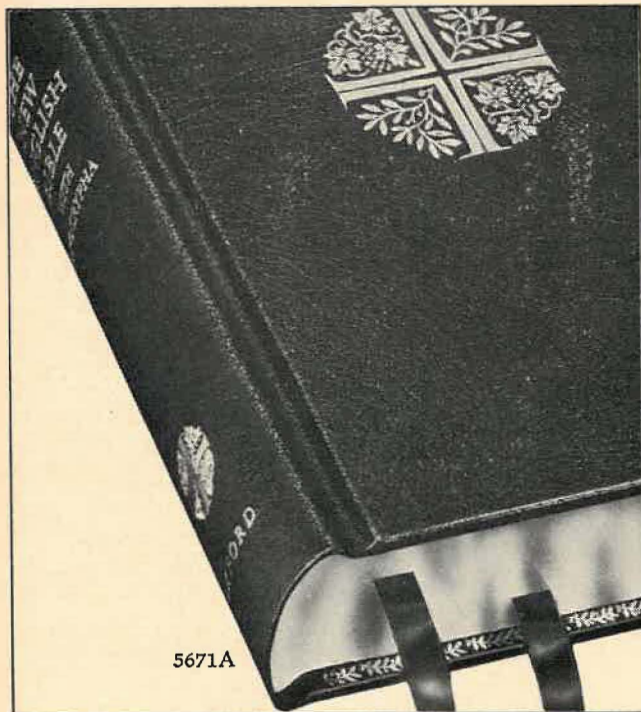


# The Living Church



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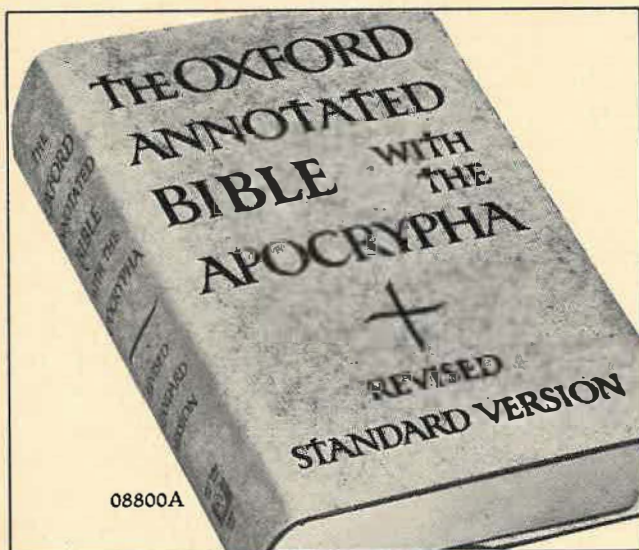
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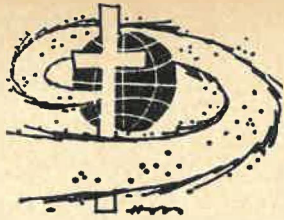
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# Around



# & About

— With the Editor —

**T**HIS week, a number of things from hither and yon:

1. *The Church Times* of London, 11/19/71, commenting on a debate in the General Synod of the Church of England about trial liturgies: "Mrs. Mayland suggested that the admitted linguistic infelicities of the ICET texts are part of our growing together in the ecumenical movement. Many sacrifices have been called for in the name of ecumenism, but none as questionable as that—something second-rate for God for the sake of other Christians?"

2. Ulrich Simon, Old Testament scholar of King's College, London, commenting in the November issue of *SPCK View/Review* on "Do not bring us to the test" in the ICET version of the Lord's Prayer: "Now, whatever that may mean, it simply cannot have come from the lips of Jesus in Greek, or Aramaic, or Hebrew. Why straighten out the immense problems of the ordeal of life, so wonderfully enshrined in the original clause ('And lead us not into temptation'), just in order to bring a false sense of security to men whose whole vocation is to see their life as a test?—'And God tempted Abraham . . .'" One of the new C. of E. trial rites contains this confession: "We have wounded your love." Asks Mr. Ulrich: "Can we really say this Sunday after Sunday? It seems that Daddy God is still very much with us, after all that has been said and written."

3. Richard Philbrick is religion editor of *The Chicago Tribune*. Writing in that paper (1/1/72) about the tendency of church officials to report to the membership only success stories about church programs, he concludes: "I'm sure many laymen, and clergymen, too, would feel better about church reports if there were paragraphs in them, occasionally, saying, 'Experiment Noble hit rock bottom a month after it was launched. The money spent on it was wasted.'" Hear! Hear! This is the kind of reporting (*i.e.*, the bad news along with the good) TLC believes in and tries to practice. But our effort is not always appreciated and we get called "too negative." One rector cancelled his bundle-plan subscription last fall because, he said, he didn't want his people to be reading any bad news about the Episcopal Church with the Every Member Canvass coming up. Mr. Philbrick would say that this priest is overlooking or misunderstanding the layman who can take it straight, and so say we. It's *that*

kind of layman the church must depend on, in the last analysis, for financial and every other kind of support. He is the key man. Some, of course, can't take it straight. If the rector can find out who these are, by their cancelled pledges and other expressions of immaturity, he can go to work educating them in the meaning of membership of Christ. TLC can try to help him with that job, and we do. But we refuse to be a party to any conspiracy to suppress the truth about what happened to Experiment Noble—even when the EMC is coming up.

4. Remember that grand old ditty of some years back—"I've looked you up in the Kinsey Report, and you're just the girl for me"? There's a new book out: *Dictionary of Satanism*, by Wade Baskin, published by Philosophical Library. It's a veritable mine of information about all those people who are in Belial's gripe—*i.e.*, your enemies. Look 'em all up in Baskin. If political candidates in this election year would employ this as their armamentarium of epithets we might be treated to some refreshingly new and different campaign oratory; such as: "The Democrats (Republicans) are asking us to follow an *ignis fatuus*"—which is a luminous apparition frequently seen in swamps. "I'll tell you what that platform of the Republicans (Democrats) really is—a *grimoire*," which is a magician's handbook. "My opponent is trying to get to the White House by transvection," which is flight by night with the aid of a broomstick. Anything, say I, even diabolic invective, to freshen the stale rhetoric of American politics.

5. From a retired bishop: "A priest not far from here baptized an infant, then laid hands on the infant's head, then gave the infant the consecrated bread and wine. Somebody asked him about St. Paul's saying that one should try and examine himself before presuming to eat of that bread and drink of that cup. The priest laughed and said St. Paul was only joking." No comment.

6. When some people die they do what Owen Felltham said a good man's death always does: Like the putting out of a perfumed candle, it recompenses the loss of light with the sweet odor it leaves behind. Maurice Chevalier is thus fragrantly remembered. The priest who ministered to him in his last illness reports: "The last words we exchanged were to hum together the first words of his song 'y a d'la joie (There is joy).'"



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## THE KALENDAR

February

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14. Cyril and Methodius, BB.
15. Thomas Bray, P.
16. Ash Wednesday
20. Lent I

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# Letters to the Editor

## The Legacy of Comenius

Fr. Molnar's laudatory article on the genius of Bp. John Amos Comenius [TLC, Dec. 26] fails to mention the bishop's involvement in hermetic alchemy. It was this belief (or school of heretical teachings) that he carried over into his philosophy of education. This philosophy is essentially that introduced by Comenius when Parliament commissioned him to set up a public-school system in England. It is reported that Comenius was instrumental in setting up a Rosicrucian lodge in London during his stay there. I raise these matters only in the interest of a balanced view of a most controversial personality.

GEORGE L. MCGONIGLE

Houston

## The New York Cathedral

If THE LIVING CHURCH was dismayed by the peace rally held at the Cathedral of St. John the Divine, I was even more dismayed by TLC's news story and editorial [Jan. 9].

The editor inquired about the political dimension of the affair, and I answered him on Dec. 15 by the following letter which is self explanatory: "Dear Carroll: Canon Dennis showed me your letter concerning the concert held at the Cathedral on Dec. 6. It was a concert sponsored by the People's

Coalition for Peace and Justice which, as you may know, is a coalition of many different peace groups. The purpose was to remind us once more of the cause and to raise money for those who have legal expenses connected with their witness for peace. Apparently, at a television broadcast several days before the concert, one of the participants referred to it as a "Dump Nixon concert." I don't know why he (or she) used this phrase; it was most upsetting to me because I made very sure that this was to be a non-partisan affair."

Canon West, sub-dean of the cathedral, also wrote to Dr. Simcox, as follows: "Dear Dr. Simcox: You may believe me, no one at the cathedral has ever authorized a 'Dump Nixon concert'."

It seems strange to me that this exchange of correspondence was not mentioned in either the article or the editorial. As I stated in my letter, permission was given for the use of the cathedral after assurance was given me that the affair would be non-partisan. I have never officially endorsed a party or candidate and never would authorize the use of a church for partisan political purposes. I said in my address that night that some would criticize the rally as a political event but that the cause of peace is a legitimate Christian concern. The editorial twisted my words to say otherwise.

As for the alleged distribution of "Dump

Nixon" pamphlets, I can say that I circulated among the crowd all evening and saw none then or since. If some individuals distributed them they did so against the wishes of the sponsors, the cathedral, and myself.

Finally, I think most churchmen would rejoice at the gratitude and wonder shown by the crowd of 4,000, mostly young people—gratitude that the cathedral could be used for such a cause, and wonder and awe at the beauty of this House of God. Many of them said they would return, and have.

(The Rt. Rev.) PAUL MOORE, JR., D.D.

Bishop Coadjutor of New York  
New York City

The correspondence referred to was not quoted in the editorial or news story because it was immaterial. Of course nobody "authorized" a "Dump Nixon concert" or political pow-pow in the cathedral. It was just allowed to happen. Ed.

I am writing to salute the courage of Canon Peter Chase, as well as the acute editorial needle of TLC, in their effective protest of Bp. Moore's high-priced, bare-bottomed hoe-down at Manhattan's Cathedral of St. John the Divine.

The editorial's questioning of tax exemption for the site (and box office) of such pseudo-ecclesiastical spectacles is as well taken as the hilarious speculation as to the bishop's probable reaction to an American Legion religious rally.

Since the arrangers of Bp. Moore's evening of eating, drinking, smoking, and singing ("Row, Row, Row Your Boat") at Great

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St. Johnny's charged up to \$50 for admission—and then had the gall to pass a collection plate to top it off, where are the agents of Internal Revenue? They never miss prize fights, as poor old Joe Louis can testify. In considering the take at St. John's one is led to speculate further in wondering what would have been the bishop's reaction had another group of money changers in another temple happened to have shared his viewpoint on peace.

The dashing Bishop Coadjutor of New York, who appears to have overwhelmed Bp. Donegan even before the retirement of this venerable prelate, has acquired a national reputation as a fearless crusader for social justice. But TLC, as well as three metropolitan newspapers in New York, on their front pages, have reported the details of the savage beatings of black children which took place at an Episcopal Church camp in the Diocese of New York [TLC, Dec. 26]—and which Bp. Moore has tried assiduously to whitewash, by expressing complete confidence in the priest responsible for these atrocities. (The District Attorney of Sullivan County, N.Y. is apparently unimpressed with this attempted whitewash, having announced an official investigation [TLC, Jan. 23], along with the Bureau of Criminal Investigation of the NY State Police.)

