said, "The word of God is not a book, it is an event!" That event occurs when the situation in the scriptures is correlated with the situation in the life of the congregation in such a manner that the people of God can move from seeing what the Bible *meant* to seeing what it *means*.

#### Books mentioned in this article

DER SPIEGEL ON THE NEW TESTAMENT. By Werner Harenberg. Macmillan. Pp. 246. \$1.95.

THE RESURRECTION OF JESUS OF NAZARETH. By Willi Marxsen. Fortress. Pp. 191. \$2.95.

JESUS MEANS FREEDOM. By Ernst Käsemann. Fortress. Pp. 158. \$2.95.

THE NEW AMERICAN BIBLE. P. J. Kennedy. Pp. xvi, 1795 + maps. \$9.95.

THE STRANGE SILENCE OF THE BIBLE IN THE CHURCH. By James D. Smart. Westminster. Pp. 186. \$2.95.



# Christian Ed, Go Forth!

By SUE CLARK

THE Rev. Urban T. Holmes's article review of two books on Christian education [TLC, Feb. 21] reopens wounds that never really heal in those who have dared to become deeply involved in Christian education, more particularly in the workings of the Sunday school. His article is less a review of the books than an anguished (or disgusted) questioning of the role of the Sunday school itself. Obviously, the Sunday school is not the whole of Christian education and there are few who believe that it is. However, it is the Sunday school which causes Fr. Holmes despair, frustration, and ultimately he would do away with it. What are his reasons—what are any reasons?

"Religion is caught not taught." (The toddler enters the nursery school.)

"We must educate the parents." (The 4-year-old becomes a 5-year-old.)

"Christianity is an adult religion." (The 6-year-old is now 8 years old.)

"Christian education really depends upon the family." (The 10-year-old finishes fifth grade.)

"What can one do with one hour (mostly less) a week?" (The seventh grader turns 13 in the spring.)

"Commitment is more than information." (The 14-year-old becomes a 15-year-old.)

"High schoolers never come to class

anyway, or church, for that matter either." (The 17-year-old is a senior.)

"The Sunday school really never has been any good." (The 18-year-old enters college, or the working world, or the army.)

"Let's just wash our hands of the whole business. There is nothing we can do about it at all."

We have heard this view point before and I suggest strongly that what was refusal to accept responsibility 2,000 years ago is still today the same refusal to accept responsibility. It is the refusal to deal with our children imaginatively, inventively, compassionately, and joyfully, for the Sunday school does have a role to play until the day we can accept and enjoy and worship with our children in our Sunday and daily services. It has a role to play until the day when we can proclaim the Word to all, not just to adults.

The foregoing criticisms glibly hurled at the Sunday school indicate that we often fail to understand just what it is such a school is to do. Our problems occur because we have tried to make it into a baby-sitting service or into a "church school," sometimes a very good school, but more often a poorly-staffed, poorly-supplied caricature. Our problems occur for we have not faced the bald truth that we do not want our children with us in our church. They are bored, they are restless, they are noisy, they can't understand, they are not good pew partners. "Good Lord, deliver me from passing on your Word to these youngsters, for I cannot be disturbed."

*Mrs. Sue Clark is a parishioner of St. Mark's Church, Milwaukee.*

## The Easter Moon

Now the great moon of Easter lights the April sky,  
High tide responding pours up the far echoing shore.  
This is the moon that rose on Golgotha, the garden and the cave  
In which the Son of God was laid. Armed soldiers watched the door.

There in the silence lilies palely shone. Song birds and soldiers slept.  
That was the awful hour, long ago, of which no mortal knows —  
Between the sealing of the tomb and the tremendous dawn  
That changed the world—when Christ the Lord arose.

Edna L. S. Barker

What does go on Sunday mornings? Briefly, we gather together to worship and glorify our Lord, to hear and to respond to his Word for which we afterwards express our wonder and thanks in the Eucharist. The first half of the service is the preaching of the Word and the second half expresses our thanksgiving. We have grown so accustomed to hearing the Word read at us swiftly, sometimes monotonously, sometimes inaudibly, that we take it in stride. The children, however, are not so easily misled nor so docile, and so they are removed from the church to the Sunday school. If we would but listen to them for a moment we might begin to realize that this God, whose ways we insist are so many, so diverse, and beyond imagination, cannot be enclosed in the spoken word only, particularly in the way we speak it on Sunday mornings. Furthermore, we righteously assert that the ability to respond to God knows no barriers of age or intellect or condition, and yet we continue to proclaim the Word and to expect response in one way only. It begins to appear that the Sunday school must, by default, take on the role of preaching the Word to those not qualified by our standards—our children.

Now we can see where we have missed the boat. We are not making erudite Christians, instilling good manners, or even babysitting. We are proclaiming the Word of Jesus Christ through music, drama, through stories and films, through pictures, books, records, through talk and action, through play and laughter, because we want to and because we must. It is essentially a joyful process and after its proclamation we then join the rest of the church and add our thanksgiving to theirs.

It is quite clear that when the Sunday school is seen in this light that we need to grow beyond the usual ideas of "school" and of "teacher." Running the Sunday school takes knowledge and preparation, but it takes faith, too. Also, it makes a great deal more sense to start the Sunday school as the first order of business, so that the Word may be proclaimed both there and in the regular service simultaneously, if not identically. Then the children and the teachers are truly able to join the rest of the congregation in the great thanksgiving where the unteachable portion of faith may be experienced.

In his *Celebration of Awareness*, Dr. Ivan Illich pointed out that "the specific result of Christian education is the *sensus ecclesiae*, 'the sense of the Church.' The man joined to this is rooted in the living authority of the church, lives in the imaginative inventiveness of the faith, and expresses himself in terms of the gifts of the Spirit."

