

The Living Church



**Contemporary Literature
Of
Christian Concern**

OXFORD—the finest in quality
and craftsmanship

COMING IN NOVEMBER

THE NEB PULPIT BIBLE

Published to overwhelming acclaim, THE NEW ENGLISH BIBLE is being used increasingly for worship. This beautifully designed Pulpit Bible is bound in Oasis Grain Morocco, over boards, with gold edges, ornamental gold roll, and two ribbon markers.

The Old and New Testaments and the Apocrypha
(1,824 pages)

Width of open book, 18¹/₂" Closed, 8¹/₄ x 11³/₄"
BLACK. 5671A. \$70.00
RED. 5672A. \$70.00

Family Record or Presentation Page available on request



Also available in these styles

HANDY SIZE EDITION

The Old and New Testaments and the Apocrypha. Buffalo Calf.

BLACK, BLUE, or RED. 5174A. \$14.95
Cowhide. BLACK or RED. 5178A. \$17.50

DE LUXE LEATHER EDITION

The Old and New Testaments and the Apocrypha. Polished Morocco. Three-piece gift box. BLACK, BLUE, BROWN, or RED.

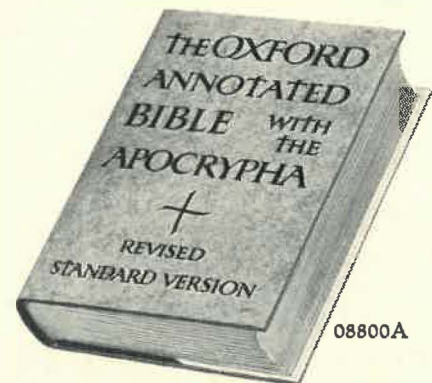
5340A. \$25.00

THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA

Edited by HERBERT G. MAY and BRUCE M. METZGER

Invaluable reference features and study aids distinguish this Oxford edition of the Revised Standard Version, acclaimed by scholars and students, laymen and clergymen.

Page-by-page annotations and notes clarify the more difficult passages; introductions to each book and to major divisions supply essential background; study helps include useful supplementary articles about the Bible and its setting, as well as 28 pages of full-color New Oxford Bible Maps with Index. 1,938 pages, 5³/₄ x 8⁵/₈"
Cloth. Printed Jacket. 08800A. \$11.50



08800A



07316x

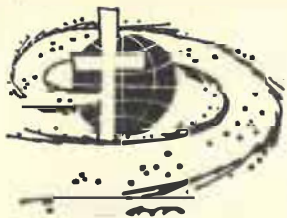
THE BOOK OF COMMON PRAYER

HANDY SIZE EDITION. Matchless workmanship and design have established Oxford Prayer Books as the most widely-accepted editions available. This Handy Size style is bound in French Morocco, with gold edges, gold cross, gold roll. The text is printed in easy-to-read type on *Ultrathin* Oxford India paper. 3⁵/₈ x 5⁵/₈, only 3/₈" thick. 07316x. \$8.95

Other Oxford Prayer Book styles, \$3.50 to \$22.50

At your bookseller **Oxford University Press** 200 Madison Avenue
New York, N.Y. 10016

Around



& About

— With the Editor —

Notes to the Overworld

To Nathan Hale: Somebody recently made a survey of history books used in our public schools. Included were 14 books written several decades ago and 45 more recent ones which are still in use. In 11 of the older ones young American readers are told of your words on the gallows: "I only regret that I have but one life to lose for my country." In only one of the 45 newer ones is this mentioned. I want to apologize to you for this national disgrace. These newer books were written by people who call themselves "liberals." The label seems grotesque when applied to people who seem ashamed to belong to a nation "conceived in liberty." An English war nurse, Edith Cavell, was put to death by the Germans in 1915. She said before she died: "I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone." She is commonly quoted and you are not. Those who quote her and non-quote you imagine that she was above patriotism but that you were not. They are wrong about both of you. She, like you, died for a free nation, not for "one world." You, like her, had no hatred or bitterness toward anyone. A free world community can be built only by free peoples. You and Miss Cavell saw that; today's liberal doctorers of history do not.

A modern Englishman well said that patriotism makes a man a gentleman while nationalism makes him a cad. You, sir, were a great gentleman, and despite the efforts of the anti-patriots you are not forgotten.

To Christopher Columbus:

I ask this question on behalf of all people who believe that history can be human. Did you really begin your report to Queen Isabella by saying "A funny thing happened to me on my way to India?"

To St. Augustine of Hippo:

Among all your thousands of felicitous phrases, none that I know of surpasses your reference to the Ten Commandments as "that psalter of ten strings" (*psalterium decem chordarum*, Conf. III.8). Like the author of Psalm 119 you heard the music of Heaven in the Law of God: "Thy statutes have been my song, in the house of my pilgrimage" (Ps. 119:54). Christians today have fallen into the disastrous habit of setting "Love" against "Law" as if these were not contrapuntal but antipodal. We are told by

the preachers of this strange doctrine that we should serve the Lord out of love for him rather than because he commands it. I cannot imagine what they make of this mandate of the Lord Jesus: "If you love me, keep my commandments" (Jn. 14:15). What you so well understood, and these preachers of love-minus-law do not, is that our only way of loving God is to obey him. What else? Can we give him something he needs and doesn't have? Love makes obedience a pleasure, as when Jacob served seven years for Rachel because of the love he had for her. But the converse is also true: As we obey the Lord, our love grows for him as we discover how loving a master he is.

To William Blake:

Do you remember the moment you tell about in *The Marriage of Heaven and Hell*, when you were sitting on a pleasant river bank by moonlight and you heard a harper singing? He sang: "The man who never alters his opinion is like standing water, and breeds reptiles of the mind." For me this is not a comfortable word. I pride myself upon the firmness and fixedness of my opinions. When the other fellow is this way it's because he's pig-headed; when I'm this way it's because I'm strong and stable—Old Hickory standing at Armageddon to fight the battle of the Lord. You assume that your harper came from Above rather than Below. St. John wisely counsels us to try the spirits to see whether they be of God. I'm afraid there can be no doubt about this one. His song is a true word of the Lord to us all. I do not warmly welcome it but I'm sure I need it.

William E. Gladstone speaks of an important distinction we must make: "Many men know their opinions, few their convictions; but in the long run convictions rule, opinions go to the wall." I can only hope that what I think are my convictions are not just stupid and sterile opinions aswarm with reptiles of the mind. Your harper friend's word reminds me of another one that shakes me whenever it gets past my mental censor to the interior: "When that man is thinking he is simply re-arranging his prejudices." I often wonder if other people have as much trouble keeping their opinions reasonably fluid as I have.

To Logan Pearsall Smith:

"People say that life is the thing, but I prefer reading," you said. Shame on you! So do I.



YOU CAN HELP

Good literature drive
out bad—USE

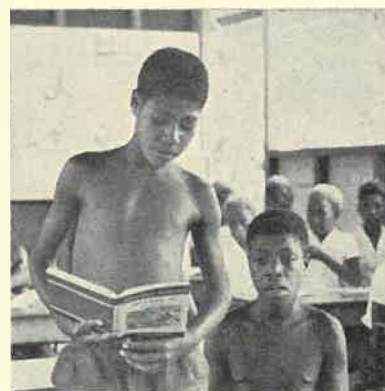
C. P. C.

—our Church's unique ministry of the printed word—to carry the Christian heritage — spiritual, moral, cultural, to nearest neighbors and around the world.

THE CHURCH PERIODICAL CLUB

—serving the Church's larger mission since 1888, by providing free books and periodicals—religious, educational, technical, recreational, to those in need.

SUPPORT THE NATIONAL BOOKS FUND



Write for folders on
services and needs to —

THE CHURCH PERIODICAL CLUB

815 Second Avenue
New York, New York 10017

The Living Church

Volume 163 Established 1878 Number 15

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Rodd†; Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber,†

*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	3	Church Directory	24
Booknotes	23	Editorials	17
Books	18	Letters	4
News of the Church 7			

FEATURES

A New Quest for Beauty, Truth, and Goodness	12
Courtly Love Is Alive and Well in America	15
E=MC ² (verse)	14
Host (verse)	16

THE KALENDAR

October

- Trinity XVIII / Pentecost XIX
- Samuel Isaac Joseph Scheraschewsky, B.
- Hugh Latimer and Nicholas Ridley, BB.
- Trinity XIX / Pentecost XX
- Henry Martyn, Pr.

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

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

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

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

Letters to the Editor

Contra Scroggs

What a joy to find the article, *Contra Scroggs!* [TLC, Sept. 5]. I had forgotten the original article to which he replies except for registering a quiver at finding the name of Herbert Marcuse mentioned with approbation. The Rev. Sheldon M. Smith's replay was a delight. He proves conclusively that genuine concern need be neither mournful nor pugnacious. His anger dances with humor, and I found myself laughing aloud as I noted his well-scored points.

This reminds me of something else I read a week ago: that the children who regard their parents as hypocrites lack a sense of humor. Perhaps this is a good analysis of our present ills: The tendency to regard every aspect of our lives with funereal solemnity. Thank heaven for those who can be serious—even angry—about the nonsense of this world, and express themselves vigorously and sensibly, but with the saving grace of humor.

WILMA L. TAGUE

Kenosha, Wis.

"It's Still Stealing"

I commend your stand on "It's Still Stealing" [TLC, Sept. 5]. As a former Army officer I feel that classified material should remain so, my personal feelings notwithstanding. I think that there is a place for conscience even with the press when one has to decide how to handle material submitted. This may be an age without morals, yet "conflict of interest" is one concept that is recognized and, I think, respected. Here the interest is national security and respect, versus the pride of the "scoop."

NATHANIEL H. WOODING
Doctor of Medicine

Halifax, Va.

The Brothers Blake

A friend sent me a page from TLC for Sept. 5, which includes the meat of an interview with me. It is certainly true that my brother and I are not only "alike in our basic convictions of faith in Christ," but we are also quite fond of one another. At the same time, the Houston reporter brought out what is equally true, that we represent two diverging trends in the life of the church.

There was one point on which the original interviewer was confused, and it is so important that I feel I must write you this note. Never in my wildest imagination did I think that the central committee of the World Council of Churches is "stacked." I had tried to explain the difference between the regular meetings of the World Council where each church names its representatives and the makeup of the WCC's 1965 meeting on Church and Society, where a large proportion of the participants were hand-picked. That meeting had, of course, nothing whatever to do with Gene's election.

Now that I am writing, I would like also to make another less important correction. What I told the reporter was that I did not approve of church statements on social and political issues in cases where the statement was too far in advance of the actual posi-

tion held by most of the membership. In such cases, I said, we merely increase the credibility gap and give further grounds to the world for deeming us all to be hypocrites. But I do approve, and often vote in favor of, church statements on social and political issues.

(The Rev.) HOWARD C. BLAKE
*Executive Secretary
A Celebration of Evangelism*

Cincinnati

Holy Cows

It is still stealing, as your editorial regarding the publication of the Pentagon Papers rightly observes [TLC, Sept. 5]. But there is also the question of Holy Cows.

We live in an age when the desanctification of Holy Cows is a daily occupation in which the mass media have gleefully participated. One Holy Cow, however, seems to have defied deflation, namely, *The New York Times*. It is always intellectually right (I beg your pardon, I mean correct), morally perfect, and constantly tells others where they lack these excellent qualities. Like all other Holy Cows it uses grandiloquently remote language with which to justify its actions.

The New York Times published the Pentagon Papers, as one senior executive of that paper explained to me, "in the best interests of the United States." The phrase is redolent of nobility and self-sacrifice. How grateful the country should be! And yet, in terms of journalistic scoop and increased circulations, the best interests of *The New York Times* seem, also, not to have been ill-considered. Incidentally, as one minuscule part of the United States, I shudder at the thought of my best interests being represented by a newspaper which once insisted that Fidel Castro was no more than an agrarian reformer.

Now, with unseemly haste, bookstores are flooded with Bantam Books' edition of the Pentagon Papers, all, of course, in the best interests of the United States, and published through the generous self-sacrifice of Sulzberger and Sheehan. The book, incidentally, must have been simultaneous in its preparation with the *Times* article. And please note how the book was prepared—through "the investigative reporting of Neil Sheehan." This is, surely, the most inspired definition of purloining and presentation on a platter ever invented; unless, of course, it is meant to convey that Mr. Sheehan, himself, did the purloining. Holy Cow!

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

"Hair"—Pro

No one, except perhaps St. Paul, could agree more with my dear friend and seminary classmate, Fr. Edwards [TLC, Sept. 12], that astrology is antithetical to Christianity. However, the theme of "Hair" is not astrology, but the celebration of life in the face of such modern forces of dehumanization as war and misguided technology. For me this was summed up in the ironic contrast and juxtaposition of the numbers

"Three-Five-Zero-Zero" and "What a Piece of Work Is Man." In context, Aquarius, the water-bearer, is a symbol of the life "Hair" celebrates, similar to Christianity's use of water in baptism to symbolize new life in the resurrected Christ.

"Hair" also questions modern attitudes and ethics of sex ("Sodomy"), racism ("Colored Spade"), nationalism ("Don't Put It Down"), materialism ("The Flesh Failures"), etc. That these questions should be asked in a modern idiom in the church (with "her deposit of absolute truth") as well as on Broadway seems rather appropriate.