My weekly column has also reported the statement of the managing editor of *New York* magazine, regarding Bp. Moore's reaction to an article by D. Keith Mano, which was strongly and incisively critical of the Diocese of New York. Even before this article went to press, Mr. Nessel told me he received a phone call from Bp. Moore protesting that it was "full of inaccuracies." But when Nessel offered Bp. Moore a chance to rebut, his offer was not accepted, and "besides, his objections were generalities," noted the editor.

So much for Crusader Moore's regard for justice and for freedom of the press—in his own backyard.

(The Rev.) LESTER KINSOLVING  
San Francisco Examiner and  
National Newspaper Syndicate  
San Francisco

I am gravely concerned for the Christian conscience of Bp. Moore, who not only allowed but condoned the disgusting entertainment debacle in the house of our Lord, the Cathedral of St. John the Divine.

Even Sunday-school-age children are familiar with the account of Christ's righteous anger when he drove the money-changers from his Father's house of prayer. The news that a bishop of the church, from whom we have a right to expect strong leadership in the way of Christ, could so grossly discredit his Master's teaching, is more than I can stomach.

There may still be hope for the bishop's conscience should he repent; and perhaps even some hope for his diocese should he resign.

ELIZABETH W. GOLDSBOROUGH  
Owings Mills, Md.

Page 553 of the Book of Common Prayer twice points out that a bishop shall work for ". . . the edifying of thy church." It is truly terrible to note that Bp. Donegan forgot this obligation when he allowed Bp. Moore to invite 5,000 individuals for such a sickening desecration of a church building

and that for which it stands. Both bishops are stewards maintaining in trust the work and sacrifice of others. They allowed these vile traitors to raise the Viet Cong-communist flag, betraying not only our country but Christianity.

It is significant to note that nothing short of abject surrender to the Communists would please Bp. Moore and others of his ilk. I daresay that he probably is incensed that South Vietnam defends itself against the hordes which have already enslaved Hungary, Czechoslovakia, etc. Never a word against Communism!

I urge all patriotic Episcopalians to write Bps. Donegan and Moore, regarding this desecration, as I am doing. Incidentally, Mr. Nixon could not have any better enemies than those who carry "Dump Nixon" signs. On the other hand, I shall work for the day when we can "Dump Moore."

RICHARD DOTY  
Arlington, Va.

It is a sad day to find the leaders of our church (people) making a public auditorium of an edifice which is being constructed for the worship of God, not people.

With admission tickets being applicable, this should release the building from a tax-free status because a meeting for profit was permitted. I hope the state pursues the issue.

HAROLD S. MARSH  
Hopkinsville, Ky.

My first reaction: O God, what next?

My second reaction: How am I going to interpret this to my people?

My third and final reaction: The desecration of a cathedral? Not really! The real desecration is Vietnam. The "peace rally" may well have been more "religious" in nature, more acceptable to almighty God, than a good deal of what passes for "religion" week in and week out in our parishes and cathedrals. That may be the real abomination. I understand the good canon's (Chase) concern. He says, "this kind of entertainment (the rally) might seem regrettably naive and, perhaps, self-righteous when penitence and hard work are required." The question is who it is that is naive and self-righteous? And, perhaps my experience is the exception, but I have found at least as much penitence in those outside the church as those within it—including the people responsible for the "smoke," the "empty beer cans and bottles," and the gentleman with the "bare buttocks." I couldn't care less about the purported "glory" of the cathedral. The glory of the church is in preaching a gospel not watered down by our 100% self-righteous Americanism (which is our true religion). This is the real heresy and affront.

(The Rev.) JOSEPH P. MATTHEWS  
Rector of Grace Church  
Middletown, N.Y.

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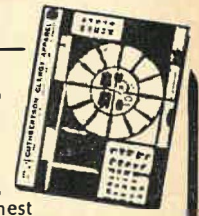
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# The Living Church

February 13, 1972  
Last Sunday After Epiphany

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## NEW YORK

### Church Defense of Stock Holding

Dr. Everett Parker, an official of the United Church of Christ, has questioned the "scholarly validity" of the report which states that certain religious bodies, all champions of peace, have nearly \$203 million invested in "war industries" stock [TLC, Jan. 30].

And another official, representing the United Methodist Church, Dr. R. Bryan Brawner, said that it is his impression "that significant progress" has been made in bringing church practice in line with its policies since the data was collected.

Since some of the churches and the National Council of Churches support the NCC Corporate Information Center that released the investment information, the report did not come as a total surprise. But Dr. Parker did say that the report was released without "prior consultation" with top officials of his church. The report was dated for release on Jan. 7, but *The New York Times* carried a front-page story of it on Jan. 5.

Dr. Parker also stated that the NCC document did not reflect his church's entire investment picture. The report said that the UCC has stock, amounting to \$2,903,267, in 10 of the 29 defense industry companies mentioned in the report. Dr. Parker states that agencies of the UCC have about \$224 million in investments. He and Dr. Brawner both asked how a church can try to change the policies of a corporation if it divests itself of stock in that firm.

As for the NCC ownership of stock covered in the report: 9,940 shares were in five defense contractors—IBM, Chrysler, General Electric, RCA, and Litton Industries.

Some of the NCC stock was purchased in 1971 by an investment management company under the direction of an NCC investment committee. But late last year, the NCC sold its 1,950 shares of Litton and 1,000 of its Chrysler shares. Litton's stock dividend was valued at 69 cents per share and Chrysler's at 60 cents per share.

## SOUTH DAKOTA

### Suffragan Consecrated

Approximately 1,000 people attended the consecration of the Rev. Harold S. Jones as Suffragan Bishop of South Dakota, held on the evening of Jan. 11, in

St. Joseph's Roman Catholic Cathedral, Sioux Falls. Bp. Jones, a Santee Sioux, is the first American Indian to be consecrated to the episcopate.

Chief consecrator was the Presiding Bishop and co-consecrators were the Rt. Rev. Walter Jones, Bishop of South Dakota, and the Rt. Rev. Conrad Gesner, retired Bishop of South Dakota.

Music was presented by the combined choirs of several area Episcopal churches along with those of those of St. Joseph's Cathedral, and the Lutheran and Presbyterian churches in Sioux Falls. Brass and strings accompanied some of the numbers.

Red stoles and eucharistic vestments trimmed in Sioux designs had been made for the occasion by members of the Episcopal cathedral altar guild.

Mr. Kent Fitzgerald, an Ojibway, who is executive director of the National Committee on Indian Work, pointed out in his sermon the confusion often present in the minds of white men in their view of mission work among Indian people. "The best thing the white man has ever done to his Indian brother is to bring him the Gospel of Jesus Christ." White men must still be wary of forcing their own cultures upon the Indian in the guise of religion, he warned. "What is important is the preaching of the Gospel; not the changing of a culture. . . . The Indian

### Correction

In a news story captioned "IRS and the Church," based on material provided by the usually-reliable Religious News Service (RNS), TLC, Jan. 16, inadvertently printed a factual error when it reported that St. Paul's Church, in Newton, Mass., had been under investigation by Internal Revenue Service for having allegedly allowed its facilities to be used by a "student peace group." We got this misinformation from RNS, which has re-examined its evidence and has issued a corrective statement saying that their original report "was in error as a result of incorrect information received. The parish which should have been identified is Trinity Church, Melrose, Mass." In the summer of 1970 the Melrose parish allowed a student peace group to use its facilities as a place of meeting, and as a result some members of the parish were questioned by IRS agents. The case was apparently dropped, however, since there have been no subsequent developments.

people know that they have some insights to share with the rest of the Christian world and they have been waiting to share them," he said.

Other participants in the service included Mr. Stephen Plummer of Ft. Defiance, Ariz., who read the Gospel. Bp. Jones was in charge of Good Shepherd Mission, Ft. Defiance, at the time of his election.

Hymns, prayers, and the creed were sung and/or read simultaneously in Dakota and in English. (There are 88 Indian chapels in South Dakota and the Sioux membership in the Episcopal Church in the diocese outnumbers that of whites.)

Among the many guests attending the rite were the Roman Catholic Bishop of Sioux Falls and members of his staff.

Following the service, a reception was held for Bp. Jones and his wife, Blossom. The Jones will live in Rapid City.

## NEW YORK

### Bishop to Retire in May

May 1 is the date chosen by the Rt. Rev. Horace W. B. Donegan for his retirement as Bishop of New York. He will be 72 on May 17.

The bishop made his announcement at a dinner in his honor given by the Church Club, an organization of Episcopal laymen. Some 500 people attended.

Dr. John C. Pierson, president of the club, said that the organization is establishing a scholarship in theological education to honor Bp. Donegan who has headed the diocese for 21 years.

One of the most dramatic gestures of recent years was made by the bishop when he decided that the Cathedral of St. John the Divine would stand unfinished as a symbol of the agony of cities until such time as human needs are met.

Bp. Donegan will be succeeded by the Rt. Rev. Paul Moore, Jr., bishop coadjutor.

## IDAHO

### Bp. Foote's Successor Named

At a diocesan convention called for the purpose of electing a new Bishop of Idaho, a slate of seven names was presented to delegates. In addition, two nominations were made from the floor. The actual voting was done on Jan. 8.

The report of the nominating committee included the names of the Rt. Rev. Hal R. Gross; the Rt. Rev. George R. Millard; the Very Rev. J. Ogden Hoff-



man; the Very Rev. George E. Ross; the Rev. Messrs. Daniel H. Ferry, Richard A. Henry, and Hanford L. King, Jr. The Rev. Matthew P. Bigliardi and the Rev. Kale F. King were nominated from the floor.

On the sixth ballot, Fr. King had a sufficient majority in both orders for election—15 clerical, and 83 lay. The bishop-elect 50, who has been rector of Emmanuel Church, Rapid City, S.D., since 1960, will succeed the Rt. Rev. Norman L. Foote, who is retiring Feb. 16. Bp. Foote became diocesan in 1957.

#### **RHODESIA**

### **Radio Rhodesia Hits WCC**

In a recent periodic attack on the World Council of Churches, Radio Rhodesia quoted at length from Clarence Hall's two articles that appeared in *Reader's Digest* in late 1971.

Radio Rhodesia, under government control, occasionally criticizes the World Council and it has resoundingly denounced the WCC program to combat racism. This program includes grants to organizations fighting white supremacy in southern Africa.

Because some of the recipient groups reportedly used guerrilla tactics, criticism has also come from other quarters. In October *Reader's Digest* roving editor Mr. Hall scored the council for its anti-racism grants. In a November article the WCC is accused of being controlled by churches from communist nations.

Both articles were protested by the WCC and leaders of several religious bodies. The *Digest* agreed to consider an article rebutting the Hall articles. It admitted factual errors but stood by the articles' basic thrusts.

