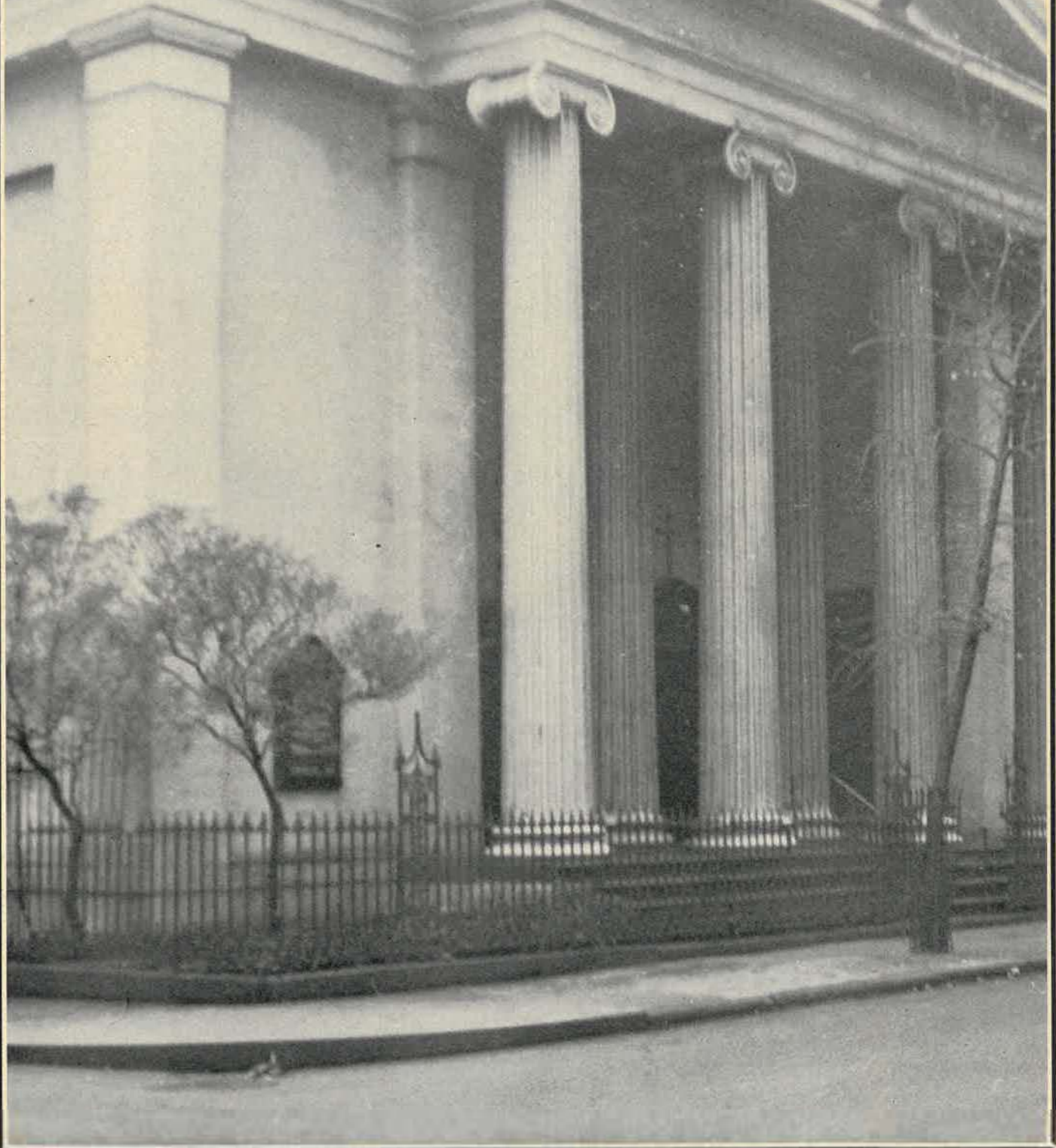
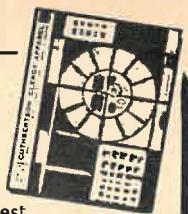


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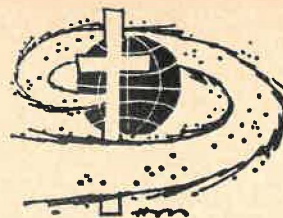
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Around



& About

With the Editor

WILBUR E. REES is the minister of the First Baptist Church in Pocatello, Ida. He has written a little book with a catchy title: *\$3.00 Worth of God* (Judson Press, \$2.95). What on earth can a man have to say about such a subject as that? You find out on the first page of the text: "I would like to buy \$3 worth of God, please, not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine. I don't want enough of Him to make me love a black man or pick beets with a migrant. I want ecstasy, not transformation; I want the warmth of the womb, not a new birth. I want a pound of the Eternal in a paper sack. I would like to buy \$3 worth of God, please."

These are little free-wheeling meditations on scripture texts. The format is familiar to readers of devotional books, but these pieces have a rather unique flavor—with some astringent bite in them. The following are samples:

1. The text is II Cor. 12:9, the Lord's words to St. Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness." Meditation: "How can a guy paint pretty pictures when he's only got three colors and a broken brush? What can you do when you have Rembrandt in your soul and only a few broken crayons in your pocket? But then, that's what picture making is all about, isn't it? When you can make landscapes from cow dung and finger painting from your own blood, you're an artist!"

2. The text is St. John 8:9-11, in which the accusers of the adulteress leave the scene after Jesus has challenged any of them to cast the first stone. "They leave, silently, but they do not forgive. They try you in absentia at a hundred tribunals. They convict you at the lunch counter and in the laundromat and at the backyard barbecue. Their stones are poised; their aim is sure. You will never get another chance. They had to leave because they could not face their own guilt. Or did they leave because they could not stand the fresh clear air of forgiveness? No matter. They are gone. But they will never forgive. Only you forgive, Lord. I'm glad it's that way. I can get away from them. I cannot get away from you!"

3. The text: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps. 130:3). "I'm sure you can erase the tape, Lord. I don't think I could stand having it played back. You

push the button, and there's only silence. How graciously you destroy the past! That's what hell is, isn't it? Having the tape played back?"

4. The text is St. John 3:1-3, Nicodemus coming to Jesus by night to talk about being born again. "Okay, Nick," they said, 'let us explain this new birth to you. It's really great! First you get sprinkled, splashed, or dipped. This you do publicly so that everyone knows you have accepted the system. Then you learn a few religious words and a couple of traditional prayers. These identify you as a member of the group. After that you are elected to a board or committee. This is important because it shows you're in favor of the good things of life. Then we issue you a clean, white, smiling mask. It hides all those ulcers and facial tics.' Don't let anyone kid you, Nick. That isn't a new birth; that's only a new death."

I got to wondering about something last Whitsunday (oops — Pentecost, I mean) as we were singing hymn 109: "Come, thou Holy Spirit, come." Only in this hymn (translated and adapted from the medieval Golden Sequence) have I ever seen the third Person of the Holy Trinity referred to as "Father": *Veni, pater pauperum*—"Come, thou Father of the poor." Does anybody know when and how this got started? The idea seems to be that it is the Holy Spirit who gives spiritual wealth to the poor in spirit, the humbly open and receptive to him. Then my wondering brought recollection. Earlier this year one of our own (TLC's) poets had beautifully expressed the same idea in our issue of Jan. 10. He is Bernard S. Via, Jr., and his verse is called "Haunted." Note the closing two lines:

*Hovering, brooding Spirit
Holy is your name,
But Heaven is not your home,
For I clashed with You
In a dark corner of my mind,
And You yelled in a place
Of my quiet apathy.
You are a Father
Who stays home nights.*

"A Father who stays home nights": a valuable note toward a definition of the Holy Spirit.

To the parish clergy: You will find a special listing of college church centers and chaplaincies in this issue. Use it for your youngsters going away to school; write to the padre to tell him who's coming his way. This is immensely important.

