

*The
Lion Church*



DEAR VESTRYMAN:

Our dad is an able preacher, pastor, priest with experience in teaching, mental health, alcoholism, parish life, youth, Christian Education, armed forces, business.

We want him to have an opportunity to use his abilities more fully. Please let him send his résumé to you.

He will go anywhere God directs.

His children

Reply Box H-914*

*THE LIVING CHURCH

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

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

LEARN

*What the Church is
doing,*

thinking,

saying

Subscribe to

THE LIVING CHURCH

Now!

One Year — \$10.95

THE LIVING CHURCH

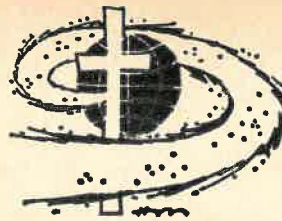
Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

Around



& About

— With the Editor —

READER W.A.P. submits the following: "Our rector and his assistant refer to Christ as 'Our Brother Christ' occasionally in written or verbal communication. This disturbs me, as I think (and have been taught) that Christ is our Lord and Savior. Would you care to comment on this in your column?"

The whole Christian belief about Christ is that he is true God and true man—both our divine Lord and Saviour and our most human brother. St. Paul calls him "the first-born among many brothers" (Rom. 8:29) in the same sentence in which he refers to him as God's son.

As Christian believers we should be equally disturbed, I think, by an *exclusive* fixation upon either our Lord's deity or his manhood. Those who speak of "our brother Christ" may not be excluding the other truth about him at all, but simply emphasizing, in some particular context of meaning, that our divine Lord and Saviour is totally at one with us in our humanity.

Perhaps we should meditate more than we do upon Christ as the *complete* human being. The difference between him and us is not simply that he is divine and we are human but also that he is human and we are sub-human, or, if you prefer, pre-human.

I once heard somebody remark that Christ's praying for the forgiveness of his crucifiers was "inhumanly good." But what if our failure to pray for our crucifiers is inhumanly bad? It is sometimes said that there has only been one Christian in all history, and he died on a cross. It may be more to the point to say that only one complete human being has ever lived—thus far. All the rest of us are waiting to be completed, as human beings.

Reader P. H. scolds us for issuing "pontifical statements on the war in Vietnam." By "pontifical" I'm afraid he means

that we are very positive in an opinion contrary to his own. Maybe Confucius once said something like: "When we're that way it's because we know our own mind, when the other fellow's that way he's pontifical." Our friend concludes: "Now and then in TLC you have questioned the propriety of church bodies issuing resolutions on political matters; people who live in glass houses should be more careful."

This would be a valid and telling application of the *tu quoque* argument except for one thing: TLC is not a church body. It functions and speaks as an individual body *within* the Episcopal Church but not, officially and corporately, *of* the church. Therefore it is free to speak its mind publicly on matters animal, vegetable, and mineral, including political, in a way that no church body—e.g., a diocesan convention, the Executive Council, an official church magazine, or a bishop or rector speaking as such—can be free. If a church body were to issue a resolution calling for the re-election or the overthrow of President Nixon it would presume to speak for all the Episcopalians represented by it; it could not do otherwise since it is an organ and instrument of all those others and cannot be anything else.

What we criticize in church bodies pontificating on political matters is just this presumption to speak for all of us, on issues concerning which good Christians can in good conscience differ. Nobody who disagrees with TLC is made to feel that he is disagreeing with his church; anybody disagreeing with a church body is forced to justify his dissent, as a churchman. If he proposes taking the "not" out of the Commandments and putting it into the Creed he ought to be forced to justify his dissent. But if he finds that he cannot agree with his bishop about Senator McGovern's economic theories he should not be made to feel that he is somehow failing in his religion. I should add that I'm all for the bishop's enjoying the same individual freedom to pontificate on political matters as everybody else; only, not *ex cathedra*.

If TLC were an official church publication, financed by the church and subject to ecclesiastical control, it would be a church body—therefore not free to pontificate as it so exuberantly does. As it is, we've got pockets that don't jingle-jangle-jingle, but we've got a typewriter that does.

Peace, brothers, freedom is wonderful.

Long Ago and Far Away

It was all right
for Christ to
cleanse the Temple
But

if he
ever tries to stop
the annual church fair and bazaar,
He's gonna be in a heap of trouble.

Robert Hale

Letters to the Editor

Autonomy—Catholic or Sectarian?

Anent COCU (*cf.* the Anglican-Methodist venture in England), ordination of women (*e.g.*, alas! Hong Kong), and other vexed and vexing questions: It seems to me that we are overlooking one important principle. Allowing the autonomy of the national churches within the Anglican Communion, where autonomy is allowable, we contradict our claim to be catholic when one of us goes off on a local tangent.

Speaking of the ordination of women, John Macquarrie writes: "I can find no valid theological objections to the ordination of women, and even the tradition of the church in this matter is probably just a continuation of Old Testament attitudes, insofar as the Christian ministry may have been originally modelled on offices in Judaism. At the same time, however, one must wait for a development of a consensus on this matter within the church as a whole, in all its major branches. It would be a divisive step for one diocese, one regional church, or even one communion, to act unilaterally in this matter" (*Principles of Christian Theology*, p. 386).

May I add to that a most apposite quote from Canon Lindsay Dewar (this, in an article in *The London Times* for Feb. 5)? "When Christians meet, as Christians, to take counsel together, their purpose is not (or should not be) to ascertain what is the mind of the majority, but what is the mind of the Holy Spirit—something entirely different. That is why unanimity is so important. There is all the difference between that and the vote of the majority, however large. Even a minority of one cannot be ignored. History has shown that it may be right: Athanasius *contra mundum*. . . . Christians should therefore remember that the making of decisions in the ongoing life of the church by majority voting is, at best, the choice of

the lesser of two evils. It may be far better to wait for that unanimity which alone can fully reveal what is the mind of the Holy Spirit. Experience shows that it is a fatal mistake to attempt to hustle the Holy Spirit." (*The Rt. Rev.*) PAUL REEVES, D.D.

Bishop of Georgia

Savannah, Ga.

The Green Book

Because of the flexibility, the fresh approach and the liturgical "know-how" of the ". . . dull, drab, olive green book of trial services," the Episcopal Church has been able to minister to the great air industry in the City of New York.

Here at the Protestant Chapel, we have the Episcopal Church ministering in an ecumenical setting to over 40,000 employees and millions of travellers annually. I have used the Green Book for all of the services here at the chapel, including over 50 weddings this year and the Sunday Eucharists, and I know from experience that the 1928 book would not hold up as well as the present trial rites. The cry now is for the church to be relevant, and I for one, say that the Green Book is a great step towards relevance, especially in setting Jesus Christ in the midst of industry!

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

New York City

The Thirty-nine Articles

This writer shares the regret of the Rev. E. A. deBordenave [TLC, July 30] about the possible omission of the Thirty-nine Articles in a future revision of the Prayer Book.

In accordance with these Articles of Religion, the Athanasian Creed should be mentioned and published in the appendix of the BCP. Footnotes in the proper places below the articles could explain the creed and that Article XXI is not applicable in the USA.

In regard to the Thirty-nine Articles, I must take issue with Mr. DeBordenave about the "*Filioque*," as the clause was not in the Nicene Creed authorized by the ecumenical councils. Any hazard to the doctrine of the Trinity by the omission of the "*Filioque*" is satisfactorily explained in the articles.

DORIS E. DILNER

Long Beach, Calif.

The Uses of the Eucharist

While it is possible that Perry Laukhuff is right [TLC, Aug. 6] in his comparing a battlefield Eucharist with another at the Pentagon, it is very important for us to remember that our Lord has his own uses for the Holy Communion.

Of the one, Mr. Laukhuff says that ". . . it is an act of worship, making available the holy sacrament to men in grave bodily danger, comforting them, reuniting them again with the Saviour, and enabling them to profess again their love for him . . ." while of the other he says that it ". . . is primarily a political act. . . ." There is another possi-

CREATE AND CELEBRATE: A BOOK OF SIMPLE CRAFTS

by Vienna

In CREATE AND CELEBRATE, Vienna — the noted artist and designer — offers scores of stimulating ideas for creative activities, all of them accompanied by easy-to-follow directions and simple, uncomplicated designs. Here you will find, in happy profusion, projects that will fire the imaginations of all young children! And, each of the projects uses easily obtainable materials, such as bottle tops, cardboard boxes, paper bags.

For those of you who have been diligently searching for a new, novel, truly different activity book, we proudly present Vienna's sparkling CREATE AND CELEBRATE: A BOOK OF SIMPLE CRAFTS!

(paperbound) . . . \$1.95

Please send check with order to



**MOREHOUSE-
BARLOW**

14 East 41st Street
New York 10017

Save up to 50% with
**CUTHBERTSON
CUT-OUT KITS**

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



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

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "*I give, devise, and bequeath to the LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin*"

bility which ought to be considered and should not be peremptorily dismissed.

Is it not possible that the Pentagon could be considered a place where men run the risks of moral dangers, where they are in danger of sins which are fully as grave as any bodily danger, and might it not be possible to paraphrase the statement of the one about the other, so that the Eucharist at the Pentagon could be "... an act of worship, making available the holy sacrament to men in grave moral danger, reuniting them again with the Saviour, and enabling them to profess again their love for him. . . ."

(The Rev.) JOHN PAUL CARTER
Executive Secretary

National Association of Episcopal Schools
The Plains, Va.