Lastly, at the Cathedral Church of St. John the Divine, the liturgical music of the Eucharist was a new setting composed by Galt MacDermot, composer of "Hair" and a communicant of St. Mary's Church, Staten Island. The only music from "Hair" itself were selections sung during the offertory. These compared most favorably, theologically and musically, with some of the offertory anthems I've heard sung in parish churches.

How about a little less "roaring," and a little more listening?

(The Rev.) L. PAUL WOODRUM
Vicar of St. Gabriel's Church

Milton, N.J.

Pentagon Papers

The editorial on the Pentagon papers [TLC, Sept. 5] interested me very much as it was the first thing I had seen that questioned the integrity of the *Times* and *Post*. I had always thought that the clergy were the keepers of the morals of the community and I waited for their thunder against selling stolen goods for a profit. The silence has been spectacular, to confuse a phrase. And what hurts is that I wonder if there would have been silence had, for example, Senator Goldwater released some purloined article critical of the extreme left. There should be no choice of morality by Christian people, particularly by the clergy.

THOMAS M. PETERS

Morristown, N.J.

"Gay"

After reading [TLC, Aug. 22] about the homosexual church that meets Sunday afternoons at the Church of the Holy Apostles in New York City, and the rector's involvement in a gay wedding ceremony, I cannot forego some protest. I am by no means against accepting, loving, and forgiving people who either participate in, or feel inclined toward, like-sex physical relationships. But homosexual behavior *cannot* be regarded through Christian eyes as anything but sin. And like any sin, it will bring death to those who possess it, those who encourage it, and those who ignore it.

Real love and concern should not allow us to be satisfied with complacent, unabashed, practising homosexuality. Like all serious problems, it is extremely difficult to solve and heartbreaking in involvement. But it is *still* a problem. Unfortunately we too often allow problems to formulate their own courses of action. However, we will not end wars by wishing for a lull; we will not end racism by fostering separatism and polarization; we will not achieve unity without resolving differences. And we will not end homosexuality by fostering it.

So bishops and priests of New York, if

you care about your homosexuals, *do* something for them. Help them change, as we all must.

PETER H. DOTSON

Kansas City, Mo.

Since 1928, as an enlisted man in the regular army, as a student nurse, later as a graduate nurse, as a medical student, as a neuropsychiatrist in the AUS, WW II, for 25 years as a physician in general practice, and now as a seminarian, I find one offensive thing in the story: that is the word "gay." To me, it is a minority flaunting their abnormality. I feel that homosexuals in their effort to earn social acceptance have passed the state of absurdity—for example marriage.

NATHANIEL H. WOODING, M.D.

Halifax, Va.

TLC, Sept. 19

Notes to three of your Sept. 19 correspondents:

(1) Good father from Arizona: If you think "the universal appeal of Hair" lies in its message that peace is good (anyone anywhere disagree?) then it's obvious you've never turned your collar around and snuck in to see the play. It escaped from its small Off-Broadway origins only because it was the first production to display full frontal nudity, both male and female, and to use every previously taboo word (4 to 12 letters long) from the stage. Its clear message is "down with everything," including the USA and the Cross of Christ.

(2) Mr. Weatherby from Nashville: How about making available to us all, through an ad in TLC, buttons with simply the initials SPBCP? Offer them at a buck apiece, use the proceeds to further your cause, and let all of us silent majority declare ourselves . . . silently.

(3) "Fuzz to the Fuzz" rector from New York state: I'm no clergyman, but I have experienced the same thing among our local volunteer firemen that you did among your police. At one of the firemen's meetings, without prior warning, I asked each of them to write, and leave unsigned, a statement of why he had joined the volunteer fire and rescue force. As with your police, more than 50% gave answers that would have served equally for entering the ministry. My firemen are a rugged crew, yet even in today's cynical world, their meetings begin with a layman's prayer (from one of the firemen), and the program, at one of the traditional Christmas parties was the singing of familiar hymns. Sorry to say none of them are Episcopalians, but with the self-destruction to which our national church today is dedicated, this is understandable.

H. N. KELLEY

Bannockburn, Ill.

Correction

Please, a correction of TLC, Sept. 12, page 31, "Honors."

The kindness of the person who sent in this item produced a "super." I, Philip Thacher Fifer, did not send it. I have not even announced this citation to my parishioners at St. Peter's, Phoenixville. They are the generous givers who have yielded portions of my duty hours for these almost 21 years as volunteer chaplain at Valley Forge General Hospital.

The "III" and the rectorship of All Hal-

TOM SKINNER & KEITH MILLER speak out on racism

Tom Skinner, a young, black evangelist and former Harlem gang lord, draws a vivid picture of what the black revolution is all about. He hits hard, mimes no words, and drives his points home amid the cheers of young people at Urbana Mission.

Keith Miller, a white, middle-class author of best sellers, tells the Episcopal General Convention how he personally reacted to the racial problem over the years. Intensely personal and warm, he indicts his own indifference to the tragic race situation and describes the agony he has suffered as he has tried to see the situation in a new light.

Both men speak powerfully, from different perspectives. Together — Miller and Skinner — the impact is overwhelming!

An excellent study guide including biographies of both men, quotes from the tapes, helpful suggestions for group sessions, and a bibliography makes this two-cassette package ideal for your group.



Tom Skinner



Keith Miller

Please rush me the following number of copies of:

**KEITH MILLER AND TOM SKINNER:
A DIALOGUE ON RACE**

Two Cassettes and Study Sheet
CRC-0700 \$12.95 ea.
Addnl. Study Sheets
40034 \$25 ea.
\$ Total Amount of Order
(include sales tax if applicable) Bill to my Account
 Payment Enclosed

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
Creative Resources • Box 1790 • Waco, Texas 76703

NOW AVAILABLE

ESSAYS OF A POOR PARSON

by George Irvine Hiller

A humorous and rather caustic look at the foibles of parishioners as one Parson saw them for more than fifty years. If you think your parish is unique, read this and learn that Episcopalians are pretty much the same all over. **Paperback. \$2.00**

THE PENDULUM SWINGS

by George Irvine Hiller

66 Churchmanship editorials which have appeared in "The Witness" and "Our Church Times" as well as countless parish publications are now available under one cover. The editorials are sound teaching based upon the Bible, Prayer Book and Constitution & Canons of The Episcopal Church. **Paperback. \$2.00**

CATHEDRAL BOOKSTORE

464 N.E. 16th Street
Miami, Florida 33132

Plays...

Free Catalog to Program Directors. Our 1972 catalog is now off the press. We have best-selling 3-Act and 1-Act plays suitable for Church and School productions. Also entertainment, Christmas, Stunt, and Minstrel, Material; and Make-up Supplies.

Write for your free catalog
today.

ART CRAFT PLAY CO.

Box 1058
Cedar Rapids, Iowa 52406

Free Information about the C.B.S.

Also order your copy of
**A History of the Confraternity
of the Blessed Sacrament
in the United States of America**
by The Rev. William Pitt McCune, Ph.D.

\$1.00 per copy, paper bound

Payment must accompany order to:

The Rev. William R. Wetherell,
Sec.-Gen., C.B.S.
438 Valley St., Orange, N. J. 07050

Patronize LIVING CHURCH advertisers.

lows', Wyncote, pertain to my younger and better-known brother, the Very Rev. Louis Ewald Fifer III. He is dean of the Montgomery Deanery, member of the diocesan council, etc.

Strangely enough, the same double identity was pinned on me last month when I, without my brother Louis, attended our Pilgrim John Howland family reunion at Plymouth, Mass. One joker there not only had me "Very Reverend," but also insisted I was a bishop—probably not the best guise to appear amongst one's Pilgrim cousins!

(The Rev.) PHILIP THACHER FIFER
Rector of St. Peter's Church

Phoenixville, Pa.

Ecumenical History Note

In answer to the letter by Frank R. Partridge [TLC, Sept. 19], I find from some notes made a few years ago when I was historiographer of the Diocese of Western New York that a priest of the Roman persuasion, named Kelley, said Mass in St. Paul's Church (later Cathedral) in Buffalo in 1821. Unfortunately, I made no note of my source.

C. W. Hayes, in *The Diocese of Western New York*, (1905, p. 9) gives a quotation from the *S. P. G. Digest* to the effect that the Rev. John Ogilvie was permitted the use of a Roman Catholic chapel near Oneida Lake in 1759.

These events took place in, or near, the present Diocese of Western New York where three bishops, Coxe, Brent, and Scaife, played leading roles in the shaping of ecumenism.

(The Rev.) ROBERT B. MAC DONALD
Rector of St. Simeon's Church

Philadelphia

Darts, Anybody?

Since these are great days for fun and games in the church, why doesn't someone come up with a variation of darts featuring likenesses of those latter-day Cranmers responsible for the Green Book?

Boxed in matching avocado (*so chic!*), it could be called Ritualistic Roulette or Lethal Liturgics, and should be hailed as the ideal parlor game for those of us who return from Sunday morning service (#1 or #2) twitching with animosities and the desire to kill.

Doubtless it is too late for the 1971 Christmas trade but why wouldn't it be just the thing for Aunt Marge to give little Susie at confirmation?

MARY E. RONEY

Stillwater, Minn.

Was Cranmer Wrong?

There is a book, published in 1971, which is titled *The Anglican Eucharist in Ecumenical Perspective: Doctrine and Rite from Cranmer to Seabury*, written by Edward P. Echlin, S.J. Aside from being a remarkable account of the doctrinal implications of the revisions as well as a valuable source of the liturgical texts, this work raises an unavoidable dilemma.

The primary thesis of the book can well be summarized by this quotation from the jacket: "From his study, Fr. Echlin concludes that, with the [American] Communion Service of 1789, all doctrinal requirements of the Roman Catholic Church were fulfilled, and that the rite is available as a form of the Mass." The context makes it

plain that the addition of the Non-Juror interpolation, 'which we now offer unto thee,' was the climax of the needed doctrinal development.

Now I know that some among us may find that such a view augers well for the ecumenical future. I do not. The brutal fact is that such a claim forces us to hold that the two rites of Abp. Cranmer were not valid; further that the 1662 Prayer Book rite of the Church of England is even now invalid.

As I read the writings of Thomas Cranmer and his two canons in the light of holy scripture, one thing becomes overwhelmingly evident. No one, even yet, has understood better than he, that what happened on Calvary cannot, nor needs to be, repeated, and that what happened at the Last Supper can and must be repeated at our Lord's command. Never has a liturgy better recognized these two unchangeable concepts and allowed the tremendous mystery in their relationship to be communicated.

Do we Anglicans really need another liturgy? Can there be another for us than one which is truly catholic and revised to the demands of holy scripture? I submit that revision is needed, precisely in the American Prayer Book; not in desperately trying to find something new.

FRANCIS H. KNAPP

St. Joseph, Ohio

Disingenuous?

Things in Dr. Fuller's review of F. F. Bruce's *New Testament History* [TLC, Sept. 5] puzzle me, including his description of the footnote on page 167 as "disingenuous." That Bruce might be described as mistaken is understandable, though there might be a difference of opinion as to who is mistaken. But "disingenuous"? That is a harsh word.

Dr. Fuller calls for the use of form-criticism and redaction-criticism. Yet he affirms in *The Foundation of New Testament Christology* (p. 121) that "the strict application of traditio-critical principles will not allow us to eliminate the 'present' and 'future' Son of Man sayings from the authentic logia." This does not prevent his finding fault with Bruce for "presenting Jesus as explicitly identifying himself in his earthly ministry with the Son of Man interpreted in the light of the Suffering Servant."

Is Bruce to be castigated for holding a belief at least as old as the gospels—one also shared by the Evangelists—that Jesus used the phrase "Son of Man" as a designation for himself? Is he not to be allowed to hold the belief which was formerly that of Dr. Fuller himself? Is the opinion of Dr. Fuller, or at least of Bultmann, and the trend of contemporary NT scholars *de rigueur* for all who aspire to scholarship today?

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
La Grange, Ill.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$26,418.24
Receipts Nos. 11,643-11,656, Sept. 15-21 180.00

\$26,598.24

The Living Church

The Living Church

October 10, 1971
Trinity XVIII / Pentecost XIX

For 92 Years,
Its Worship, Witness, and Welfare

WCC

Political-Action Grants Made

The World Council of Churches' controversial Program to Combat Racism has allocated \$200,000 to 24 organizations engaged in fighting racism around the world.

Groups in South Africa received most of the grants, with \$130,000 going to nine organizations operating in or near Rhodesia, South Africa, Mozambique, Angola, and Guinea-Bissao. For the first time, the program allocated funds to North American organizations seeking justice for Indians and Mexican-American farm workers. Grants will also go to the Southern Elections Fund, which helps black candidates run for local political offices in the U.S. South.

The funds were approved by the 26-member WCC executive committee at its meeting in Sofia, Bulgaria. A WCC announcement said that contributions from churches, organizations, and individuals made possible the grants, the second series since the program was established in 1969.

Some churchmen (the Archbishop of Canterbury among them) strongly criticized the earlier allocations, contending that funds went to groups advocating violent revolution, particularly in southern Africa. Despite the criticism, the 120-member Central Committee of the WCC reaffirmed its support of the program when it met last January.

