

The Living Church



SERMONS TODAY

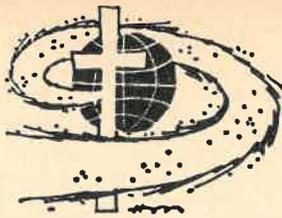
H. N. Kelley

CONFETTI

W. D. Crockett

TRY A TROPE!

R. T. Hawkins



With the Editor

THE WORD OF THE LORD, "quick and powerful, sharper than any two-edged sword" (Heb. 4:12), is sometimes spoken to us through the words of people who seem most unlikely secretaries of the Holy Spirit.

In *Crime and Punishment* Dostoyevsky describes Raskolnikov as "young, abstract, and therefore cruel." Through this phrase by a Russian novelist God reminds me that such once was I. Bright young men love abstractions, and because, considered abstractly, the postulates of religious faith usually fail to make sense to the magisterial mind of the sophomore I felt a contempt, with all the cruelty of total ignorance, for all victims of faith.

And so, when Henry Mencken's *Treatise on the Gods* appeared in 1930, I responded with rapture, and read it laughing all the way at the boobs of the Bible Belt whom the master lampooned so deftly. All the way? Well, up to the very last paragraph, where something happened. I see now, in long retrospect, that my reading of that passage somehow effected a turning point in my inner life although I had no sense of this at the time.

I don't want to claim more for the experience than is justly due. It was not a Damascus Road sort of thing. It was—but why don't I just quote the passage? Mencken has been describing man as he thinks man ought to be—a brave, calm, rational, spiritual aristocrat, a pure humanist; but he regretfully concludes:

"The capacity for that proud imperiturbability is still rare in the race—maybe as rare as the capacity for honor. For the rest there must be faith, as there must be morals. It is their fate to live absurdly, flogged by categorical imperatives of their own shallow imagining, and to die insanely, grasping for hands that are not there. Once in my days as an active journalist, I attended one such poor fellow in his last moments. With the Seventh Commandment in mind, he had butchered his erring wife, and was now about to pay his debt to the Sixth. A devout Baptist, he was attended by a clergyman of his faith, and gave over his last hours to prayers to and praises of the Yahweh who had dealt with him so cruelly. When, finally, the sheriff came to his cell and summoned him to the gallows he broke into a loud, confident recitation of the Twenty-Third Psalm. Thus the last scene:

The march begins—first the sheriff, then the condemned man with his arms bound, and then the clergyman.

THE CONDEMNED—(Loudly) The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. (They reach the foot of the gallows.) He leadeth me beside the still waters. He restoreth my soul. (They mount the steps.) He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death (The sheriff binds his legs) I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (The sheriff adjusts the noose.) Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. (The sheriff signals to the hangman.) Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of—

The drop falls.

"As an American I naturally spend most of my time laughing, but that time I did not laugh."

From that moment 42 years ago to this I have not laughed in quite the same way at quite the same things. That's the closest I can come to describing the change which that Word of the Lord, spoken by Henry Mencken, made in my psyche. In that moment the awareness was born in me that authentic religious faith is self-evidencing. As, with Mencken, I watched that devout Baptist reciting the Shepherd Psalm on the gallows I experienced what Rudolf Otto's opus, *The Idea of the Holy*, is about: awe in the Presence of the Numinous.

I suggest that Mencken experienced it too, and shied away from it. His last sentence is the give-away. It was a literarily superb way to end his book but it was also a psychologically superb way to skitter off from what could have been a most inconvenient confrontation with the Numinous Reality.

But who am I to be psychoanalyzing Henry Mencken? God rest his soul. When Stalin died Jim Pike offered prayers for his repose. Somebody protested that Stalin had been an atheist and Jim replied: "He isn't any longer!" So with Henry Mencken. I testify as a friendly witness that his words were such that the Lord could make them a Word to me. Another skeptic, George Santayana, spoke words that make a kindred Word: "The young man who has not wept is a savage; the old man who will not laugh is a fool."

This week's guest editorialist is the retired Bishop of Easton, the Rt. Rev. Allen J. Miller, Ph.D.

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

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Letters to the Editor

Company of the Paraclete

Remembering the favorable attention TLC gave us last year when the Company of the Paraclete was being formed, it seems only right that we should report on our progress.

Our ministry in North Philadelphia got off to a good start from the beginning. We struck a rapport with our neighbors, and especially with the local gang, who had many of their meetings in our house. We discovered very early, however, the cost of "total involvement." We were committed to self-support, and it took most of our time and energy in earning a living and caring for household needs. One benefit from this approach: it brought respect and appreciation from our neighbors. We were not getting money or direction from anyone else, and we were not seeking merit badges from outside institutions.

Here I must confess to some liberties with the editorial *we*. The truth is that I spent the fall and most of the winter alone in our house in the ghetto. Of the 400 people who had inquired about our order, only two dozen proved to be serious. Twelve of these applied for teaching jobs that, here as elsewhere, had been going begging for years. Unfortunately, we were at the point where supply and demand in the teaching profession got all out of balance. The '71 recession was rough on city finances, and all the job

openings in ghetto schools were eliminated. So instead of beginning with a houseful we began with the biblical remnant.

Things soon improved, however. I was working as a corporate consultant on ghetto affairs, and it gave me a great many contacts, as well as a perspective on how various institutions were tackling the problems of the poor. It suggested how the Company of the Paraclete might adapt to various situations, and it confirmed our judgment as to the soundness of this approach. Late in the winter we were joined by some people who were providing shelter for men on parole. In the spring we were joined by José Chiovarou, whose ordination and profession of vows you recently reported.

Now we are ready to work both in Philadelphia and elsewhere. We have a plan for ghetto rehabilitation and the personnel to organize it wherever this might be desired. We are incorporated as a tax-exempt charity, and we have an IRS designation as "an organization which is not a private foundation." Since the time is past when we can hope to start spontaneously, we are approaching local foundations for seed money to start chapters in cities where they may have an interest. We believe we offer the most effective approach to Christian social action, as well as flexibility and independence to those engaged in this work.

There is another respect in which our

timing has been off. The Episcopal Church, as an institution, seems to have lost some of its interest in the plight of the poor. The energies that as recently as two years ago were being channeled into the General Convention Special Program are now being parochialized in a reshaping of the liturgy. This does not diminish either the needs of the poor or the significance of our work, but it does reduce the numbers of people and parishes who have a concern for this kind of ministry.

This is only a minor setback, however. Our experience of the past year confirms our belief that we have been doing the right thing in the right way. We went into the ghetto to provide a supplemental approach to a GCSP that was turning many church members off. We were motivated, perhaps, as much by our concern for the church as we were by our concern for the impoverished. Having engaged in this ministry, we are content to remain for the sake of those to whom we are sent, rejoicing in this work as a vocation from the Lord.

(The Rev.) ROBERT C. HARVEY
The Company of the Paraclete

Philadelphia

Catholic and Evangelical

As a regular reader, I was startled and not a little disturbed over John Wagner's article, *Whither Episcopalians?* [TLC, Nov. 5]. Perhaps what is most disturbing is the resurrection of the catholic-evangelical dichotomy. If by "catholic" he refers to a taste for ceremonial, and by "evangelical" to a distaste for it, the split would be

clergy tax guide

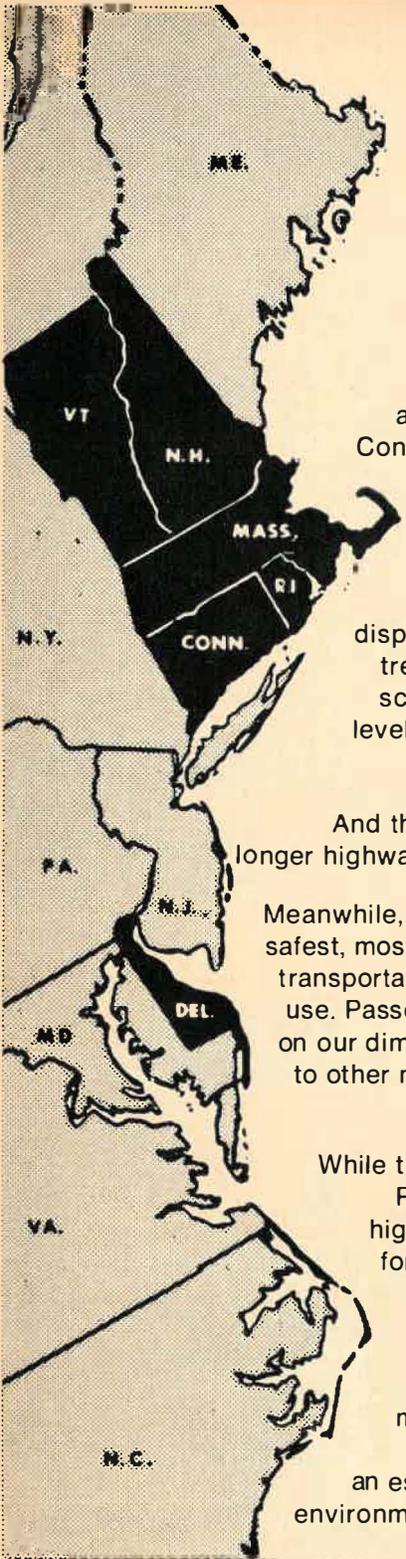


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understandable. But he is not using the word evangelical in that sense. Unfortunately, it is not clear to me what Mr. Wagner means by "catholic." I must admit that I have never heard the words, "liberal, existential, and catholic," used in unison. I find it difficult to imagine what sort of theological orientation could be accurately described with this combination. I had thought and hoped that by this time it was fairly obvious that catholic and evangelical, in their truest and best senses, were two sides of one and the same coin.

Particularly interesting is the fourth paragraph which discusses the ways in which God manifests himself to us. May I be so bold as to suggest that that manifestation does not occur solely either in liturgical rite or in scripture? It occurs in the person of Christ himself.

Were I to read a biography of a man who is portrayed as interesting and thoroughly absorbing, I should certainly want to meet him. Of course, scripture is a prime source of information about Jesus, and a magnificent introduction. But knowing him, I would then desire to have frequent contact with him, to live with him. In my mind, this is the purpose of sacramental rites; to participate in the life of Jesus, to enter the life to which he calls us, which we can only do with the grace of the Spirit. But I would like to add that God, in his wisdom, and for reasons understood fully only by him, has chosen also to require our assent and participation.

It seems clear to me that from the earliest days of the church, Christians have recognized the indispensability of both scripture and sacrament in their private lives, and, admirably combined, in the public and communal worship of the liturgy. In different times and places this balance may not always have been perfectly maintained, but I hope we are moving towards it.

Although analysis is a dangerous game, I can't help wondering if Mr. Wagner's anxiousness is not due to something which is unfortunately all too common in many places, including my own church (Roman Catholic), the hesitancy to preach on scripture despite the abundant opportunities and resources offered in the liturgy.

Finally, I would like to remind Mr. Wagner that we are commanded to love God with our whole selves—not just with our whole minds, but with our hearts and souls, too. The grace and life of Christ are not just a coolly intellectual matter, but engage the whole human person.

(The Rev.) JOHN C. BELT
Deacon at The Cathedral of
Our Lady of Peace

Honolulu

"Around & About"

I subscribe to TLC because it acts as a necessary corrective to other material I read. It often gives me good ideas for sermons and lessons. I picked it up to read Monday morning as I began my week and the first thing I read certainly discouraged me in my role as a parish priest.

In "Around & About" for Nov. 26 you quoted, with obvious approval, Dr. Frederick Brown Harris, chaplain of the U.S. Senate. I was stunned when you quoted, "It's all right to kill if you think you're right." That was to me the obvious meaning

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of the quote, "There is no refutation in God's world and man's for the flash of the righteous sword." When a sword is "righteous" is a value judgment. Some homicidal maniacs feel their cause is righteous and certainly most nations in history have claimed the righteous sword. Another thing that bothered me, TLC has been so witty in striking at the inconsistencies of many writers that I felt cheated when you didn't take Dr. Harris to task for his seemingly equating the lash and the sword. I thought you would have sent a little note to the Overworld where you would have challenged the late chaplain to a duel, he with the lash and you with the sword.

There, I've got it out and I feel better. After all, there is no refutation in God's world and man's for the flash of the righteous pen.

(The Rev.) WILLIAM DAUM

Rector of the Church of the Transfiguration
Arcadia, Calif.

Ordination of Women

The letter which was headed "Church Mimics Nature" [T&C, Dec. 3] is so convincing in opposition to alleged Christian priestesses that I hope the Committee for the Apostolic Ministry will make good use of it. Oh, that Cyril C. Means, Jr., were our P. B.!

In my opinion, the majority of our bishops cannot possibly accept the 1928 Ordinal without reservation. Generally speaking, our bishops have become defilers of the Body of Christ, apostates in the Church of God, and a scandal to the faithful. I, for one, am reminded of the story of the Pied Piper of Hamelin. I am ashamed to admit that I take comfort in the thought that in the life to come there is retribution.

EDWIN D. JOHNSON

Washington, D.C.

Because of the language of the Book of Common Prayer, particularly pages 539 and 552, which indicate that the orders of priest and bishop shall be filled by those of masculine gender, even if the next General Convention amends the canons to permit women in these orders, it will take the amendment of the Book of Common Prayer to make it legal. That will require approval by two consecutive General Conventions.

Even though it is made legal, it still won't be right, since it is not biblical! Since this church seems to be bound to cut its ties to its apostolic past, I suggest that the following quote from the apocryphal *Gospel According to Thomas*, be read as the "Gospel" at such "ordinations" and "consecrations": "Jesus said: See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven." (Logion 114)

(The Rev.) G. WAYNE CRAIG
Rector of St. Paul's Church

Columbus, Ohio

May God bless Susan R. Patton for her able effort in upholding the practice of our church concerning the ministry [TLC, Dec. 17]. Mrs. Patton is one fine example of how dedicated women in our church can participate in the ministry of Christ without pretending to be a bishop or priest. In fact,

the theological ability displayed in her letter makes some of us with our S.T.B., B.D., and M.Div. degrees look like ill-prepared Sunday school teachers.

