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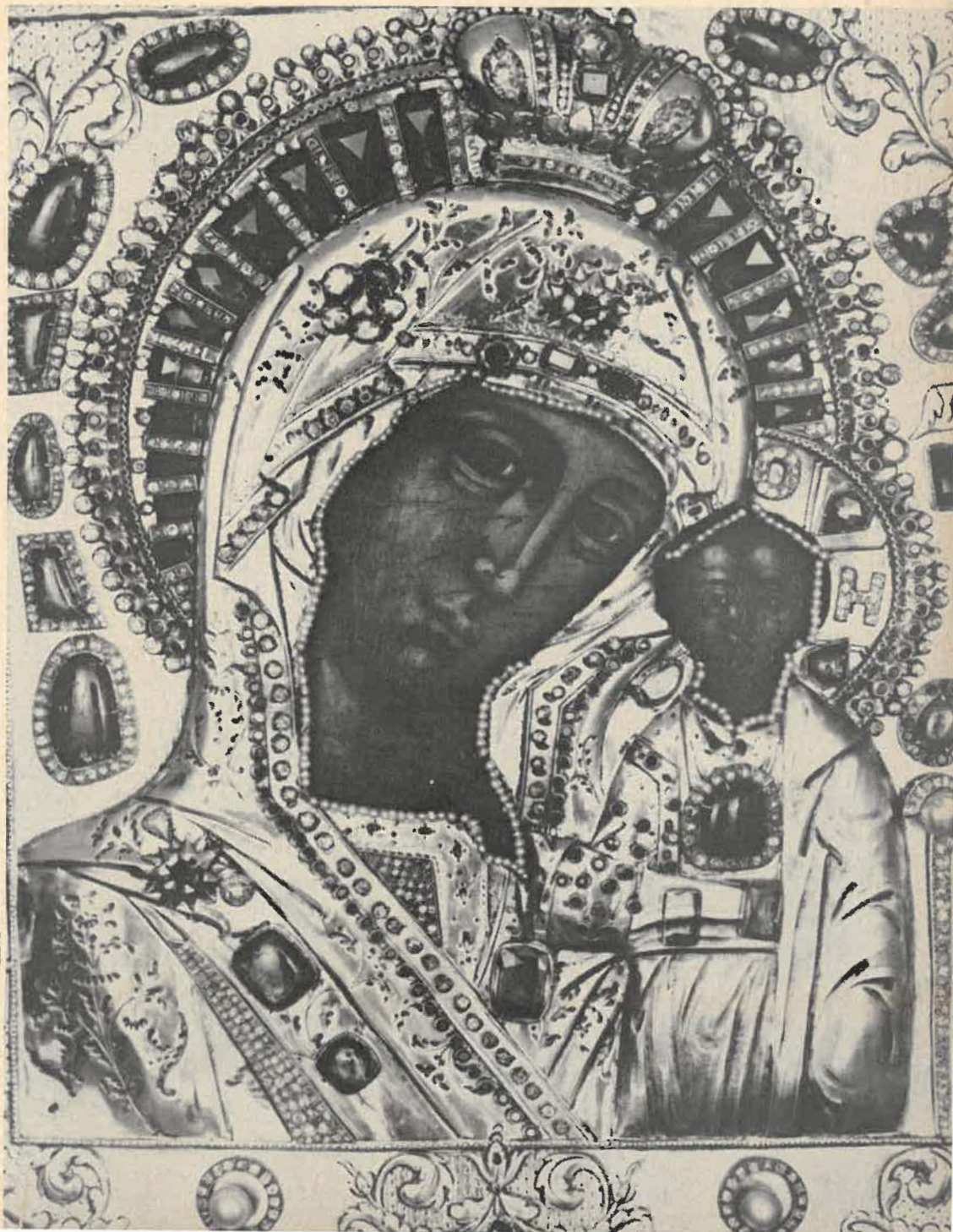
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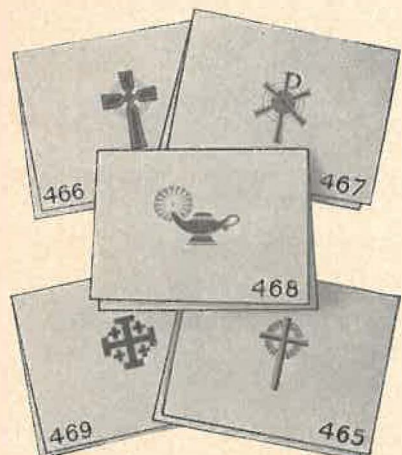
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[see p. 13].



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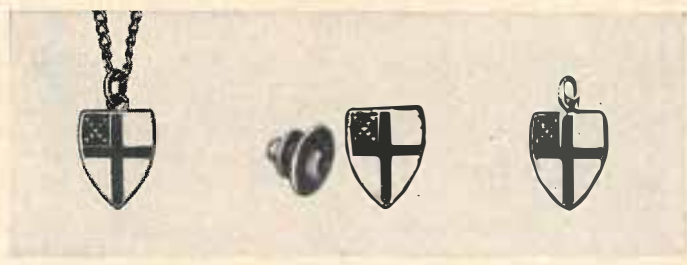
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# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

## Re-invoking the Interdict?

Although I can find no justification in Scripture or the mainstream of Christian theology for any policy of segregation in an institution which calls itself Christian, I do feel there is grave danger in the kind of absolute thinking which seems so prevalent in social issues today. Much as we may regret it, the Church is also in the world and is inevitably affected by the world and its institutions. Sectarians over the centuries and even within the Scriptures themselves, have attempted to deny this and to separate themselves off into "pure" societies in opposition to a world considered immoral or evil (and we are probably the better for their witness); but the work of the Church involves a dialogue with the world in which both Church and world are changed. If the Church becomes identical with the world, which I doubt has ever really happened, the dialogue ceases; but if the Church approaches the world in an unwillingness to meet the situation within the situation, surely there is no dialogue but a meaningless posturing or exchange of epithets.

The Church in America, as in other countries, is set in the midst of a culture in which there are many traditions, of which only some are Christian; but the major tradition within our society is the common acceptance of the necessity of orderly change and a concomitant view that disagreement, including even some degree of subversion, is not sufficient ground for expelling persons from society or even silencing them. The Episcopal Church, I believe, affirms this basic point of view within the Anglo-Saxon tradition and even goes so far as to say that this is an aspect of the Christian faith as this Church has received it.

Over the years there have been strenuous attempts of this group or that, and even of powerful individuals like Archbishop Laud, to force the Church into some sort of exclusivist position, but, with the possible exception of the Restoration Church, this sectarian impulse has always been rejected by the great majority. In fact, certain safeguards have been built up in the canon law and in the acceptance of local as contrasted with

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

### November

3. Immanuel, Racine, Wis.
4. Trinity, Ossining, N. Y.
5. St. Elizabeth's, San Diego, Calif.
6. St. Leonard's House, Chicago, Ill.; Church of St. Edmund the Martyr, Arcadia, Fla.
7. St. James', Griggsville, Ill.
8. St. David's, Glenview, Ill.
9. Grace, Louisville, Ky.; St. Saviour's, Old Greenwich, Conn.; Church of the Saviour, Atlanta, Ga.

central property control to prevent any group or person, including the bishop, exercising inordinate power. This offends totalitarians of the left and the right within the Church, but most Episcopalians, when they think about it, affirm that this has, over the long run, been productive of a remarkable amount of freedom, much more, actually, than has been observable in ecclesiastical organizations based on the extreme monarchial or democratic principle. Sometimes this freedom has been thought of as the "parson's freehold," but, in any event, it has enabled our clergy and our bishops to stand up and be counted not only for unpopular causes of which we approve, but more importantly of those we disapprove.

I think these considerations should affect the thoughts of those who are so critical of the Lovett School situation in Atlanta. The Lovett School is a private, non-profit institution chartered by the state of Georgia, not the Episcopal Church. Its charter permits it to govern itself as it sees fit, and it has the sole right to determine admission, residence, and graduation policies, providing it meets the minimal standards of the state board of education. I do not think any American would want it any other way. The Episcopalians who serve on its board of trustees are not official appointees of the Bishop of Atlanta named to express his views, although some, apparently, are on the board to express the views of the vestry of the cathedral. But the cathedral, again, is a private, non-profit institution over which the Bishop of Atlanta has very limited control. Legally, the members of the board of trustees are answerable only to their own consciences, and I again wonder whether many of us would really have it any other way? In so far as he has the power, the Bishop of Atlanta has divorced the Church from her relation to the school, and there is every evidence that he has used the moral authority of his office and person in the attempt to persuade the members of the board to take an attitude more consonant with the expressed principles of the Episcopal Church; but the trustees, apparently, prefer their own understanding of the nature of the Gospel in this particular situation to his. Just because we disagree with them, can we deny them this very common Episcopal quality of disagreeing with the bishop? Probably the Bishop of Atlanta, in an effort to impose his will, could excommunicate the members of the board of trustees, including the dean of the cathedral, and threaten with excommunication the parents of all Episcopal children who attend; but this is absurd.