The details of the allocations are as follows:

Southern Africa:

The African Independence Party of Guinea and Cape Verde Islands	\$ 25,000;
The People's Movement for the Liberation of Angola	25,000;
The Revolutionary Government of Angola in Exile (GRAE)	7,500;
Mozambique Institute of Frelimo	20,000;
National Union for Total Independence of Angola (UNITA)	7,500;
South West African People's Organization (SWAPO)	25,000;
Luthuli Memorial Foundation (ANC)	5,000;
Zimbabwe Liberation Movements, Rhodesia	10,000;
Total	\$130,000.

North America:

United Farm Workers Organizing Committee—AFL-CIO	\$ 2,500;
Malcolm X Liberation University, Greensboro, N.C.	7,500;
Southern Elections Fund, Inc., Atlanta, Ga.	7,500;



SISTER VLASTA MARI

Sr. Vlasta Mari, CSM, was installed as Rev. Mother Superior of the Western Province of the Community of St. Mary, in services held in St. Mary's Chapel, Kenosha, Wis. She has the responsibility of coordinating the work of the sisters in her province with headquarters at St. Mary's Convent, Kenosha.

Legal Protection of the Civil Rights of Minorities in USA	7,500;
Institute for the Development of Indian Law, Washington, D.C.	2,500;
Inuit (Eskimo) Tapirisat of Canada	2,500;
Total	\$ 30,000.

Latin America and Caribbean:

The Indigenist Association of Paraguay	\$ 2,500;
Bolivian Project in Aid of Indian Liberation	12,500;
Committee for the Defense of the Indian in Colombia	5,000;
Christian Action for Development in the Eastern Caribbean	5,000;
Total	\$ 25,000.

Asia:

Legal Defense Committee in Japan	\$ 5,000.
----------------------------------	-----------

Europe:

Free University for Black Studies, United Kingdom	\$ 2,500;
Europe-Africa Research Project, United Kingdom	2,500;
French Anti-Apartheid Committee	2,500;
Belgian Anti-Apartheid Committee	2,500;
Total	\$ 10,000.
GRAND TOTAL	\$200,000.

Southern Africa groups receiving funds include some of the same organizations which drew criticism after the earlier allocations—particularly the Mozambique Institute of Frelimo, and the People's Movement for the Liberation of Angola. Opponents of the WCC program

charged that those organizations were planning the violent overthrow of governments in southern Africa.

However, the WCC declared that the funds were solely for "humanitarian purposes" such as legal aid and social, health, and educational services. In announcing the current series of grants the council declared that their purpose is "to raise the level of awareness and to strengthen the organizational capability of racially oppressed people." The Executive Committee stated further: "The purposes of the organizations must not be inconsonant with the general purposes of the WCC and its units. The grants are made without control of the manner in which they are spent, but are intended as an expression of commitment by the Program to Combat Racism to the cause of economic, social, and political justice, which these organizations promote."

The WCC leaders recalled the statement of the Central Committee which declared that churches "must always stand for the liberation of the oppressed and of victims of violent measures which deny basic human rights." The Central Committee said that it "calls attention to the fact that violence is in many cases inherent in the maintenance of the status quo. Nevertheless, the World Council of Churches does not and cannot identify itself completely with any political movement, nor does it pass judgment on those victims of racism who are driven to violence as the only way left to them to redress grievances and so open the way for a new and more just social order."

The Executive Committee reported that it had received 66 applications for grants and approved 24. "Of these, 10 had received grants in 1970," the committee stated. "Seventeen were to organizations of racially-oppressed people and seven to organizations aligning themselves with the victims of racial injustice."

American Grants

Of special interest to American churchmen are the grants made to groups and movements in this country.

The United Farm Workers Organizing Committee (UFWOC) received \$2,500. This is the union of migrant workers, predominantly Mexican-American, headed by César Chávez.

Malcolm X Liberation University, which received \$7,500, is a black college which seeks to "equip students with the ideology and technical skills necessary

for African liberation and nation-building."

Southern Elections Fund, Inc., of Atlanta, recipient of a \$7,500 grant, is an organization which assists black candidates for office in fund raising and their political expenses.

Legal Protection of the Civil Rights of Minorities in the USA: the WCC Executive Committee authorized the General Secretary to release \$7,500 to a "broadly-based USA committee" that would provide legal aid to persons from minority groups.

The Institute for the Development of Indian Law, which received \$2,500, seeks legal protection of the rights of American Indians.

WESTERN NEW YORK

Bishop Offers Assistance

The Bishop of Western New York has offered to assist "in whatever way possible" with Gov. Rockefeller's investigation of the conditions that led to the killings in Attica State Prison.

The Rt. Rev. Harold B. Robinson also said in his telegram to the governor that the events at the prison in the hours prior to the killings "underscore the pressing need for a complete and objective investigation of the riot at Attica and the conditions that led to this tragedy."

Bp. Robinson spent several hours outside the prison with officials and families of the hostages but has withheld comments on the decision to use force and weapons to regain control of the prison.

CHURCH AND STATE

IRS Asked to Cancel K of C Exemption

Americans United for Separation of Church and State, claiming its tax-exempt status was canceled because of alleged legislative lobbying activities in 1969, has asked the Internal Revenue Service to take the same action against the Knights of Columbus, a Roman Catholic fraternal society. Americans United said the request was inspired by the announced plans of the Knights for a national lobbying campaign in favor of laws providing financial aid to non-public schools.

In a letter to Johnnie M. Walters, Commissioner of Internal Revenue, Glenn L. Archer, executive director of Americans United, noted that the Knights' campaign would principally benefit the Roman Catholic Church, "to which all the Knights belong." He reminded the IRS commissioner that in April 1969, the tax-exempt status of Americans United was revoked for its alleged efforts to defeat such legislation as the Knights are now fostering.

"We call upon the Internal Revenue Service to cancel the tax exemption of the Knights of Columbus," Mr. Archer

wrote. "It would only be fair and impartial enforcement of the law to cancel the exemption of the Knights of Columbus for advocating and promoting precisely the same kind of legislation that Americans United allegedly opposed."

THE LIVING CHURCH

Foundation Holds Annual Meeting

At its annual meeting held in Milwaukee, the Living Church Foundation elected the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island, to serve for a three-year term. Re-elected to new three-year terms were the Rev. Curtis H. V. Junker, rector of Trinity Church, Tulsa, Okla., and Frank J. Starzel, of Denver, Colo. The foundation is the legal entity of THE LIVING CHURCH magazine.

The foundation re-elected last year's directors to serve for another year. They are the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, president; the Rev. Dudley J. Stroup, rector of the Church of St. James the Less, Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH, secretary; Mr. Robert Hall, of Milwaukee, treasurer; Mr. Warren J. Debus, business manager of THE LIVING CHURCH, assistant treasurer; the Rev. George C. L. Ross, rector of St. Mark's Church, Milwaukee; and Mr. Jackson Bruce, Jr., of Milwaukee. The resignation of the Rt. Rev. John M. Burgess, Bishop of Massachusetts, from the foundation was accepted.

The foundation honored Mr. Debus for the completion of 25 years of service to the magazine.

The retirement from the position of advertising manager of Mrs. Marie Pfeifer was announced. She will be succeeded at the beginning of next year by Mrs. Lila Thurber, presently advertising assistant.

ORGANIZATIONS

Probe of Attica Developments Sought

Two Jewish organizations have called for the immediate formation of an inter-religious inquiry into the recent events that led to the deaths of guards and inmates at Attica, N.Y., State Prison.

The Commission on Social Action of Reform Judaism, a joint body representing the UAHC and the Central Conference of American Rabbis, said that it has been in touch with other religious groups and hopes to form an investigative body within a few days.

Expressing hope that there would be no "further repression" against the inmates of the prison, the commission said "prisoners are not animals to be beaten back into their cages. If the revolt

at Attica teaches us anything it is that what our society desperately needs is reform, not repressive patterns of behavior which emanate from our own anger and sense of frustration."

The Jewish agency called the Attica events "a tragic symbol of the profound moral failure of our society" and demanded "an objective and honest inquiry" regarding the "role of Gov. Rockefeller and alleged false statements by prison authorities and state officials."

The UAHC, which represents 700 Reform synagogues in the U.S. and the CCAR, which represents 1,100 rabbis, said that it believes law enforcement officials reverted to the utilization of "power and violence" rather than choose the more "patient avenue" of negotiation which "might have given the opportunity to be on the side of life rather than on the side of death."

SOUTH AFRICA

State Completes Case Against Dean

The state has completed its case against the Dean of Johannesburg who is on trial facing charges of violating South Africa's anti-terrorist act.

The Very Rev. G.A. French-Beytagh is alleged to have distributed funds to banned terrorist organizations and advocated violent revolution in South Africa. The 59-year-old churchman is an outspoken foe of the republic's *apartheid* (racial separation) policies.

Before defense witnesses were called, the judge again refused the request of the defendant's attorneys to have the trial moved to Johannesburg where Dean French-Beytagh lives. His lawyers contend that the daily travel to Pretoria adds strain on the accused, who reportedly suffers from heart trouble.

The trial resumed after a two-week recess during which evidence was taken in London from Miss Allison Norman, a 37-year-old social worker. A member of a wealthy British banking family, she is alleged to have been a source of the funds which the dean is charged with disbursing to "forbidden" organizations. In her affidavit read in court, Miss Norman denied having participated in the illegal transmission of funds.

Penalties for the crimes which the dean is accused of range from a minimum of five years' imprisonment to the death penalty.

Dean: "Broke No Laws"

The Very Rev. G.A. French-Beytagh, Dean of Johannesburg, took the witness stand in his own defense as his trial was resumed in Pretoria, South Africa. He is charged with violating the country's anti-terrorism acts and distributing money to banned organizations.

He told the court that some day it might become his duty to disobey the

laws of the state but that he had not yet done so. "It is my duty to pay taxes to the state," he said, but added that there could be occasions when it might be his duty to disobey state laws. For example, in Nazi Germany, the law required one to report the presence of Jews. This ought not to have been obeyed," he stated.

Asked by his counsel how he felt about nationalism, the dean replied: "I hate black nationalism as much as I hate white nationalism or anything that divides people."

Much of Dean French-Beytagh's testimony dealt with correspondence and financial transactions that the dean had with Miss Allison Norman, a resident of London. The indictment alleges that Miss Norman was a source for funds given illegally to organizations in South Africa, although she denied the allegations in an affidavit read before the court.

The dean said he handled funds for church and welfare purposes in Rhodesia and that he had sent Miss Norman an accounting of how he spent her money. He also reported that he helped people fleeing from the Congo and aided the families of those imprisoned. He denied that he had anything to do with the outlawed Defense Aid Fund or that he had distributed funds to subversive organizations in South Africa.

The churchman told the court that he had come to South Africa in 1933 and worked for a mining machinery firm. While hospitalized in 1936 he had a "religious experience" and felt he wanted to be a priest. It was while working in various church posts in South Africa that he became aware of the racism in the country, he testified.

MUSIC

Bernstein's "Mass" — Pro & Con

Was the "Mass" composed by Leonard Bernstein for the opening of the John F. Kennedy Center for the Performing Arts a Broadway musical, a moving experience, "watery liberalism," or a prayer for peace?

It was all these and other contradictory things, according to critics who reviewed the "theatre-piece Mass" at its opening in Washington. Audiences at premiere performances and *Washington Post* music critic Paul Hume gave it a warm reception, but New York commentators were less than enthusiastic.

"A very chic affair... a sentimental response to the great problems of our time," wrote Harold C. Schonberg in *The New York Times*. Mr. Schonberg noted that although the musical follows the form of the Mass, that form is "only the framework." Bernstein, assisted by Stephen Schwartz (a composer of the hit rock-religious musical "Godspell"), adds additional texts and scenes. "When Bern-

stein struggles with the infinite, he has generally been thrown for a loss," the critic commented. "The serious musical content is pretentious and thin, as thin as the watery liberalism that dominates the message of the work."

Mr. Hume, the *Washington Post* critic, saw in the work evidence that the composer is "actively and deeply concerned about the violence in a world that prays 'give us peace'." Mr. Bernstein himself said that "the intention of 'Mass' is to communicate as directly and universally as I can a reaffirmation of faith."

But the nature or content of that faith remains vague, according to the critics. *The New York Times* reported that the Rev. Gilbert Hartke, who has long headed the drama department of the Catholic University of America, said of the Jewish composer, "He neither understands the Mass nor the faith in the Mass."

One nun who saw a preview performance stated that "The 'Mass' shows the terrible, terrible tension of man today as he lives and prays."

Mrs. Rose Kennedy, matriarch of the Kennedy family, who attends daily Mass, said she found the production "a religious thing" but would have to see it a number of times to absorb its implications.

The Rev. Thomas Heath, a Dominican priest who attended a preview, wrote to *The Washington Post* to report that he felt "I was present at a very great drama, profound, exaltingly beautiful, reverent. I shall never forget it. Nor shall I forget my shock."