Our Lord Was "White"

As I read the letter of the Rev. Harris C. Mooney [TLC, Aug. 6] I am forced to reply to some of his remarks, although I hesitate to dignify them by answering.

I wonder that a clergyman of the church can have so little feeling for his fellow men simply because they bear the crime of "white, successful, and middle-class." Doesn't Fr. Mooney know that most successful, middle-class people have arrived at this position through hard work on their own part? As for being "white," our Lord was white; and as for being "middle-class," many of the saints of the church came from positions of wealth, e.g., St. Francis of Assisi.

Why are we in this category cursed as being oppressive, petty, stifled, because we do not accept the cumbersome, uninspired, and unbeautiful phrases of the Green Book? As for the people of Fr. Mooney's parish accepting a person walking nude down the aisle of their church on Sunday morning, without turning a head, I feel such nonchalance would be most disturbing in the temple of God where dignity, reverence, and humility are most certainly called for.

LUCILLE W. THOMAS
Milwaukee

Decalogue in Worship

It was reassuring to read George A. J. Froberger's letter [TLC, Aug. 6] concerning the Ten Commandments as a standard of morality. Of course, the standard is not maintained unless it is constantly proclaimed. The Jewish Fathers recognized this essential pedagogical principle. So have those responsible for editing the Book of Common Prayer: the Commandments are referred to in the baptismal service; taught in the Offices of Instruction; a knowledge of them required for confirmation; their reading in public worship is indicated as a monthly necessity in the Order for Administration of the Lord's Supper.

As a newly ordained clergyman I was in the parish ministry only a short time before I came to realize that people sitting in the pews needed to hear the Commandments regularly read and taught. It has therefore been my practice to heed the rubric. In my last parish for 25 years the worshippers on the third Sunday of every month—8:15, 9:30, 11:00 A.M.—heard the Ten Words. Furthermore, I never heard a single objection, nor had anyone ask "Why?" from what were sizeable congregations!

I trust that Mr. Froberger's letter will impel many clergy to think further about this

matter and come to recognize the place of the Decalogue in providing their people with a constant reminder of the moral foundation that does so much to make for personal stability, and also provides an armor against the subtleties of a self-indulgent generation.

(The Rev.) JAMES C. GILBERT, D.D.
Yeadon, Pa.

White House Worship

I have not read the book *White House Sermons*, reviewed in TLC of Aug. 13, and therefore do not presume to disparage the publication. I do desire, however, to express my disagreement with some of the remarks of the Very Rev. Charles A. Higgins who reviewed the book.

He states, "The idea of 'going to church' in the White House has its appeal and the Nixon program for the presidential family's Sunday morning worship could easily become a continuing tradition for the nation's first family."

I express my point of view that I hope it does not. It is a known fact that for years, prior to his election as President, Mr. Nixon never attended any public worship. Following his election, still not desiring to attend public worship, he subtly decided to call clergymen in and have the service held in his home. I do not see anything appealing about this. I would much rather have a First Family that gives leadership in the practice of attending public worship. I found it most appealing to read of the church-going activities of his predecessor and his family.

(The Rev.) CECIL E. WILLIAMS
Rector of the Church of the Redeemer
Oklahoma City, Okla.

Fr. Williams's point is well taken, but it should be noted that our reviewer did not say that "the idea of 'going to church' in the White House" has its appeal to him. Ed.

TLC's Poetry

TLC is my favorite periodical. It is reassuringly Episcopalian in a day when reassurance is direly needed. It keeps me informed about the affairs of the church nationwide, even worldwide. It is timely; and it is in general very aptly edited.

Because these things are so, I feel particularly unhappy in having now to find fault with your selection of verse for TLC publication. Some of these items are truly poetic and are admirable as such, but quite a few recent examples have veered too far toward the jumbled-jargon school of debased prose—not poetry at all. Even bald grammatical error has not been absent.

The writer of verse owes something to the reader. Standards do exist. Poe has pointed the way. Dickinson, Eliot, Frost, and many others have provided guidance. Why then must some people write "poems" quite utterly devoid of beauty of sense or sound? If their ideas are prosaic, or inchoate, let them fall back on prose, first of course making sure that they themselves know what it is they are trying to say. The world can use good essays as well as good poems—and much better than it can use pseudo-poems.

In short, we need more editorial blue pencilling!

SAMUEL J. MILLER
Cincinnati

Thank you. Other comments will be welcomed and seriously pondered. Ed.

The Living Church

Volume 165 Established 1878 Number 12

*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. 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 Roddis,*† 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,*†

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. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	11
Booknotes	15	Letters	3
Books	13	News in Brief	7
Church Directory	16	News of the Church	5
College Services	12	The Cover	3

FEATURES

Long Ago and Far Away (verse)	2
CAUTION: Renewal May Be Sinful!	8
Our Unworkable Marriage Canons	10

THE KALENDAR

September

17. Pentecost XVII
19. Theodore of Tarsus, B.
20. Ember Day
John Coleridge Patteson, B.M.
21. St. Matthew, Apostle and Evangelist
22. Ember Day
23. Ember Day
24. Pentecost XVIII

NEWS. Over 100 correspondents, at least one in each diocese, 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.

The Living Church

September 17, 1972
Pentecost XVII (Trinity XVI)

For 93 Years,
Its Worship, Witness, and Welfare

WCC

Bishop Disassociates Himself from WCC

The Bishop of Zululand, the Rt. Rev. Alphaeus H. Zulu, has disassociated himself from proposals intended to exert religious and economic pressures on white-dominated governments in southern Africa.

He declined to go along with recommendations on southern Africa presented by the policy-making Central Committee of World Council of Churches meeting in Utrecht, the Netherlands, saying they would "only serve to embarrass the southern African churches."

The bishop, a member of the Zulu royal house, is the highest ranking black churchman in the Republic of South Africa and is one of the six presidents of the World Council.

While the bishop opposes *apartheid* in his own country and the oppression of black majorities by white minorities in other African areas, he and other South Africa church leaders often refuse to endorse international, ecumenical criticism of their state.

A major item before the Central Committee was how churches can encourage or pressure western business firms to oppose racism in southern Africa.

There was some debate on the impact of withdrawal of investments since the council portfolios are relatively small. However, the Central Committee voted to sell its financial holdings in corporations operating in, or trading with, South Africa, South West Africa (Namibia), Rhodesia, Angola, Mozambique, and Guinea-Bissau.

The motion also included a provision that prohibited the World Council's finance committee from depositing any of its funds in banks that maintain direct banking operations in the specified countries.

In addition, the directive urged all member churches, Christian agencies, and individual Christians outside southern Africa to use their influence, including stockholder action and disinvestment to press corporations to withdraw investments from and cease trading with these countries. Total investments including reserves, liquid assets, and other funds come to about \$3.5 million.

A majority of the members of the finance committee differed with the action taken by the Central Committee about the most effective strategy of investment

action in order to bring maximum pressure on the minority regimes in southern Africa. The finance committee suggested stockholder action would likely be a more effective course of action.

"Sale of existing holdings might not only have little impact on corporation management," it said. "They may well be relieved to have such a potentially troublesome stockholder remove himself from their decision-making process. Sale is the easy way out and does little to alert corporation management and other investors to their involvement in strengthening oppressive regimes."

PRESBYTERIANS

Proposed Confession Needs Changes

Dr. L. Nelson Bell, moderator of the Presbyterian Church, U.S. (Southern), says "many changes and improvements" are needed in a proposed new confession of faith that has been produced by a committee of churchmen.

A leader of the conservative wing of the church, Dr. Bell said the new confession seems "very weak" in comparison to the Westminster Confession, which he described as "perhaps the greatest human document ever devised."

"The new confession is obviously, and I presume intentionally, obscure or vague, leaving much to the interpretation of the individual," he said in a statement.

He particularly deplores the absence of more explicit statements on the authority of the Bible and on the Virgin Birth. He also criticized the formulation of the doctrines of sin and the atonement, as well as the emphasis on what he called "social engineering" and "social activism."

The draft of the confession is the result of three years' work by a ten-member committee headed by Dr. Albert C. Winn, president of Louisville Presbyterian Seminary, Louisville, Ky. It has been distributed for study, and after a process of discussion, revision, and action by regional units of the church, it will be presented to the 1975 General Assembly for action.

SOUTH AFRICA

Dean Is Acquitted

The dean of St. George's Cathedral, Capetown, South Africa, the Very Rev. Edward L. King, has been acquitted of

charges of interfering with police during an attack on a June student protest.

And in another case involving a clergyman opposed to *apartheid*, Dr. Basil Moore, 36, and his family were allowed to leave South Africa. The Methodist minister had been placed under house arrest.

Dean King's acquittal came in the presence of Prof. R. G. Nettheim, an official observer of the International Commission of Jurists, who came from New Zealand to "ensure justice was done."

Prof. Nettheim planned to remain in the country throughout the forthcoming trial of the Rev. Theo Kotze, Cape director of the anti-*apartheid* Christian Institute of Southern Africa. Mr. Kotze is charged with attending an unlawful gathering.

Shortly after his acquittal, Dean King gave permission for a student demonstration on the steps of St. George's. He said he hoped police would respect the rights of persons to "protest legally and peacefully and will protect us from any people who may wish to disturb this protest."

Dr. Moore and his family went to Great Britain travelling on Irish passports. Mrs. Moore described their life as a "living hell." She said the children were afraid to let their father out of sight and were "in constant terror that one day he might not return home. She cited incidents of "sick persecution," such as finding a pet cat skinned and left on the doorstep with a blue ribbon around its neck. The cat was a special pet of the couple's mentally retarded child.