The same considerations must govern our consideration of the weekly Eucharist which many think is a tacit approval by the Church of the situation. I am sure that there is a weekly celebration in the federal prison in Atlanta, but I doubt whether anyone construes this as an approval of the policies of the federal correctional system; and I am certain that very few in Georgia would construe a weekly celebration at the state prison as evidencing the Church's approval of the dreadful policies that have governed the Georgia penal system over the years. Those who deny the possibility of a celebration at the school are re-invoking the whole medieval idea of the interdict; and it is only to mention this and to recall the horrible abuses that went along with the interdict to make one recoil from this kind of sanction. I do not

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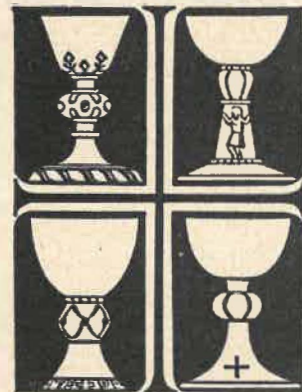
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approve of the stand taken by the board of trustees of the Lovett School, but as an Episcopalian and as an American I will defend the board's right to present the Gospel as it sees it, hoping that they, the members, will accord me the same right.  
Columbus, Ga. (Rev) ROY E. LE MOINE

### Assistance, Please

Dear Sir:

I am trying to assemble a collection of Prayer Books of the constituent Churches of the Anglican Communion, preferably pew size. If any of LIVING CHURCH readers would undertake to assist me in securing copies, either in English or native tongues, I would be most happy to reciprocate with an American book or in any other manner desired.

ROBERT C. COE  
Counsellor at Law

195 Broadway  
New York, N. Y.

### More Alert

"Those Little Pasteboard Cards" by the Rev. Lewis W. Towler [L.C., September 8th] is excellent. We need to be more alert as to what our "visual aids" really say, especially to the newcomer and to the visitor. Sometimes they actually create an undesirable image of the church. I hope that Fr. Towler will continue to keep his eyes open and take notes (when he goes to church) and will share his observations with us again.

(Rev.) ROLLIN J. FAIRBANKS  
Professor of pastoral theology  
Episcopal Theological School  
Cambridge, Mass.

### In Process

Thank you for Fr. Zimmerman's article "The Office of Deacon" [L.C. October 20th]. You may be interested in knowing that there is in process an anthology titled *The Office of Deacons: Sacred or Outdated?* which will hopefully be completed in a year. Various writers, many of them deacons, will treat the development of the diaconate, the Order in contemporary Roman Catholicism, Protestantism, and Orthodoxy, and the main focus of the book — the uses in the Anglican Communion: the problems, fruitfulness, and potentials. The concluding chapter "Sacred or Outdated" will be written by a well known Episcopal bishop who has had a great deal of experience with "perpetual" deacons in his diocese.

(Rev.) RICHARD T. NOLAN  
Deacon, Cathedral Church of  
St. John the Divine  
Cathedral Heights, N. Y.

### THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

#### November

3. Soroti, Uganda
4. South Carolina, U.S.A.
5. South China
6. South Dakota, U.S.A.
7. Southern Brazil
8. South Florida, U.S.A.
9. Southern Ohio, U.S.A.

# The Living CHURCH

Volume 147 Established 1878 Number 18

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

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## THINGS TO COME

#### November

3. Trinity XXI
7. Second triennial conference — convention of the Episcopal School Association and Unit of Parish and Preparatory School of the Department of Christian Education, Washington, D. C., to 9th
10. Trinity XXII
17. Trinity XXIII
24. Sunday next before Advent
28. Thanksgiving Day
30. St. Andrew

#### December

1. First Sunday in Advent
8. Second Sunday in Advent
15. Third Sunday in Advent
18. Ember Day

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

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

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## BOOKS

### Purple Patches Replaced

**Varieties of English Preaching 1900-1960.** By Horton Davies. Prentice Hall. Pp. 276. \$6.60.

*Varieties of English Preaching 1900-1960* is a prosaic title for a fascinating study in the art of preaching. It reads more like an analysis of modern homiletical approach and method than a history of selected 20th-century preachers. The author, Dr. Horton Davies, is the Henry W. Putnam professor of religion at Princeton Seminary. His particular field is history, but his knowledge of preaching both in breadth and depth is considerable. The substance of the book was originally given as the Zabriskie Lectures at the Virginia Theological Seminary last spring. The occasion was a memorable one for those who heard him, and his personal charm and deep sense of Christian joy are preserved in his book.

Twelve prominent English clergymen — five Anglicans, two Congregationalists, two Methodists, two Presbyterians, and one Roman Catholic — together with two distinguished lay preachers, an Anglican and a Congregationalist, are selected for study. Chosen as "representative types" of 20th-century preaching, they are treated, together with brief biographical sketches, as to personality and style, theological position, content of message with an occasional sermon or book sketched, technique of preparation, structure, and delivery, and an assessment of their individual strengths and weaknesses.

Although there is wide variety in the preachers and their preaching, the emphasis falls to a remarkable degree upon their unity and agreement. God's austere Holiness, bridged only by Grace, with man's situation found in dependence and obedience, is an accent running through them all. The Bible as Written Revelation, the source book for sermons, the rewarder of those faithful to the words there, with an emphasis upon expository preaching, is another characteristic. In contrast to the late 19th- and early 20th-century orators, "authoritarian in tone and temper," these more modern preachers are one in understanding themselves to be not the "Bearers" but the "Servants of the Word," finding their sure confidence not in themselves and their words but in the expectation that God will use them in the proclamation of His Word.

The insistence on candor and sincerity, the necessity for the practical and the relevant, the polishing of the manuscript not to adorn but to clarify, together with a natural, unassuming, personal "man to man" confrontation, as marks of the post-World-War-I preacher, are in contrast to the earlier "spell-binders" with their "purple patched and windy rhetoric." In

the reading of the book one is not aware of the differences in denominations represented but of the overwhelming zeal of these men to present the mighty acts of God as saving Gospel. Not for some time have I been as aware of the catholicity of our divided Church nor more stirred by the hope of reunion.

Criticism is reduced to a minimum. From the occasional lapses into sentimentality of a "Dick" Sheppard, whose deep love for his people caused sentimentalism to become an occupational hazard, to the sometime sarcasm of a C. S. Lewis, whose scorn for the unreal in the thought and practice of religion caused excessive irony to be his, negative criticism is made to bow before the solid, positive, contributions of these men of the Church.

In reading the book one cannot help but review one's own preaching; and in the varieties of style, content, structure, and delivery there is something for everyone. It is amazing how the same Gospel can be presented so effectively in such diverse ways. Even allegory in competent hands finds a place.

It is a most enjoyable book to read, sprinkled with delightful humor, and is thrilling in its witness to the power of preaching.

If you have lost your appetite for sermonizing, this is the prescribed medicine for you.

JOHN Q. BECKWITH

*The reviewer is professor of homiletics, Virginia Theological Seminary.*

### Split Coins Don't Count

**The Young Adolescent in the Church, "A Guide for Workers with Junior Highs."** A Geneva Press publication of Westminster. Pp. 96. \$1.

After a slow start and in spite of a rather complex organization, *The Young Adolescent in Church* has a great store of useful ideas for adults who work with adolescents. It faces many problems honestly and has many excellent examples of real situations. It emphasizes thorough planning by the leaders and full participation by the young in the learning process.

The book comes from the Presbyterians, but this will not hinder its usefulness for us. Among many gems are these: "In the church we do not conform persons to a pattern; we put before them the possibility of a life-long relationship with God through Christ." And "Worship and study are like two sides of a coin. Maybe Christians who do one and not the other are like coins split in half, not much good in the market place."

With plenty of who, what, why, and how, this would be a fine basis for a training program for leaders.

MILLER M. CRAGON, JR.