Radio Rhodesia agreed in substance with the *Digest* articles and added an editorial comment that Russian Orthodox delegates "do the dictating" at WCC meetings.

Of the grants to liberation groups, the broadcast focused on Frelimo, an organization seeking to free Mozambique from Portuguese colonial rule. Frelimo was accused of "sacking" a church in northern Mozambique, "murdering" the priest, and "leaving his head on the altar" at about the time the WCC gave the organization \$15,000 in September 1970.

United Methodist Bishop Abel T. Muzorewa of Salisbury, a leading black churchman and chairman of the African National Council of Rhodesia, has said that only whites in Rhodesia oppose the WCC grants to liberation movements. He said he has met no Africans who object.

#### **IOWA**

### **Seventh Bishop Consecrated**

St. Ambrose's Roman Catholic Cathedral, Des Moines, was filled to overflowing, Jan. 12, for the consecration of the

# **NEWS in BRIEF**

■ **MRI both ways:** The hospital church committee of St. Luke's, Lolowai, New Hebrides Islands, decided that some of their church collection money should be given to the Diocese of East Carolina in return for gifts received from there, so along with "greetings from Southern Melanesia" a bank draft was sent to the people of East Carolina, with the request that the amount be applied to a worthy cause within the diocese. The MRI gift of \$5.18 was given to REAL, the students-helping-students group in Greenville, to help finance the program at East Carolina University.

■ **Forms for oaths of office** in New Jersey no longer contain the phrase, "so help me God." The state director of the courts has sent new forms to all N.J. county clerks, along with a letter indicating that the new forms comply with new state legislation differentiating loyalty oaths from oaths of office.

■ **In the over 100 year history** of the Episcopal Church in Hawaii, the ordination of William Andrew Collins, Jr., was the first ever held on the Island of Molokai. Mr. Collins, a non-stipendiary deacon of St. Andrew's Cathedral, Honolulu, is in charge of Grace Church, Hoo-lehua, Molokai.

Rev. Walter C. Righter as seventh Bishop of Iowa. The new bishop had been rector of the Church of the Good Shepherd, Nashua, N.H., since 1954.

Included in the congregation were 100 people from the Diocese of New Hampshire who had chartered a plane in order to attend the ceremony.

Officiating as chief consecrator was the Presiding Bishop. Co-consecrators were the Rt. Rev. Gordon V. Smith, retiring Bishop of Iowa, and the Rt. Rev. Charles Hall, Bishop of New Hampshire. The preacher was the Rev. Clement W. Welsh, director of studies for the College of Preachers, who called on the bishop-elect to find a pathway between man's Apollonian and Dionysian impulses, and to seek answers to the question: "What is life and how shall we make sense of it?"

Included in the list of participants was Bp. Righter's father-in-law, the Rev. LeRoy S. Burroughs. The Bible used for the reading of the Old Testament was a gift to Bp. Righter from the congregation of Temple Beth-Abraham in Nashua. The episcopal vestments were gifts from the Diocese of New Hampshire, the pectoral cross from the laity of Iowa, and the episcopal ring from the clergy in Iowa.

A massed voice and brass choir from the Des Moines-area Episcopal churches provided music for the consecration and for the Eucharist which followed.

■ **Religion in Communist Dominated Areas (RCDA)**, published by the National Council of Churches for 10 years, is being continued through the Research Center for Religion and Human Rights in Closed Societies, Ltd., operating from an office at the Interchurch Center, New York City. Dr. Paul Anderson and Dr. Blahoslav Hruby founded the magazine and served as editors during its long tenure as an NCC publication.

■ **The Bishop of Milwaukee**, the Rt. Rev. Donald H. V. Hallock, marked the 20th anniversary of his consecration with a concelebration in All Saints' Cathedral, Milwaukee. In an interview, he said that in the 60s "we went through problems of divided opinions over such issues as race and how the church is really to preach the Gospel on many different kinds of social issues. The divided opinions still exist but there is greater understanding that the church has to do more than just stay within the church building. It must become involved in helping mankind solve its problems."

■ **A recent rummage sale** at St. Alban's, Yerington, Nev., netted \$250 toward the building fund. "Only five more rummage sales until our church is paid for," said Miss Jane Falke, lay vicar.

A reception for Bp. Righter and his family was held at a nearby YWCA after the service.

#### **UGANDA, RWANDA, AND BURUNDI**

### **Anglicans Unite**

A five-year-old split among Anglicans in Uganda was ended with the installation of a prelate for the new Metropolitan Archdiocese of Kampala.

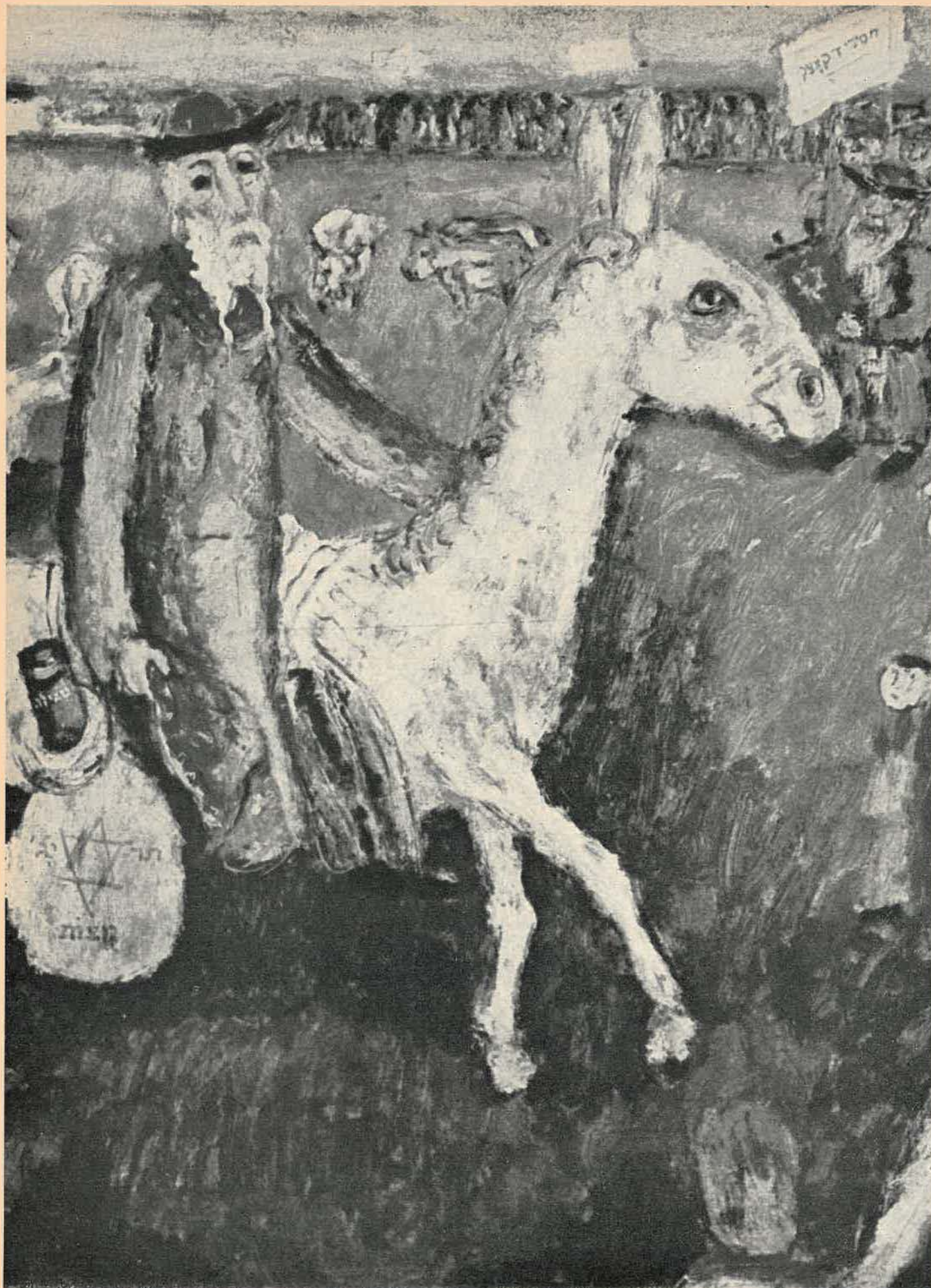
The highlight of the service came as the Rt. Rev. Dunstan K. Nsubuga laid his pastoral staff before the Most. Rev. Erica Sabiti, Primate of the Church of Uganda, Rwanda, and Burundi.

Bp. Nsubuga, of the Diocese of Nami-rembe of which Kampala has been a part, and the Rt. Rev. Stephen Tomusange, Bishop of West Buganda, had fought the creation of the new archdiocese, fearing it would detract from their influence and prestige.

A reconciliation was worked out late last year, bringing an end to threats from Bp. Nsubuga and Bp. Tomusange that they were going to secede with their dioceses from the regional Anglican body. Abp. Sabiti, although primate, formerly had no archdiocese. He was head of the Diocese of Ruwenzori.

Plans for the creation of the Metropolitan archdiocese were approved as part of the reconciliation proceedings.





E.D. Kirszbaum: "Jewish Villagers Greet the Messiah" (A Picture History of Jewish Civilisation)



# CHRISTIAN BOOKS

## FROM A JEWISH PUBLISHER

“These books . . . have reminded me once again of what we should never forget, that the birthday we celebrate at Christmas, and the resurrection we commemorate at Easter, was of a Jew. These events, among many others, make us conscious of the truth that spiritually we are all Semites.”

By O. C. EDWARDS, JR.

NOW that the rush of the Christmas season is over, I have finally had an opportunity to look over—thoroughly—all the presents which I was sufficiently fortunate to receive. Among them were several books. As many other trades do, book publishers and sellers hope to do enough business at Christmas time to carry them over slacker seasons in the rest of the year. One of their devices for seeing that they do is the publication and marketing of well-made and beautifully-illustrated books that sell for a good bit more than ordinary books do. These are thought to be especially appropriate as gifts, and the publisher hopes to recover his investment and make a profit on the sale during the first Christmas season after the book is published. After that, the volume is often sold to discount book dealers who get their stock by buying publishers' remainders. If the remainder business holds up, a book is reprinted, often by a publisher specializing in his trade.

