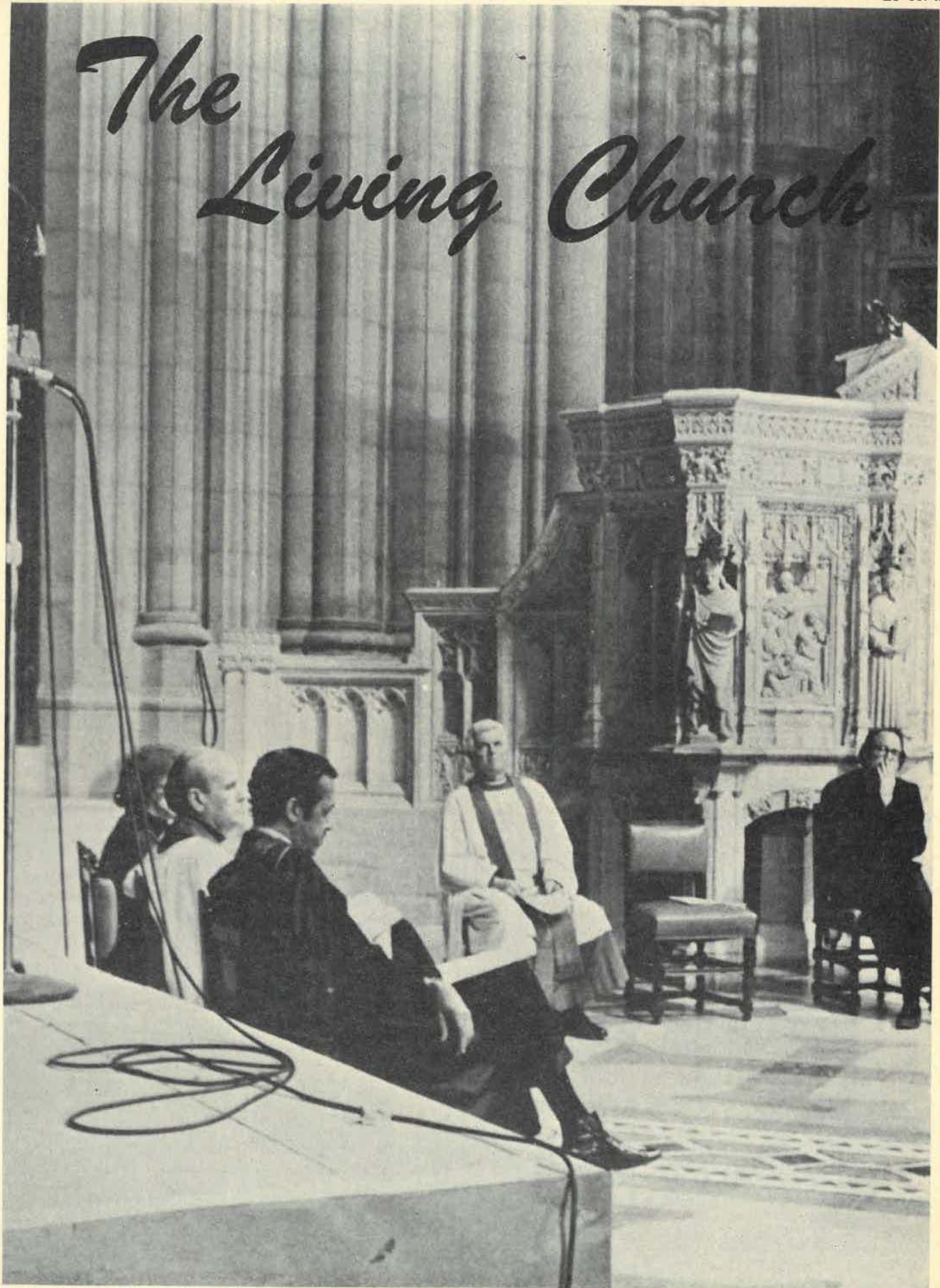


The Living Church



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ANNUAL MASS and MEETING
Saturday, June 12, 1971, 11 A.M.**

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Vicar, St. Luke's Chapel, New York

Luncheon Address by
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Rector, Church of St. Mary the Virgin,
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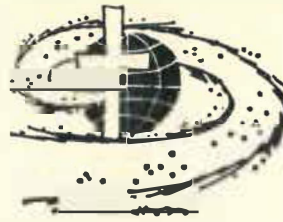
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Around



& About

With the Editor

Good Master Chaucer had learned well his lesson about words, those tricky little devils, when he had a character say in *The Canterbury Tales*: "Thing that is seyð, is seyð; and forth it gooth." If he never had to re-learn that truth he cannot have been editor of a weekly publication with deadlines to meet.

If I had to do over again our editorial in TLC of Apr. 25 on the Calley verdict, there are some words I would alter.

I wrote: "Calley claims that he acted as he did in order to defend his men, and we believe him." Thing seyð is now re-seyð thus: "It is by no means incredible that Calley believed, at the moment, that he acted as he did in defense of his men."

The thing seyð that stands in greatest need of re-saying is this sentence: "Now that Calley has been found guilty millions of Americans are screaming that he is innocent, and the loudest screamers are those very people who have been complaining about American atrocities in Vietnam." This was written very soon after the verdict was in, when the nation was in a state of screaming meemies, and to me it seemed quite self-evidently true at the moment. But in a very short time we heard almost no asseveration from anybody that Calley was innocent. Millions went on screaming, and they still do, that Calley was a scapegoat, that if he's to be punished so should all his superiors—up to and including the Commander-in-chief. But this is not equivalent to saying that Calley is innocent. Thing seyð is now re-seyð thus: "Many Americans as well as foreign critics have been denouncing American atrocities in Vietnam. Now that the U.S. Army has tried and convicted an officer for atrocious conduct let there be an end to all talk about atrocity as official American military policy, and let it be noted that any American soldier found guilty of it is treated as a criminal."

The substance of the editorial in my intent and conception was a two-pronged attack, moral and philosophical, on the principle of corporate guilt. "Morally it is cheap grace," I said. "What is everybody's guilt is nobody's guilt when it comes time to pay up." And I called it an intellectual fraud, saying that a nation as such cannot sin because sin is an act of will and such an act can be done only by an individual person.

My position has been challenged by several readers who consider it unbiblical and unchristian. Do we not read in the Bible of the sinful people, nation? I reply:

1. There are elements of primitive

barbarism in Old Testament "corporate personality." One likes to hope that the Holy Spirit has led his people beyond this. If you hold straight down the line to a consistent moral collectivism you revive the situation preceding the *lex talionis* in which, if I knock out your eye, you knock out not only my eye but the eyes of all my family, since *ex hypothesi* my guilt is their guilt.

2. In the Old Testament itself we find evidence that God's people were moving upward and outward from their moral collectivism, the most familiar expression being in Ezekiel 18:20: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

3. When in the Bible Israel is called the sinful people it is clear that each and all Israelites together are participating in the sin. When all the nation except Elijah and the 7000 were bowing their knees to Baal the nation was a sinful nation—in its majority. But the 7001 non-Baalists are recognized as non-partakers of the guilt. They, too, were God's people. And indeed, as time went on and Israel's life with God matured, it became more and more accepted that the true Israel—the true people of God—was the faithful portion of the nation. But the Bible never speaks with logical definitiveness on this.

4. It is clear biblical and Christian teaching that in Christ we are all members one of another, so that if one member suffers the whole body suffers. About this, two observations seem in order. First, the New Testament concept of the corporate life is specifically and exclusively applied to the community of Christ, the church, not to any other human society as such. We may believe, as I strongly do myself, that all human beings are members one of another—that every man's death diminisheth me, etc.; but there's nothing especially biblical or Christian about this. The Roman Stoics had a powerful awareness of it. And secondly: to suffer the consequences of our brother's sin is not at all to share his guilt.

5. If there is corporate guilt, the "Christians" who through the centuries have persecuted Jews as Christ-killers can make a grimly cogent case for themselves, since some Jews did indeed engineer the crucifixion and other Jews cried "His blood be upon us and upon our children!" Thank God we don't have to believe that.

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THE KALENDAR

May

23. Sunday after Ascension
24. Jackson Kemper B.
26. Augustine, Abp.
27. Octave of the Ascension Bede, Pr.
30. Whitsunday

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.

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Letters to the Editor

From a Reader:

"In my humble opinion it would brighten your 'Letters to the Editor' pages if your correspondents would learn the art of brevity. Some of them do go on!"

Verbum sapienti sat est. Ed.

Prayer Book Revision

There is no doubt that changes must come to pass in the Prayer Book services from time to time. However, it does seem that there are ways of deciding upon these changes without causing traumatic and disturbing reactions on the part of a considerable segment of our members. There are no figures available, but I am reasonably convinced that some of the attrition in our communicant list has been brought about by the trial liturgy with which we have been experimenting during the past several years. There are many who are not receptive to this format and procedure, who object to it as a vehicle of worship, and who feel there is some better way to arrive at a consensus than to be exposed to it Sunday after Sunday. Now comes trial liturgy number two and there will be an equally disastrous result. Whether peoples' attitudes are right or wrong is not the point. The simple fact is that we are losing members.

