

December
17,
1967

The Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
F L C 2

Preaching and Ministry

Price
30 cents

Digitized by Google

The Clergy

It has been increasingly demonstrated throughout this century that the clergyman has suffered a decline in status and that with this decline the essential mission of the Church has been weakened. In spite of the increased emphasis that has been placed on the ministry of the laity and its involvement in the internal life of the Church, at the present time and with our existing ecclesiastical structures the ordained ministry is still the primary vehicle by which the Church as a whole moves ahead or comes to a grinding halt, and it would appear that with the decline in the real significance of the clergyman the Church itself and especially its mission in the secular order has suffered a serious setback. Peter Berger reminds us that:

"The most common delusion (of pastors) is that what they preach on Sunday has a direct influence on what their listeners do on Monday."

He goes on to point out that:

"The person listening to the minister is a radically different one from the person who makes his economic decisions the next day. . . . What the Church has said to him might conceivably have a bearing on his private life. But it is quite irrelevant to his involvement in public life."

It is my contention that Berger is correct, and that those who find the Church's mission weakened or even of none effect are also honest in facing one of the central issues of the Christian Church: that the clergy—in their selection, their training, and their parish ministry—are too often weak and of "none effect" precisely because they fail to see what it is that is keeping them from a vital, relevant ministry in the world today.

I would suggest, and I hope kindly, five reasons why the Church and specifically its clergy have so far been rela-

tively ineffective in demonstrating to the world, much less to themselves, what it is they are really trying to do and what we are here for:

The first hindrance to the Church's ministry is the timidity of its clergy in exercising a prophetic, forceful ministry. I don't mean there are not brave, courageous men in difficult places who are willing to stand up and be counted on issues like civil rights or legislation or public and even private morals. But I do suggest that the clergyman has been afraid of his role, and sometimes of his people and even of himself, because too often he is simply not by nature a brave man. A contemporary scientist puts his finger on the reason for this timidity when he suggests that:

"Much of the pain and tragedy of life has, in fact, been controlled or abolished by appropriate changes in the environment brought about by science. There, therefore, seems less need for the cultivation of those inward virtues which the humanities help to cultivate as protection against the onslaughts of an unkind fate."

In other words, we have insulated ourselves, in the name of self-protection, from the real issues of gut pain that confront us. Often our psychoanalysis, our openness with one another, and our tranquilizers of all kinds have done little more than make us more afraid and less willing to face the problems that confront the Church and us its clergy.

I am impressed by Tennessee Williams' honest and at the same time discouraging statement that:

"There is a horror in things, a horror at the heart of the meaninglessness of existence. Life has meaning if you're bucking for heaven. But if heaven is a fantasy, we are in this jungle with whatever we can work out for ourselves. It seems to me that the cards are stacked against us. The only victory is how we can take it."

The clergyman may agree, in his heart of hearts, that often the cards are stacked

against him, and his little victory in dealing with the "horror in things" is to be cautious, afraid, and terribly timid. That, at least, often appears to be the safe way, and it keeps us from going too far out on a limb and from unnecessary pain. Unfortunately, it also keeps the Church from making much sense to people who know that safety is not always the best policy, and who somehow look for religion to deal with more fundamental and challenging decisions of life. Too often the minister has heard only the first part of the job description that has been given to him—that he "comfort the afflicted and afflict the comfortable"—because the comfortable may be his biggest supporters, his most ardent admirers, or because—heaven forbid!—he himself may belong to their ranks!

Out of this first failure comes the second, and it is the everlasting compromise a minister must make, or at least feels he must make, in order to do his job. I don't belittle this, for more often than not compromise is a valid means by which we are able to get any work done at all. Not every unbending parson whose eye is keenly on the goal ahead will get his way nor will every prophet, no matter how well motivated, who strides into his tasks with uncompromising mien succeed. But I am deeply distrustful of myself and others when compromise becomes the first order of business and not the last, when it becomes the only alternative that is considered. I wish I were clearer on this myself, for I know too often the dilemma of getting things done by compromise and not getting them done by sticking to principle. Yet the Church, and here I am talking about its ministers, is weak sometimes on principle and long on means, uncertain on ultimate objectives and very alert to the latest ways by which groups and individuals are moved from one position to another. At the end of *A Man for All Seasons*, when Common Man has performed his grisly task of beheading Thomas More, the little man is standing there, exhausted and relieved that it is all over. "I'm breathing," he says with an obvious implication that it's all that matters.

"Are you breathing too? It's nice, isn't it? It isn't difficult to keep alive, friends—just don't *make* trouble, or if you must make trouble, make the sort that's expected. Well, I don't have to tell you that."

He might just as well have been speaking to many timid parish parsons. It may be that some kind of trouble is expected of the clergyman, like moving the candles on the altar or substituting the Seabury Series for the sentimental twaddle that Miss Nancy used in her class for 20 years. But I suggest that the kind of trouble that is not expected, the kind which opens people up, turns them upside down, chal-

This article reprints a talk given several months ago by Dr. Harper to the senior class at the Virginia Theological Seminary.

By The Rev. John Harper, D.D.

Digitized by Google

The Living Church

lenges axioms and holds out hope, is the kind of conflict most of us avoid like the plague because we are uncertain what it means, both to our own security and to that of the institution which pays our salary, warms our egos, and gives us a reason for living.

I come now to my third, and I hope more charitable, point. The clergyman is frequently a lonely man, professionally and personally isolated from his fellow men. If he lives in a suburban community, he, the doctor, and the undertaker, may be the only males in the community from 8:00 until 6:00. If he runs a parish, he may find himself the only male present in many of the parish organizations. By his dress and, regrettably, often by his manner and maybe even by his standards, he cuts himself off from the rest of the community. As was said to Leslie Weatherhead's successor in the famed City Temple Church in London when he was welcomed to his post by a fellow minister:

"In London people will squeeze you and squeeze you until you are dry. Then they'll say, 'Wasn't much in him'—and they will leave him alone."

I would suggest that our loneliness will be endurable only if we are able to expect some of it and not cast envious glances over our shoulders at our predecessors or the executive next door. Out of the suffering and the growing sense of loneliness which causes breakdowns or despair or throwing over the job may possibly come a deeper awareness of ourselves as well as of the nature of the ministry which, in spite of being surrounded by people, is in other ways the most individually oriented job on earth. For the minister, if he is any good, is introspective, self-aware, and often deeply subjective about what he likes or does not like, what he believes or does not believe. His loneliness may be bearable and even turned to some good if he recognizes this. But too often, I am afraid, we weaken our task by voluntarily separating ourselves from others when it need not be so, isolating ourselves from the real world and retreating into ecclesiastical, theological, and institutional rabbit holes because we are unsure of our identity as males and because we are uneasy in a profession which gives us high purpose in seminary and too often no purpose on the firing line.

The timidity and the compromises and the isolation of the modern clergyman are joined, fourthly, by his fear of new ways. I am not speaking of the 1967 seminary graduate who is ready to charge forth, burn the King James Version of the Bible, forget the outward trappings of clerical collar and medieval stole in the name of relevancy and of progress. I am speaking instead of the conservative who

& the Church

lies deep within us all, who emerges when our values are seriously questioned by someone who threatens us or whom we look up to. I am speaking of the discouraged minister who recognizes that one of the reasons many people come to church is because it "reminds them of good things," and the good things in their view were written in the hymns of the 19th century, the architecture of the 12th, and the theology of the simple days of the first. One of the reasons that so much of our work is dissipated and ineffective is because we are afraid of giving up some of the old remedies and looking for newer and sometimes radically different ones.

The Christian sociologist Robert Lee has written of how the Christian clergyman must involve himself totally in the life of the community just as in Christ God totally involved Himself in the plight of the people of first-century Palestine, and even specifically in Jerusalem. If the Church is really the place where the Good News can be heard, it must be spoken by different tongues and often in quite a different language from the words and accents of Galilee. If the Church continues to be the haven for the refugees from the storm, then while it protects the down-trodden and shelters the people the ruling parties might consider enemies, it must not allow itself to live apart from or even in opposition to many of the present social and economic dilemmas. The Church, I believe, must take its cue from Jeremiah's letter to the captives in Babylon:

"Build houses and live in them . . . seek the welfare of the city, and pray to the Lord on its behalf, for in its welfare you will find your welfare."

New ways will emerge as the minister takes this command seriously about seeking the welfare of his community now, as he dares to try new things even at the risk of being called—and with some truth—a "fool for Christ."

The fifth hindrance to the Church's

mission is perhaps the most serious and certainly the most comprehensive of all. We have already suggested it, and it is nothing less than a lack of a real, clear-cut and well defined purpose. What in the world is the Church for, anyway? To be simply a haven, a refuge, a shelter? Yes, I would say in part that: to feed hungry and lost individual sheep who need the warmth of human as well as divine embrace. The Church is here to help and to strengthen lonely and lost men and women, and all its group programs and its grand worship services, its social action directed to the community and its prophetic ministry to the world, is only a part of the Church's concern. A mural of the Taizé Community in France depicts the work of the French Protestant Industrial Mission, and below the mural these words explain its work and, in large part, ours:

"This Center is a place where we meet as brothers, those who believe in God and those who do not; a place concerned with peace between countries, and with what work is in Industry; a place for parents and children; a place where the Bible is opened in order that all men should be able to listen to God's word."