Noting the point in the production where the "celebrant" hurls down the "consecrated bread and wine . . . stamps on them, tears his vestments off, and descends into the pit," the priest said that he and other priests attending with him felt it was "inconceivable that Mr. Bernstein intended to insult the faith of the Roman Catholics present." He concluded that "four things were being said: 1) the Roman Catholic Mass is a drama representing the death of Christ in a non-shocking way—and Mr. Bernstein put back the shock. 2) The assassination of President Kennedy was a shocking act, and that too was being remembered. 3) Moses hurled the sacred tablets of the Law at an unbelieving people. . . . 4) Priests today are frequently shocking people by their apparent lack of faith in ritual and their participation in 'upsetting acts' like the burning of draft files. The drama intends," Fr. Heath stated, "to show how people can have a shaky faith restored, not destroyed by a shock."

Clive Barnes, theater critic for *The New York Times*, suggested that a sentence from one of the songs in the production is a key to its message. "Don't look for the content beneath the style," the lyrics said. Mr. Barnes observed that the "Mass" is "in the semi-abstract tra-

dition of 'Hair' although it is better groomed, rather shorter, and, as befitting such an occasion, a great deal more respectable."

Senator Edward Kennedy described the performance as "moving" after he and his wife attended the premiere.

New York Daily News drama critic Douglas Watt reports that the composer "has obviously been much interested in the jazz and rock celebrations of religion as exemplified in 'Jesus Christ, Superstar,' the Duke Ellington sacred concerts, and the like." Mr. Watt says the production contains "striking and lovely moments throughout" but that the Mass is "something of a jumble and lacking in stylistic unity."

ROMAN CATHOLICS

Document States Rite Changes

A new rite of the Sacrament of Confirmation in the Roman Catholic Church embodies a change in what is known as the "matter" and "form" of the sacrament, as found in the Western Church.

Heretofore, the "matter" of the sacrament consisted in the anointing of the forehead of the confirmand with chrism and the imposition of hands by the minister. The "form" was the formula: "I sign you with the sign of the cross and confirm you with the chrism of salvation in the name of the Father and of the Son and of the Holy Spirit."

In the revised rite, according to the papal document, the imposition of hands will not be considered an essential part of the "matter" of the sacrament. And the formula, in use in the west since the 12th century, will be replaced by a still more ancient formula—in use in Eastern Catholic churches since the 4th or 5th century: "Accept the sign of the gift of the Holy Spirit."

The new Apostolic Constitution speaks of the importance which Vatican II attached to the sacraments of Christian initiation—Baptism, Confirmation, and the Eucharist, and stresses that Confirmation is a "most important" link in this initiation.

"In fact," says the papal document, "through the Sacrament of Confirmation those who have been born again in receiving the Sacrament of Baptism receive the inexpressible gift—the Holy Spirit Himself—by which they are endowed with special strength and thus are bound more intimately with the church and are more strictly obliged to spread and defend the faith both by word and by deed as true disciples of Christ."

Another innovation introduced in the new Confirmation rite involves abrogation of the church law requiring that a Confirmation sponsor not be the same person who was the subject's godparent at Baptism. However, the old rite may be used until the end of 1972.



Photo from RNS

CONTEMPORARY LITERATURE OF CHRISTIAN CONCERN



- A Special Section -

A great deal of controversy surrounds much of the literature which one finds in his local bookstore these days—from those who condemn most, if not all, of it as “junk,” to those who proclaim the new insights which contemporary writers and illustrators are shedding on age-old problems. And some are concerned about what they see as “the growing problem of obscenity and pornography.” In the following articles, two Episcopalians, one a college professor and the other a seminary professor, examine a few selected, and controversial, volumes which have recently appeared, to see what, if any, Christian insights they may possess and express. This magazine intends neither to condemn nor promote the books in question; it simply presents the articles in the hope that their critical contents may prove of some assistance and value to readers of TLC.

A New Quest For Beauty, Truth, And Goodness

By URBAN T. HOLMES

AMONG the most dreary commentaries on our times must be the X-rated movie and the so-called "adult book stores" that pander to the confused and misdirected libidinal energies of a share of the populace sufficiently large to support their trade. The spirit of this booming business is probably as far removed from any artistic and imaginative concern for the nobility of human relationships as their depressed storefronts and "drive-in" theaters are from the Guggenheim, the Tate Galleries, or the Lincoln Center. Yet no easy conclusions can be drawn as to the social roots of a taste for such pornography. Reliable sources, including the entrepreneurs in erotic material, assure us that the same middle-aged, upper-middle-class male who sits next to you at the opera or strolls with you amid the old masters, also makes commerce in films, books, and magazines of "medullary" sexuality (*i.e.*, operating in terms of our most primitive brain) economically feasible.

We are brought then to sober realization of the prevailing unhappiness that must exist among a large body of people, whose sexual development is no greater than the infantile voyeurism of a five-year-old. It should be a matter of deep concern for churchmen, for whom the family is a divine instrument for shaping the human identity, to realize that such frustration lies within the communication and intimacy of so many husbands and wives that grown men are found huddling in corners of lonely stores, feeding fantasies in preference to an authentic marriage. An indignation which is often directed at the objects at which they gaze needs more appropriately to concern itself with the initial tragic reasons—psychological, sociological, or theological—for their market appeal. The great obscenity (*i.e.*, offensive to our sense of what is humanly fitting) is the travesty of our understanding and sharing the nature of sexuality within the American home.

The Rev. Urban T. Holmes is professor of pastoral theology at Nashotah House, and a frequent contributor to these columns.

Many people think that pornography—literally "writing about prostitutes"—is a fundamental cause of illicit sexual behavior, not to mention various crimes. They share the opinions of those, including President Nixon himself, who reject the well-documented contention of the Report of the Commission on Obscenity and Pornography that there are no hard data which indicate that pornography is more than a symptom or, at most, a secondary contributing force to a much deeper malaise within society and the human soul. The report deals with the problem of proving a causal relationship in the social sciences, which can be most difficult. As individuals, many of us are more inclined to generalize our reflection of our own inner, emotional response as something universal, behavioral, and external. This is particularly true if our personal response to an erotic stimulus, which can be a very complicated thing, evokes a frightening image which can be interpreted as a universal threat to God-given values. It is difficult to maintain a rational and discerning objectivity in the face of what is emotionally disquieting.

The problem is that we are always a part of what is going on. We know beauty always in terms of ourself, the beholder; no goodness can be divorced from our own moral intention; and the ultimate truth that is God is inevitably perceived in a human analogy. The ugliness then of the X-rated movie is not simply the play of light revealing the sexually explicit forms of two persons, but the possible inhumanity that comes to be within the dialogue between the viewer and those images. Just as we Episcopalians are fond of saying that sin does not reside within the bottle of whiskey, but possibly within our intentionality (*i.e.*, the dialogic structure of meaning) in regard to that bottle, so it is with the portrayal of nudity, love-making, etc. The roots of our intentionality lie within the total human personality: its history, community, genetic make-up, age, and so on.

ALL of this is in the way of a prolegomenon to reflecting upon three very different books—yet three books very

much alike in what they claim for explicit sexual media. Recently on the market, they are not the kind of books you would find in an "adult book store." They are carefully researched and written, unlike the banal plots of X-rated movies. They embody an overt attempt to rise far above "medullary" sexuality and to say something significant about the erotic in relation to the human in a way that is most affective and effective, so that man might better understand himself and be open to a greater humanity.

It is noteworthy that two of these books are published by a distinguished Roman Catholic house, Herder and Herder. Of these one, Peter Michelson's *The Aesthetics of Pornography*—despite the author's disavowal of footnotes and other impedimenta of scholarship—is a difficult and scholarly analysis of pornographic literature (as opposed to the visual arts). Except for a very few illustrative selections, it is the kind of book one needs to read in hard chair by a study lamp in order to grasp even the principal thesis, not to mention the finer subtleties of the argument.

Michelson says that poetry is a way of knowing, and that pornography is a poetic genre by which we come to know man as a sexual being. It thus requires that we come face to face with human animality, as well as the spiritual aspirations of man's erotic drive, only because this is a part of man. The object of knowing for Michelson is the truth—the truth about man *as he is* (he does not deal with the difficult epistemological problem of whether we can know *being* or only an *idea of being*)—which is not always the same as the beautiful. On the contrary, it is not infrequently obscene; that is, it does not "fit" with a transcendent reality, reason, or will.

If we think for a moment about what this implies, it will not surprise us when Michelson questions whether moral intention is measured by finality (*i.e.*, God). "Morality," he says, "is a way of interpreting the happenings of the universe" (emphasis added). An honest method is our *a priori*, not necessarily an essential canon of the good—that is, the *answers* to the question: What is man? The moral intention of pornography is the exploration of man in his totality, in which he would have us honestly face both the destructive and vital energies of human sexuality, as well as the potential for freedom within the unveiling of man's libidinal desires. For Michelson, knowledge brings freedom, pornography reveals to us man as he is, therefore pornography opens to us a hope for a better life.

But where in this knowledge lies the hope? Michelson explains that pornography explores the "dark side" of human nature. He recounts with Sterne, Richardson, de Sade, and Genet the tragic, de-

structive forces implicit within human sexuality. But pornography also offers us the "ethical comedy," as typified by D. H. Lawrence, Henry Miller, James Joyce, and Philip Roth:

"The force of its comic affirmation comes from its potential tragedy. But the tragedy is modified to anarchy and *prepares the world for a moral regeneration*, the resolution of which is comic. Anarchy, then, is central. It tells us that, if anyone does, *man has the power to make, at least proximately, his own happiness*. Such a premise is, in the sense that we have been discussing it, *naturalistic*. *Naturalism is of course at the heart of pornographic comedy*. . . . As in tragedy, the comic of pornography is to explore the potential of an existential ethos" (emphasis added).

The burden of Michelson's thesis would appear to lie within this paragraph, and it is here that I would want to take issue with him.

BUT first I would turn to a second of the three books under consideration, edited by Theodore Bowie and Cornelia V. Christenson, and also a very thoughtful work, *Studies in Erotic Art*. Essentially this is an analysis of five cultures or artists — Greco-Roman, prehistoric Peruvian, Japanese, Michelangelo, and Picasso—and their use of sexually-explicit material as an art form. One dimension to which the commentators point in almost all instances (Michelangelo would be an exception) is the portrayal of the Dionysian man, which I assume is related to Michelson's "sexual anarchy." This would be the celebration of man's natural instincts, the unleashing of the *id*, no longer repressed by the dominant *ego* and its reason, which is characteristic of Apollonian man.

It is interesting that this was most typical of Greek art before 470 B.C., of Japanese art before contacts with western ideas, and possibly of Peruvian erotic art in general (although this material is so exotic it is difficult to draw any conclusions). Picasso's work of the period under consideration appears to be more an angry outburst at women in general and his wife in particular in terms of Freudian imagery. When after 470 B.C. (and perhaps nearer the end of that century, as is characterized by Socrates, followed by Plato and Aristotle in the subsequent century) western man under the aegis of Greek thought opted for reason and the Apollonian man, it would appear that either sexually explicit art is repressed or takes an even more unhealthy turn. For what we find are either illustrations for sexual techniques or a type of the pathologically appealing obscenity of the "adult book store" or X-rated movie.

The one strange exception to this in the Greco-Roman period after 470 B.C.—

aside from certain social satire—was the inventive groping at profundity in the illustrations of the Tiresias legend of the hermaphrodite. While it quickly could turn into a tired, crude joke, the original impetus of this fantasy and its artistic expressions appeared to have been a sophisticated attempt to explore the oneness of being—as opposed to the differentiation of being expressed in femininity and masculinity. The image (which also crops up in Peruvian art) seeks to relate the totality of man, including his sexuality, to the ultimate metaphysical question: What does it mean to be? The particular form of this speculation is related to some current anthropological hypotheses concerning asexuality and the context of the human understanding of being (as in the work of Victor Turner).

This employment of explicit sexual themes to articulate a transcendent meaning far removed from "medullary" sexuality achieves a much greater refinement in some Christian authors. St. Bernard and St. John of the Cross are examples in question, as both Michelson and the authors of *Studies in Erotic Art* show. Perhaps not as familiar and more open to question is Leo Steinberg's fascinating exposition of the possible use of a veiled sexual imagery in Michelangelo's Florentine *Pietà* to express the deep union between Christ and his Bride, the Church. In such Christian imagery there is both a willing acknowledgment of man's sexuality, and yet a use of this reality to expound what is the ultimate beauty of life: the unity of all with the source of its being, God. Perhaps a current effort at the use of the same theme is the song of Mary Magdalene (always a popular figure in attempts to relate sexuality to transcendence) in *Jesus Christ, Superstar*, "I Don't Know How to Love Him."

But it is just this vertical finality to human sexuality that is lacking in the intentionality of Michelson's natural man. Rather, he appears to join a current popular return to a kind of "vitalism," which seems to me to find one of two forms. The first is a kind of Nietzschean existentialism of lust and violence, which implies there lies within man's primal

instincts the solution to the human dilemma. It amounts to an "anthrodiocy" (as opposed to a "theodiocy") of the glands. The unrepressed expression of hostility—usually in some "medullary" sexual form (in the name of "openness")—becomes a desirable means to a very obscure end. Perhaps the only thing worse is the second form, a kind of post-Ruskin romanticism, which is also popular among some of the young (and not-so-young). Here "salvation" lies in a benevolent nature as opposed to a vicious technology, coupled with the heartbreaking assumption that society can recapture a "primal innocence." On a highly rational plane this is characteristic of *Humanae Vitae*, and—strange to say—on a more brainless level it is true of those who call us to "get back in touch with our bodies." In this form it easily becomes the new anti-intellectualism.