*Fr. Cragon is director, Department of Christian Education, diocese of New York.*

### Church and Conversation

**That Hearing They Shall Perceive.** By Charles Duell Kean. Seabury. Pp. 92. \$2.50.

The late rector of the Church of the Epiphany, Washington, Charles Duell Kean, has published many previous books, all of which have been noted for clarity of writing and worthy argument. In this work, *That Hearing They Shall Perceive*, he seeks to assess the problems presented to the Church in communicating the Gospel to man in his present cultural situation. He writes:

"It [the Christian faith] will not be the faith of the Cross and the Resurrection if it seeks to minimize the fear and anxiety which continue to haunt the lives of individuals and to confuse the social process. If it is true, the faith must be proclaimed in such a way that those whose lives are conditioned by modern Western culture may hear its message but not in such a way that it appears to be limited to them alone."

He spends some time diagnosing the state of Western culture, which he finds to be "out of joint." But the larger part of the work is an effort to be constructive with regard to "the principle of conversation" which will relate the Church to the secular groups of society. He regards the Church's task as not just telling the world what it ought to believe, but participating in the conversation with a sincere desire to learn as well as to inform. He refers to the "triangular nature of reality," by which he means a Trinitarian involvement, "with the Cross at the center." It is in the light of the Cross, he believes, that faith and experience can be connected. The Church can help people find true identity.

Here is good homiletic writing. Indeed, the material in this book was first presented in lectures at the Sewanee Summer Conference, the Hood College Conference, and the College of Preachers.

KENDIG BRUBAKER CULLY, Ph.D.

*The Rev. Dr. Cully is professor of religious education, Seabury-Western Theological Seminary, and general editor, "The Westminster Studies in Christian Communication."*

### The Non-Coercive Method

**The Basis of Religious Liberty.** By A. F. Carrilló De Albornoz. Association. Pp. 154, plus appendices and indices. \$3.75.

Religious liberty is so established in our society that American Christians and Churches do not confront it as a live issue. There are those among us who think our Supreme Court has unduly limited this liberty by its decision on prayers and Bible reading in public schools. But in the main we have to look beyond our own borders to realize how troublesome and perplexing are the problems of religious liberty in many parts of

The Living Church

our world. And we readily forget what this volume points out, that "the traditional body of theological thought, both Roman Catholic and Protestant, was developed at a time when the principle of coercive authority, whether in the Church or in the state, was completely in the ascendant and scarcely open to challenge."

Dr. Carrillo is rarely qualified professionally and by personal experience to analyze the many-sided problem of religious liberty. He has served as a clergyman in the Roman Catholic state-Church of Spain; practiced law in that country; exercised his freedom to change his allegiance and been received into our Church; and in recent years has headed the Secretariat on Religious Liberty of the World Council of Churches.

This small book is not light reading. It is close-knit, with little illustration. But a diligent reader will be rewarded by a very competent analysis of the depth and breadth of the problems of religious liberty.

The three main sections deal with what religious liberty is, why Christians demand it, and how it can be exercised in widely differing social and political set-



tings. Anyone who follows Dr. Carrillo's guidance with an open mind will understand better how different is the viewpoint of an established Church, long identified with the life of a nation or people, from that of a small sect seeking to bear its witness in a new area; how difficult it is to reconcile the Christian conviction that we are given a Gospel for all men with a Hindu conviction that a man's social and religious status was permanently settled at birth; how tough and searching are the problems of those seeking to be responsible Christians in godless and totalitarian states.

The heart of what this book has to say might be gathered up in two quotations:

"The non-coercive method and spirit of Christ is in itself the condemnation of all attempts to force men's religious beliefs or to purchase their allegiance, and for the Christian it is the ground for religious liberty.

"It is for the Churches in their own life and witness, recognizing their own past failures in this regard, to play their indispensable role in promoting the realization of religious liberty for all men."

ANGUS DUN

*The reviewer, retired Bishop of Washington, served for some years as chairman of the World Council of Churches committee on Christian Witness, Proselytism, and Religious Liberty; the report of this committee was accepted by the WCC Assembly at New Delhi for submission to member Churches.*

## Let Animosity Die!

**The Council in Action: Theological Reflections on the Second Vatican Council.** By Hans Küng. Sheed & Ward. Pp. 276. \$4.50.

Most prophets are poets—like those in the Old Testament. Hans Küng is a prophet, a scholar, and theologian. In *The Council in Action* he has caught the vision that inspired Pope John XXIII and led to the calling of the Second Vatican Council, now in its second session.

Professor, now dean, Hans Küng of the Catholic Theological Faculty at Tübingen has written three important books on the Council, its problems and its prospects. The approval of his work by such eminent scholar bishops as Cardinal König of Vienna and Bishop Liénart of Lille, and now by Cardinal Cushing of Boston, together with the record of his recent visit to the United States, where he addressed many thousands of Christians, Protestants as well as Catholics, all over the country, make it clear that he represents a movement vastly more extensive and more powerful than anyone could have expected before the Council began.

Let no one think the Council is only one more "ecumenical conference" (though even some journalists so describe it). It is an event on a par with the Council of Trent, and is already far in advance of Vatican I (in 1870), and is moving steadily, now under the guidance of Pope John's worthy successor, Paul VI, in the direction of inner reform, inner renewal, inner transformation. The discussion of reunion will come later; the first task is to refresh and renew the mother Church of the West, now the world-wide Roman Catholic Church, faced with the immense problems of the new age into which all mankind is moving.

We have had several good books and many articles on the external events of the first session. Fr. Küng deals with the inner events, problems, and hoped-for solutions. Very appropriately the Scottish edition of this volume is entitled *The Living Church!* Every reader can learn from it—*e.g.*, the successive stages in the history of the Roman Mass; the progress of the modern liturgical movement; the rights and authority of an ecumenical council, according to Roman Catholic Canon Law; the use of Latin in the West since the third century, and today; the renewal of the Canon of the Mass, and of the Breviary; the need for consecutive reading of the Bible in the Liturgy; "early Catholicism and the New Testament"—a brilliant and incisive chapter; the difficulty of making dogmatic pronouncements today; the "Petrine" office and the "Apostolic" office, *i.e.*, the Pope in relation to the bishops—this is already involved in the proposal of Pope Paul to create a Council of Bishops to function as his advisors in addition to the Curia; the centuries-old protests of the Re-

formers, and the possibility of accepting several of their proposals. Such are some of the subjects dealt with in this deeply religious, profoundly moving appeal to the Church to "be the Church" and get rid of its superfluous baggage, its antiquated customs, for example the often meaningless and artificial Renaissance and Baroque ceremonial and courtly formalism.

All the world is interested in the Vatican Council, even Buddhists and Muslims, and people with no religious profession. No one assumes that the Roman Catholic Church is about to turn Protestant, but there is no denying that it has moved much closer to the "separated brethren" in spirit and outlook, and now more strongly appeals to them for their response. At last we are beginning to understand and trust one another; the bitter animosities of three and four centuries ago are dying—let them die! We may be "separated," but we are all, nevertheless, "brethren" (see Matt. 23:8). We too have an *aggiornamento* to carry out, a "getting up to date"; moreover, we have contributions to make to the final ecumenical achievement, especially, perhaps, in the freer use of the Bible and of modern historical research; but these can wait. The great thing now is that the Roman Communion, numerically ten times the size of the Anglican, is awake, alert, and on the march. May God continue to guide His whole Church into the ways of peace, of righteousness, and of truth!

FREDERICK GRANT

*The Rev. Dr. Grant served as an official Anglican observer at the first session of the Vatican Council. This school year he is again special lecturer at Union Theological Seminary (on Hellenistic Religions and Gnosticism), and will give brief courses of lectures in Mamaroneck, N.Y., Philadelphia, Washington, D.C., and Miami.*

## All-Week Ministry

**The Layman's Role Today.** By Frederick Wentz. Doubleday. Pp. 226. \$4.95.

Had a layman been the author of *The Layman's Role Today*, rather than a Lutheran pastor, the book would be far more effective. However, the Rev. Frederick Wentz has expertly presented the layman's role as he sees it. He has also given much testimony on what is being done by some laymen, so that the book becomes an inspiring record of how many laymen today are effectively exercising their ministry. No one would argue that Christian laymen must be witnesses seven days a week, and more and more we see tangible evidences of what laymen are doing.

Like many clergy, Mr. Wentz fails to comprehend the pressures of business, family, community on the layman's time in relation to a fair share to his Church. This is most noticeable in his enthusiasm

for schools of theology for laymen. The few who can participate in these are terribly limited, financially and time-wise.

The major weakness of the book is the author's assumption that all Church members are really committed Christians! As a matter of fact, only a small core of men in any Church are qualified, or indeed even committed sufficiently, to do what the author implies or suggests. While Mr. Wentz presents with valid reasoning what the layman's role of today ought to be, there is little to tell us how this can actually be accomplished. All the unusual innovations mentioned in this book will not deepen the individual's commitment or the convictions of men.