Check that list and see how it may or may not apply to the Church:

1. a place where we meet as open, honest human beings;
2. a place in which we hear and discuss the issues of the world around us;
3. a place for families and for individuals who seek a community;
4. a place in which God's Mighty Word breaks through to us through Scripture and through Sacrament.

And thus, in spite of all the hindrances that are put in the clergyman's way, we come to ask and perhaps to discover what the mission of the Church today really is. In spite of our clerical timidity, compromises, isolation, fear of new ways, and sometimes our lack of essential purpose,

Rector of St. John's Church
Washington, D. C.

The Living Church

Volume 155 Established 1878 Number 25

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

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.†; Messrs. Jackson Bruce, Jr.,† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt.†

*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Lauer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

DEPARTMENTS

Another Opinion	10	Editorials	10
Books	11	Letters	4
Deaths	15	News	5
People and Places		15	

FEATURES

An Advent Meditation	W. R. Moody	8
The Clergy and the Church	J. C. Harper	2
The Preacher Is the Message	U. T. Holmes	9

THINGS TO COME

December

- 17. Advent III
- 20. Ember Day
- 21. St. Thomas, Ap.
- 22. Ember Day
- 23. Ember Day
- 24. Advent IV

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

LETTERS

Most letters are abridged by the editors.

ESCRU Report

Two recent letters to the editor [L.C., November 19th] imply that the recent ESCRU report on the placement and deployment of clergy who are Negro within the Episcopal Church contains an "unjust accusation against" and is "misinformed about the situation at the General Theological Seminary."

Unfortunately, both writers could have spared themselves unnecessary anguish if they had taken the time to read page 4 of our special report. It would then have become quite evident that the phrase which prompted their discontent—"having provided separate accommodations for the few Negro students permitted to attend"—is in truth an accurate reporting of conditions which were actually experienced at one time by men who are now priests. When read in context, I wonder seriously how one is able to infer that *having provided* was intended to mean *provides* or *does now provide*.

Rather than nit pick with ESCRU's semantics, I respectfully submit that the General Theological Seminary would find it much more profitable to examine its own committee on education—a group which recently refused to honor Dr. Martin Luther King, Jr., with an honorary doctorate because of his "controversial" image—and its present policy. The *facts of the past* validate ESCRU's report. The *policies of the present* will determine what future reports record about the General Theological Seminary.

(The Rev.) ALBERT R. DREISBACH, JR.
Acting Director of ESCRU

Atlanta

Editor's comment. It seems to us that most readers of the reference in the ESCRU report to "the few Negroes permitted to attend" the GTS will simply take it as established policy at the seminary; and this, happily, is not true.

"So There Were Three"

"And so there were three"! I thought I was the only one who thought the same as Fr. Tittmann now says he does about the inquiry published in the American Church Union's Daily at Convention [L.C., November 19th]. At the time, I remember thinking to myself that one just better not question any decisions made "from the top"—or else!

As for the funny cartoon on the LC September 10th cover, I think it was great—and, sad as it is, not such a cartoon, but more of a "true" picture of some parishes. I think that many of the anti-cartoon writers have never experienced these weird things going on in some parishes.

Keep up the marvelous editorials. It is really encouraging to read and feel that someone else feels the same as I do on so many issues when all around me is the opposite crowd.

AUDREY M. TIERNAN

San José, Calif.

Civil Disobedience

I was thoroughly confused by the reporting of the Gracie affair in the L.C. [November 19th] and I had the unpleasant feeling that, from the way my asking the standing committee to consider that the bishop resign

was reported, those not familiar with the incident might think I was supporting Fr. Gracie. I am opposed to Gracie and hold the bishop responsible for his actions. I want Gracie fired from the diocesan staff! And if the bishop continues to support this kind of clergyman I feel that for the welfare of the diocese the bishop ought to resign.

My stand is that the bishop hired Fr. Gracie and Gracie is the creature of the bishop. I hold the bishop responsible for the unfortunate events and consider the guidelines too little and too late. I also feel that they will not be enforced except under extreme pressure from the diocese and standing committee.

(The Rev.) ARTHUR E. WOOLLEY
Rector of St. Barnabas Church
Haddington, Philadelphia

I would like to commend and congratulate Bishop DeWitt of Pennsylvania for his stand on civil disobedience and the directive issued to members of his diocese. [L.C., November 19th]. I am glad to see one in authority in the Church recognizing the need for respect for law. In our country laws were made by representatives of the people and means are provided for changing those laws when they are found to be obsolete or bad.

When freedom becomes license and infringes on the rights of others, I think it is no longer freedom and offenders should be punished. I feel that the Church should make a stronger stand in supporting the right against the wrong.

OLIVE E. TAYLOR

Pittsburgh, Pa.

Re: Demonstrations and peace marches: none of this is "my cup of tea." Some of it is downright objectionable to the point of being disgusting and even treasonable. Any of it which interferes or down-grades authority and law and order is irresponsible and dangerous, to the undermining of the very fabric of government and society itself. What we need instead of cries of "police brutality" is every form of encouragement we can think of for our police, our judges, and our courts. Strengthen the hand of the law; don't weaken it. Give your support to your police force and let them know you are with them, not against them.

Many are being used as dupes by the slav communist strategists ever lurking in the background to create dissension, division, and revolution. No wonder the cold war has slackened somewhat! The Communists are getting their work done for them by well-meaning but misguided non-Communists, including members and officials in our Churches. Stabbing our servicemen in the back while they fight in Vietnam is a strange brand of patriotism. Such actions should be stamped USSR not USA. The next time a draft card burner lights up his card, better add to the flame his country's Constitution and his citizenship papers. He is a man without a country.

(The Rev.) FREDERICK K. ISACKSEN
Rector of Church of St. Luke
and the Epiphany

Philadelphia

Oh God, please — a rule!
A form. A guru. But oh
please, God — not freedom.

Jean Dalby Clift

The Living Church

December 17, 1967
Advent III

For 89 Years,
Its Worship, Witness, and Welfare

NORTHERN CALIFORNIA

Suffragan Consecrated

Clergy representing Roman Catholic and Protestant Churches took part in the consecration of the first Suffragan Bishop of the Diocese of Northern California, November 30th, in Trinity Cathedral, Sacramento.

The Rev. Dr. Edward McNair, rector of the Church of the Incarnation, Santa Rosa, Calif., became the suffragan bishop in a service with the Presiding Bishop as chief consecrator. Seated with the consecrating bishops were the Most Rev. Alden J. Bell, Roman Catholic Bishop of Sacramento, and his secretary, the Very Rev. Msgr. Patrick M. Nolan. The Rev. John S. Gill, chaplain of Harvard School, North Hollywood, served as Bishop Hines' chaplain. Clergy from the Churches in COCU were invited to participate.

Preacher was the Rt. Rev. John H. Burt, Bishop Coadjutor of the Diocese of Ohio and former rector of All Saints' Church, Pasadena, Calif. Presenting bishops were the Rt. Rev. C. Kilmer Myers and the Rt. Rev. Ivor I. Curtis.

WESTERN NEW YORK

Consecration Plans Set

The consecration of the Very Rev. Harold B. Robinson, Bishop Coadjutor-elect of the Diocese of Western New York, will take place in St. Joseph's Roman Catholic Cathedral, Buffalo, N. Y. In making the announcement of this cooperation between the Episcopal and Roman Catholic Churches in the United States, the Rt. Rev. Lauriston L. Scaife said that the Most Rev. James A. McNulty, Roman Catholic Bishop of Buffalo, had offered the use of his cathedral for the forthcoming consecration service when he learned that the Episcopal diocese was seeking a larger place for the service.

No date has been set for the service pending receipt of the necessary consents.

The consecration of the Rt. Rev. William Davidson as Bishop of Western Kansas, in 1966, was held in the auditorium of Mount Mary College, Salina, Kan., but the service in Buffalo will mark what is probably the first Episcopal Church consecration that has taken place in a Roman Catholic cathedral. A further sidelight to the service is the fact that in 1821, the first Roman Catholic Mass for residents of Buffalo was celebrated in St.

Paul's Episcopal Church which had been founded in 1817. St. Paul's parish subsequently became the cathedral parish of the Diocese of Western New York, and its dean is the present bishop coadjutor-elect.

LAYMEN

New President for M-B

Ronald C. Barlow of Port Chester, N. Y., has been elected president of Morehouse-Barlow Co., Church publishers and booksellers with headquarters in New York, effective January 1st. He will succeed Dr. Clifford P. Morehouse who will retire from active management but will serve as chairman of the board of directors and editorial consultant.

Mr. Barlow, son of Harold C. Barlow, succeeded his father as vice president and general manager upon the latter's retirement October 1st. He has been with the company since 1959, serving through the years as assistant treasurer, assistant sales manager, and treasurer. He is a vestryman at St. Peter's Church, Port Chester.

Vice president will be Allen Kelley who will continue as secretary of the firm. Mr. Kelley also will be editor of *The Episcopal Church Annual*. He is a vestryman at Holy Trinity Church, New York City.

Robert F. Patterson continues as treasurer of the company.



Ronald C. Barlow

OHIO

Bishop to Retire

February 4, 1968, is the date chosen by the Rt. Rev. Nelson M. Burroughs for his retirement as Bishop of Ohio. He will be succeeded by his coadjutor, the Rt. Rev. John H. Burt, who will have been in his present position for just one year.