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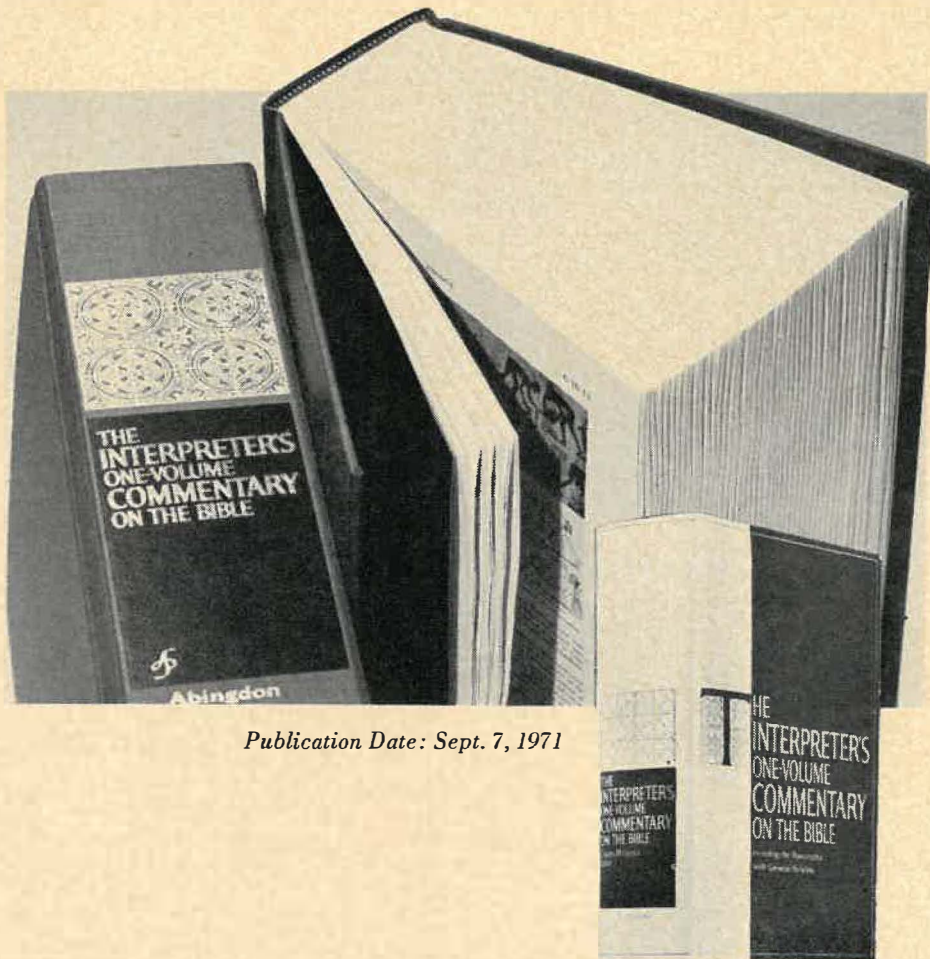
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Publication Date: Sept. 7, 1971

The Living Church

Volume 163 Established 1878 Number 10

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

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18. Ember Day
19. Trinity XV / Pentecost XVI
Theodora of Tarsus, Abp.

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

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

Letters to the Editor

Clergy and Widows

The juxtaposition of the Rev. Dr. Morris's article, *The Widow in the Pew*, and your editorial, "Support Your Local Clergy" [TLC, July 25] struck me with peculiar significance. The "quiet desperation" of the clergy, as you describe it: "the loss of the sense of comradeship," feeling "the teeth of the harrow when the church is in trouble," the pressure to achieve materially, to "produce . . . results," be a success in the business world, seems to me not so very different from the widow's similar sense of lost companionship, alienation from a couple-oriented social order, and self-doubt. Indeed, the plight of your up-tight, out-of-his-element clergyman parallels that of the "little widow" struggling to "make ends meet," to assume the authority and "wear the pants" in the home, as well as to develop the aggressiveness and competitiveness necessary for survival in the workaday world outside the home, and to keep the family not just together, but a credit and not a detriment to society.

Why should clergy, any more than widows, pull a poor mouth and look for pats on the back to bolster their morale? It seems to me that any clergyman worth his salt ought, by virtue of his religious training, to have learned through foreknowledge what most widows leading constructive lives have had to learn the hard way (and I speak from the fulness of experience, having been widowed twice within the past seven years)—that to dwell on personal inadequacies and the frustrations of the situation is to be beaten before you begin. Therein lurks the weakness of self-centeredness that invites the evil of demoralization and despair. The only way to cope is to overlook oneself and disregard one's insurmountable problems, be concerned primarily for other persons and their concerns, live each day as it comes with God's help and to his glory, doing what needs doing, and trusting to him the totality, the "big picture," the future, and one's personal and vocational *raison d'être*.

JEAN HENNIG BAARSON

Canaan, N.H.

Airport Ministry

Thank you so much for featuring the Protestant Chapel at Kennedy International Airport, on the cover of TLC for July 25. However, there was some misinformation, and the uniqueness of our present operation here at the chapel did not get mentioned.

There is no "Episcopal Chaplaincy" to

Kennedy Airport, as mentioned in the accompanying description. Rather, the undersigned is a priest of the Diocese of Long Island, and serves as the full-time protestant chaplain, at the Protestant Chapel.

While the chapel is maintained by the Council of Churches of the City of New York (Protestant, Anglican, and Orthodox), the uniqueness of our present operation is that the Diocese of Long Island, in its ecumenical concern for the Christian witness at the international crossroads of the world, through the Archdeaconry of Queens and Nassau, pays my full salary.

The Episcopal liturgy is celebrated every Sunday at 12:15 P.M., for employees and travelers at the airport. Many other denominational services are conducted from time to time; weddings predominate.

(The Rev.) MARLIN L. BOWMAN
*Chaplain at the Protestant Chapel
Kennedy International Airport*

Jamaica, N.Y.

AEC & BCP

During the past year the name of the American Episcopal Church has been mentioned in letters to the editor, normally in the context of stating that this jurisdiction still makes use of the 1928 version of the Book of Common Prayer. Lest your readers should gain the impression that the American Episcopal Church is an antediluvian order for the preservation of ancient liturgies, let me explain briefly our reasons for retaining this liturgy.

The role of the Prayer Book in the Anglican Communion has been of greater importance than in most liturgical churches except for the Orthodox Church, in that the liturgy is an expression of the doctrinal beliefs of the church—the law of creed is the law of prayer—and right belief probably only survived the deistic-latitude period of Anglican history because of the daily influence of the Prayer Book. It would seem that a radical revision of the Prayer Book at this time of theological crisis can only produce a liturgy which mirrors the crisis in belief, and thus deprives the church of its last remaining standard of orthodox Christian doctrine.

The "matter-of-fact" flavor of the new text seems a strange response to the younger generation which has demonstrated its need for mystical experience in its interest in eastern religions. If "the vulgar tongue" is meant to make worship easier, it misses the point of worship—liturgy—the work of the people of God. The substitution of banality for beauty means we must worship the Lord in the commonplace of holiness. If this use of English at its lowest common denominator is meant to make the doctrinal implications easier for the laity (or should I really say the clergy) to digest, one would really doubt the efficacy of the method.

The retention of the 1928 version of the Book of Common Prayer is, therefore, not an indication of this church's belief in that book's total and irreformable excellence. It is our belief that, next to the crop of new liturgies now being experimented with in the Episcopal Church, the 1928 version pro-

The Cover

Pictured on this week's cover is the Church of St. John in the Village, New York City. The edifice of this historic parish was extensively damaged in a fire in the early morning hours of Mar. 6 [TLC, Apr. 4] and is now in the process of being repaired. The four walls remained intact through the fire. The picture shown was taken prior to the fire.

vides a better standard of orthodoxy, a liturgy which retains the "mystery of faith" and "the beauty of holiness" and a service which demands the intelligent participation of the whole church in the liturgical work of the Body of Christ.

(The Most Rev.) A. F. M. CLAVIER, D.D.
Primus of the American Episcopal Church
Greenville, S.C.

Rogation Sunday

I second Mrs. Delle Craven's excellent proposal to retain Rogation Sunday in the official calendar [TLC, July 18]. We did so in this parish despite using the new trial lectionary. The three-year cyclical arrangement of propers can be preserved inasmuch as the Liturgical Commission provides three sets of propers for a Rogation Day.

At St. Boniface's we have been incorporating into Rogation Sunday worship three compatible themes for at least ten years: the medieval blessing of the agricultural endeavors of the people, a concern that all men may enjoy God's bounty, and ecological stewardship. An excellent litany was published some years ago by the Executive Council (which we use), which emphasizes the social aspect of Christian sharing of produce. Francis of Assisi's famous canticle of nature is certainly an excellent adjunct to the ecological emphasis of the day.

I hope the Liturgical Commission restores the Sunday and its auxiliary days.

(The Rev.) EDMUND W. OLIFIERS, JR.
Rector of St. Boniface Church
Lindenhurst, N.Y.

Rogation Sunday . . . its being dropped from the new calendar raises some very far reaching questions. Have we come so far in productivity in this great nation and in this age that we can no longer take time to pause and give thanks for "from whence it comes"?

There are many nations where 50-100 percent of the people are required to live on farms. In this land, with a combination of enterprise, science, hard work, plus God's will, one farmer produces food for 45 people. Agriculture is a productive miracle. Also, an estimated 30-50 percent of all jobs nationally have some relation to food, fiber, and agriculture.

It is wrong to believe there's no longer a need to emphasize Rogation Sunday. It reminds us that without God's help there would be no food . . . without God's blessings on all who labor there would be no jobs, there would not be the dignity of self-support, nor would there be the high standards of living provided in this productive free society.

Committees and inexperienced church leaders can "over contemporize" some traditions. We will do well to look behind the scene and the big picture before we react to this committee's recommendations. Its members may or may not fully understand some of the basics required for our society to exist and for men to enjoy the fruits of God's world.

ROBERT R. SPITZER
Burlington, Wis.

On Communicating Children

May I respond to the Rev. Henry Summerall's objections [TLC, June 20] to the proposal that we communicate baptized infants and children?

"Suffer little children to come unto me,

and forbid them not," can be cited to support infant communion as well as infant baptism. If "Repent and be baptized" does not exclude those incapable of repentance, i.e., infants, from baptism, neither does "Let a man examine himself and so eat of the bread . . ." exclude those incapable of self-examination, i.e., infants.

Fr. Summerall's point that "Do this in remembrance of me" . . . "requires a degree of maturity and understanding which a small child does not have," is not well taken, since the command is not at all, as he suggests, individually to recollect the Lord's sacrifice, but corporately to perform (*poieite*, plural) his remembrance. Children celebrate Christmas before they realize whose birthday it is. And they can celebrate the Eucharist even to the extent of sharing the food before they realize whose perpetual memory they are continuing.