THIS brings us to the third book, the second publication of Herder and Herder under consideration, *The Sex Book: A Modern Pictorial Encyclopedia*. Originally published by a German Lutheran house, it consists of a large number of photographs of nude human figures—children, individuals, parts of bodies, families, adults in foreplay and coitus, etc.—together with definitions of hundreds of terms (*e.g.*, celibacy, commune, excitement, lubricants, pregnancy, taboo) related to sexuality. The avowed purpose is to aid in sex education, as urged by the Report of the Commission on Obscenity and Pornography, through explicit, detailed, and readily understood facts, combined with a visual impact that will open the reader/viewer to the human level of joy, tenderness, and beauty in making love and being part of a family.

"Assurances that sex itself is good and beautiful smack of hypocrisy as long as frank presentation of all the goodness and beauty continues to be condemned and suppressed. It is for this reason that appropriate illustrations are indispensable for the success of sex education."

The unsupported hypotheses involved in the above statement are manifold (not to mention one immense *reductio ad absurdum*), but let's give the book its due. It is by its own insistence not the run-of-the-mill sex manual (after the manner of the Greco-Roman manuals, the Kamasutra, and even Japanese "pillow books," and their descendants presently glutting the market); but it is an attempt to give us the "feel" for man as body and community (principally in terms of the nuclear family, though there is a picture or two of "group sex"). The pictures do not aim to arouse, but to communicate joy in sexual union and its consequences — children. The authors clearly believe that faced with the truth of loving, open, naked bodies, we will



perceive the goodness and beauty that is there. Apparently the public agrees. Some 60,000 copies of *The Sex Book* will be in print by mid-summer.

My question is, first of all, whether this is possible. It would appear to me that the intentionality of sexual union is so intimate, so physical, so mysterious, so polysemous, so involved in passion (*i.e.*, an overpowering, not necessarily libidinal, emotion), that it cannot possibly be communicated by looking at the two-dimensional forms of other people "doing it." If the purpose is not just to inform (and the techniques depicted are pedestrian, to say the least), and if we are not to be engaged on the "medullary" level after the manner of the "adult book store" and the X-rated movie, what does happen? I can only speak for myself. I can admire the photography (which is superb!) and the ingenious layout of the editors, wonder a little about people who get photographed doing these things, and then yawn. Somehow it seems to me upon reflection that the coital expression of human sexuality, to be understood as possessing a meaning that transcends the rutting season, has to be something "you and I" do, with all its rational and graceful possibilities open to us; and not what "we" see "them" doing. It is a pilgrimage of two people, alone, into a mystery that is ultimately God's own, and that

sophisticated voyeurism is not going to "put me in touch with myself" any more than is "doing what comes naturally." In other words, as a rational creature endowed with the grace of God, there is more for me to beauty, goodness, and truth than in being physically and emotionally "sensitized."

But secondly, while most of the pictures in *The Sex Book* are to me personally inoffensive (but not all—and for that reason alone I would not share it with my adolescent children); even if they cannot accomplish the high purpose claimed for them, a more fundamental criticism lies in the definitions. They partake of that curious conceit often characteristic of the "liberated churchman." It is more than implied that either you agree with a kind of aimless "understanding" and "being kind" to one another, or else you are puritanical, repressive, judgmental, frightened, and bigoted. Read, for example, the definitions of aberration, new morality, patriarchy, and premarital intercourse. My great fear is that the authors will convince their readers that these points of view are the only two options, and when the former is found to go nowhere, only the latter choice will be left. It is here that the real lack of a coherent theology, including man's sexuality before God, is so apparent.

For some reason Christians have al-

ways found it very difficult to talk about the blunt God-given realities of human sexuality and the goal of the beatific vision in the same book, much less the same paragraph or sentence. If we focus on one, the other always comes in for a bad time. As a child of my own times, I cannot boast in the repressive puritanism that has infected Christian thought on this subject for most of its history. At the same time, I believe it is naive and stultifying to celebrate our senses as ends in themselves. If we could make a more overt attempt to relate God and human sexuality, it would be possible to deal more honestly with the destructiveness implicit within man's libidinal drive than does *The Sex Book*, and yet offer a better solution to its finality than the more realistic naturalism of Michelson.

If we look at those truths which the believing community treasures, a fundamental notion is that creation comes forth from the oneness of God. Man, made in God's image, is made male and female (Gen. 1:27). The relation of sexuality to that oneness is apparently something to which the ancient Roman groped in his crude symbol of the hermaphrodite. In our Christian faith we see this concept more beautifully embodied in the joining of male and female in a way that no physical description (literary or visual), nor even a rational, humanist concept can exhaust. But as Michelangelo dared to suggest, the nature of man's sexual union is fulfilled only by God's grace as this *Zweieinigkeit*—two-in-oneness—becomes the paradigm of man's ultimate union with the Creator from whom he sprung. To speak then, as some do, of an "erotic theology"—in the sense Rollo May (*Love and Will*) uses erotic: the psychosomatic drive to oneness—is not a contradiction, but an affirmation of an incarnational faith. Indeed, that which is good is that which possesses the intentionality of this paradigmatic potential.

Therefore, the response to Michelson and the editors of *The Sex Book*, as well as to the unfolding of the history of erotic art, is to agree that we take the knowledge conveyed by the media of explicit human sexuality seriously (which would mean also acknowledging the "play function" of sex), but even more seriously than anything they have represented. We must enjoy our sexuality as one enjoys God—denying neither our bodies nor our minds nor our spirits open to him.

Books mentioned in the article

STUDIES IN EROTIC ART. By Theodore Bowie and Cornelia V. Christenson. Basic Books. Pp. 395. \$15.
THE SEX BOOK: A MODERN PICTORIAL ENCYCLOPEDIA. By Martin Goldstein and Erwin J. Haerberle. Herder and Herder. Pp. 210. \$9.95.
THE AESTHETICS OF PORNOGRAPHY. By Peter Michelson. Herder and Herder. Pp. 247. \$7.50.



$$E=MC^2$$

Einstein said that time is relative,
 and I believe him.
 A few moments with your friends
 is much shorter
 than a few moments in a dentist's chair.
 Five minutes of lecture
 is much longer
 than five minutes of TV.
 And have you ever attended a church service
 that was shorter
 than "Gone With The Wind"?

Robert Hale

Courtly Love Is Alive & Well In America

By JAMES H. BOWDEN

THE time is here for appraisal: why did it make it? Popular taste is seldom excellent; but in this instance the work in question has been hailed as a salubrious return to decent values, which is not so: the values are old, and widely accepted in the western (and westernized) world, and it's all there in the opening sentence.

Supposedly the best introductory line ever written for a novel is "My God, said the Queen to the plumber, what are you doing in my bed?", a sentence containing references to Religion, Royalty, Class Conflict, and Sex. In *Love Story*, Erich Segal manages to cover all four of these in 125 pages, actually introducing us to most of them within the first chapter, only five pages long. By the end of that space we know that Oliver Barrett IV (Impossible: if he's the fourth, he also has a middle name) is a Preppie whose family has for some time been the chief source of financial support for Harvard College, and that he will become involved with the just-met Jennifer Cavilleri, a poor but gifted scholarship girl at Radcliffe, and, by her own admission, "an American of Italian descent."

Oliver (NMI) Barrett IV of Harvard is as close as one gets to royalty in this country, and the difference in his and Jenny's status—immediately apparent—is constantly reinforced by their continual awareness of it, by her tendency to speak pidgin English ("wouldja"), and by the general strangeness of his very correct banking family from hers: his Ipswich home is hidden by trees from the road, and she has a widowed father named Phil who lives on a crowded street with few trees but many neighbors who yell freely to one another (e.g., Mrs. Wolfhead when Oliver first appears on Jenny's turf: "Hey—who's the boy? shouted Mrs. Capodilupo"). So much for Royalty and Class Conflict.

As for the matter of Sex and Religion, these are neatly contained in his opening

James H. Bowden is assistant professor of English at Indiana University Southeast, Jeffersonville, Ind.

sentence: "What can you say about a twenty-five year old girl who died?" Now that is not a bad sentence, not bad at all: mainly we know therefrom that this will be a story with a happy ending. Happy, that is, according to the rules of the game called Courtly Love. Continuously popular in the western world for the last millennium, or a little less, the Courtly Love Game consists mainly of the idolization and sentimentalization of that which used to be called Lust. The result of this idolatry is that the mating impulse gets cut off from its reproductive consequence, and marriage is concomitantly downgraded in favor of romance. Indeed, the two can be combined only if one of the partners will agree to die presently and thus solve the tension.

Since most persons can in no wise depend on their spouses to depart at a particularly moving juncture, marriage ordinarily is to be eschewed entirely. Failing such a departure, the only hope for the married is an extra-marital affair. Indeed, rule number one from *The Art of Courtly Love* by Capellanus (c.1475) has it that "marriage is no real excuse for not loving." Not for loving one's own wife, of course, but for loving someone else's. Or, at the least, someone to whom one is not married. The more unattainable, the more poignant—the more *passionate*.

Certainly, "It is not proper to love any woman whom one would be ashamed to seek to marry" (Rule XI) but this does not mean one truly desires to marry that beloved, for "He who is not jealous cannot love" (Rule II), and "it is well known that love is always increasing or decreasing" (IV), although a marriage based on constant jealousy and faced with the requirement of continual growth is as impossible as an economy charged with the same. Further, XIX says, "If love diminishes, it quickly fails and rarely revives." Romantic love is hopelessly dualistic so far as theory goes, it being spiritual and quite divorced from Flesh, but in practice it means what such a radical separation usually means—that it matters not what a body does. Since what the body usually wants to do is lustful,

that which began as a sentimentalization of lust becomes instead a license for it. Another reason the church condemned Courtly Love: not only is it idolatrous ("A true love is constantly and without intermission possessed by the thought of his beloved": XXX), it also works to justify fornication. As with Launcelot and Guinevere, say.

Passion rules: *passion*, which used to mean *suffering*, especially *redemptive* suffering. And still does, though here as elsewhere the Traditional (Christian) Game Values are inverted: if scripture is a Love Story, the passion of Jesus was the suffering undergone because of love for God and man, a redeeming love, not for him (who didn't need it) but for us. According to the schemata of Courtly Love, passion still redeems, though it may not be lived out ("When made public, love rarely endures": XIII) and it must consume ("Every act of a lover ends in the thought of his beloved": XXIV) and singular devotion is required. A jealous god indeed ("He who is not jealous cannot love": II). And so on.

According to these rules occasionally given, and according to the twenty-plus not listed, it is clear that these two lovers, Oliver and Jennifer, could not go on together for long. Not playing by those rules, they couldn't—but the passion does have the effect of reconciling Ollie IV, sir, with Ollie III. (The junior says *sir* to the senior: upper class, you know.) Except that there never was made clear any particular reason for the estrangement in the first place—save that the somewhat distant father expects excellence from the son—except for this cavil, this *is* achieved a sort of atonement by Jennifer's death.

THIS is the real reason the book was so popular—the sentimental and subterranean Courtly Love religion that supports the effort—but there are other additives which help. There is the already mentioned class conflict, plus the opportunity to see what royalty is really like these days. This is important, for it is institutions such as Harvard that, among many other things, help justify the ruling class having the privileges they enjoy. Accordingly, it is part of the (effete) eastern syndrome that persons so educated really must know a great deal about everything. They're very touchy, in fact, about their level of cultural achievement. Hence, when Jenny speaks knowingly of piano, which as a music major can be expected of her, it befalls Oliver to assure her that he knows plenty about it too. Do the secure do that?

Hence the thing that rings most false about Oliver IV is the hostility of his banter, the constant put-down tone which is often found among the newly-arrived but seldom among the entrenched. Those in power may feel themselves to be holier-

than-thou, but never would they assert it so overtly as this chap does: he's All-Ivy in hockey, straight-A academically, from a family with Sargents on the walls, all that. Thus when he took Jenny to the manse to meet mater and pater:

Jenny was taken aback by some of the portraits we passed. Not that some were by John Singer Sargent (notably Oliver Barrett II, sometimes displayed in the Boston Museum), but the new realization that not all of my forebears were named Barrett. There had been solid Barrett women who had mated well and bred such creatures as Barrett Winthrop, Richard Barrett Sewall and even Abbott Lawrence Lyman, who had the temerity to go through life (and Harvard, its implicit analogue), becoming a prize-winning chemist, without so much as a Barrett in his middle name! "Jesus Christ," said Jenny. "I see half the buildings at Harvard hanging here."

"It's all crap," I told her.

Perhaps there are such persons around Harvard Yard—pretty heady environment, that—and if so, no doubt Segal



has met them. But he hasn't got the tone right. Surely he is not an insider, and when he has Oliver say, ". . . three-and-a-half years of Harvard-Radcliffe had pretty much made us into the cocky intellectuals that institution traditionally produces," he is speaking more for himself than for the O. Barrett 4s. Harvard, one guesses, was an amazing and excellent opening-up in the life of the author,

but it could hardly be so exciting a change as all that for Oliver. He is a Preppie, after all.

He might accordingly be superior but he would not have to assert it and thus be insufferably superior, as ol Ollie is; Superiority would not be the Game he would play. Nor would he be so fatuous as to have a do-it-yourself wedding before the Unitarian chaplain, with the two of them reciting their own creeds—a sonnet by Elizabeth Barrett (aha!) for her, a Song of the Open Road for him. Oh, nausea.