"Besides the persecution, Basil was for a long time unable to find a job, after the banning," she said. He finally got a post as a clerk.

ARCHEOLOGY

More Scrolls to Be Published

The publication of the Dead Sea Scrolls will be resumed in Jerusalem by an international committee. Interrupted in 1967 by the Six Day War, the publishing project also lost its chief editor in 1971 with the death of the Rev. Roland de Vaux.

Prior to 1967, five volumes under the general title, *Discoveries in the Judean Desert*, were issued. There are more than 600 scrolls and fragments found over a number of years, beginning in 1947, in the Dead Sea area.

Most of the documents, among the oldest religious material ever discovered,

are believed to be from the library of the Essenes, an ascetic Jewish community destroyed in the first century. Books of Hebrew scripture and material on the life of the group make up the bulk of the collection. One theory claims the Essenes had a link with early Christianity.

The Rev. Pierre Benoit of the Ecole Biblioque is chairman of the publication committee made up of Israeli, French, and American experts from the Shrine of the Book, Albright Institute, and the Ecole Biblioque.

THEATER

“Superstar” Gets Cool Reception in London

Press reviews of “Jesus Christ, Superstar,” ran from tepid to hostile as the stage show went into its first week at London’s Palace Theatre.

A few religious and non-religious groups protested the spectacular production, adapted from the recorded rock opera by Britons Andrew Lloyd Webber and Tim Rice.

Irving Wardle, drama critic for *The Times*, noted, as some Americans did, that it is hard to see how a “great new awakening” of religion can be “adduced” from the show. He said “stylistic things” commending the musical were offset by the “widespread assumption . . . that it has something to do with Christianity.” He found that a false assumption.

In *The Daily Telegraph*, John Barber compared the production and the music to a “hurricane,” yet added that the show “appalls. The more theatrical it becomes, the more it disgraces its theme.” He called it a “nauseating spectacle.”

With a tinge of British understatement, Fergus Cashin of *The Sun* quipped: “I didn’t find the show in any way a spiritual experience but enjoyed it well enough.”

“Jesus Christ, Superstar,” according to Herbert Kretzmer of *The Daily Express*, “is a child’s view of the New Testament.”

The musical seeks to tell the story of Jesus, minus the Resurrection and the divine nature confessed by the church. Mr. Barber did not think it succeeds in doing that. He wrote: Jesus is played by Paul Nicholas—oddly, you might say, clothed in white samite as in Holman Hunt’s ‘Light of the World’ while simultaneously yelling himself silly.”

GOVERNMENT

Leaders Oppose Racial and Sex Quotas

Both President Nixon and Senator McGovern have gone on record opposing racial, sexual, or ethnic quotas in employment, education, and government appointments.

Letters from the President and his Democrat challenger on “proportional representation” were released in New York City and in Washington, D.C., along

with a letter from Philip E. Hoffman, president of the American Jewish Committee, which sought the views of the candidates on this issue.

Mr. Hoffman wrote that his organization supports “affirmative action” designed to “rectify historical injustices suffered by blacks and the members of other disadvantaged minority groups.” But he attacked the use of quotas and proportional representation in implementing affirmative action.

President Nixon wrote: “With respect to . . . affirmative action programs, I agree that numerical goals, although an important and useful tool to measure progress which remedies the effect of past discrimination, must not be allowed to be applied in such a fashion as to result, in fact, in the imposition of quotas, nor should they be predicated upon or directed toward a concept of proportional representation.”

Mr. McGovern said: “I can assure you . . . that I share the concerns you have expressed and reject the quota system as detrimental to American society. I believe it is both necessary and possible to open the doors that have long been shut to minority group members without violating the basic principle of non-discrimination and without abandoning the merit system.”

Both political leaders pledged themselves to seek expanded opportunities for persons of all races, religions, and backgrounds.

Mr. Hoffman noted in his original letter that in 1971 the U.S. Supreme Court had stated that Congress has proscribed “discriminatory preference for any group, minority, or majority.”

Several Jewish groups and other organizations have voiced concern over what they see as a move in the civil rights struggle to assign quotas in education and employment.

Dr. Peter Berger, sociologist of religions and a Lutheran, has expressed alarm over the quota system. He sees it as an abandonment of the traditional liberal concept of an open society.

Damaged Schools May Receive Federal Aid

Congress has approved an emergency relief bill which allows federal funds, for the first time, to be used in restoring church-related schools damaged in a national disaster.

Both the House and Senate responded affirmatively to a request from President Nixon to amend the Office of Emergency Preparedness Law to allow such aid. The need arose in the wake of summer floods.

Originally 41 non-public schools, including church institutions, in New York and Pennsylvania applied for federal aid after the devastating floods brought by Hurricane Agnes. Damage to the schools was estimated at \$19 million. Five ad-

ditional schools, four in West Virginia and one in Virginia, later sought federal assistance.

The bill would also permit private schools damaged in earlier South Dakota flooding to apply for funds.

The new law bars any federal funds from paying any part of the cost of facilities or equipment used primarily for sectarian purposes.

No funds may be used to rebuild facilities used primarily for worship, or in a divinity school or department of religion.

PERSONALITIES

Singer Denies “Altar Call”

Singer Johnny Cash has denied reports that he has received “the baptism of the Holy Spirit” or that he gave an “altar call” during an appearance in Las Vegas.

The Rev. Dennis Bennett, Episcopal priest active in the charismatic movement, had told the unofficial International Lutheran Conference on the Holy Spirit in Minneapolis that when Mr. Cash appeared in Las Vegas, there was such a “wave of the Spirit” after he had sung several Gospel songs that he gave an altar call [TLC, Sept. 10].

Fr. Bennett said that singer Pat Boone, also a figure in the charismatic revival, had told him about Mr. Cash’s experience.

Mr. Cash said in Nashville that he had undergone no charismatic experience. “We always close our concert with Gospel songs and the response to them is a spirit of emotion,” he said.

ROMAN CATHOLICS

Prelate Claims Miracles Not Surprising

The Roman Catholic Archbishop of New Orleans, declaring that there should be “no reason for surprise that the power of God can perform a miracle,” said he saw no great need for a church declaration on the apparent weeping of the Pilgrim Statue of the Virgin of Fatima [TLC, Aug. 20].

In a statement published in the archdiocesan paper, *The Clarian-Herald*, the Most Rev. Philip M. Hannan noted that considerable interest and some questioning were engendered by the report of the incident by the Rev. Elmo Romagosa, editor of the paper. The priest also took a photo showing liquid in the eyes of the statue.

The archbishop said, “We know from scripture that God in his mercy has worked many miracles. Our faith as Christians rest on the miracle of Christ’s Resurrection. The important point is that we do what the will of Christ is for us at this time,” he continued. “We need a renewal in Christ. We need to feel and show his charity for all.”

The statue, which is the property of the Blue Army of Fatima, was taken to Atlanta after leaving New Orleans, where the Rev. Joseph Breault, MAP, custodian of the statue, said, fluid in the statue's eyes was again reported. He stated that this was the 14th time that such an occurrence has been reported in the statue's 25-year history.

He said he had received a letter from the Rev. Joseph Flanagan, CSS, of St. Anthony's Mission, Agawam, Mass., who said that about one-and-a-half years ago when the statue was in his parish, he detected what he thought were tears painted on the face. The next day, however, the apparent tears were gone.

Fr. Romagosa stressed that throughout the speculation over the incident he never referred to the liquid as "tears" and no mention was made of a miracle. He added that he had received several hundred letters from people around the world who have seen a photo of the statue with apparent tears in its eyes.

ARMED FORCES

Airman Organizes Vigil for American POWS

An interreligious vigil for American prisoners of war in North Vietnam has been organized at Upper Heyford AFB, England, by Sgt. Tom McCormick, 21, who is with the 20th Tactical Fighter Wing.

With permission of chaplains on the base, Sgt. McCormick enlisted fellow airmen in removing almost everything from the base chapel to create the impression of a prison cell. A solitary chair was placed in front of the altar, flanked by two candles on stands. Airmen and their families came for one hour periods of silent meditation from 6 P.M. to 7:30 A.M.

When Sgt. McCormick, who is vice president of the Military Council of [Roman] Catholic Men (MCCM) for the United Kingdom, arrived at Upper Heyford base two years ago, he organized a discussion group for teenagers that is still continuing. Under his leadership, the Heyford chapter of the MCCM has sponsored a nearby home for handicapped children which involves airmen on weekends.

The young soldier and other American servicemen like him are trying to provide a constructive answer to the question, What can one man do?

ORGANIZATIONS

Another Interfaith Group Formed

An ecumenical organization called the Interfaith Committee on Social Responsibility has been formed in New York City as the permanent outgrowth of an *ad hoc* coalition of church leaders. Members of six churches hope to put to-

NEWS in BRIEF

■ U.S. Rep. John Meyers of Indiana, an Episcopalian who has served in Congress since 1967, has been elected president of the Congressional Prayer Group that meets for prayer and discussion each Thursday while the House is in session.

■ Lutheran World Relief has sent \$289,831 worth of medical supplies and blankets to southern Sudan for distribution to refugees of the war that ended there earlier this year. LWR has also approved the expenditure of \$100,000 for rehabilitation and relief in the area.