Bishop Burroughs himself served as Coadjutor Bishop of Ohio for two years before succeeding the Rt. Rev. Beverly D. Tucker, February 4, 1952, as diocesan. In 1958 he became vice chairman of the House of Bishops, and was again re-elected to that position at the last General Convention.

ROMAN CATHOLICS

Tributes to Spellman

Tributes to Francis Cardinal Spellman, who died December 2d, included ones from the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island. Bishop Donegan said:

"It is a sad shock to learn of the death of His Eminence, Cardinal Spellman, whom I had come to know as a kind, understanding friend and a great religious leader in our community, country, and far beyond. He will be sincerely missed by all who knew him, but his memory will live forever. His clergy and people have my deepest prayers. May he go from strength to strength in the life eternal."

Bishop Sherman said:

"The Episcopal Diocese of Long Island extends deepest sympathy and fraternal condolences to the Archdiocese of New York in the loss from the ranks of the Church Militant of its distinguished leader and father in God, Francis Cardinal Spellman. His kindness, good works, and vigorous witness to the Christian faith have made him a light and a tower in this generation. May he go from strength to strength in the life of perfect service."

COLOMBIA AND ECUADOR

PB's Visitation

As Chief Pastor of the Episcopal Church, the Rt. Rev. John E. Hines made, as his first pastoral visit, a trip to the Latin American Missionary Districts of Ecuador and Colombia. In both areas he met with clergy, celebrated several times using the new ritual liturgy, and met with



In Ecuador: Bishop Reed, the Presiding Bishop, Onell Soto, Raymond Riels

Roman Catholics and Evangelicals in ecumenical gatherings.

During the Presiding Bishop's travels he attended the consecration of the Church of St. George, Medellín, Colombia, that was built with a \$50,000 grant from the 1964 UTO offering. It is the only church serving the English-speaking community in Medellín, and its congregation is made up largely of non-Episcopalians. He also attended a Roman Catholic Mass celebrated in his honor, in Bogotá, Colombia. Following this he addressed the ecumenical women's meeting of the English-speaking colony of the city. The women work to aid the squatters' settlement that the Presiding Bishop visited.

In Ecuador, he held the first service in the newly completed Church of Christ the King, Guayaquil, and attended the inauguration of the ecumenical theological library in Quito.

NEBRASKA

Needs Considered

The Rt. Rev. Russell T. Rauscher, Bishop of Nebraska, called a special council of the diocese on November 20th at St. Luke's Church, Kearney. The purpose of this special council was to consider programming needs for the diocese in the next five years, as they had been presented by the study and survey committee.

The study-survey committee, after extensive research, presented programs in the fields of continuing education for the clergy, leadership training for the laity, improved communications, promotion, assistance to St. Monica's Home, Lincoln, the House of the Transfiguration, Bayard, an expanded campus ministry, the memorial to the Rt. Rev. Howard Brinker at Clarkson Hospital, new proposals in church extension, which includes funds for land acquisition and a revolving loan

fund besides a debt service and mission outreach beyond the diocese.

The council, being well attended, approved by a large majority a diocesan-wide capital fund drive for \$750,000. The fund will be known as the centennial development program. The diocese will observe its 100th anniversary in May of 1968. It is hoped that the funds received in this drive will be sufficient to initiate a progress in all areas of Christian ministry to the people of Nebraska for another 100 years.

NEW YORK

NCC, ACLU, & Draft Classification

The National Council of Churches has announced co-sponsorship with the American Civil Liberties Union of three suits challenging selective service reclassification to 1-A of clergymen who turned in their draft cards to protest the war in Vietnam.

The ACLU said it has been requested to represent 26 young men who have been reclassified by local selective service boards. Seven suits were filed in federal courts in early December. The suits of the three clergymen are against local boards: the Rev. Henry Bucher, field director of the University Christian Movement and a staff member of the NCC's department of higher education—local board in Camden, N. J.; the Rev. Paul Gibbons, chaplain for the United Church of Christ at Cornell University, Ithaca, N. Y.—local board in White Plains, N. Y.; and the Rev. David Connor, associate Roman Catholic chaplain at Cornell University — local board in Geneseo, N. Y.

At a news conference, the Rev. Dean Kelly, director of religious liberty for the NCC, said the NCC was co-sponsoring the suits because "our general board has urged that conscientious dissent should

be protected rather than punished in a free society." An ACLU statement noted that all but one of the cases in which it is involved have resulted from reclassifications of draft ratings since the October 26th notation from Gen. Lewis B. Hershey, director of the selective service system, advising local boards to review the classifications of persons delinquent in relation to the Selective Service Act. A provision of the Selective Service Act levies penalties of fines or imprisonment for non-possession of draft cards. The three clergymen turned in their cards in October.

WCC

Assembly Speakers Announced

A Nobel prize winner, an authority on world economic development, an ecumenical pioneer, and a distinguished Swedish theologian are among the speakers scheduled for the 4th Assembly of the World Council of Churches to be held in Uppsala, Sweden, July 4-20, 1968.

The Rev. Dr. Martin Luther King, holder of the 1964 Nobel Peace Prize and a Baptist minister, will give the sermon at the opening service on July 4th in Uppsala Cathedral. He will use the assembly's theme—"Behold, I make all things new" (Rev. 21:5)—for his sermon. Dr. Barbara Ward (Lady Jackson), British economist who was recently named a member of the Pontifical Commission on Justice and Peace; Dr. William A. Visser 't Hooft, general secretary of the World Council from its founding in 1948 until his retirement in 1966; and Prof. Krister Stendahl, professor at Harvard Divinity School who was one of the three final candidates for Primate of the Church of Sweden, will also address the assembly.

The principal address on the assembly theme will be given by Prof. Savvis Agourides of Salonica, Greece. A Greek Orthodox theologian, he is professor of New Testament at the University of Salonica. Others addressing sessions which are expected to draw some 800 delegates are: M. M. Thomas, director of the Christian Institute for the Study of Religion and Race, Bangalore, India; the Rev. Paul Verghese, principal of the Syrian Orthodox Theological Seminary, Kottayam, Kerala, India; Prof. Hendrikus Berkhof, professor of dogmatic and biblical theology at the University of Leiden, Holland; and Dr. Theodore A. Gill, former president of the San Francisco Theological Seminary in San Anselmo, Calif.

SEMINARIES

Kenyon-Bexley to Separate

Trustees of Kenyon College, meeting in special session, have agreed to a proposal to separate Bexley Hall Seminar

from Kenyon College's undergraduate department. Next summer Bexley will move to New York State to become an affiliate of Colgate Rochester Divinity School, Rochester, N. Y.

Committees working independently on Bexley's future role and its role within the ecumenical movement presented reports to the trustees who then voted unanimously for the change. Kenyon President F. Edward Lund noted that "it is unrealistic in this day and age to have a divinity school tied to an undergraduate college, and both will be better off fulfilling their own purposes."

Colgate Rochester "is an academically and administratively superior seminary," a Bexley committee noted. It also noted that it is remote from the "seminary saturated Atlantic coast," and close enough to Ohio to secure interest and support from that state. To expand in influence and size, "Bexley requires the setting of an urban university, and dialogue with other religious and cultural groups." Kenyon College is planning a coordinate college for women which will approximately double the present enrollment.

The separation of the two schools involves a transfer of assets in excess of \$1.5 million.

NORTH CAROLINA

Episcopalians Use RC Edifice

St. Titus's Church, Durham, N. C., was destroyed by fire November 13th. Among the first to arrive and to offer help was the Rev. Frank Sherer, pastor of Holy Cross Roman Catholic Church, which is located a few blocks from the Episcopal church. He offered the use of his church to the vicar of St. Titus's for the then coming episcopal visitation on the 19th.

The usual 11:30 Mass for the congregation of Holy Cross was cancelled on November 19th so the church would be available to Episcopalians for the visitation of the Suffragan Bishop of North Carolina, the Rt. Rev. W. Moultrie Moore. Bishop Moore's visit was thought to be the first time in North Carolina when Mass was celebrated according to the rite of the Episcopal Church in a Roman Catholic church. Bishop Moore preached and administered confirmation. The vicar of St. Titus's, the Rev. E. N. Porter, was the celebrant. The processional cross, acolytes' vestments, wafers, wine, chalice, and paten of Holy Cross Church were used for the service.

St. Titus's communicants include persons of all economic backgrounds, both Negro and white families. Students from North Carolina College, Duke University, and the University of North Carolina frequently attend services. Plans are underway to rebuild the burned out church as quickly as possible. For some weeks, the late morning service will be held at the neighboring Seventh Day Adventist

church. The early Sunday service and weekday services are scheduled for the parish house.

CALIFORNIA

Bishop's Statement on Use of Cathedral

A request by the Rev. Philip D. Farnham, executive director of the Northern California Clergy and Laymen Concerned About Vietnam, to use Grace Cathedral, San Francisco, for the liturgical and symbolic religious event centered around the turning in or burning of draft cards, has been denied by the Bishop of California, and the dean and chapter of the cathedral. In denying the request, the Rt. Rev. C. Kilmer Myers prepared a full statement on the matter. Excerpts from it follow:

"... The Church as a corporate institution cannot give clear answers concerning the justice of a given war. She must, however, teach the inviolable right of human beings to form and follow their conscience in a moral matter as weighty as war — especially war in our technologically sophisticated age. She must insist that government respect liberty of conscience in moral areas. The Church can spell out and describe what are possible, legitimate Christian responses to war, and she has indeed a duty to do this. She must say again and again that no such response is possible without examination of conscience.