He graduates only third from Harvard Law School but is still the highest Gentile, and everyone wants him to work for them, simply *everyone*. California offers him millions, plus undefined perquisites, but:

Actually we had made up our minds to stay on the East Coast. As it turned out, we still had dozens of fantastic offers from Boston, New York, and Washington. Jenny at one time thought D.C. might be good ("You could check out the White House, Ol"), but I leaned toward New York. And so, with my wife's blessings, I finally said yes to the firm of Jonas and Marsh, a prestigious office (Marsh was a former Attorney General) that was very civil-liberties oriented ("You can do good and make good at once," said Jenny). Also, they really snowed me. I mean, old man Jonas came up to Boston, took us to dinner at Pier Four, and sent Jenny flowers the next day.

O lucky Jonas and Marsh, O wily old man Marsh (former Attorney General). Do good and make money too. That's the formula. Some would say, the American one. Directly, though, it develops that Jenny has leukemia. Thus is childlessness assured, and also her timely departure. She can't go to Paris to continue her study of music, but in a pseudo-tough death-bed scene that seems a vulgar parody of Hemingway she says:

"Screw Paris and music and all the crap you think you stole from me. I don't care, you sonovabitch. Can't you believe that?"

"No," I answered truthfully.

"Then get the hell out of here," she said. "I don't want you at my goddamn deathbed."

So it's formula piece, with formula characters, and with a formula success, an American formula: pagan, hostile, rich, tasteless, and a winner. However, a warning: it happens that Rule VII has it that, "When one lover dies, a widowhood of two years is required of the survivor." Better lie low, Oliver Barrett IV.



Host

Standing at Christ-table
 servant of Joy
 into your hands is given the Body
 splendid and holy
 you standing holding Love
 as if It were fragile
 or as if you were with his weight
 in only your two hands.
 The window dances noonlight
 down your shoulders
 and the silver paten cradling God
 shines Christ-Sun
 on your smiling body,
 Christ-Sun on your worshipping face.

Alla Renée Bozarth

Books mentioned in the article

LOVE STORY. By Erich Segal. Signet-Mentor Books. Pp. 131. \$.95 paper.

THE ART OF COURTLY LOVE. By Capellanus. Trans. by John Jay Parry. Frederick Ungar, Inc.

EDITORIALS

Music Ministry

"GENTLEMEN: An Episcopal service is held weekly here at the convalescent home, for the residents. An attempt to sing the familiar church hymns seems hopeless without some sort of accompaniment. It is thought that a background of music from a record player would accomplish the result."

So reads one of many letters of a similar nature which the Executive Council of the church has received through the years. And what priest who has ever served in any convalescent-home or retirement-home chaplaincy of any sort will not echo the plea? Very few such homes have an organ, and many do not have even a piano (or at least one in some reasonable proximity to the chapel). And if a musical instrument is extant, there is the perennial problem of locating someone to play it. Added to this is the fact that older people frequently want, and need, some assistance in singing even what may be to them extremely familiar hymns.

In response to this problem the council has produced a phonograph recording entitled "Sixteen Hymns from the Hymnal of the Episcopal Church." The record well answers the need, being as it is a recording of sixteen of the most familiar hymns in the *Hymnal 1940*. The stanzas are sung by a full choir to the accompaniment of a pipe organ (that of St. Bartholomew's Church, White Plains, N.Y.). The singers do a fine, professional job; but one of the most interesting and valuable aspects about this project is that the choir purposely sounds like a church choir and avoids any sort of Robert Wagner Chorale approach to the music, more suited to the concert hall than the rest-home chapel.

On one side of the record are eight hymns for general use ("Rise Up, O Men of God"; "I Love Thy Kingdom, Lord"; "The Church's One Foundation"; etc.), and on the other are eight hymns for special seasonal use ("Come, Thou Long-Expected Jesus"; "Hark, the Herald Angels Sing"; and so on through the year). Most of the words probably would be known by heart to any long-time member of the church; but even if it were deemed that some assistance were necessary, it should be a fairly simple matter to mimeograph the words to the hymns.

Although it would seem that this recording will prove of the most widespread value to the retirement or convalescent-home community, its appeal obviously is not limited to such residences. Wherever individuals do not have full access to the church's music there is a place for this record — hospitals, schools, and so forth.

The Executive Council has performed a much-needed service for the church in producing "Sixteen Hymns," and they are to be congratulated and thanked by the whole church for providing a valuable tool to assist in the ministry to many churchmen who, through oversight and neglect by many, have all too often come to be the forgotten people of God. The record is distributed by the Seabury Press and is available through church bookstores, at \$4.95.

K.G.L.

Behold These Dreamers!

TIME magazine said something odd the other day. The item was labelled "God Squads," on the first news page of the issue of Sept. 6. It was about Christian missionary groups mulling a return to China. The World Evangelism Foundation of Abilene, Texas, has suggested mobilizing 1,000 three-man missionary squads for the eventual evangelization of the mainland. *Time* feels sorry for these misguided souls, and remarks:

"There is something wistful about the anachronism that in a time when agonizingly delicate international politics is played under a penumbra of nuclear megadeath, those of simple faith can still dream evangelical dreams of a simpler time, seeing themselves standing in the wind-washed prow of a Yankee clipper, Bible in hand, carrying the Word to the heathen Chinese."

The last part of that dream, the bit about the Yankee clipper, is a dream which we doubt ever got dreamed, except by *Time's* reporter who obviously felt that it was a cute turn of phrase. His intention is to put down these people as simple-minded dimwits who don't know the time of day. Clever pagans of early Christian antiquity like Lucian of Samosata took much the same view of Christians then—a view of patronizing pity mingled with superior amusement; only, they wrote a lot better than does the *Time* reporter who works much too hard at his trade.

Hasn't there always been something wistful, anachronistic, simple-minded, downright foolish, about "those of simple faith"? The Lord of the simple faithful told them from the outset that they must be prepared to be laughed at as well as to suffer worse things. His great Apostle spoke of the need to become a fool for Christ's sake 'if one was to accomplish anything for Christ's sake. So once again we meet the not unkindly Lucianic grin, this time in *Time*.

It is precisely those Christians who get themselves grinned at by the superior, because of the wistful and anachronistic simplicity of their faith, who have "through faith conquered kingdoms, stopped the mouths of lions, quenched raging fire, become mighty in war, put alien armies to flight." Read all about them in Hebrews 11:32ff. The Episcopal Church, to name but one Christian body, could use more of those "of simple faith" who "can still dream evangelical dreams"—not of a simpler time in the past such as is pictured (and lampooned) in the film "Hawaii," but of today and tomorrow, which for all the "agonizingly delicate international politics" and the "penumbra of nuclear megadeath" is still God's time. What ails the church we just mentioned, and others like it, is that they lack the simple faith to be fools for Christ's sake.

Our evangelical prayer is that the Episcopal Church, and all other Christian bodies, will wake up one of these days to find itself full of dreamers of the evangelical dream of a world filled with the Peace of Christ in the Reign of Christ. What reason for continuing existence has any so-called Christian church if it does *not* dream that dream?

Book Reviews

THE BLACK CHURCH IN AMERICA. Edit. by Hart M. Nelsen, Raytha L. Yokley, and Anne K. Nelsen. Basic Books. Pp. 375. \$10.

As I read more and more of the articles in this book, I became critical of its repetitiveness, especially through the first two-thirds of it, and came to the conclusion that the editors' purpose might have been better served by simply amalgamating the information of the first 250 pages or so, giving, of course, full credit to their sources. This procedure might have cut 100 or more pages from the book.

I imagine that this problem came about because the editors wanted to present as broad a cross-section of information about *The Black Church in America* as possible, from as many sources as possible. This, however, created a situation of, for want of a better term, literary homophagy in which the various authors seem to feed on each other by quoting what others have already quoted, or quoting the original source that is already included in the book.

Nevertheless, two articles made the book worthwhile to me: Martin Luther

King's "Letter from Birmingham Jail," and Joseph R. Washington, Jr.'s "Black Politics." To be sure, I would go so far as to say that the latter could very well serve as the summa of the entire book, and would suggest that the reader begin with Washington's article, then King's, and finally begin at the beginning to pick up punctilios and ramifications that would bring the uninformed reader to the full knowledge of the development of the Black Church in America into the politico-religious organism that it is becoming.

(The Rev.) JAMES H. HALL
St. Andrew's, Polson, Mont.

◆
NUN, WITCH, PLAYMATE: The Americanization of Sex. By Herbert W. Richardson. Harper & Row. Pp. 147. \$4.95.

Despite the hundreds of books on sex that have flooded the market in recent years, this new book by Herbert W. Richardson, associate professor of theology at St. Michael's College, Toronto, is a very helpful study because it opens up new ground. As the foreword puts it—"This book outlines a general theory of human

sexuality from an evolutionary point of view. It interprets the history of man's sexual behavior and attitudes as a realm in which a man and his consciousness of himself can be seen evolving."

What he says is certainly true. "It is surprising that, in a day when we can see how far man has evolved biologically and psychologically and socially, we have not really grasped the fact that man's sexuality has also evolved. . . . The process includes several stages. Most simply, we can say that man first experienced himself and his world as a harmonious 'natural' unity, where there was no separation between his will and his instincts. Then comes a period where the human will appears as a power to control, even oppose man's instincts. Historically, this period coincides with the emergence of the great religions, all of which adopted an ascetic attitude towards the world as the counterpart of their faith in a Transcendent Creator. Finally, there comes a period of reinterpretation, where man's instinctual life is taken up into his newly-established voluntary consciousness thereby being transformed and moralized. . . . Sex is not some peripheral human function but is the fundamental manifestation of the human spirit."

Dr. Richardson traces this central idea from the earliest times. "Tribal man experiences even his own sexuality as part of the natural processes of fecundity around him. . . . Man's developing awareness that his own sexuality might be different from the sexuality of the animals was a major evolutionary advance. . . . The Israelite religion, therefore, is a patriarchal religion that systematically discriminates against women in order to protect the emerging ego consciousness of Hebrew man."

"Between 800 and 400 B.C.," the author points out, "there occurred the historical emergence of rational consciousness in many different places. Men became aware there was a higher kind of Life above and beyond the life of nature and history. . . . It was in early Christianity that the new rational consciousness came to its fullest expression, permeating and becoming the controlling factor in the new community. In conjunction with this new consciousness there also emerged novel possibilities for human sexuality. . . . It opened the way, moreover, to a new kind of love between men and women; personal love, the love of friendship, the love of contemplative enjoyment of one another that exists for its own sake."

Then, "Once the reality of this spiritual love has been experienced it is possible to ask whether sexual intercourse itself might be so transformed and elevated that it can be integrated within it. But it is extremely difficult for Americans today to realize that what they accept as the normal sexual ideal—that is, the unity of sex and love—is a relatively recent phe-



"The bishop is such a nice man. But when it comes to judging public issues, he's an Uncle Thomist."

nomenon. It requires that in the act of intercourse they not be anonymous ('animals') but participate in one another's feelings and desires. . . . To make sex an expression of love requires a learning process." This is where he suggests that the courtly love of the Middle Ages and the American teenager's petting process have much to contribute. "For when persons tell each other how they experience themselves when they are present to each other, each one begins to experience the other as that other experiences himself." His use of the movie, "The Graduate," is superb.

He also points out a tendency towards the eroticization of society. "By this is meant the loosening of sexual feeling from its locus in the genitals of the body and the diffusion of that feeling throughout all human interaction so that even business and political activities will not be impersonal but friendly and 'warm.'"

He concludes that "the next evolution of human sexuality will not destroy the moral and social achievements of the past but will build upon them. This next stage will not be so much a 'something else' as it will be 'a something more.' Things 'complexify' as the new is added to the old, thereby creating some new mixture."

No matter what questions one may have about the presentation, *Nun, Witch, Playmate* carries one along with its style and excellent illustrations. It is a first-rate contribution to thinking about human sexuality in our day.

(The Rev.) ROBERT L. CLAYTON
Zion Church, Manchester Center, Vt.

◆
THE TEACHING OF ST. GREGORY. An Early Armenian Catechism. By Robert W. Thomson. Harvard University Press. Pp. 207. \$8.

Dr. Robert W. Thomson, Professor of Classical Armenian at Harvard, has given us a valuable translation and commentary of *The Teaching of St. Gregory* (The Illuminator), the longest part of the *History of the Armenians* by the unknown "Agathangelos." The introduction is very useful both in its analysis of the ideas and themes of the *Teaching* and in its presentation of the general lines of the argument. The author of the *Teaching* has a wide knowledge of patristic literature and is especially influenced by St. Cyril of Jerusalem and by St. John Chrysostom. The liturgical influence of Jerusalem and Cyril in Armenia is noted (p. 32) and the impact of the Golden Mouthed Orator is apparent from the notes.

We are grateful for the list of the main themes of the *Teaching* (pp. 260f). The incomprehensibility of the Godhead is stressed and the inconsistencies in the author's doctrine of the procession of the Spirit are brought out. The treatment of the Incarnation is well depicted—both in the avoidance of the two-nature vocabulary and in the reality of the becoming

man of the Son, although the expression "put on flesh" (p. 78) is unfortunate. Still more unfortunate is the teaching that Christ descended into hell "in his body" (p. 18 in the introduction and p. 75 in the translation, where we are told in parenthetical explanation that in his "flesh" Christ descended into hell). The translator and commentator may mean the humanity of Christ, as does Athanasius, but the expression as used here is ambiguous and may easily lead to misunderstanding.