So until we can all worship together, the Sunday school must continue to preach the Word. If it is done ineptly, it is because of our lack of vision and of faith.



# EDITORIALS

## Again: "God" Or "Chance"?

THE ancient belief that man, and everything else, is a product of pure chance has been restated recently by molecular biologist Jacques Monod, a French Nobel-laureate, in an essay called *Chance and Necessity*. It has become a best-seller in Paris, running close behind the French translation of Eric Segal's *Love Story*. From this it would appear that the frivolous French still like to have their minds not only blown but stretched.

M. Monod has thought long and hard about the mystery of life and is convinced that man is here because one day there chanced to be a collision between minuscule particles of nucleic acid and proteins in the vast pre-biotic soup. "Chance alone is the source of all novelty, all creation in the biosphere," he thinks. "Pure chance, only chance, absolute but blind liberty at the root of the prodigious edifice that is evolution: this central notion of modern biology is today no longer just a hypothesis among other possible . . . hypotheses." The idea of chance is, in his view, "the only one conceivable, because it is the only one compatible with the facts of observation and experience."

Thus far, the statement has at least the character of an empirically scientific proposition. Then M. Monod proceeds to the kind of dogmatic foreclosure of the subject which has so often, in the past, made some theologians, philosophers, and scientists appear ridiculous to those who came after them. He says: "And nothing permits us to suppose that our conceptions on this point will have to or even be able to be revised." We recall that the flat-earth people in their day were equally sure of the unrevisability of their *Weltanschauung*.

The theory of chance as mother of all being and ruler and guide of all change was given more lyrical expression by the blithe spirit who wrote:

*There once was a brainy baboon,  
Who used to breathe down a bassoon.  
For he said, "It appears  
That in millions of years  
I shall certainly hit on a tune."*

And America's genial atheist of yesteryear, Colonel Bob Ingersoll, was eloquent in proclaiming that the whole world originally happened and continuously happens by accident. He was in the home of a friend one day and noticed a handsome new globe in the study. He wanted one like it and asked who made it. "Why, you know perfectly well that no one made it, Colonel," answered his friend. "It just happened."

That anecdote may fetch knowing smiles when used in a sermon on creation, but of course it isn't quite fair, and an intellectually honorable gentleman should not use it. When Bob Ingersoll asked who "made" the globe he was not contradicting his belief that nobody "made" the world.

It is fair and in order, however, to ask Ingersoll, Monod, Camus, Schopenhauer, Democritus, or anybody else, how he moves in his thinking about the physics of verifiable reality into the metaphysics of ultimate causation. For move into that realm he does, the mo-

ment he says "Chance" rather than "God" or "Providence." Empirically, verifiably, scientifically, "Chance" is as incurably conjectural as "God."

And what if God makes everything "chancy" to confound the wise?

## Stomp Out "Bugs Wordes"!

IT seems just possible that some of our readers may have missed a footnote in Richard Hooker's "Of the Lawes of Ecclesiastical Politie," written in the last decade of the 16th century. This magnificent essay in Christian faith and reason has not been on a best-seller list for centuries, if ever. Men can be graduated from seminaries, be ordained priests, be consecrated bishops even, without having Hooker at their fingertips; alas. So, you might have missed this note in the manuscript (I,vii,6):

"There are certaine wordes, as Nature, Reason, Will, and such like, which wheresoever you find named, you suspect them presently as bugs wordes, because what they mean you do not indeed as you ought apprehend."

"Bugs wordes" appears in a play by Beaumont and Fletcher, and is evidently a 16th-century phrase for verbal booby traps. Each generation creates, and suffers from, its own crop of them. They are words that everybody uses and nobody bothers to define or examine; their meaning can only be vaguely felt, "not indeed as you ought apprehend." We whose minds and labors are primarily devoted to religious matters may wearily imagine that we suffer from a worse affliction of bugs wordes than do all other men, but this could be a vanity of the sort that insists that when it comes to sin and folly we are the champs.

We here present our list, in alphabetical order, of the ten most unwanted bugs wordes in our little corner of the world of language: 1. Celebrate. 2. Communicate. 3. Concern. 4. Dialogue. 5. Involvement. 6. Liberate. 7. Obscene. 8. Polarize. 9. Relevant. 10. Relate.

Any of these words should be considered armed with power to obfuscate and to generate much heat and no light when used as bugs wordes. A good word becomes a bug word by being put to new and unaccustomed use. A good example is "obscene." Used rightly, it means that which is offensive to modesty and decency and suggests lewd thoughts. As a bug word it seems to mean differing from the speaker about the Vietnam War, or something like that. Hippies call squares obscene, the square pitches it right back; pacifists denounce war as obscene, jingoists denounce pacifism as obscene. Thus language bloats and rationality languishes.

In times past the Christian church has championed cerebral thinking against visceral non-thinking, and we think that this is one of the tasks God sets before his pilgrim people in this our day. But they cannot make a beginning on this duty until they clean up their language as a part of cleaning up their own thinking. If there are any words that should be more *non grata* to Christians than four-letter ones they are bugs wordes. A quite authoritative pronouncement on this subject is recorded in St. Matthew 12:36.



# Book Reviews

**REASON AND FAITH REVISITED: The Aquinas Lecture 1971.** By Francis H. Parker. The Marquette University Press. Pp. 56. \$2.50.