It is especially ironic that many of those who are speaking the loudest for unity in our church are among those who are promoting the most divisive proposal in our entire history, the ordination of women. If they have their way and attempt to admit women to the priesthood and episcopacy and cause a fraction in the communion of the Episcopal Church, these bishops will be the ones promoting schism instead of the unity they claim.

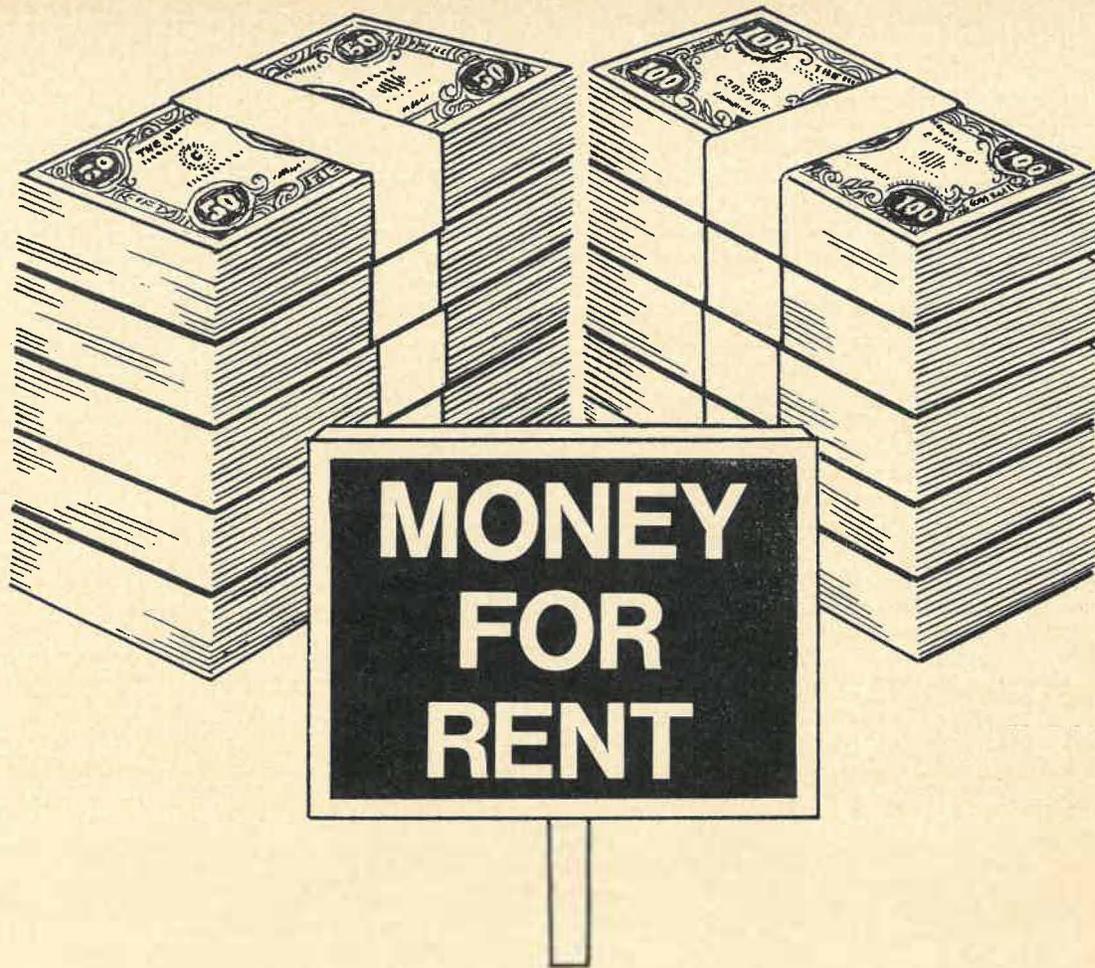
Like most Episcopalians, I rejoice in the fact that our church made it possible for women to enter into decision-making roles by removing all bars to female participation on vestries, diocesan conventions, and the General Convention of the national church. I am also happy that a theological education is available to women in many of our houses of study. When I was in seminary I had a lady professor who was by far one of the ablest theologians in the school. I learned at least as much theology in her Christian education class as I did in my dogmatics class and yet she never pretended to be a priest. The idea that women must be admitted to holy orders to participate in the decision-making process and the power of church government is a ridiculous argument. Women can vote, teach, and study the faith the same as men without destroying our catholic ministry.

Most of all I resent the idea that our ministry must become the battleground of a secular rights movement. Indeed it demonstrates the fact, which I long suspected, that certain radical men and women are more interested in using the church and her ministry to gain headway in a secular war than they are interested in ministering the faith of Christ. Our church has already provided for the equality of men and women alike in her decision-making process. Let us encourage prepared women to take advantage of this fact, rather than destroy our catholic heritage, perhaps, our communion with other small catholic bodies, and our ecumenical advances with Roman Catholics, Eastern Orthodox, as well as with those evangelical protestant churches which do not ordain women.

(The Rev.) DAVID W. SIMONS
Rector of St. Mark's Church

Paw Paw, Mich.

I found the letter of Mary Dona [TLC, Dec. 3] disturbing in its charge that women seeking ordination are frustrated, fanatics, and men haters, and the implication that there is something wrong with such women, and that they are seeking to take man's place in the world. The letter brought to my mind the fact that the teaching profession was solely a man's world, and it was revolutionary when women first dared to leave what Mrs. Dona refers to as their "appointed positions in this world" and became teachers, having first had to fight to get an education themselves, because schools were not generally open to girls. I thought of my father's early work experience prior to World War I, when he was employed as a secretary. Office secretaries were men, and it was considered scandalous and shocking for a woman, and particularly a young woman, to seek employment in a man's



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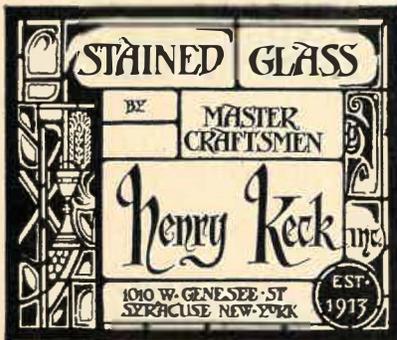
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position and in a man's world. Business
offices were no place for young ladies.

I believe that we have learned that voca-
tions are neither male nor female, as we
have accepted women as human beings and
allowed them the opportunity to become
teachers, secretaries, doctors, lawyers, etc.
Vocation is the issue, and I find it very
difficult as a Christian to say that God
could not possibly call a female human
being to be an ordained clergyman in any
order.

(The Rev.) DAVID H. PARDOE
Rector of Trinity Church

Elkridge, Md.

Clergy Directory Denounced

I am requesting *The Episcopal Clergy
Directory* to delete my name from its pur-
ported 13,000 name list of published biogra-
phies. I want my name to be excluded from
it permanently.

I am not making this public request
hastily. For more than a decade, the direc-
tory has published my name over a series
of things I have not been, related to a list
of things I have not done. In answer to my
protests, both written and verbal, there have
been promises and more promises, for more
than a decade. But the slander has contin-
ued. My requests to issue correction sheets
or to make amends in the "next issue" of the
directory have been ignored. The same old
lies appear always in the next directory. The
old *Stowe's Directory* of 1941 was accurate,
so far as I am concerned, up to that point
in my life. Since that time, I have not seen
any that reported my work correctly. I may
have missed some directories for I have
done very hard physical work since coming
to Arizona 27 years ago. There was little
time left for reading. If I missed any, I am
sorry.

On good authority, I am told that 1,500
priests, deacons, and a bishop have errors
in their directory biographies. One eminent
priest read, with amazement, that he had
been married twice before age 14! This,
although he had been married only once,
well past the age of 14. If the figures above
are correct, the directory went to press with
11.5% of its contents in error. Again, I am
sorry. But the directory is not my respon-
sibility, I am glad to say. My own write-up
is my responsibility, however. I can hope
that some responsible person is given the
task of editing the next directory.

(The Rev.) LEWIS SASSE

Tucson, Ariz.

The Episcopal Clergy Directory is published
by the Church Hymnal Corporation. Ed.

New Year Celebration

As a deputy to past Conventions, I have
urged that Jan. 1 of each year be recognized
by the church for what it is—the beginning
of the secular year. I found strong agree-
ment with my view that the naming of this
day as the Feast of the Circumcision in-
spired no one to church attendance, and
was, in fact, an inappropriate occasion for
religious worship. No one would be likely
to feel obligated to attend a service com-
memorating an event over which our Lord,
as an infant, had no discretion, and which
was repudiated in the early days of the
church.

Now we have a proposed Prayer Book
designation of that day as the Feast of the
Holy Name of Jesus, which seems equally
unsuitable as an attraction for the devout.
In fact, the actual naming occurred before
the birth by the pre-natal announcement of
the angel to the Virgin Mary. Why not
celebrate it, if at all, by designating the first
Sunday in Advent to mark this event? My
numerous suggestions to the Prayer Book
committee that a Eucharist for the New
Year be appointed for Jan. 1 apparently
met with disapproval; I still would urge that
it be done, albeit with little hope.

There has been instituted in my church
a service at 12 noon on Jan. 1, which is
referred to as a Eucharist for the New Year.
Our vestry members are required to attend,
and others are strongly urged to start the
new year by seeking the blessings which
we believe will be forthcoming through this
special intercession.

I am presumptuous enough to urge that
all churches follow this example and those
who still wish to celebrate the Feast of the
Naming, if any there be, may do so, but
that the many who will want to ask a bless-
ing on their entrance into the secular year
be accorded an occasion to do so.

WALTER E. COOPER

Cranford, N.J.

The Next P.B.

Rumor has it that the House of Bishops
has suggested that the nominating commit-
tee look for a Presiding Bishop who can be
expected to serve eight to ten years. Since
they have also indicated at least four types
of P.B. (administrative, pastoral, prophetic,
other), it would appear that at least eight
names must be submitted if the church is to
have a choice both as to type and man.
Eliminating suffragans and assistants and
those consecrated less than five years, the
nominating committee should be able to
complete its work in about an hour, since
there are only eight possible candidates!
Class of 1916 (could serve eight years): De-
Witt, Keller and Rivera. Class of 1917 (nine
years) Bennison, Cole, and Appleyard. Class
of 1918 (ten years) Burt and Spears. All the
nominating committee has to do is to pair
them as to the four types and prepare a tidy
summary on each one.

Include a seven-year term as a possibility,
and you add Noland, Stevenson, and Mos-
ley. For eleven years, add Paul Moore,
Sanders, Reus-Froylan, Davidson, and Han-
chett. Twelve years includes Melchor Sau-
cedo and Gilliam. Thirteen years brings
Murray, Allin, Montgomery, R. B. Hall, and
Mead as possibilities; but this is getting to
be a long term. For still another year, you
can add Robinson, Wolf, and Leighton.

Now that bishops can resign as diocesan
or whatever and find satisfactory ministries
(seminaries, campus work, etc.), why not
have a fixed term for the P.B. as a maximum
but consider any bishop with suitable ex-
perience, even if he might preside at only
one General Convention? If he is young
enough, after the full term, he could take
another position. Eight years is enough for
the President of the U.S., has been enough
for Bp. Hines, and should be enough for
any P.B. After all, he is not elected because
he has a platform or program to put across
and therefore does not need an allotted time
to do it. Remember the glorious but short

rule of Pope John! Why not consider such men as Emrich, Powell, Craine, McNairy, Rose, Fraser, Myers, Richardson, Wyatt and Swift?

(The Rev.) JOHN W. ELLISON, Th.D.
Rector of St. Paul's Church
Bakersfield, Calif.

The Bishops' Pastoral

With all due respect to our Right Reverend Fathers in God, I seriously dispute the accuracy of the fifth paragraph of their encyclical letter from New Orleans [TLC, Dec. 3].

In the first place, I doubt that the creation of priestesses can be categorized among "real issues [which] are forced upon us and demand decisions." Neither the current surplus of priests nor the negligible impact of female clergy on protestant churches nor the pressure of a shrill minority of enthusiasts within our own nor even the half-hearted (74-61) vote of the bishops themselves suggests any such urgency.

Again, I deny that either general or diocesan conventions involve "democratic processes" in any meaningful sense. As far as I know, our "representatives" are normally appointed, not elected; are the same good people, convention after convention; and tend, by the very nature of their contribution, to be wealthy and/or unencumbered by mundane vocational responsibilities. More significantly, they rarely if ever represent opinion other than their own: as a communicant of 35 years, I have not once been asked my own position on any agendum of any church convention.

Finally, I doubt that this pitiful bid for "relevancy" will or can be "settled" at a convention of the Episcopal Church. The recent scandal in Hong Kong notwithstanding, no one component of the catholic church, let alone a single national sub-communication has the authority thus to deviate from two millennia of catholic dogma and discipline. To attempt to do so on a unilateral basis entails deliberate abdication from the ecumenical movement.

I note with obedience the bishops' reference to the first page of the Litany. I might wish, however, that they themselves had heeded a passage on the second: "From all sedition, privy conspiracy, and rebellion; from false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us."

HILARY W. GRAHAM

Shippensburg, Pa.

GCSP and Social Action

Some people in my parish were asking me about church-operated social action agencies. I did some research in *The Episcopal Church Annual*—not super careful and there may be some overlapping, but this is what I came up with:

- 18 seminaries
- 13 colleges
- 121 high schools
- 85 boys' or girls' homes, and day-care centers
- 67 hospitals and clinics
- 38 neighborhood and community services
- 5 agencies to the blind
- 4 to the deaf
- 48 counseling services
- 100 homes for the aged

19 other social service agencies and our 11 religious orders for men, and 13 for women.

Now not all of this is purely "social action" but most of it is. You'd think that before Seattle the Episcopal Church as an organization was utterly uninvolved in "outward looking" social action. The impression has been made that all we did before GCSP was to have worship services. I think it should be made known just what our church is and has been doing "for the world" in the sense of social action.

For my thinking the biggest failure of GCSP is that it has not been made an obvious "sacramental" expression of Jesus's concern for the world he died for. (We will forget GCSP's six alleged mistakes.) And also, the tremendous over-emphasis on GCSP has surely hurt many of our hard-working

social-action agencies which have been indeed obvious "sacraments" of Jesus's love. I think the church ought to know that the church has been deeply involved in "social action" all along. Failures there have been, and failures there will continue to be. But more than anything, churchmen ought to know, believe, profess, and press home to others the fact that Christianity with its world affirming attitude borne of the Judeo-Christian doctrine of the goodness of creation, and reinforced by the fact of the Incarnation is indeed the source of modern humanism, even when it has divorced itself from its source. An authentic "return to the Gospel" can only result in renewed concern for the world.