Response and comment of a cross-section of our membership is a proper objective. However, this can be done by selecting pilot churches, representative of all variations of churchmanship, backgrounds, culture, attitudes, theology, age groups, stewardship, and communicant strength. These congregations, let us say 12, will be chosen by the Liturgical Commission, they will be thoroughly instructed in the new service and will be requested to respond to a questionnaire after a minimum period of at least eight Sundays. They will be keenly aware of their responsibility as representing a cross-section of the whole church.

Ultimately, down through the next few years, and with more trial liturgies being tested by pilot churches, the Liturgical Com-

mission will have an adequate consensus and will be able to produce and present to General Convention a revised Prayer Book *en toto*, upon which a vote will be taken. This final production is far more liable to be received understandingly by the membership of the church, realizing that it does present a serious summation of these well-trained pilot groups, plus the well-considered study by the Liturgical Commission.

(*The Very Rev.*) HARRY B. LEE, D.D.
Dean-emeritus of St. James' Cathedral
Fresno, Calif.

You lament over the passing of the Book of Common Prayer.

"And he who sat on the throne said, Behold, I make all things new" (Rev. 21:5).

For the benefit of the anti-change tycoons, I propose to break out one Sunday, at the end of the Invocation in the Canon of the Eucharist, with: "*Pater hemon ho en tois ouranois.*"*

Would that grab you?***
(*The Rev.*) ALFRED D. CARSON
Associate at St. Stephen's Church
Orinda, Calif.

*To the unhellenized: "Our Father, who art in heaven" (in Greek).

**Yes. Ed.

"Another War Casualty"

In your editorial, "Another War Casualty" [TLC, Apr. 25], you state, "Now that (Lt.) Calley has been found guilty millions of Americans are screaming that he is innocent, and the loudest screams are those very people who have been complaining about American atrocities in Vietnam. They wanted American war criminals to be brought to trial. Now that one has been convicted they are louder than ever in their wail. It makes no sense; it is hysterical nonsense."

Either you are deliberately misrepresenting the response of the nation, or you are not listening to that response. I live in a community in which many, many people have supported this nation's war efforts in Southeast Asia right down the line. Many of these same people are loudly furious about the verdict in the Calley case. It seems that the same people, in this nation, who have declared it "unamerican" to be opposed to our military presence in Vietnam, Laos, and Cambodia, are crying out that Calley is innocent because it is the job of soldiers to kill the enemy, and that all Lt. Calley did was his job. From all I read and hear in the communications media, this is apparently a widespread and vocal sentiment in this nation.

If you wish to consider collective guilt in the My Lai tragedy, this type of sentiment is a good argument for it. Carl Rowan has suggested that the whole affair fairly reeks of racial overtones, both in its occurrence and in the reaction in support of Lt. Calley and his "duty": I tend to agree.

The question of collective guilt and responsibility for My Lai notwithstanding, Lt. Calley was not without free choice in the matter, and he made his choice. Evidently, the military jury believed that he could

The Cover

More than 3,000 veterans, active-duty military personnel, clergy, and others gathered in the National Cathedral in Washington, D.C., on the eve of the recent peace march, to pay tribute to the men, women, and children killed in the Southeast Asian war. Seated from left are: an unidentified woman; the Rev. Robert Drinan, S.J., congressman from Massachusetts; the Rev. Channing E. Phillips, chairman of the Housing Development Corp.; the Rt. Rev. J. Brooke Mosley, president of Union Seminary; and the Rev. William Sloane Coffin, chaplain at Yale University. A full story appears in this week's news section. (Photo from RNS)

have made another choice. So please, let us not be so hasty to cry "intellectual fraud" when it might be said that you are guilty of the same sin.

(The Rev.) JOHN A. BOWER
Rector of Christ Church

Ottawa, Ill.

I quote your editorial concerning Lt. Calley: "This nation, or any other, couldn't sin if it tried."

What sense then, are we to make of God, who, speaking through Isaiah, Jeremiah, Amos, Ezekiel, *et al*, called Israel a "sinful nation," a "rebellious people," an "hypocritical nation," a "nation that obeyeth not the voice of the Lord," etc., *ad infinitum*? This is a serious problem it seems to me, for your word seems to stand in opposition to God's word.

I do not understand, either, your fine distinction between the words "collective" and "corporate." When I try to understand you, it appears that you believe that there is no reality called "people," but only a reality called "persons"; that "persons" can do things, but "people" cannot. If this is your meaning, then it seems an impossibility to assign any verb to a word like "nation." Not only can the nation not "sin" by your philosophy, it cannot even "try," or "hope," or "war," or "grow," or "mourn," or "be."

The Bible speaks of "a people," which appears to be a corporate entity, a reality capable of responsibility, and transgression, and punishment and repentance, and righteousness, and reward. If it was so then, why is it not so now? The suspicion is that it is not so now only because we would prefer that it would not be so. But it appears that this nation's time of having its "druthers" is running out.

(The Rev.) ROBERT G. HEWITT
Rector of Grace Church
Colorado Springs, Colo.

Almost every week, I find something in TLC that I agree with so whole-heartedly, and that I delight in finding stated as I would have liked to state it, that I really should write you a weekly letter of appreciation.

But this letter is motivated by your editorial, "Another War Casualty." For every word of it, I say thank you, and amen.

(The Rt. Rev.) ADDISON HOSEA, D.D.
Bishop of Lexington
Lexington, Ky.

See "Around and About" in this issue. Ed.

Ministry in the Armed Forces

As I look back over a fairly eventful life and realize that only twice before have I written a "letter to the editor," I hesitate to write this one; but the letter from the Rev. Thomas Whitcroft [TLC, Mar. 28] certainly requires an answer.

This gentleman apparently had a very unsuccessful enlistment in one of the uniformed services and has not yet recovered from the experience. I think that his condemnation (by inference) of military chaplains should be received guardedly. I have known all degrees of perfection in our chaplains just as we have all seen in civilian clerics of all churches.

The attempt to distinguish chaplain from priest is unbelievable! Does a physician cease to be a physician when he dons the uniform of his country and takes an oath

to defend it against all enemies both foreign and domestic?

I am not sure what he hoped to accomplish by throwing his torn stole to the floor of the cathedral—if he was shedding his priestly position. I am sure that it did not create a disturbance when it hit the floor. And finally, I did not understand the relevance of the blood lines of that very fine gentleman, Dean Sayre, to the ceremony under protest.

I hope that Bp. Hobgood has a most successful office. I am sure he realizes that there is seldom a time in ones life when he needs able counseling more than upon entry into the Armed Forces, many being away from home and church for the first time.

L. HOLMES GINN, JR.
El Paso, Texas

"Of Thee We Sin"

The very excellent *Episcopal Choirmaster's Handbook* for 1970-71 has a crucial misprint in the suggested hymns for the First Sunday after Easter. One is listed as "Christ for the world we sin." One can predict nation-wide chuckles in the stalls on this one. My first reaction: "Ha, ha!" My second reaction: "How quickly, old chap, you prove you are a sinner. How much effort it takes to sing of the Christ. How easy to sin."

(The Rev.) JEREMY H. KNOWLES
Chaplain (Major), USAF
Kincheloe AFB, Mich.

TLC, Apr. 18

If the toe pose before the altar pictured in TLC for Apr. 18 (p. 20) is a church service, it doesn't "turn me on" but it does remind me of Anatole France's delightful story about a juggler who shocked a religious establishment by doing his act before an image of the Virgin.

JOHN HULING, JR.
Elkhorn, Wis.

Bishop in Europe

It was good to see the announcement [TLC, Mar. 14] of the Presiding Bishop's appointment of the Rt. Rev. Edmond Lee Browning as Bishop-in-Charge of the Convocation of American Churches in Europe.

However, I should like to correct the statement that Bp. Browning will be the first American bishop to take up full-time residence in Europe. The Rt. Rev. J. Blair Larned, bishop-in-charge, 1947-1953, resided during this period in Geneva, where he also represented the Presiding Bishop at the World Council of Churches.

Bp. Browning will arrive in Europe from Okinawa, via Japan and Russia, early in June. His first official act in the convocation will be to celebrate, preach, and confirm at the Pro-Cathedral Church of the Holy Trinity, Paris, June 6. The bishop, his wife, and their five children will be living, at least temporarily, in the rectory of the Church of the Holy Spirit, Nice.

(The Very Rev.) STURGIS L. RIDDLE, D.D.
Dean of Holy Trinity Pro-Cathedral
Paris, France

The New Breed

The reproduction in *The Anglican Digest* of verses entitled "The New Breed of

Priests" which appeared earlier in TLC has brought to my mind that I had intended to try to frame an answer. The following lines will not cause you to think that I ought to be "raised to the purple" but it is my hope that they will amuse you, and perhaps others. I don't know whether Anonymous, by his efforts, was seeking to intensify or to diminish the polarity amongst us regarding the doctrine, discipline and worship of the church, but I feel that we can all gain by laughing a little bit at our own positions as well as at those of others. I offer the following in rebuttal.