The Aquinas Lecture is delivered annually at Marquette University, and is under the sponsorship of the Wisconsin-Alpha Chapter of Phi Sigma Tau, the National Honor Society in Philosophy. In this year's lecture, Prof. Francis H. Parker (currently chairman of the philosophy department at Purdue University) attempts both an analysis of the distinction between reason and faith and a justification of the rationality of the latter.

Contrary to the tendencies of many contemporary theologians, Parker refuses to subsume articles of faith and ultimate principles of (e.g., scientific) discourse under a single category, but rather argues that the disanalogies outweigh the analogies. Belief in articles of faith may, however, be claimed to be reasonable in a way analogous to (though different from) one of the ways in which belief in rational principles is justifiable—by virtue of their "foundational character." As rational principles stand to the intelligibility of the world, so faith stands to the meaning of the world.

Philosophically, Parker stands in the tradition of neo-realism: a position which, though quite out of fashion among professional philosophers, seems to be finding a home among philosophers of religion and theologians. His presentation and line of argumentation is clear throughout *Reason and Faith Revisited*, and he does not require a high level of philosophical refinement on the part of his reader.

LEE C. RICE, Ph.D.  
Marquette University

◆  
**SO HELP ME GOD.** By Geddes MacGregor. Morehouse-Barlow. Pp. 95. \$3.95.

"Lord, teach us to pray." Geddes MacGregor joins the long list of writers for the modern man who, over and over, asks to be taught to pray. His small, attractively-bound book is divided into three parts. The first has daily prayers for a month for those who haven't thought of cries from the heart as something to be cultivated. The second has prayers which could lead to colloquy with God on happenings, observations, problems, and sometimes, answers. From the introduction: "If you even try to pray at all, at least you will know yourself better." Poems and prayers, nearer the church's yearly rhythm, make up the third part.

As with most books of private prayers, the usefulness of *So Help Me God* depends on the response of the searcher to

the language of the written prayer. The language for "arrow" prayers in the first section seems a bit stilted. But the author's choice of words is sincerely his own and he succeeds in making the point that we may keep in touch with our Lord through small prayers.

Books of prayers are friendly and warm things to have on a night table. *So Help Me God* belongs in the not-so-big stack of books which so often act as primers for personal prayer.

LOIS WILLIAMS  
Christ Church, Bronxville, N.Y.

◆  
**A READER'S INTRODUCTION TO THE NEW TESTAMENT.** By Addison H. Leitch. Doubleday. Pp. 160. \$5.95.

Addison Leitch, who has earned already a popular reputation for his study of basic theology, now turns to the basic source of Christian faith with the insightfulness and lively spirit which marked his earlier work. Altogether readable and reliable, *A Reader's Introduction to the New Testament* is a little primer which will prepare interested readers for a careful and reflective look at the New Testament. Book after book is reviewed and outlined, briefly and brightly. Its genius is defined, its thesis analyzed, its major words translated into contemporary language. Recommended with enthusiasm.

(The Rev.) JAMES D. MOFFETT  
Retired priest of the Diocese of Milwaukee

◆  
**BEYOND BELIEF.** By Robert N. Bellah. Harper & Row. Pp. 298. \$7.95.

There is a great tradition in sociology, largely inspired by Max Weber and Emile Durkheim, which sees religion as a central and perennial element of human culture. Robert Bellah continues that tradition in these essays, written over the past ten years, from chairs at Harvard and Berkeley. He is equally at home in the West and in the Orient, and he is constantly in search of a conceptual model of religion which does justice to man's universal experience.

Dr. Bellah believes that a cybernetic model in which religion is seen as a "control system linking meaning and motivation" is not only superior to the older mechanistic or organic models, but is also able to encompass the valid insights of psychoanalysis. According to Bellah, religious-symbol systems are subject to a kind of historical evolution. After sketching the various stages in man's religious history, Bellah attempts to outline the direction of present trends. He is persuaded that the Greek notion of religion as a source of cognitive ideas has finally played out. Western religion is moving "beyond belief" toward a reconvergence

with the traditions of the East. "By arguing that religion and belief are not the same, that their identification is found in one great but historically discrete cultural tradition and not outside it, and that even in that tradition it is no longer possible to maintain, I have made non-belief generic to contemporary consciousness, religious and nonreligious alike. What is generally called secularization and the decline of religion would in this context appear as the decline of the external control system of religion and the decline of traditional religious belief. But religion, as that symbolic form through which man comes to terms with the antinomies of his being, has not declined, indeed, cannot decline unless man's nature ceases to be problematic to him" (p. 227).

Bellah displays extraordinary competence in a broad field of ideas and he is an excellent writer. Moreover, a passion of soul imparts to *Beyond Belief* an autobiographical tone which is likely to send the reader beyond Bellah to those writers who have lately been shaping his thought, particularly Wallace Stevens, Norman O. Brown, and Herbert Fingarette.

(The Rev.) ROGER MARXSEN  
Christ Church, Macon, Ga.

◆  
**ERASMUS: His Theology of the Sacraments.** By John B. Payne. John Knox Press. Pp. 341. \$10.95.

*Erasmus* is a work of scholarship so lucid as to be a joy to read. The author can write a well-organized sentence and he can plan a well-organized book.

John Payne's general position may be summarized as follows: although there is a definite tendency towards moralism and spiritualism in Erasmus's thought which does have a tendency to reduce the necessity of the sacraments, there is also a strong emphasis on the role of sacraments in the Christian life, as moral and spiritual aids. His moralism is not simply "this-worldly," however, nor is his spiritualism (in spite of its decidedly Platonic character) entirely "other-worldly"; both are shaped by the concepts of redemptive grace and eternal life. Christ as redeemer may be secondary to Christ as teacher and example, but Erasmus remains a Christocentric thinker and is not to be understood in any other terms.