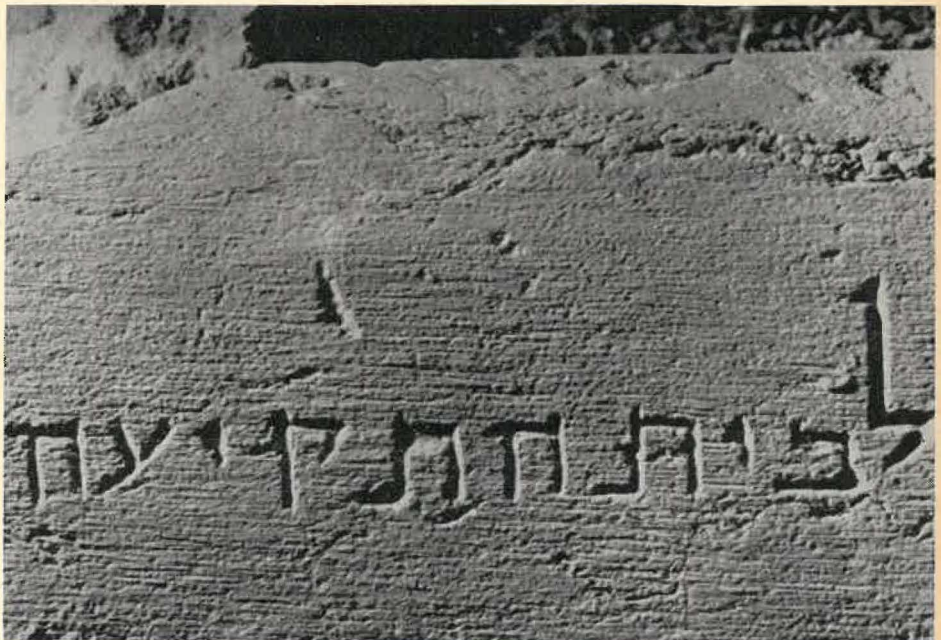
All of that is by way of preface to the confession that book catalogues at Christmas time have always held for me the fascination that the toy catalogues of Sears and Penney's had for my children when they were younger. If all the beautiful books advertised in the catalogue were displayed in a shop window, I would frost that window with my breath. Some of these books are usually among the gifts I receive and, although we have long since run out of shelves tall enough to store them and have had to take to stacking

(you can put only so many on the coffee table before they stop looking prestigious and begin to look cluttered), I still wait eagerly to see what each year's harvest will look like, and will even give my wife a book I want to make certain of getting.

In this year's crop, interestingly enough, came two that were published by Abrams, the art-book firm that has issued many volumes on Jewish ceremonial art and near eastern archaeology. They have reminded me once again of what we never should forget, that the birth we celebrate at Christmas, and the resurrection we commemorate at Easter, was of a Jew. These events, among many others, make

us conscious of the truth of the fact that spiritually we are all Semites. Reflecting on these books is a way of acknowledging the indebtedness of Christians to the Jews. All that is most precious to us came from them.

ONE of the books is directly about the debt we most often acknowledge, that for the Old Testament or, as the Jews would say it, the Bible. *The Law and the Prophets* is described as “the inspiring story of man's search for moral and ethical values drawn from the Old Testament and told through over 130 great masterpieces of religious art.” It is a book made

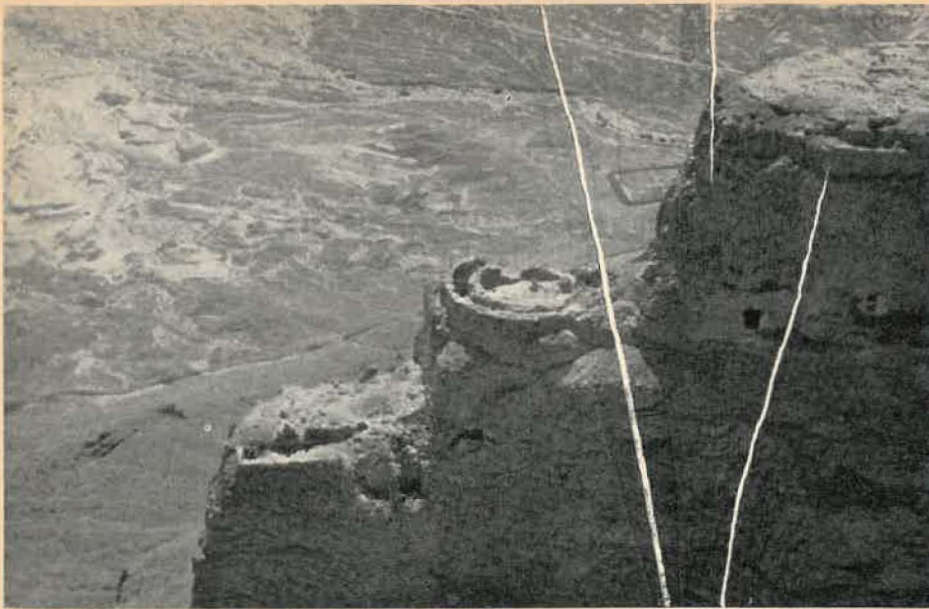


An ancient temple stone discovered in the Wailing Wall in Jerusalem

(Photo from RNS)

The Rev. O. C. Edwards, Jr., Ph.D., is associate professor of New Testament at Nashotah House.





Herod's palace on the northern tip of Mount Masada

(A Picture History of Jewish Civilization, 68)

up to translate into print the NBC "Project 20" program which has the same title as the book and was first shown on American TV in the spring of 1967. While the subject of the book is the Old Testament quest, the editors of the book say that it is "primarily a document of—and a tribute to—the splendid achievements of over 80 great painters and sculptors who, inspired by this story, created the great masterpieces that here speak with their own matchless eloquence."

Much of the fascination of this volume is in its efforts to translate from the medium of the film into the medium of the book. The editors pose the problem in terms of the differences between a dynamic and a static medium, but it is more complicated than that. Movies usually move because they depict the motion of people, but the "Project 20" film was not pictures of living beings but of images on canvases and in stone, images whose motion is frozen. The motion of this film is the motion of the camera as it zooms in to pick up a detail and backs off for an overview and pans across the surface to catch the sweep of the composition. The film showed what contribution motion can make to the appreciation of static images, and the task of the book is to preserve that contribution after the movement has passed. The technique employed for the performance of that task is in the layout of the book. The full script of the TV show is printed alongside the pictures, but there are many variations in the manner that is done. Most of the time a few words of text appear on the page facing a picture, but sometimes the picture will lap over onto the page where the text is, sometimes it will occupy only a part of its own page, sometimes one picture will cover two pages, and sometimes there will be pictures of different sizes on opposite pages, maybe even with one colored and the other black and

white. The picture may be of a whole canvas or it may be of only a detail; maybe the entire composition will be reproduced and then a portion of it will be focused in on. Several different paintings of the same biblical event will appear in succession.

Having said all that, I will have to admit that *The Law and the Prophets* impresses me more for what it attempted than for what it accomplished. I missed the TV show, and the book has made me regret doing so without convincing me that I have had an adequate substitute experience. I think part of the difficulty is in the effort to represent statically the dynamic presentation of static material. A direct graphic transition without a cinematic detour would seem more promising to me than an effort to be multi-medial in one medium. Then, too, it may be an admission of my own uncatholicity in artistic taste, but it seemed to me that the quality of the paintings selected ranged over a vast scale. While the editors speak of preferring "master images" by "great artists" to "inferior works" that "bear the correct title" of a biblical story, I can only say that my aesthetic judgment does not always coincide with theirs. And I am bound to think that this artistic deficiency is related to a theological one. The content of the Old Testament is referred to as "man's search for moral and ethical values." That is rather different from and less than God's revelation of himself to his people through his en-

counters with them in their own history. The intent seems to be to present the Bible to a mass market and to market on a lowest common denominator kind of appeal to as large an audience as possible. Such a dilution of the integrity of the Bible carries with it an inevitable dilution of art since art requires integrity as sternly as religion does.

**F**AR more interesting and attractive to me was the *Picture History of Jewish Civilization*, even though its faults as a book appear more obvious. To deal with the faults first, the main one is that there is very little coordination of text and illustration. When one reads that a book is a "picture history" he expects that the history will be told by pictures as well as words. That is not what is done. The illustrations for the biblical period are archaeological, those for the post-biblical and medieval period are of Jewish ceremonial art, and those for the modern period are of paintings by Jewish artists which usually do not have a content that is distinctively Jewish. For the biblical period the archaeology is understandable because that is the only way we can illustrate biblical events with photographs; but for the most recent times something more must be possible. Surely there are photographs of Theodor Herzl and Chaim Weizmann and some sort of portraits of the three alliterative Moseses: Maimonides, Mendelssohn, and Montefiore. Pogroms in Russia are recent enough for pictorial records to be around, not to mention the utterly demonic "final solution of the Jewish problem" by the Nazis. And, since such pictures exist, one would expect them to be in a "picture history."

This complaint, however, is in no sense a criticism of the quality of the pictures or the worthiness of their subjects. To thumb through the book gives one a delightful sense of re-visiting the Israel Museum in Jerusalem, which contains exactly this mixture of biblical archaeology, ceremonial art, and modern painting, and what it contains is the accumulated treasure of Jewish civilization through the ages.

The main interest of this book for me, though, was that it made me realize that only about half of that history was familiar to me. The patriarchal period was roughly about as long before Christ as we are after his time on earth. As a Christian and one who attempts to be a biblical scholar, I have always regarded the B.C. history of Israel as my history as well as the history of the Jews, and I have become informed about it. What had never occurred to me before was how woefully ignorant I was of their history after it had ceased to be our joint history. I knew that after the Bar-Cochbah rebellion 132-35 A.D. that things had not been too comfortable for Jews in Palestine and that eventually there was a migration to Mesopotamia and that the Babylonian Talmud







West: "Chryseis Returned to Her Father"  
(*The Law and the Prophets*, 314)

had come from the Jewish community in Mesopotamia. The work of some Jewish biblical scholars in preserving the text of the Old Testament was familiar to me as well as the participation of the Jews in the revival of Aristotle in the Middle Ages. Literary allusions to Jewish bankers in *The Taming of the Shrew* and *Ivanhoe* taught me that the social position of the Jews in medieval Europe was hardly enviable. I had read a little about the beginnings of Zionism and Reform Judaism in Europe in the 19th century and I could thank Sholom Aleichem and Hyman Kaplan for some information about Jewish immigrants to this country and their life in Poland and Russia before they came. The distinction between Sephardic and Ashkenazic was barely familiar to me. And that is about all that I knew, and I am sure that many fellow Christians are in the same position.

What the *Pictorial History of Jewish Civilization* taught me about Jews between 135 and 1900 A.D. is what set me to thinking about the importance of books on Judaism and the Jews because the main thing I learned was that during most of that time the Jews were persecuted by Christians. Julian the Apostate, the only Roman emperor after Constantine to relapse into paganism, was the only emperor who showed any mercy to the Jews. All of the decrees against the Jews under previous emperors were revised under Justinian to give some civil rights to the Jews, but also to use the sanction of the law to encourage conversion to Christianity by giving the status of law to many discriminatory practices. While most European countries went through periods in which the usefulness of well-educated Jews to the government and the helpfulness of Jewish capital in financing war was recognized, inevitably rumors about Jews murdering Christians ritually to get blood to make mazzoth would be circulated, Christian envy of Jewish

wealth would arise, and even a mistaken zeal for evangelizing at sword's point would cause rioting, an outbreak of persecution, civil disabilities, and often the expulsion of Jews from a country. The Fourth Lateran Council imposed a number of restrictions on Jews, both in their conduct of business with Christians and in their religious life. It was this council, for instance, which required that Jews wear special clothing. Most countries not only executed the mandates of the council but even intensified them. The Inquisition was aimed not only at Christians whose orthodoxy was suspect but also at Jews, and was responsible for torturing and even killing them for the benefit of their souls.