(The Rev.) STERLING RAYBURN
Assistant at St. Barnabas' Church
DeLand, Fla.

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COCU

No More Christian Reasons for Church Divisions

Speaking in Grace Cathedral, San Francisco, the Rev. Paul A. Crow, Jr., general secretary of the Consultation on Church Union, asserted that more than 3,000 responses to COCU's plan of union indicate there no longer are any Christian reasons for divisions between the churches.

He told the cathedral congregation that an "unprecedented theological consensus" is evident on matters of faith, scripture, tradition, sacraments, membership, and ministry. Most criticism of the union plan, he said, is at the point of structure of the proposed church.

Dr. Crow preached from the same pulpit where the Rev. Eugene Carson Blake delivered a sermon 12 years earlier initiating COCU.

"For the first time a diverse spectrum of the American churches can proclaim this consensus, and is under the immediate mandate to ask what this fact means for their relationships now," Dr. Crow said.

"It means there are no Christian reasons for the continued division among the churches. Could this convergence be the basis for going beyond conversations to more intimate relations of ministry and membership and mission even though still short of actual union? Why cannot this consensus be the cause for some bold actions that would bring us together?" he asked.

He reiterated a proposal he made a year ago that COCU churches and other Christian congregations begin gathering together on a regular basis to observe the Lord's Supper.

Acknowledging voices that say COCU is dead, Dr. Crow declared that he had counted in the public media 36 other parts of American life upon which the judgment of death was pronounced, including baseball, the dollar, chamber music, the novel, and psychoanalysis.

"The mood of pessimism about COCU's work," he went on, "may tell more about American Christians than it does about church union. The tragedy is we may be in danger of forgetting the power of Christian expectation, and so deprive ourselves of God's great gifts."

"I earnestly believe the Consultation on Church Union has a unique role to play in helping the churches deal with

those issues and conditions which threaten to tear our world apart," Dr. Crow said.

"Above all, it offers the capacity for churches to confront alienations and injustices, not merely as issues to be resolved, but as the conditions which are a part of the process leading toward a new concept of Christian community."

SEMINARIES

Women's Ordination Backed, with Provisos

The faculty of the Episcopal Theological Seminary in Virginia has adopted a resolution concurring in a statement favoring the ordination of women to the priesthood, but with a three-point proviso.

The original six-point statement was adopted earlier by the faculties of the Episcopal Consortium for Theological Education in the Northeast, urging General Convention to make possible ordination of women to all orders of the ministry "without delay."

Basically, the consortium statement contends there are no viable grounds supporting the present policy of ordination for men only in the New Testament, church canons and history, nor can it be supported for ecumenical reasons.

In the Virginia Seminary resolution, which was forwarded to the House of Bishops through the Presiding Bishop, the faculty, by a secret vote of 18-2 with two abstentions, affirmed its concurrence in the consortium statement, provided it be understood in the light of the following considerations:

(*) "We regard it as a serious matter to deny ordination to the priesthood or consecration to a person with a deep sense of vocation, who is otherwise qualified, on the sole grounds that she is a woman;

(*) "While we believe that the possibility of the ordination of women is rooted in the Gospel, we recognize that it may not now be appropriate in cultural contexts in the world differing from our own;

(*) "Neither the ordination of women nor the restriction of ordination to men should be an issue which causes cessation of ecumenical dialogues or of attempts to draft proposed plans of union which are already underway or may be initiated in the future, nor should either position cause withdrawal from relationships of intercommunion which are already in effect."

The statement of the Episcopal Consortium was adopted by the faculties of the Episcopal Theological School, Cambridge, Mass.; General Seminary, New York City; and the Philadelphia Divinity School.

PRIVATE CLUBS

Pennsylvania Moose Lodges Can't Discriminate

The U.S. Supreme Court, in effect, has ruled that fraternal organizations may discriminate in choosing their members but not in deciding whether to serve food and drinks to Negro guests.

A one-sentence statement from the court dismissed an appeal by the Harrisburg, Pa., lodge of the Loyal Order of the Moose. The lodge had appealed a Pennsylvania court decision holding that the private club had made itself a "public accommodation" by admitting guests and thus could not bar Negroes from guest privileges.

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The decision came over protests by the lodge that such a ruling "would transfer the dining space of every private home in the land into a place of public accommodation, once persons not members of the family are admitted."

The case arose three years ago when K. LeRoy Irvis, majority leader of the Pennsylvania House of Representatives, went to a Moose Lodge as a guest with a group of state legislators but was refused service because he is black.

In an earlier case based on the same episode, the U.S. Supreme Court ruled that it is constitutional for a state to grant a liquor license to a private club that practices racial discrimination.

The latest Court action left standing a decision by the Pennsylvania Supreme Court that the lodge's practice of opening its facilities to guests of members "has brought itself within the ambit of a public accommodation as defined by the state's laws."

The Pennsylvania legislature has specifically granted fraternal organizations an exception to anti-discrimination laws with respect to their members, but had not made a second exception as to guests.

CANADA

New Prelate Rejects Prestige of Office

The new Bishop of Toronto, the Rt. Rev. Lewis Garnsworthy, 50, departed from tradition and preached the installation sermon during his own enthronement in St. James Cathedral, Toronto. He rejected the popular notions of "power, prestige, and position" associated with the office of bishop. "The office of bishop is to be a servant of the servants of God," he said.

The ninth Bishop of Toronto heads what is numerically the largest and richest diocese of the 28 that make up the Anglican Church of Canada. It has 200,000 members and 360 active clergy.

Bp. Garnsworthy told the congregation that all the pageantry and splendor of the service was "only some kind of Alice in Wonderland experience unrelated to the world," unless the diocese meant to move forward.

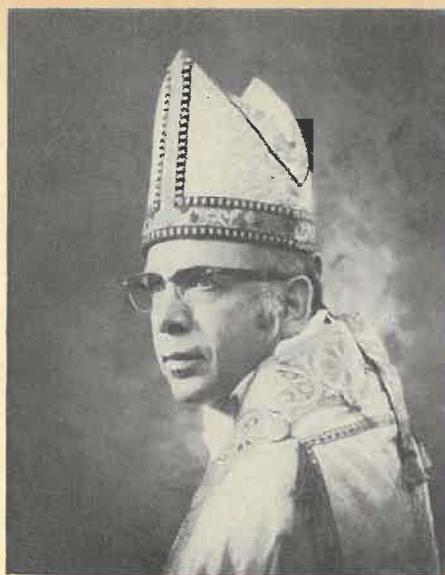
"I do not ask for your support tonight," he said. "I expect it. Let's see what God can do with the tiny loaves and fishes of our resources to feed a world that waits."

MARYLAND

Suffragan Consecrated

The new Suffragan Bishop of Maryland chose Cumberland (Md.) as the site of his consecration because he has spent his entire ministry in the area.

The Rt. Rev. William Jackson Cox, 51, a native of Kentucky, became vicar of the Church of the Holy Cross, Cumber-



BISHOP COX

land, in 1957, and rector of the parish in 1971. He was consecrated Dec. 16.

Chief consecrator was the Rt. Rev. John E. Hines, and co-consecrators were the present and retired Bishops of Maryland—the Rt. Rev. David K. Leighton and the Rt. Rev. Harry Lee Doll, respectively.

Bp. Cox's pastoral staff was carved by an Appalachian craftsman symbolizing the bishop's work in Appalachia. The pectoral cross was designed and made by Merrill Barnes of Cumberland, from melted gold jewelry contributed by parishioners of Holy Cross Church. The episcopal ring was a gift from Mount Calvary Church, Baltimore.

Music for the service was provided by the Frostburg State College Choir and Brass Ensemble under the direction of James Pierce of the college. James E. Barrett, organist, was director of music for the service. The Rev. Donald O. Wisemen, rector of the Church of the Messiah, Baltimore, was in charge of consecration arrangements.

Before attending Virginia Seminary, Bp. Cox attended the University of Cincinnati and George Washington University.

CONFERENCES

Suicide Clinics Suggested

Individuals who cannot be dissuaded from taking their own lives should be allowed "to commit suicide in dignity" in clinics established for that purpose, a United Methodist minister said at a conference on suicide held in San Diego.

The Bible "does not take up suicide as sinful," Dr. Warren Briggs told the meeting. "There are only seven suicides in the Bible and none is criticized."

Dr. Briggs, pastor of the Chapel of the Valley in the San Diego suburb of El Cajón, said that his proposal was an extension of suggestions that "mercy kill-

ing" be permitted for the hopelessly ill.

"Reverence for life includes the right to die with dignity," he told a reporter. "When circumstances become such that one's physical life has no meaning, no dignity, no value to the individual or society, the individual should have the right to choose when and how he is to escape the indignity, the pain, and the futility of physical existence."

Dr. Briggs said "suicide crisis clinics" would require medical, psychological, and religious counselors to help the potential suicide to find enough meaning to life to keep going—because some individuals may be so emotionally distressed that they are mistaken about their own existence and worth.

But "if a thorough investigation leaves the individual certain that to take his own life would be the most loving and constructive thing which he could do," Dr. Briggs said, "the suicide clinic's task would be to help him prepare his family and friends, and help him select a painless and dignified way to die."

The United Methodist minister held that the "shame, shock, and guilt that attends most suicides would be reduced, giving the life of the survivors more dignity."

THEOLOGY

"Greatest Weapon" for Devil: Belief He Doesn't Exist

A scholar expert on exorcism and demonic, or diabolical, possession, says the devil's greatest weapon is the belief that he does not exist.

The Rev. John J. Nicola, assistant director of the National Shrine of the Immaculate Conception, Washington, D.C., has been a student of the subject since his seminary days. He was technical advisor and consultant for exorcism scenes of the movie, "The Exorcist," during its filming at and near Georgetown University.

The priest said in a recent talk that he not only believes in the devil but also that the devil possesses people and can be driven out by the ancient rite of exorcism, a position the Roman Catholic Church has steadfastly maintained.

He has been interested in the subject all his life, he said, and although he considers this an avocation, he is probably an "expert by default because there are very few people (in this country) who specialize in this field," he told a reporter.

In 16 or 17 cases he has investigated over the years, he has never recommended a formal exorcism but he has, however, conducted informal exorcisms in a "few cases." Fr. Nicola declared that exorcism can be a dangerous rite for priests conducting it.

He said his greatest obstacle in inves-

Continued on page 12

CONVENTIONS

Central Florida

The third annual convention of the Diocese of Central Florida met in Orlando in the Great Hall of St. Luke's Cathedral.

Reporting on, and defending, the General Convention Special Program, the Rev. T. Stewart Matthews of Marietta, Ga., called attention to the theological statement issued by the GCSP staff. He also reported on Coalition 14, Indian affairs, youth program, and social responsibility in investments. Fr. Matthews is the Province IV representative to the Executive Council.

Guest preacher at the convention Eucharist was the Very Rev. George M. Alexander, Bishop-elect of Upper South Carolina. The service was held in St. James Roman Catholic Church as alterations to the cathedral were not complete.

Convention heard a plea for support of the Florida Migrant Ministry, an interchurch agency, as the best program within which to deal with antagonism between management and labor in agriculture in the state.

Bethlehem

The Diocese of Bethlehem held its 101st annual convention in Hazleton, Pa., with four churches of the Lower Luzerne Parish as hosts. Meetings were held in the Genetti Motor Lodge.

Convention adopted for the first time a combined program and budget in the amount of \$396,546. This figure includes acceptance pledges from congregations for the worldwide and diocesan mission and an assessment on the churches for the support of the bishop, his staff, and diocesan offices.

Two memorials to General Convention were adopted: (1) to proceed without delay to provide for the ordination of women to the priesthood; and (2) to revise general Canon 21 (on the Dissolution of the Pastoral Relation), which was proposed by the Clergy Association of the diocese.

Five of seven resolutions from the diocesan youth convention were adopted with some revisions. They:

(*) Urge diocesan parishes to remove all obstacles in their charters which prohibit young people from voting in parish meetings;

(*) Advocate a varied schedule of public worship services;

(*) Ask that aid to Uganda and to refugees be given high priority;

(*) Ask greater assistance from diocese and congregations for youth program and conference.

At the mid-day Eucharist arranged by the diocesan liturgical commission, the

Rt. Rev. Lloyd Gressle, diocesan, and four priests were the concelebrants assisted by seven deacons. The music was provided by the Choralairs, a group from Hazleton, supported by a brass choir from Lehigh University. The sermon was in the nature of a multi-media presentation—slides, taped music, and interviews with people in the Wyoming Valley who suffered the devastation of tropical storm Agnes.

Northern Indiana

The Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana, departed from custom with an overnight convention at Trinity Church, Fort Wayne. Conventions had been held previously at the cathedral church in South Bend, and for one day.

Bp. Sheridan set the keynote for convention in his sermon at Solemn Evensong the first night of the meeting, calling for consolidation in the faith with reminders of Christian truths and their application to life.

The Rev. John B. Coburn, president of the House of Deputies, spoke at the dinner which was the opening event of the convention. Recalling recent General Conventions when the sense of unity has been shaken, Dr. Coburn spoke of a mood of hope and of promise in looking toward Louisville. He said the teams going out to dioceses from the national church are finding increase of listening and a lowering of hostilities. Concerns coming to the surface which will shape Louisville are lay concern about clergy and their pressures and problems, a new note of evangelism, and concern about adult theological education, as well as questioning about authority in the church, which rests on a covenant rather than contract. He believes the Louisville convention will evidence worship built into the work of convention as never before, the understanding of worship and social responsibility as belonging together, and greater understanding of mission of the church as holding a transcendent God before society and holding on to one another and to God in a supernatural community, an affirmation of the organism the church is meant to be.

Charles M. Boynton retired as chancellor after 24 years of serving as legal counsel under three bishops.