A point which caught my attention as a significant one for our times was that Erasmus practiced the currently unpopular virtue of obedience; he placed his great philological and historical gifts at the service of a church of which he in many ways disapproved. This does not mean, Payne is careful to point out, that he submitted his critical reason completely to authority. Erasmus reserves the right to demonstrate, for instance, that there is no scriptural basis for the sacramental nature of marriage. He is willing, however, to accept dogmas and practices which cannot be found in scripture, if they are received by a universal and per-



petual consensus of Christian people. From this point of view he accepts marriage as a sacrament, as he does the equally non-scriptural sacrament of penance. Again, although he never accepts transubstantiation, he acknowledges the Real Presence as a clear fact of the tradition.

If I were not grateful to Dr. Payne for his fine book I would be so in that he caused me to read for the first (and not the last) time, that wonderful spiritual classic, the *Enchiridion*. Away with that tiresome piece *The Praise of Folly!* Get John P. Dolan's *Essential Erasmus* in the Mentor Classics and treat yourself to the *Handbook of the Militant Christian!*

ROSAMOND KENT SPRAGUE  
University of South Carolina

◆  
**THE VANISHING PARSON.** By Laile E. Bartlett. Beacon Press. Pp. 256. \$7.50.

The last two to three years have seen a tremendous run of books, articles, and monographs on the clerical exodus in particular, and clergy and church troubles in general. *The Vanishing Parson* covers the field and puts these matters in the widest, most considered context yet. It is must reading for all clergy, theological educators, and church leaders, lay and clerical. For those in "ministry studies" it is *sine qua non*. Beacon is to be complimented for having commissioned Laile Bartlett, a post-doctoral sociologist, University of California at Berkeley, to do this study. But the publisher is to be faulted for not including a detailed index and thorough footnoting in order to make more available to the reader the absolutely tremendous amount of material and citations the writer has laid hold on—especially when charging a rather stiff price for the book.

A first reading impresses one with the amount of material covered, and the variety of detail offered, though sometimes there are misquotations (such as of myself on page 58, where the text should read ". . . man able to handle the *symbolic logic of highly inflected languages* such as Latin or Greek has an almost ideal predisposition for being a top-notch computer programmer.") But these are inconsequential faults compared to the marvelous effect on the whole, for a second reading reveals a comprehensive design, balanced typologies, and an array of helpful insights. She balances the view from the pulpit by the view from the pew in a way most helpful. She balances beautifully the context of several revolutions: clergy exodus to *ministry*, women's liberation, and sexual revolution in the church. Her typology of "life boats" is helpful (chapter 3): employment agencies, social-service operations, and job counseling. She sees the shape of clergy restlessness as two-sided in three cages. The three cages are (1) personal blocks, (2) clergy image troubles, and (3) church rigidity (adapted from a going sociological deprivation

model). But original with her is the conflict between the two sides: "his high potential, high sensitivity, and high hopes on the one hand, with the low visible results of his labors, his sense of ineffectiveness and futility in his present setting on the other, and no wonder the clergyman is restless!" This is very deftly put.

Mrs. Bartlett outlines the difficult conflict between the professional and the prophetic, and sees the uniqueness of a parson as a professional in his calling being total commitment to the whole person he serves, in his area of expertise being a combination of discernment of need, adding his expertise, and enabling persons to meet the needs, and in his clientele being more of a constituency of individuals and a congregation and a denomination, than a practice of individuals. In this light, she sees the parson as more of a politician (in the good and godly realistic sense) than of a normal professional. Her insights are helpful and clear.

Read *The Vanishing Parson* for a wide, high, and handsome account, told with beauty, brains, and balance.

(The Rev.) JAMES L. LOWERY, JR.  
Association of Episcopal Clergy

◆  
**A SENSITIVE MAN AND THE CHRIST.** By Robert K. Hudnut. Fortress Press. Pp. 110. \$2.50.

Expecting some kind of overt sensitivity kick, I approached this book gingerly. I needn't have. Robert Hudnut has obviously been deeply affected by the Christian Writers' Council in terms of style. So much so the work reads like a combination of modern blank verse and machinegun fire: here a little poetry and there a little staccato. It makes for easy reading. Many things in it do not make for easy understanding, however. Others are so superficial and extraneous to the point they could have been left unsaid.

The readability of *A Sensitive Man and the Christ* is its saving grace. Otherwise there is a tendency to a cryptic dogmatism, illustrated by such unwarranted and unproved assertions as: "Any man who moves from thinking to feeling is religious. . . . Intellectuals are not won by arguments. They will not be beaten at their own game. Intellectuals are won by feelings. . . . We are more likely to change our ideas than our actions. . . . The church is one place where people listen to each other. . . . The key theological virtue is not faith but courage. . . . God is what happens between people. . . . Good psychology is a result of good sociology." Such intellectual cuteness has a tendency to pall after a while. One can only eat just so many oysters on the half-truth!

There is an intriguing theological perspective. It strips God of the transcendent altogether, confines him to a loincloth in his immanence, and makes of him a connectional or relational deity. It is a

theological liqueur, a B and B, adroitly blending Buber and Bonhoeffer. As such it may do wonders for the digestion after a hearty meal, but offers little in itself.

The message reduces to this: We are thinking too much and feeling too little and therefore acting hardly at all, and I shall make free use of Bible characters to prove it! And he does—aptly and poetically.

(The Rev.) M. JOHN BYWATER  
St. Paul's, Quincy, Fla.