The author does relate the many unique ways in which Churches and Church groups are attempting to bring the Church into social, business, and community areas where men are! These are healthy signs. The author does not, it seems to me, make it clear that the parish church must still be the base for all such experiments. Certainly the Church must be in the world; but the commitment of men must come first from themselves and their involvement in the life of the Church family, their parish church.

The author is to be commended for his insights and honesty in writing this book; and all men will be greatly benefited by reading and, indeed, be encouraged as they attempt to *be* the Church in the World.

MORTON O. NACE

*Mr. Nace is general secretary, Department of Youth and Laymen's Work, diocese of Connecticut, and a member of the National Council of the Brotherhood of St. Andrew.*

## Should Have Been Read

**Faith and Order Findings:** The Final Report of the Theological Commissions to the Fourth World Conference on Faith and Order, Montreal, 1963, edited by Paul S. Minear (Minneapolis: Augsburg Publishing House, 1963, distributor in the USA for the WCC), Pp. 220. \$4.50.

This book presents the reports of the four theological commissions to the delegates of the Fourth World Conference on Faith and Order at Montreal last July. These are the reports that should have been read by all the delegates prior to Montreal, but were not. At the time of the conference they were to be had only in mimeographed form or in separate booklets. Had these reports been presented in this book form prior to the conference, many of the deliberations would have gotten off to a better start.

The *Faith and Order Findings* offers good and cogent study guidelines for closer unity among Christian Churches throughout the world, as prepared by the four theological commissions: (1) "Report on Institutionalism" (the Anglican members on this commission were the

Very Rev. Charles R. Fielding, from Toronto; and the Rev. W. A. Norgren); (2) "Report on Christ and the Church," (Episcopal members: the Rev. Messrs. Norman W. N. Pittenger, Edward R. Hardy, and John Knox) prepared by North American and European subcommittee; (3) "Report on Worship," the work of three study groups, American (Episcopal member: the Rev. Massey H. Shepherd, Jr.), European, and East-Asian; and (4) "Report on Tradition and Traditions," contributions of the American (shorter) and European (longer) sections (the Episcopal member of the American section was the Rev. William A. Clebsch).

It will be helpful to read *Findings* in conjunction with the final documents of the Montreal conference, to be published by Association Press.

ENRICO S. MOLNAR

*The reviewer is canon theologian, diocese of Los Angeles.*

## A Sag in the Middle

**Christianity on the March.** Edited by Henry P. Van Dusen. Harper & Row. Pp. 176. \$4.

Despite the fact that only four of the seven lectures composing *Christianity on the March* were originally intended to stand together, the organizing principle utilized by the editor, Henry P. Van Dusen, blends them into a single unit. More is the pity therefore that the whole is not greater than the sum of its parts. The flaw is that which haunts many coöperative ventures: the uneven quality of the components.

The first four lectures were originally given as the 1962 "January Monday Morning Lecture Series" at Union Seminary, while the last three were drawn from earlier editions of that series. The first three characterize the historical march of Christianity (Cyril Richardson's "The Beginning: Turning the World Upside Down," Wilhelm Pauck's "The Great Crisis: The Reformation of the Sixteenth Century," Robert T. Handy's "Confronting the Modern World: The Last 150 Years"); these lead into Henry Van Dusen's "Christianity Today: An Eye-Witness Report," from which proceeded the last three lectures dealing with the contemporary rivals of Christianity (Rajah Bhushanam Manikam's "Christianity and Its Major Rivals in Asia," John Bennett's "Christianity and Secular Humanism," Tom F. Driver's "Christianity and Stoic Existentialism.")

Instead of revolving around the central essay however the book seems to sag in the middle. Richardson's opening chapter is a striking affirmation of the crucial characteristic of Christianity, one too often neglected in an age which seeks comparisons and similarities: its revolutionary character, its essential uniqueness. Driver's concluding remarks emphasize the point in contrasting Chris-

tianity with one of its "modern" rivals. Likewise Pauck stresses the revolutionary nature of the Reformation as a manifestation of Christian dynamism, while Bennett's contrast of Christianity and secular humanism ably argues that the latter merely represents a faith far less adequate than Christianity. Manikam presents us with an informative, descriptive account of what is Christianity's major missionary task.

Unfortunately Handy fails to maintain the theme of the Christian revolution; his assertion of that theme becomes bogged down in excessive quotation, a stylistic lapse. Nor is Van Dusen able to reestablish the sense of dynamism. The point he makes — the significance of the confluence of the modern missionary movement and the movement for Christian unity — is a valid one, but the march of Christianity seems to lose its vitality midst the genial humanism of his report.

Yet, while the whole may not be fully satisfying, some of the parts do bear the attention of thoughtful Christians.

WILLIAM J. MCGILL, JR., Ph.D.

*The reviewer, assistant professor of history at Alma (Michigan) College, is a communicant of St. John's, Mt. Pleasant, Mich., and a lay reader, diocese of Western Michigan.*

## Mixed Bag

**Teaching and Preaching the New Testament.** By Archibald M. Hunter. Westminster. Pp. 191. \$3.75.

Every writer as prolific as Prof. Hunter of Aberdeen eventually produces a book like this: a collection of occasional papers with no particular unifying theme, gathered from various sources and put between a single set of covers for preservation in permanent form.

*Teaching and Preaching the New Testament* is even more of a mixed bag than the majority of such works, divided as it is into three heterogeneous sections which bear scarcely any relationship to one another. The first consists of popular essays on technical aspects of New Testament scholarship; the second consists of 12 sermons; the third is a series of four lectures on the thought of the Scottish theologian, P. T. Forsyth, who, though he died in 1921, is regarded by many as one of the precursors of contemporary neo-Orthodoxy.

To characterize a book in this fashion is not to condemn it. In the case of some authors, collected papers must be counted among their major works. If this cannot be said of Prof. Hunter's new book, it is because it makes no such pretensions and the essays it contains are of such slight and popular character. Nevertheless, the author's style has a verve and clarity which makes anything he writes both enjoyable and rewarding. The busy priest or concerned layman who would like some-

*Continued on page 34*



# The Living Church

For 85 Years:

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

Twenty-first Sunday after Trinity  
November 3, 1963

## ATLANTA

### Clergy Sign Protest

A protest at the editing which deleted comments by Churchman Ralph McGill on the Lovett School situation from *Diocese*, official publication of the diocese of Atlanta, has been signed by 27 clergymen of the diocese.

The editing which brought the protest was that which led to the scrapping of several thousand copies of *Diocese* in which Mr. McGill, who is editor of the Atlanta, Ga., *Constitution*, charged that, in his opinion, to say the Lovett School is not a Church-related school "is utter hypocrisy." This section of Mr. McGill's remarks was omitted when the paper was reprinted [L.C., October 13th].

The school has been declared outside "the orbit of the discipline of the Episcopal Church" by Bishop Claiborne of Atlanta for refusing to integrate its student body. Celebrations of the Eucharist, however, have been continued at the school, which has been picketed in consequence [L.C., October 27th].

Text of the clergymen's protest, as printed in the *Constitution*:

"We, the undersigned, being clergymen resident and in good standing in the diocese of Atlanta, do hereby desire to express our belief that the freedom of expression by laymen and clergymen concerning matters within the Church is in accord with the tradition and heritage of this Church and that we desire specifically to support Mr. Ralph McGill's right to be heard in dialogue within the Church of which he is a communicant.

"We deeply regret the deletion of a portion of an interview printed in *Diocese*, which interview was solicited from Mr. McGill on a controversial issue within the Church."

Signers of the interview, according to the *Constitution*, were the Rev. Messrs. Austin Ford; Helon Chichester, Jr.; Gordon Mann; P. R. Bailey, Jr.; W. Russell Daniel; Frank Allan; H. Donald Harrison; Warren Scott; Harwood Bartlett; Robert Beeland III; Peter Calhoun; George Forzly; Norman Siefferman; E. Eager Wood, Jr.; J. H. Adams, Jr.; C. J. Ramcharan; Edwin Coleman; Hugh Sausy, Jr.; John Bell, Jr.; Nathaniel Parker, Jr.; Albert Hatch; Frank Ross; Frank Fortune; Charles Roper; Charles Taylor, Jr.; William Jones, Jr.; and Charles Demere.



Miss Wolff, new director of National Council's Christian Education Department.

## NATIONAL COUNCIL

### Negro Member

The National Council now has its first Negro member.

The Rev. Birney W. Smith, Jr., 50, rector of St. Augustine's Church, Kansas City, Mo., since 1956, has been elected National Council representative from the seventh province. He has been active in the affairs of the diocese of West Missouri, and, during his earlier rectorate at St. Andrew's Church, Evanston, Ill., in the affairs of the diocese of Chicago.