Yet Prof. Thomson is to be credited with a worthwhile achievement. He has delivered the *Teaching* from its undeserved oblivion, and has introduced to Armenian scholarship a work which rightly emphasizes scriptural exegesis, a useful but neglected aspect of Armenian writing.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
Retired priest of Pennsylvania

◆
I LIKE YOU JUST BECAUSE. By Albert J. Nimeth. Franciscan Herald Press. Pp. 112. \$3.50.

Growing cities; huge apartment complexes; families miles and miles away. We turn to those people around us and we need to. The Rev. Albert Nimeth helps us to do it. *I Like You Just Because* calls us to accept our friends, to communicate, to inspire, to give warmth, to give them ourselves. There's a charming picture of a small boy by V. C. Anderson. The caption reads: "No body loves me. I'm going to the garden and eat worms. Yesterday I ate two smooth ones and one wooley one." Fr. Nimeth points to the tragedy beneath this humor. The child is not satisfied, feels worthless. He could use a friend who "lets you be yourself and still loves you," as Snoopy would say.

A friend is someone who counts, and "Being valued by someone who counts is the first step toward valuing one's self." I like this: "I love you not only for what you are but for what I am when I am with you." And this, quoting St. Thomas: "A friendship requires that a person wish another the good he wishes himself."

JUDY T. STERNBERG
St. Peter's, Pasadena, Texas

◆
MARK MY WORDS. By Kenneth L. Pike. Eerdmans. Pp. 123. \$1.75 paper.

This is the sort of book that well-meaning godparents might pick up to give a godson going off to college. And that would be a mistake. Because, unfortunately, this is one of the new breed of books that seems to assume that the appearance of the book is more important than the content. The striking paperback cover is orange with the cutesy title, *Mark My Words*, in big fuschia letters, and the pages have a "with-it" look of varying type sizes, light and dark print, etc. A casual flip thru the pages would give you the idea that it is a poor man's Corita Kent.

Well, maybe. Basically, Kenneth Pike's volume is a commentary on the Book of Mark (check that title again!). The commentary is in the form of notes jotted down as the author reacts to the gospel. The most distinctive feature of this approach is to leave out the articles, pronouns, and prepositions, thus giving us such mind-blowers as "Rut in road turns wheel"; "A whole hour more! How fill it up"; and "They knew you—know you new." I'm not kidding.

Then we are challenged by a great deal of inverted diction and omitted punctuation. Before getting to the meat of the matter (if meat there be), we get to unscramble the sentence: "On plan for full involvement, God's economy is based." Or try these: "Think not forgiveness comes from God to you without your neighbor's share in it," or "Redwood grove catches breath till suffocation threatens," or "Instead of curse you bless, so unsought grace flows to him from you."

There is also some poetry of sorts. Some of it is articulate, particularly portions reacting to the Passion account, but most of it is doggerel, if not downright foolish. Here, for instance, is the commentary on Mark 11:27-33:

"By what authority, You!"
Surely He would give clear reply?
Why not?—Folly to fools,
not the holy,
nor pigs draped with holly."

Or try Mark 12:15-18:

(But required to weigh.
Blind rules will not pray—
wish as we pray.)

The blurb on the back cover says that *Mark My Words* "is something different." Indeed it is—but it's not much more than that.

MARY IDA GARRARD
St. Stephen's, Sherman, Texas

◆
RELIGION IN CUBA TODAY. Edit. by Alice L. Hageman and Philip E. Wheaton. Association Press. Pp. 317. \$7.95.

Religion in Cuba Today is, if it were for nothing else but its unfortunately novel content, a very engaging series of thought-provoking essays and articles concerning the Christian churches in modern Cuba. With the exception of the section, "Interview with a New Bishop" (p. 59, which is either badly translated or a very good translation of episcopal double-talk), the writing is worthy. In fact, even disagreeing with much of what he says, I find the theological essays of Dr. Sergio Arce Martínez, president of the Evangelical Theological Seminary in Matanzas, rather exciting.

The book and its editors, of course, are quite sympathetic towards the Cuban Revolution. But even for those who are most decidedly "counter-revolutionaries" (to use the Marxist term), there is much of great value in this collection of writings.

One obvious purpose of the book is to

FALL...

a time to introduce

parishioners to

The Bundle Plan



Fall is the ideal time to introduce **THE LIVING CHURCH** to your parishioners. And this fall is a particularly good time to do it. **THE LIVING CHURCH** is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

We are continuing our effort to make this magazine more helpful to more people. We believe that all Episcopalians and all parishes can be helped by the many useful features we have on our program for the coming months.

THE LIVING CHURCH is beamed at those lay leaders who are to be found in any congregation, as well as at the clergy. Do you have *at least five* people in your parish or mission who would profit from it? If so, the Bundle Plan seems to be the right answer.

A bundle of five copies costs only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 25 cents a copy. Additional copies cost only 21 cents each.

Think about the lay people on whom you most depend for help. Don't you agree that if they become regular readers of **THE LIVING CHURCH** they will be even more effective in their ministry and in their help to you? If so, send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

THE LIVING CHURCH

407 E. Michigan St., Dept. A, Milwaukee, Wis. 53202

Send us a bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____

Signed _____

call for a halt in the U.S. economic and (for all practical purposes) travel blockade of Cuba. I must confess that it does seem strange to maintain this starvation program of our brothers in the south (how we screeched about the worse-only-in-degree blockade of Biafra) even as we are on the verge of opening broad trade policies with our old enemy the Red Dragon. The book tells us that the possibility of dialogue with the communists is real in Cuba. One hopes so, but I wonder if the dogmatic base of Communism is broad enough to engage in such dialogue.

We are repeatedly assured that the Castro regime has naught but good will for Christians and Christian pastors, so long as they "stick to religion" and don't carry their "religious activities" outside the confines of their churches. To quote Fidel himself: "What are those who are said to be the interpreters of Christian thought doing meddling in the problems of this world?" (p 132). I do believe I have heard this same sentiment expressed by very anti-communist arch-conservatives! Certainly Harvey Cox, who writes the very sympathetic foreword, would not buy this doctrine!

As many of the writers stress, the shock and scarcity brought about by the revolution have been good for a complacent church, and I do believe this is so. And certainly the Cuban ideals of self-giving for the common good, with the creation of a "new man" who thinks of others first, are consonant with Christian ideals. But, wearily, one ponders other equally valid and basic Christian values that find themselves eliminated in the revolutionary system.

If, as the book tell us on page 36, the histories of Cuba and Puerto Rico are similar, then I know from my experience in the latter country that there is solid foundation for Cuban anti-Americanism. In fact, we have, tacitly or grossly, denigrated, controlled, manipulated, and otherwise given cause for discontent in all Latin America. We have bungled and blundered. We have blessed when a curse might have been the real blessing (may I mention such names as Batista, Trujillo, Duvalier, to initiate association of ideas. . . ?).

The heart of Marxist dogma is the dialectic principle. This, in essence, states that most of the revolutionary motive (assisted, of course, with rubles and revolvers) comes from the thesis-antithesis polarity generated in that social order to be overthrown. This book convincingly and movingly describes, in some detail, just how capitalist, ecclesiastical, American "counter-revolutionary" forces set the stage for their own destruction in Cuba. (In Christian tradition we call this "reaping the whirlwind.")

It is the fact that things have been done badly which leads many Latin Americans such as the Christian whites in

this book to embrace the revolution. I sympathize with them, deeply, but only in our common resentment over the injustices of the past. Where this reader can't follow, logically or practically, is in their leap towards the revolution. What possible guarantees are there that the leaders of the revolution in their absolute power will not become, if they are not already, a new set of oppressors of the poor? One can only accept the revolution if he categorically believes that the system creates leaders who are all good guys, and will forever be so! Is it any wonder that so many "leftist-liberal" theologians reject the doctrine of original sin!

But it is also a fact that we have Christian brothers in Cuba. This book serves as a word to the wise . . . and that's why everyone who cares about what's going on in Cuba, Puerto Rico, and the rest of Latin America should not miss reading the same.

(The Rev.) STERLING RAYBURN
St. Barnabas, DeLand, Fla.

◆
PROPHETS WITHOUT HONOR: Public Policy and the Selective Conscientious Objector. By John A. Rohr. Abingdon Press. Pp. 191. \$4.50 paper.

Prof. John A. Rohr of Loyola University has done a real service to the rather noisome and passionate debate surrounding the question of the selective conscientious objector and the Selective Service System. His calm, detailed, and historically orientated study lifts the problem out of the philosophical and emotional rhetoric in which it has been currently imbedded and places it upon the hard table of objective scrutiny.

The conscientious objector (CO) is opposed to all wars and all war. His position of conscience has been recognized since colonial times in one form or another. By legislative action and court decision the grounds for CO status have been both broadened and liberalized. The exemption granted to the conscientious objector is and has been a privilege given by a wise government. On the other hand, the government has never recognized selective conscientious objection (SCO). Selective conscientious objection has been proposed in the past (once in 1917 by Sen. Robert M. LaFollette), but never accepted. The SCO is opposed to a specific war and or action of that time or war. John A. Rohr puts it this way in comparing CO with SCO:

"The difference is that the total objector makes no special condemnation of his own government. His refusal to fight condemns all men for their participation in the sinful folly of war. The SCO attacks the policies of his own government in an immediate concrete setting" (p. 30).

In effect, the SCO comes to a political decision in his reason for objecting. Thus in effect he is asking the government to overturn its political decision in favor of

his political decision. In this work Rohr seeks to find a viable basis wherein a government would be able to provide SCO exemptions. However, he concludes that no government can do this without damage to its own order and function. He points to what he calls the "slippery slope" of selective objection:

"If SCO became public policy, would they be satisfied or would they make real the fears of the Marshall Commission and look upon SCO as an invitation to unravel the fabric of government in the name of conscience and moral leadership? Could they not argue that in recognizing SCO, the government was already committed in principle to the recognition of other forms of selective conscientious objection?" (p. 152).

Rohr is afraid, and rightly so, that a government which grants SCO exemptions in the area of selective service may well find itself hard put to avoid granting similar exemptions to those who conscientiously oppose the income tax, zoning laws, public health standards, desegregation, and who knows what else. Rohr sees in SCO the seeds of individual license and political anarchy. SCO is indeed a slippery slope any good government would want to avoid.

The author also points to the great difficulty it would be for any government to administrate fairly such an exemption. Even the proponents of SCO whom he analyzes (John Courtney Murray, Ralph Potter, and Paul Ramsey) agree that this is a terrible thicket to enter. How can a government evaluate fairly the political, social, and economic views of its citizens without great peril?

Prophets Without Honor is an excellent work. The first half deals with a history of legislation and case law. The second half treats the just war theory, Vatican II materials, and the theoretical foundations of SCO. The sections on just war and Vatican II are especially good. They should give pause to those who think the just war theory is a simple little guide to condemning a government. Rohr suggests a great feeling for the consciences of the SCO persons, but he is fearful that granting their desires will open the sluice gates of anarchy and he would rather see a government to which men objected than a government torn asunder and every man his own king.

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

◆
ASCENT OF THE MOUNTAIN, FLIGHT OF THE DOVE: An Introduction to Religious Studies. By Michael Novak. Harper & Row. Pp. 240. \$5.95.

The title of this book—*Ascent of the Mountain, Flight of the Dove*—is rather esoteric—and long. Reference to it in this review will be by utilizing its subtitle, i.e., *Religious Studies*.

The purpose of religious studies is set forth in the last paragraph but one of the book. It is: "Religious studies are



Katharine
Terry
STUDIO

Church Vestments

FRONTALS DOSSALS
BANNERS FUNERAL PALLS
Contemporary and Traditional
Hand Embroidery

102 PRINCE STREET
BORDENTOWN, N. J. 08505



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue



* custom *
Church Furniture

WOLFE BROTHERS
and company, Incorporated
Piney Flats, Tennessee

ROBERT ROBBINS

CHURCH INTERIORS and APPOINTMENTS

930 Radio City Station

New York, N.Y. 10019

**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS**

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017

Telephone: (212) 532-4350

415 Huron Road, Cleveland, Ohio 44115

Telephone: (216) 241-0848

SACRED WOOD CARVINGS

Ancient Christian Symbols, hand carved
in hardwoods, natural finished. Many
sizes. For home, churches, gifts, etc.

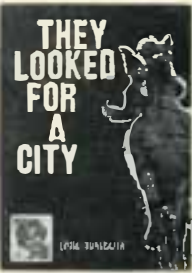
Free catalog:

BROTHER EDWARD

Box 824, Denver, Colo. 80201

Coming October 24th

Semi-Annual
School Number



They Looked For a City

by Lydia Buksbazen

A Christian best seller of international acclaim. The incredible true story of a Jewish family in Europe who found

Christ, and their bitter struggle for survival. Also in Spanish.