◆  
**APOSTOLIC HISTORY AND THE GOSPEL: Biblical and Historical Essays Presented to F. F. Bruce on His 60th Birthday.** Edit. by Ward Gasque and Ralph Martin. Eerdmans. Pp. 378. \$7.95.

A unique role is played in scholarly literature by the *Festschrift*. Such festal writings are collections of articles in the field of a distinguished scholar written by well-wishing colleagues and old students of the scholar and presented to him as a form of congratulation and tribute on some important occasion in his life such as the completion of the sixth, seventh, or even eighth decade of his life. Much of the real progress in any field is made in articles rather than in books and, since these gift books are more prestigious than journals, the most significant articles often appear in *Festschriften*.

*Apostolic History and the Gospel* is such a book and is of more than ordinary note because its recipient is F. F. Bruce, successor of C. H. Dodd and T. W. Manson as Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester. Bruce is not only one of the more productive scholars of today (the *select* bibliography of his writings takes 13 pages of small type), he is also the most distinguished of contemporary conservative biblical interpreters. The son of an evangelist, Bruce has long associated himself with evangelical causes, including work with the Inter-Varsity Fellowship and serving as a contributing editor to *Christianity Today*. This means, among other things, that Bruce has much more confidence in the historicity of many details of New Testament narrative than most exegetes have. Yet he has used the techniques and recognized the criteria that other workers in the field do and his integrity, learning, and careful work have earned him a position of great respect among all his co-workers of whatever theological or ecclesiastical allegiance.

The significance of the present volume, then, is that it presents the reader with a sampler of the very best conservative New Testament study that is being done today—work that is rigorous in its academic standards and yet confident that the sacred writers intended to write accurate history. Not that all the contributors to the volume are conservatives; they include liberals as well, Anglicans and Roman Catholics in addition to Free Churchmen, Americans and Europeans



as well as British. The richness of the volume can be indicated by saying that most of the essays are about Acts and Paul and that their authors include such scholars as Floyd Filson, Bruce Metzger, C. F. D. Moule, Bo Reicke, Matthew Black, and Rudolf Schnackenburg. It would be hard to think of a nicer gift or more deserving recipient.

(The Rev.) O. C. EDWARDS, JR.  
Nashotah House

◆  
**CHRIST IS GOD'S MIDDLE NAME.** By Edward S. and Elizabeth H. Fox. Doubleday. Pp. 81. \$3.95.

*Christ Is God's Middle Name* is a charming collection of answers given by children, five to seven years old, about their religious impressions, to Edward and Elizabeth Fox. The book had its beginning in a statement by a five-year-old that God is a millionaire because in church grown-ups give him dollars; but that Jesus is poor because in Sunday school children give him only pennies.

This reviewer does feel the volume is too highly priced, as the research could not have been too strenuous. However, the writing of the book could have been an experience, sometimes amusing, sometimes sad. It does prove to all that God is very real, although vastly misunderstood. One amusing example:

CLIFF

"Who's God, Cliff?"  
"The Lord."  
"That's right. God does have two names."  
"He has more than just two."  
"Oh?"  
"Sure."  
"How many does He have?"  
Silence.  
"Don't you know, Cliff?"  
"I'm counting."  
"His names?"  
"Yes."  
"How many do you count?"  
"Four."  
"God and the Lord are two. What are the other two?"  
"Father."  
"That's three. What's the fourth?"  
"It says in His prayer. Hallowed. Hallowed be Thy name."

Read *Christ Is God's Middle Name* for entertainment and also see your child's reactions to his faith in a new light.

BETTE FAAS  
St. Andrew's, Livingston, Mont.

◆  
**DOWN TO EARTH.** By Marcia Hollis. Seabury Press. Pp. 144. \$3.95.

"Thoughts on God and Gardening" is an almost innocuous subtitle, and I was not expecting Marcia Hollis's spirited beginning: a brisk description of her blind plunge into gardening ("to keep the family head up . . ." among suburban neighbors) and her unexpected success with her rock garden, where she naively tucked her plants into the cracks and crannies

of sand and gravel pushed up to the ledge by the bulldozer, while experienced gardeners nearby carefully worked rich, black soil into their terrace. This insistence on "rich, black earth" is common to many gardeners, but the soil did not suit the hardy little rock-garden plants, and the neighbors finally put in "comfort-loving pansies and petunias." "God is not rich black earth!" says Mrs. Hollis firmly, ". . . He is a creator, not a factory. . . . And if you happen to be a spiritual petunia, you'll get rich, black earth. But if you're a spiritual cactus (and their bloom in the desert is a sight to behold), you won't get anything but sand." End of chapter one, on "The Ground."

We read about blossoms and fruit, but also about the compost heap, garden pests, and fences. "The First Frost" points out a parallel with annuals and perennials. "There are people who are converted and bloom like crazy . . . they run around trying to convert everyone else, but never take time . . . to grow big roots into the love of God. . . . The end result with animals, is that they can't keep up the pace. . . . There is nothing intrinsically good about being a perennial. After all, there are perennial weeds, too!" Then suddenly, "We are not plants. We are people . . . , we have the opportunity of choosing what we will be—annual or perennial."

The earlier chapters of *Down to Earth* are more lively than the later ones, where the analogies between gardening and the spiritual life are sometimes stiff by comparison. The collection of quotations, a few at the end of each chapter, is quite unusual and useful, ranging as it does from Thomas à Kempis and holy scripture, to Antoine de St. Exupéry and Dag Hammarskjöld, and many others, classic and modern.