"Some within the Church feel bound to refuse to bear arms in war and provided they accept some other form of service to the human community, theirs is a legitimate Christian response. Our country is to be commended for providing this possibility under the law. Others, morally convinced of the rightness of their country's involvement in war, make an equally legitimate Christian response by serving as members of the armed

forces. Still others hold to the position of selective conscientious objection as, again, legitimate Christian response to a moral problem. These Christians are not absolute pacifists; they recognize the justice of some wars. Indeed in such situations they would gladly serve in the armed forces of their country. Unfortunately the law of our land does not respect religious freedom of conscience in the case of the selective conscientious objector. His only moral response — once his conscience informs him that he may not cooperate in a given war which he judges unjust — is to defy the law. This raises the most serious questions about the nature of human society. It is, however, the clearest of Christian teaching that in such cases the Christian's conscience, i.e., his obedience to the voice of God, is higher than the human law. The Church may not retreat from this position unless she herself denies the sovereignty of God Almighty.

"Nonetheless the request for the use of Grace Cathedral as the arena in which men would break the law resolutely must be refused. Grace Cathedral is not just another public building; it represents, by its own image and the tradition of Christianity, the Church, the People of God. To allow the use of Grace Cathedral for the turning in or the burning of draft cards would symbolically place the Church in the position of espousing the breaking of the law concerning the national draft as the only possible or legitimate Christian response to the moral dilemma of the war in Vietnam. Until the Church is ready to espouse this teaching as her own it would be not only wrong but misleading to allow the cathedral to be so used. Not only the cathedral but the Church herself is 'a House of Prayer for all peoples.' And among the Christian people there are differences in response to the moral question of specific wars.

"... As Churchmen we do not pretend to possess the solutions to all questions nor do we feel that our vocational competence re-

Continued on page 13



Bishop Moore confirms in Holy Cross Roman Catholic Church

The Sacred Ministry

"Little children, it is the last time."
(1 John 2:18)

The first week in Advent presented the first coming of Christ in judgment (the Cleansing of the Temple). The next two weeks are devoted to the two witnesses to Christ in this present world: the holy scriptures and the sacred ministry. The fourth week speaks of the Last Judgment which in a very real sense was the crucifixion of Jesus, a continuing and ever-present reality, in which the guilty world is judged and condemned and in which those who confess the Lord Jesus Christ with their lips and believe on Him in their hearts are sealed with God's own seal for time and eternity. The holy scriptures and the sacred ministry correspond directly to the Law and the Prophets (see St. Mark 9:1-8). It is not necessary here to enter into a discussion of law and grace except to say that both are real, both necessary, and that in Christianity law and grace are inseparably connected in dynamic tension.

This week we consider the sacred ministry, and it is crucial to note the reference in the collect, and in the Gospel, to John the Baptist. This tells us at once that the ministry, as this Church understands it, is *charismatic*, that is, it comes from God, and is a matter of His call and of His gift of grace. *God* chose John before he was conceived, for this purpose and ministry, in the same way that He had previously chosen the prophets (Jeremiah 1:5ff). But, in the dynamic tension which is in Christianity, the sacred ministry is under

law as well as grace.⁽¹⁾ It is in, for, and through the people of God; therefore the Church, which is the congregation of the people of God, has not only the right but the sacred duty to *try* and to *examine* the man who presents himself as having had a call from God, and, if he is found worthy, to present him in the Church for the formal sign (ordination) of the bestowal of God's grace for the office to which he has been called.⁽²⁾ The Episcopal Church, as a part of the Anglican Communion, a world-wide fellowship in communion with the See of Canterbury, holds steadfastly, both in its basic law (the Constitution and Canons) and in its worship (the Book of Common Prayer) to the three-fold ministry of bishops, priests, and deacons, which has come down to us from the earliest times. This puts our Church in company with the vast majority of all Christians in the world, for the vast majority adhere to this three-fold ministry.

It is not my purpose to enter into the argument about the nature of the ministry,⁽³⁾ but as simply and plainly as possible to state the position of our Church in this country as set forth in its law and liturgy, and to make this one observation, that to undertake any substantial change in this position would involve such a total recasting of our laws and forms of worship as would make this Church unrecognizable as that which we have received from our forefathers. The sacred ministry, under both law and grace, is, at one and the same time, witness to and minister of the word and sacraments. Thus the

ministry joins the holy scriptures in the communication of the Gospel, and is a contemporary witness, speaking to each age in turn, interpreting the scriptures in prophetic terms in language which each age can understand, and offering to God in each age—indeed in each hour as it comes—the perfect sacrifice which Christ made once on Calvary, in which our imperfections and our sins are forgiven and we are made whole.

It is worthy of note that the only provision for a sermon in the Book of Common Prayer is in direct connection with the Holy Communion. This shows that this Church considers the sermon to be a part of the liturgy. The sermon is the exercise of the prophetic office, centered on the saving truth of the Gospel as brought to us in the holy scriptures. Every sermon in an Episcopal church should be an exercise of the prophetic office under the inspiration of the Holy Spirit, centered upon the saving truth of the Gospel; and wherever and whenever a preacher forgets that fact, the power goes out of his pulpit and his sermon becomes "dated" within a few days, sometimes before the sun has set on the day of its delivery. The prophetic ministry, which is the proclamation of the saving Gospel, is put into action in the pastoral ministry. The whole span of pastoral care—the teaching office, the prayer life, diligent pastoral visitation, spiritual healing and attention to the sick and the old, and the demonstration of the importance to the individual of giving to God in sacrificial offering a proper proportion of time, talent, and treasure—all these things are of immense consequence as the minister—whether deacon, priest, or bishop—shares the life of his people and gives among them the continuing and ever-present witness which his office is designed to give.

It is commonly supposed that Christian social responsibility springs from our baptism, but this is not so. Christian social responsibility and action comes directly from the Lord's Supper,⁽⁴⁾ and is an extension to the world of the life of the Lord's family gathered about His table and remembering there with power His sacrifice for the world upon the Cross.⁽⁵⁾ The apostolic ministry comes not by baptism (although baptism is prerequisite) but from the fact that the people of God offer themselves (imperfect as they are) in union with the perfect sacrifice of God's Son, to be cleansed by His blood and made whole; and for this perpetual and ever-present offering, *God* chooses from among the faithful His liturgical ministers. The Church does not choose them, nor do they choose themselves. *God chooses them.* And God calls them: and within the dynamic tension of law and grace the holy fellowship tries and examines to see if the man is truly called of God. Tried, examined, and ordained, the

A Third Advent Meditation

By The Rt. Rev. William R. Moody, D.D.

The Bishop of Lexington

Digitized by Google

Continued on page 12

The Living Church

Preaching in the mid-20th century has fallen on evil days. One does not have to look very far for agreement when playing the game "good-sermons-I-have-never-heard." There is a certain spirit of resignation in the teaching of preaching in our seminaries, relieved only by the occasional circular from some desperate homiletics instructor asking, "What is being done in your seminary?" Yet this situation does not arise from any lack of enthusiasm for the principle of preaching. I am told on good authority that recently the protestant theologian, Horton Davies, had to remind a class in liturgics at Notre Dame University that there were certain values in the eucharistic rite not to be found in the sermon alone. The Liturgical Movement and modern sacramental theology have made a great point of the essential role of the sermon in the Eucharist. While not all Churchmen are convinced that this is true or perhaps *that* important, it does seem to have swayed the mind of the Church. The option of attending an early Sunday Eucharist with no sermon is passing. The proposed revised liturgy restores the sermon to its traditional place, immediately following the Gospel, which accents its vital part in the liturgy of the Word.

So wherein lies the problem? One possible answer is our failure to grasp the nature of a sermon. Despite 20 years of clerical clinical education, lay sensitivity training, and the resurgence of various forms of personalistic theology, the Church is still proposition-oriented. We conceive of the sermon as an opportunity to teach; and by "teaching" we mean doing something akin to what is done in an introductory course in physics. The sermon is an opportunity for imparting (one might say "implanting") the "facts of the faith," which is to say, propositional information. The implication is that by an intellectual grasp of these facts the hearer will be a better Christian. The member of the homiletics class will plead, "We have so little time and opportunity, we must use the 15 or 20 minutes on Sunday for teaching." But it can be reasonably argued that granting the need to teach the facts of the faith as propositions, it is doubtful that a more impossible setting for doing this can be found than in the average parish pulpit on Sunday morning. But I would go further and question whether a sermon is meant to teach in this sense at all, or that the central "facts of the faith" are propositions. Georges Tavard, the eminent Roman Catholic ecumenical theologian, was once heard to say, perhaps a little facetiously, that we should replace all theology textbooks with picture books. In a similar vein, the sermon is more a setting forth of a picture of the Christ-involved life of the preacher than an instruction in theology.

My suspicion is that many men gradu-

ating from seminary work very hard at first on preaching "great sermons." But what comes forth is not a sermon but an essay, a scholarly paper, the kind of thing which makes up the pastimes of the annual meeting of a learned society. When the repeated delivery of such essays is met by confusion, gross misunderstanding, and simple rejection, often disillusionment sets in. It is usually accompanied by a growing preoccupation with other demands of the parish ministry, and so it is easy to rationalize that the sermon obviously is not worth the prior effort. It becomes a "little homily," usually prepared on Sunday morning between the rectory and sacristy doors. It is now in fact an ill-prepared, trite, brief essay.