*I now have an Authorized Prayer Book,
It tells me the things I must say,
In words from the past
For all ages to last,
For Cranmer's the Man for Today.*

*I now have an altar for Masses—
And vestments and stained windows, too.
Now this is the style
That I find worthwhile
And all others this also must do.*

*I now have a Bible for lessons—
The version of King James demand.
I find it uncouth
To speak of the Truth
In English my folks understand.*

*For hymns I'll stick right to The Hymnal
The Victorian tunes can't be beat.
I will use but my voice
And with naught else rejoice,
Not my heart, not my soul, not my feet.*

*The Creed of Nicea's unfailling,
Its clarity far beyond doubt.
It needs no review
From pulpit or pew
We all know what it's all about.*

*My pulpit is for pure religion,
It relates not to here or to now,
But only to "then,"
God only knows "when,"
And says not a word about "how."*

*I need the Commandments to guide me
In telling the wrong from the right;
And I never need fear
For it's always most clear
What to do in each succeeding plight.*

*Praying is easier than doing,
Meditation is best use of time.
My spirit flies high
When I look at the sky
And think how to put this in rhyme.*

*I put all my trust in the canons,
In Titles One, Two, Three and Four.
I dare not belittle
By one jot or tittle
What has been laid down as of yore.*

*I need a strong bishop to tell me
What I may or may not intone.
For though I'm ordained
I must be restrained
From having a thought of my own.*

*I need a God in the heavens
To whom I must oft bend the knee.
But I don't need him here
To chastise or to cheer
And God does not really need me.*

(The Rev.) GEORGE ENTWISTLE
Rector of St. Paul's Church
Endicott, N.Y.

The Living Church

May 23, 1971
Sunday after the Ascension

For 92 Years,
Its Worship, Witness, and Welfare

RHODE ISLAND

Coadjutor Elected

On Apr. 24, delegates to a special convention of the Diocese of Rhode Island elected the Rev. Frederick H. Belden, 61, as Bishop Coadjutor of the diocese. The election came on the 11th ballot. Eighteen men were nominated for the position, with all nominations coming from the floor.

Canon Belden, who has been rector of St. Paul's Church, North Kingstown, R.I., since 1949, has also served on the diocesan council, as an examining chaplain, chairman of several diocesan commissions, and as president of the Rhode Island Council of Churches. He began his ministry in the Diocese of Albany in 1936, the year he was ordained to the priesthood.

WASHINGTON

Suffragan Elected

The Rev. Canon John Thomas Walker was elected Suffragan Bishop of Washington, on May 1. Election came on the third ballot, and the convention voted to make the election unanimous.

The bishop-elect has been a canon of the Washington Cathedral since 1966. He is a native of Georgia, and 45 years of age.

Details of the election will appear in TLC as soon as they are available.

LEXINGTON

Bishop Installed

The installation of the Rt. Rev. Addison Hosea as fourth Bishop of Lexington was held in the Cathedral of St. George the Martyr, on the Cathedral Domain in Lee County, Ky., with the Presiding Bishop officiating and preaching. This was Bp. Hines's first visit to the Domain.

Bp. Hosea, who was elected coadjutor Feb. 10, 1970, and consecrated three months later has succeeded the Rt. Rev. William R. Moody, who retired Jan. 31. The crozier presented to Bp. Hosea during the installation ceremony originally belonged to the Rt. Rev. H. P. Almon Abbott, second Bishop of Lexington.

In his sermon, Bp. Hines compared the role of bishop with that of a Supreme Court justice in that both are on their own without a cushioning bureaucracy and must draw on their own resources to find the answers.

"If he is wise," the Presiding Bishop

said, "he will adopt a style which tends to draw a great number and a great variety of people into the decision-making process so that the church can benefit from the talent that God spreads about. But he will know that there will be times when the buck stops with him. And he must be able—biblically—to make his yea sound like yea, and his nay, like nay."

NEW YORK

St. Thomas Church Diverts Funds in Protest

Expressing dissatisfaction with the national leadership of the Episcopal Church, St. Thomas Church in New York City is diverting to other projects one-fourth of the funds it usually pays for the church's program and mission.

The Rev. Frederick M. Morris, rector, explained in a sermon that the move by the wardens and vestry comes mainly because of their opposition to the operation of the General Convention Special Program (GCSP). He said also that the attempt by the Executive Council of the church to use its stock in General Motors to urge GM to close its plants in South Africa figures in the decision.

"No funds are being withheld from the mission of the church," the rector emphasized. "Every penny that would be given through the more conventional channels is sent directly to the work of the church beyond the boundaries of the parish. For the most part, it is sent to projects heretofore supported by headquarters but from which support has been recently withdrawn or reduced in order to finance other projects more recently undertaken. Just for good measure, we have sent additional money each year in substantial amounts to many other needy causes. In 1970 this amounted to \$175,000."

The decision means that the parish will re-channel \$20,000 of the \$80,000 it is assessed by the church, to other projects chosen by the parish.

Dr. Morris said that all but two members of the vestry approved of the action. Reviewing the history of GCSP, he said that at its inception in 1967 "its objectives were admirable and met with universal approval and applause." However, he contended, it was soon made plain that the program "would be administered with total centrality of power." Objections to certain projects from diocesan authorities were "either ignored or rejected, sometimes with angry replies from the bureau-

crats," according to Dr. Morris. He spoke of other features of the program which he and the vestry found objectionable.

Referring to "our frustrating inability, as a parish, to establish satisfactory two-way communication with headquarters," the rector reported that in 1970 the church diverted \$10,000 from conventional channels. "Even this move elicited no reaction except a letter from our bishop acknowledging the fact and expressing understanding of our problem," he said.

Events of 1970 were "significant" in the final decision to withhold the funds, Dr. Morris reported. He referred to an abortive attempt of the Executive Council to ask an offering for "the student revolt," and to the decision to bring stockholder pressure on General Motors. Of the latter he said, "I believe it is entirely in order and commendable for the church and for Christian stockholders as individuals to use stock proxies for registering opinions about social issues. . . . But I believe effectiveness and credibility are diminished when recommendations exceed in specific detail the known competence of those who propose them. No evidence was published to indicate sufficient knowledge of the complex economic and sociological factors involved on the part of the council members to warrant so specific an action as the closing down of the South Africa plants," he asserted.

In closing, Dr. Morris said: "Our purpose in this course of action is to plead for and to encourage some firm and purposeful outreach from headquarters toward reconciliation with its loyal opposition. . . . Our action is a cry for communication and reconciliation. We want to be on the team. . . ."

RHODESIA

Religious Bodies Register as "Voluntary Agencies"

In what appears to be a reversal of positions, some 45 church bodies in Rhodesia have yielded to government pressure and have registered as "voluntary organizations" under provisions of the Land Tenure Act which is aimed at strict geographical separation of black and white societies. Under the act, churches

THINGS TO COME

June

20-23: Pacific Northwest Healing Conference, sponsored by the Order of St. Luke the Physician, at Annie Wright Seminary, Tacoma, Wash.

are required to register as they have done in order to operate as multi-racial institutions on land allocated to either racial group. Deadline for registration was Apr. 2.

Last year, church leaders announced they would not obey the Land Tenure Act nor register as voluntary organizations. They also stated that the government's new constitution and the act "cannot be reconciled with Christian faith since they entrench separation and discrimination solely on the basis of race."

Roman Catholic bishops also sent an ultimatum to the government in which they stated they would close down all their educational and social service institutions. In February of this year, however, the bishops apparently relaxed their rigid stand and instructed their schools to comply with the law "under protest" and with the understanding that the issue was still subject to negotiation with the government. The bishops assert they have not yielded in principle. They insist on the right of the church to serve freely all the "People of God" irrespective of race. In this and such related matters, the prelates emphasize, the government has "no moral right" to impose conditions.

ORGANIZATIONS

ECF Names Directors

Election of four directors to the board of the Episcopal Church Foundation was announced by William A. Coolidge, chairman, at the annual meeting held in New York City.

The four are: Mrs. Loomis I. Lincoln and Mr. George S. Isham, both of Lake Forest, Ill.; Mr. Oscar C. Carr of Clarksdale, Miss.; and Judge William H. Booth, Jamaica, N.Y. Each of the four is active in numerous phases of church community work, including human rights commissions, anti-poverty programs, and national organizations such as the NAACP.

The foundation is a national organization of Episcopal laymen, that initiates and underwrites projects supporting the church.

ECF also aids clergymen in advanced theological study, as for example during the 1971-72 academic year 12 men will use grants totaling \$66,600 for their study programs. Four of these fellowships went to first-time recipients and eight to men for further work toward their doctorates. These eight had received previous grants.

Since 1964, when the program of fellowships was inaugurated, most of the 41 clergymen awarded grants were assisted during their entire doctoral studies. The financial aid has amounted to more than \$360,000.