As provincial representative to the Council he succeeds Bishop Hines of Texas, whose term is expiring.

### Miss Wolff Takes Over

Miss Carman St. John Wolff, who, on November 1st, succeeded the Rev. David R. Hunter [L.C., October 27th] as head of the National Council's Department of Christian Education, is the first woman to head a National Council Department.

Miss Wolff, who directs a staff of 34 persons, sees her role primarily as a coordinator of vast and varied skills. "A director," she pointed out, "can never be — and should not be — alone in the job, though there is the ultimate responsibility for decisions."

Asked if she thought her effectiveness as director might be impaired in part because she is a woman, the 42-year-old director replied, "There is really no way of knowing until I live with it awhile." She pointed out, however, that the National Council "more and more is attempting to choose persons for responsible jobs without discrimination as to sex."

Miss Wolff feels that the Department "must strengthen its adult education program," which, she contends, "has been neglected for too long."

She views the task of Christian education as preparing people "to know that they are the Church where they live," and says that, in all areas of their lives, "they must understand the mission to which they are being called in today's world. God is acting in history and society as a whole in all the changes that are taking place," whether they be social, economic or political, she says. All of society's tensions and growths must be understood in Christian terms. Thus emerges the main task of Christian education.

She is a *magna cum laude* graduate of Western College, Oxford, Ohio, and completed graduate studies for the M.A. degree at Columbia University, Union Theological Seminary, and the General Theological Seminary, all in New York City, while living at Windham House, the Episcopal Church's national graduate center for women.

In 1946 she went to China, to teach English and religion at St. Hilda's School in Wuchang. She stayed there four years. She returned briefly to the U.S., then accepted a missionary post in Brazil. There, from 1951-1959, she led the Woman's Auxiliary program in the three Brazilian districts. For three of those years, Miss Wolff and a Brazilian priest co-directed Christian education in the whole *Igreja Episcopal Brasileira* [Episcopal Church in Brazil].

Early in 1959 she accepted the position of associate secretary for overseas Christian education in the Department of Christian Education, where she served as a liaison between the American Department and all its counterparts in missionary districts overseas. Two years later she was appointed as associate director of the department.

The Rev. Robert C. Martin, Jr., who

succeeds Miss Wolff as the department's associate director comes to that position from three years as administrator of the department's Advance Adult Education Program. Before joining the National Council staff, Mr. Martin was vicar of St. Christopher's Church, Fairborn, Ohio. He also was the chairman of Christian education for the diocese of Southern Ohio. He also has served as rector of St. Luke's Church, Marietta, Ohio. He is a graduate of Harvard University, where he held the Teschemacher Fellowship in philosophy and the classics from 1946 to 1948 and again in 1950-1951. He attended the Episcopal Theological School in Cambridge, Mass. He is a former combat pilot and instructor in the U.S. Air Force. He is married and has three children.

## ANGLICAN COMMUNION

### Anglican Curia?

Two bishops of the Church of England in Australia have warned that proposals made at the recent Anglican Congress can lead to unwanted bureaucratic control, according to the *Church Times*, weekly paper published in England.

The Bishop of Adelaide, the Rt. Rev. T. T. Reed, said the *Church Times*, told his diocesan synod this fall that Anglicans should be on their guard against the setting up of an organization which could, unless watched and controlled, develop into a bureaucracy. The bishop referred to proposals in the statement, "Mutual Responsibility and Interdependence in the Body of Christ," adopted by the archbishops and metropolitans of the Anglican Communion and presented to the Anglican Congress in Toronto [L.C., September 1st].

The Congress, Bishop Reed pointed out, "was not asked to express its opinion concerning the decisions made by the primates and their advisers. It was informed that the decisions had been made and that they would be acted on in due course."

As to the post of Anglican Executive Officer, whose first incumbent, the Rt. Rev. Stephen Bayne, Jr., was appointed by the Archbishop of Canterbury on behalf of the metropolitans, Bishop Reed said that "the time has surely come when the office of Executive Officer, his mode of appointment, his responsibilities, and his duties should be formally approved by each national or regional Church in our Communion. . . . It will be better in the long run if the organization which is being set up has the wholehearted support of every part of our Communion, rather than that it should be imposed from above and passively accepted."

The Bishop of Armidale, the Rt. Rev. J. S. Moyes, made his complaint in a letter published in the Australian Church paper, the *Anglican*, according to the *Church Times*. He likened the proposed

biennial meetings of the heads of Churches to the setting up of a "curia," and said that it "would be utterly unwise." He added:

"It seemed to be taken for granted that the Congress would bring about this extension of executive officialdom automatically, without any thorough discussion either in Congress or at the Lambeth Conference. To many of us it seemed as though, if this happened, together with a biennial meeting of primates, we might well soon have a 'college of cardinals' . . . changing our fluid organizational life from a set-up like that of the Orthodox Churches to that of the Church of Rome. . . ."

"I could not but declare . . . that they had had no right to bring the document before us as they did. . . . We wanted to discuss this document in Congress. No! We might consider it in our discussion groups, but very little variation could be allowed — 'Our leaders had spoken.'"

The *Church Times* quoted editorial comment in the *Anglican* as saying, "There is a strong and uncomfortable feeling in the Church that the Toronto Congress was a 'cooked' affair, with everything of importance already cut and dried in advance, in an irregular, un-Catholic, un-Anglican fashion. There is a feeling that implicit in the 'non-resolutions' of the Congress, lies serious danger of the very over-centralization which the Church of Rome itself is at this very moment endeavoring to shed."

## NCC

### Stark Look, Stern Warning

by WILLIAM GRIFFITH

A stark look into the recent past, and a stern warning for the future, marked the meeting of the General Board of the National Council of Churches, held October 17th and 18th at Riverside Church, New York City.

The Council's emergency Commission on Religion and Race warned that the scandalous racial controversy that divides the nation is "inviting disaster." The commission compared the present attitudes that prevail against the Negro with those of Germany's old Nazi regime.

The commission announced that, "in certain parts of the country, fanatical white supremacists have stepped up their hard-core resistance to Negro civil rights. The parallels between this situation and conditions which prevailed in Germany when the Nazis took over are frightening in the extreme. There exists now clear

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evidence that these 'master race' believers control state governments and employ both a 'gestapo' and extra-legal mob action to enforce their will. What is more shocking, in some cities they are able to compel churches and ministers to preach an heretical doctrine of man, which condones segregation and distorts the Christian faith. Negroes and whites who do not submit to this view are subject to harassment and threats to their lives."

The commission noted that "the gap between most white Churchpeople's understanding of the issues and the concerns of the Negro freedom movement continues to widen. Actually, there has been more talk about civil rights in the past few months than actual achievement. Many white people begin to profess fear that Negro rights are being obtained too fast. And yet, in most communities, little progress in public accommodations or voting rights or housing has been achieved. And every time there is another shocking murder, or brutality, the chill sinks deeper into the Negro's being."

"The racial crisis," said the commission, "is a complicated web of problems (social, economic, political, psychological, theological) which is tied to the very core of our society. We must not expect any Utopian solutions, but unless we begin to make some changes in the structure of our common social practices we are inviting disaster."

In the light of the facts brought out, the commission pointed out specific areas of concern:

- ✓ A need to increase the facility of the commission to move swiftly to areas of crisis and tension.
- ✓ A need to do "a more effective job" of interpreting the depth of the grievances which the Negro bears to the white community. "The whole nation must be constantly informed."
- ✓ A need to prepare the churches for the fullest confrontation with the consequences of the sin of racial hatred.
- ✓ A need to continue to see the racial crisis as a "priority concern."

The commission's report was presented by Dr. Robert W. Spike, executive director, on behalf of the Most Rev. Arthur Lichtenberger, chairman of the commission.

The stark look into the recent past was presented by Mr. John McKee Pratt, field representative for the commission.

In an interview later, Mr. Pratt told THE LIVING CHURCH:

"The first persons released on bail by the intervention of the National Council of Churches were 60 Negroes, ranging in age from 14 to 79, who had been arrested in Ittabena, Miss., and Greenwood, Miss. Most of the arrests resulted when a group of Negroes in Ittabena were forced, because of tear gas bombs, to leave the church in which they were holding a voter education meeting.

"They went to the local deputy sheriff, to ask for protection, but were arrested

instead, and were tried the next day, without benefit of counsel and without even the right to make a single phone call.

"They were sentenced to six months at the county farm and fined \$500.00.

"Sixteen of the arrested feared for their lives at the county farm, and refused to work. They were then transferred to the death house at Mississippi State Penitentiary, where they were forced to shave all the hair from their bodies, forced to apply a heavy grease to their bodies, forced to swelter in a 'hot box' by day and to sleep naked by night on steel bunks, without any mattress, and made freezing cold by the turning on of air conditioning blowers."