■ The Mission to Save the Million Souls of Okinawa, an ecumenical evangelistic campaign on the former U.S. possession, has reportedly won some 400 converts to Christ since January. The *Japan Christian Activity News*, a publication of the Kyodan (United Church of Christ of Japan) said a simultaneous evangelism program carried out by 30 churches was largely responsible for the conversions. The United Church on Okinawa is a unit of the Japan Kyodan. Its sponsoring congregations are affiliated with the Anglican, Baptist, Foursquare Gospel, Holiness, Methodist, and Nazarene Churches.

■ The Rev. N. Bruce McLeod, 43, has been elected moderator of the United Church of Canada, succeeding the Rev. A. B. B. Moore. In an interview, Mr. McLeod said he wants more "rude, abrasive kids" in the church. They should leave their "sing-songs and become more political. We've obviously trained young people to be over-polite." He also said the church does not want any more "prima donna" type ministers. "We need people who will work alongside people, rather than give orders from above." On the subject of efforts toward union with the Anglican Church of Canada, the new UCC moderator said it is "an area of disappointment and frustration."

■ The North Carolina Yearly Meeting of Friends marked the 300th anniversary of Quakerism in the state by calling on Friends elsewhere to participate in the ecumenical movement and continue their simplicity of life. Seth B. Hinshaw, former executive secretary of the N.C. state group, said, "Many persons, especially the young, are now realizing that our peace testimony makes sense." He also commented that "millions of people are Quakers but don't yet realize it."

gether a \$30,000 annual budget from cooperating organizations.

The Interfaith Committee is temporarily located at the offices of the Corporate Information Center of the National Council of Churches. In a joint statement, the two groups said the Corporate Information Center "provides the church its basic research and information systems capability," while the Interfaith Committee "provides the church with a capability for a coordinated education and action implementation thrust in the same arena."

Florence Little, treasurer of the women's division of the United Methodist board of missions, is chairwoman of the Interfaith Committee on Social Responsibility; Horace Gale, treasurer of the American Home Baptist Mission Societies, is treasurer; and Timothy Smith, former staff person with the United Church of Christ council for Christian social action, is full-time executive secretary.

Churches supporting the Interfaith Committee include the Episcopal, American Baptist, Quaker (Friends), Unitarian Universalist, United Methodist, and United Presbyterian. Others have been invited to participate.

ARIZONA

RCs Surprise Methodists

"Fifteen years ago we wouldn't have

done it and they wouldn't have accepted it," said the Rev. John Doran, pastor of St. Thomas the Apostle Roman Catholic Church in Phoenix, of a \$1,000 gift from his parish to the Albright United Methodist Church next door. "You can lay it down to Christian concern."

All 16 members of the parish council approved the gift to the Methodist church next door after it had suffered a serious fire.

And members of the Methodist church were surprised. The Rev. E. Clark Robb said, "I must confess I choked up a bit. A token gift would have been okay but a check of this magnitude is unprecedented."

Insurance will pay for a portion of the fire damage and Mr. Robb promised to return any amount of the \$1,000 gift not needed for repairs.

A few days after the gift was received, John Ritschard, a member of the Methodist church who is a woodcarver, presented one of his works—Edelweiss flowers—to the Roman Catholic parish in appreciation for its Christian love shown to the Methodists.

The two clergymen agreed that as neighbors they are "making progress." Mr. Robb said that "we still don't agree on everything theologically but through Christian love and as neighbors we will work together on as many projects as possible."

CAUTION:

Renewal May Be Sinful!

“RENEWAL” is “in.” For the past few years we have been indoctrinated about the exciting evidences of renewal in the church. Lectures and professors, pastors and renewal groups, books and magazine articles, case studies and personal witnesses have pointed to “new life in the church” and “the emergence of a more lively and authentic congregational life.” The basis of this new optimism has been that we have new tools for training in evangelism and Christian living, we have discovered more about how to discern and cooperate with the Holy Spirit and we have developed more adequate strategy for mobilization of a congregation in ministry. By equipping the laity with these skills they will transform the life style and effectiveness of the local congregation. The underlying assumption is that the only things which keep a congregation from renewal, *i. e.*, growth in numbers and enthusiasm, are a lack of knowledge on the part of the laity and a lack of proper strategy and effective methods of leadership by the clergy.

But I wonder — is the well advertised renewal of the church in our time authentic Christian renewal? God creates authentic renewal. He comes in the time, place, and way that he chooses. When he invades the center of our being he stimulates change. He re-creates. He renews his gift of Life. He begins to make us holy. If God has dwelt in us and we in him, we respond with humble thanks, a deep awareness of our unworthiness, and an overwhelming sense of wonder. When God comes, we worship him. A larger, more enthusiastic, more creative church reflects genuine spiritual renewal only if the worship given to Almighty God is deepened and enriched by an expanded awareness of and obedience to God himself. Some aspects of the 20th century church and “renewal movement” give evidence of misplaced priorities. The worship of, or allegiance to, misplaced priorities is idolatry. Idolatry is sin.

This is written out of a conviction that my life and ministry has at times been based on idolatrous allegiances. Along with some of my brothers in Christ in this generation I have envisioned renewal as

something less than Isaiah’s vision of being in God’s presence. But let us consider some trends in the church of the 60s and 70s which convict me as sinful:

1. *A joy and optimism based on the public image of the church and the Christian faith:* We are proud that we are not “old-fashioned.” Our music and vocabulary, methods and dress all demonstrate our skill at appealing to our generation. People don’t turn us off as they once did. They listen because we are on their level. I fear that we rejoice more in public approval and a “with-it” image than in who God is and what he has done and will do.

2. *Confidence in methods, strategies, and programs:* Through sociological analysis of groups and movements, through advertising and market research we know some ways in which groups and individuals can be influenced. We have statistics to prove that we know how to attract and motivate people. Therefore we assume that evangelism and church growth is possible wherever the right methods and strategies are used. Methods, strategies, programs, and sociological analyses are not inherently evil or wrong. But we cannot trust in methods or strategies any more than the ancients could trust in chariots and horses.

3. *“False-advertising” evangelism:* We try to “sell” or advertise “our church” on the basis of its programs, organization, and friendliness. We introduce people to an institution and a sub-culture, rather than introducing them to the God and Father of our Lord Jesus Christ. We invite them to an experience of personal warmth and support rather than to a band of pilgrims seeking to walk in the presence of God through this world of evil and godlessness. When we get beyond “our church” (which is very seldom) we “sell” the Christian faith by making our pitch in the context of this world — here’s what you can get out of it, it’s easy to decide, decide and these results are guaranteed. We promise joy, peace, and fulfillment in Christ. We are strangely silent about the sorrow, suffering, struggle, and death which have always been the painful realities of any life given over to God. Our “sales pitch” creates expectations which are not true to the facts of authentic Christian discipleship. Christ is presented in the context of personal needs, personal

weaknesses, and personal relationships. We neglect to speak of God’s eternal plan of redemption as it stretches through both Old and New Testaments, from before creation to after the End. We do not mention the radical cost in terms of living, thinking, and deciding which is demanded of every person who gives their life to the pursuit of God.

4. *Overconfidence in the power of human reason:* We practice eternal explanation. We try to give an intelligent answer to every question about God, man, scripture, and the world. We try to express the Gospel so clearly, simply, and convincingly that we leave nothing to the mystery of God. Triumphant we present our case for the faith. We impress ourselves with our logic and proofs. But scripture and the history of the saints indicates that those who truly encountered God had no such self-confidence. The reality of God continually blew apart their limited understandings of who God was and how he planned to work out his will in this world.

5. *A shallow spirituality:* We lack authentic saints. Evangelistic zeal (for secular, evangelical, liberal, and catholic gospels) is disproportionate to the quality of God-like-ness evident in the “salesmen.” We have developed more efficient methods to share our more shallow faith. Our conceptions of spiritual maturity are anemic by comparison with biblical saints and those men and women throughout the history of the church who have been recognized as authentic God-filled persons. We are better at talking the Gospel than living it. There is more hunger for change than hunger for God.

6. *A “now-oriented” church:* We are more concerned to be in touch with our generation than with the God who has spoken to, empowered and guided hundreds and thousands of generations before us. As Christians, we neglect our birthright of history and tradition for the porridge of adolescent approval seeking in our own generation. We need sensitivity training for encountering the God who was and is and is to come as well as for encountering our human contemporaries. We will not find God by looking into the future alone. How will we recognize him if we are not deeply familiar with who he is and how he has come among men in the past? A “now-orientation” tends to encourage the church to be conformed to this world. Under the guise of mission



By GORDON P. SCRUTON

strategy and neighborliness we avoid going against the grain of the American Dream—you can have and do whatever you want. We soft-pedal criticism so that people will not be offended. After all, if we are not offensive, they may attend church some day. We function in the economic market as if we agreed with the assumption that a man's worth should (or could) be reflected in his salary. We 20th-century Christians find this world very comfortable, this world which rebels against God openly and makes the neglect of God a way of life.

7. *Fellowship based on feelings and "language"*: Groups of Christians listen for their special "sounds." If the proper vocabulary is used, the accepted shibboleth uttered, then fellowship is possible. Humility before the Word, majesty and mystery of God and his work in this planet is not allowed to reign in Christian relationships. Rather, there is jostling to put forward one's own brand of spirituality and methodology. Most of us recognize in ourselves this tendency to sanctify (or ostracize) a particular vocabulary or "in group."