45 Dioceses Represented at AFP

Among the many people attending the 13th annual conference of the Anglican



BISHOP PARDUE
Instigator of the AFP

Fellowship of Prayer were official representatives of 45 dioceses in the Episcopal Church. The conference was held in Kansas City at the invitation of the Rt. Rev. Edward Welles, Bishop of West Missouri.

The conference program included 19 workshops offering a choice of seven subjects: Personal Discipline in Prayer; Overcoming Prayer Hang-ups; Clergy and Prayer Groups; Prayer and Wholeness; When Man Listens, God Speaks; Ways to Start Prayer Groups; Prayer and Social Action.

Started in 1958, the Anglican Fellowship of Prayer, which has become a coordinator of all sorts of spiritual movements, received its name from the Rt. Rev. Austin Pardue, then Bishop of Pittsburgh, who was the instigator of the fellowship. At the Kansas City conference, he presented three addresses.

Founder of FISH in the U.S., the Rev. Robert Howell, spoke at the conference banquet. Fifteen years ago, he said, one of the reasons given for exodus from organized churches was the separation between prayer and social action but he believes that "storm" to be over. The Anglican Fellowship of Prayer has a major goal, he said, in holding the people of prayer and the social activists together, so that unity will make a healthier revival.

NCC President Addresses Philanthropists

Religious leaders who are committed to social change must stop being intimidated by the ultra-conservative members of their churches and, instead, educate them in philanthropic philosophy. This challenge was made by Dr. Cynthia Wedel, president of the National Council of Churches, at the 14th National Conference of the National Council on Philanthropy.

Other participants in a panel discussion on the church and philanthropy were Msgr. Lawrence J. Corcoran, secretary of the National Conference of Roman Catholic Charities, and Philip Bernstein, executive vice president of the Council of Jewish Federations and Welfare Funds.

Mrs. Wedel questioned the popular claim that the declining income and membership of many churches is largely due to over-emphasis on social action. "There is no proof of this," she said. On the contrary, she added, many are leaving because churches are not involved sufficiently in relevant social action and, in fact, some returned when the church showed new signs of activity. The social responsibility of the churches is to educate its people and the government, where necessary, to bring about the needed social reforms, she said.

Mr. Bernstein, in his address, said, "No religious group can say that the problem of society is not their business." He agreed that religious organizations have a responsibility to provide the leadership to see that social needs are taken care of by some group.

Msgr. Corcoran pointed out that the massiveness of current human needs, especially in the areas of housing, employment, and health, make it impossible for religious groups to carry the load themselves.

All three speakers emphasized the need of developing effective means of coordinating social efforts of the business, voluntary, and government sectors.

TENNESSEE

Jesse Jackson Describes U.S. Blacks

Most blacks in the U.S. are "conservative, Christian, scared, patriotic slaves," the Rev. Jesse Jackson declared in an address given before an audience of 2,000 at Fisk University in Nashville.

To escape such a trap, he said, black Americans must first free their minds and then take direct action to alter the repression of a white racist society. Mr. Jackson, who was on leave from his post as director of Operation Breadbasket, the Chicago-based program of the Southern Christian Leadership Conference, spoke during a Black Community Conference held at the university.

Mr. Jackson said blacks must come to rely on their own resources in attaining freedom. "The difference between the master and the slave is attitude. The master assumes someone exists for his service. He assumes someone is supposed to clean up his house and he's to pay them low wages. The slave assumes he exists to serve someone. He doesn't get angry when he's exploited. So, if you're sitting here tonight not banking with a black bank, not holding insurance with a black company, then you are accepting the pre-rogatives of slavery and 'the Man' as-

sumes you aren't going to get mad," he said.

He urged his audience to join a Black Community Conference program of economic withdrawal from the white-owned business establishment of Nashville. By not patronizing white-owned stores and companies, he said, the blacks might not change the hearts of whites but they will force a change in the way economic decisions are made.

NEWARK

Wilks Fund Grants Allotted

For the 19th consecutive year, grants from Wilks Fund income have been made from the bequest of Sylvia H. G. Wilks, daughter of the famous Hetty Green.

The Wilks Fund is administered by an elected committee of members of St. Peter's Church, Morristown, N.J., who review annual requests for aid. The rector of the parish serves as chairman.

The Rev. S. Hughes Garvin, rector, announced that this year's grant will total \$33,750, and following recent traditions, he said, Morristown agencies will receive about one-third of the funds. In addition to local area grants, Dunstan Tegli, a Liberian student sponsored by St. Peter's, will receive \$1,500 toward his pre-medical education at Hobart College.

Statewide, grants have been thus designated: \$3,175 to the Church of the Holy Communion, Patterson, for ghetto projects; \$2,500 to the church camp of the Diocese of Newark; \$1,000 to Youth Consultation Service of Newark; \$2,500 to the Holley Community Mental Health Center in Hackensack; \$1,000 to St. Barnabas' Church, Newark, toward the purchase of a bus to take young people outside the city for activities; and \$1,400 to The Hinge, Essex County, for its summer program in Newark.

National grants will be: \$1,825 to the Council for Religion in Independent Schools for the Vineyard Experiment in Living; \$1,000 to St. Francis Boys' Home of Ellsworth, Kan.; \$1,000 to the Greater Derry Contact Center, Derry, N.H.; and \$200 to the College of Preachers, Washington, D.C.

In the international field, \$1,000 has been awarded to the Boys' Town Institute of Liberia, and the Bishop-elect of Haiti, the Rev. Lue A. J. Garnier, will receive \$5,000 for the training and equippage of lay readers for outlying areas.

ABORTION

Priest Comments on Pro-Abortion Lobby

The Rev. Warren A. Schaller, Jr., rector of Holy Apostles' (Episcopal) Church, St. Paul, has charged the president of Minnesota's main pro-abortion lobby of a "desperate attempt to smear the Roman

Catholic Church, the anti-abortionist movement, and the state legislature of Minnesota." He was replying to Mrs. Katherine Taylor, president of the Minnesota Council for the Legal Termination of Pregnancy.

She had issued a statement claiming that an expensive campaign by the Roman Catholic Church has led state legislators into overestimating the opposition to abortion legalization. She said that although a few "leading spokesmen against the abortion bill are carefully selected because they are non-Roman Catholic, the opposition to the abortion repeal movement does not come from a variety of organizations and individuals."

Fr. Schaller, who is also chairman of the clergy committee of the anti-abortion Minnesota Citizens Concerned for Life, said "the anti-abortionist movement does not depend for support on religious, dogmatic, or biblical tenets."

COCU

Methodist Bishop Comments

Reports that an effort to merge nine church bodies may be dead is "the best news I've heard of in a long time," Methodist Bp. Gerald H. Kennedy said in an interview in Minneapolis. The bishop, head of Methodism's Los Angeles area, has long been opposed to a large-scale protestant merger.

"I believe in the ecumenical movement with all my heart, but I don't think that means one protestant church," he said. He feels that the efforts of the Consultation on Church Union (COCU) to merge the nine churches "probably was a good thing" because "it made us think."

Bp. Kennedy plans to return to the parish ministry "at the earliest possible opportunity," which is July 1972, when he will be 64. At that time he expects to become senior pastor of First United Methodist Church, Pasadena, where he now preaches about twice a month.

CHICAGO

Winnebago Directs Indian Center

A day hoped for and planned for arrived some weeks ago when Matthew Pilcher, a member of the Winnebago Tribe of Nebraska was appointed director of St. Augustine's Center, Chicago. This choice of Mr. Pilcher has the hearty endorsement of the Rev. Peter J. Powell, who has directed the work of the Indian Center since he began it in an old storefront nine years ago. Throughout these years, Mr. Pilcher has worked closely with Fr. Powell.

In the years that St. Augustine's Center has been in operation the staff of one, a priest, has been increased to a staff of 12 full-time and 6 part-time workers, the majority of whom are Indians.

In 1962, the budget was less than \$11,000. In 1971, it will be \$182,700. On a family-casework basis, St. Augustine's Center continues to serve more Indians than any other private agency in the nation.

ROMAN CATHOLICS

Wives to Join New Deacons in Service

Thirteen wives are expected to accompany their husbands to the altar of the Blessed Sacrament Cathedral, Detroit, June 18, in what may be the first mass ordination of married men as deacons in some 1,300 years of Roman Catholic Church history.

John Cardinal Dearden of Detroit will ordain the 13 married men to the restored permanent diaconate, but in a preface to ordination the wives must express agreement with their husbands' decisions to join the clergy.

The impending ordination of the group is believed to be the first large-scale implementation of the Vatican Council's directive to give the church's laity a greater role in church renewal.

Following ordination, deacons will be assigned to parish functions but will remain in their present self-supporting work. They will perform almost all duties of the priest except celebrate Mass, hear confessions, and give blessings.

NEW YORK

RC Woman Claims "Second-Class Status"

The congregation of St. Clement's Episcopal Church in New York City was accused of being "unchristian" by Dr. Elizabeth Farians, a Roman Catholic who made an appearance there as a preacher and advocate of women's liberation through religion.