There were times when it was only in Muslim countries such as Turkey that Jews could feel safe. Most ironically, it was the decline of Christian orthodoxy at the time of the Enlightenment that first began to bring relief to Jews in Europe. Doctrinaire atheists could prove more humane than Christian princes and bishops. Even the Enlightenment was not universally successful in removing discrimination. Pogroms continued in eastern Europe, and the technologically most advanced nation of the world set out with the expressed intention of wiping the Jewish people off the face of the earth—and half succeeded.

Before reading this book I had not really understood the fervor of Jewish desire to be rid once and for all of the stigma of killing Christ. I had naively assumed that all men knew that it was their sins rather than the sins of particular men in Israel 2,000 years ago that had

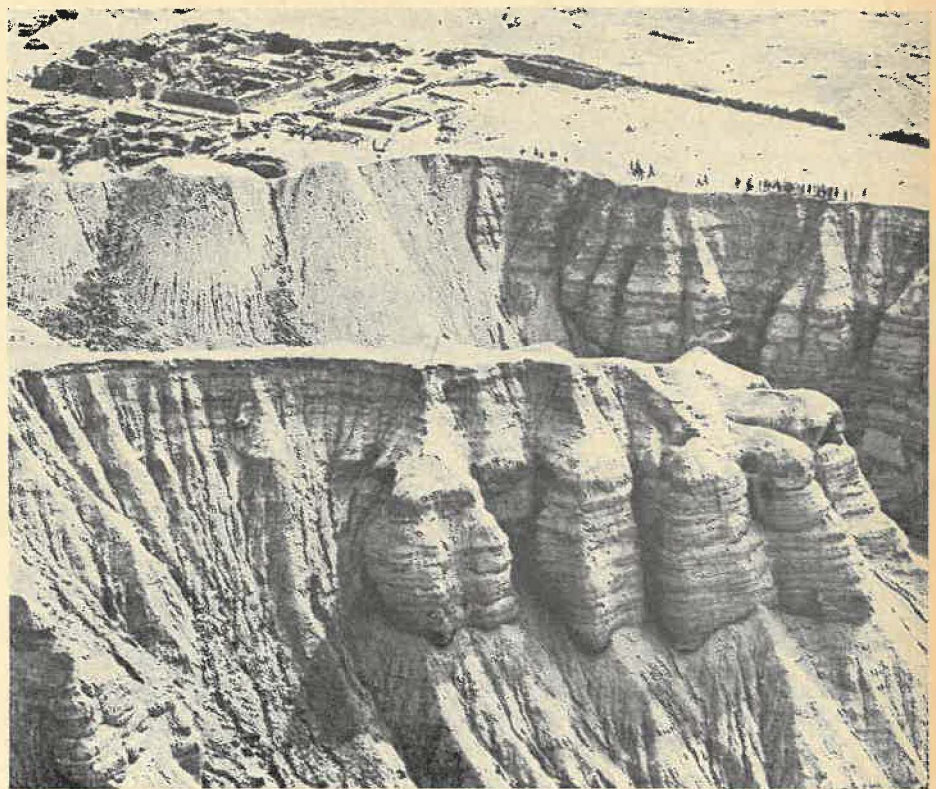


Pieter Lastmann: "David in the Temple"  
(*The Law and the Prophets*, 259)

placed our Lord on the cross. Now I can understand why there is such an anxiety about, e.g., the anti-Semitism of "Jesus Christ Superstar." More than anything else, though, I am forced to think of how much the redeeming power of the Babe of Bethlehem and the Lord of the Cross needs to be felt, while the people who bear his name, in that name, continue to persecute and discriminate against his Father's Chosen People.

#### Books discussed in the article

*THE LAW AND THE PROPHETS*. Abrams. Pp. 364. \$25.  
*A PICTURE HISTORY OF JEWISH CIVILIZATION*. Abrams. Pp. 241 plus bibliography and index. \$17.50.



The ruins of the Qumran community, viewed from the south



# New Materials in Christian Education

By SUE CLARK

THE *Readiness for Religion* church-school materials are based on the theories of Ronald Goldman, Dean of the School of Education, University of Melbourne, Australia. His ideas are developed in his readable book *Readiness for Religion: A Basis for Developmental Religious Education*. In his concern both for children and for Christianity, Dr. Goldman offers another avenue for exploration along the rather obscure path of Christian education.

Whether we like it or not, our experience colors our learning (what is imposed from the outside). Even the experience of children must be reckoned with. However, and this is where many go astray, there is no need to leave it there. It is the responsibility of adults and of teachers, particularly, to broaden children's experience, to help them interpret it. This is what Dr. Goldman would have us do. Sadly, the controversy raised by the review of the Teal Curriculum in these pages [TLC, Sept. 26] indicates just how little we are inclined to do so. The undercurrent of this controversy seems to revolve around the tension of making the church-school period worthwhile. Many contend that the worthwhile Sunday-school class can be measured by volume of religious content introduced and covered. The very real fear and concern of parents, teachers, clergy, and all adults who deal with children, is that they will reject Christianity without an adequate knowledge of what they are rejecting. This is further compounded by the child-rearing practices of past years, which are generally summed up as "permissive." Many adults have visions of children allowed to do anything, proceeding without the knowledge and wisdom of the ages, and, indeed, rejecting this accumulation of treasure without even ever having come in contact with it.

And so, we have the step-by-step curriculum which does cover what is thought essential in a given period of time. Un-

fortunately, this is often done with little attention given to the human beings or circumstances involved. At the other end of the continuum we have the totally "free" child who is left entirely on his own to uncover the meaning of his existence.

Rightly feeling that somehow they are responsible for their children's education, many have opted for the former view, for at least in this situation they have a part to play, and this part is rather clearly defined. This is the way in which many of us have been exposed to the treasure of the world, and because of this, this is the way in which we see more clearly what we are doing. Certainly the disastrous chaos resulting from adult abdication is eliminated. The step-by-step curriculum is also welcomed by church-school personnel because few Sunday school teachers have any confidence in their ability to pass on their viewpoint, their faith, to children. Any who have recruited teachers are all too familiar with the plaintive cry that "I know very little about the Bible."

However, these methods in many church schools are reaping paltry results. The young seem bored and restless, often dropping out of their classes at the age of 11, 12, or 13. Their knowledge after a number of years of church school is as meager as that claimed by those who are teaching them. Many teachers are unhappy and many more refuse to teach church-school classes. More particularly, the Sunday school labors under feelings of inferiority and inadequacy. The lack of enthusiasm and morale is depressing.



I submit that we are overlooking the great wealth of talents that our laymen—for they staff the Sunday school—have to offer our children. It is incredible that sensitive, committed Christians find that the Sunday school cannot use their abilities; that they are put into a straightjacket of sorts in which their experience in living and in faith is reduced to nothing. We have tripped over the truth many times, and still we stubbornly ignore it because we, including teachers themselves, expect the wrong thing from the church school. Our preconceived notions inhibit our talents from ever flowering.

To be sure, knowledge is important. The words, the symbols, the pictures, the music, the liturgy are the tools with which we communicate with one another, with which we express the reality of the living God. However, it can seriously be questioned whether to be able to recite the Creed, the Lord's Prayer, the Commandments are knowledge at all unless it is accompanied by the sense of community and the sense of wonder that are characteristic of faith. To concern ourselves with particularly dogmatic content without regard to the position it occupies in the overall immensity of God's world is to delude ourselves. In fact, it is to take the easy way out by denying God a part in bringing up our children. Stephen Neill in *The Interpretation of the New Testament: 1861-1961* states this better than most:

"Information can be conveyed directly from mind to mind. Children can learn the Apostles' Creed by heart in half an hour; and then they *know* that Jesus Christ is 'his only Son our Lord.' But of what value is this knowledge, and what relation, if any, has it to religious faith? This is the complete answer to the problem that many inquirers have found so perplexing: Why did Jesus of Nazareth never declare himself openly and publicly to be Messiah and Son of God? The answer is that a man cannot convey true information about himself by making statements about himself. If I say 'I am a first-class cricketer,' or 'I am an excellent singer,' the statements may or may not be true; but in neither case are they interesting or relevant. All that I can really say is 'Give me a chance to play cricket with a good team,' or 'Give me a chance to sing with a first-rate choir'—*and you shall be the judge*. With brilliant accuracy the gospels have depicted Jesus as always refusing to answer questions, countering a question with another question."

NOW lest anyone throw up their hands in horror at such liberal platitudes, let us continue. Ronald Goldman has offered suggestions which should benefit the process of Christian education. Ultimately, the purpose of Christian education is to clear some of the way so that children may interpret all of their experience in an encounter with the divine.

Mrs. Sue Clark is director of Christian education at Christ Church, Whitefish Bay, Wis.



Furthermore, Dr. Goldman rings true in that he has followed his theories through research to the bitter end, the classroom situation.

The *Readiness for Religion* courses are built around life themes and we shall consider three of them, *Light*, *What is the Bible?*, and *About Myself*. "A life theme is where we begin with real life experience of children and through that lead them to see its religious significance" (Teacher's Notes for *Light*).

The course called *Light* is written for 9 and 10-year-olds, and consists of a teacher's booklet, "Notes for the Teacher," and 6 pupil's booklets. The titles of the pupil's booklets suggest the development of the theme—"The Source of Light," "The Power of Light," "The Image of Light," "The Growth of Light," "The Path of Light," and "The Wonder of Light."

These small books are actually crammed with ideas, information, and projects, such as working with a compass which leads to consideration of the stars, sun, the Wise Men, codes, signalling, street lights, how we see, Jesus and the blind man, seeing in different ways, visible and invisible light. The amount of material is nearly unlimited for any who delight in the wonder of creation. Furthermore, it is material with which laymen and children profess to be more comfortable. For those who can only complain that everyday things are studied in these books, they have missed the quantity of biblical references, parables, psalms, and expressions beautifully woven into the adventure of the course. Indeed, why talk about light anyway? Jesus is the Light of the World. What does this mean? Search back through your memory and marvel at the number of times light is mentioned in the Bible.

Frankly, many church school teachers may be put off by these materials. They look fragile, as if there is not enough material to last the year out, as if the children would race through and soon be bored. And certainly they would, for they lack what we have been talking about—experience and background, which the teacher is expected to supply. The teacher's manual is smaller than one is accustomed to, eliminating generalities and simply listing supplies needed and suggestions for tying ideas and projects together. The pupils' books supply the ideas and projects. This life-theme curriculum of Dr. Goldman presents material within a child's (and a teacher's) experience, and from there goes on to add and to expand. After looking at various kinds of light and working with them, does the Light of the World have any deeper meaning? Will this be learning that responds to other contacts with light throughout literature and life?