Some years before Marshall McLuhan published *Understanding Media*, one of the better preachers I have heard suggested to me that it was *not what* was said, but *how* it was said that made a great sermon. We might question his claim that "Mary Had a Little Lamb" said superbly is a better sermon than the Apostle's Creed read poorly. But the point was

preachers of our day, despite whatever criticisms we might make of their theology or style, would reveal that they possess this reality.

Yet it is not enough by itself. I have hinted that the insights of Marshall McLuhan as to the function of communication media in the history of man are central to the question of good preaching. This can be pursued at some length; but here we might only point out the distinction he makes between a "hot" and a "cool" medium. A "hot" medium is "well filled with data . . . , (and) extends one sense in 'high-definition'." A "cool" medium is "of low definition; because so little is given and so much has to be filled in by the listener." (*Understanding Media*, p. 22) An essay is "hot," a sermon should be "cool." There should be an openness to the total sermon experience which invites the entering in of the hearer. If this is true, it follows that some of the pet aversions of Anglican preaching must go. The preacher as a person must be exposed in the pulpit if we are to invite participation. The use of "I," the personal

The Preacher Is the Message

made and made well, namely, that "the medium is the message," and this includes sermons. The purpose of a sermon is to involve the hearer in a verbal/non-verbal (or possibly jointly verbal) dialogue with the preacher who is a man in Christ. There can be no question that a good sermon can and must be a dialogue—a two-way conversation. When the Jesuit scholar Dominico Grasso, in *Proclaiming the Word of God*, wrote, "preaching is not teaching," this is what he had in mind. He goes on to explain that preaching is essentially the communication of an event, the event of Christ incarnate in the words and life of the preacher *now*. The hearer is called upon for a faith response to the person of the preacher and hence to a participation in the same event. This means that if you are to preach, Christ must make a difference in your life. An examination of the effective

illustration, the doubts, the conversational manner, and the role of humor, rather than to be feared and hedged about as found in many homiletic texts, must be used as essential tools in effective "cool" preaching. Preaching becomes what it was in the first place: *witnessing*.

It must be said here, however, that not infrequently in teaching homiletics, when this point is made, the students will react with the fear that such an approach opens the pulpit to the threat of maudlin sentimentality or gives *carte blanche* to the egotistical "pulpiteer." In reply it can be affirmed that any good art form—and preaching is an art—calls for restraint. The senses or feelings of the hearer need to be stimulated, not "clobbered." Without restraint the total effect of the sermon as a "cool" medium is lost. Participation is washed away in a flood of emotion.

Exposure always involves risk. It is not every preacher who cares to be so open before his congregation knowing that the revelation of his own person makes him vulnerable. But is this not the

By The Rev. Urban T. Holmes

Professor of Pastoral Theology
Nashotah House

Digitized by Google *Continued on page 12*

"Isn't It Odd"

Several weeks ago an elderly gentleman on a city bus saw the writer of these lines, noted his clerical collar, handed him a tract, and said "Read this, Father, when you find time." He did not stay to argue or exhort. The writer of these lines forgot the incident until a few minutes ago when he was making one of his quarterly out-cleanings of his topcoat pockets and came upon the tract. It has long been our opinion that Mary, mother of Christ and of all who are in Christ, should have a prominent place among the dominant personal figures of Advent, along with John Baptist, Simeon, and others.

This tract, incidentally, is issued by a Roman Catholic group known as the Companions of the Holy Spirit, in Boston. To this, the full text of it, we have naught to add or to subtract; simply *Amen*—so might it be.

POPE JOHN'S EIGHTH SACRAMENT IS "YOU"

John said, "YOU are the only Christ with His life and His love and His truth that an unbeliever can receive." In other words "YOU" are a sign chosen by Christ to give grace.

Christian Action → *Love in action* → *The Clergy with the Laity worshipping God by proclaiming the word of God and by doing the Will of God . . .*

ISN'T IT ODD

Mary is my Mother
And Christ is my brother
Mary is your Mother too
And Christ is a brother to you . . .
Mary is the Mother of you and me
And Christ is the brother of us
all three
Children of Mary—children of God
Yet we don't love each other—
ISN'T IT ODD?

Another Opinion

On Tuesday, October 17th, units of the police department of Oakland, Calif., charged into a gathering of peaceful and unarmed demonstrators at the local armed forces induction center. The conduct of the police, in swinging their nightsticks full force upon demonstrators and others who were in obvious retreat, was described as follows by the Rt. Rev. Richard Millard, Suffragan Bishop of the Diocese of California:

"Law enforcement is one thing, but policemen attacking doctors while they are trying to treat the injured, or a priest while he is trying to protect a woman from being hit by a nightstick, or the press—who were gassed and beaten—well, that's something else."

Bishop Millard made this statement on the morning after what has become known as "Bloody Tuesday," when Governor Ronald Reagan hailed the Oakland police for what he termed "their exceptional ability in the finest traditions of California law enforcement agencies."

Only a little less astounding than the statement of Governor Reagan was the focus of an editorial in THE LIVING CHURCH [November 19th] which was based upon what it said were "press reports from on the scene." There was no editorial concern for women, priests, or attending physicians who were clubbed by police nightsticks. There was no concern for 12 of The LC's fellow journalists (including two

from

The Rev. Lester Kinsolving

**Editorial Department of
The San Francisco Chronicle**

from *The Oakland Tribune*—the source of the "press reports from the scene") who were gassed and beaten. Instead, The LC sounded its editorial trumpet in calling upon Bishop Myers of California to repudiate eight of his clergy *because they participated in an ecumenical eucharist!* What THE LIVING CHURCH termed "a weird rite" may very well have helped avert a bloody riot, but in the eyes of the good old LC this, rather than the police, cried out for repudiation!

It is probably a forlorn hope that even in this age of ecumenicity THE LIVING CHURCH will grow out of its antique pique in its anachronistic contentions for what amounts to the closed communion of a few of the more conservative Baptist and Lutheran bodies. One can imagine the editorial reaction if The LC had been in existence in the first century and had observed the shocking practice of Christians offering the bread and wine—as well as baptism—to the uncircumcised! As for Bishop Myers's repudiating any of his clergy who were present at the draft protest, the bishop has signed a statement including the following:

"We hereby counsel all who in conscience cannot today serve in the armed forces to refuse such service by non-violent means. We pledge ourselves to aid and abet them in any way we can. This means that if they are now arrested for failing to comply with a law that violates their consciences, we too must be arrested, for we are as guilty as they."

The Right Use Of the Sanctuary

The Bishop of California and the dean and chapter of Grace Cathedral in San Francisco are to be commended for their wise, responsible, and soundly Christian reply to those who wanted to use the cathedral for a draft-card burning ceremony. (Story on page 7.) We have quoted Bishop Myers's statement at greater length than we usually do because it contains so much reasoning that is germane to this "burning" issue. He rightly recognizes that good Christians are divided in their response to the moral challenge of war. What he says about Grace Cathedral in particular, as "a house of prayer for all peoples," is equally true of any church.

BOOKS

ON NOT LEAVING IT TO THE SNAKE. By Harvey G. Cox. Macmillan. Pp. xviii, 174. \$4.95. *A Living Church Book Club Selection.*

When I first heard Harvey Cox quoted, I rather brushed him off as another "angry-boy" theologian. Recently, several of his articles have come to my attention and now, *On Not Leaving It to the Snake*. Dr. Cox may well be a prophet whom we will not soon forget. Undoubtedly, he was born too soon for most Churchmen. On the other hand, he probably comes through loudly and clearly for those who are struggling with the massive problems of urbanization. And yet, he is not unaware of the present problems of rural society.

This book reads like a series of separately written articles on many diverse subjects that demonstrate a breadth of knowledge and experience as well as a common theme: God and the World for Man. The author undoubtedly feels that this theme is best expressed by political activism rather than by Church-sponsored social welfare. It is not only a book for the avant-garde or the new breed of clergymen and laymen, it is an excellent book for the so-called conservative. If it doesn't soften his inflexible position, it will at least cause him to understand (and, one may hope, respect) those whom he accuses of destroying the Church. Harvey Cox is not the kind of person whom you buy straight across the board, because he threatens, stirs, excites, and causes his reader to rethink those things about which he was formerly so certain.

The introduction, "Faith and Decision," is good devotional reading for all. Here the author sets the pace for all that follows: "We must be careful today with all our emphasis on the servant role of the Church not to give the impression that the Gospel calls man to plebeian ser-

vility. It does not. It calls him to stewardship, to originality, inventiveness, and the governance of the world. Let's not let any snake tell us what to do."

Part Two, "Don't Die in the Waiting Room," is a superb treatment of the Christian-Marxist encounter. It makes consultations on Church union sound a little weak and sad.

There is also an addendum: "The Statute of Limitation on Nazi Crimes." Cox feels and argues convincingly that "there are obvious parallels between many of the arguments expressed in the German statute of limitation debate and those expressed about the racial crisis in the United States." This can be briefly summed up in a few words from the confession of guilt expressed by the Protestant Church of Germany at Stuttgart "for not having protested more courageously, prayed more faithfully, believed more joyfully, and loved more ardently."

(*The Rt. Rev.*) THOMAS A. FRASER, D.D.
The Bishop of North Carolina



BELIEF TODAY. By Karl Rahner, S.J. Sheed & Ward. Pp. 128. \$3.50.