Mr. Pratt said that the thing that intrigued him most was "the spirit that everyone had, even after enduring fifty-five days of the torture."

According to Mr. Pratt, the group, once freed, had to go some distance to get free of the band of escorting officers. "Once away," he said, "the first thing said by one of the group was, 'Oh-Boy, now we can sing again!'" They did — all the way back to Greenwood — singing "Oh Freedom" and "We shall overcome" and the several other songs which have given such spirit to the freedom struggle.

Warren Turner, Jr., assistant to Presiding Bishop Lichtenberger and a member of the General Board of the NCC, told THE LIVING CHURCH that the commission members "see the central role of the commission to be that of eliciting and enlisting the assistance of units of the NCC and of the denominations in coöperative and coördinated support for Churchmen engaged at every level in pursuing the cause of human rights and reconciliation." Mr. Turner said he was speaking on behalf of Bishop Lichtenberger, who is chairman of the commission.

[Mr. Turner said that Bishop Lichtenberger, who was hospitalized for a post-operative phlebitis condition, was making satisfactory progress in his recovery. See L.C., October 20th].

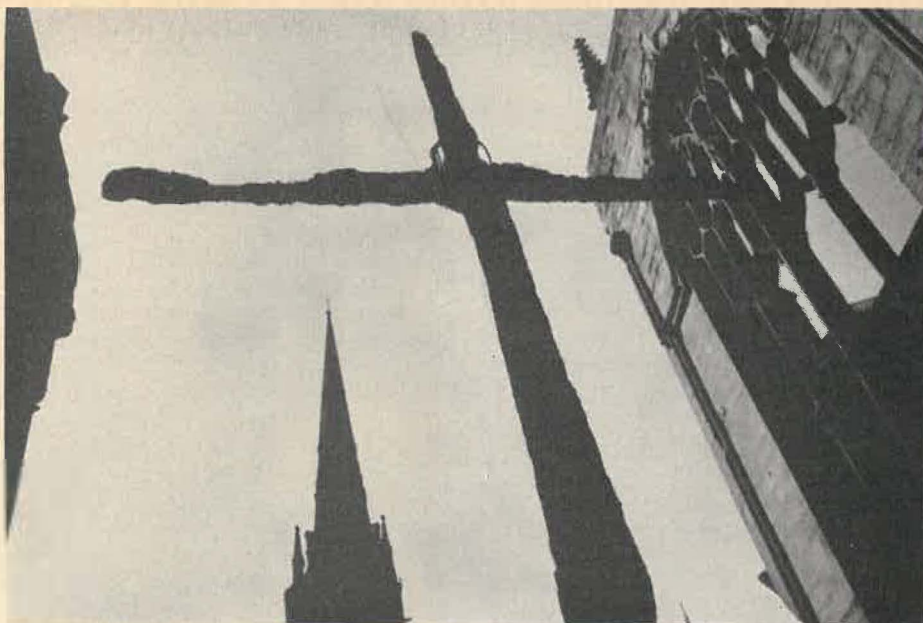
#### WORLD'S FAIR

### Coventry's Charred Cross

The famous charred cross of St. Michael's Cathedral in Coventry, England, will be displayed in the Music Garden of the Protestant and Orthodox Center at the World's Fair in New York City next year by the U.S. Conference for the World Council of Churches.

The U.S. Conference, an organization of the WCC's 30 Churches in this country, is sponsoring the exhibit "to symbolize the over-arching unity of the Churches and to emphasize the basic doctrine of resurrection and reconciliation."

The charred cross was made of oak beams from the burned roof of the old



RNS

Charred cross of St. Michael's Cathedral: For the Fair, Coventry's most precious possession.

Coventry Cathedral, which was destroyed during an air raid in 1940. The cross was set up behind an altar of rubble built in the ruined apse. On the wall was written, "Father Forgive." After the war, the ruins were cleared of rubble, and gravel walks and grass lawns laid out. The ruins are preserved as a memorial and serve as a forecourt to the new cathedral, which was consecrated last year. When asked by the U.S. Conference for a contemporary art work to display as an ecumenical symbol at the fair, Coventry officials offered "their most precious possession, the charred cross."

A facsimile of the cross will be made for exhibit at Coventry during the two years of the New York World's Fair, according to the Rev. James W. Kennedy, rector of the Church of the Ascension, New York City. Dr. Kennedy, who visited Coventry to make the arrangements for the display of the charred cross by the WCC, is co-chairman of the Coventry Cross Fund. Mrs. Theodore O. Wedel, National Council of Churches official, has joined with him in sponsoring an appeal for funds to accomplish the project. Address of the Coventry Cross Fund is 12 West 11th Street, New York, N. Y. The Church of the Ascension will act as financial agent and contributions can be made to the Church, marked "Coventry Cross Fund."

#### NEW YORK

### The Blessed Courts

The Rt. Rev. H. W. B. Donegan of New York gave the blessing to approximately 200 Protestant, Orthodox and Jewish laymen and clergymen, gathered for the eighth annual service for the blessing of God upon the Courts of Justice for the 1963-64 court session. The service was

held at Trinity Church, New York City, on October 8th.

Dr. Buell G. Gallagher, president of the College of the City of New York and an ordained Congregational minister, gave the main address, talking on the need for integration and a secure community.

The Hon. Pelham St. George Bissell III, judge of the Civil Court of the City of New York, read the Old Testament lesson, and the Hon. Thurgood Marshall, Judge of the U.S. Court of Appeals for the second circuit, read the New Testament lesson.

Prayers were read by the Rev. Arthur Lee Kinsolving, rector of St. James' Church, New York City, and president of the Protestant Council of the City of New York.

The Protestant Council of the City of New York co-sponsors this annual service with the Church Club of New York.

#### MISSOURI

### Way for the Highway

The Educational Center of St. Louis recently moved to newly-acquired quarters. The building it had occupied and owned since the Civil War, which had at one time been an orphanage and later a library and research center, was recently purchased by the Missouri highway department as part of the right of way for a new interstate highway. The institution is now located at 6357 Clayton Road, St. Louis 63117, in a remodeled residence.

The center, directed by the Rev. Elsom Eldridge, is a privately-endowed institution engaging in research into Christian education. Using the endowment of the Episcopal Home for Children, it bases its work on the premise that children of any age may be estranged from a Heavenly

Father just as much as earthly children may be estranged from their earthly parents. It now carries on research projects in 42 parishes across the country.

Children and adults in 208 Church school classes, with more than 400 teachers, consultants, and supervisors, are engaged in this task. Their class sessions are carefully planned, observed, recorded, and studied by the staff of the center regularly. The results are often asked for by other parishes and by other research organizations. But the basic work is not intended for research purposes only; it is intended for the spiritual growth of those participating in it.

## EPISCOPATE

### Octave of Decades

by the Ven. CHARLES F. REHKOPF

Recently an old group of friends gathered in Castine, Maine, to celebrate a birthday. It was the 80th birthday of one whom they have known well, have worked under, and have respected: William Scarlett, retired Bishop of Missouri, who, with Mrs. Scarlett, now lives in Castine.

Although the actual birthday was observed on October 3d, the group was unable to gather until the next day, when former Presiding Bishop Sherrill and Mrs. Sherrill; Bishop Hobson, retired, of Southern Ohio and Mrs. Hobson; Bishop Hart, retired, of Pennsylvania and Mrs. Hart; Bishop Blanchard of Southern Ohio; Bishop Cadigan of Missouri; the Rev. Robert Fay; the Rev. Raymond Maxwell and Mrs. Maxwell; the Rev. Robert Green and Mrs. Green; the Rev. Charles Wilson and Mrs. Wilson; the Rev. Robert Kevin; the Rev. Wilbur Ruggles; and the Rev. Samuel Tyler and Mrs. Tyler assembled in Castine. The party was planned by Bishop Blanchard who, when he was asked if the trip would be practical, replied, "No, but it's mighty poetical."

After greeting Bishop and Mrs. Scarlett in their home, the group adjourned to the residence of Mr. and Mrs. Clark Fitzgerald nearby (Mrs. Fitzgerald is a daughter of Mrs. Scarlett), where they dined and toasted the retired Bishop of Missouri. Many were the stories told of his greatness and his humility. Bishop Scarlett responded with humor and pathos — with remembrances and stories of battles won and lost. In writing of the party and of Bishop Scarlett, Bishop Cadigan said, "Always out in front, always ahead of the times, always championing the oppressed, he was himself for Christ's sake. There were enemies and there were many who disagreed with him, but all had to respect him, and many responded to that care in which he held them. Learned, wise, far-seeing, gentle, very courageous — we thank Thee, O God, for William Scarlett. In him there is a beauty, too, and beyond the talking of it."