*What is the Bible?* by its very title may appeal more to church-school teachers. However, once again this course offers a



wealth of material not in the usual sense: How are books made, what kinds of books are there, what information is used when one writes? Writing and making poems, newspapers, collecting information are some of the topics covered. Gradually, an appreciation of the vastness and complexity and the beauty, along with some of the content of the Bible, emerges. This course for 10 and 11-year-olds is arranged in the same fashion as *Light* with a small teacher's booklet and four student's books.

The last grouping of books centers around the theme of *About Myself* for 9 to 11-year-olds. For once this theme does not become bogged down in introspective muddling but quickly jumps from individual characteristics of names to the meanings of names, surnames, to the interesting fact that in Palestine the sheep have names, and from there into a discussion of shepherds and an exploration of Psalm 23. A study of the five senses and related activities leads inevitably, if circuitously, to the blind and the beggars of Jesus's time. In this course, as in the others, the cost of materials is reasonable. It is not necessary to have a set of pupils' books for each student, for the children can often work in groups.

**T**HESE courses seem to overcome the

often-heard criticism of the Seabury Series that not enough ideas are offered to carry out the broad concepts of the course. The Goldman series is all the richer for the teacher's imagination, of course, but it does offer ideas from which to choose, plus resources.

To sum up, these courses of study open another avenue of Christian education. As with all church-school curricula they are best used by a knowledgeable teacher. There is no substitute for a sound biblical background. Nevertheless, until our view of Christian education moves beyond only concern with "religious" content we will find ourselves again and again frustrated. We are dealing, in every instance, with very real human beings, both teachers and children, who are daily working out the meaning of living. Some acknowledgement of this will ease the seemingly contradictory task of the Sunday school.

However, this article has been read in vain if one comes away with the opinion that the author does not believe that content, even specifically Christian content such as the Creed, the Lord's Prayer, the Catechism, are important. Rather, they are so important, actually such a crystal distillation of man's treasure, that they must not be carelessly handled. Instead, they must be passed on with loving care. With patience, foresight, and knowledge this can be done by using all our abilities and talents as God will have us do.

#### Books discussed in the article

**READINESS FOR RELIGION: Church School Materials.** By Ronald Goldman. *Light*, \$2.50; *About Myself*, \$2.25; *What Is the Bible?* \$2.75. *Teachers' Manuals*, \$1 each. Morehouse-Barlow.

### Who Am I?

**T**he sum total of my experience,  
both remembered  
and painfully forgotten?  
Who knows what dim events now drive me,  
make me bristle at a chance remark,  
make me lash out in disproportionate fury,  
make me fearful,  
jealous,  
guilty?  
Somewhere down there is a lost continent of feeling,  
unexplored,  
uncharted,  
unknown.

I have been through your soul  
with a lantern.  
I still love you, my son.

Father, into your hands I commit my spirit.

Robert Hale



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# EDITORIALS

## Theological Blackmail?

THE following statement is by the Rt. Rev. Stanley Atkins, Bishop of Eau Claire, and is excerpted, with his permission, from his diary-letter to his people in the January issue of his diocesan magazine.

"Like you, I started Advent with the shock of reading that the Bishop of Hong Kong had ordained two women to the priesthood of the church. He did not consult any of his brother bishops about this, but did it simply on the sayso of the Anglican Consultative Council, which met in Africa in October. This council gave an opinion (and that by a very close vote,) that it would be in order for bishops to ordain women, if their 'local synod' agreed to it. Now we begin to understand the other face of 'democracy.' These people are not elected or chosen for their special competence in matters of faith, but having been chosen they usurp the teaching office of the bishops of the church. They would not find their usurpation so easy, if so many of the bishops had not abdicated their duty of teaching. Well, this bishop has made his protest, to the diocese concerned, and to the leaders of the chief national churches. I do not think that much good will come of it. Let me make clear what is at stake. The question of whether or not women should be ordained to the priesthood is a moot one. It should be settled by the theologians and the bishops of the church. What I have protested is the utter lawlessness of the action of the Bishop and Diocese of Hong Kong. Without calling for a consultation of his brother bishops, without regard to the opinions of our Roman and Orthodox brethren, he has tried to force the hand of the Anglican Communion. It is a kind of theological blackmail, on a par with the financial blackmail that some people levy against the church."

We have only one editorial comment, brief but hearty:  
*Amen.*

## Hidden Worth

THOSE were dangerous days. The troops of Paya Tak were roaming the countryside, converging on Bangkok. For too long the kingdom of Siam had been under the control of the Burmese, and now at length Paya Tak was liberating his people. The people were, of course, paying the price, in looted homes, ravaged fields, and all other disasters which befall a country at war.

Pechebon Kon was caretaker at one of the most popular of the numerous Buddhist shrines throughout the land. To him had been entrusted the responsibility of guarding the ancient and precious statue which had made his temple famous. But now he was distraught. Each day brought news of new raids, of new indignities committed by both Burmese and Thai warriors. Each day in these times of increasing anarchy the probability that the temple would be looted grew greater. What could he do? How could he safeguard this precious statue? No hiding place would be secure, and he could not enlist the help of anyone else, too many people had been tortured into disclosing treasures.

At last Pechebon smiled. He had hit upon the one certain way of guarding his Buddha. When the blackness of night had fallen, the caretaker made trip after trip to the banks of the Menam Chao Phaya, bringing back each time a small bucket of mud. This he carefully plastered onto the statue, completely covering the metal surface. All the next day, while the clay was drying, he sat outside the temple gate and turned people away, on the pretext that his wife and children were busy within giving the holy place a complete scrubbing and cleanup.

When the mud had hardened, Pechebon Kon daubed the figure with gaudy-hued paints. He completed the transformation just in time, for a band of Burmese marauders, defeated by the men of Paya Tak, retreated through the neighborhood, setting the torch to the village as they withdrew. Before burning the shops and houses, they systematically looted the premises of whatever of value they could find. But no one was interested in the clay Buddha, so it survived the raid. But not Pechebon Kon, and his secret died with him.

In the quieter years which followed the conquest of Bangkok by the great liberator Paya Tak, the people tried to put the pieces together again. They rebuilt their homes, their shops, and their temples. No one knew what had happened to the priceless statue which had once stood in this temple. But here was another, painted clay to be sure, and scorched by flame, but nevertheless worthy of veneration if only because of its mysterious origin. So through the ensuing centuries there grew up new congregations of devout men who had never known of the statue so carefully hidden by Pechebon Kon, but who centered their allegiance on the gaudy painted image which had appeared so strangely during the bad days of war and fire.

At length, in the earlier days of this century, a wealthy Chinese merchant, who ascribed his prosperity to prayers offered at this shrine, decided that as a thank offering he would build a new temple to house the simple clay figure. When the new building had been completed, he sent workmen to transport the battered statue to its new site. As they tried to hoist the statue on to the truckbed, its tremendous weight, for which they had not been prepared, caused them to let it slip to the pavement, and some of the hardened clay broke off. Now they could see why it was so heavy, the statue was fabricated of metal, not of clay!

It didn't take them long to chip off all the clay, and there before them sat a Buddha made not of clay, nor even of base metal, but of solid gold-plate metal. Pechebon Kon's secret had at last been uncovered. Once again Bangkok could boast of its golden Buddha.

It is unnecessary, I am sure, to labor the point of this story for the Christian. He knows that the true worth of a child of God is not to be measured by external appearances. God knows that disfigurement wrought by misfortune, or sin, or whatever, may obscure but cannot obliterate the image of God bequeathed to each of his children by the heavenly father.

*The Rev. Clifford E. B. Nobes*



# Book Reviews



## JESUS OR MARY — WHICH ?

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THE LIVING CHURCH  
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**THE GROUND OF EVIL-DOING.** By E. Hans Freund. Christopher Publishing House. Pp. 321. \$8.95.

*The Ground of Evil-Doing* is a thoughtful analysis of a vitally important question: just where does our wrong-doing come from? In particular, what about those Pauline cases in which we know the good but fail to perform it? This is the mystery of self-frustration, one with which all of us are all too familiar. Prof. Hans Freund is a clear thinker with a talent for apt illustration. His study will not, however, recommend itself to Christian readers, since the standpoint is basically humanistic. So, for instance, "enlightened guilt" (in which we fully understand our responsibility for "outer deprivation") is defined as "uneasiness of some prevailing malfunctioning of the mind, conceived as potentially correctible through human resourcefulness." The author does not deny the possibility of grace, but he regards it as something akin to the miraculous in healing, not as the ordinary ingredient of our existence which Christian experience shows it to be.

The traditional "independence" theory of action is given up in favor of a "double-dependence" theory in which human action is explained by a combination of the law of preference (we always choose the lesser of two evils) and the law of "eclipse constellations" (roughly, this means that our preferences may be changed by inexorable laws of nature). This sounds like complete determinism but is not, so the author maintains, since we are able to control future eclipses. The question of why we should wish to change our constellations to avoid eclipses is not really faced. Prof. Freund is rather a touching believer in the goodness of human beings and their desire for moral and social progress. Again a Christian realist must dissent.

ROSAMOND KENT SPRAGUE, Ph.D.  
University of South Carolina

**GODSPELL: A Musical Based upon the Gospel According to St. Matthew.** Music and Lyrics by Stephen Schwartz. Original Cast Direction by John-Michael Tebelak.

Run, do not walk, to the nearest production of "Godspell." And take along your children six years and over. As soon as they know some Bible stories, they are ready. It may be expensive, but it's worth every penny. The Boston production is better than the New York original, whose stage manager is the Beantown director. But it just means his group is a bit better at the pantomime and stage business.

Jesus is a European German-type clown (not the Emmett Kelly version) with a Superman badge on the front of his

psychedelic overalls. The parables are acted out in pantomime of split second timing and marvelously deliberate anachronism. The music uses everything from hard rock to 1920s schmaltz, and the lyrics everything from "Jesus Loves Me, This I Know" to the "We Beseech Thee, Hear Us" litany from the Hymnal 1940—with exquisite taste.

The musical fudges being a setting of the Gospel according to Matthew a little bit by omitting the resurrection narrative (a pretty sizable error) and by coopting the woman-taken-in-adultery episode from John (I couldn't care less). Where Pasolini's movie ("The Gospel According to St. Matthew") was sub-professional in photography, "Godspell" is simple but "pro" and zany in staging. Both have a certain raw directness.

Somehow putting the temptation-in-the-wilderness scenes from the beginning of Jesus's ministry into the prayer scene before Judas arrives and the Arrest begins, is appropriate. The tragic-clown approach with great good humor is just right for a very thorough presentation of the parables and the Sermon on the Mount of Jesus the Rabbi. Don't expect it to be the whole gospel. But it is a wonderful presentation of the three earthly years of ministry.

Don't quibble. Hoof it down to the box office to get your tickets. "Jesus Christ Superstar" comes across better on the record. But "Godspell" has its best impact in the flesh.