In convention action, delegates

(*) Adopted a resolution opposing action at General Convention permitting ordination of women to the priesthood;

(*) Adopted a resolution memorializing General Convention to withdraw from further COCU negotiations in the absence of safeguards to the full catholic faith.

tigating cases of what is thought to be demonic possession is "fraud and deceit in 98% of the cases."

Another problem, he pointed out, is the similarity to paranoid schizophrenia, where the subject has two distinct personalities, one normal, the other diabolical.

The Roman Catholic Church recognizes three signs of diabolical possession, he said: (1) the subject speaks in a language which he has not studied and does not understand; (2) he expresses knowledge of the future and of the hidden past; (3) physical phenomena are present beyond the nature of the subject, such as heavy objects moving unaided, or a youthful subject speaking in an unnaturally mature sounding voice.

The novel, *The Exorcist*, by William Peter Blatty (from which the movie of the same name is being made), is based on an incident of a 14-year-old Lutheran youth then living in Mt. Ranier, Md., a Washington suburb, who was possessed by the devil and on whom a successful exorcism was conducted. Georgetown University Jesuit priests were involved in that exorcism.

RHODESIA

White Clergy Must Have Permission to Live in Black Areas

Under new discriminatory legislation enacted or introduced into the white-controlled Rhodesian Parliament in Salisbury, white missionaries and clergy will have to apply for government permission to live in so-called "tribal areas" where non-whites are required to live. White church workers will also be forced to seek permission to enter the areas "for any reason whatsoever."

When the legislation was first being drafted, representatives of the country's various Christian churches voiced their anxieties, pointing out, among other things, that the measures would make missionary and pastoral work among non-whites "much more difficult."

Rhodesian Radio reports that church leaders were consulting together to determine what action to take in opposition to the restrictive legislation.

The new measures, indicative of a strong rightward swing à la South African apartheid policy, include:

(*) An identity card system that will require (black) Africans to carry identification papers under pain of a fine and six months in jail;

(*) Tighter controls over access to African rural areas;

(*) Withdrawal of legal safeguards permitting Africans to attend private schools;

(*) Restrictions on African patronage of multi-racial bars, an action the High Court overruled;

(*) Moves to reserve a Salisbury ma-

Continued on page 20

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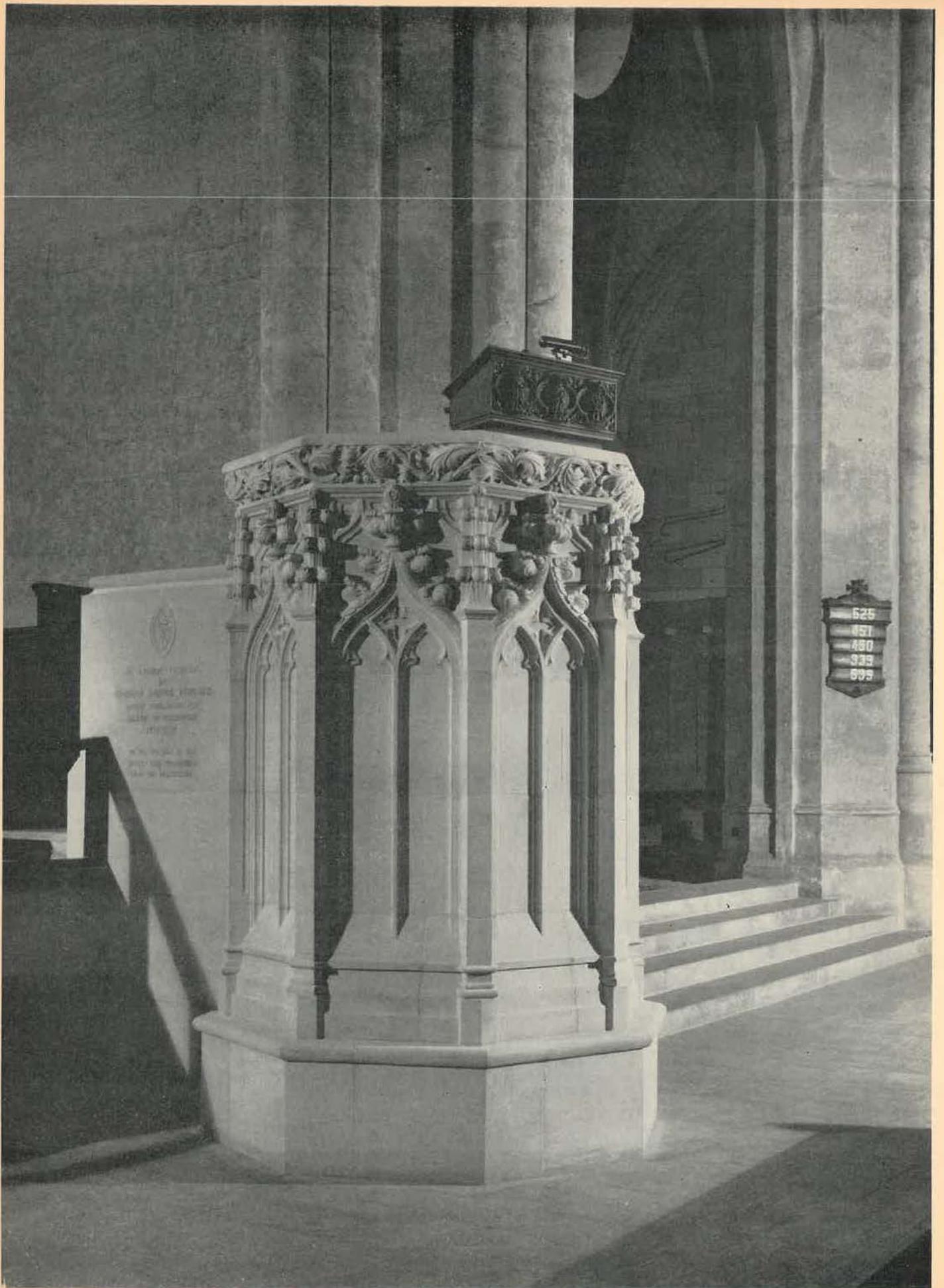
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WHAT ABOUT SERMONS TODAY?

By H. N. KELLEY

ONCE my wife and I made a pilgrimage to the little church in Ashippun, Wis., to hear the editor of *THE LIVING CHURCH* preach. We went hungry that Sunday morning because we could find no place within miles and miles where we could buy a breakfast, or even a cup of coffee. But we heard a sermon which held us in something like a spellbound state, both with what was said and with the artistry with which it was couched. Later, in the columns of the magazine, Dr. Simcox rather tentatively solicited lay opinions about sermons in connection, I believe, with a course in homiletics he was about to teach. So he was in doubt too! I remembered wondering, while listening to him, with what percentage of his congregation he was connecting. This of course has nothing to do with the congregation, but with percentages of communication with any congregation.

There was the time I visited one of the largest and most magnificent churches in the east: awed by the grandness of the church, raised to a state of bliss by the mighty organ and the superb choir, then dropped to earth by an unbelievably mundane, pedestrian sermon—or so it seemed to me, though there were those who appeared pleased.

I remember leaving our own church on the Sunday feeling really . . . well, upset. The sermon had been precisely on target, fresh and original, truly inspired, felt. Then at coffee hour came up a friend, an intelligent man, with the comment: "He must have eaten something that disagreed with him. His sermon was even worse than usual."

The following Sunday it was the turn of the young curate of the moment who delivered himself of one of those sermons that every young curate seems to have to get off his chest. The fact that he was 10 years my junior did not excuse him, in my eyes, from a sermon I found embarrassingly callow. Again the post-mortem, from a coffee-hour friend, glowing: "Now that's what a sermon *should* be!"

So it was no surprise to anyone except, perhaps, the clergy, when, in a series of questionnaires our church sent to its pa-

rishioners, the subject of sermons brought reactions all the way from "magnificent" to personal abuse. I felt I knew why, but it was my job to report on those questionnaires, not to theorize. Freed of that prohibition here, may I now turn loose and generalize and editorialize in a way that only a layman would dare? If you are a preacher, I recommend attention, for no matter how wise or profound you may be, it is quite certain that an anonymous poll of your congregation would net you about the same proportion of disapproval that our rector got.

IN our questionnaire answers, the most common complaint, by far, was that sermons were "too long." But when they were shortened from 20 minutes to 15 minutes, after the questionnaire report, the congregation did not know the difference. They were still "too long." Because, you see, most listeners never hear much after the first five minutes. If what you've said is arresting, the listeners are still on point one long after point two has been launched, and if it isn't arresting, the listening has stopped anyway.

Blame it on the *Reader's Digest* and condensed novels and television. Ask Mr. Nielsen and his rating people what happened to the 90-minute dramas after we became accustomed to the split-second "Laugh-In" technique, or what his relative ratings are to those serious "in-depth" presentations compared with capsulated news reports punctuated with action-packed film clips. Blame it, if you will, on "today's pace" or the furious competition for attention, but don't for a moment doubt that our attention spans are drastically shortened, and that one moment's boredom will not be tolerated.

This is an offspring of the permissive-

ness which you, the clergy, have led us to. You have encouraged us to believe we may select what we want to hear.

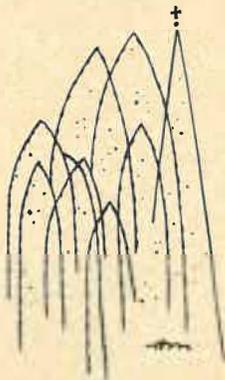
There are activists who are dissatisfied with every sermon which is not a call to a protest march, and traditionalists who bristle at current events sermons. What can a preacher say which would get through to me, at my advanced age, which would have meaning to a teenager, or what could be said to him which would not bore me? There are common meeting grounds, of course. Not many, but a few. I suspect that youth has always been bored by sermons, but today there is a difference. Today we are all *permitted*, even encouraged, to select our own goals because the church itself seems to have no one, strong, unquestioned purpose.

Whether cause or effect, this is all bound up in the change in the clergyman's stature, the difference in his standing in society. Time was when he was an authoritative figure, and the fulcrum of the church service was his sermon. Here he told his flock what it was supposed to do, and the flock tried to do it. To a considerable degree his word was law. The law was often broken, but it was, nevertheless, *The Word* as far as his circle of believers was concerned.

Today, the clergyman is a friend and a counselor, or maybe just a special pleader for a cause. He is just a man among men, a salesman with a product. He is presenting a point of view which may be accepted or rejected without fear or recourse.

Once the preacher was the Keeper of the Word. No longer. He has been cut down to size. He is just "a" word among many words. As alternatives there are many authorities thundering the Word (and with a good deal more self-confidence than many clergymen appear to have). There is a wide variety to choose from. Could be Kate Millett or Walter Cronkite or Leo Burnett or Helen Gurley Brown or Elijah Mohammed or Timothy Leary or Angela Davis or Tony the Tiger. Take your pick.

Who cut down the pastor? The times? Today's society? The churchgoing laymen—the congregation? Not a bit of it! Youth responses to our questionnaires carried a recurring and sometimes passionate plea for *answers*. Can anyone doubt the adult quest for the same thing: authoritative answers to which to cling—



H. N. Kelley is a layman of the Episcopal Church, who makes his home in Morton Grove, Ill.

Perhaps the easiest and, from examples I have experienced, the most effective way of handling the sermon problem is to place it after the service, after the candles are out.

or would anyone argue that this yearning is not typical, not only of church congregations everywhere, but of the un-churched as well?

Fortified by the questionnaire responses, I put it to my own rector, a staunch man who suffers as each underpinning of the church is attacked. He did not agree with my thesis. He felt that the laity today are so conditioned that they will not accept the clergy as authority.

Maybe. But who did the conditioning? Who argues the evils of sacerdotalism (few laymen even know the word)? Who insists that the priest is not the shepherd, but merely a sheep among sheep? (This is a direct quote from a learned clerical official to assembled seminary students.) It is my belief that the congregation does not want it so, as can be seen by the growth of the more evangelical and authoritative churches. But there it is.

Maybe this is a reversible process, a pendulum swing with an eventual reaction. Or maybe the fabric has been so torn that it can never be rewoven, at least not in the same pattern. Some clergy state, of course, that this is the intention of the whole thing. In any case, it is a fact of life, and helps explain why any modern listener feels free to select his sermons, and feels honor bound to be critical.

Since the layman is no longer required to take the sermon seriously, unless he happens to agree with it, he also feels free to make other objections, several of which flow out of its customary location in the service. The complaints and objections take different forms, but can be

tied to esthetic, dramatic, and psychological problems caused by the sandwiched location.

The preacher's words, however inspired, are of a different order and on a different level from the liturgy, and interrupt the flow and crescendo of the Mass itself, even the modern versions. The rest is the matter of coercion. Whether he likes the sermon or not, the listener is stuck with it because it is in the middle of the service. And if there is anything that today's men, women, and children have been taught to reject, it is coercion.

DOES all this suggest that I, as a layman and a veteran of some fifty years of listening to all manner of sermons in many different places, am advocating their abolition? Not for one moment! Let the self-possessed few who get everything they want from the early morning sermonless communions go their own way; most churchgoers attend for the direction and guidance they hope to get. And to a large degree this means the sermon. No matter what the criticisms, no matter what the frustrations, they still go to church looking for it. Without sermons the battered church would surely sink into meaninglessness.

I am back again to straight reporting when I call attention to the acceptable alternatives that were suggested in our congregation's questionnaire answers. None of them is new and untried. Many desperate clergymen, facing up to these dilemmas, long ago tried every suggestion made here. You will have to check with

them for effectiveness. I am mentioning them here because our people found them valid and acceptable.

One suggestion was the post-sermon feedback and discussion, to avoid the monolog sermon falling into a soundless pit.

Several responders recommended two or even three five-minute sermonettes scattered through the service at suitable places (one insisting that every sermon she had ever heard could have been said more memorably in five minutes).

Variety was proposed: preachers exchanging pulpits frequently, occasional sermons by laymen, a dialog discussion between two preachers or a preacher and a layman.

Although novelty and variety were obviously sought, the far-out diversions attempted in some churches (dance recitations, presentations of "Hair," and the like) were generally frowned on by our congregation in its answers. Entertainment as such, was clearly felt to be undesirable. Interestingly, the young people, even more than their elders, objected, in other questions, to the slacking off of traditional customs related to "respect."