218 Pages

Cloth, \$3.50

Paper, \$2.00

Exciting Color Film version available

The Spearhead Press

4751C White Horse Pike

West Collingswood, New Jersey 08107

Inspirational Beauty CUSTOM-DESIGNED VESTMENTS

for ALTAR and CLERGY

Featuring our traditional non-tarnishable gold thread embroidery. Finest imported, domestic brocades for Superfrontals, Bible Markers, Stoles, Antependia, Dossals. Over 350 designs.



CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

WANT THE ANSWER?



TONGUES

Luther B. Dyer,
Editor

Six leading Biblical scholars co-author the finest historical, biblical, theological and most sane approach to the TONGUES MOVEMENT available today. One reviewer

says "the best study on sane Pentecostalism available." Co-authors are Wayne E. Ward (Southern Seminary); Hugh Wamble and Morris Ashcraft (Midwestern Seminary); John P. Newport (Southwestern Seminary); Clark Pinnock (Trinity Evangelical Divinity School); John L. Glover (Iowa pastor).

Paper back, 5 1/2 x 8 1/4, \$2.95
AT YOUR BOOK STORE
or write
LeRoI Publishers, Box 1165
Jefferson City, Missouri 65101

ESTABLISHED 1868

St. Mary's School

Peekskill, New York

COLLEGE PREPARATORY AND GENERAL COURSE

SPORTS, INDOOR POOL
MUSIC, ART, DRAMATICS,
FULLY ACCREDITED

Ninth Grade through Twelfth Grade

Under the direction
of the Sisters of St. Mary

For catalog address

THE SISTER SUPERIOR, C.S.M.

St. Mary's School, Peekskill, N.Y. 10566

directed toward understanding who we are. . . . They are directed toward the many different kinds of actions around which humans build their lives. They are directed toward action—both in order to encourage action and in order to criticize action. No prejudgment is made about which actions to encourage, from which horizon to launch criticisms. There is no absolute standpoint accessible to humans. Hence, we try to understand, to sympathize with, and to criticize one another." The book is a defense of, and a commentary on, this stated purpose.

Religious Studies is divided into two major parts. The introduction and the first two chapters contain the author's methodology and his categories. The major categories are: "horizon," "standpoint," "autobiography," "story," and "symbol." Since these are categories of thought, and therefore more than dictionary definitions, they can be understood only in the way in which Michael Novak uses them. The second half of the book is an application of the categories to culture, institutions, organizations, and nature and history. The second half of the book will probably be more useful to the general reader.

The reading of *Religious Studies* will result in information, insight, and perhaps a little irritation. The bibliography, embodied in 27 pages of notes, is extensive. It indicates the wide and profound intellectual background of the author. The book contains many flashes of deep insight into human nature and institutions. The irritation may be caused by the questions which the author scatters like buckshot, but in most cases does not answer. This "Socratic method," most useful in a seminar, does not work out in a book. The first part of the book also needs further elucidation for the general reader, i.e., either the non-graduate, or the graduate of several years ago. I assume the book was written for the general reader since the author thought it necessary to give thumbnail sketches of the leading religious thinkers of this century (pp. 190-192).

Religious Studies is not an introduction to Christianity, or to the religions of the world. By religion Novak does not mean religious institutions with their own creed, cultus, and concerns, but rather a set of symbols which defines in the broadest terms the nature of reality. Therefore, he can say that "All societies . . . have a religious (even if agnostic, atheistic, unchurchmanlike) dimension" (p. 159).

There is a peculiarity, a very minor one, in the text. Where authors usually use the masculine pronoun when referring to scholars, scientists, etc., Novak has "she" (p. 113). This is not important. It simply stops the reader and causes him to ask, why? Women's Lib.? Novak does not answer.

Michael Novak is associate professor

of philosophy and religious studies at the experimental Old Westbury campus of the State University of New York. He has written several books in the fields of philosophy and politics. His scholarship in these fields is utilized in *Religious Studies*.

(The Rev.) WALTER G. HARDS, Th.D.
St. David's, Baltimore

◆
THE COTTON PATCH EVIDENCE: The Story of Clarence Jordan and the Koinonia Farm Experiment. By Dallas Lee. Harper & Row. Pp. x, 240. \$5.95.

Anyone familiar with Clarence Jordan's "Cotton Patch Version" of the New Testament (unfortunately never completed) will welcome this biographical sketch of the man responsible. And for anyone not yet exposed to Jordan's work, *The Cotton Patch Evidence* would make a good introduction. And anyone who has heard or read of the Koinonia Farm which Clarence Jordan and Martin England founded in 1942, in an attempt to express concretely in 20th-century wartime America the principles of Christian communal living as recorded in Acts 2:44-45 and 4:32-35, should welcome this lively account of the history of that daring venture.

Dallas Lee presents Clarence Jordan as a "dirt-farming aristocrat, a good ole Georgia country boy with a doctor's degree, a teacher with manure on his boots, a scholar with his mind in working clothes." And Lee gives a spirited report of the vicissitudes of this Don Quixote in levis, as he battled not against windmills, but against McCarthyism, Ku Klux Klan terrorism, racial discrimination, small-town bigotry, and the little day-to-day frictions within the community at Koinonia Farms.

Persecution of those at Koinonia took the form of arson, vandalism, even bloodshed. The grand jury of Sumter County also took a hand in the attacks, and the suspicions and fears of church congregations in the area led to open hostility.

But there is joy in the book, too, a warmth, a gentleness, shining through numerous anecdotes, some amusing, some touching, some inspiring. And from these pages there emerges a strong personality, Clarence Jordan, a man of good humor and a fierce temper, a peacemaker and an uncompromising warrior, a dynamic preacher and a gentle counsellor, an ardent advocate of communal living and a devoted family man, a Greek New Testament scholar and a graduate of an agricultural college. If his theology was at times highly unorthodox, his total commitment to living the Sermon on the Mount was never open to doubt.

Dallas Lee has given us a good profile of a man and a good narrative of a bold experiment. And it may be carping to express the regret that he did not exercise greater care in his syntax.

(The Rev.) BEN A. MEGINNISS
Trinity Church, Mobile, Ala.

Booknotes

Karl G. Layer

RUNAWAYS. By Lillian Ambrosino. Beacon Press. Pp. viii, 150. \$6.95. The act of running away from home can be, for most young people, "a cry of pain or a sign of health seeking surface," contends Miss Ambrosino. "It can be both renewing and destructive; renewing for the chance it gives to disengage temporarily from a hard world, to test oneself; and destructive because of the dangers involved and the anguish of those left behind." Written for runaways themselves, their parents, and counselors, this book attempts to give an overview of the reasons for escape and the problems runaways face.

ISAAC WILLIAMS AND HIS CIRCLE. By O. W. Jones. SPCK. Pp. 175. £2.25. The Rev. Isaac Williams is not one of the best-known figures of the Oxford Movement. This study examines thoroughly the life and work of Williams, and attempts to assess his actual role and influence in English church history. A scholarly volume which reads easily.

TURNED ON TO JESUS. By Arthur Blessitt and Walter Wagner. Hawthorne Books. Pp. 242. \$5.95. This is the story of the life and work of a young Baptist minister and evangelist, Arthur Blessitt, who works entirely with the street people of Hollywood's Sunset Strip. The book doesn't overly romanticize Mr. Blessitt's work; it is interesting reading about an unusual type of ministry which is along the lines of Chicago's (Episcopal) Night Pastor.

THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE. Cambridge University Press. Cloth \$6.95 per volume, paper \$2.95. Here are two excellent new commentaries for the general student, upon the text of the *NEB*. One is by Henry McKeating on the Books of Amos, Hosea, and Micah; the other on the First Book of Samuel, by Peter R. Ackroyd. Both commentators are English scholars. This new series is intended to replace the old *Cambridge Bible for Schools*. It should have a wide usefulness.

THE VANISHING PARSON. By Laile E. Bartlett. Beacon Press. Pp. x, 241. \$7.50. The role of the clergyman is changing today, says Mrs. Bartlett, and in this book she examines what she sees to be the concerns of today's clergy, both catholic and protestant, in order to provide a perspective on the moves for reform and renewal. She also discusses the expanding roles of women in the church, and the problems of clergy wives. Although Mrs. Bartlett obviously is not speaking of every clergyman of the 1970s, she has done a fine job in examining many peculiarly clerical problems and concerns today.

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT. Vol. VIII. Edit. by Gerhard Kittel and Gerhard Friedrich. Trans. by Geoffrey W. Bromiley. Eerdmans. Pp. 1104. \$25. This volume, in the massive work known throughout the world of biblical scholarship simply as "Kittel," contains the entries beginning with *sigma* in Greek. Anybody who might be interested in purchasing this volume already knows about the great dictionary itself. All that needs to be said is that Bromiley's translation is excellent in accuracy and clarity. Anybody inspecting this volume and wishing to look at a good sample entry may find one under *stauros*, or *skandalon*, or *sophia*, or *stephanos*, to mention only a few. You never have any idea how much one little word can mean until you've read all about it in "Kittel."

POPULAR SONG AND YOUTH TODAY. By Louis M. Savary. Association Press. Pp. 160. \$2.95 paper. This volume contains the lyrics of more than 50 contemporary "popular" songs. In addition, there is a short history of rock, its performers, and its audience, and an analysis of the most common themes in popular songs today. The photography is excellent in every way.

CONTEMPORARY FILM AND THE NEW GENERATION. By Louis M. Savary and J. Paul Carrico. Association Press. Pp. 159. \$2.95 paper. This is a companion volume to Savary's *Popular Song and Youth Today*, and attempts to explain the meanings and contemporary impact of such motion pictures as "The Graduate," "Easy Rider," and "M*A*S*H." Both the films and the audiences are analyzed in a book which makes engaging reading even for those who may not agree partially, or at all, with the authors' conclusions.

ST. CYRIL OF JERUSALEM, CATECHESSES 13-18 et al. Trans. by L. P. McCauley and A. A. Stephenson. Catholic University of America Press. Pp. 273. \$8.65. This is volume 64 in "The Fathers of the Church" series of translations, and the second volume of the works of St. Cyril in this series. The first, containing his "Procatecheses" and "Catecheses 1-12," appeared in 1969 and is number 61 in the series. Among the great orthodox leaders of the fourth century, Cyril is eminent for his courageous and enlightened stand against the Arians, and a knowledge of his thought is indispensable to an understanding of Eastern Orthodoxy. These two volumes of his work in this distinguished series of translations provide the modern reader with a most readable introduction to him.

CLASSIFIED

advertising in **The Living Church** gets results.

FOR SALE

FOUNDATIONS OF FAITH. The book that "satisfies." \$3.00 postpaid. Reverend F. Nugent Cox, 600 Fairmont Street, Greensboro, N.C. 27401.

FIVE PAPER Tearing Books—50 lessons, \$8.25. Three sample chapters for three stamps. Westphal, 1401 Ohio, Michigan City, Ind. 46360.

SMALL SILVER English ciborium, black case. \$50.00. Rev. Thomas R. Baxter, P.O. Box 1104, Beaumont, Texas 77704.

THE PEOPLE'S ANGLICAN MISSAL \$10.00. **THE ANGLICAN BREVIARY** \$20.00, \$25.00, \$50.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

OFFERING ENVELOPES

WE WANT YOU to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS WANTED

PRIEST-EDUCATOR, 30s, MEd, desires head-mastership. Resumé available. Reply Box H-843.*

RETREAT AND GUEST HOUSES

DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

TRAVEL

VISIT ISRAEL plus Athens and Corinth: ten days, departing December 27th. Only \$649.00 from New York. All meals included. Free brochure from host, the Rev. J. Robert Orpen, Jr., Rector, Church of the Advent, 2610 N. Francisco, Chicago, Ill. 60647.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of
The Living Church

to **BUY** or **SELL**

NOTICE TO SUBSCRIBERS

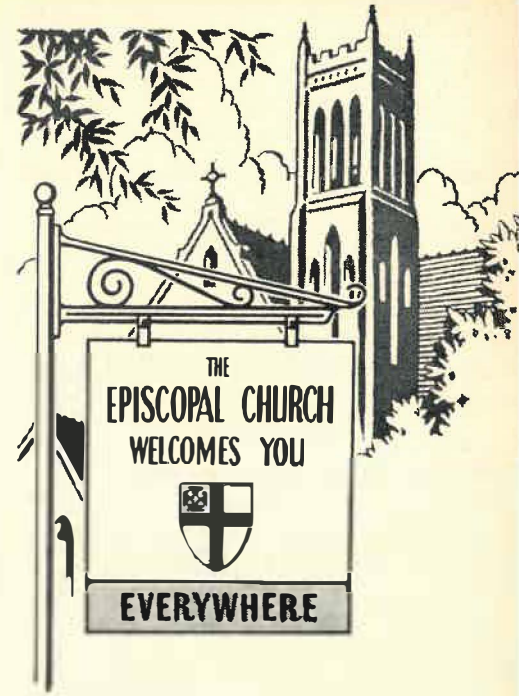
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**



LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 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; Moss Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

FORT LAUDERDALE, FLA.

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

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; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

TAMPA, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1058 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 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
Sun 8 & 10 H Eu; Daily EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10; Thurs HC 10

NEW YORK, N.Y.

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

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

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.



ALL SAINTS' CHURCH
CHEVY CHASE, MD.

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

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

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

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gayford Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30
Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

SANDY, ORE.

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

PHILADELPHIA, PA.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.