(The Rev.) JAMES L. LOWERY, JR.  
Enablement, Inc., Boston

**GALATIANS: A Letter for Today.** By L. Harold DeWolf. Eerdmans. Pp. 86. \$1.95.

"This study has two main purposes. The first is to describe and demonstrate a method of Bible study that will bring its light and power to bear on our lives in this present time. The second is to explore the unique riches of Paul's Letter to the Galatians" (p. 5).

Unfortunately, Harold DeWolf has fulfilled neither of his stated aims. The failure is especially unfortunate because he begins with some good principles, which ought to have borne better fruit. He believes in seeking out the biblical author's original intention; but he also understands that for the Christian reader the real objective is to find the correlative application of Christian truth in his own age. The basic flaw in *Galatians: A Letter for Today* is that neither principle is rigorously applied.

In the first place, one is not satisfied that one is really being helped to discover Paul's thoughts. DeWolf is of fairly conventional, Christian-liberal views; he op-



poses segregation, the war in Vietnam, and the American "culture-religion"; he is in favor of the young. He manages to find more or less the same attitudes in Paul. Even a cursory reading of Galatians, however, will at once make it clear that this is no easy task; and I fear that DeWolf has accomplished it largely by deliberate vagueness and by ignoring the less appealing parts of his text.

On the other hand, the modern world and its problems get very cursory treatment at crucial points. In the third chapter, for example, (covering Gal 2:11-3:25) the author has a good deal to say about Paul's problems with Law as a means of salvation, problems which are clearly at the heart of this epistle. And yet, nowhere is there presented a true, modern correlative to that Law which Paul found to be both a great gift of God to man and great barrier between the two. Instead, a great deal of the chapter is devoted to relatively vague observations about spiritual hunger in the ancient and modern worlds—generalities of no great interest except perhaps to beginning students.

The book is inconveniently arranged, in that each chapter covers quite a large section of the epistle. It is frequently impossible to tell just what verses are particularly in DeWolfe's mind at any given moment. Moreover, there are many verses (such as the difficult Hagar-Sarah allegory) which receive no commentary at all. There is, of course, a great deal to be said for avoiding verse-by-verse commentary, with its attendant evil of proof-texting; but in this case, the verse-by-verse method has not been replaced by any other—we are simply left dangling.

There is good in the book, to be sure; but it is in details—a comment here, an illustration there that may illuminate a certain part of Paul's thought. The book as a whole falls lamentably short of its goals, mainly because it is not rigorously thought through. To find the real correlation between the problems that confronted Paul and those that confront us will require more effort. One hopes that the effort will be made and will be blessed with success.

(The Rev.) L. WILLIAM COUNTRYMAN  
St. Paul's, Logan, Ohio

◆  
**ANNOUNCING THE GOOD NEWS: Homilies on the "A" Cycle of Readings for Sundays and Holy Days.** By Charles E. Mills, Oscar J. Miller and Michael M. Roebert. Alba House. Pp. 196. \$3.95 paper.

In spite of the title, *Announcing the Good News*, it's really bad news. In the first place, Charles Miller, Oscar Miller, and Michael Roebert do not really provide homilies at all, which is a distinct (and today seldom heard) literary form. Instead, they furnish sermonettes; and if this term sounds just too precious, it unfortunately is appropriate. A more accurate title would be: "Little Pieces—with

Morals Clearly Stated." The style is irritatingly patronizing. In fact, one soon begins to wonder if these were intended for adults at all—they sound as though they were a sort of "lay-readers' service" for junior-high-school Sunday school teachers.

They are seasonal—one can scarcely fault them on that score. But the exegesis is superficial, to say the least, and any "good news" is exceedingly rare.

What disturbs me most about the book, however, is neither its content nor its style, but the concept behind it. It is written by and for Roman Catholic clergy. In the last decade some of the best and most thoughtful things written about preaching have come from Roman Catholics (e.g., Grasso, Davis, Daniélou, Schillebeeckx, etc.). Most of the Roman Catholic clergy I know are educated, sophisticated, responsible pastors. I simply cannot believe that they would find helpful a series of paranetic sermonettes. I shudder to think what is being said about priesthood and about the preaching enterprise by the promulgation of a volume such as this with the prospect of wide sale and use.

Fortunately, the book will be little used by Episcopalians because of its difficult mechanics. The seasonal titles of over half the Sundays in the year do not correspond to those used by the Episcopal Church, making it necessary to use a Roman Catholic calendar. Furthermore, the readings themselves do not always correspond exactly. This latter difficulty is compounded by the fact that the text references are not given, so one is required to use a Roman Catholic lectionary as well.

If you're looking for exegetical and homiletical helps to preaching the readings assigned in the new church year, let me suggest the series currently running in the magazine *Worship*, published by the Benedictines of St. John's Abbey at Collegeville, Minn. Dr. Reginald H. Fuller is doing a continuing series on the newly-appointed readings. His exegesis is, of course, impeccable. His homiletical insights are frequently revealing. But most importantly, he makes no attempt to provide the preacher with a sermon. He does much better; he exposes the Good News in such a way that the preacher can then proclaim it in whatever context and style he feels appropriate. At the subscription price of \$4.50 per year (based on the two-year rate), the magazine is barely more expensive than this paperback book and provides many interesting and helpful articles besides.

(The Rev.) DAVID E. BABIN  
Seabury-Western Seminary

◆  
**CELEBRATIONS FOR SPECIAL DAYS AND OCCASIONS.** By Jack W. Lundin. Harper & Row. Pp. 98. \$3.95.

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the family liturgies proposed by Jack Lundin merely not my style? I prefer giving the author the benefit of the doubt and beginning this review with the assumption my comments will be subjective.

My first reaction is to the proposed use of a "cup" as the only symbol of unity or appropriate outward sign for each of the liturgies. We have not been averse to "baptizing" events and their symbols in the past, *i.e.*, baptism itself being a development of purification rites in pagan practice. So, in the case of the birthday liturgy (p. 42) in *Celebrations*, for example, the more appropriate symbols for the occasion would appear to be a cake and candles.

A second reaction is that the liturgies are proffered as informal. I find them verbally formal and therefore stilted for family use. I would prefer that family liturgies not require everyone's having a copy of the book, and be prefaced by the opening sentence, "Let us turn to page \_\_\_."

A contingent result of the formality of the liturgies is that they lack spontaneity and therefore, potentially, sincerity. Take, as an example the versicle/litany form of the Mother's Day rite, which reads in part (p. 26):

*Dad: We give thanks to God that he has made new life come through human beings called mothers and fathers.*

*Family: and we give special thanks for Mom.*

Somehow, it comes out stilted and trite, and, as an aside, I could do without the unnecessary verbosity of "human beings called" (shades of "prepared for us to walk in"! ). More important, I wish "Dad" had pinned a corsage on "Mom" and, after offering his own thanksgiving to God for "Mom," had asked the other members of the family if they would like to offer thanks in their own words. The context for this event might have been the breakfast table or as part of the dinner-table blessing.

On the positive side, Lundin reminds us that events such as the adoption of a child, the celebration of birthdays, readying for a trip to the hospital, or the death of a beloved pet ought to be offered to God by the family. He reminds us to look for the unifying presence and operation of the Holy Spirit in the family. Finally, the four celebrations for the seasons of the year (pp. 81-88) are lovely; I would like to use them with a church-school class.

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

◆  
**THE HIDING PLACE.** By Carrie ten Boom with John and Elizabeth Sherrill. Fleming H. Revell Co. Pp. 216. \$5.95.

It does not matter how often one reads about the suffering and the atrocities that went on in concentration camps, because

the knowledge always brings a fresh shock. But although basically *The Hiding Place* is another re-telling of well-known facts, the book has a special objective. It is the second in a series of three stories called "Chosen Books," published with the hope that these accounts of how actual people lived through tragedy might be of help to others in trouble. Certainly the family described here deserves to be remembered for itself.

For 100 years the ten Booms had lived in Haarlem, housed above a small watch-making shop which they had owned for three generations. They were a large, devoted family who shared a radiant, unquestioning faith symbolized for them in the Dutch Reformed Church. Life in the Netherlands was peaceful even during World War I which had little effect on neutral Holland. But World War II brought the German occupation and immediate widespread brutalities. Jews were arrested and executed without trial.

In a courageous attempt to save as many lives as possible, the ten Booms built a secret room (the Hiding Place) where for months they cared for refugees with affection and gaiety. Eventually, however, they were betrayed, and Betsie, Carrie, and their father were imprisoned in a federal penitentiary where the dearly loved old man died. The sisters were moved to Vught concentration camp, and finally to Ravensbruck, Germany, the women's extermination camp. Some 96,000 women died in Ravensbruck and Betsie was one of them.

Under terrible conditions in all three prisons, these two decent, middle-aged Dutch women managed to keep their sanity and to spread a sort of shining comfort around them. Their own living faith warmed others.

Carrie ten Boom survived. She opened many recuperation houses for war-damaged victims, both friends and enemies, and has lectured in 61 countries on her ruling belief—compassionate help for *all*. She seems like the most welcome kind of saint, a practical one. Though the style of writing here is rather pedestrian, it does not conceal the drama of courage under extreme stress. "Chosen Books" could be a worthwhile experiment in publishing.

STELLA PIERSON  
St. Thomas, New York City

◆  
**BIBLE, ARCHEOLOGY, AND FAITH.** By Harry Thomas Frank. Abingdon Press. Pp. 352. \$12.50.

Two great arms of history envelop the Mediterranean Sea. If one were to stand at the Dardanelles facing the setting sun, and reach out to embrace the Mediterranean world, one's right arm would reach out to the Greco-Roman and Western European world, while the left arm would strain to encompass the Near East, Egypt, and North Africa. Of these twain which have often met, the one which



holds the most history and the greatest human inventions is the Palestinian, Arabic, and African arm.

The compass of Dr. Harry Frank's book is from 8000 B.C. through New Testament times, from Abram's Ur in the East, up the Tigris and Euphrates valley and over into Palestine and south into Egypt. It also includes the New Testament world of the Apostle to the Gentiles.

Unlike books of broader scope in the field of religious archeology such as Finegan's *The Archeology of World Religions* and Parkes's *Gods and Men*, the subject matter of *Bible, Archeology, and Faith* is Bible lands, Bible history, and Bible archeology. Nothing is lost in narrowing this vast subject, but rather allows 350 double-columned pages to bring light to the darkened past. The same delight which a prospector knows as he finds gems or nuggets is enjoyed by the archeologist in his digs, and this delight is shared with the reader.

We are likely to forget our debt of learning to the Near East. The alphabet, generally considered the greatest invention of man, was from Phoenicia. The decimal system began in ancient Sumer and Egypt, and to this the Arab world added the use of "zero." Astronomy, trigonometry, and geometry using Arabic numerals were long in use before Western Europe gave up the clumsy Roman numerals. Ancient Mesopotamia invented the duo-decimal system with twice twelve hours in a day, five times twelve minutes in the hour, a like division of seconds in a minute, and thirty times twelve degrees in the compass. A 365-day year was official in Egypt in 2000 B.C. This Near East, which is also the birthplace of metallurgy, and which is the only place in the world which has had ongoing civilization for over 5000 years, was the land which produced our three monotheistic religions: Judaism, Christianity, and Islam. It is the land of the Incarnation.