Perhaps the easiest and, from examples I have experienced, the most effective way of handling the sermon problem (suggested by two responders) is to place it after the service, after the recessional, after the candles are out.

The first time I saw this about to happen, I wondered how many would accept the invitation to leave. And how many did? Exactly two, from a quiet large congregation. The sermon was thoughtful, forceful, unhurried, standard length, but the element of coercion and sandwiching were gone. The preacher was on his own. The congregation respected his courtesy . . . and stayed for the sermon.

Now please understand. I'm not saying this is ideal or even desirable from an ecclesiastical point of view. There is a perfectly sound reason, in the logic of the Mass, for placing the sermon where the Prayer Book says it should be. But I am saying that few of today's sermons come between the ante-communion and the communion without producing a disturbing jolt, and that placement afterwards would provide a preacher with a more relaxed and receptive congregation and would probably improve attendance. It might also produce better sermons.

Star Trek

December star skies
Beckon out
Voyaging the beyond
Seeking heights
Infinite, vaster
Than all darkness.

December new star
Beckons in
Probing the soul
Discovering depths
Infinite, richer
Than all starshine.

J. Barrie Shepherd

BUCKETS OF CONFETTI

By W. DAVID CROCKETT

NEARLY all of us have been stimulated to laughter by the antics of the circus clown who, seemingly intent upon putting out an imaginary fire, trips over his own feet and ends by showering the spectators with a bucket of confetti. It is not quite so amusing, however, if we liken the actions of the clown to the normal procedures of the church. Yet, the illusion may be seen as being quite apt.

Vestries, deanery chapters, and even diocesan councils can be observed in the frantic activity of trying to solve problems or problems as they arise with disturbing frequency by the same technique. In times of retrenchment—financially and otherwise—we rush about in circles, attempting to put out the brush fires before they turn into disasters, only to find ourselves tripping over our lack of concerted effort and real direction and end up by using figurative buckets of confetti on conflagrations instead of solving the problems.

Happily, the Executive Council of the church in its 90 diocesan visitations during the fall of 1972 has pointed out to us a better direction and have put things into their proper perspective. Vestries, deanery chapters, and diocesan councils are nearly always blinded by financial contingencies (What proportion of time is spent on finance at your last meeting?) and give short shrift to planning. A reordering of our thinking seems a necessity and the placing of matters in their proper priority is almost obligatory if we are to rid ourselves of the bucket of confetti. No longer can we allow money to govern program because it nearly always inhibits its development. Rather, challenging program can excite the imagination and generate its funding. These are the areas we must find or possibly even rediscover.

This will be to little avail, however, unless we first recover a sense of our identity, our task, our role, our mission. Until this is properly enunciated at every level of our existence, we'll be trotting around the perimeter with the bucket of



confetti. Mission, program, finance is the proper order for our thinking.

Many of our dioceses have planning officers or program directors who have real expertise in assisting councils, chapters, and vestries in this process of defining mission, discovering priorities, and developing program which can be carried into action. These people know that if the mission, the priorities, and the programs are right, funding will follow. One diocese has developed a sizeable team of clergy and laity who have been trained in the process and who give of their time and talent in assisting parishes in these studies. Others could do the same. While techniques might differ from place to place, the end result would be the same. The parish defines its role, finds its direction, and begins to solve real problems or meet new requirements in their total ministry.

Some dioceses are now requiring mission executive committees, and requesting vestries, to consider these planning conferences whenever there is a clerical vacancy. Others are encouraging parishes to participate in such a conference at any time, and suggest that follow-up or evaluation sessions are very much in order every year. Taking a long hard look at oneself is not easy and it requires time and determination to carry the work through. The defining and ordering of priorities is but a first step. Putting program into action in order to meet the requirements of the mission that our Lord calls us to takes much thought, much energy, and constant evaluation by the doers. This is an auxiliary process to the one being discussed. Things must first be thought through before any action can be contemplated, or else the cart will end up in the usual place.

Believing that Christian stewardship is much more than merely dollars and cents, and believing that stewardship teaching and training is a year-round matter, the Diocese of Western Massachusetts has incorporated the planning process into its Diocesan Stewardship Training Program as one of its essential ingredients. Indeed, it is thought of as being the first step and of primary importance if anything else is to result. Each participating parish in this voluntary program (over half the diocese is involved) knows that it is expected to establish a "Challenge-Planning Committee" as a first order of business when preparing for its annual parish visitation. Long before the calls are made, a hard-working committee, representative of the total membership, meets for a minimum of seven hours in which the parish's mission is defined, problems for ministry, both within the parish and for the community which it serves, are isolated, and priorities for the coming year are established. These are the challenges that face the parish and are then communicated to the membership through mailings, parish organizations, an all-parish dinner, lay speakers at Sunday services, and by the trained callers who visit the homes of all the parishioners.

Once the commitments of time, talent, and treasure on the part of the parishioners to meet the challenges presented to it have been returned, the vestry begins the process of translating these into action. The year-round stewardship commission and other committees are charged with the responsibility of attempting to meet the challenges consistent with the fiscal and other undergirding that has been promised. Each year, then, mission is reviewed and defined, priorities are ordered, challenges are prescribed and communicated, and ministry is enhanced.

Unfortunately, most parishes and deanery chapters, and some diocesan councils, have never attempted this sort of direction-finding and goal-setting. This is largely because they have either never been asked to or have been unwilling to give the time and energy to do it. Unhappily, many are inclined to follow the law of the Medes and the Persians and end up like the clown with his bucket of confetti. While it's hilarious at Ringling Brothers and Barnum & Bailey, it's just not funny in the church!

Rev. W. David Crockett is canon to the ordinary and assistant for program in the Diocese of Western Massachusetts.

TRY A TROPE!

By RICHARD T. HAWKINS

WHILE I was taking off my cassock one Sunday morning and chatting with the organist, he remarked that he thought a trope would have worked well that morning. Though I tried to change the subject a few times, the organist insisted, "Sometime we ought to try a trope."

Obviously I was going to have to admit that I hadn't the faintest idea of what a trope was. So the organist explained that it is an interpolation in the regular liturgy to amplify the text. In the medieval church the trope was used with great freedom to embellish the service. It never formed part of the official liturgy and gradually went out of fashion. He suggested that a trope might be effective between verses of the sermon hymn.

Despite some misgivings about more liturgical innovation at this point in the church's life, I decided to give it a try. The advantages were numerous. Hymns are too often sung without much attention to the text. A trope would direct attention to the words being sung and would, in a sense unify our thoughts as we sang together. A sermon hymn should be carefully chosen for its appropriateness and to prepare the congregation for the sermon, but rather than getting us all on the same "wavelength," it seems at times to be but an opportunity for everyone to stretch while the preacher goes to the pulpit. By using a trope, we could not only worship God through the vehicle of the hymn itself, we could also use this expression of worship as preparation for what is to follow.

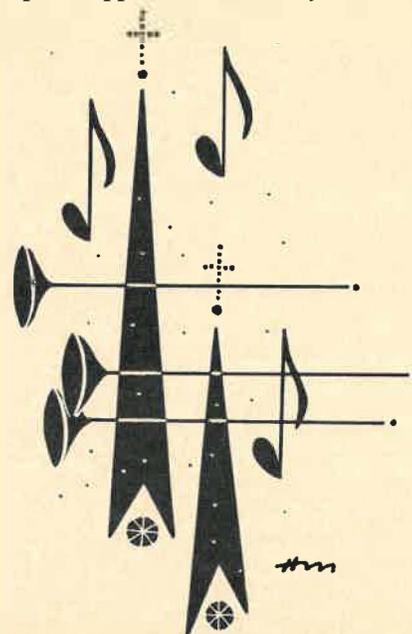
The mechanics were simple enough. Rather than being spontaneous, the trope was written out and a copy given to the organist. Further, during the reading of the trope the organist played quietly a verse of the hymn to keep the melody in the minds of the congregation. The preacher read the trope from the lectern and then proceeded to the pulpit during the last verse. We decided that it would be unnecessary to tell the congregation how we would use a trope at the sermon hymn. It would be obvious what was happening if it was done smoothly, and lengthy explanations could decrease its effect.

The first time we tried a trope, the

subject of the sermon was the need to strengthen our moral life in the face of an increasingly sophisticated technological world. The sermon hymn we selected was the well-known hymn of Harry Emerson Fosdick, "God of Grace and God of Glory" (No. 524). After each of the first three verses tropes were read. Each one picked up the last thought of the previous verse and suggested some significant implications of the next verse. This is important not only for continuity, but also because the verse of the hymn becomes, in effect, the congregational response to the trope.

The content of the trope for our first attempt was largely confined to a series of statistics from *The Episcopal Church Annual* and a recent Gallup Poll, statistics from the annual FBI crime report and some recent newspaper headlines, and a vision of the church.

IT worked! With any variation in liturgy one anticipates a negative reaction from some. There was none! Also, there is too often no comment at all ("the silent majority"). Large numbers of the congregation specifically mentioned the trope to the clergy following the service, commenting on its help in appreciating the text of the hymn and on its relevance to the sermon. Though the sermon itself was essentially a biblical exegesis, with the trope its application for today was clear.



Furthermore, the decision not to explain the procedure in advance was justified. The congregation immediately understood what was being done (even if they like the rector, did not know that it was a "trope").

As in any experiment, we did learn. As the organist commented afterward, "By the way, I forgot to mention that the reason the trope went out of fashion was because it became so long." Such tact. We decided in the future to keep the length of the trope, as close as is possible equal to the length of time needed to sing a verse of the hymn. We decided, too, that the trope would lose its power if it became routine. Therefore, we limited its use to once every three or four months.

Since then we have used, "O Come O Come, Emmanuel" (No. 2) on two occasions as a trope, once as an introduction to a sermon on anti-semitism (reciting snatches of history from the Bible and *The Jewish Encyclopedia*) and once for an Advent sermon. As well as quote from the daily newspaper and the Bible we have found *The Hymnal 1940 Supplement* to be a valuable resource for the content of the trope, as when we did "Once to every man and nation" (No. 519), in preparation for a sermon on the legacy of compromised principles.

A variation of the trope was tried on Maundy Thursday when, as we knelt, we used the trope as a prayer with the congregation responding with a verse of the hymn, "Saviour, When in Dust to Thee" (No. 332). It seemed to cry out for just such usage ("Hear our Solemn Litany"). Another hymn which is especially adaptable as a prayer trope is "Jesus, with Thy Church Abide" (No. 233), from the Litanies' section of the *Hymnal*. If the minister does not feel that it would add to the beauty of the worship to sing the verse of these hymns alternately with the congregation, the use of a trope is especially effective. We found it appropriate to use short petitions for the church with the congregation responding with verses of the hymn on both "Stewardship" Sunday and again on the occasion of our consideration of the role of the church in today's world.

Here is a helpful variation in the traditional liturgy that is not offensive. It has dignity, historical precedent, and usefulness in enhancing the corporateness of worship. Why not try a trope? You'll like it.

The Rev. Richard T. Hawkins is rector of St. Thomas' Church in Whitmarsh (Fort Washington Post Office) Pa.

EDITORIALS

History In Reverse

THE development of religion culminating in Christianity followed a traceable pattern. It began with an awareness and fear of a power other and greater than self. This fear was felt not as one of danger but as one of awe. Otto would call it man's discovery of the "Numinous." Then appeared an emerging moral imperative. During this stage man began to feel that he "ought" or "ought not" to do certain things or act in certain ways. Some things seemed "right" and others "wrong." It was at this stage that conscience made its appearance and moral standards were established. There came into being a consciousness of moral law. The third step was marked by the union of the "Numinous" and the moral law, so that for the first time we find what may be called religious morality. Moral rectitude was supported, sanctioned, and required by the "Numinous." The last step in this development was the revelation of God in Jesus Christ: as seen in the incarnation, crucifixion, resurrection, and in the meaning of this historical event for mankind.

The liberal has undertaken to reverse this order. His first assignment was to deny the deity of Jesus. He agreed that God was in Jesus and admittedly to a greater degree than in other men. But it was not in any different way, surely not so great a difference in degree as to make it different in kind. Jesus was a good man, probably the best of men. He was so good that one might say that he was divine, but he was not God. Thus the basic belief of the Christian faith was denied.

The next task the liberal undertook was to separate morality from religion. This he feels he has accomplished by denying to morals the absoluteness which morality had found in religion. Morals are to be considered in particular situations only and not in the light of any absolute standard. The result has been a non-religious morality in which commandments are no longer relevant.

A further step, and in conjunction with step two, was the denial of morals altogether and the consideration of sin and crime as either mere mistakes in the process of living or as sickness which the experts could cure. Thus, instead of being sinners before God in need of forgiveness we become cases for the experts.

The final step being taken by the liberal is to deprive religion of its numinous character. Of course, if it can be done, and there is evidence that it is enjoying some success, then belief in the oneness of God will be undermined. Instead of one God there will be many gods. As a matter of fact, if and as this final step succeeds, we shall retreat to that condition of religion which existed in the beginning of emerging civilization where every man had his own god and every family its own image. This final step has opened the door to barbarism and obscenity which unfortunately, we now encounter in books, on canvas, on stage, on screen, and in life.

What can the layman do in the face of this calculated reversal of history? I should say that knowing what is being done to him can be half the battle. The other

half is a matter of testimony. The layman, while there is yet a little time, must make the effort to know what a Christian must believe. When assured of what he believes, he must talk about his faith, live it, and share it. Witnessing and sharing must become his vocation.

We are living in a strange age where Christian leaders wander in confusion and where, if Christian truth is to survive, laymen must rise up, speak up, and defend the faith.

✠ALLEN J. MILLER

On Spiritual Leadership

ADDRESSING the General Assembly of the National Council of Churches, anthropologist Margaret Mead castigated Pope Paul for the "generation gap" in his church, and deplored the fact that there seems to be no way of getting a young pope. To her way of thinking it is axiomatic that the people of God cannot be well led except by young leaders.

Evidently nobody at the assembly challenged this premise. This isn't surprising, because very few people in our society would think of challenging it. We have been brain-washed into the strange general belief that with increase of years and experience invariably comes decrease of wisdom, grace, and all other essential attributes of good leadership.