Karl Rahner is known to most students and observers of contemporary Christendom as a theologian and leader in the renewal of the Roman Communion. He does not need an introduction by this reviewer. Fr. Rahner's latest offering consists of a series of meditations divided into three main topics: Everyday Things, Faith Today, and Intellectual Integrity and Christian Faith.

In the first section the author attempts, with varied success, to deal with the commonplace phases of our lives by showing their theological insights.

It is in the second section of the book

To allow the sanctuary of a church to be used for a ceremony which might express a conviction held by some Christians about war, but which is not the Christian position to the exclusion of all others, is to turn the church to a partisan and sectarian use and thereby to destroy its character as a house of prayer for all.

We believe that this principle covers the use of the pulpit. We declared our position [L.C., December 3d] that the pulpit is properly reserved for the preaching of the Gospel of Christ Crucified and may not properly be used as a rostrum for anybody's private or partisan opinions, however Christianly motivated these may be. There is lawful room for difference of opinions about the Gospel among Christians. But the Gospel itself is beyond argument for believers. It seems to us that the principle on which the bishop, dean, and chapter made their decision about Grace Cathedral is the principle on which we declare the proclamation of private opinions from the pulpit out of bounds, literally out of place.

dealing with "Faith Today" that Karl Rahner comes through. For here we see a man who understands the dilemma facing us all, keeping intellectualizing to the minimum. I was particularly struck by his exhortation to simplify the presentation of dogma when he says, "we must realize that fundamentally there are only three absolute mysteries in Christianity: the Trinity, Incarnation, and sanctifying grace; and we must be aware of the internal relationships between these mysteries and especially of the essential unity of Incarnation and grace." As Fr. Rahner deals with grace it ceases to be an abstract theological term, and one develops an awareness of it as the self-communicating power of God to all men. A faith strengthened by awareness is described as knowing "that God's kingdom and the power of His grace extend far beyond the words and power of His Church. A faith of this kind sees the unbeliever as a brother, who generally only thinks he does not or cannot believe, in whom grace is present even if not expressed conceptually, even if not completely free."

The third section of this book carries the author's insights into the area of true intellectual integrity and Christian faith. For those who feel they have problems in this area, this will be a valuable section of the volume.

Reading *Belief Today* is a rewarding experience because it deals, not with the abstractions of our faith, but communicates the honest feeling of faith. In the preface by Hans Küng, we are reminded that "we must not forget that we are not here to reflect on faith, but to live it. Wherever we find ourselves in our inquiry, the final word should and must be, 'Lord, I believe, help me in my disbelief.'"

(*The Rev.*) RICHARD H. MOSES
*St. Peter's Church
Canton, Ill.*



CHALICES and ALL CHURCH SILVER AND METALWARE

Illustrated books sent free surface mail

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E 41st Street, New York, N Y 10017
29 E Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Molrose Ave., Los Angeles, Calif. 90029

Order Christmas gift subscriptions to THE LIVING CHURCH now!

Special to subscribers:

Each gift subscription \$8.95

The perfect Christmas Gift for those special friends and relatives you want to remember!

THE LIVING CHURCH

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

HELP FIGHT TUBERCULOSIS AND OTHER RESPIRATORY DISEASES

USE CHRISTMAS SEALS



This space contributed by the publisher as a public service

we discover that our mission as Hugh Montefiore has written:

"is a coming together of all sorts and conditions of people because they believe themselves to be called of God. The Church is a voluntary association of different-minded individuals. Its members do not associate—or should not—because of mutual self-interest, but to give themselves to God. They do not join the Church because this seems a better kind of club than others, but because they know that they are called to live to the glory of God by following in the steps of Christ. Within the Church they learn the love of God. . . . The Church is an anticipation of the Kingdom and its mission is to prepare for its coming. The Church is here to worship God."

If the mission of the Church—to worship God in the world of men—is to be carried out, there will be found people willing to try their hand and see what they can do to help. They will discover all too quickly that it is a thankless and a discouraging task but at the same time a noble and brave one. The mission of the Church—to hear God and then to interpret Him to the world—is indeed a complex and often a strange mission because it would appear to be at such variance with so many of our personal and professional dilemmas and set over against some of the difficulties that we have discussed. The specifics of the Church will have to change, and yet as one who is committed to the parish ministry and who fears its threats and occasionally rejoices in its victories, I am nonetheless supportive of the essential work of the parish minister in his role as a servant of God and a leader of his people.

When someone asked the Civil War General Hooker what went wrong at Chancellorsville, the general knew a rare moment of humility and remarked: "Well, to tell the truth, I just lost confidence in Joe Hooker." It may be that we will lose confidence in ourselves—and it will be a good thing from time to time. But we somehow cannot lose confidence in God. It may be that we will lose the outward security and the firmness and the rightness of our calling, but even when we question and doubt the most, we cannot allow ourselves to become separated from Him who is strong and who can take our worst mistakes and our most serious failures and use them for some purpose in the building of His Kingdom in our world.

The Living Church Development Program

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

Previously acknowledged \$11,912.30
Receipts Nos. 8111-8135, Nov. 29-Dec. 1 565.00
\$12,477.30

calling of the preacher to be a "fool for Christ?" Is this not the context for the work of grace, the openness of one Christian to another? Can we rightfully excuse our failure to preach because it might cause pain to ourselves? One of the most influential men in my life was a priest of whose sermons I remember not one word. But I can never forget that he trusted us enough to weep in practically every sermon he ever preached. Somehow that holy man convinced me that it was possible to be a saint and human at the same time. This is not to suggest the conclusion that weeping is of the *esse* of successful preaching. But it is to say that there is more to a person than his mind. There are his emotions and his body, and these are as much and perhaps more a gate to his spirit than anything else.

Lest now I find myself accused of an anti-intellectual bias, what is being said is no more than what the great L. S. Thornton wrote in *The Common Life in the Body of Christ*: "Men are reconciled to God, not by argument, but through the witness of the reconciled community to the crucified and risen Lord." Preaching is a function of the community; it is an act of witnessing. Only when that 15 or 20 minutes each Sunday morning becomes this will we in effect be hearing a sermon.

MINISTRY

Continued from page 8

man is God's chosen witness before the world, chosen as God chose John the Baptist and all the prophets and all the apostles and confessors, ever-present and contemporary in each several generation

(1) See Article X of the Constitution of the Episcopal Church, which establishes the Book of Common Prayer (including the Ordinal) with authority, and provides that any change must be passed by two General Conventions, with time between for mature consideration by the whole Church, so that no sudden tide of ill-considered emotion might, in one Convention, effect a change in our worship and in the ministry.

(2) See the Preface to the Ordinal, page 529 in the Book of Common Prayer, and also the questions publicly asked at the time of ordination of deacons, pp. 532, 533; of priests, pp. 541, 542, 543; of bishops, pp. 554, 555.

(3) *I Peter 2:5, 9*: It is the Church as the people of God which offers the holy sacrifice through the ordained ministry; a priest alone, by universal tradition, cannot celebrate the Holy Communion for there must be a congregation representing the liturgy of the laity.

(4) This is the real difference between true Christian social action and humanistic secular social action.

(5) See the collect for the third Sunday, page 93 in the Book of Common Prayer, "the Ministers and Stewards of Thy Mysteries." The word is *Pauline* (see *I Cor. 4:1*) and refers directly to the sacraments and especially to the Holy Communion. The Pauline phrase is *mysterion Thou* which means "something which once was kept secret in heaven but which God has now made known in the flesh."

quires that we do. We do believe that it is required of us and that it lies within our competence to demand in the Name of God and of all humanity that the conflicting centers of power and the interest groups in our society face together the problems that threaten the survival of us all; and further to insist upon the organization of centers of power in all segments of our society, especially among the dispossessed, and to aid in whatever way we can in the organization of such centers of power. The Church, then, must espouse the middle way between the two unacceptable extremes in the present social polarization. She must seek to develop a rhetoric of the center which will inspire men with new hope and vision of what is possible in the human situation.

... This statement of position, we well know, will be regarded by some as a betrayal of freedom and those who fight for freedom. It will be rejected by others who are not interested in a creative middle way. Nevertheless it is issued as a serious call to all men of good will to reject both the right and the left and to seek new alternatives to the destructive tendencies and actualities of the extremes. . . . This statement is a re-affirmation of the truth, accepted in all our history as a nation, that creative dialogue and democratically conceived structures for peaceful action lie at the heart of what we have known as 'the American way of life.'

WASHINGTON

Bishop's Remarks Recorded in CR

The October 31st *Congressional Record* carries three items on or by the Rt. Rev. Clarence Edward Crowther, ex-Bishop of Kimberley and Kuruman, South Africa. The items are reprints of the bishop's article that appeared in *The Christian Century*, July 27, 1966; and articles in *The New York Times*, January 1, 1966, and July 15, 1967, about him, his work, and his statements.

The articles were printed at the request of Senator Robert Kennedy of New York, in a speech before the Senate. He said that the bishop is "an outstanding representative of his Church and of the United States. . . . He has attempted to give succor and hope to the African population of South Africa. Fearlessly and tirelessly he has worked to better their lives—and also to bring about some first steps toward understanding and cooperation between the races in South Africa. . . . In everything he has done—whether by words, or his deeds in behalf of the many poor and starving Africans—he has exemplified the America of justice, compassion, and courage." The senator asked for and received unanimous consent to have printed in the Record an interview, an article, and a report of one of the bishop's good works and the South African government's response to it.