Nor can Fr. Summerall's argument from the Prayer Book be admitted, since it is the Prayer Book the church proposes to revise. To elevate and absolutize the Book of Common Prayer into some sort of Protestant Episcopal Confession of Faith would be to reduce Anglicanism to a sect. Important as the last 400 years of our corporate life are, we have always professed that the first 400 were most important—indeed constitutional for the Catholic Church.

But if Fr. Summerall will appeal to the Prayer Book, I hope he will study it more carefully before making such statements as, "Certainly, infants born in the covenant of grace to believing practicing Christian parents are to receive holy baptism, as our church has always received the commandment of the Lord." One will search the Prayer Book (and canons) in vain for any reference to a supposed "covenant of grace" in which one can be born. Such 17th-century "federal theology" of the Westminster Confession of Faith and Catechisms is not what "our church has always received." Furthermore, the usual Reformed argument from Passover to Lord's Supper cannot be relied on since the Old Testament sacraments merely adumbrated the grace which our New Testament sacraments actually exhibit. Baptism and the Supper of the Lord are generally necessary to salvation. No one has ever imagined Circumcision and the Passover were.

(The Rev.) ROBERT B. DUNBAR
Chairman of the Liturgical Commission
Diocese of Upper South Carolina
Spartanburg, S.C.

Trying Liturgy

Having been unable to attend services for the past few Sundays, I was amazed today when subjected to the newest trial liturgy as prescribed by the Standing Liturgical Commission under authority of the Houston Convention.

This new one is no more inspiring than the one foisted upon us in recent years. If this represents the Episcopal Church today it is not the church with which I chose to affiliate 51 years ago.

I shall take a leave of absence (and my check book will also) for the next three years in the hope that the church may recover from its madness and stupidity in the interim.

WILLIAM A. SCHNEIDER
Lakeside, Mich.

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NEXT WEEK

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The Living Church

September 5, 1971
Trinity XIII / Pentecost XIV

For 92 Years,
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ORGANIZATIONS

Where Does the Money Go?

As of last Apr. 30, the Presiding Bishop's Fund for World Relief showed a balance of just \$1,500. It is not in much better shape at the present because the following contributions have been made from recent gifts to the fund:

(☞) \$10,000 for relief of East Pakistan refugees, with another \$10,000 being sent now;

(☞) \$6,000 for the \$10,000 post-war rehabilitation program of the Nigeria Council of Churches, plus \$1,500 for re-establishing university student work;

(☞) \$10,000 to aid refugees, primarily Anglicans, from South Sudan;

(☞) \$1,000, together with a like amount from four other churches, for cholera vaccines to halt a cholera epidemic among the above group of refugees;

(☞) \$6,000 sent in June, with \$5,000 more in July, toward aid programs in Peru set up since the earthquake;

(☞) \$1,000 sent in July to the Navajo Tribe for drought relief, hauling water, and digging wells. This had the support of the Bishop of New Mexico and Southwest Texas;

(☞) \$12,500, the first quarter payment each for Vietnam Christian Service (refugees and uprooted people) and Near East (Palestinian) refugees.

In addition to these specific amounts, the fund has authorized contributions to projects in which the Episcopal Church joins other churches in supporting or providing wholly such aids as equipment for cobalt treatments in a Rumanian hospital that was devastated by floods; relief of US civilian prisoners in Cuba; and aid to churches in Poland where social programs for old people are being developed.

RELIGIOUS ORDERS

Community of St. Mary Elects Superior

The 1971 General Chapter of the Community of St. Mary elected Sr. Mary Grace, CSM, former Reverend Mother Superior of the western province of the order, as their seventh Reverend Mother Superior General. Rev. Mother Mary Grace has previously resided at St. Mary's Convent, Kenosha, Wis.

The election and installation liturgy took place at St. Mary's Chapel, Peekskill, N.Y., on June 29. The Rt. Rev. Abbot Benedict Reid, OSB, officiated.

Prior to this election, Sr. Frideswide, CSM, of the eastern province of the community, held this office for 16 years.

The new responsibilities of Rev. Mother Mary Grace will include seeing that each one of her sisters freely grows in the vocation God has given her in the community and in endeavoring to create and maintain in the houses of the community an atmosphere of loving trust. She will spend equal time in each of the 10 houses of the eastern and western provinces of the community; visit other religious orders; attend various conferences; and give retreats. The length of her coordinating office will be six years.

PRESBYTERIANS

Brothers Blake Differ

Howard Carson Blake and Eugene Carson Blake, though each is a Presbyterian clergyman, have gone their separate ways in the church.

Older brother Howard, in a rare interview, recalled years of estrangement ended by reconciliation 17 years ago. Differences in viewpoint continue, but, "we are alike in our basic convictions of faith in Christ," he said.

The Rev. Howard Blake, 68, is on-leave chief executive of the South Texas Presbytery of the Presbyterian Church, U.S. (Southern). Through September, he is heading a Celebration of Evangelism, a crusade set for Cincinnati. He has and does oppose as too liberal many of the activities of his brother, Eugene, 64, who is executive secretary of the World Council of Churches (WCC) and who was instrumental in founding the Consultation on Church Union (COCU).

Howard Blake recalled that his differences with his brother began at Princeton University and continued into seminary years where Howard joined a group which evolved into Moral Re-Armament, the organization preaching strict morality and, its critics say, simplistic politics. Howard worked for MRA until 1960, when, he said, he felt his work with that group was finished. "I had given all I could give and I wasn't happy about some things like the handling of certain individuals, MRA's neglect of the institutional church, and the ingrowing nature of the movement."

Even with their reconciliation in 1954, Howard questions programs which his brother backs, notably the \$200,000 to African liberation movements. "The argument used by my brother and others for justifying (those) grants is: 'But they told

us they would use the money for good purposes.' That reminds me of a grant that was given to Adolf Hitler which Hitler said he would use for land reform. . . . Organizations like the WCC are caught up in this whole idea of being on the side of revolution, and they are often very uncritical of the type of revolution they support, and go with anyone. They tend to think the church's presence in revolution somehow sanctifies it. As for me, I'm going to pick and choose my revolutions," he said. He does not approve of church statements on social and political issues.

Speaking of COCU, brother Howard said, "I think COCU is doomed. It might have passed if it had been accomplished ten years ago." He feels the Presbyterians will not endorse COCU's proposed episcopacy. He also feels that the WCC meeting which elected his brother was "stacked" in favor of those persons "sympathetic to revolution."

INDIANS

Seek Burial Grounds Protection

Minnesota Indians, angered over archeological digging in burial grounds at Welch, Minn., say they will seek state legislation as well as federal measures to prevent further diggings in former Indian villages or grave sites without their express consent.

Artley Skenandore, director of the Minnesota Indian Affairs Commission, said he plans to take the matter to state legislators and to the state's Congressional representatives. His statement followed the American Indian Movement's disruption of the dig at Welch, in which the Indians took papers, artifacts, and equipment of the Twin Cities' Institute for Talented Youth. Some 45 high school students are involved with the institute which is sponsored by Macalester College, St. Paul.

Roger Jourdain, chairman of the Red Lake, Minn., Band of Chippewa Indians, said the Red Lake tribal council has had several overtures by archeologists asking permission to explore mounds there. "We rejected the offer completely," he said.

He also reported that U.S. Rep. Robert Berglund of Minnesota has introduced a bill in Congress to regulate unauthorized diggings of Indian civilization. The bill, the Representative said, is specifically aimed at stopping diggings on known grave sites or with the "meddling of the

Indian dead," and would affect Indian sites throughout the nation.

Mr. Skenandore and Clyde Bellecourt, who led the American Indian Movement's delegation's march on Welch, said an Indian ceremony will be held soon to return the artifacts to the burial site there.

Later, Mr. Bellecourt and a group of Indians interrupted the annual summer pageant at Pipestone, Minn., charging that it misrepresented Indian culture and religion. After two hours, they permitted the pageant to resume after winning promises from pageant officials that they would discuss the matter later with Indians.

BIRTH CONTROL

Children: Wanted & Unwanted

The editor of the national Negro church magazine, *The New Christian Digest*, has taken issue with the Rev. Jesse Jackson's charge that birth control in the black community is genocide.

The Rev. Willie White, the editor and publisher, referred to Mr. Jackson's comments before the U.S. Commission on Population Growth and the American Future. Mr. Jackson, head of the urban program of the Southern Christian Leadership Conference, Operation Breadbasket, said that children are "a gift of God" and that birth control as a national policy simply marshals sophisticated methods to remove and control the weak and the poor, quite likely the blacks and other minorities."

The New Christian Digest editorial charged that the unequivocal statement that "children are 'gifts of God' will lead many to believe they have the right to bring an unlimited number of 'such gifts' into the world." Noting overcrowded conditions in the nation's cities, Mr. White stated that "even children born into holy marital relationships are not necessarily gifts of God. We have seen many unfed, unclothed, unschooled, and unloved children who were born into legitimate relationships."

He stated that his main objection to Mr. Jackson's position is "that many unthinking people will be led to believe that they have the right—indeed the obligation—to bring any number of such 'gifts' as these into the world. What could be further from the truth?"

He emphasized that he was not arguing in favor of abortion, but in favor of contraceptives. Unwanted children, Mr. White contended, are the results of "our misuses of natural law."