HOPE DRAKE BRONAUGH  
St. Alban's, Waco, Texas

◆  
**CHRIST THE CRISIS.** By Friedrich Gogarten. Trans. by R. A. Wilson. John Knox Press. Pp. 308. \$7.95.

*Christ the Crisis* is a rich and rewarding study, the last of Friedrich Gogarten's writings and a worthy summation of much of his life's work. The book deals primarily with the relationship between Christological faith and the historical Jesus, and, as a corollary and interwoven concern, confronts the problems created by a modern view of the world understood in historical terms compared and contrasted with the sense of individual history made available by and through Jesus. This standpoint of life style is in turn contrasted in its own historical setting with the world outlook of Jesus's contemporaries and especially his opponents.

In the context of the latter contrast, Gogarten shows why the faith which came to expression in Jesus could not seek to verify itself on the basis of the contempo-

rary view of the world and why it remains unalterably opposed to the stance of piety which would use righteousness for its own ends and so convert it into unrighteousness. So, too, would this faith stand in opposition to any view of history which strives to explain itself only in terms of humanity's history understood as an end in itself, even though it was Jesus's faith which first made it possible for men genuinely to become responsible for the world. Through this faith, however, man is responsible for the world to God and not to the world. The latter attitude was the "idolatry" of Jewish pietism and led, in the name of righteousness, to the "doom" of the world. By taking responsibility to God for the world and even for its doom—by showing himself as ready to be a neighbor to all, to become an offence and a blasphemer of the God of this piety and so to take on himself the fate of the world living unto itself—Jesus made possible for others a new form of faith and a new kind of history.

For some of the book's value may be vitiated to a degree by its strictly individualistic approach (there is little here on the crucial issues of corporate responsibility and salvation), by its propensity to define issues in terms of Luther's thought (and for Gogarten "faith" is seen almost solely as "obedience") and, surprisingly, by its tendency to exegete while neglecting several thorny critical questions (e.g., on the relationship between John the Baptist and Jesus, pp. 222f.), but, for those who are ready to engage some always difficult and very contemporary theological issues, Gogarten is ready to wrestle.

(The Rev.) FREDERICK H. BORSCH, Ph.D.  
Seabury-Western Theological Seminary

◆  
**THE FUTURE OF THE CHRISTIAN.** By D. Elton Trueblood. Harper & Row. Pp. 102. \$2.95.

Prof. D. Elton Trueblood: didactic, authoritarian, and all-but-cryptic in writing style, hasn't changed much in the past 30 years of prolific writing. But he's changed some, and he has always been worth reading. *The Common Ventures of Life* (1949) includes, "Grateful as we may be for this scientific emphasis on efficient as against final causation, great distortion ensues when what is primarily a method becomes a dogma" (p. 17), and Dr. Trueblood just leaves that assertion dangling. In the classroom, with chance for questioning, or with the context within which such a statement is made, one might easily get the professor to make himself clear. In the coldness of writing, however, such statements can appear limp and even lifeless. And now, in *The Future of the Christian*, again he indulges his authoritarianism. Example: "If there is one thing clear in our day it is that human beings in our affluent technological age are marked by an apparently insatiable hunger. . . . The more affluent we become,



the more insistent the desire appears to be" (p. 15).

But don't be put off! There's gold in these hills. Those of us who've heard him personally, talked with him face to face, know him to be a great soul. His greatly generous spirit, his depth-concern for a healthy Christian church, and his facile mind, all combine to produce gems of thought well worth one's reflection. The reading may go slowly. But Trueblood is most generous and the mine gives up its riches.

The tone of his present volume is set in the preface: "We are early Christians!" And he means we are in fact living in ". . . the early days of the Christian Faith. . . . There will be a Christian future . . . God has purposes for this world which are not yet fulfilled . . . men can be His instruments in working for their fulfillment." (Our descendants thousands of years from now) ". . . will look back upon us as living much closer to the beginning of the faith than to its end. . . ." He makes himself clear: Because it's the future which can be altered, the forward vision becomes the important present focus.

Upon that premise he discusses five significant factors of the church's life. He recognizes the difficulties in each of them, he also points up their inherent potential. His fourth section, "The New Evangelicalism," almost ignores large parts of Christendom, but nonetheless treats some facts which are fundamentally important to the whole church. His last section is entitled, "Civil Religion." Based largely upon the thinking of Prof. Robert Bellah (*Beyond Belief*), Dr. Trueblood surveys civil religion enough to give it perspective and to invite the reader to seek out Prof. Bellah's own publication.

From my own inquiry among college-age young people, it appears that only a very few recognize the name of Prof. Trueblood. Probably Anglicans have had less chance to meet him than have the Quakers. But Trueblood is well worth knowing and listening to. His earlier writings appear more in the nature of summary-thinking; but his later works bring fresh and creative stimulation, and they're likely to become much-quoted works during the next few years.

*The Future of the Christian* will force the reader to think—and then re-think about the church. The future of each Christian can be enriched by having taken time with Trueblood. This present volume is highly recommended for those of college age or older.

(The Rev.) PAUL Z. HOORNSTRA, Th.D.  
Grace Church, Madison, Wis.

◆  
**THE TIME HAS COME.** By K. Ross Toole.  
Wm. Morrow & Co. Pp. 178. \$4.95.

Prof. K. Ross Toole, whose angry letter to his brother regarding student violence found its way into 500 newspapers and was read by millions, has expanded

his thoughts into a book. Universities, students, faculties, militants, the young generation and the old, all come under review. He is well qualified for the task. The father of seven children and historian in a college of 8,000, he lives in the milieu of the young.