That the American secular mentality should idolize the mind of youth and pour contumely upon those of riper years ought not to surprise anybody, regrettable though it is; for, as Oscar Wilde remarked, the youth of America is her favorite tradition: she has been enjoying it now for more than 200 years. This is just a national superstition. But religious leaders should be above it, to say nothing of learned anthropologists.

The office and work of a pope, or bishop, or pastor, or spiritual leader of any sort, calls for that maturity in wisdom and grace which is acquired only through the prayerful experience of life. The more of such experience he has, the better equipped the leader will be. But such experience takes time. We are not born with it. We can hardly even begin to learn it in seminary—and this observation will not be acceptable to all of the younger clergy just out of seminary, but we're afraid it's true. The experience that qualifies people for leadership in the body of Christ cannot crest and peak in their youth.

Dr. Mead and those who share her view have an entirely secular concept of leadership. Regarding old Pope Paul as an example of what a leader ought not to be, because of his age, they forget old Pope John—and old Cardinal Cushing, who was most appropriately called a great Christian cheerleader. (By the way, is there any better one-word description of a Christian leader than "cheerleader"—if profoundly and literally understood?)

There is a lot more to being a good leader in the church than just sharing the current ephemeral superstitions of the spiritual sophomores as one of them or one with them.

Continued from page 12

ternity hospital for Europeans (whites), thus excluding Asians and persons of "mixed race."

Precisely what the rightward swing portends is not yet entirely clear. Some observers have claimed that it has a three-pronged objective: (1) to teach Africans a lesson for earlier rejecting a proposed British-Rhodesia settlement; (2) to appease the Rhodesian Front's right wing; (3) to frighten Britain into consummation of the settlement, lest full-fledged *apartheid* result.

Other observers, however, think it probable that Prime Minister Ian Smith's concern with national security problems serves as the basic motivating factor.

Since last September, the security situation in neighboring Mozambique has deteriorated markedly. Guerrillas of the Mozambique Liberation Front (FRELIMO) have shown an unexpected capacity to attack or mine the roads and railways that link land-locked Rhodesia to the sea.

Rhodesians have moved a Special Air Services unit to the Mozambique border. Rhodesian forces are also reported to be secretly defending portions of the Portuguese territory.

Rhodesia and South Africa regard FRELIMO as a communist-inspired and communist-backed plot to pit blacks against whites in southern Africa.

CHURCH AND STATE

Clergy's "Private Practice" May Bring Suits

In St. Louis, a Lutheran executive warned that clergymen who engage in "private practice" counseling for fees may be overstepping their professional role and their competence.

Dr. Henry Cassler, head of the institutional chaplaincy and clinical pastoral education department of the Lutheran Council in the USA (LCUSA), also said that such pastoral counselors may be subject to malpractice suits, especially in states now requiring the licensing of counselors.

In an address to synod and district presidents of three Lutheran bodies, Dr. Cassler presented one of the first public airings of a concern growing more intense in pastoral psychology circles. He noted that "pastoral care" is given by every minister to the members of his congregation. "Pastoral counseling" is something else, and has developed into a type of relationship where the pastor schedules "clients" for the usual 50-minute session made famous by psychologists and psychiatrists," he said.

In some situations, the clergymen enter "private practice," accepting fees and

keeping "patients" over a long period of time.

The speaker said the American Association of Pastoral Counselors defines private practice as "working in isolation, without professional and interprofessional consultation, working apart from administrative responsibility to any organization, and working apart from responsibility to a faith group." It is possible, Dr. Cassler said, for clergymen to accept cases they are not competent to handle.

The tendency for ministers, who may have had only rudimentary training in counseling, to practice in private is not encouraged by specialists in pastoral psychology. It is vigorously frowned upon by most psychiatrists and psychologists. It may be illegal in some states.

Dr. Cassler raised the question about the implications for religious bodies of possible "malpractice" suits against private pastoral counselors in states where counseling licenses are required.

"Usually when a doctor is sued for malpractice, the hospital in which he practices is also sued," Dr. Cassler said. "The question we should probably be asking is when will a suit be brought against a pastor, and will the suit include the congregation, the jurisdictional unit, and/or the national church body?"

As the need for therapy, analysis, and persons to listen to human problems has increased, so has the entry of ministers into counseling. The Lutheran official explained that the service can be financially rewarding as fees ranging from \$10 per session and higher are not unusual.

While the states cannot place restrictions on the religious activities of ordained clergy, Dr. Cassler said, "it does have a right and a responsibility to legislate the activities of the pastor when these activities are not within a prescribed area of religion.

"At present, in most states, the pastor's ordination grants him privileges that other professionals receive only through licensing by the state."

The issues raised by Dr. Cassler are of intense concern within the American Association of Pastoral Counselors, which has urged church leaders to deal with "private practice" pastoral counseling and to define "minimum practices of accountability required" for those who practice it.

ORTHODOX

Relics of St. Nicholas Given to N.Y. Church

St. Nicholas, the early Asia Minor saint who is regarded as today's "Santa Claus," was an object of ecumenical attention as Roman Catholic and Greek Orthodox prelates helped enshrine the saint's relics in a Queen's, N.Y., church.

The relics, presented to the Greek Orthodox community in the U.S. by a Roman Catholic bishop, the Most Rev.

Enrico Nicodema, of Bari, Italy (where the principal reliquary of St. Nicholas remains), were given by another Roman Catholic bishop, the Most Rev. Francis J. Mugavero, of Brooklyn, to St. Nicholas Greek Orthodox Church.

Participating in the enshrinement ceremony with Bp. Mugavero was Abp. Iakovos, Greek Orthodox Primate of North and South America, and the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island.

The relics of St. Nicholas brought to the U.S. consist of a piece of the coffin in which his body was moved from the east to Italy in the 11th century, bits of his skull, and a vial of myrrh.

The Rev. Constantine Volaitis, pastor of the Queens church, explained that a sign of sainthood is "that sweet smelling myrrh sometimes exudes from the remains after death."

The relics are enclosed in a small gold reliquary made in Athens. They were placed under a 17th-century icon of the saint, with votive candles on either side.

GOVERNMENT

Bigger Tax Credit for Charity Asked

Alan Pifer, president of the Carnegie Corporation of New York, has proposed a "50% tax credit system" for charitable giving as one move toward making the charitable deduction provisions "fairer" to all taxpayers.

Under his proposal, every taxpayer, whatever his bracket and whatever filing form he uses, would be allowed a 50% tax credit for his charitable deductions. ("A person giving \$200 would, for example, get \$100 automatically knocked off his tax bill.")

Mr. Pifer, in his message in the foundation's 1972 annual report, said the current attack on charitable deductions is due in part to the "disenchantment of a growing number of citizens with the entire tax system because of its regressiveness and hence inequity toward lower income taxpayers."

In this situation, a "special deduction for charitable giving is bound to seem to many taxpayers like a 'loophole' designed principally to benefit the rich," Mr. Pifer said. "The fact that the tax savings involved in charitable gifts . . . go to the recipient institutions and not into the pockets of the donors is easily misunderstood."

Mr. Pifer's proposal suggests that for purposes of charitable deductions all taxpayers be treated as though they were in the highest or 50% bracket for salary and wage income. "The effect of this, obviously, would be to give every taxpayer a 50% tax credit for his charitable income," he said.

"For the sake of simplicity, this would be entered on the tax return as a tax

credit after all other computations had been made, although in spirit it would remain a deduction and would have to be supported by the submission of an itemized list of contributions."

Mr. Pifer also proposed that "each taxpayer be given a choice either of filing under the present system or under the new 50% tax credit system, whichever benefits him most."

PERSONALITIES

Dr. Wedel Named Red Cross Official

Dr. Cynthia C. Wedel, immediate past president of the National Council of Churches, has been appointed chairman of volunteers of the American National Red Cross. She has a long background of volunteer work, both with the Red Cross and other lay organizations.

Dr. Wedel has held several positions in the religious world as well, including the presidency of the general department of United Church Women (now Church Women United) and membership on the Executive Council of the Episcopal Church. She was a guest of the Vatican Secretariat for Promoting Christian Unity during Vatican II.

An author and lecturer in psychology at American University in Washington, D.C., Dr. Wedel has written such books as *Citizenship, Our Christian Concern*, and *Employed Women and the Church*.

WASHINGTON

17th-Century Banner Stolen from Cathedral

A banner believed to have once belonged to Pope Paul V, has been stolen from St. John's Chapel in the National Cathedral, Washington.

Valued by the cathedral at \$3,000, the banner was on a standard at the entrance to the chapel, which is to the right of the high altar.

Hibbard James, director of communications for the cathedral, described the banner as five feet long, rectangular at one end, pointed at the other, and with what is believed to be the coat of arms of Pope Paul V against a dull red, heavily embroidered background.

The banner was a gift to the cathedral in 1955 from Mrs. George Whitney who said that it had once hung in the U.S. Embassy in Paris.

Pope Paul V was of the Borghese family and reigned on the papal throne from 1605 until his death in 1621.

THEATER

Portrait of Actress Hung in Church

A portrait of the late Dame Margaret Rutherford, internationally known Brit-

ish actress who believed in a continuing link between church and theater, has been displayed in St. James Church, Garrards Cross, England.

Dame Margaret, whose body is buried in the church yard of St. James, often gave readings to church organizations and in prisons. She traced her interest in church and stage to the early miracle plays of the Middle Ages.

One of her most memorable performances in church took place in Coventry Cathedral, which was rebuilt after WW II bombing raids had partially destroyed it.

At another time she unveiled an Anglo-American Friendship Window in All Saints Parish Church, Old Heathfield, which memorialized a former vicar of Old Heathfield, the Rev. Robert Hunt, chaplain to the original Jamestown, Va., settlement in 1607.

Dame Margaret, seen on both stage and screen in the U.S. and England, died last May.

WASHINGTON

Helen Hayes Honored

On receiving the Salvation Army's highest recognition, the "Heart to God, Hand to Man Award," actress Helen Hayes told a banquet audience in Washington, D.C., that she very nearly chose the Salvation Army as a career. At age six, she was impressed by a Salvation Army worker in the play, "Belle of New York," one of whose lines in a song was "follow on, follow on, and the light of faith you will see."

By the time she was old enough to choose a career, the actress said, "I was well planted in the theater . . . (and) my love (for the Salvation Army) was based on more serious and realistic things."

After receiving the award, Miss Hayes said: "My cup runneth over," adding that the award was the culmination of a "dream of a lifetime."

Miss Hayes was the 1972 national chairman for the Salvation Army.

ENGLAND

Anglicans Solicit "Liberal" Roman Catholics

"Liberal" Roman Catholics are being invited to become affiliated members of the Modern Churchmen's Union, an Anglican organization.

The union was founded in 1898 as a society within the Church of England, to promote advancement of liberal Christian thought. Its current president is the Ven. Edward F. Carpenter of Westminster.

Although full membership in the union is restricted to Anglicans, the constitution makes provision for members of other churches to join. It was decided to invite Roman Catholics in sympathy with its aims to become affiliated members.

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Book Reviews

THE ENJOYMENT OF SCRIPTURE. By Samuel Sandmel. Oxford University Press. Pp. 300. \$8.95.

Samuel Sandmel, professor of Bible & Hellenistic Literature at Hebrew Union College, Jewish Institute of Religion, offers the reader a literary appraisal of the Old Testament in *The Enjoyment of Scripture*. While always giving the opinion of higher criticism surrounding the Law, the Prophets, and the Writings, Sandmel basically is concerned with three questions: (1) How did the Hebrew write? (2) How does style and content reveal the mind and heart of the writer? (3) How well did the writer succeed in his endeavor?

The result is an objective, arm's-length treatment of the Old Testament, suitable for classroom study of the Bible in any secular college or university. As might be expected from the perspective, his treatment of narrative prose, verse, poetry, and the wisdom literature is especially strong.

Despite its jacket billing as a book "the ordinary reader will relish," I suspect the average layman would find it heavy going. It is directed to those who have a literary bent. However, to those who savor his material, Sandmel demonstrates his point that the Hebrew people were not merely religious, but a race of gifted writers.

(The Rev.) ALLEN WHITMAN
St. Andrew's, Kansas City, Mo.

THE LAST WORD. By Louis Kronenberger. Macmillan. Pp. 272. \$7.95.

Louis Kronenberger collaborated with W. H. Auden in the compilation of *The Viking Book of Aphorisms*. Obviously, he dines on good aphorisms, so if you share his taste you will pick up *The Last Word* with zestful expectations: and you will not be disappointed. He presents 14 splendid verbal portraits of master aphorists, with choice specimens from the pen or tongue of each. He could have given us more of these, but he gives us enough to make this a rich feast.

The master aphorists here presented and anthologized are La Rochefoucauld, the Marquis of Halifax (George Savile), Shaw, Chesterton, Samuel Butler, Wilde, Chekhov, Dr. Johnson, Chamfort, Lichtenberg, Goethe, Hazlitt, Emerson, and Nietzsche.

Do these whet your appetite? "You won't become a saint through other people's sins" (Chekhov). "There is more simplicity in the man who eats caviar on impulse than in the man who eats grape-nuts on principle" (Chesterton). "The gods have bestowed on Max [Beerbohm]

the gift of perpetual old age" (Wilde). "Democracy becomes a government of bullies tempered by editors" (Emerson). "In lapidary inscriptions a man is not upon oath" (Dr. Johnson). "There are bad people who would be less dangerous if they had no good in them" (La Rochefoucauld).

If such things you like, this book is for you.

THE PROUD PEOPLES: The Heritage and Culture of Spanish-Speaking Peoples in the U.S. By Harold J. Alford. David McKay Company. Pp. 329. \$5.95.

Harold Alford, author of this survey and Director of Continuing Education at the Educational Testing Service, Princeton, N.J., has written several textbooks but we are not told the subject of his expertise.

The first three parts (128 pages) of *The Proud Peoples* combine into one flowing narrative the history of the Explorers, the Settlers, and the Rancheros, with names and dates. This is the first presentation seen by this reviewer which keeps the developments in Florida, Texas and New Mexico, and California in some kind of unity. Part four ("The Migrants") becomes sociological history of the Spanish-speaking laborer on the railroad, in agriculture, and in World War II. Part five returns to names and dates as it becomes contemporary in discussing (from a very sympathetic point of view) the Militants: many states learned they had to deal with Chicanos, Cubans, and Puerto Ricans. The last 80 pages are vignettes of 60 individuals of this cultural heritage from early explorer to late militant or scholar.