WCC

"Salvage the Ecumenical Movement"

The Rev. John Meyendorff, chairman of the World Council of Churches' Com-

mission on Faith and Order, has urged that organization "to salvage the ecumenical movement in a period of acute crisis."

The Orthodox theologian from New York's St. Vladimir's Seminary, called for a critical review of "a clear shift of emphasis from God to man, from theology to anthropology" in recent ecumenical life and thought. He addressed over 200 theologians and church leaders gathered at a Jesuit seminary in Louvain, Belgium, representing the major Christian traditions. He asked them "to help the church to become itself again, not simply shift camps." Churches must "disengage themselves," he said, from such "embarrassing allies" as power, the state, money, and the establishment.

Fr. Meyendorff attacked the WCC's Fourth Assembly, held in Uppsala, Sweden, in 1968, as having a "bourgeois spirit." Quoting the late Orthodox theologian Nicholas Berdyaev, he said this spirit takes over "when among Christians, the city of the earth is mistaken for the city of heaven, and when Christians stop feeling as pilgrims in this world."

Deploring "noisy talk about various social causes," Fr. Meyendorff insisted that the church's chief contribution to society centers in its revealed insights into "the ultimate and eternal destiny of men" which grounds "the deeper dimensions of the quest for justice and peace," especially among the conscientious youth throughout the world.

Christians should safeguard a theocentric view of man and a sacramental understanding of community in proclaiming church unity as the sign of mankind's coming unity. Man's true humanity, the priest declared, roots in his creation and restoration through Christ as the image of God. His true community, he said, is found in eucharistic liberation from the slaveries and the tyrannies of this world.

"No wonder," he exclaimed, "that the meaning of worship as liberation is best understood by those Christians who are openly rejected by the world, persecuted, oppressed, or segregated—in communist Russia or in the black ghettos of America."

In floor discussions, two churchmen were especially critical of the tenor of the address. Prof. José Miguez-Bonino of Argentina argued that the Kingdom of God is hidden within history, giving eternal significance to the church's struggles for political and economic justice.

Pastor Israel Batista of Cuba agreed, insisting that the Uppsala Assembly's shift from theology to anthropology was based on solid New Testament foundations—God became man in Jesus Christ. In its "incarnational struggles" against inhuman cruelties throughout the "third world," Pastor Batista said, "the church is giving an authentic witness to its hope in God's kingdom of justice and peace."

BRIEFLY

■ The Association of Episcopal Clergy, with headquarters in Capitola, Calif., was dissolved Aug. 31. It was founded in 1964 and incorporated in 1966. According to a report released prior to disbanding, the organization has "accomplished such things as arbitration and mediation machinery for aggrieved clergy, the first diocesan salary study, a regional placement service, changing the direction of pension-fund administration, and evolving disciplined models of collegial help and training." Former AEC members are urged to associate with groups of the National Network of Episcopal Clergy Associations (NNECA).

■ From the Church of Canada: The Dean of Fredericton, the Rev. Harold L. Nutter, 47, has been elected Bishop of Fredericton, to succeed the Most Rev. Alexander H. O'Neil, who is also Metropolitan of the Province of Canada and will retire Oct. 31. The Rt. Rev. Cuthbert C. Robinson, 79, Bishop of Moosonee, Ont., 1955-63, died in Aurora, Ont., where he had lived for some time.

■ The Rt. Rev. E. Kenneth Leslie, Bishop of Bathurst, Province of New South Wales, Australia, completed a six-day, 130-mile fund-raising hike through his country, realizing some \$80,000 toward the \$200,000 needed for alterations of All Saints' Cathedral, Bathurst. Along the route from Dubbo, about 300 miles west of Sydney, to Bathurst, the bishop came to be called the Pied Piper because of the huge crowds of children following him as he passed through various towns. Looking strong and fit, the 63-year old church leader was greeted by thousands of well wishers as he completed his hike. Dignitaries on hand included a Roman Catholic bishop, the Most Rev. Albert Thomas, and Sen. Robert Cotton who represented the Australian Prime Minister, William McMahon.

■ £170,000 given for charitable grants for the Church of England by the Ecclesiastical Insurance Office Ltd., in the last fiscal year, is an increase of £20,000 in this program. The company has strengthened its strong reserve and life assurance funds have now passed the £4 million mark.

■ As of Nov. 1, the Inter Church Association of St. Louis, successor to the Metropolitan Church Federation of St. Louis, will be dissolved. Primary reasons given for the decision are: inadequate funding; inadequate numbers of judicatories and groups participating; a changing climate for inter-church relations and functions; and the need for a fresh start in metropolitan inter-church participation in mission. The Inter Church Association came into existence last January.

Sheldon M. Smith

CONTRA SCROGGS

"What Dr. Scroggs wants is the eschaton and he wants it now. So did St. Paul, but Dr. Scroggs is almost 2,000 years later and must live in a different world than Paul, without trying to time-warp Paul into 1971. The eschaton will come when God wills it — not before. The landscape of history is strewn with movements that tried to precipitate it."

IF, when I die, the first voice I hear tells me "you don't understand St. Paul," I will know that I have flunked, and that I am doomed to spend eternity in hell with a bunch of New Testament critics. I had barely passed my seminary course entitled "The Epistles of St. Paul," before we had some visiting preacher tell us why we didn't understand him. I had my canonical examinations but days in my background, before the ordination preacher was telling me how I had been misinformed.

Comes now Prof. Robin Scroggs, Ph.D., [*Another Look at Paul*, TLC, July 25], to tell me how far off base I really have been. Not only did I misunderstand Paul, it now appears that I have been totally wrong on the entire New Testament. An avowed Marxist, Pasolini, when he decided to film the life of our Lord, chose "The Gospel According to St. Matthew." Did Pasolini know that "St. Matthew" was an anti-Pauline tract? It is safe to say he didn't. I didn't. But Dr. Scroggs knows. It is "at heart an anti-Pauline tract, because it presents the Gospel in terms of law." News to me. Matthew, an avowed Jew, takes great care to show how the Old Testament is fulfilled; but I didn't realize that that made him a legalist (assuming, of course, that there was a Matthew. There is one branch of New Testament criticism that maintains that "Matthew" was really a committee — possibly the church's first "T" group, in which case one would expect Scroggs to approve. See below, *passim*).

SORRY, but my mind doesn't bend that easily. I have been aware, as any

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reader of the New Testament must be aware, that various parts of the New Testament do not exactly jibe. I have always relished the fact. It has shown me the comprehensiveness of the early church. I had always regarded this comprehensiveness as a blending of voices rather as in a good choir. Not Scroggs—he wants an all-baritone cantata. Okay, but it is a maxim of the Anglican tradition that you do not set up one part of scripture against another. Perhaps Dr. Scroggs is not bound by this juncture. (I have before me number 20 of the Articles of Religion, which you can read for yourself, if your rector has not hidden all the Prayer Books in preparation for Rite II.)

But Paul's differences with Matthew, real or imagined, are not the main thrust of Scroggs's essay. Rather, it is Paul's "blistering assault on the world." Dear Prof. Scroggs, I knew about Paul's "blistering assault," I really did. I knew it before I read Harnack on Marcion, I knew it before I read Marcion. I heartily approve. But did you and I read the same Paul? *Your* Paul comes out as an antinomian ("A Christianity under law is for Paul a self-contradiction"). *My* Paul (and I think not just mine) believed that the Law (Torah) was "holy and just and good." What I see Paul saying is that nothing can complete you as a child of God other than the saving work of the Cross. What I see you saying is that if you have enough self-confidence in the individual understanding of Christianity ("God has brought to naught the performance-repression," and I *think* I get the gist of what you are saying) you just bull your way through, regardless of rules and regulations.

Paul's "blistering assault on the world" is quite simply a matter of a world that

tries to substitute anything other than the Cross for salvation: laws, riches, possessions, family, name it. The Christian may live in castle or hovel, but he is supposed to have his suitcase packed and under his bed at all times. *That* is the meaning of the Gospel: simply, no substitutes for the fact that you are a creature, a redeemed creature. That is Paul's assault on the world: it gets in your way.

One would think that the condemnation would be quite enough. One would think that meditations on the parable of the Rich Man and Lazarus would lick the earth-bound, and that a nightly repeating of that legalistic saying, "Thou fool, this night shall thy soul be required of thee," would take care of any lingering doubts. But it isn't enough for Scroggs. He needs allies. He needs, dear Lord help us, Norman O. Brown and Herbert Marcuse.

Norman O. Brown is, in a sense, harmless enough. He wants us to be a bunch of polymorphs who kind of ooze around and touch each other lovingly. It is, I suppose, rather comforting to insecure adolescents of whatever age who would rather put away their sexual identity than strive for it and fight with it. The New Testament seems to bid the latter course — I Peter does at least, but I'm not sure that the author of I Peter didn't know St. Matthew, so perhaps his evidence is inadmissible. Paul does bid us to control our bodies. Scroggs, and Norman O. Brown, seem to have in mind some kind of group-grope. If this is what Paul had in mind, he didn't mention it. Friends of mine have returned from "encounter groups" at which everyone wound up in swimming pools in the nude, gently touching each other. But if this is what Paul had in mind, how do you go about being a Christian in Maine

in the winter? That would mean that the parish house would have to have a heated pool. Heated pools in Maine are awfully expensive, and that is awfully this-worldly. I suppose that what is nice about such groups is that no one worries about them while they are in them. But what do they do once they get out of them? Dr. Scroggs wants a kind of *eros* where one "can have union without possession." I cordially invite the unmarried men among TLC's readers to propose marriage to their girls on that basis and see how far they get. What Scroggs seems to want, and what Brown wants, is the abolition of original sin by the middle of next week. I don't think they are going to make it. Or if they do, there is going to be a lot of uncollected garbage, uncooked meals, unwashed clothes, etc. Perhaps we just let the heathen take care of these mundane matters while we Christians enjoy "union without possession."