8. *An action orientation without a foundation of prayer, meditation, and study*: This weakness evidences itself in liberal, evangelical, catholic, and other in-between shapes of Christians. We are doers, but not listeners to the Word and Spirit. We do not think clearly or thoroughly about many things. We act off the top of our heads, not out of the depths of our being in Christ. We get our ideas on the run, not on our knees. Perpetual fatigue characterizes our lives because we have not learned priorities and our human limitations. We work hard and long, as if in the end, everything depended on our activity, as if we sought redemption in business.

9. *Success mentality*: It is assumed that one's faith can be measured by the number of converts he has made or by the growth of his church. We ask, does it work? If it works, it must be of God. How much better if we would ask, is it true? Is it authentic? Is it Christian? Are we obedient and faithful? In our zeal for measurable "success" we forget the question posed by Jesus, "When the Son of Man comes, will he find faith on the earth?" (Lk. 18:8), and the warning of Jesus, "the gate is narrow and the way is hard, that leads to life, and those who

find it are few" (Mt. 7:19). We refuse to allow for the biblical reality that spirituality is more complex than any human measurement. God called some to weakness, some to waiting, some to apparent failure in their own time. He called some to plant and some to water. The glory is God himself, not success or failure.

10. *Over-confidence in groups*: Time spent in meetings and groups is disproportionate to time spent alone with God. The re-discovery (if indeed it was ever lost) of the value of the corporate nature of the church in the world is significant. We are the Body of Christ. We are not meant to go it alone. But corporality and

Much of the enthusiasm in the church today does not focus on God, but rather celebrates the strategies and achievements of men. The dominant motivations appear to be success, achievement, and growth, not worship of God.

individuality are both essential. God has always spoken through both stances. Aloneness and togetherness before God are often mutually corrective. He speaks in judgment on our corporate life when we are alone and in judgment on our private life when we are together. We cannot know God deeply if we only know him in a crowd. We must also know him alone. Jacob at the Jabbok, Jesus in Gethsemane, John on Patmos all remind us that we must encounter God in solitude as well as in the company of his church.

11. *An ordained ministry whose function is more social than spiritual*: Our model of what it means to be a pastor resembles a program director and administrator rather than a spiritual shepherd and teacher. We are trained and admonished more as social workers and psychologists than as spiritual counselors. We

know our people and our communities better than we know God. We are more faithful in visiting parishioners than in spending time alone with God on behalf of our parish and people. We listen to the problems and complaints of parishioners more attentively than we listen to God's complaints against us. We know *Time*, *Newsweek*, and our newspaper better than we know the scripture. We see our work as a "helping profession" more than as a full-time divine calling. We seek success more than the righteousness of God. We are more concerned with human approval than with divine evaluation of our life and ministry. We "make disciples" for our personalities and our "church" more than we "make disciples" of Christ. We work to make our sermons appealing and relevant more than we work to speak the truth—the Word of God. And lest we rest all the responsibility with the clergy, we must add—the laymen love to have it this way.

12. *Superficial conception of worship*: We show excitement and enthusiasm, but the awe, wonder, glory, and majesty of Isaiah's vision is absent. A relationship with the Chatty Immanence replaces worship of the "I Am that I Am." We sing and swing about God's hand of love, but remain silent about God's hand of wrath and judgment. We take his companionship so much for granted that we forget how he punished and disciplined his choice followers in the past, e.g., Moses and David. In our pride of self-worth as children of God we forget the element of fear which was present everytime a biblical saint encountered the living God. We do not give God the honor and respect and glory worthy of his name. We are too busy begging favors to recognize the audacity of our verbosity before the All-mighty and All-seeing.

THESE symptoms of misplaced priorities convict us of our sin as the Body of Christ. Much of the enthusiasm in the church today does not focus on God, but rather celebrates the strategies and achievements of men. The dominant motivations appear to be success, achievement and growth, not worship of God. Such man centered conceptions of renewal poison the body of Christ, they do not build it up.

Caution: "renewal" may be hazardous to your spiritual health.

OUR UNWORKABLE MARRIAGE CANONS

By THOMAS DAVIS

THE most serious criticism I have of the present canons on marriage is that they don't work. And any law which does not have at least the passing respect of the general public, or the police department, is not worth having on the books. I don't know a single parish priest who administers the marriage canons exactly as they are written. That's to say nothing about bishops who interpret them in exactly opposite ways. I am not sure any Episcopalians agree even with the parts of the canon law they understand.

To begin with, it should be clear that I think our Lord prohibited divorce. It is wrong. I also believe he prohibited murder. That is wrong. No possible circumstances justify killing another human being. Some situations make it the only possible alternative to suicide, as in war, or, perhaps, in a society faced with an insane monster who cannot be stopped from unspeakable crimes by any less drastic restraint.

But you don't justify killing people when you give absolution to young men who must kill in the defense of country or liberty, or when you give absolution to a confessed murderer in a penitentiary. Motives are very different. The result is the same—human life is forfeit. You have to say that God's grace is always greater than our sin.

DIVORCE is wrong. Marriage is intended to create one new person where there were two. This is the first thing wrong with our marriage canons. They don't say divorce is the sin. Instead, they put the whole emphasis on regulating the remarriage of divorced people. That is certainly letting the dog's tail get bigger than the dog. It is the breakdown of a marriage which is the symptom of human sinfulness, the sign of separation between people and between people and God. Two people have promised to love, honor, and cherish each other until death. And they discover they can't do it.

Let the discipline of the church be designed to help them keep their promises by insisting that they seek pastoral and professional help. If there is a penalty it should be for talking to your lawyer

before you talk to your priest! Of course, some lawyers may be better marriage counselors than some parish priests. That means we need to do a better job of training people for counseling. And we ought to develop our inter-professional relationships so that parish priest, lawyer, doctor, and others can work together in preserving marriages.

And then we should devote more attention in the canons to helping people who have been divorced learn to live with themselves and with other people. I mean penitence and forgiveness for real sin. But, in fact, the canon law says nothing at all (or next to nothing at all) about divorce. The canons are mostly concerned with the conditions under which divorced people can remarry. That misses the point, I think, but it leads me to a second observation.

Our canons should be concerned about *marriage*. To say that people should give the parish priest three days notice of their intention to marry is a travesty. It takes longer than that to get a driver's license. Maybe, for a standard, we could go back to the old days when the banns were read three Sundays in church before a marriage could take place. The canons might well require a minimum of thirty days notice of intention to marry. Then, we should require the priest involved to give the parties careful instruction in the meaning of marriage.

The place for the bishop to be involved is in setting up and supervising the courses of instruction and guiding his younger and less-expert clergy in what to do and say and how to help. This is a truly pastoral office and one where the experience and training of the senior clergy could be helpful.

Since so many more people are called to the vocation of a Christian marriage than are called to the sacred ministry, preparation for marriage might take at least a respectable fraction of the time (and space in the canon law) that preparation for the ministry takes. Obviously, you don't prepare for marriage by taking courses in moral theology. But our tradition says that the "ministers of mar-

riage" are the bride and groom. They should have some training for their "ordination." A parish priest can oblige a couple of baptized strangers now with whatever instruction he can manage in three days. No one could even be licensed as a lay reader under those same circumstances.

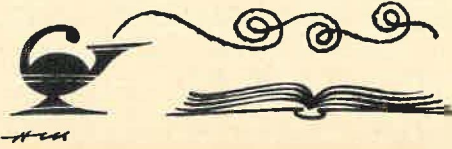
WHAT ought we to do with the canons about marriage? Repeal them all! Then we should write a new, simple, straightforward set. The new rules would provide for people to declare their intention to marry at least thirty days before the proposed date. Of course, there would be exceptions for serious cause. Careful instruction should be required before marriage. And the canons should not allow Episcopalians to end a marriage without using every possible means to preserve it. There is no suitable penalty for failing to take counsel with their parish priest before considering divorce. But I think that making sure the clergy are adequately trained in pastoral counseling would help.

Finally, a person who has been divorced and who wishes to marry should be treated exactly the same way as any other "sinner" who seeks reconciliation with God and neighbor. And the priest should decide whether he can bless the marriage in the same way he makes the decision in other cases.

My essential plea is for simplicity, and for honesty. Honesty is needed because if we do not write a canon which can be upheld with integrity by bishops, priests, and the laity, we encourage disobedience. Any time an Episcopal priest sends a member of his parish to a neighboring minister of another communion to be married, he is being dishonest. Maybe he is also being pastoral and loving and compassionate. He is still dishonest. The proposed marriage is either wrong or it is right. If it is wrong it should not take place at all. If it is right the church should give its witness and its blessing and include the parties to it in the sacraments.

We shall have better marriages when we put the emphasis where it belongs—on adequate preparation for people who intend to marry—on counseling to help people stay married who are—and on charity and understanding for those who have been and no longer are.

The Rev. Thomas Davis is rector of Holy Trinity Parish, Clemson, S.C., and a member of the committee to study the marriage canons, of the Diocese of Upper South Carolina.



EDITORIALS

Chameleonism in PECUSA

A READER has drawn our attention to an article in *Advertising Age* (July 17) by a Chicago advertising man, Edward H. Weiss, on the subject: "Whatever happened to loyalty?" Noting the general break-down of loyalty in most areas of life, Mr. Weiss asks: "What has happened to the loyalty of a consumer to a worthy product? Or the loyalty of a manufacturer to the standard of excellence? Or the loyalty of a workman to his craft, a student to his school, a soldier to his superiors, a church-goer to his creed? What has happened, I think, is that everyone has been caught up in the accelerated change of our technological society. *How can you stay loyal to something that keeps changing all the time?*" (Italics ours.)