## SPECIAL REPORT

### A Night on the Streets

by the Rt. Rev. JAMES W. MONTGOMERY

*This summer, when racial disturbances broke out in Chicago, Bishop Montgomery, Suffragan of Chicago, took his turn in trying to calm the people's fears and anger. We are happy to give our readers Bishop Montgomery's personal account, reprinted here, with permission, from Advance, official publication of the diocese of Chicago.*

It is an understatement to say that we live in a time of racial disturbance and unrest. Each morning newspapers and television greet us with reports of violence, of demonstrations, picketing, and sit-ins. As Christians we wish to do God's will in bringing in justice and equal rights for all His people, not because it is the law but because it is our Christian responsibility. Yet often the very magnitude of the problem, and its complexity, appall us, and we feel impotent to do much. We wonder if our small contribution toward Christian love and brotherhood will have much effect.

This past summer I had an experience which showed me what the combined efforts of a number of people, acting in our Lord's name, can do. You may recall the crisis which broke in the neighborhood of 57th Street and Morgan on Chicago's south side. For many years a rather small area here had been a sort



of "white ghetto." Although surrounded by Negro families, this section had stubbornly resisted any step toward integration. At last, faced with mounting vacancies in their apartment buildings, two owners rented to Negro families.

What followed was not pleasant. The fears and suspicions and misunderstandings of years came to the surface. Angry crowds threw stones, smashed windows, and jeered insults. Throngs of white teenagers marched through the streets chanting, "Two, four, six, eight, we don't want to integrate." Neighboring Negro gangs began to reciprocate, and the whole community was almost engulfed in the flames of race hate.

Two things saved the day. The first was massive police action — a veritable blanketing of the area with representa-

tives of law and order. The second was the work of an interracial and inter-religious team of clergy from the immediate area and neighboring sections.

Under the sponsorship of the Chicago Conference on Religion and Race, this group of clergymen literally patrolled the streets each night, talking to the people, distributing literature, and, most of all, attempting to create calm by their very presence. A number of our own priests took part in this, and I had the privilege myself of spending one night "on the streets."

It was an experience I shall not forget. The police, strategically located at corners and in the middle of blocks, gave the community the appearance of a siege. The air was still and sultry, and an ominous quiet hung over the whole area. As we walked we expected at any minute to hear the sounds which would indicate a new flare-up.

We were jeered and called "nigger-lovers," especially by the young people. Their parents, seated on porches, greeted us, in a few instances, with stony silence and bitter reproachful looks. Some managed a cold "hello," but many seemed eager to talk about the problem. It was here, I think, that our efforts may have counted.

We found frightened people, afraid of being driven from their homes and familiar patterns of life; afraid, too, to share their streets with their fellow citizens of another color.

We found terrifying ignorance, and, in many cases, an utter unwillingness to try to get to know a Negro family, or even to admit that the latter might be good neighbors.

But, through God, we found a sense of guilt. Many admitted that they knew their attitudes were not Christian, that they knew their Churches and Church leaders were not sharing these views, and that they hoped they could come to a better understanding of the Christian doctrine of the brotherhood of man. It is with this group that the hope of a stable, integrated community largely rests.

This experience taught me several things. It showed me first-hand the raw, ugly prejudices and fears with which we have to deal, and how mass hysteria can fan them into great fires of hatred. It also showed me, as few things have, a wonderful spirit of fellowship between Christian priests and ministers, of many races and Communion, united under God in a common effort to witness for human rights and compassionately strive for reconciliation.

But most of all it made me see, with abundant clearness, what we all know — namely, that God asks us to bear witness for the right in whatever situation and circumstance we find ourselves, and that the impact of a relatively "small operation" can be of tremendous significance and far-reaching consequence.

## New President

The board of trustees of Trinity College, Quezon City, Philippines, has announced the appointment of Arthur Leroy Carson, Ph.D., as president of the college. Dr. Carson has accepted the appointment which dated from October 1st, with active duty beginning January 1, 1964.

Trinity College was purchased recently by the Bishop of the Philippines, and it has been established as a joint operation of the missionary district of the Philippines and the Philippine Independent Church.

Dr. Carson, a well known educator in the Philippines, was president of Silliman University from 1939 to 1953. He directed the university from before World War II through the difficult post-war reconstruction years, and finally to the position where Silliman was ready to offer the presidency to a noted Filipino. From May, 1960, until October, 1963, Dr. Carson was director of Church World Service in the Philippines.

Dr. Carson is the author of *Higher Education in the Philippines*, which was printed by the U.S. Office of Education in 1961. From 1953 to 1960 he served as a staff member of the United Board of Christian Higher Education in Asia. He is a member of the Presbyterian Church.



Dr. Carson: Trinity's first president.

Moderator of the Church of South India. Curiously enough, the Irish Methodist President, the Rev. F. E. Hill, has been a minister of the CSI, and in his sermon on September 29th Mr. Hill came out strongly in support of English proposals for unity between Anglicans and Methodists, while Bishop Hollis, in his lecture, showed us the close relationship between mission and unity. The Methodist lecturer, also a supporter of the English unity proposals, was the Rev. Rupert E. Davies of Didsbury Theological College, Bristol, England.

The only Irish lecturer was the one supplied by the Presbyterians, Professor Haire of Assembly's College, Belfast, Northern Ireland, who dealt with our problems in Ireland and suggested what we might do about them.

By this time, American readers will be wondering why, in this era, we did not have Roman Catholic observers? Dr. Haire told us that we miss half our ecumenical chances by being afraid of a rebuff. As other ecumenical invitations have been refused in the area in which we were meeting, no invitation was issued to the Roman Church this time.

This Conference was not only, from our point of view, a national one, it was also a regional conference of the British Council of Churches, one of a series that will lead on to the main BCC Conference in Nottingham, England, next year.

At any rate, the Greystones "message" urged the Irish religious minority "to consider in what ways we ought to respond in truth and love to our Roman Catholic brethren, who express their sense of fellowship with us." So even in Ireland we seem to be waking up to the facts of ecumenical life in the second half of the 20th century. As one delegate remarked to me, "In Ireland, we are always 25 years behind the times." But we did not manage to send a message to those Roman bishops who were gathering for the second session of the Second Vatican

Council that very weekend!

The Conference decided it would be proper for churches "to provide, where appropriate, for the use of one building for worship by members of different denominations." Under the present Church of Ireland Canons, however, our churches can only be used for the services of the Prayer Book and certain kinds of interdenominational services connected with things like unity and citizenship. This Canon originally only allowed Prayer Book services but has been amended to allow these others—but it is still illegal to lend a church to Christians of other traditions. Probably the Canon was designed to restrict the activity of 19th century "ritualists." Obviously, the Church of Ireland delegates who approved the Conference message are committed to amending the Canon, if they can get the General Synod to agree!

Before this Conference, two sets of invitations for unity talks had been issued. The Irish House of Bishops had asked the Methodists to consider the possibility of unity on the same lines as the suggestions being considered in England. In addition, the Irish Presbyterians had asked the Methodists, Congregationalists, and the Reformed Presbyterians to discuss unity. Heretofore, the Irish Presbyterians have only offered to keep our House of Bishops informed of progress of the discussion. But there is a hope that, as a result of this Conference, and perhaps as a result of our own approach to the Methodists, we shall be asked to take a full part in these discussions.

The ecumenical service at which the Methodist President preached suffered from the fact that the printed forms of service were delayed by the customs of the Republic of Ireland. Also, all our National Television Service did for us was to show a picture of the delegates walking in to lunch. By contrast, across the border in Northern Ireland, television time was available to make a report on the work of the Conference.

## INTERCHURCH

### Episcopal Preacher at Roman Mass

"May we not talk together as Christian brothers?" asked Bishop Minnis of Colorado, preaching at a Roman Catholic Mass in Pueblo, Colo., on October 12th. "Need I hate you because you are faithful to your interpretation of the faith? Must you despise me? Is Christian love to be enclosed within the walls of a certain theological interpretation? . . . We shall have difficulties. We have them within our own Churches. Your branch of Catholicism is not all sweetness and light. Neither is ours."

The Columbus Day Mass at which Bishop Minnis preached was celebrated

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## IRELAND

### "Even in Ireland"

by the Rev. Canon C.M. GRAY-STACK

The first Irish Faith and Order Conference met in Greystones, Ireland (diocese of Dublin), September 27th-30th, under the successive chairmanships of the Most Rev. George O. Simms, Archbishop of Dublin; the Very Rev. Austin Fulton, former Moderator of the Irish Presbyterian Church; and the Rev. R. A. Nelson, minister of one of the most important Methodist churches in Belfast.