Isn't it odd where theologians go for support? I remember when Albert Camus was killed in an auto crash. The poor man wasn't even in his grave before the groves of theological academe were boiling with professors announcing that Camus had been on the verge of becoming a Christian. Post-mortem baptisms are all right in Mormon theology, but to some of us who respected Camus (respected him enough to reject him) it seemed rather strange to seize him for an ally. But if Camus was a strange Christian ally, he was at least a man of grace, charm, and conscience. If an unlikely ally, he could be a much-admired foe. But, looking for allies in his rejection of the world, Scroggs has come up with Herbert Marcuse. And next to Marcuse, Norman O. Brown looks like Winnie-the-Pooh.

Because Marcuse doesn't simply reject the world. He hates it. He hates it mainly because it will not do what he wants it to do—not because it is fallen from God and corrupting his creation, but because it is fallen from Marcuse. Marcuse sees nothing good in society except his publishers who keep sending him those nice royalty checks for writing about how repressed he is. If Marcuse were ever to run the country, it is safe to say that the faculty of Chicago Theological Seminary might easily find themselves up against the wall (with Marcuse's ultimate employer, Ronald Reagan, as an unlikely neighbor). Brown and Marcuse want the same end result: we should all become amoebae. Marcuse would eliminate those who would strive to be protozoa.

BUT if Dr. Scroggs is unbelievable on the subject of community, he is simply incredible on the subject of Women's Lib. Not that he calls it that, but that is what he is talking about. He takes as his key point chapter 11 of I Corinthians.

Now it happens that I am an authority on I Corinthians 11. Any parish priest has to be, because that is the part about whether or not women should wear hats in church. This was one of the crucial theological issues of the late 1960s, although largely ignored by the leading theological journals. (In my parish the issue was resolved on that critical Sunday when the rector's wife arrived wearing a beehive hair-do, for which the only appropriate hat was a diver's helmet. Now, the only hats I see are worn by visitors, usually from Wales, and I have, *de facto*, ceased to repress women.)

Anyway, Paul's argument, in I Corinthians 11, is crystal clear. The angels cover their heads in the presence of God. Women are to men as angels are to God. Therefore, women should cover their heads in the presence of men. I'm not arguing in favor of the proposition, but that is what he *says*. (Milton, some 300 years before Scroggs discovered St. Paul, understood it explicitly of Adam and Eve: "He for God, she for God in him.")

You can handle this in several ways. You could say that Paul did not understand the full implications of what he had written in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Or you could say that Galatians was written, contrary to the "assured results of New Testament research," *after* I Corinthians (now there's a good Ph.D. thesis if I ever saw one). Or you could maintain that Paul was culturally conditioned and dismiss the entire argument. What you cannot do is to say that the passage "is a sign of woman's *authority*," and then, after that conclusion, go on to say that I Corinthians 14:33b-36 "has to be seen as a post-Pauline gloss in light of I Corinthians 11." The two passages are as compatible as mustard and ham. If Gloria Steinem and Bella Abzug froth at the mouth, that's a pity, but that's what Paul *said*.

But then you wonder why Dr. Scroggs is so worried about the sign of woman's authority in the first place. Why worry about woman's authority? Why worry about authority? Scroggs has just told us that "In the Christian communities there are no hierarchies, no roles assigned a value over others, no list of rules necessary for salvation." Scroggs, in his zeal to move from I Corinthians 11 to excise part of chapter 14, has skipped over I Corinthians 12. We are told there that we have different gifts, and we are to exercise them differently, and that includes those who rule who are to do it diligently. And then there is Romans 13, which I will not push, because that *could* be about heavenly hierarchies (but question, if *heavenly* are all right, why are *earthly* ones so bad?). And then there are those parts where Paul tells us that the

earthly authorities are God's ministers for good. But at that point someone always brings up Hitler, and the best way to handle that ticket is out of Thomas Aquinas, and he was up to his neck in laws, and, well, you can't talk about him to people who want to shed everything that has happened since the Council of Nicaea.

What Dr. Scroggs wants is the eschaton and he wants it now. So did St. Paul, but Dr. Scroggs is almost 2,000 years later and must live in a different world than Paul, without trying to time-warp Paul into 1971. The eschaton will come when God wills it—not before. The landscape of history is strewn with the ill-remembered movements of history that tried to precipitate it (including that 16th-century English group, the Ranters who, yes, took off their clothes and practiced "union without possession").

Because Paul is talking about something entirely different. He is talking about accepting your imperfections (including his own, undefined "thorn in the flesh") and living with them, because God has given you a worth which you (or your "T" Group) could never dream of. He has given you that worth on the cross of his son, and shown that peace includes suffering. He has stamped that worth on his saints (and I don't mean paper-back rack martyrs like the Berrigans, who are screaming for Bill Kunstler before the fuzz ever lays a glove on them and have figured, for pete's sake, how much time they get off for good behavior before Caesar has even spoken). He stamps it daily in the lives of his people who, in desperation of life, pray and believe: Chinese priests huddling in the dark saying Mass with a bit of bread and treasured rice wine; Romanian laymen lying in their own filth because they will not betray their fellow-believers or their Lord; dying men who know they are dying and who look to God with strength and trust—in short, people who know the world is fallen, who know that they are fallen, and who accept God's strength, and pardon, and peace in the midst of that fallen world.

DR. Scroggs wants to know if Paul has a future. Of course he has a future. So do Matthew, and Peter, and John, and even the much-despised James. So does Dr. Scroggs and, I hope, so do I. So do conservatives and liberals, and so (with less certainty) those polymorphs who are floating like lily pads in encounter groups at Big Sur, Calif.

But only by following St. Paul. Part of his rejection of the world-as-is is Romans 12. "Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of your mind"—which is not far from the King James translation of "the renewing of your mind." Renewing it, Dr. Scroggs, not *blowing* it.

Logos and Eros

In Christianity

By WILLIAM S. SPILMAN

MY thesis is that many of the crucial problems confronting today's social, political, and cultural life have originated in our refusal to come to terms with the cosmic feminine principle. Westerners, both men and women, have become almost exclusively the devotees of *Logos*, the masculine values of life. *Eros*, the feminine aspect, is excluded from the serious work of existence, and reserved for "fun and games." In this rarified atmosphere, femininity has become little more than a symbol for sexual exploitation. The essential qualities associated with the universal feminine archetype — the centrality of personal relationships, and the necessity of a family and home life rooted in tradition and custom — these qualities have dropped out of our civilization.

Ultimately, this impoverishment is traceable to the religious basis of our European culture. For despite a certain ambivalence in its very early history, the Hebrew-Christian tradition has been extraordinarily oriented toward masculinity. Most of the other-world religions have taken it for granted that the deity is androgynous, that is, a composite of male and female. True religion for them is a creative merging of the eternal archetypal figures of the Wise Old Man and the Great Mother, of the *Logos* (male rationality) and *Sophia* (female wisdom), of heavenly spirituality and earthly fertility. Thus in Hinduism and Buddhism, the principle of *Maya*, or the world, is the female consort of God, whom he marries in order that the infinite might be manifest through the finite. All creativity is intercourse between the spiritual, masculine aspects, and the earthy, feminine aspects of deity.

The Bible begins auspiciously enough. For instance, early in Genesis: "And God created man in his own image, in the image of God created he him: male and female created he them" (1:27). There is probably more than just an echo of the notion of androgynous deity or primordial "parent." Somehow the two sexes are thought of as being in the likeness of a single God who, in the original Hebrew, has a plural name. So, too, in a later Genesis passage, God is

said to have "called their name Adam" (i.e., Adam — man in the generic sense).

However, Hebrew theology then veers off in an exclusively masculine direction. The Earth Mother archetype is rather brutally demolished in the Hebrew's defeat of the Canaanite "baals" — the deities of fertility associated with a settled, agricultural society. On the other hand, the Old Testament idealizes the masculine values of the nomadic, pastoral existence — restlessness, experimentation, dissatisfaction with the way things are. These male qualities are the ones attached to the concept of God, so that he is thought to be like the wind and the fire (the other two elements, earth and water, are feminine and play a significant role only in Genesis). This ever-blowing, ever-moving, masculine God approves of the more primitive nomadic life, and disapproves of farming and the attachment to nature that goes with it. Hence, Abel's sacrificial offering from the flock is accepted by God, while Cain's agricultural gifts are rejected. This is the peculiar cultic twist that Hebrew thought gave to the ancient, universal mythic stories about two brothers.

Unfortunately, the New Testament continues this strong masculine emphasis. Certainly the images of the Father and the Son are dominant; and with two exceptions — the figures of the Virgin Mary, the Great Mother, and that of the church as Christ's bride — everything revolves around this father-son relationship, everything conspires to repress all the usual female archetypal images.