Picking up the threads of comments she had made at the Episcopal Churchwomen's conference, Women in the Church, held earlier in Synod House of the Cathedral of St. John the Divine, she said that true Christianity is a liberating force but when women are excluded from this liberation then it is contrary to the gospels.

Speaking for "all women," Dr. Farians, who is a former teacher of theology at Loyola University, Chicago, told the congregation that if religion is not liberating it is not true religion because "religion is just and life giving" and "cannot oppress people as a class." She said the women's movement is the "most spiritual" because it promulgates the liberating message of true religion.

She told reporters that her "second-class" status at St. Clement's was exposed in the fact that she was allowed to preach but not "consecrate," thus denying her

full humanity and acting contrary to Christ's teachings.

In her talk at Synod House, Dr. Farians charged that the Christian church over the centuries has discriminated against women by claiming that restrictions on women were the law of God. Theologically, she said, "we must ask why Christianity is not a liberating force. Why is it that males are the only ones allowed to fulfill the potential of the gospels? If theology is going to represent God, it's got to be just. We are victims of a bad theology or a bad interpretation of theology, so we've got to have a new theology," she said.

Other speakers included Dss. Phyllis Edwards; Dr. Sarah A. Edwards, a United Church of Christ minister; and Dr. Mary Daly, a Roman Catholic theologian.

Another speaker, Dr. Margaret Mead, an Episcopalian, "cooled" the meeting somewhat by noting she had little or no sympathy "with the amount of utter nonsense" delivered by some feminist activists at the conference. She charged that changing the sex of God, for instance, "gets us nowhere" and merely irritates people. Dr. Mead sees the women's role in the church as "complementary," accomplishing what is not being done in the church now by men. Stressing that both men and women are on the brink of a new age of freedom, she said that because of overpopulation people are able to consider parenthood as optional. But she added: "We're not going to change society very much unless the home can be structured in a new way."

About 70 persons attended the ECW conference.

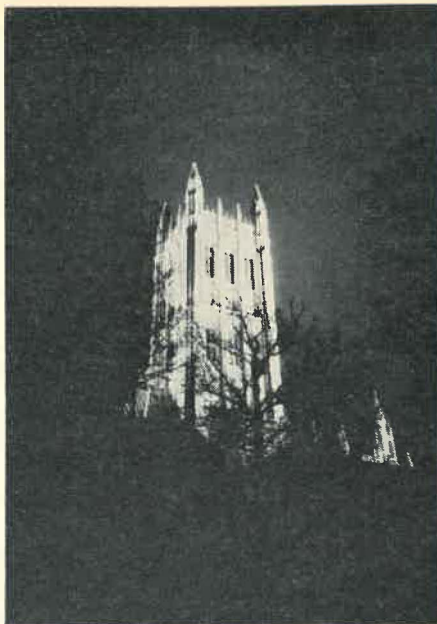
WASHINGTON

Service Honors All Vietnam Dead

Three thousand persons, led by 400 uniformed servicemen on active duty, gathered in the National Cathedral to honor the memories of all the men, women, and children killed in the Vietnam war. The two-hour evening service was the final activity of the week-long Veterans Vigil Against the War held in the capital.

During the service, the Rev. Robert Drinan, a Jesuit and a U.S. Representative from Massachusetts, proposed that the U.S. set up a \$50 billion trust to be given to the Vietnamese people over the next 5-10 years. "If the American people do not establish a method of reparations for Southeast Asia," he said, "the guilt which now haunts so many millions of Americans about their compliance in this war will be extended and deepened."

He was joined by the Rev. William Sloane Coffin, chaplain at Yale University; the Rt. Rev. J. Brooke Mosley, the former Bishop of Delaware who is now president of Union Seminary; and the



THE NATIONAL CATHEDRAL
All Vietnam dead remembered

Rev. Channing E. Phillips, of the United Church of Christ.

Mr. Coffin said that we are sending men to Vietnam "to kill for us. . . . This war is a tragic mistake. We must appeal to those who know the war is wrong."

SOUTH AFRICA

Indictment May Need a Year of Study

The Dean of Johannesburg, the Very Rev. G. A. French-Beytagh may have to wait a year or more before he finally faces a detailed indictment, Brig. P. J. Venter, chief of security police, said in Cape-town. At this stage no final trial date could be stipulated and it will take "a long time" before the "masses" of documents relating to the dean's detention have been thoroughly sifted, the chief said. To his knowledge, the official said, no new charges will be brought against the churchman.

The chief said "this is a formidable investigation," but he would not commit himself to specific investigation details, though he did say it could take up to a year before all loose ends had been tied up.

Dean French-Beytagh is facing a "main charge and an alternative charge" relating "to the alleged discovery of pamphlets of the South African Communist Party and the African National Congress in his possession." Churchmen throughout South Africa and elsewhere have condemned the dean's arrest as a regime response to his opposition to *apartheid*.

The main charge alleges that he "did unlawfully take part in activities of unlawful organizations and did carry on in the direct or indirect interest of the said organizations." The alternative charge alleges that he unlawfully had in his possession pamphlets "associated" with

the unlawful organizations. It is alleged by the South African government that the dean had contravened the Suppression of Communism Act on Jan. 20 of this year.

A month after the dean's arrest and detention, security police searched the homes and offices of 25 people and organizations throughout the country. Commissioner of Police J. P. Gous said at that time the police had searched for missing links in the investigation into the activities of Dean French-Beytagh. Masses of documents relating to financial matters were seized. These documents and other data uncovered by police are now being studied by experts, according to reports received from Capetown.

OREGON

Urban Probes Show "Seamier Side of Life"

The greater Portland Council of Churches has started a series of urban probes to gain first-hand knowledge and awareness of the city's so-called "seamier side of life."

Participants in one probe visited a commune, Cadenza Haus, where they dined on horse meat and other foods. They also viewed the film "Sexual Freedom in Denmark," and conferred with the theater manager; visited an impoverished area school; and met with three women offering abortion information, and three homosexuals, two of whom were from the Gay Liberation Front.

Mixed reactions were expressed by the "probers." One called it a bombardment adventure; another, who took part in the same tour, said he did not believe that these probes are going to do any good as far as helping with the problems. "That's the way the world is," he said.

And still another said: "Problems just repeat themselves, and the ones we see today aren't particularly different from those we've had in the past. But I am a member of the social-concerns committee and we need to keep these programs going in the church."

The probes are conducted through the Council of Churches' Center for Urban Encounter.

GOVERNMENT

Chávez Ban "Unconstitutional"

A court injunction barring boycott activities by Cesar Chávez's United Farm Workers Organizing Committee (UFWOC) against lettuce growers, was ruled unconstitutional by the California State Supreme Court. In a 7-0 decision, the court said a "substantial portion" of the injunction issued last October against the UFWOC violated basic guarantees of free speech.

The court said a state may not constitutionally prohibit "non-coercive, truth-

NEWS in BRIEF

ful efforts" to communicate the facts of a labor dispute to the public. The injunction, issued by the Monterey County Superior Court, resulted in the jailing of Mr. Chávez for contempt last December when he refused to exempt one grower from a nationwide boycott which began last summer when 200 growers signed worker contracts with the Teamsters Union.

There is at present a 30-day moratorium on the lettuce boycott, as UFWOC and the Western Teamster are attempting to settle the jurisdictional dispute over contracts in California's Salinas Valley.

In its ruling, the State Supreme Court stipulated that free speech in consumer boycotting must exclude violence or any threat to public safety, that UFWOC refrain from claiming that produce from the disputed grower is not handled by a labor union, and that the ruling does not "sanction a secondary, as opposed to a consumer, boycott."

The UFWOC counsel discounted the secondary boycott sanction as an extraneous issue, noting that "we have won a pretty good victory" and none of the boycott restrictions will affect UFWOC activities in California.

GERMANY

Socialist Rites Substitute for Christian Rites

More than 2,750,000 East German youngsters have taken part in the Jugendwehe (youth dedication) ceremonies since the rites were introduced by the communist regime in 1955, according to East German press reports.

The ceremonies, which take place with much fanfare every spring, usually involve between 230,000 and 250,000 14-year olds and are intended as communism's substitute for the Christian sacrament of confirmation. In an effort to eliminate religious influences in East German life, the Ulbricht regime introduced socialist rites to substitute for Christian baptism, confirmation, marriage, and funeral rites.

The youth-dedication ceremonies, staged throughout the country with considerable pomp, are preceded by several months of political and ideological study. Highlight of the ceremony is a vow, amended to fit the current communist ideological line the youngsters take, promising "to preserve the revolutionary heritage of our people," and "to deepen the firm friendship with the Soviet Union and socialist brother countries." The young people also pledge "to fight for the great cause of socialism" and "to defend socialism against all imperialist attacks."

Participation in the spring rites is officially considered voluntary, but it continues to be a prerequisite for attendance at advanced schools for admittance to universities, and for employment in top professions.