What Mr. Weiss has to say about the breakdown of loyalty in various secular institutions is interesting and, in our opinion, true, but we must restrict our consideration to the American church — specifically, the Episcopal Church, which is our special province, our delight and our despair. *How can you stay loyal to something that keeps changing all the time?*

Ten years ago, Christian mission and evangelism meant one thing; today, they officially mean something else in the Episcopal Church. You were taught then that the church's mission is to win all peoples, individuals, and human enterprises to saving obedience of Christ, the world's King and only Saviour. Now such talk is muted, or even scorned as "triumphalism," and you are told that Christianity may make some contribution to the world through "dialogue" with other faiths.

Ten years ago, when you went to church you knew pretty well what to expect in the way of a service; today you do not.

Ten years ago, your children were instructed and presented for confirmation when they seemed ready for it. In most parishes today confirmation has gone by the boards. Nobody seems to know what to do with it, if anything. Only yesterday it was a big thing in the churchman's life.

Ten years ago, the Episcopal Church was trying to encourage racial integration. Today it supports and thus encourages groups whose goals are not integrationist but separatist.

Whether all these changes are good or bad in themselves is not our present subject. Our question is: How can you stay loyal to something that keeps changing all the time? Automobiles and refrigerators ought to keep changing all the time. So should many other things. But is the church's "product" such that it should be as mutable as fashions in hats?

We all know the standard reply and apologia: That we live in a changing world and the church must change with the world, if it doesn't want to go the way of the dodo. This sounds fine as a matter of general principle, but when translated into policy and practice it usually becomes something that might be called chameleonism. The chameleon changes color to match his immediate environment so that he won't fall prey to his predators. When the world around the church turns either liberally

activistic or conservatively static, and the church adopts that prevailing hue to escape the fangs and talons of its predatory critics, it "chameleonzes."

The church of the living God has no need to play the chameleon, and no right, ever. It is in this world not to conform to the world but to be God's instrument in transforming the world, or, if you prefer, to be itself that part of the world which first experiences the transforming power of God. Chameleonism by the church is a denial of its own divine endowment and calling. A church that sees itself simply as an institution among the institutions of the world, whose specialty is religion, has lost its understanding of the apostolicity of its character and mission. Regretfully we must say that we see the Episcopal Church today in its official stance as an unapostolic and worldly church in a very ecstasy of chameleonism.

And in consequence it is failing in its "specialty" — religion. For religion is, in etymology and in truth, that which binds, unites, men to God and in God to one another. As Thomas Aquinas put it: "The union of men with God is the union of men with one another." This is religion — the church's specialty. In order to do its specialty well it must itself be something that somehow stays put, that appears to men as something that is today quite palpably what it was a thousand years ago and will be a thousand years hence.

To be the church, to have within it true religion to give to those who seek it, it must be conspicuously *unlike* the world around it — not conspicuously like it. Chesterton rightly remarked in his biography of St. Thomas Aquinas that the Saint is always the person who appears in the world at the particular time when he has most of what the world has least — that this is the meaning of Christ's words about the salt of the earth. Christians can hardly be salt of the earth if they are just earth. The church can hardly be the light of the world if it is just world.

And after all has been said and done that rightly needs to be said and done about necessary changes within the church, the truth remains that the church's "product" is not like the product of General Motors, and so the same laws of successful production do not apply. The church specializes in something that is not for the moment or for the present season but for eternity. The person sorely beset by the changes and chances of this mortal life must find in the church what he can find nowhere else: an opportunity to anchor his life to the changeless and eternal Rock of Ages. If the liturgy, preaching, teaching, program, and fellowship of the church mediate to him this communion and anchorage, the church is being the church. Otherwise it is not.

The Episcopal Church in 1972 should be as sure of its divine commission as was Athanasius in 325 when he refused to play the chameleon and stood *contra mundum*. A church like that will at least deserve the loyalty of its members. It may say, with Addison's Cato:

*'Tis not in mortals to command success,
But we'll do more, Sempronius; we'll deserve it.*

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

CALIFORNIA

FRESNO STATE & CITY COLLEGES

COLLEGE RELIGIOUS CENTER
2311 E. Shaw Ave.
The Rev. Peter E. Van Horne, chap.
Full college program, plus Epis. Churches in Fresno

COLORADO

UNIVERSITY OF DENVER

ST. RICHARD'S Denver
Fr. J. B. McKenzie, chap.
MP & HC Sun 10; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES' New London
H. Kilwarth Maybury, r; John F. Flora, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE

ALL SAINTS' Winter Park
338 E. Lyman Ave.
Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30,
9:15; C Fri 5

GEORGIA

EMORY UNIVERSITY

EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

GEORGIA TECH AND AGNES SCOTT

ALL SAINTS' Atlanta
W. Peachtree at North Ave.
The Rev. Frank M. Ross, r; the Rev. P.C. Cato, chap.
Sun 8, 9:15, 11:15, 6:15

ILLINOIS

UNIVERSITY OF CHICAGO

EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Sun 6 EP
St. Paul & Redeemer, 50th & Dorchester: Sun 10 HC

UNIVERSITY OF ILLINOIS

EPISCOPAL CHURCH FOUNDATION Champaign-Urbana
1011 S. Wright, Champaign
Chapel of St. John the Divine
Canterbury House
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
Sun 8, 10, 5; Daily HC, EP

IOWA

UNIVERSITY OF IOWA

TRINITY COMMUNITY OF ST. FRANCIS Iowa City
College & Gilbert Center East
Clergy: R. E. Holzheimer, r; R. D. Osborne, chap.;
W. C. T. Hawtreay, hosp. chap.; R. L. Blakley, Ph.D.;
T. S. Hulme; P. N. Taylor

LOUISIANA

LSU

ST. ALBAN'S CHAPEL Baton Rouge
The Rev. Charles A. Wood, Jr., chap.
Eu Sun 10, 6; Class days 11:40

MAINE

BOWDOIN COLLEGE

ST. PAUL'S Brunswick
The Rev. Wm. D. White, r
Sun 8, 10:30

MARYLAND

UNIVERSITIES IN METROPOLITAN BALTIMORE

The Rev. James J. McNamee, Dir. of Ministries to
Higher Education for the diocese of Maryland
1208 St. Paul St. 105 W. Monument St.

DOWNTOWN BALTIMORE

The Rev. Edward S. Bushong, Jr.
1208 St. Paul St.

UNIVERSITY OF MARYLAND, Baltimore County

The Rev. Lance A. B. Gifford
Rolling Road and Arlington Ave.

TOWSON STATE / MORGAN STATE COLLEGES

The Rev. John Gwynn
7909 York Road

UNIVERSITY OF MARYLAND

College Park Campus

MEMORIAL CHAPEL

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

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE

ST. ANNE'S Lowell
Kirk & Merrimack Sts.
The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
Sun 8, 10; Wed 12:10, 7



Remember the student and forward the church's work.

MICHIGAN

CENTRAL MICHIGAN UNIV.

ST. JOHN'S Mt. Pleasant
Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11; Wed 7:30; Fri 7

MISSOURI

DRURY COLLEGE

ST. JOHN'S Springfield
N. Benton & Division
The Rev. George G. Greenway, Jr., r
Sun 8, 10; daily 7; Thurs 7

NEW JERSEY

RUTGERS UNIVERSITY

GRACE CHURCH Newark
950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

RUTGERS UNIVERSITY

New Brunswick
Rutgers, Douglass & Livingston Colleges

ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr. chap.

Sun 10; other services as anno

UPSALA COLLEGE

ST. PAUL'S East Orange
Prospect & Renshaw Ave.
The Rev. Donald B. Baldwin, r & chap.
Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV.

CHAPEL OF THE HOLY SPIRIT Las Cruces
1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N.Y. HOSPITAL SCHOOL OF NURSING

(Studio Club; East End Hotel)
EPIPHANY York & 74th, N.Y. 10021
Clergy: Hugh McCandless, Lee Belford, Carleton Sweetser
Sun 8, 9:30, 11, 12:15; Thurs 12 noon

CORNELL UNIVERSITY

THE EPISCOPAL CHURCH AT CORNELL Ithaca
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30 Full-time active program

R. P. I. and RUSSELL SAGE COLLEGE

ST. PAUL'S Troy
3rd & State Sts.
The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY Syracuse
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave., 13210

NORTH CAROLINA

DUKE UNIVERSITY

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

EAST CAROLINA UNIVERSITY

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

OHIO

MIAMI UNIVERSITY and WESTERN COLLEGE

HOLY TRINITY Oxford
Walnut at Poplar St.
The Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
Sun 8, 9, 10; Thurs 7; affil. United Campus Ministry

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

PENNSYLVANIA

INDIANA UNIVERSITY OF PENNA.