Despite admitted inconsistencies and recognizing that one does not have to accept his liberal assessment of some people and events, *The Time Has Come* provides a useful look at student unrest both violent and inactive. This is particularly true of those chapters dealing with violence and the law, the nature of a university, and the shortcomings of certain faculties. Here, the author's opinions, always strong, are nevertheless objective. The same frequently cannot be said, however, of his treatment of the generation gap. A certain petulance creeps into his arguments as if a life-style had got under his skin. As a result, he is oversensitive to criticism of his own generation and fails to see the depth of the dilemma in which the young find themselves.

Prof. Toole is particularly annoyed by student preoccupation with "today." "What irritates me," he writes, "is this business of nowness." Certainly a historical perspective is needed. The true nature of 'now' cannot otherwise be understood. It also requires, for its fructification, some vision of the future, all too often lacking in the young.

Evolution, however, also enters into the picture. Prof. Toole admits: "The velocity of everything . . . has swung us beyond the point of ready reference to many old guidelines and immutabilities." This is an understatement. It may well be that today's undergraduates are the first-generation children of a completely new age for which the past, in many respects, provides no precedents. Combine this possibility with the fact that immense problems pose a hitherto unheard of threat to the survival of the world itself, and the importance attached by the young to "now," even the demand for instant solutions, is understandable. It is the only road to the future. The very title of Prof. Toole's book appears to acknowledge this fact. If the time has come it must be now—for the student as well as for himself.

This is a book which should be read. It contains much good sense.

(The Rev.) R. N. USHER-WILSON  
Contributor to THE LIVING CHURCH

◆  
**A SPY FOR GOD: The Ordeal of Kurt Gerstein.** By Pierre Joffroy. Harcourt Brace Jovanovich. Pp. 319. \$6.95.

The atrocities of the Nazi regime have been retold in many a book. In this case, we get an indirect, but in one sense a first-hand account of that horror-filled period in history. The author is a French journalist and writer who became intrigued with the life and person of Kurt Gerstein, and followed up his interest with an extensive search for all possible



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available information on this man. He spent nearly three years in this search, studying documents and interviewing a host of people who might in any way have been able to add to his story. The culmination of his efforts is *A Spy for God*.

Gerstein was a German with strong Christian convictions who infiltrated the Nazi regime and became an SS officer, believing that in so doing he might be able to expose before the world the Nazi crimes against humanity. The book follows a course of interweaving Gerstein's story as Pierre Joffroy has reconstructed it, with interspersed interviews with various persons who knew him, directly or remotely. Gerstein's childhood is traced in detail, and then the reader is led into his progressive involvement with the Nazi organization, in which he was ultimately promoted to the level of SS officer. Joffroy leaves no room for doubt as to Gerstein's genuine underlying commitment to the Christian faith. There can also be no doubt that Gerstein was not only an observer of what went on, but his role at the SS level made him also a contributor to it, but only because, Joffroy is convinced, this was the only possible way Gerstein might finally terminate these atrocities by exposing them to the world. He was acting, then, as a spy for God. Indeed on several occasions it is clear that Gerstein did risk his life in attempts to make these crimes known. One of these occasions was a personal visit to the papal nuncio in Berlin, which was met with cold and indifferent non-responsiveness. Joffroy does not hesitate to point out the deafness of the Vatican.

Whether or not one chooses to agree with Joffroy's interpretation of Gerstein, the book is fascinating reading. It represents painstaking efforts on the part of the author to put together as much information as this to look retrospectively into the life of a man whose involvement in Hitler's scheme would readily lead to misconceptions if further details were not known. From Joffroy's standpoint, Gerstein's life represents a moving and profound example of Christian commitment. The reader can decide for himself whether he sees Kurt Gerstein in the same light. It is a complicated as well as spellbinding situation.

ROGER DEAN WHITE, M.D.  
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# PEOPLE and places

## Ordinations

### Deacons

Milwaukee—Richard F. Johnson, senior at General Seminary, New York City, to be curate, Zion Church, Oconomowoc, Wis. 53066, upon graduation.

### Deaconesses

Chicago—Dorothy Ruth Dobson, 631 61st Pl., La Grange, Ill. 60525.

### Schools

University of the South's Graduate School of Theology, Sewanee, Tenn.—Faculty members for the June 30 - Aug. 4 study program include the Rev. Messrs. Pierson Parker, John F. Smolko, Murray L. Newman, Jr., Donald Armentrout, and Dr. William Randolph. Dr. Randolph will offer three courses.

Henry C. Huston, assistant headmaster of Christ School, Arden, N.C., has been named headmaster of Sewanee Military Academy, Sewanee, Tenn. 37375.

A grant of \$73,000 to the University of the South from the National Science Foundation will be used to support the 11th session of the Sewanee Institute of Science and Mathematics for the 8-week program leading to an M.A. in teaching designed for secondary-school teachers.

Eleven students of Margaret Hall School for girls in Versailles, Ky., are living in Guadalajara, Mexico, at an internado owned by the Episcopal Church in Mexico. The girls are carrying on their regular studies while exposed to Latin American culture. Plans are being developed by the school to offer students the option of up to 12 weeks of study at no additional cost beyond regular tuition. As soon as possible, a similar program in Europe, possibly Switzerland, will be established.

## New Addresses

The Rev. Canon Fred McDonald, American Church of the Holy Spirit, 21 Blvd. Victor Hugo, 06-Nice, France. Canon McDonald, who is the representative of the Bishop of the Episcopal Churches in Europe and was in Geneva for some time, will retire June 30 and may then be addressed c/o Parsons, Hart & Co., 23—2805 Northern Life Tower, Seattle, Wash. 98101.