■ The Rt. Rev. John Cunningham has been installed as the first Bishop of the Diocese of Central Zambia, a newly created jurisdiction. In his sermon during the ceremonies in the cathedral in Ndola, Bp. Cunningham said the church should be a "handmaiden" of various government departments and local authorities "in bettering welfare and social services" for all the people. The bishop, who is 48, has been in Zambia since 1967.

■ The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, welcomed representatives from five states who took part in a week-long workshop of the National Council on Crime and Delinquency, held at Wrightsville Beach, N.C. All those present represented juvenile correctional institutes in their respective states. Directing the work of the conference was Mr. George E. Holland, national director of Correctional Management Institutes.

■ The Rev. John C. Fry, pastor of First Presbyterian Church, Chicago, and defender of the Black P Stone Nation, a youth gang using the church as a gathering place and center, resigned his pastorate effective in June. He will lecture on social ethics at San Francisco Theological Seminary beginning in July. His resignation to church officials was made Apr. 5. On Apr. 6, the federal government indicted 23 Stones on charges of defrauding the public of part of a \$927,341 anti-poverty grant made three years ago [TLC, May 1].

■ A member of the Church of England's Advisory Council for the Church's Ministry and who is also president of the Associates of Newnham College, conducted a three-hour Good Friday service in Westminster Abbey, London. The officiant was Mrs. Kathleen Baxter, a widow, who is probably the first woman to lead such a service in a major Anglican church.

■ A fund to maintain the organs in Christ Church Cathedral, St. Louis, in memory of the former Bishop of Missouri and the former Presiding Bishop, the Rt. Rev. Arthur C. Lichtenberger, has been initiated by the cathedral chapter.

■ In Berkeley, Calif., Dr. Robert McAfee Brown, a United Presbyterian minister, and 15 others, were sentenced to five days in jail for blocking the door of a draft board on Good Friday. They elected to go to prison rather than pay \$50 fines. The group was arrested during an anti-Vietnam war demonstration.

■ A bill signed into law by Vermont's Gov. Deane C. Davis and effective with the fall school term will allow local school boards to loan teachers, texts, and other services to parochial schools. The estimated annual cost of this aid will be \$500,000-\$800,000, depending on the number of school boards voting to accept its stipulations. School districts using this plan may receive up to 50% of the cost back from the state.

■ The office of bishop and apostolic succession were discussed at the fourth meeting in a series of discussion between Lutherans and Episcopalians. A report of the meetings, to be released later this year, will cover the matter of the authority of scripture; worship and sacraments and their relation to Christian unity; baptism, confirmation, and first communion; and apostolic succession.

■ Dr. William B. Lipphard, 84, a noted American Baptist Convention clergyman and the first executive secretary of the Associated Church Press, died Apr. 14, in New York City. He was president of ACP, 1947-1949 and became its secretary in 1952 following his retirement as editor of the official ABC publication, *Missions*. In 1966, at the 50th anniversary convention of the ACP, a permanent William B. Lipphard Award was established honoring the church leader.

■ A fragment of the famous Ulfilas Gothic Bible found in a wooden chest of relics in the 900-year-old Roman Catholic cathedral in Speyer, West Germany, has been identified as a translation of Mark 16:12-18. Of the original 330 parchment pages of the Ulfilas Bible, 187 of them have been preserved in the Codex Argenteus at Uppsala University, Sweden. The great work done by the fourth-century Arian Bishop Ulfila (Ulfilas) was the translation of the scriptures, or at least the New Testament, into the Gothic tongue.

■ Mrs. Claire Collins Harvey, of Jackson, Miss., was elected president of Church Women United at that organization's triennial Ecumenical Assembly held in Wichita, Kan. A member of the Commission on Structure of the United Methodist Church, she served on several other church boards and in 1963, she received a citation commending her efforts toward civil rights and peace.



Triptych



GABRIEL

She seemed so young,
her dark head bent,
her fingers clasped
against their trembling.

The words I spoke
brought frost into that room.
I wish I might have warmed her
with these wings.

She listened,
and her mind said, *No*
her heart said, *Joseph*
her lips whispered, *As you will.*

At last she looked into my eyes
and did not turn her head.
It was a kind of tapestry—
Maiden and angel and invisible tree.

**My soul doth magnify the Lord, and my spirit hath
rejoiced in God my Saviour; for he hath regarded the
lowliness of his handmaiden.**

MARY

He spoke my name.
It was as if I'd waited
all my life till now
for naming.

I was both warmed and chilled.
I heard doves,
felt myself unfold
like spring.

Beginnings lead to mysteries.
One cannot doubt
an angel.
But to be called *Blessed*—

The air blossoms
with lilies.
But there is a scent
of grave-herbs; and I stand
under a leafy shadow.

JOSEPH

I know how hard it was
for her. Her voice shook
and we stood apart
till she had told it all.
Then she gave me her hand,
and it was cold.

Already she has changed,
as if she carries treasure;
as if she finds herself
caught in a golden net.
As if she walks in forests,
a sister to the tree.

Caryl Porter

Charles E. Rice

The Possibility of Preaching

"If the sermon is but a relic of bygone days—a cultural lag—then it is a luxury we cannot afford. If preaching is not the best work in the world, then let's be done with it and get on with whatever else it is that we believe makes a difference. . . . When Jesus Christ is preached, the same power which brought him forth from the grave is operative."

"THE preacher's work is the best work in the world." Phillips Brooks could say that a hundred years ago but many modern clergymen do not share his enthusiasm. Most parish ministers continue to preach, or at least talk from the pulpit, but some do it grudgingly as a routine, expected thing. Others do it conscientiously but with a feeling of impotence. In an effort to redeem the time the pulpit in some places is traded for the filmstrip, the play, the dialogue, or the dance. Such phenomena are symptoms of a widespread loss of confidence in the possibility of preaching.

Three kindred assumptions hasten the erosion of the place of preaching in the churches today. The first is the old bit that actions speak louder than words. The activists among us, whether their focus is social or ecclesiastical, rarely commend the pulpit as the place where the action is. Then there is the assumption that preaching is primarily cognitive and therefore cannot reach the "whole man." This notion gets powerful support in a culture which is shaped by the sights, and smells, the tastes, and the touches of advertising. A third assumption is that preaching is monologue, and that's a "no-no" in a climate of sharing, encounter groups, and participatory democracy.

Shadowed by such assumptions the possibility of preaching appears dim indeed. It is a wonder that the weekly sermon time persists in the habits and expectations of most American churchgoers. But it does. For better or worse, week after week, a significant number of people face

the pulpit *circa* eleven o'clock. Unless we have some sense of urgency about what is done in that pulpit time then it would be better if we declared a moratorium on preaching. If the sermon is but a relic of bygone days—a cultural lag—then it is a luxury we cannot afford. If preaching is not the best work in the world, then let's be done with it and get on with whatever else it is that we believe makes a difference.

FOR the Apostle Paul, preaching was a medium of resurrection. God, so he believed, could take the words of proclamation and bring the hearer from death to life. When Jesus Christ is preached, the same power which brought him forth from the grave is operative. The news that God raised Jesus from the dead is ancient history unless in the hearing of it we, too, are raised. Then it is the good news of which St. Paul could say, "in which you stand, by which you are saved" (I Cor. 15:2). It was this possibility of preaching which the Apostle makes the very proof of resurrection: ". . . If there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised then our preaching is in vain and your faith is in vain" (I Cor. 15:13-14).

Long before McLuhan, the medium and the message were united in the New Testament. The Christ-word and the Christ-life are one. The act of proclaiming the Christ event is inseparable in the economy of God from the event itself. If there is such a possibility then Christian preaching, anywhere and anytime, takes on awesome proportions. If we expect less than this of preaching it could be that we expect less than this of God.

The Word becomes flesh and words of human speech are very much a part of the flesh He became. Not seeing but *hearing* is believing. That is a New Testament truism (*cf.* Romans 10:14ff). Jesus found faith not in those who were awed by what they saw but in those who believed what they heard from him. Jesus came preaching and he refused to give any sign to those for whom this was not enough—except the sign of Jonah—the sign of a preacher. And so it is that words are still uniquely our responsibility as Christians. Indeed, there is no greater responsibility for us than those words which illuminate the acts of God.

The possibility of Christian preaching hinges on the possibility of one person sharing with others his sense of God. If this is missing it cannot be replaced by homiletical bounce, doctrinal validity, personal magnetism, pulpit gymnastics, or topical relevance. And there is a fine but crucial line between confessing God in Christ and the self-glorifying sober-faced cant which too often is confused with Christian witness. There is also a critical difference between Christian preaching and the nagging moralisms which happen when one man presumes to tell others how they ought to behave. Whatever has happened or may yet happen to the pulpit habit in our churches, Christian preaching is a word about God uttered by someone who is impelled to say it.