CHRIST CHURCH 902 Philadelphia St., Indiana
The Rev. Arthur C. Dilg, r
Sun HC 7:45, MP & Ser 11 (HC & Ser 15 & 35)

SHIPPENSBURG STATE COLLEGE

ST. ANDREW'S Car. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8 & 10. Canterbury (College Calendar)

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun Eu 9:30, 6:15; Thurs Eu 9; HD as anno

TENNESSEE

VANDERBILT UNIVERSITY Nashville

ST. AUGUSTINE'S 200 - 24th Ave., S.
The Rev. John H. Hatcher, Jr., chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

BENNINGTON COLLEGE Bennington

ST. PETER'S Pleasant & School Sts.
The Rev. E. B. Geyer, Jr., r; the Rev. E. T. Patrick,
assoc r
Sun 8, 9:15, 11:15; Thurs 9:45

GREEN MOUNTAIN COLLEGE Poultney

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

VIRGINIA

MADISON COLLEGE Harrisonburg

EMMANUEL CHURCH 660 S. Main St.
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE Staunton

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee

ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't
Sun 8, 10:30 HC; H Eu daily

MILTON COLLEGE Milton

TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. W. T. Lawson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

Book Reviews

TONGUES OF MEN AND ANGELS. By William J. Samarin. Macmillan. Pp. 277. \$7.95.

As a Gothic cathedral proclaims the majesty of God, author William Samarin believes glossolalia declares the presence of God. The author studies the pentecostal movement from a scientific point-of-view that surprisingly is more sympathetic to subjective religious experience than many who view supernatural phenomena from a theological perspective. He sees man as a physical being rather than a spiritual being, and when he engages in spiritual phenomena it is odd.

Tongues of Men and Angels is objective. It considers the experience of glossolalia as merely incidental to the experience that produces this, namely, the "baptism in the Holy Spirit." While not being a pentecostalist (the author doesn't even say if he is a Christian), he takes many of the psychiatric theories about religious experience, places certain values to these, but discounts them as being some kind of absolute to be applied to a study of glossolalia. He says that preoccupation with the psychological and sociological features has caused glossolalia to be misunderstood. He takes the position that anyone can practice glossolalia if he sets his mind to it and is willing to be branded in this particular sociological stereotype. He begins his study with the question, "why would a person speak in tongues," and concludes his study with the same question unsolved.

This is not a theological study of glossolalia; it is a scientific study by a linguistics professor who tries to make sense out of "religious language" that is nonsense, yet who believes that beyond the language lies something sacred.

(The Rev.) PHILIP E. WEEKS
Holy Comforter, Miami, Fla.

SHOUT HOORAY: Contemporary Celebrations. By James Haas. Morehouse-Barlow. Pp. 40. \$1.95.

Shout Hooray is a collection of 24 celebrations to which the word "informal" might provide an illuminating description. However, this very term may lead the fuzzy minded into a trap, for it is one of the paradoxes of life that flexibility and suppleness depend upon a strong (not rigid) sense of order, of knowing what one is about. So it is with liturgy. One who is aware of what liturgy is and can do will be able to use these celebrations to good advantage, while one who is merely casting about for something different will find a flat, or more probably, chaotic experience.

The titles give a clue to the kinds of celebrations contained in this booklet—

"Hooray is to Pray," "Heads, Hearts, and Hands Work Together," "A Celebration About Animal-s," "Bible Vigil: The Universe," "A Paraliturgical Based on Psalms." There are celebrations for the various church seasons, Advent and Lent as well as Christmas, and also eucharistic and penitential celebrations. These services are geared to those fourth grade and below or to those beyond the fifth grade.

Most of the celebrations take preparation in the way of discussions and craft projects before the event. The results are used during the service, along with the more familiar liturgical activities of singing and responding. Certainly any youngster participating in these celebrations must become aware of the very natural and active part that the "congregation" plays in our worship of the Lord.

These celebrations could be used on occasion in the church school. However, many a Sunday school class could profitably spend the year preparing for, and carrying out, the celebrations suggested. Any adult who leads his children on an adventure of this sort will find his sense of liturgy and fitting worship either deepened or greatly disturbed.

SUE CLARK
Christ Church, Whitefish Bay, Wis.

CHRISTIANITY: A Historical Religion? By William Wand. Judson Press. Pp. 176. \$4.95.

The Rt. Rev. William Wand is a former professor of ecclesiastical history at Oxford, sometime Archbishop of Brisbane, Bishop of Bath and Wells, and Bishop of London. He is now retired, and lives in the City of London. His book deals with what he sees as the present battle between historians and philosophers. (Under "philosophers" he includes modern radical biblical critics.) He notes that "the historians as a body still claim that it is possible by careful research to arrive at the precise truth of past events, but the philosophers are inclined to the belief that every record of the past is so colored by contemporary (and later) attitudes, that precise exactitude is impossible."

Some students may think that terms like "precise truth" and "precise exactitude" are warning signs indicating that the scales may be rigged. Others will wonder that Bp. Wand is so kind to those whose literary criticism of the Bible is regarded with dismay by professional secular literary critics, while their historical pretensions are rejected by professional secular historians.

Wand takes five chapters to reach "the present situation." The first four may not be skipped over—they are necessary to an understanding of where we are now. His criticism of the use of the word "myth"

is clear and cogent, but I wish that he had developed this chapter somewhat. He has no illusions about "Kerygma," as a refuge for those who don't want to deal with the "myth," or who regard the New Testament as formed by the exigencies of the *Kerygma*. He rightly says that *Kerygma* and Myth can never be separated.

There is only one misprint, on page 129; but on page 53, surely our good Homer nodded? I have never seen such an extraordinary reading of Acts 19:12.

For whom was *Christianity: A Historical Religion?* written? Dr. Wand seems to think that he is writing for the ordinary lay persons who are troubled by some modern teachings. I should like to think that this book would be read and digested by "ordinary lay persons," but it won't be. I hope that all pastors and teachers will

read it, and digest it. He is asking the most important question that a Christian can ask today. The old frontiers of High and Low, Catholic and Reformed, seem to be disappearing. The frontier that splits the church today is mapped carefully in Dr. Wand's fine book.

(The Rt. Rev.) STANLEY ATKINS, D.D.
Bishop of Eau Claire

RELIGIOUS LIBERTY IN THE UNITED STATES. By Elwyn A. Smith. Fortress Press. Pp. xiv, 386. \$10.95.

In a timely study Elwyn Smith, professor of religious thought at Temple University, reviews the history of the development of church-state ideas and concepts in the United States to the present day. Dr. Smith approaches his complicated subject by arbitrarily dividing it into three "traditions." The divisions are the Separatist Tradition, the Catholic Tradition (he means here Roman Catholic, but acknowledges this to be inaccurate), and the Constitutional Tradition. He summarizes the views of the major American thinkers in each division (Jonathan Edwards, John Courtney Murray, James Madison are examples in each) and shows their influence by quoting extensively from their writings. The Episcopal Church receives its due and it is of interest to note its influence on the thinking of John Carroll, the first Roman Catholic bishop in the United States.

A work of interest to those involved in disputes *re* state aid to church-related institutions, to canon lawyers and historians, *Religious Liberty in the United States* is definitely not for the general reader. The technical aspects of the discussion would put off any but the most avid student. The ponderousness of style, perhaps unavoidable, makes the book almost unreadable as historical narrative. The book's greatest value is as a reference work, and the reasonable price and good index should insure its presence in, at least, the libraries of our seminaries.

(The Rev.) ROBERT G. CARROON
Historiographer of Milwaukee

HOBART AND WILLIAM SMITH: The History of Two Colleges. By Warren Hunting Smith. Hobart and William Smith Press. Pp. 299. \$8.50.

Since Warren Smith is a grand-nephew of the founder of William Smith College and a trustee of that institution, and since this volume was published by the colleges, one would expect it to be a typical piece of filiopietism. It is not. Mr. Smith has done a thorough piece of research, consulting not only the obvious printed sources, but documents in the college archives and in the archives of the General Theological Seminary. He has used unprinted letters, personal reminiscences, old newspapers. He knows what he is talking about.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

FOR GIRLS

ST. JOHN BAPTIST SCHOOL FOR GIRLS, Mendham, N.J. 07945

Episcopal boarding and day, grades 7-12. College preparatory and fully accredited. Small classes.

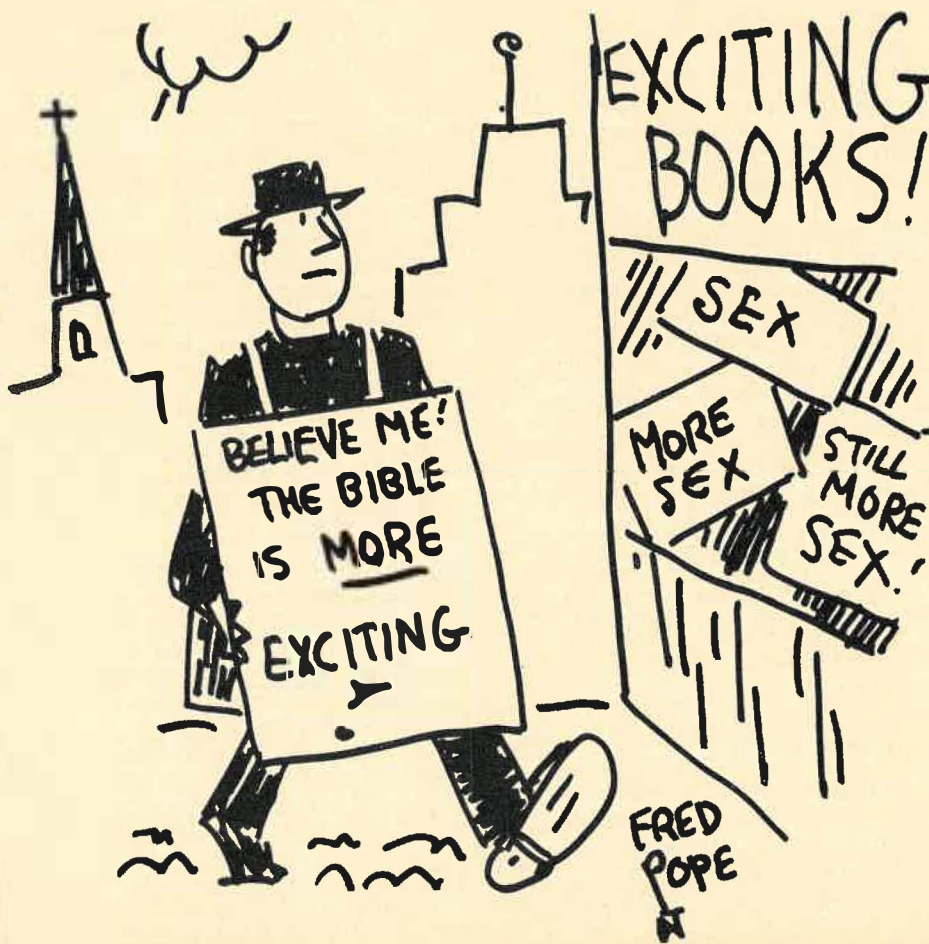
FOR DETAILS WRITE FOR CATALOG OR TELEPHONE 201-543-4161



Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Send a gift subscription to your Church School! \$10.95 a year.