*Bible, Archeology, and Faith* brings us the latest finds and the most recent scholarship in a science that moves swiftly. Whereas the biblical Abraham stood out clearly amid vague peripheral glimpses of other tribes, the Abraham of this book is even more sharply defined, and his journey to Canaan takes him through known cultures and peoples, and into walled towns like Shechem where today your eyes can see the same walls that his eyes looked upon. Biblical people, places, and events are more real. Those of weaker faith who have feared that the Bible might yet be proven a myth and that science might undo a beautiful legend, now find in the science of archeology a handmaid to faith, new evidence for things unseen.

The Jew and the Christian believe that God is working his purpose out, and that he shows himself and his will in history through revelation and man's fulfillment or lack of the same as he lives

by that revelation. We wouldn't want to say that cosmetics create romance, or that archeology creates faith. Yet we doubt not that each has abetted the resultant joy.

This book should be in the library of every amateur archeologist and biblical scholar of today. The Dead Sea Scrolls have needed more opportunity to be placed into context with the rest of the discovered cuneiform tablets, the stelas, and inscriptions. The author, a member of the faculty at Oberlin College, has included a number of photographs and maps. One might suggest that Keller's *The Bible as History in Pictures*, though intentionally short on words, is a vivid pictorial handbook which follows an iden-

tical chronology, and makes a colorful companion volume to complement this delightfully written book.

(The Rev.) ROBERT W. FOWKES  
*St. Andrew's, Scottsbluff, Neb.*

◆  
**THE SPOUSE GAP.** By Robert Lee and Marjorie Casebier. Abingdon Press. Pp. 213. \$4.95.

Despite the good intentions of those who enter marriage as a "union for life," a psychologist once observed, marriage in fact often becomes a "duel unto death." Robert Lee and Marjorie Casebier push beyond the cynicism of such clinicians, to conceive of marriage as a human drama. As such, the development of marriage un-

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derstandably reflects the essential rhythm of life with its ups and downs. But marriage experienced and understood as drama rather than disillusionment may bring new insights into the marital relationship from the conflict and suffering itself.

Early in a marriage one can discern the stirrings of the marital drama in the inevitable communication gaps between two individuals reared in different families, with differing sexual identities, etc. The escalation of the marriage drama occurs characteristically in middle age, with one-fourth of all divorces being granted to couples married 15 years or longer. It's not that the individuals involved have failed to grow. Too often each has grown in a different direction. The partners have failed to develop in their marriage relationship.

The insidious impact of the middle-age malaise on marriage is the main subject of *The Spouse Gap*. The authors declare that "middlescence" is now being discovered as a new stage of life, too important to be neglected as such. By recognizing and reflecting on the opportunities for deepening the marriage relationship, couples may turn the "deadlock or divorce" syndrome into a time for renewal.

The value of this modestly-titled volume lies in its lifting up the possibilities of marriage as an intrinsically rewarding relationship rather than the empty utilitarian institution it has become for many, if not most couples. The book is highly readable, containing many significant insights of professionals such as Bach and Wyden, in non-technical language. On the critical side, one wishes the writers had presented more specific data and illustrations from the lives of the 50 couples studied. Considerably more of Masters and Johnson's work on sexuality would have been helpful too.

As a couple now entering their 15th year of marriage, my wife and I agree this is a book every couple could read and use to great advantage.

(The Rev.) EASTWOOD ATWATER, Ph.D.  
Montgomery County College, Blue Bell, Pa.

◆  
**THEOLOGICAL CROSSINGS.** Edit. by Alan Geyer and Dean Peerman. Eerdmans. Pp. 155. \$2.95.

*Theological Crossings* is quite a book. It is the fourth in a series sponsored at 10-year intervals by *The Christian Century*, in which outstanding thinkers are asked to reveal, "How my mind has changed." The Cambridge University Press gave us *Soundings*, *The Christian Century* offers us *Crossings*. The editors rightly characterize the 60s as a time of theological transition. They remind us of a fact that causes quite a shock among boards of examining chaplains, that toward the end of the 60s, seminarians began to stare blankly into space when asked about Barth and Brunner, as well

as the brothers Niebuhr. Only Paul Tillich has held his own.

An entirely new theological climate emerged in the 60s. A growing awareness of eastern approaches to religion, Vatican II, black theology, and an increasing appreciation of Eastern Orthodoxy, have all broken into the classical western European monopoly. In this decade, western protestant theology has had its pretensions shaken from every direction. The contributors to *Theological Crossings* are brave and honest scholars who tell forthrightly what these changes have meant to them. One chapter is a cry of anguish by a dedicated Jew as he reveals an agonizing memory of Jewish suffering. In a chapter called "Harlem Rebellion and Resurrection," William Stringfellow shows an intense personal growth along the pathway of obedience and dissent.

Moltmann looks to the future. Sidney Mead does nothing to conceal his spiritual fatigue, and Harvey Cox conducts a most fascinating, witty, and profound interview with himself. However, the chapter that most impressed me was the one by John A. Robinson entitled "Not Radical Enough?". Having engaged in the "Honest to God" debate, largely in opposition to Bp. Robinson, I found myself drawn toward a better understanding of Robinson as he speaks of his popular writing in retrospect. I finished this chapter feeling as if I had just had a very personal conversation with Robinson, and that he was the kind of a man I would want to get to know better.

Perhaps this is the intriguing thing about this whole book. In probing these thoughtful essays, the reader gradually becomes aware of how his own thinking has changed. Though theologically and politically I have usually thought of myself as a conservative, I was quite jolted to discover a considerable sympathy with the development of these thinkers who, as *Christian Century* journalists, were unconsciously selected to represent the liberal point of view. In the past decade we have all changed, and I venture to suggest the change has brought us closer together. I found this book so interesting that I did not want to put it down until I was finished. Many people will find it so, and perhaps they, as I, will even want to try their hand at adding a chapter or two on "How My Mind Has Changed."  
(The Rev.) WILLIAM H. BAAR, Ph.D.  
Emmanuel Church, La Grange, Ill.

## Correction

In a review of George F. Tittmann's *Whispers from the Dust* (TLC, Jan. 16), the price was erroneously given at \$2. The correct price is \$2.95. Copies may be secured upon order from: T. Didymus Press, 1530 Campus Dr., Berkeley, Calif. 94708.



# Booknotes

Karl G. Layer

**FAT PRIDE.** By Marvin Grosswirth. Jarrow Press. Pp. 178. \$6.95. Although he does not (at least yet) count himself among the members of the group under discussion in this volume, this reviewer found the book thoroughly interesting, and actually delightful, to read. Mr. Grosswirth writes with insight and a genuine sense of humor. Subtitled "A Survival Handbook," *Fat Pride* maintains that only one minority group is conspicuously excluded from the current wave of "liberation"—the overweight who carry society's opprobrium in addition to their own poundage. This is not a diet book. The author deals with such subjects as sex and the fat person; he encourages overweight people to fight for their civil rights as first-class citizens, and cautions them against misplaced "good sportsmanship." He gives advice on how and where to obtain adequate clothes, accommodations, and service without snide comments disguised as humor.

**AMERICAN DESERTERS IN SWEDEN.** By Thomas Lee Hayes. Association Press. Pp. 192. \$5.95. Virtually every aspect of the Vietnam war is controversial in one way or another, and those Americans who have left the country to go to Sweden to escape military service in Vietnam are one aspect of the controversy. The Rev. Thomas Hayes and his family lived in Stockholm for nearly a year, where he served as chaplain to the several hundred men and women who made up the American deserter community in that country. Fr. Hayes's sympathies are most assuredly with the people he tried to serve, however, he does not attempt to speak for these people. His first aim is to allow the reader to see them for himself, and through him we come to know many of them personally. Tom Hayes sees the story of these Americans as a challenge to all, to make a search for "the true self of America." The book makes interesting reading.

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February 13, 1972

# PEOPLE and places

### Retirement

The Rev. Richard Aselford, rector of St. John's, Dingman's Ferry, and Good Shepherd, Milford, Pa., retired Dec. 31.

The Rev. Henry G. Russell, rector of Trinity Church, West Pittston, Pa., retired Dec. 31.

The Rev. Canon Douglas Stoll, rector of Church of the Advent, Kenmore, N.Y., since 1934, retired Jan. 15.

### Living Church Correspondents

**South Dakota**—Mrs. David Cochran, Box 506, Mobridge, S.D. 57601.

**Springfield**—The Rev. Gary Goldacker, 611 E. Jackson, Springfield, Ill. 62703.

### Deaths

The Rev. Alpheus Appleton Packard, 67, Order of the Holy Cross, West Park, N.Y., died in Kingston, N.Y., Jan. 17, after a short illness. He made his life vows in 1942 and spent some time in the order's Liberian mission. In recent years he had been stationed at the Mother House in West Park. A Requiem High Mass was celebrated at Holy Cross Monastery.

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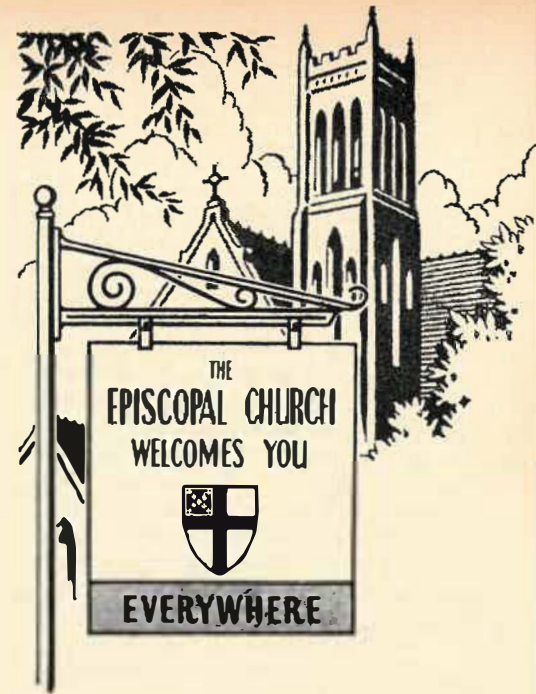
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## SAN FRANCISCO, CALIF.

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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 (HC 1S, 3S,  
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 MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as  
anno; C Sat 4:30

## PUNTA GORDA, FLA.

**GOOD SHEPHERD** 322 Cross St.  
The Rev. Robert Caldwell, r  
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);  
Tues HC 6; Thurs HC 9:30

## WINTER PARK, FLA.

**ALL SAINTS'** Interlachen & Lymon Aves.  
Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 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

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5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

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A. L'Homme, c  
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Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed  
10, Thurs & Sat 9

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
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**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
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Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed  
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,  
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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

## PHILADELPHIA, PA.

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Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex  
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Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

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Karl G. Loyer, interim r; John L. Goeb, assoc  
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