Bishop Crowther was deported from South Africa last summer after less than

two years of his episcopate there. The LC on Bishop Crowther's career: 1965—October 10th; 1966—January 16th, September 18th, December 4th; 1967—June 25th, July 2d, 23d, October 1st, 22d.

CENTRAL NEW YORK

Ecumenical Conference on Vietnam

"Vietnam and Beyond—Toward Chaos or World Community?" was the subject of an ecumenical and community conference held December 1-3, at the Thornfield Conference Center in Cazenovia, N. Y. There were four major points covered in lectures and discussions: extension and effect of U. S. involvement; where we are heading; moral and ethical implications; and what can be done about it.

Among the participants was Thich Nhat Hanh, a Vietnamese Buddhist monk and scholar who has been touring the United States. He is the author of *Vietnam—Lotus in a Sea of Fire*. Other speakers were Prof. George McT. Kahin, director of the Southeast Asia program at Cornell University and author of a history of the U. S. in Vietnam; and Congressman John Dow of Rockland County, N. Y., who has recently returned from the British Labor Party Conference where he spoke about Vietnam. Those speakers who also acted as moderators of sessions were: Dr. Charles Willie, chairman of the department of sociology at Syracuse University; the Rev. Gerhard Elston, director of Vietnam affairs for the National Council of Churches; and Mr. Alfred Hassler, executive secretary of the Fellowship of Reconciliation.

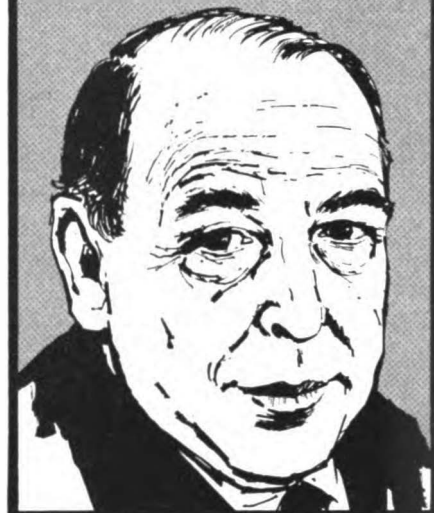
LONG ISLAND

Religion & Politics

At a centennial forum on "Religion and Political Power" held December 1st at Queens College by the Diocese of Long Island, more than 200 laymen and clergy heard a former United Nations official, a protestant theologian, and a noted Roman Catholic author urge Christians to press for positive religious values in the face of widespread political gloom on the world and domestic scene.

The panel, moderated by Episcopalian William H. Booth, chairman of the Human Rights Commission of New York City, included Dr. Andrew W. Cordier, dean of the Graduate School of International Studies at Columbia University and ex-aide to three U.N. Secretaries-General; Dr. Arthur C. McGill, associate professor of theology at Princeton University, and Dr. Daniel Callahan, associate editor of *Commonweal*, lay-edited Roman Catholic magazine.

Dr. Cordier observed that, confronted by so much negativism, "one of the tasks Christians have is to assess the world situation and to modify this direction." Prai-

C. S. Lewis...
person-to-person

LETTERS TO AN AMERICAN LADY



More than one hundred letters, written over a thirteen-year period to a woman he had never met, stand as a fascinating and moving testimony to the remarkable humanity and the even more remarkable Christianity of C. S. Lewis. Cloth, \$3.95

"Displays new facets of the wisdom and special insights of Lewis as a counsellor about Christian living and worship . . . a valuable contribution to biographical material especially on his kind self-giving. It will be a permanent part of the Lewis canon."—Edmund Fuller

"Uncovers his generous and very human side . . . shows a steadfast and tender friendship . . . discloses his own inner life of prayer and faith in God as well as the trials and sufferings he had to endure."—Martin C. D'Arcy, S.J.

"Here is Lewis operating in the private sphere . . . doing the work of a friend and unofficial pastor and unconcerned with matters of style and literary brilliance. It is a human document of importance, filled with probing insights—memorably expressed—into the Christian life."—Chad Walsh

" . . . a delight to read. Though written in great haste by a much overworked man, (the letters) sparkle with wit and wisdom. More importantly, they contain a wealth of sound spiritual advice and offer a deeper insight into the soul of this kind and saintly genius."—Louis F. Hartman, C.ssR.

7-44

As your
bookstore's
WM. B. EERDMANS
PUBLISHING CO.
Grand Rapids, Michigan

Digitized by Google

SCHOOLS

FOR GIRLS

CHAPEL HILL

Girls. Carefully supervised college prep and general courses. Grades 9-12. Small classes, individualized attention. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. "How-to-Study" class. Typing, Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away. Est. 1857. Also 9-week SUMMER SESSION. Mr. L. C. Clark, 327 Lexington Street Waltham, Massachusetts 02154

St. John Baptist

Episcopal Country School for Girls, Grades 9-12. Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. Fine CEEB record. Native language teachers. Music, Art. New chapel and gym, all sports. 30-acre campus, 35 miles from N.Y. Sister Superior, Box 756, Mendham, N. J. 07945

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes. Music, Art, Dramatics, Sports, Pool. Sister Superior, C.S.M., St. Mary's School Peekskill, N. Y. 10566

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 6th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

P. O. Box S, Paoli, Pa. 19301

When Writing Schools
Please Mention
THE LIVING CHURCH



Think small. If you save one person from hunger, you work a miracle. Give to CARE, New York 10016

ing the day-to-day efforts of diplomats of 117 members of the United Nations—many of them deeply religious men—Dr. Cordier commented that he was sorry that Vietnam had not been brought to the U.N. "several years ago." If the dispute had been "kept there," the Vietnam dilemma would be much less complex for the U. S. than it is today.

Dr. McGill noted that "there are not many optimistic searchers on the political scene" when it comes to U. S. policy in Vietnam and other countries, as well as race troubles on the home front. However, he cautioned, Christians should not seek panaceas for the Christian "expectation gap." They should neither "ask Jesus to show us that there will be no nuclear war" nor withdraw from pervading "political hopelessness," regarding it as another proof of the works of the devil in the world. Tomorrow's "new man" will be "the older man" of experience and "modified hope" in the face of political complexities.

The Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, said in a brief introduction that Christians have a "heightened responsibility" for the goals toward which political power should be directed.

The forum was arranged by a former executive staff member to Dr. Cordier, the Rev. Leo Malania, vicar of St. David's Church, Cambria Heights, L. I., who left his U.N. post to study for the priesthood. Fr. Malania was ordained two years ago.

EXECUTIVE COUNCIL

Urban Mission Magazine Goes Ecumenical

Church in Metropolis, the publication of the joint urban program of the Episcopal Church, will celebrate its fourth birthday in January by becoming ecumenical. In the future it will serve four or more religious bodies. The magazine will be published by the Episcopal Church, the joint urban executive committee of the United Church of Christ, and the United Presbyterian Church. The Methodist Church and others interested in pooling their metropolitan mission experiences and resources will also be sponsoring the quarterly magazine.

Church in Metropolis had an initial subscription of some 4,000, mostly Episcopal clergy and laymen engaged in metropolitan-area ministry. Today, subscribers number almost 20,000 and represent many Christian bodies. Of the new subscriptions, 80% are non-Episcopalians and 10% are from Canada and overseas.

FLORIDA

Boo Hoo a Chaplain?

Some federal court soon will be asked to determine whether the Boo Hoo of a psychedelic sect qualifies to become an

Army chaplain. The American Civil Liberties Union announced it will take to court the case of Pvt. Benjamin L. Osterberg. He wants to be a hippy chaplain.

Pvt. Osterberg, drafted a month ago, says he is Boo Hoo or "primate of north-west Florida" for what he calls a hippy religion. His immediate superior is Chief Boo Hoo Arthur Kleps of Cranberry Lake, N. Y. The soldier says he's a minister of the Neo-American Church which claims some 600 members throughout the U.S. and regards mind expanding drugs as sacraments.

According to one report, Pvt. Osterberg's congregation, until his induction, showed up at services in Mexican blankets, bare feet, ate spaghetti, and played with balloons.

He claims he should have ministerial status and be commissioned a chaplain. The Army says no, not recognizing the Neo-American Church. The ACLU said its Atlanta office would press the case in federal courts.

CONVENTIONS

Western Kansas: October 27-29

The Rt. Rev. Stephen F. Bayne, Jr., vice president of the Executive Council and director of the Overseas Department, was a guest of the 63d annual convocation of the Missionary Diocese of Western Kansas that met at St. Michael's Church, Hays. He spoke at the convocation dinner and preached at the Sunday Eucharist which was celebrated according to the Prayer Book rite. The proposed New Liturgy had been used the preceding day.

In discussing the New Liturgy and related matters, the Rt. Rev. William Davidson, Bishop of Western Kansas, authorized the use of the proposed New Liturgy throughout the diocese for Epiphany and pre-Lent "under somewhat limited circumstances" which he had previously explained to the clergy. He asked that a "constructive attitude" as well as study be adopted in reference to its use. "If we engage wholeheartedly in this process, I am sure we will be well prepared for additional Prayer Book revision which will be taking place in the near future."

He also said that the authorization for any baptized Christian to receive the sacrament in Episcopal churches when in "spiritual need," will make it possible "for us to be legitimately more hospitable to persons of other Churches who come to our services of Holy Communion, although this still falls somewhat short of making us an 'open Communion' church and I prefer that any such persons not confirmed should be urged to receive the laying on of hands if they intend to continue to come frequently and regularly to our Holy Communion."