Yet perhaps these two feminine symbols — the person of Mary, the mother of Jesus, and the figure of the church as Christ's bride — have the power to restore *Eros* as a psychic element crucial for our total health. When, on Nov. 1, 1950, Pope Pius XII officially declared that "the immaculate Mother of God, Mary ever Virgin, the course of her earthly life having finished, was taken up, body and soul, into the glory of heaven," he was only giving dogmatic status to a belief which from the sixth century or earlier had become general in both Eastern and Western Christendom. Shortly after this papal pronouncement, psychiatrist C. G. Jung (protestant background and all!) rather excitedly commented that however much this might confound all the rationalists (*Logos*), the dogma of the *Assumptio Mariae* was unconsciously asserting that true divinity must participate in both the male

and female principles (*Answer to Job*, 159ff). Thus in the worship of Roman Catholicism and Eastern Orthodoxy (which constitute the majority of the world's Christians), the person of Mary, the mother of Jesus, about whom we have so little historical data, has become vastly mythologized in order to fulfill one of man's critical psychological needs.

Jung consistently maintained that the truths of universal mythology possess a reality missing from the concrete, particular facts and events of history. It is on this basis that Gilbert Cope, an Anglican priest and brilliant student of liturgical art and symbolism, urges us non-Roman Catholics to consider seriously the psychological importance of restoring feminine imagery to Christian worship: ". . . Men cannot live without imagery, and if the good imagination is denied the evil will obtrude. Those who have grown up in the protestant plain-glass and bare-walled tradition of the Stern Father, the Suffering Son, and the Spirit of Reason, must ask themselves if too much was not lost when Mary was deprived of the attributes of the Great Virgin-Mother in the worship of the reformed churches" (*Symbolism in the Bible and the Church*, 138).

The other New Testament feminine image is the church viewed as the Bride of Christ. This is a central theme in the Epistle to the Ephesians, where the marital union between a man and a woman is described as the near-perfect analogy for the union that exists between Christ and his church. And St. John's Gospel, which picks up a number of types from the creation story in Genesis, depicts the origin of the church after the manner of Eve's birth from the side of Adam. When the soldiers pierce the side of the Christ dead on the cross (the New Adam sleeping?), there issue from the wound water and blood — symbols for baptism and the Eucharist, the sacramental signs for birth into and nourishment within the church. Again Roman Catholicism has made the most of this female figure. One of the most prominent theological pioneers of the modern liturgical revival in the Roman Church, the German Benedictine Dom Odo Casel, compared the church to a wife whose greatest act of love is to bear Christ's children, i.e., the newly baptized. He likens the font to a womb, and the waters of baptism to the physical substance out of which new life emerges. And the Eucharist for Casel is the food with which Christ's bride, the church, continually nourishes his newborn children (*The Mystery of Christian Worship*).

Reforms are usually masculine in nature; *Logos* is in charge; and his aim is the rational simplification of an institution, its operation and its teaching and its complex traditions. Inevitably, along with many absolutely necessary changes, reformation attacks and destroys whatever legacies of femininity it can — for these legacies, earthy and intuitive and passive and rooted in tradition, seem the natural enemies of the male drive for clarity and purity. In this sense, it may be one of the ironies of modern ecclesiastical history that the very real successes of Vatican II reforms have unconsciously contributed to an even greater impoverishment of the spirit of western man, whose lack of feminine insight has already led him to the brink of spiritual disintegration.

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EDITORIALS

It's Still Stealing

WE have withheld editorial comment for some weeks now on the subject of the Pentagon Papers because we wanted to see what the religious leaders of the nation might have to say specifically about the moral aspects of the question. Documents were stolen from the government and given to some newspapers, of high repute, which published the stolen goods. The Supreme Court ruled (in a hasty, divided, confused, and confusing decision) that the publication of these classified materials did not in fact jeopardize the security of the United States. Its verdict was not, and was not meant to be, a specifically moral judgment. We look to our religious leaders for moral assessments of such matters of public import. And as of this date, many weeks after the event, we are still waiting for the light. It appears that most of the nation's religious leaders simply go along with the prevailing liberal consensus — that "the public has a right to know" whatever *The New York Times* decides it ought to know; that what we have in this case is not really stealing, or reprehensible trafficking in stolen goods by the press, because these documents belong to the government and the government is the people and so they belong to us all; and that sometimes it may be necessary to do a bit of what might be called stealing by the unco righteous, in order to expose the lying shenanigans of yesterday's politicians.

As we ponder the matter a familiar verse of James Russell Lowell comes to mind. At the time he wrote it, American book publishers were pirating the novels of foreign authors, notably Charles Dickens, and producing American editions with no compensation to the authors. The theft was ingeniously defended by the moral sophists of that day: It wasn't really stealing like picking a man's pockets; Dickens was only an Englishman, and we must remember the Red Coats; great literature is for everybody, so it belongs to everybody, so there should be no price on it. Said Lowell:

*In vain we call old notions fudge
And bend our conscience to our dealing.
The Ten Commandments will not budge,
And stealing will continue — stealing.*

If you want to protest that the piracies of Dickens's novels and of the Pentagon Papers were not at all the same, we'll spare you the postage by agreeing. Of course not. History never repeats itself. The ways of thieves are infinitely various; but God's commandment is not, and stealing will continue — stealing.

The religious teachers and leaders of the nation should be telling the men in government, the press, all of us, that bad morality is, by proper definition, defiance of the clear commandments of God; that it always turns out to be bad politics and bad business in the long run; that truth, like murder, will out, and that stealing will continue stealing. The silence of these teachers and leaders on this issue in its moral aspect (as distinct from its political and ideological aspect) is itself immoral — another of history's sadly long line of *trahisons des clercs*.

Helps For Harassed Priests

RECENTLY [TLC, July 25] we took note on this page of the low morale and discouragement of very many parish clergy of the Episcopal Church. We expressed some views of our own about the causes and possible cure of the situation and invited our readers to offer their godly counsel. The response has been gratifying, and we shall publish excerpts from some letters as guest editorials, beginning with what follows below.

This first comment is from one of our favorite readers and correspondents, the Rev. George Gooderham, retired priest now living in San Jose, Calif. He doesn't pretend or try to say all that needs to be said, and it should be noted that what his counsel consists of is exclusively a brotherly admonition to the clergy. We ask you to leave it to other counselors, to be heard from in later issues, to cover other aspects of the problem. Here are Fr. Gooderham's "helps for harassed priests," with his closing love and blessing:

1. Read Morning and Evening Prayer every day for one month and make a 15-minute meditation on your ordination vows;
2. Forget your "image." Be a humble person. Never mind that you are an insignificant person;
3. Care more for souls than for social action. Make use of daily intercessions;
4. Preach four sermons exalting Jesus Christ, Son of God, Saviour of the World. And spend adequate time on sermon preparation (see: Phil. 2:5-11);
5. Let your emotions take over your reason once in a while;
6. You are God's partner. Don't go it alone;
7. Forget success. Don't allow yourself even to think about success;
8. Building a new church is often more pride than necessity. Verily, it hath its reward!;
9. Forsake and set aside all worldly cares and studies — including *Playboy* and the stock market reports. Discipline your body;
10. Follow Jesus as your example in your daily life. Live Jesus in your heart. Always!

You can see that I am advocating the "renewal" of the priest himself. That's where it all begins. Excuse me, but when we have better priests we'll have less harassed priests. I say it with love.

The Living End

I praise you, Death, somewhat.
I nod a little more in your direction
each wandering year.
Someday I will announce joy
to your confrontations.
What is your weakness? As
I meet Christ I will know
as you will not know anything.

Judy T. Sternbergs

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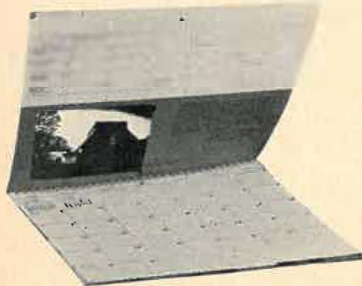
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Book Reviews

A TIME TO LOVE . . . A TIME TO DIE. By Prince Leopold of Loewenstein. Doubleday. Pp. 276. \$6.95.

The foreword to *A Time to Love . . . A Time to Die*, by Canon Edward Carpenter, Archdeacon of Westminster, as well as the text itself, clearly indicate that we are to see in this book how personal love and the Christian religion transcend death and lead us beyond the past and present into a future filled with more opportunities for transcendence and growth of love. Both the husband, Prince Leopold, and Canon Carpenter, as well as the English reviews of the volume, seem to feel that the purpose is accomplished in the book.

This reviewer is not so easily convinced. Here is a book one would like to criticize by saying the text on pages 245 and 246 doesn't connect and make sense (it doesn't), or light in on other publisher's errors. However, the purpose is so commendable a reviewer cannot stick to typographical errors. I ask simply why the book doesn't speak to me. Why doesn't the avowed purpose come clear?

There are at least two reasons. One, the prose style is antique. It is like reading the late Ford Maddox Ford—words and style last heard around 1920. There is the preciousness—"Dr. K.", "Dr. D said." All of this serves to chill what an American reader would call passion. The style prevents any in-depth study of Diana Loewenstein. We learn that this daughter of Victor Gollancz had a psychological background with her family which could help account for her reactions—but that is exactly as deep as we are allowed to go. When her baptism and confirmation occur, broad hints are given that great depth and meaning were there—but once more the door is closed.

Secondly, there is the cultural background of the Loewensteins and Gollancz's—poor but royal on the prince's part; rich through publishing and royal by appointment on the Gollancz's side. The poor-mouthing by the prince seems unreal as he searches for a "position" because money is short; but they must eat out, they must entertain. This seems so alien to this American reviewer that it lends a fairy-tale atmosphere to the entire book.