It is the ingredient of personal witness and proclamation in Christian preaching which bears the mandate and promise of God. It is the dynamic of his Spirit at work in such words which undercuts all of the modern assumptions about the

The Rev. Charles E. Rice is diocesan program consultant for the Diocese of Tennessee.

powerlessness of preaching. The word at this depth is not in lieu of action—it is an action which can dispel death itself. If preaching is understood as a cognitive exercise (and too many of our sermons are little more than this), it is not Christian preaching and we have not been seized by the word which can liberate the captive, give vision to the blind, or triumph over the score of demons which possess the whole man. And what of those who clamor for participation? Christian preaching confronts us with more, not less, possibilities for our own word. We cannot speak existentially of God by consensus or by calling the roll. The potential for such speech is neither monological nor dialogical—it is theological. Man in such discourse is transcended whether he is the speaker or the hearer. God is the prime participant or it is not Christian preaching.

THE possibility of preaching is the possibility of resurrection. From such a vantage point it is an enterprise far too important to leave to the pulpit or to the clergymen. Nevertheless, if it is this important, it raises some peculiar and inescapable questions for those of us who are set aside to preach, among other things. In addition to the commission laid upon us by our Lord (along with his commission to all Christians), we have the expectation of his church that we take the



JOHN WESLEY
Preach faith until you have faith

lead in witnessing. Specifically, we are expected to preach to a congregation on a more or less regular basis. Whether such an expectation is desirable or not, it is a matter of fact, and we knew that when we asked for and accepted ordination. One may hope that the process and discipline by which we were ordained measured, among other things, some gifts



A Closing Prayer

Be with us now, as we go forth, Lord,
Not as some weird and ghostly watcher-over-us,
But as a deeper and truer awareness within.

An awareness which is constantly opening our minds
To ideas, to possibilities,
To relationships, to understandings.

An awareness which is constantly opening our hearts
To love, to hope, to sharing and giving,
To the call of the needs of our fellow men.

An awareness which is constantly opening all our senses
To the hidden joys, the tiny discoveries,
The lesser celebrations, and the over-arching wonder
Of your gift of life.

J. Barrie Shepherd

in us for such a task. In any case, the responsibility for preaching looms before us in a special way.

Our disposition toward preaching will reveal our seminary discipline (or lack of it), our biases, and our pet subjects. But it is also an index to our theology—our belief. Our attitude toward preaching mirrors our conviction about how God acts. If we approach it with the suspicion that talk is cheap, then we shall have forgotten that it was not too cheap for our Lord. If we presume to have a more important work than a word of proclamation, then we shall have forgotten that words, like bread and wine, are sacramental. We can dismiss preaching as an anachronism only if we are confident that God can no longer use the pulpit.

John Wesley said to his cadre of lay preachers: "Preach faith until you have faith and then you will preach it because you have it." This may sound like the power of positive thinking to some and an excuse for feigning conviction to others, but Wesley touched the nerve of a fundamental difficulty of the preacher. He who would speak the Word of God presumes to do what God alone can do. It is never out of the sufficiency of our faith that we can preach his word but only out of his grace. It is not our skill but his power which can translate human testimony into words of resurrection. Nor does his signature descend *ex opere operato* because we have recited orthodox or biblical words. God remains free even when we preach.

The possibility of preaching, in or out of the pulpit, is not a homiletical issue. As Karl Barth put it, the question is not, "How *does* one do it?" but "How *can* one do it?". If the deep calls unto the deep—if man speaks from faith to faith—God bridges the chasm. If Christ is heard in our speech it is because God has raised him anew in his people. If such a word is heard through us it is not because our behavior verifies it but because God verifies it—and such a word judges the speaker as well as the hearer. It is a miracle when he is preached, and a miracle when he is heard. If we do not believe in such miracles then our best words are hollow; if we do believe in such miracles our preaching will be marked with fear and trembling.

There is a colloquialism in southern mountain country which goes, "What'cha say?" It is a greeting like "hello" or "how do you do." It suggests something beyond a word of greeting. We *are* what we have to say. The only thing we have to say is what we have heard from him who is the Word. Only as his Spirit speaks life to us can we speak life to another. If in our preaching we no longer covet such a word then it may be said of our times as it was said poignantly of a time in ancient Israel, "The word of the Lord was rare in those days; and there was no frequent vision" (I Sam. 3:1).

EDITORIALS

"Infallible?" — An Editorial Review

HANS KÜNG is one of Roman Catholicism's best known and most controversial contemporary theologians. In his most recent book, *Infallible? An Inquiry* (Doubleday, \$5.95), he investigates the theological and historical sources of the doctrine of papal infallibility, propounds the thesis that no human proposition, be it advanced by any human being or by any human institution, can be "infallible" if by this is meant that the proposition is inerrant, divinely guaranteed to be free from error. It is a matter of quite obvious historical fact, in Küng's view, that the Roman Catholic Church and all other human institutions, and popes, and church councils, have erred, despite any and all claims for their infallibility; and this, he submits, is simply inherent in the fact of being human.

Neither Fr. Küng's thesis concerning infallibility nor the facts to which he appeals in support of it is in any way new or different. It is not a new position for Küng himself. Readers of his earlier work, *The Church*, cannot be surprised by anything that they find here. But the fact that a Roman Catholic theologian is saying these things in print, not only saying them but shouting them and openly defying the Curia to respond in whatever way it chooses, is, to say the least, a portent. Whether we are for or against Rome, for or against the *Aggiornamento*, we are bound to ask: "What is happening to the Roman Catholic Church? What will be the end of the matter?"

Hans Küng believes that his church can drop papal infallibility and not only remain intact but be stronger and healthier for it. He does not say how he thinks this can be done; he is sure that it must be done.

If the Roman Catholic Church chooses to abandon papal infallibility it faces a task analogous to that of the United States government withdrawing from Vietnam. That immense ecclesiastical institution is as involved in the processes of history as any nation is. It cannot escape history; it cannot re-shape its past; it cannot reject its past; it cannot say that it's in a whole new ball game. There never is a whole new ball game for any man, or nation, or church, in space-time. If the past of a living organism could be surgically removed the result would be instant death.

Yet, churches, like nations and like individuals wise enough to repent when that is called for, can re-direct and re-form what they have received from the past as they carry it into the future. And we submit that all Christians need infallibility and are promised it through Jesus Christ their Lord: the infallibility not of man or of church but of God. The Roman Catholic Church has not been wrong in maintaining that a religion without a divine provision of infallible guidance can hardly be a soundly Christian religion. Christ promises that the Holy Spirit will guide his people into all truth. He does not say that this infallible guidance will make any man, or the church itself, infallible. What is promised is that he who follows Christ shall not walk in darkness but shall have the light of life (St. John 8:12). The true believer, the faithful follower, receives the benefit of God's own

infallibility; he is not made in any way or degree a partaker of that infallibility—only a beneficiary of it.

The non-Roman churches may not have shared in the error of papal infallibilism; but, as is well known, there has been a biblicist infallibilism in which infallibility was devoutly attributed to a book. Protestant biblicist infallibilism is at least as indefensible—especially on biblical grounds—as the papal variety. And there have been conciliar infallibilism and rationalistic and humanistic infallibilism. It would be hard to find a segment of Christendom which does not in some form or another proclaim some oracular infallibilism. Hans Küng believes that all such claims are false. We agree with him. But while we are trying to rid ourselves of all human infallibilisms we need to be trying to renew in ourselves both the awareness and the active acceptance of God's infallibility. Long before John Henry Newman sought the aid of infallible guidance in the Roman Catholic Church, he experienced the guidance of the infallible Spirit whom he invoked and trusted and hymned as the Kindly Light. That experience is the birthright of every believer in Christ. When the church as a whole has been renewed, it will as a whole walk in that Light—and all the world will see what infallibility is, and whose it is, and what it can mean to wayfaring men. Man need not hope or hunger for infallibility of his own, if the infallible God is his cloud by day and pillar of fire by night.

The age of human infallibilisms seems to be nearing its close. Its death may be necessary if the age of divine infallibility in the life of man is to be born. Perhaps the former had to precede the latter; for it is often thus that "God fulfils himself in many ways, lest one good custom should corrupt the world."

Prayer in Chaos

Come to our chaos, God;
Undo what we have done.
Perfect, we pray, what we have flawed,
And make us whole again.

Our indecision tears;
We doubt our destiny.
Give us the faith to conquer fears,
And be what we can be!

Confused by turmoil, weak,
We know not where to turn.
Return, God of all wisdom, speak—
And teach us how to learn.

Into our alien earth,
Come, reconcile, restore.
Give us new breathing and new birth
And wisdom, God of power!

Henry Hutto

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Book Reviews

THE POLITICS OF GOD. By Hugh J. Schonfield. Henry Regnery Co. Pp. 231. \$5.95.

This is definitely not a Christian book and it will offend many conservatives within the Christian tradition. Hugh Schonfield is not, as he says, a theologian. Nevertheless, he has a keen insight into the theological situation today both among Jews and Christians, and he believes that citizenship in a freer religious community than either of the traditional religions is possible. Author of *The Passover Plot* and *Those Incredible Christians*, Dr. Schonfield concludes that the conventional religions are no longer essential, that what he calls "Godness" is at work in our universe and involves a plan to which responsible men and women will give themselves. He believes that Christianity is essentially a synthesis of Judaism and paganism, a retreat from the religious teachings of the Old Testament. Twentieth-century man is living in a time of religious testing as he seeks to know God's will in which a new messianism will have its fulfillment through what the author calls the servant-nation. *The Politics of God* will interest those who are dissatisfied with the traditional reading of religious history, but it raises many questions for any who seek a new expression of truth in our confused world.