An austere budget of \$132,006 was adopted. This includes an increase in

assessment of 2 percent and additional voluntary pledges totaling \$30,000. Budgeted expenses other than diocesan work total \$22,560.

It was announced that after a year of study and reorganization the PECUSA Conference Center has been brought to a self-supporting basis. The diocesan self-study program begun last year will be continued for all diocesan operations.

Voting on a resolution urging the state legislature to sanction legal abortions within specified limits produced a tie vote, so the resolution was tabled. Also tabled was a resolution dealing with concern for

migrant workers. A proposed resolution on Project Equality was soundly defeated because delegates felt the Church should not use its power to attempt to force action by others but should appeal to them by words and by setting examples to them. A substitute resolution was unanimously adopted in which Episcopal churches and institutions in the diocese are urged to hire and promote clergy and employees without regard to race or color.

The matter of construction of a retirement home and diocesan center was referred to the executive board for study and for report to the next convocation.

PEOPLE and places

Appointments Accepted

The Rev. Ernest D. Richards, former assistant at Christ Church, Denver, Colo., is rector of St. Clement's, Massey, and Holy Cross, Millington, Md. Address: St. Clement's Rectory, Massey (21650).

The Rev. Thomas C. Seitz, former rector of Christ Church, Fairmont, W. Va., is chaplain of Christ School, Arden, N. C. 28704.

The Rev. Jack H. Smith, former rector of Christ Church, Albion, and priest in charge of St. Paul's, Holley, N. Y., is a field representative with the Office of Economic Opportunity. Address: 715 Lancaster St., Syracuse, N. Y. 13210.

The Rev. Tim T. Solon, former vicar of Christ Church, Newcastle, Wyo., is vicar of St. Stephen's, Casper, Wyo. Address: Box 4148, Sunside Sta., Casper (82601).

The Rev. Charles E. Waldo, former vicar of St. Luke's, Chickasha, Okla., is vicar of St. Luke's, 419 W. Spruce, Deming, N. M. 88030.

The Rev. Harry E. Walrath, former associate rector of Holy Spirit Parish, Missoula, Mont., is director of program for the Diocese of Arizona, and in charge of St. Peter's Mission, Litchfield Park, Ariz. Address: 2224 N. 48th Lane, Phoenix, Ariz. 85035.

The Rev. S. Mortimer Ward IV, former assistant rector of Holy Trinity, Covina, Calif., is vicar of St. Bartholomew's, Poway, Calif. Address: 16761 Martincoit Rd. (92064).

The Rev. Terrell H. Warren is priest in charge of the Church of the Ascension, Buffalo, N. Y. Address: 24 Linwood Ave. (14209).

The Rev. John H. Widdows, former chaplain of Greer School, Hope Farm, Dutchess County, N. Y., is assistant at St. Peter's, 2500 Westchester Ave., The Bronx, N. Y. 10461.

Schools

St. Agnes, Alexandria, Va.—The Rev. William C. Harris, chaplain, is also rector of Emmanuel Church, Russell Rd., Alexandria; the Rev. Sherodd R. Albritton, choir director and senior class teacher of Christian ethics, is also rector of All Saints' Chapel, Sharon; and the Rev. Hunter H. Wood, senior class teacher of Christian ethics, is also assistant rector of Immanuel-on-the-Hill, Alexandria.

Here and There

Northern Indiana—Miss Mary Frances Bemont, consultant in Christian education for the diocese since 1952, has retired. Address: 31 Crosby Rd., Manchester, Conn. 06040.

The Mission Church of the Incarnation, Chester-ton, Ind., received \$200, the offerings of the children attending the Bishop White Camp and the Bishop Gray Camp, both in Indiana, for the purchase of much needed chairs.

Ron Chapman, EYC president at the Cathedral of St. James, South Bend, Ind., received the Mary Frances Bemont award for service. The presentation was made during diocesan convention.

The Rev. T. R. Hughes, vicar of St. Andrew's, Peoria, Ill., and chaplain of the local American Legion post, is also serving a one-year appointment as department chaplain for the state American Legion.

Kenneth A. Lagerquist, junior warden and lay reader at the Church of the Good Shepherd, Pawtucket, R. I., is also vice chairman of the 1968 Episcopal Charities Appeal Fund for the Diocese of Rhode Island.

Sheridans—Gemini—Pete caught a pass for one touchdown and ran 49 yards for still another, and twin Steve ran 36 yards for another, all in the first half of the final game for the undefeated freshman high school team in Plymouth, Ind. The twins belong to the rectory family of St. Thomas', Plymouth.

The United Scholarship Service, Inc., Denver, Colo., a national program of counseling, guidance, and scholarship aid for American Indian and Spanish American students in high school, college, and graduate school, receives support from the Executive Council, UTO, some parishes and dioceses, and textbook scholarships from the Church Periodical Club.

Henry Welles Sanderson, organist and choir-master at St. Matthew's Cathedral, Dallas, Texas, for the past 23 years, has retired. In 1908, at the age of 8, he played his first service on a pump organ in the New Liberty Baptist Church in Montgomery County, Miss., and since then has played over 5,000 scheduled services and many unscheduled ones, and for many years played for the old silent films.

Living Church Correspondents

Texas—The Rev. Ralph H. Shaffer II, rector of St. Matthew's, 796 E. Virginia St., Beaumont, Texas 77705, is the correspondent for the Diocese of Texas.

Retirement

The Rev. Samuel Orr Capers, rector of Christ Church, San Antonio, Texas, since 1930, has resigned because of his health. His father was the Rt. Rev. William T. Capers, the former Bishop of West Texas.

Government

Gwendolyn Robinson Awasumb (Mrs. Wells Awasumb), communicant of Calvary Church, Memphis, Tenn., was elected to the Memphis City Council. For ten years she was financial secretary of the Diocese of Tennessee, resigning that post when she announced her candidacy for the council.

DEATHS

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

The Very Rev. Dudley Holcomb Burr, 61, rector of Emmanuel Church, Petoskey, Mich., dean of the Traverse deanery, and a trustee of the chapter of the Cathedral of Christ the King, Kalamazoo, was killed in a two-car accident near Cadillac, Mich., November 14th.

He was a former Congregational minister who was ordained to the priesthood in 1957. Survivors include his widow, Anna, and two sons. The Burial Office and Requiem were read at Emmanuel Church with the Bishop of Western Michigan officiating.

CLASSIFIED

advertising in The Living Church gets results.

CAUTION

DeWITT—Caution is recommended in dealing with a couple using the name of Mr. and Mrs. Joseph DeWitt. It is reported they seek money for food and expenses to "tide them over" until a delayed check arrives; the delay of the check is caused by a recent job transfer and a delay in mailing; they also want to transfer into the parish. The man is about 5'6", weighs about 135-140 lbs., dark brown complexion. Further information from the Rev. James W. Curtis, rector Christ Church, 565 Adams St., Gary, Ind. 46402.

ALTAR GUILDS

FREE SAMPLES of fine linens and price lists of transfers and supplies. Make your own Altar Linens or have them supplied through our hand-made service. Mary Fawcett Company, P.O. Box 325, Marblehead, Mass. 01945.

FOR SALE

EASTERN ORTHODOX BOOKS and religious items available from St. Innocent's Bookstore, Inc., 9223 20th N. E., Seattle, Wash. 98115. Write for complete catalogue.

JADSET SYSTEMS Offering Records. Send for free samples and information. JADSET, P.O. Box 23, Dundee, Illinois 60118.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convict of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-513.*

POSITIONS WANTED

ORGANIST CHOIRMASTER seeks full or part-time position in Florida. Churchman. Twenty-five years' experience. Available upon notice to present parish. Reply Box S-509.*

ORGANIST-CHOIRMASTER with many years' experience in the Episcopal Church desires a medium-sized church preferably in central New York. Would also like teaching privileges or church office work as supplement. Reply Box M-514.*

*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 50 cts. service charge for first insertion and 25 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 12 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.

LOS ANGELES, CALIF.

ST. MARY'S 3647 Wetseke Ave.
The Rev. R. Wenter; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; also
Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

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

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Dolmer Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; HC Daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
daily for prayer.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 15; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graff, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

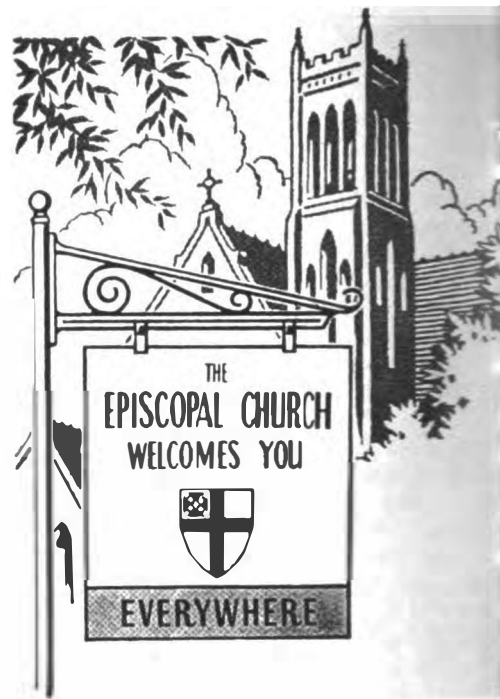
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r;
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
McKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noontday ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45 HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45 HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish);
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed
Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5, Sat 12-
12:30

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Beinsbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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