Some popular views of Spanish influence are corrected: The gay fiestas on the California ranches lasted only about a generation and among a sparse population; in 1820 about 500 Spanish, Mexican, and mixed-blood men and 3,000 women and children were in California, about the same figure as when the U.S. took over.

(The Rev.) JOHN W. ELLISON, Th.D.
St. Paul's, Bakersfield, Calif.

THE MYSTERY OF SEXUALITY. By Rosemary Haughton. Paulist Press. Pp. 77. \$.95 paper.

Reviewing this slim volume is somewhat like reviewing a poem: a really adequate critical review probably would be longer than the text itself. More important is that one's experience of, and reaction to, this writing probably will be more like the experience of poetry than of prose. In fact, in many places Rosemary Haughton seems to be writing poetry in prosaic style.

Whether consciously or not, the author draws heavily upon the theology—and even much of the vocabulary—of Paul Tillich but without the intellectual depth of Tillich. However, this does not pretend to be a theology; it is more of a meditation that appears to aim at more of an emotional response than an intellectual one.

This does not mean that it is a book without ideas—on the contrary. Still, the ideas are unevenly handled. At times they seem to tumble one upon another so rapidly that one wishes for a fuller development. At other times, points are unnecessarily belabored (although in 70 small pages one can hardly do much “belaboring”).

The cover displays a muted picture of two teenagers forehead-to-forehead in a wooded glen in a scene reminiscent of a toothpaste commercial. Perhaps this is the audience the publisher hopes to reach, but my own guess is that the very young will be disappointed. For young marrieds and the middle-aged, the book might be not only interesting, but helpful. The viewpoint is blatantly romantic and a bit naive, but that in itself may be rather refreshing.

A sentence in *The Mystery of Sexuality* serves as an admirable summary of both the intent and the style: “Through it all, the Christian teaching shines, a teaching that is not about sex, by itself, but about sexuality—a mystery of human community and growth opening on to God.”

(The Rev.) DAVID E. BABIN

Seabury-Western Theological Seminary

◆
CRITIQUE OF HEAVEN. By **Arend Theoor van Leeuwen.** Charles Scribner's Sons. Pp. 206. \$10.

Dr. Arend van Leeuwen is associate professor of Christian Social Ethics in the Catholic University of Nijmegen, Holland. He has written several books on the relevance of Christianity in an age of technological and social revolution, and is a deep student of the intellectual development of Karl Marx. *Critique of Heaven* represents Dr. van Leeuwen's Gifford Lectures for 1970, and is to be followed by a volume based upon his 1972 Gifford Lectures, “Critique of Earth.”

In his first series of the Gifford Lectures, Dr. van Leeuwen presents us with the most definitive study thus far, from a Christian point of view, of the aspects of the thought of the early Marx most important to the Faith. He shows us a young Karl Marx much imbued with the Romanticistic Christianity of Germany of the 1830s, and reveals the processes by which Marx's early Christianity turned into a vehement attack upon Christianity as an opium for the masses.

Marx's earliest writings date from 1835, when he was 17. His papers reveal “a deep longing for totality,” for the inclusiveness which the humanistic tradition

found in the Greeks. The early Marx felt that ambition and reason blind man to his real nature and vocation. What blinds man is a lack of awareness of communal and spiritual calling such as is expressed by Christ in St. John's Gospel: a union of believers with Christ. Over the years this strongly Trinitarian and almost mystical emphasis is changed radically, at least in part as a result of forces as divergent as the ancient philosopher, Epicurus, and the then-recent German philosophers, Hegel and Feuerbach. Epicurus's materialism, Hegel's focus upon self-consciousness, and Feuerbach's reduction of religious principles to psychological forces within the individual were some of the intellectual forces which

turned Marx against Christianity. A major additional factor is the alliance between Christianity and reactionary forces in the German political establishment. This is a factor of personal relevance to Marx, since he knew, as soon as he went against approved currents of thought of his day, that he was doomed to be ineligible for an academic position in Germany, even though he earned the doctorate.

This is a work of meticulous scholarship. Great attention is paid to brief passages and short works which, at first glance, are relatively unimportant. Dr. van Leeuwen finds jewels in obscure corners. This technical and detailed work will be a boon to all those who are interested in the relevance of Marxist thought

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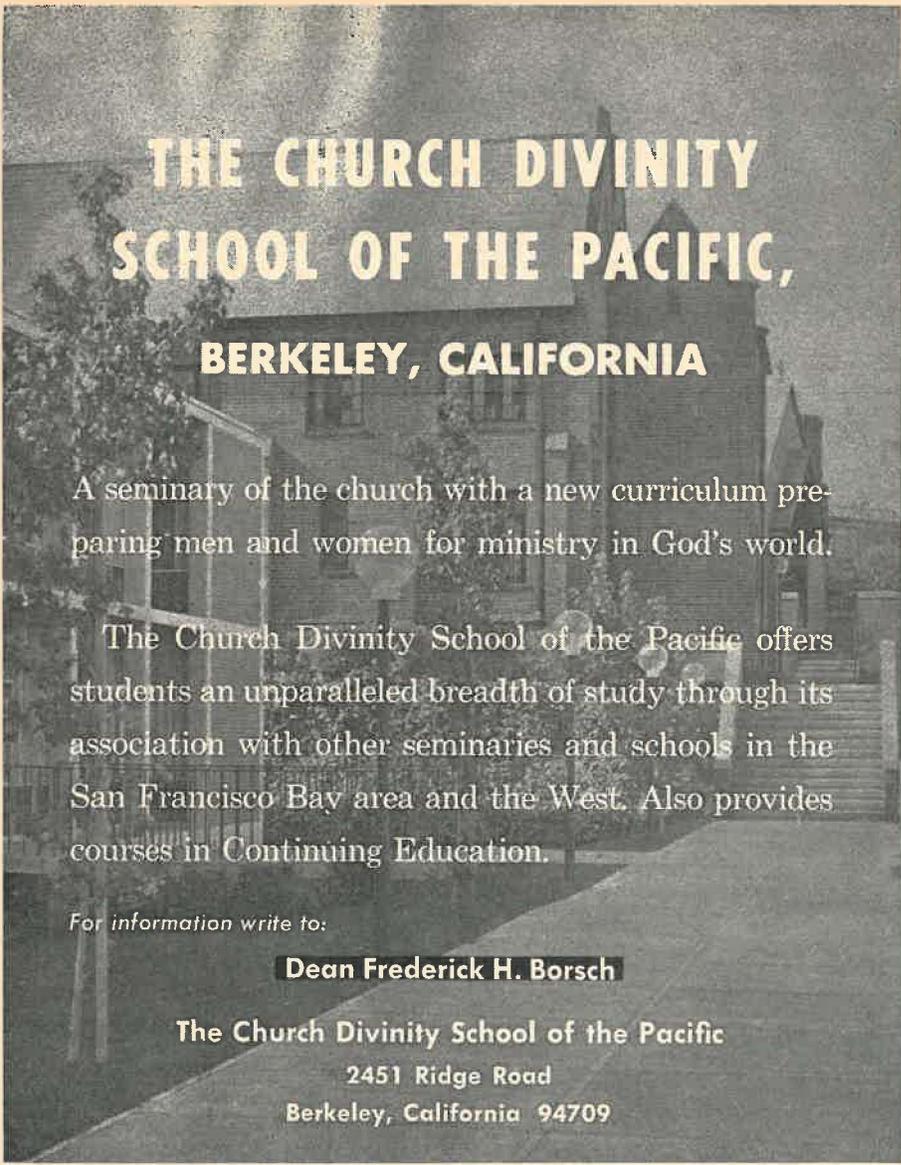
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to Christianity, and who are interested in the intellectual development of Karl Marx. It is a most timely addition at a time when, especially in Europe, we are witnessing the growth of a Christian-Marxist dialogue.

(The Rev.) ARTHUR W. RUDOLPH, Ph.D.
St. Stephen's, Phoenix, Ariz.

◆
EISENHOWER AND THE AMERICAN CRUSADES. By Herbert S. Parmet. Macmillan. Pp. 660. \$12.95.

This must be rated a painstaking, carefully researched treatise on the late President. Conclusions reached by Herbert Parmet are of less importance than the wealth of material, particularly for historians and scholars, provided on eight momentous years in the history of this country.

There would be a sound argument that the Eisenhower years cannot be brought into proper historical perspective in the 12 years since his second term ended but *Eisenhower and the American Crusades* represents at least a good approach. The bibliography alone should be invaluable for anyone seeking to delve further into the record.

FRANK STARZEL
St. John's Cathedral, Denver

◆
THE SHATTERED RING: Science Fiction and the Quest for Meaning. By Lois and Stephen Rose. John Knox Press. Pp. 127. \$2.95.

Stating the obvious fact that science fiction raises theological and philosophical questions, Lois and Stephen Rose proceed to treat both with pompous superficiality in *The Shattered Ring*. The only sf writer for whom they have less than reverence is C. S. Lewis, and they can find no good in him, since they have done a marvelous job of misreading his space trilogy. Oh, well, from people who can read the Genesis story as the account of a "fall toward freedom" you can expect anything!

CHRISTINE HEFFNER
Trinity Church, Wauwatosa, Wis.

◆
NEOPLATONISM. By R. T. Wallis. Charles Scribner's Sons. Pp. 212. \$10.

In the final chapter of *Neoplatonism*, an excellent and much-needed book, Prof. R. T. Wallis writes that "a survey of Neoplatonism's influence threatens to become little less than a cultural history of Europe and the Near East down to the Renaissance, and on some points far beyond." And, in the final paragraph, he calls our attention to the general sanity of Neoplatonist solutions of the dilemma of reason's place in the spiritual life. "Their successes and failures," he writes, "have therefore much to teach us in our own spiritual search; for it is on our own success or failure in attaining a due balance that the future of our civilization depends."

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LEE C. RICE, Ph.D.
Marquette University

LEO ROSTEN'S TREASURY OF JEWISH QUOTATIONS. McGraw-Hill. Pp. 716. \$10.95.

1972 has been a year rich in blessing for lovers of aphorisms, epigrams, and folk sayings for two large reasons, which are two splendid anthologies. The one is Louis Kronenberger's *The Last Word* reviewed in this issue, and the other is the object of this notice. Leo Rosten is well known and justly famed as the author of H*Y*M*A*N K*A*P*L*A*N. Since earliest childhood this wise and witty Jewish writer has been enamored of the folk lore and gnomic literature of his people. He has brought together in one volume his exhaustive but never exhausting collection. It is a treasure trove for all who love what the author of Proverbs had in mind when he said: "A word fitly spoken is like apples of gold in pictures of silver." Some of the entries are intentionally funny; some sardonic; and some like this one—adapted from the Talmud: "When the Egyptians were drowning in the Red Sea, the angels in heaven began to break forth in songs of jubilation, but the Holy One, blessed be He, silenced them: 'My creatures are perishing—and ye are ready to sing?'" Rosten provides ample, and always fascinating commentary throughout his *Treasury of Jewish Quotations*. It is hard to imagine a better book of its kind than this one.

MASTER OF MIDDLE-EARTH: the Fiction of J. R. R. Tolkien. By Paul H. Kocher. Houghton Mifflin. Pp. 247. \$5.95.

In this book a distinguished literary scholar analyzes the events and themes of Tolkien's *The Hobbit*, *The Lord of the Rings*, and other writings, showing their relationship to each other and tracing the development of the master's art. Prof. Paul Kocher makes clear the nearness of Middle-Earth to our real world, the basic catholic assumptions that underlie Tolkien's pagan epic, and the values of fantasy for spiritual refreshment. Readers who already know the works of Tolkien will find *Master of Middle-Earth* a useful key; those who do not know

The study of Neoplatonism, then, is not just a minor academic exercise. Greek philosophy was transposed into a new key by Plotinus's approach to religious experience. And as this transposition (through Porphyry) comes to influence St. Augustine, so it comes, eventually, to influence us.

Points of interest to Christian readers will probably include the careful separation of Plotinian from Christian mysticism (the former "lacks any sense of sin or of need for redemption"), the mildness of Neoplatonist ascetism, and the ironic fact that the post-Iamblichaeon thinkers, in their attempt to establish traditional worship on a philosophical basis, succeeded only in draining the traditional gods of what personality they still possessed. The triumph of Christianity was thus assured.

For the interested scholar who has perhaps not had anything to read in this general field since Whitaker's book of 1901, the most interesting parts will probably be not only the masterly exposition of Plotinus's thought but also the revision of previous notions which may have been held concerning Gnosticism, Orientalism, and the exact scope of the School of Alexandria, Porphyry, Iamblichus, and, above all, Proclus, become figures of greater solidity and importance, and we are led to hope that, in due time, the same may be true of a later figure, Damascius.

Prof. Wallis has given us a splendid book.

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

CLERGY'S FEDERAL INCOME TAX GUIDE: 1973 Edition. Prepared by the Staff of Ernst and Ernst for 1972 returns. Abingdon Press. Pp. 64. \$2.95 paper.

As clergymen prepare to file their 1040 forms, it is of great importance that they understand and gain full advantage of those special provisions, enacted by the Congress, which provide preferential tax treatment for ministers, priests, and rabbis. *Clergy's Federal Income Tax Guide* provides both a handy and a readable coverage of those provisions, together with useful charts, some sample forms, and appendices dealing with special situations and important IRS rulings.

Central topics covered, each relegated to its own chapter, are the parsonage exclusion, self-employment tax, income tax withholding on compensation paid to clergy, and the procedures for reporting compensation from services as clergy. Special consideration is given to a problem which does occur for many non-parochial clergy: that of the type of services required to qualify as a "minister of the gospel" under the parsonage exclusion.