(The Rev.) JOHN C. HARPER, D.D.
St. John's, Washington, D.C.

CHARLES CARROLL OF CARROLLTON: The Making of a Revolutionary Gentleman. By Thomas O'Brien Hanley. Catholic University of America Press. Pp. 293. \$12.95 cloth; \$9.95 paper.

Charles Carroll of Carrollton, describing as it does, the "Making of a Revolutionary Gentleman," goes only through 1773, Carroll's 36th year. It will appeal to people interested in church history and in American colonial history. Charles Carroll was a scion of the foremost Roman Catholic family in the Maryland aristocracy, member of the Continental Congress, and the longest surviving signer of the Declaration of Independence.

It would be difficult to find a more qualified author than Thomas Hanley who, as editor of several collections of Carroll papers, has intimate knowledge of the primary sources. Fr. Hanley has produced a competent intellectual and cultural narrative of the molding of a life in which he found "two central themes . . . : revolutionary thought and a special concept of gentility" (p. vii). But rather than as "revolutionary thought" (which Fr. Hanley often identifies with "radicalism"), I would characterize Carroll's outlook as being more in the English Whig tradition. Yet, as the author

shows, there was the "counter-revolutionary" background of British Romanists dating back to the deposition of their co-religionist James II in 1688. In a short review there is no space to discuss the differences in fundamental understanding of the American Revolution held by the author and by the reviewer, but they lead to differing interpretations of Charles Carroll of Carrollton.

Besides much valuable political information, this book gives a picture of the religious scene in colonial Maryland and particularly of the inter-relations between the established Church of England and the recusant Church of Rome (especially in chapters 13 and 14). People who imagine that Roman Catholics lived a carefree life in Maryland are in for a surprise. Fr. Hanley shows the effect on society of an established religion not only in Maryland but also in England, Spain (pp. 200-203), and (though not precisely "established") in France. In many accounts this important topic is presented with a strong bias, but here in a fair and informative manner.

Unfortunately, chapter 1 made a poor impression. It is so greatly compressed that it is difficult to follow (e.g., the account of the maneuvering between the founder of the Maryland Carrolls and the governor, pp. 8-9) and contains many baffling quasi-sentences (as at the end of the first paragraph, p. 14). This awkward and difficult first chapter dampens interest in an otherwise good book.

ROBERT W. SHOEMAKER, Ph.D.
North Central College

Booknotes

By Karl G. Layer

A WORK BEGUN. By H. E. W. Slade. SPCK. Pp. 126. 20s paper. This is the history of the educational and evangelistic work undertaken by the Society of St. John the Evangelist in India between 1874 and 1967. The volume will be a valuable source book on the history of missionary enterprise, as it illuminates most of the problems that have confronted the Christian missionary during the past 100 years, and especially during the past 25.

PRAYERS. By Sarah Klos. Fortress Press. Pp. vii, 87, \$2.95. The format of this volume reflects its intended double use: On facing pages the prayers for private moments appear opposite those designed for public worship. Each set contains thoughts on a specific theme such as brotherhood, the unity of the church, Lent, Easter, vacation church school. The topics follow the school year from September through the summer.

PEOPLE and places

Appointments Accepted

The Rev. Garfield N. Brown, former rector of St. James', Detroit, Mich., has been rector of St. Andrew's, Lake Worth, Fla., for some time. Address: 2774 S. Ocean Blvd., Apt. 201, Palm Beach, Fla. 33480.

The Rev. W. Michael Cassell, Jr., chaplain and director of admissions of DeVaux School, Niagara Falls, N.Y., is to be rector of St. Peter's, Niagara Falls, June 13.

The Rev. Benbow P. Cheesman, Jr., former vicar of St. James', Charleston, W.Va., is vicar of St. Chad's, Sun Prairie, Wis. Address: 935 Wilson Ave. (53590).

The Rev. Forbes R. de Tangle, former vicar of St. Agnes', Franklin, N.C., is assistant to the rector of All Saints', Ft. Lauderdale, Fla. Address: Box 2157 (33303).

The Rev. Gary Gilbertson, priest in charge of St. Stephen's, Fargo, N.D., is also chaplain of the Air National Guard, Fargo.

The Rev. Richard Glidden, vicar of St. Timothy's, Brookings, Ore., is rector of St. John the Divine, 10th & G, Springfield, Ore. 97477.

The Rev. William N. Hoelzel, former curate, St. Matthew's, Evanston, Ill., is vicar of Grace Church, New Lenox, Ill.

The Rev. John S. Jenkins, former dean of St. Andrew's Cathedral, Jackson, Miss., is rector of Trinity Parish, New Orleans, La.

The Rev. Manning L. Smith, former vicar of Calvary Church, Ashland, Ky., is vicar of St. James', Charleston, W.Va. Address: 3001 7th Ave. (25312).

The Rev. James A. Trippensee, former rector of Holy Trinity, Georgetown, St. George, The Windward Islands, is rector of St. Andrew's, 920 Putnam Ave., Detroit, Mich. 48202.

The Rev. David G. Wood, former vicar of St. John's, Marlinton; Grace Church, Clover Lick; Emmanuel and St. Thomas', White Sulphur Springs, W.Va., is vicar of Holy Spirit, Summit Point; St. John's, Ripon; and Grace Church, Middleway, W.Va., Address: Box 120, Summit Point (25446).

The Rev. Allen H. Wyman, former rector of St. Paul's, Weston, W.Va., is rector of St. John's, Mt. Ranier, Md. Address: 4611 22d Ave., Washington, D.C. 20018.

Retirement

The Rev. Orin A. Griesmyer, rector of the Church of the Transfiguration, New York, N.Y., since 1958, retired Apr. 11. Address: 1922 Arthur Kill Rd., Staten Island, N.Y. 10312.

The Rev. Kingsland VanWinkle, rector of Trinity Church, Hartford, Conn., since 1951, will retire July 1.

The Rev. Joseph W. Zneimer, former rector of the Church of the Saviour, Syracuse, N.Y., retired June 1, 1970. Address: 121 Lafayette Rd., Apt. 332, Jamesville, N.Y. 13078.

Dioceses

Northern Indiana—The Rev. William C. R. Sheridan, rector of St. Thomas', Plymouth, is president of the standing committee.

New Addresses

St. George's Church, 912 63rd Ave., W., Bradenton, Fla. 33507.

Diocese of Lexington, 530 Sayre Ave., Lexington, Ky. 40508.

The Rev. John H. Townsend, 1229 Virginia Dr., Kerrville, Texas 78028.

Ordinations

Deacons

Central Florida—Jack Bradford Horton, Jr., teacher in the Titusville high school and teacher of upper-level English courses in the evening program at Patrick AFB branch of Rollins College.

Renunciations

On December 31, 1970, the Bishop of Western New York acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing by W. David Peter Noves, deacon.

On January 4, 1971, the Bishop of West Texas acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing by Joseph Gilbert Rogers. This action is taken for causes which do not affect his moral character.

DEATHS

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

Theodore M. Switz, Ph.D., 69, for many years a consultant in Christian education with the National Council (now the Executive Council), a chemist, and a business executive, died Apr. 18, following a heart attack in his home in Silver Spring, Md. Survivors include his widow, Edith, three children, their families, and one brother. Services were held in the Church of St. Mary Magdalene, Wheaton, Md.

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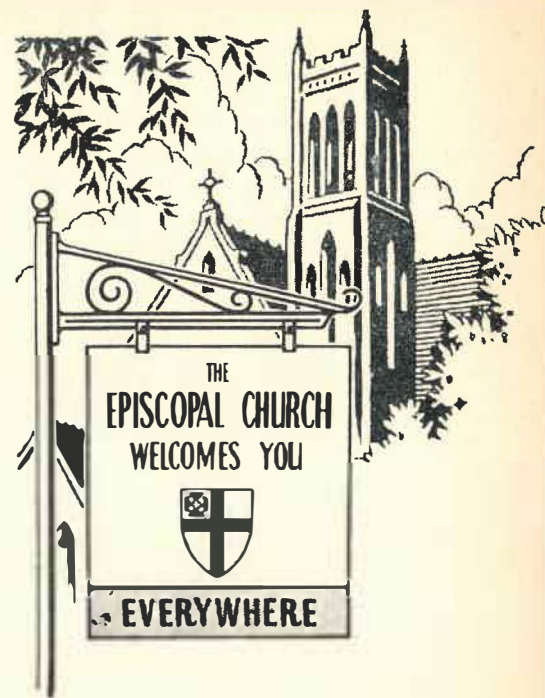
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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

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Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
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Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; the
Rev. Alan B. MacKillop; 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; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

SANDY, ORE.

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

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