There is no doubting the author's sincerity or his purpose, but I can't feel the passion for love or Christianity that was intended. The sale value of the volume in this country seems limited to a few, and one suspects a lot of copies will be remaindered for something like \$1 a copy.

Finally, there is one terribly disturbing factor. Canon Carpenter's preface is no more effective than Prince Loewenstein's

prose. Does this indicate that the Christian message that both men so earnestly want to get across comes out so muted in England all the time? Who does write clearly enough in England to convert, to make Jesus Christ desirable and all-important?

(The Rev.) HARRIS C. MOONEY
All Saints', Indianapolis

SOCIAL RESPONSIBILITY AND INVESTMENTS. By Charles Powers. Abingdon Press. Pp. 224. \$3.50 paper.

It appears that American Christian churches of a liberal stripe are seeking ever greener fields in which to bring the tenets of the Gospel to bear upon the social conditions in the world. The latest fad is in the area of "Social Responsibility and Investments."

Charles Powers is well qualified to write in this field as he has been in charge of the investment funds of the United Church of Christ. He knows first-hand the dilemmas raised by the whole question. He has succinctly outlined the parameters of what can and cannot be done in the several options open to churches and institutions in the use of wielding power through their financial holdings to force social redress through policies of great American business corporations. He points out clearly both the effect and the limitations of exercising these options. One might well wish that certain church leaders had read with understanding Charles Powers's *Social Responsibility and Investments* before their recent incursions for confrontation at annual stockholders meetings of various corporations.

Many a layman or clergyman at the "grass-roots" level reading or hearing of church leaders appearing at stockholders meetings and soliciting stock proxies have had the dismayed reaction of "what brought this on?" This book provides an answer in terms of the historical development of the United States. Briefly, we began with clear lines of separation between governmental and voluntary agencies such as the church. With the growth of the nation, it became clear that church and charitable groups were inadequate to provide broad enough social mitigation. The public then forced government to enter the field, thus blurring the distant areas of jurisdiction. More recently, bureaucratic inefficiency and the unwieldy scope both of government and of the range of social need have proven this course as inadequate and inept as the voluntary sectors. Now, the nation is making it incumbent upon the greater efficiency and truer source of wealth of the business corporations to take a hand in social well being and to admit to social implications

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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MP & HC Sun 10; MP, HC, EP daily
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Sun 7:30, 9, 11; Wed. 6:30, 12; Thurs. 6:30, 9:15; C Fri 5

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Sun 8 & 10; Wed 9

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GROW! (Student Center) 16 W. Franklin St.
Experimental Eu, Sun 4
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University Pkwy. at St. Paul St.

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College Park Campus
MEMORIAL CHAPEL
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE Lowell
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The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
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MICHIGAN

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Sun 8, 10

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The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave., 13210
Sun Eu 10, in Room 400, Crouse College.
Wed 5:05 HC Chapel House

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

EAST CAROLINA UNIVERSITY Greenville
CANTERBURY CENTER, ST. PAUL'S CHURCH
The Rev. William J. Hadden, Jr., chap.
Sun 7:30, 9:30, 11:15; Wed 5:30 HC—Canterbury

OHIO

MIAMI UNIVERSITY and WESTERN COLLEGE Oxford
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Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
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PENNSYLVANIA

INDIANA UNIVERSITY OF PENNA.
CHRIST CHURCH 902 Philadelphia St., Indiana
The Rev. Arthur C. Dilg, r
Sun HC 7:45, MP & Ser 11 (HC & Ser 1S & 3S)

PENNSYLVANIA (Cont'd)

LOCK HAVEN STATE COLLEGE Lock Haven
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Sun and Holy Day Eu

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The Rev. Ronald J. Lynch, v & chap.
Sun 8 & 10. Canterbury (College Calendar)

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Sun HC 11, 5, EP 6; weekdays as anno

VANDERBILT UNIVERSITY Nashville
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The Rev. John H. Hatcher, Jr., chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

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The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

VIRGINIA

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The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WEST VIRGINIA

SHEPHERD COLLEGE Shepherdstown
TRINITY German & Church Sts.
The Rev. Paul H. Moser, r & chap.
Sun 8 & 10:30; Daily MP 7:30; EP 6

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmayer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

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THE LIVING CHURCH

and responsibility for the general well being of the citizenry. What is good for the people of the nation is ultimately good for Ford and General Motors! Though churchmen have been called communists in corporate board rooms, in the light of the book's rationale, the historical process can be seen as creative use of, rather than repudiation of, the free full enterprise system.

In an interesting exercise, Powers uses Richard Niebuhr's earlier classification of five different types of theological stances of American churches and the implication of these stances for the churches in developing a social investment policy. I feel this to be the weakest part of the book. The author does consistently call for church leaders not only to inform themselves better about the problems of corporate management, but also for the church to work out a thorough theological basis for its own activity in the area of the use of investments in a socially responsible way.

The book in a sense is a primer and not a definitive work, though the infinite questions it raises (without always giving answers) make for exciting reading and speculation. The author assures the reader that this is an area of concern for church and other institutions of which we shall be hearing more not less. Charles Powers's book is a good place in which to begin to become informed.

(The Rev.) DONALD N. HUNGERFORD
St. John's, Odessa, Texas

◆
NEW TESTAMENT HISTORY. By F. F. Bruce.
Doubleday & Co. Pp. xlv, 462. \$8.95.

Classical scholars have made notable contributions to New Testament studies, especially in the area where the story of early Christianity impinges upon the history of the Graeco-Roman world. One thinks, for instance, of Sir William Ramsey and Eduard Meyer. Prof. F. F. Bruce belongs to this succession.

New Testament History, as Bruce understands it, includes both the contemporary history of the surrounding world, and also the historical aspects of the NT itself. (Jesus, the earliest community, Paul, and the sub-apostolic church).

Bruce is a master of the sources, both primary and secondary, for the history of the Roman Empire and the Jewish world. His presentation is lucid, eminently readable and full of interesting tidbits. Did you know, for instance, that Gallio, the proconsul of Achaea during Paul's residence at Corinth, was a son of Seneca the Elder, brother of Seneca the philosopher, and grandfather of the poet Lucan? Had it occurred to you that if Herod Agrippa had not met his untimely end described in Acts 12 the Jewish revolt of 66-70 might have been averted?

But when Bruce approaches the NT material itself the results are less satisfactory. As he explains in a disingenuous footnote on p. 167: "The NT writings

were not, of course, written as historians' source material . . . but historians will not be deterred on that account from using them as source material; nor will they be intimidated by theologians who assure them that their task is impossible and illegitimate."

Bruce has missed the point: It is not so much that the task is impossible and illegitimate; it is that certain critical methods have to be rigorously applied for this unique material, and Bruce does not apply them. To take two examples: the kerygmatic material in the gospels can be used as source material for the earthly Jesus only by applying the methods of form-tradition and redaction-criticism. Works along these lines are included in the bibliography (e.g., by Hahn and Perrin) but the methodological questions posed by them are ignored. Hence Bruce can present Jesus as explicitly identifying himself in his earthly ministry with the Son of Man interpreted in the light of the Suffering Servant. Again, Haenchen and our own John Knox, whose work is listed in the bibliography but ignored in the text, established the important methodological principle that for Paul the primary source is his genuine epistles, and that Acts is to be used insofar as it supports or supplements the evidence of the letters. Bruce however, follows the reverse procedure, using Acts as the basis and supplementing it with the letters. One small example of what this leads to is Bruce's unquestioning acceptance of the statement in Acts 14:23 that Paul and Barnabas appointed presbyters in the Asian churches—a statement which Burton Scott Easton already in 1947 stigmatized as a Lucan anachronism.

Bruce's treatment of the NT is not uncritical, but he follows the methods and maintains the positions current in British NT scholarship a generation ago.

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

Booknotes

By Karl G. Layer

WHAT'S GOOD ABOUT GOD? By Hoover Ruperf. Abingdon Press. Pp. 173. \$4.50. Dr. Ruperf, a Methodist minister, presents "a living portrait of God by explaining Christian doctrine in terms realistic and understandable for the man of today." In each chapter he defines a basic tenet of Christian doctrine and relates it to the Christian life in view of what Christ said, theologians have said, and modern man experiences.

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The Living Church

PEOPLE and places

Appointments Accepted

The Rev. **Bruster C. Bush** is vicar of Christ Church, St. Marys, and priest in charge of St. Mark's, Woodbine, Ga. Address: St. Marys, Ga.

The Rev. **G. Wayne Craig** is rector of St. Paul's, Columbus, Ohio.

The Rev. **Donald H. Feick**, former rector of St. Peter's, Smyrna, Del., is rector of Christ Church, Brookland, Pa. Address: 605 N. Main St., Coudersport, Pa. 16915.

The Rev. **James R. Gundrum**, mission consultant for the Diocese of Iowa, is no longer in charge of St. Andrew's, Chariton, Ia. No change of address.

The Rev. **Reginald R. Gunn**, former vicar of St. Andrew's, Douglas, Ga., is rector of St. Patrick's, Albany, Ga.

The Rev. **Howard L. Hook**, former rector of All Saints, Worcester, Mass., has been a worker priest for some months and is with New England Mutual Life Insurance Company. Address: 7668 Grashie Dr., Colorado Springs, Colo. 80907.