The Rt. Rev. Russell T. Rauscher, 200 N. 62nd St., Omaha, Neb. 68132.

The Diocese of Nebraska, 200 N. 62nd St., Omaha, Neb. 68132.

## Renunciation

On April 14, the Bishop of New Jersey, acting in accordance with the provisions of Title IV, Canon 8, Section 1 and with the advice and consent of all the members of the Standing Committee, ac-

cepted the renunciation of the ministry made in writing by Benjamin Franklin Peterson. This action is taken for causes which do not affect his moral character.

## DEATHS

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

The Rev. Charles Russell Peck, 82, vicar-emeritus of Christ Church (Old North), Boston, Mass., died Apr. 14. He is survived by his widow, Helen, and three children.

The Rev. William Earl Weldon, 68, rector of St. John's Church, Tulsa, Okla., was killed Mar. 30, near Bristow, while returning to his car after aiding a motorist in need. Services were held in his parish church.

Robert Wynter Locke, 44, communicant of St. John's on the Mountain, Bernardsville, N.J., and executive vice president of McGraw-Hill, and brother of the Rev. Bradford B. Locke, Jr., died Mar. 28. Survivors also include his widow, Alice, four children, his parents, one sister, and another brother. Services were held in his parish church.

Mary Faye Rogers Myers, 42, wife of the Rev. Henry L. H. Myers, died in their home at Sewanee, Tenn., Apr. 13. She is also survived by two children. Services were held in Otey Parish, Sewanee. Memorial gifts are suggested to the Multi-County Mental Health Center, Tullahoma.

Henrietta Morgan Seaman, widow of the Rt. Rev. Eugene Cecil Seaman, Bishop of North Texas (now Northwest Texas), and mother of the Rev. Henry F. Seaman, has died. Other survivors include one daughter and two grandsons. Services were held in Trinity Cathedral, Phoenix, and in St. Andrew's Amarillo, Texas. Interment was in Amarillo.



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**PRIEST**: Assitant wanted for midwest suburban parish. Send resumé and picture to Box T-815.\*

**PRIEST-TEACHER**, single, interested in teaching in a parish day school, and taking care of Christian education and youth work in the parish. Located, south Florida. Reply Box J-812.\*

**PRISON CHAPLAIN**: self-directing priest capable of relating to ninety percent black inmate population, their families, prison administration and community groups seeking prison reform. Direct and supervise lay volunteers. Work under supervision as member of chaplaincy staff in inter-disciplinary agency. CPE training desirable but not mandatory. Contact the Rev. Walter R. Strickland, Director Institutional Chaplaincy Service, Episcopal Community Services, 225 South Third St., Philadelphia, Pa. 19106.

**REGISTERED NURSE**, for day and boarding school. Live in—room and board plus salary. Starting September, 1971. Would prefer someone active and interested in young children, willing to be involved in the life of the school. Would be interested in June graduate from nursing school. Already have young staff members, lively group, field trips, etc. Write: Director of Residence, Bethany School, 495 Albion Ave., Glendale, Ohio 45246.

**WANTED**—Clergyman to teach fifth grade in Saint Ambrose Episcopal Day School, Fort Lauderdale, and do some pastoral work. Please apply to the rector (2250 S.W. 31 Avenue, 33312) and include photograph and references.

### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, 24, seeks position in active parish. MM Church Music; elementary—college teaching and choral experience. Married, 4 children. Acutely interested in liturgics and the worship of the Church. Reply Box A-814.\*

**PRIEST** Renewal Catholic desires change. Student oriented. Reply Box L-810.\*

**PRIEST**, 20 years experience, strong commitment to the pastoral ministry, adequate preacher, age 48, desires correspondence with vestries of parishes seeking rector. Reply Box W-802.\*

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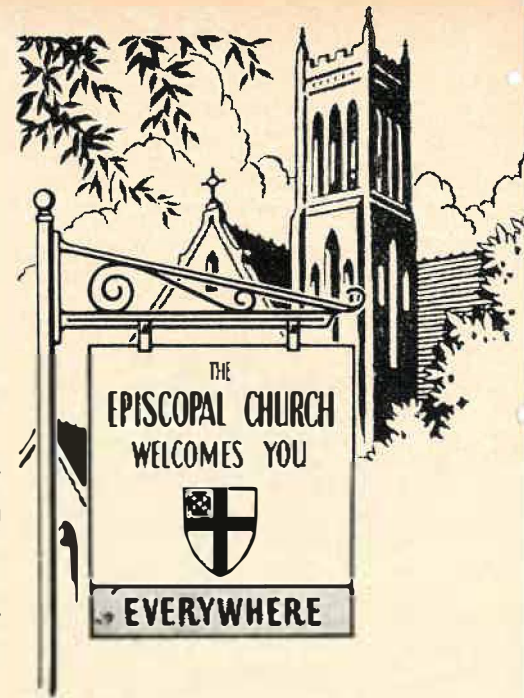
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## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## FRESNO, CALIF.

**ST. JAMES' CATHEDRAL** Dakota at Cedar  
The Very Rev. John D. Spear  
Sun 8, 9, 11; HD 5:30

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

## ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,  
Wed Noon, Thurs 10; EP 5:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## FLOSSMOOR, ILL.

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7 ex Mon 5:30, Wed 10, Thurs & Sat 9

## LAS VEGAS, NEV.

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

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
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## BROOKLYN, N.Y.

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

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 10, 7 HC, Ser; C by appt

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
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Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

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**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
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**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
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Sun HC 8, Cho Eu 11

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

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
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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

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Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
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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

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Sun HC 9; 11 (1S & 3S); MP other Sundays

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
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Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

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