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wisconsin 53202



Furthermore, he has worked all this rather intractable material into an excellent narrative, picturing vividly the desperate struggle to keep the college alive in its early days, its financial worries through most of the 19th century, and its final emergence into stability. The Episcopal Church has made many attempts at founding colleges. This is one of the few that has succeeded.

Since history is made by people, Mr. Smith has sketched in admirably the personages concerned with the history of the institutions—not only such obvious ones as Bp. Hobart, but such almost forgotten people as Daniel McDonald, Benjamin Hale, Eliphalet Nott Potter, and Lyman Powell. They come to life, with all their personalities neatly drawn.

In two chapters, "Student Life before 1860" and "Salad Days," he has presented graphically the life that went on within the college walls.

It is likely to be true of such a history as this that as it nears the present, the colors grow dim, the personalities become merely names. It is much more difficult to deal historically with persons near one in time. This fault Mr. Smith has avoided; he does not hesitate to pass judgment, to point out errors as well as triumphs in recent days.

Hobart and William Smith should be of interest and value to three groups of readers: 1. People interested in the history of the Episcopal Church; 2. People interested in the history of higher education in the United States; 3. People interested in the pioneer culture of central New York.

(The Rev.) GEORGE E. DE MILLE, D.D.
Canon of Albany

THE COMING OF CHRISTIANITY TO ENGLAND. By Henry Mayr-Harting. Schocken Books. Pp. 300. \$12.50.

If your reading of Bede's history, or anything else, has whetted your appetite for more knowledge of Anglo-Saxon Christianity, *The Coming of Christianity to England* is heartily recommended. It is a detailed study, however, and cannot be lightly skimmed over: prepare to drink deeply at this spring or not at all.

Henry Mayr-Harting is a former lecturer in history at the University of Liverpool, now a fellow of St. Peter's College, Oxford. His erudition is immense but he dispenses it gracefully.

In the chapter entitled "Saints and Heroes" is an especially masterful examination of how pagan Germanic ideas and ideals were gathered up into the Christian hagiology among the Anglo-Saxons. "In the Northern imagination, in the Northern concept of courage, man and the gods fight side by side, but not on the side which wins. They battle against Chaos and Unreason, against the forces of the hostile world, against monsters, against the offspring of darkness; they exult in the fight and they think

defeat no refutation" (p. 236). If one considers the Cross as the Christian's sign of victory, this Northern (pagan Germanic, hence Anglo-Saxon) concept is manifestly a "preparation of the Gospel."

◆
OF WISE MEN AND FOOLS. By David Edman. Doubleday. Pp. 229. \$5.95.

Of Wise Men and Fools plows a planted furrow. It seems to be saying in a sort of frantic way, "Listen all, I am saying something about the Bible which has never been said before." Unfortunately it has been said before and better by people other than David Edman.

In any number of books for popular religious reading the same trite notion has been peddled: The Bible is full of villains and villainy. And even its best people can be counted among the worst of people. Nothing new about that.

This is a "nice" book, by which we mean the kind of book which can be given people who have everything and need nothing. The writing, passably good, is not sufficiently inspired to make a live issue of a dead horse. Once again the Sunday school comes under attack for its well-intentioned but mistaken idealism in approaching the Bible. This is a tiresome theme, and unless someone has a substitute, I think the less said about it the better.

Jacob, Gideon, Saul, Solomon, Jezebel, Nehemiah, Ruth, Judas, Barnabas, and Luke are all taken to the woodshed. The treatment of each is consonant with the journalistic tradition of Drew Pearson and Jack Anderson, superficial in terms of their merit, thoroughgoing in terms of the derogatory. Queen Victoria would have set the book down and said: "We are not amused"—nor informed.

I do not mean to suggest that only a fool would write such a book. Neither do I feel that a wise man would bother to read it.

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

Booknotes

By Karl G. Layer

WORSHIP IN CRISIS. By Henry E. Horn. Fortress Press. Pp. vi, 154. \$3.75 paper. In a time when Christian worship is marked by many changes, this book attempts to establish a framework for evaluating the past and moving into the future. From Pastor Horn's discussion pastors and laymen will be aided in making various decisions about worship. He surveys the Christian tradition of worship, pointing out many reasons for today's confusion, and deals with conflicting judgments about traditional and contemporary liturgy. Various answers to the problems are also suggested.

Coming — October 1
A SPECIAL ISSUE

CLASSIFIED

advertising in *The Living Church* gets results.

CONTINUING EDUCATION

KERYGMA AND COMMUNICATION: Mini-course, October 6-8, Thornfield Conference Center, in practical use of today's communication media. Instructors from Newhouse Communication School, Syracuse University, and United Church of Canada. \$68 all-inclusive. Further information: Institute for Anglican Studies, 818 Ostrom Avenue, Syracuse, N.Y. 13210.

SCHOOL OF PASTORAL CARE promoting the church's healing ministry. Write Box 65, Northboro, Mass. 01532.

FOR SALE

"I Heard of the Man Who . . ." Just published. Hundreds Minister's humorous stories, illustrations. For ministers, speakers, story-tellers, humor lovers. Nice gift. \$1.50. The Rev. Rutherford, Box 263CS, Elkhart, Ind. 46514.

THE PEOPLE'S ANGLICAN MISSAL, \$10.00.
THE ANGLICAN BREVIARY (Red Only) \$20.00, \$25.00, \$40.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

LETTERHEADS

LETTERHEADS Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

NOTICE

ARE YOU the fortunate retired clergyman, to join this churchman to live in my spacious colonial home? If so, can you afford to pay some of the expenses? I might consider man and wife. This is a very unusual opportunity. Location upper N.Y. State. Reply Box M-916.*

OFFERING ENVELOPES

SUNDAY COLLECTIONS ARE UP 10% or more in churches which use our personalized offering envelope mailing plan. If you have 200 or more contributing members write for details to P.C.S., Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS OFFERED

WANTED: Rector for established Anglo-Catholic parish on East Coast. Reply Box L-917.*

POSITIONS WANTED

PRAYER BOOK Catholic rector, OSL, pastor, 43, married, seminary degree, desires potential growth parochial ministry, Pennsylvania, Central Pennsylvania, Pittsburgh, Bethlehem, Maryland, Easton. Reply Box H-915.*

*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

NOTICE TO SUBSCRIBERS

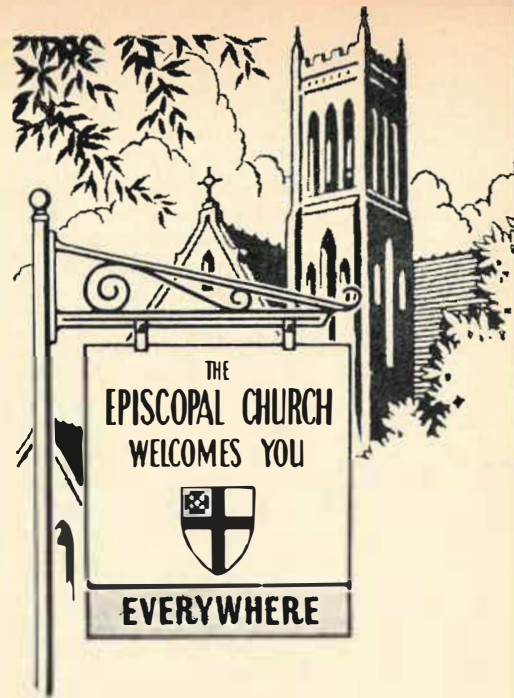
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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.**



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY 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 by appt

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
11); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

PUNTA GORDA, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

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

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, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 9:15, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

HOPE, N.J.

ST. LUKE'S High St.
Sun HC 7:45, MP 11 (1S & 3S HC); Wed EP 8;
Thurs HC 9:30

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, DD., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

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

NEW YORK, N.Y.

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

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

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



CATHEDRAL CHURCH OF ST. PAUL
SPRINGFIELD, ILL.

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High); EP & 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
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex
Sot; Wed & Sat 10; C Sat 10:30-11

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30.

NIAGARA FALLS, N.Y.

ST. PETER'S Jefferson & Second St.
The Rev. W. Michael Cassell, r
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD
HC 10

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

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

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; Daily as announced

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 depart-
ment for full particulars and rates.