The Rev. **Daniel Leen**, rector of Grace Church, Muskogee, Okla., is to be rector of St. John's, Oklahoma City, Okla.

The Rev. **Richardson A. Libby**, former rector of St. John's, Niantic, Conn., is rector of Grace Church, Newington, Conn. Address: 130 Vincent Dr. (06111).

The Rev. **Douglas S. MacDonald**, former canon of St. Paul's Cathedral and principal of St. Paul's School, Peoria, Ill., is assistant to the rector and principal of St. Mark's School, 1750 E. Oakland Park Blvd., Fort Lauderdale, Fla. 33308.

The Rev. **Rollin B. Norris**, former assistant, Christ Church Cranbrook, Bloomfield Hills, Mich., is rector of St. Paul's, Port Huron, Mich.

The Rev. **Marlon S. Poitier**, former vicar of St. John's, Albany, Ga., is rector of St. Athanasius, Brunswick, Ga.

The Rev. **Robert Reynolds**, former assistant, St. Paul's, Salem, Ore., is rector of All Saints', Richland, Wash. Address: 1322 Kimball St. 99352.

The Rev. **Charles M. Riddle III**, former rector of Calvary Church, Tarboro, N.C., is rector of Eastern Shore Chapel, Virginia Beach, Va.

The Rev. **Edmund M. Ringland**, formerly non-parochial, is priest in charge of St. John's, Belle Glade, and Holy Nativity, Pahokee, Fla. Address: Box 444, Belle Glade (33430).

The Rev. **Alfred R. Shands**, head of Alfred Shands Productions, Inc., and former vicar of St. Augustine's Chapel, Washington, D.C., is producing documentaries on urban research. Address: 334 E. Broadway, Louisville, Ky. 40203.

The Rev. **Ray Mace Smith**, former assistant, Grace Church, Norwalk, Conn., is assistant to the director of St. Paul's Center for Urban Work, Sacramento, Calif. Address: Box 753 (95804).

The Rev. **E. P. Townsend**, former assistant to the rector of Trinity Church, Hartford, Conn., is now rector of the parish. Address: c/o the church, 120 Sigourney St. (06105).

The Rev. **Douglas R. Vair**, former vicar of St. Barnabas', Florissant, Mo., is rector of Christ Church, Warren, Ohio.

Ordinations

Priests

Colorado—The Rev. **Robert MacDavid Fields**.

Fond du Lac—The Rev. **C. H. Levine**, assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis., address, Box 347 (54935).

Oklahoma—The Rev. **John F. M. Wyatt**, St. Paul's Cathedral, Oklahoma City.

Deacons

Georgia—**Harry G. Maloney**, vicar of Holy Spirit, Dawson (31742).

Iowa—**Robert Lester Michael**, in charge of St. Matthew's by the Bridge, Iowa Falls, and Good Shepherd, Webster City, address, c/o the church, Iowa Falls, Ia. 50126.

Louisiana—**Ormonde Plater**, Ph.D., assistant professor Louisiana State University, New Orleans, La.

Southern Ohio—**Melvin A. Hoover**.

Fond du Lac—**David Hopkins**, in charge of St. James', Mosinee, and Ascension, Merrill, Wis., address, St. Joseph's House, Blenker, Wis. 54415.

Oklahoma—**Sudduth Cummings**, assistant, Grace, Muskogee; **Noel Doherty**, assistant, Trinity, Tulsa; **Robert Matthew Kahl**, graduate work; **John Lambert**, in charge of St. Margaret's, Lawton; **James McElrath**, assistant, St. Matthew's, Enid; **Ronald Reed**, assistant, St. Thomas', Whitemarsh, Pa.; **William Robinson**, novice, Order of St. Francis (English location); and **Franklin Williams, Jr.**, working at St. John's, Durant, and St. Peter's, Coalgate.

Southwestern Virginia—**Frank Dunn**, curate, St. Martin's, 1510 E. 7th St., Charlotte, N.C. 28204; **Robert Morrison**, curate, St. David's, Valley Forge Rd., Wayne, Pa. 19087; and **Vincent Warner**, assistant, St. John's, Box 2057, Roanoke, Va. 24009.

Correspondents

Idaho—**Mrs. J. Fletcher Emery**, 2502 W. Bannock, Boise, Ida. 83706 is the new correspondent for the diocese.

West Virginia—**Mrs. Eleanor M. Hamilton**, 1608 Virginia St., E., Charleston, W.Va. 25311 is the new correspondent for the diocese. She is editor of *The Episcopal News* and administrative assistant to the bishop.

Western Massachusetts—The Rev. **W. Bruce Wirtz**, rector of St. Peter's, 40 Sherman St., Springfield, Mass. 01109 is the correspondent for the diocese. The Rev. **Rush W. D. Smith**, retired since 1964, served in this capacity for a number of years. Thank you, Canon Smith.

New Addresses

The Rev. **Jon A. Caridad**, St. John's, 906 S. Orleans, Tampa, Fla. 33606.

The Rev. **James Wardlow**, 1204 West B, Iron Mountain, Mich. 49801.

The Rev. **Lee (H. L.) Wilson** (missioner in the North Fresno Mission of the Diocese of San Joaquin), 3544 E. Santa Ana Ave., Fresno, Calif. 93726.

The Ven. **Walter W. Hannum**, archdeacon of Alaska, Arctic Coast Training Center, Diocese of Alaska, Box 269, Kotzebue, Alaska 99752.

The Rev. **Dr. Powel M. Dawley**, retired, 6 Sparwell Lane, Brunswick, Me. 04011.

Competition

St. Mary's, Hamilton Village, Philadelphia—A competition for a mass for congregation, choir, organ, and optional instruments is underway with the closing date of Dec. 31. More information may be obtained by writing to the church.

Deaths

The Rev. **Reynold Daniel McKeown**, 58, rector of Grace and Holy Innocents', Albany, N.Y., died suddenly July 1. He had just celebrated the 30th anniversary of his ordination and the 125th anniversary of the parish May 30. Services were held in the parish church, with the former rector officiating.

The Rev. **Robert Nathaniel Perry**, 89, retired priest of the Diocese of Georgia, died June 7, in Norfolk, Va. At the time of his retirement in 1957, he had been vicar of Good Shepherd, Thomasville, Ga., since 1924. His wife, the former **Mary Ada Jackson**, preceded him in death.

The Rev. **Frederick Thurwacher Hawes**, 63, deacon of the Diocese of Spokane and pastoral assistant at Trinity Church, Escondido, Calif., died July 9, of a heart attack. He is survived by his widow, **Emily**. A Requiem Mass was celebrated in Trinity Church, Escondido, and burial was in East Hartford, Conn., Cemetery.

The Rev. **Stuart F. Andrews**, non-parochial, Diocese of West Virginia, died July 10. Ordered a deacon last December, he had been assisting the vicar of St. Andrew's, Barboursville, W.Va.

Arthur Henry Gooden, 91, communicant of St. Paul's Cathedral, Los Angeles, brother of the Rt. Rev. **Robert B. Gooden** and uncle of the Rt. Rev. **Reginald H. Gooden**, died July 22. He was a writer by profession. Other survivors include one sister. Services were held in the cathedral and burial was in Santa Barbara Cemetery.

CLASSIFIED

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RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to **Father Superior, C.S.A.**, P.O. Drawer 640, Picaune, Miss. 39466.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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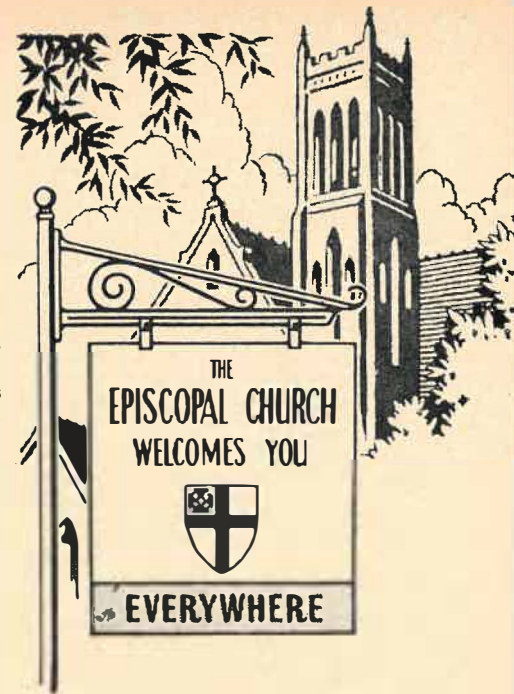
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LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9, & 11

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 8, Service & Ser 10:30 (HC 1S, 3S); HC
Wed 10; HD 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, 10 & 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

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

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

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 6 & Thurs 7; C by appt

MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15

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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

CHRIST CHURCH 193 Salem St.
The Old North Church of Paul Revere fame
The Rev. Robert W. Gollidge, v
Sun HC or MP 11; noonday intercessions weekdays
12:10; Visitors welcome daily 10 to 4

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Daily EP

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 HC 8 & 10; Thurs HC 10

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.
The Rev. Terence J. Finlay, D.D., r
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.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC



PARISH HALL, TRINITY CHURCH
MOUNT VERNON, ILL.

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

RESURRECTION 115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 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; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

SANDY, ORE.

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

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;
EP daily 6; C Sat 1-2, 4:30-5:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S (HC 1S),
11 MP & Ser (HC 1S)

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