It should be noted that this publication is intended solely as a *general guide* for clergymen; and, as such, it deals almost

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

RUTGERS UNIVERSITY

ST. MICHAEL'S CHAPEL New Brunswick
Rutgers, Douglass & Livingston Colleges
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10: other services as anno

NEW YORK

CORNELL UNIVERSITY

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

CORNELL MEDICAL SCHOOL

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(Studio Club; East End Hotel)
EPHAPHANY York & 74th, N.Y. 10021
Clergy: Ernest Hunt, Lee Belford, Carleton Sweetser
Sun 8, 9:30, 11, 12:15

SYRACUSE UNIVERSITY

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The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY

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

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun Eu 10:15, 6:15; Wed Eu 9; HD as anno

VERMONT

GREEN MOUNTAIN COLLEGE

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

VIRGINIA

MADISON COLLEGE

EMMANUEL CHURCH Harrisonburg
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE

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

WISCONSIN

MILTON COLLEGE

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

The Directory is published
in all
January and September issues.
If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

them will discover how much they have been missing. Of special interest is Prof. Kocher's interpretation of "Leaf by Niggle," a short, explicitly Christian tale in which Tolkien has embodied his theory of the role of the artist.

SIEGMUND A. E. BETZ, Ph.D.
Edgecliff College

A BOOK OF RELIGIOUS VERSE. Edit. by Helen Gardner. Oxford Press. Pp. 377. \$12.50.

It will be said in criticism of *A Book of Religious Verse* that it contains a great deal of English religious verse which has already been abundantly anthologized. That is true, but in this reviewer's judgment it is by no means a just condemnation or even substantial adverse criticism of Dame Helen's collection and edition. Of course poems like "I sing of a maiden" and Milton's "Ode on the Morning of Christ's Nativity" and Patmore's "The Toys" appear in virtually every good anthology of religious verse. But aren't these perdurable classics always worth re-reading? Helen Gardner's principle of inclusion is soundly Christian, and her notes and commentary, though terse, are both readable and scholarly.

Booknotes

By Karl G. Layer

GROWING OLD IS A FAMILY AFFAIR. By Dorothy Bertolet Fritz. John Knox Press. Pp. 96. \$2.50 paper. This book is oriented largely to men and women in their middle years—those persons chiefly responsible for the training of the young and the care of the old. It is addressed to their needs and opportunities. The author, now retired herself, was for many years a director of religious education, and then an editor for the United Presbyterian Church.

THE MINISTERING CONGREGATION. By Browne Barr and Mary Eakin. Pilgrim Press. Pp. 127. \$4.95. The authors of this volume are ministers of the United Church of Christ. Using one local congregation as an example (First Congregational Church, Berkeley, Calif.) they argue and demonstrate that the local congregation is not "dead," but can be a living, vital entity. While not everything the authors say is applicable to the Episcopal Church, there are many insights in this volume which Episcopalians would do well to consider.

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.

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The Living Church

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Parochial Appointments

The Rev. David Black has been in charge of All Faith Church, Charlotte Hall, Md. 20622 for some time.

The Rev. Robert L. Bonhall, former rector of the Church of the Messiah, Santa Ana, Calif., is rector of St. George's, Laguna Hills, Calif. Address: Box 96, El Toro, Calif. 92630.

The Rev. John T. Broome, former rector of St. Andrew's, College Park, Md., is rector of Holy Trinity, Greensboro, N.C. Address: Box 6237 (27405).

The Rev. Howard M. Cartwright, Jr., former vicar of the Colorado River Ministry, Diocese of Los Angeles, is vicar of St. John the Divine Mission, Costa Mesa, Calif. Address: 2043 Orange Ave. (92626).

The Rev. Franklin B. Dalton, former rector of Emmanuel Church, Grass Valley, Calif., is rector of the Church of the Ascension, Vallejo, Calif. Address: 2420 Tuolumne St. (94590).

The Rev. Richard E. Downing, former assistant, Church of the Nativity, Camp Springs, Md., is rector of St. Paul's, Baden, and St. Philip's, Aquasco, Md. Address: c/o St. Paul's, 12821 Shelby Lane, Brandywine, Md. 20613.

The Rev. R. Clark Emerson is assistant to the rector of St. Francis, Palos Verdes Estates, Calif. Address: Box 772 (90274).

The Rev. Herbert W. Figgess, former rector of St. Matthew's, National City, Calif., is associate, St. Augustine-by-the-Sea, 1227 Fourth St., Santa Monica, Calif. 90401.

The Rev. W. Donald George, former priest in charge of St. Mary's, Bridgeton, Barbados, W.I., is rector at St. Lucy, Barbados, West Indies.

The Rev. Jacques B. Hadler, deacon, has been in charge of St. Matthew's, 36th & Nicholson Ave., Hyattsville, Md. 20782 for some time.

The Rev. Silas J. Hirte, missionary to the deaf in the Diocese of Missouri, is to be missionary to the deaf in the Diocese of the Central Gulf Coast and vicar of St. Mark's, Mobile, Ala., Feb. 1. Address: Box 8395 (33608).

The Rev. Jay Hobbs, deacon, is on the staff of Ascension Church, 201 S. Summit Ave., Gaithersburg, Md. 20760.

The Rev. Frank Howard, formerly in the Diocese of Bermuda, is assistant, Church of the Atonement, 36 Court St., Westfield, Mass. 01085.

The Rev. W. Robert Insko, Ed.D., on the faculty of the Episcopal Seminary in Kentucky, and the faculty of the College of Social Professions, University of Kentucky, is also vicar of St. Philip's, Harrodsburg. Address: 602 Sayre Ave., Lexington, Ky. 40508.

The Rev. H. Douglas Judson, former non-stipendiary assistant, Holy Trinity, Alhambra, Calif., is rector of St. John's, Tulare, Calif.

The Rev. David H. Knight, former assistant, St. Paul's, Holyoke, Mass., is vicar of St. Stephen's, 3 John St., Westboro, Mass. 01581.

The Rev. Thomas H. Markley, deacon, has been assistant, Epiphany, Danville, and in charge of Christ Church (Glenwood), Danville, Va., for some time. Address: RFD 2, Box 263 (24541).

The Rev. Harry McMahan, deacon, has been assistant, Trinity Church, Vero Beach, Fla., for some time.

The Rev. Robert G. McNaull, former curate and youth director, St. James', Sydney, Australia, is rector of Our Saviour, 1215 W. Court St., Pasco, Wash. 99301.

The Rev. Donald P. Miller is rector of All Saints', 44 Park Ave., Whitman, Mass. 02382.

The Rev. David W. Myers, perpetual deacon and former assistant, St. Paul's, Bridgeport, Conn., is assistant, St. Mary's, Main St., Barnstable, Mass. 02630.

The Rev. David M. Paisley, former vicar of Prince of Peace Mission, Woodland Hills, Calif., is rector of St. George's, Pearl Harbor, Hawaii.

The Rev. Edward M. Peoples, deacon, has been in charge of St. Ann's, Appomattox, and Emmanuel, Glenmore, Va., for some time. Address: Box 682, Appomattox (24522).

The Rev. George E. Ross, former dean of St. Michael's Cathedral, Boise, Ida., is rector of St. Paul's, Akron, Ohio.

The Rev. Roger T. Scott, former rector of St. James', Greenville, Miss., is rector of St. Thomas', Greenville, Ala. Address: Box 512 (36037).

The Rev. Edward R. Sims is rector of Christ Church, Cincinnati, Ohio.

The Rev. Stanley R. Sinclair, former rector of St. Paul's, Visalia, Calif., is rector of Our Saviour, 535 W. Roses Rd., San Gabriel, Calif. 91775.

The Rev. Raymond Sturm is rector of Holy Trinity, Cincinnati, Ohio.

The Rev. Laddie Tlucek, former curate, St. Stephen's, Phoenix, Ariz., is rector of St. Mary's, Emmett, Ida. Address: Box 215 (83617).

The Rev. William M. Todd, former assistant, St. Andrew's Cathedral, Jackson, Miss., is rector of St. Matthew's, 1410 Chapline St., Wheeling, W.Va. 26003.

The Rev. Richard Tolliver, former assistant, St. Philip's, New York, N.Y., is rector of St. Cyprian's, 1073 Tremont St., Roxbury, Boston, Mass. 02120.

The Rev. Kenneth Tucker, former assistant, St. Matthew's, East Aurora, N.Y., is rector of St. George's, 25 Florida Rd., Maynard, Mass. 01754.

The Rev. Stephen R. Weston, former curate, St. Mark's, Mesa, Ariz., is curate, Holy Trinity, 1412 W. Illinois St., Midland, Texas 79701.

The Rev. K. Gordon White, former assistant, St. Anne's, Lowell, Mass., is rector of St. John's, Lowell. Address: 82 Luce St. (01852).

The Rev. Robert D. White, former curate, St. Michael's, Wall Township, N.J., is rector of St. Mary's, Keyport, N.J. Address: 14 Robert Rd., Hazlet, N.J. 07730.

The Rev. Alfred H. Whisler, Jr., former rector of St. Mark's, Glen Ellyn, Ill., is rector of Christ Church, 569 Main St., Fitchburg, Mass. 01420.

The Rev. Earl A. Whepley, former rector of St. Andrew's, North Grafton, Mass., is rector of St. Francis', 70 Highland St., Holden, Mass. 01520.

The Rev. W. Kenneth Williams, former rector of St. Mark's, Cocoa, Fla., is vicar of St. Alban's, and assistant to the rector of Trinity Church, both in Fort Wayne, Ind.

The Rev. Donald G. Wilson, former vicar of Grace Church, Standish, and St. Thomas', Omer, Mich., is rector of St. Matthew's, 233 S. State St., Westerville, Ohio 43081.

The Rev. James D. Wilson, former assistant, Christ Church, New Brunswick, N.J., is rector of Grace Church, Plainfield, N.J. Address: 423 W. 8th St. (07060).

Restoration

The Bishop of Chicago, acting under the provisions of Title IV, Canon 13, Section 5, and with the consent of the Standing Committee and with the consents of the Bishops of Springfield, Milwaukee, Quincy, Iowa, and Northern Indiana, remitted and terminated the Sentence of Deposition pronounced on Charles Frederick Schreiner October 13, 1961, and restored him to the Order of the Priesthood as of November 28.

Renunciation

On November 14, the Bishop of Northwest Texas, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the Standing Committee, accepted the renunciation and resignation of the ministry of this Church, made in writing November 4, by William Burton Easter.

Reception

Chicago—The Rev. Carlos Alberto Plazas has been received into the priesthood from the Roman Catholic Church.

Addresses

Revmo. Melchor Saucedo, Apartado 1-1747, Guadalajara, Jal., Mexico.

Corrections

The Rev. Robert M. Kahl, Jr., is a priest of the Diocese of Oklahoma [TLC, Nov. 12], not a deacon.

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THE COMMUNITY OF THE JOYOUS SERVANTS OF GOD (North American Episcopal Church), a community for men and women, married or single. For information write to: Brother Superior, J.S.G., P.O. Box 1686, Mobile, Alabama 36601.

NEW RELIGIOUS order, ecumenical in scope, Catholic in tradition, seeks new members of both sexes to help with drug addicts, alcoholics and poor. For information contact: Community of the Peace of Christ, 812 James Avenue, St. Paul, Minn. 55102.

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

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Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues
6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

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

PUNTA GORDA, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Linas
H. Brown
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9;
Tues HC 6; Thurs HC 7; Fri HC 11

KANKAKEE, ILL.

ST. PAUL'S 298 S. Harrison Ave.
Fr. Robt. A. L'Homme, r; Fr. Kenneth Brown, Fr.
James Parker
Sun H Eu 8 & 10:15, also daily

SPRINGFIELD, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

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

KANSAS CITY, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys HC
7:15, Ev 5:15. Tours 11, 12 & 2 wkdys, Sun 12:30

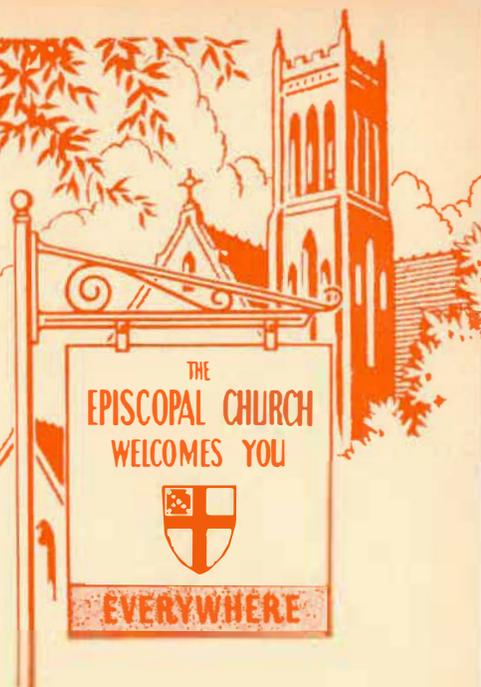
ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
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Sun 11. All services and sermons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

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The Rev. Chas. H. Graf, D.D., r
Sun HC 8. Cho Eu 11

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The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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



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

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

PHILADELPHIA, PA.

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

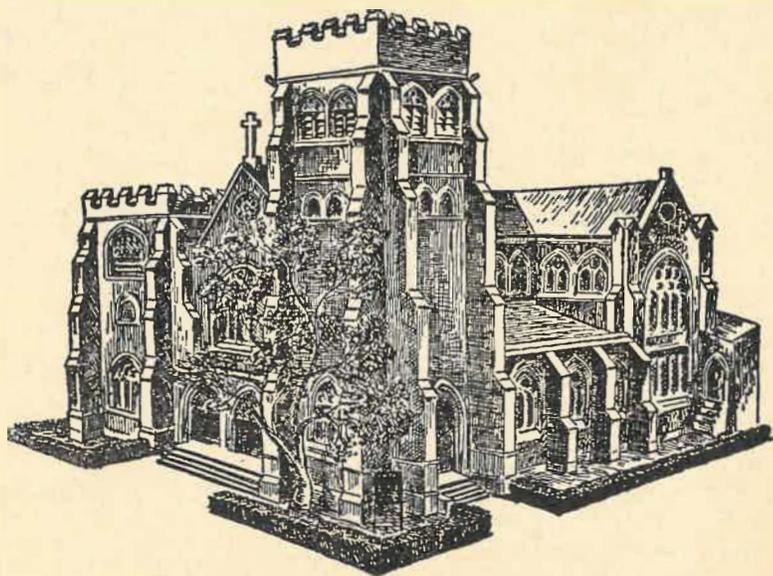
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The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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