The Anglican lecturer was Dr. Michael Hollis, formerly Bishop in Madras and

### The Cover

A 500-year-old ikon, the "Virgin of Kazan," will be displayed at the World's Fair in New York City next year at the pavilion of the Russian Orthodox Greek Catholic Church of America. The ikon, encrusted with some 1,000 jewels and worth half a million dollars, was enshrined in the Kazan Cathedral in Moscow for nearly 300 years until it was sold by the Bolsheviks. It is now owned by a private collector.

# The Sound of God

by the Rev. William H. Nes

Preaching is noble and necessary because God has commanded it to be done. It is ignoble, yes, sacrilegious, when any man preaches with his own aggrandizement in his mind, or without responsibility to the Church, or without the oblation of serious labor in fashioning what he says for the understanding and attention of those to whom he speaks.

Dr. Nes is professor of homiletics at Seabury-Western Theological Seminary.

It is a terrible thing if a silver trumpet is changed into a tin horn. Authentic preaching carries in it the sound of God's voice no less than the meaning of His utterance. In these terms it has two purposes: First — in the world, it is to be the unsilenceable assertion of God's Being and His mighty Act in Christ, and, as far as may be, it is to persuade men to listen and in repentance and faith to be baptized. Second — in the Church, its purpose is to sustain in Christian belief,

prayer, and behaviour those who have been baptized.

The first purpose is what in the New Testament is generally meant by the expression "preaching the Gospel," the apostolic labor in its primary connotation. The second purpose is derived out of the first as the Creed is derived out of the Baptismal formula: for Baptism is my beginning in the life of the Holy Spirit and God has appointed to me ministers in a great growing into the fullness of Christ.

For both these purposes — the evangelical proclamation to the world, and the ministerial discourse within the Church — preaching is peculiarly indispensable to Christianity. Of this specifically Christian concern with preaching, the late Archbishop Brilioth\* said:

"It is perhaps not too bold to say that it is a feature peculiar to the biblical religion to give to the spoken word a place in the worship of the religious community, as one of its essential elements, and that this gives to the Christian sermon a unique character."

Similarly Augustine Rock, O.P., has written:

"Preaching is essential to Christianity. This, however, is not because it is essential to religion as such. Indeed, Christianity is almost alone in relying on preaching. It is not to be found in most of the great religions of the world. With the exception of the synagogue, only Christianity and Buddhism have made use of preaching. Preaching is essential to Christianity because it is preeminently the religion of truth."

Such quotations can be multiplied from Christian writers. And a phrase such as "the Christian sermon in the worship of



Billy Graham: God has commanded that men must be told.

RNS

\*Archbishop of Uppsala, Primate of the Swedish Established Church, and chairman of the Faith and Order Commission of the World Council of Churches.

the religious community" can inescapably direct our attention to the distinction I have made between that preaching which is evangelistic and that which is for edification within the Church. The assumptions in the two situations must be quite different, notwithstanding the fact that we may never assume, on the one side, that the non-Christian is morally depraved and bereft of God's grace or, on the other side, that the Christian is already "saved" or even in a state of grace pleasing to God.

What must be assumed for evangelism — whether on India's coral strand or in Times Square — is God's love for every man and some irreducible capacity in men to recognize God. But certainly in what was once Christendom you cannot assume in a very large part of the population a veneration of the Bible, or a respect for organized religion, or even any particular interest in Jesus.

What do you have a right to assume? What indeed must you assume in the "Church members," the communicants, unless you are prepared to admit that the churches are indeed what a lot of people think they are, a fiasco? According to the Epistle to the Hebrews, the preacher in church has a right to assume, and all the "church members" are obliged to acknowledge, that they to whom the preacher speaks "were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come."

I do really think that if we, both clergy and laity, have any serious concern for the life and the witness and the mission of the Episcopal Church in this gigantic human revolution whose turbulence involves all of us, we ought to give extraordinary attention to this passage of Holy Scripture. It confronts us with our Baptism, our communions, our reception of the Holy Spirit, our hearing of Holy Scripture, and our eschatological hope in experienced anticipation. It speaks to us of these simply and in the full dimension of their import. It tells us that if we fall away from *this* — this which no one of

sibility as pastors. We are God's husbandmen, accountable for the yield of His garden. Moreover — and this is no paradox, but strictly true — our accountability is the more exacting precisely because every Christian is accountable for himself.

In this article I am wholly occupied with pastoral preaching because I have been a parish priest, and, as a seminary teacher, I deal with men practically all of whom will be parish priests. I must leave to others whose experience and competence I do not possess the consideration of evangelistic preaching, its thrust and methods as they arise out of diverse opportunities and situations.

For example, preaching in most American universities — notwithstanding the Christian background of our culture, the Christian upbringing of many students, and the Christian commitment of some of

### **An explosion into prophecy is not required every Sunday.**

them — is an evangelistic enterprise in which we are fortunate to have many preachers with wide experience. In the work of full-blown mass-evangelism, obviously the most effective preacher is Billy Graham. He has impressed me as entirely honest, effectively articulate, and completely uninhibited by any doubts of the relevance of the Gospel to 20th-century Americans. In 136,000 people what can he assume beyond the power of God and the universal relevance of Christ? He publishes the Gospel wherever men can be gathered to hear it. This is the beginning of the Christian enterprise, for God has commanded that men must be told.

Surely the place to do this is not a church nor is the time the hour of Christian worship. Rather, in the church at worship is the place and the time for the continuation of the apostolic preaching,

archangels and the whole Company of Heaven, and the Lord in their midst. What greater thing can you hope to do than to help them to know where they really are, for what, and with whom?

This is what Christian homiletics is concerned with, the sermon which is in the context of Christian worship, and preëminently within the structure of the sacred liturgy of the Eucharist. To every parish priest the evangelistic opportunity occurs frequently, perhaps even daily, but the opportunity is for private conversation, and not for a sermon except on occasions when he may be able to gather, or be invited to address, a number of people. His Sunday sermons are, in the nature of the case, addressed to his congregation; and happy is the priest whose people are growing in the knowledge that they are the Congregation of the Lord, the Catholic Church in this action in this

place, rather than attendants at the "worship-service" of the Episcopal club. (And alas, they will never know the difference until they know that *their* Church is for anybody, on no other terms than those for everybody.)

The pastoral sermon, for Anglicans, and indeed in the Catholic tradition generally, has a task not less noble because of its modesty. We are not required to explode into prophecy every Sunday morning at eleven.

The Church indeed has a prophetic function, but our participation in this, as in the other scriptural characterizations of the Church, is ministerial. And so, also, is the bishop's participation, in a plenitude that is not ours. So then, if bishops generally are perhaps a little less notable for prophecy than Isaiah or Agabus, presbyters, when they preach, must not presume beyond what God has given them. For prophecy in its full and authentic sense is a gift and calling independent of ordination.

We need to remember that preaching is not a sacrament. "The unworthiness of the minister hindereth not the grace of the sacraments" is something which cannot be said about preaching. Are we, then, merely parrots, mere tape-recordings, nothing but repeaters of old words written long ago and far away? By no means. We are ministers of the Word and of the sacraments; we are, under our bishops, pastors and leaders of the people committed to our care; we are commanded to instruct them "out of the Holy Scriptures."

Now this last-mentioned duty requires  
*Continued on page 30*

### **The husbandmen of God are accountable for the yield of His garden.**

us can deny without admitting that we have received the sacraments and listened to the Bible and claimed "church membership" for ourselves carelessly or profanely — we crucify our Lord afresh and put Him to an open shame.

All of us, clergy and laity alike, come under judgment here; yet all of us who are priests must feel it with particular keenness because of our particular respon-

paradosis, didache, paraclesis: paradosis, the *tradition* of the things remembered from the beginning; didache, *teaching* "out of the Holy Scriptures" the things of Christ; and paraclesis, *exhortation and comfort* for the Christian warfare.

This is the sphere of pastoral preaching. Whoever is present will then hear what God says to His people gathered in the Holy Assembly with angels and

# The Demands of Preaching

by the Rev. Alfred P. Klausler

Consider my heritage and you will understand some of my overtones. My father was a Lutheran clergyman. My theological education, based upon a continental classical education imported to the United States, was rather unbending, dogmatic, and single-minded. This education excluded anything experimental. Tentative approaches to theological problems were rigorously shunned.

So when I discuss the task of the preacher in today's world, I may betray an almost Aristotelian dogmatism which has become imbedded somewhere in the subconscious. I may be unbending — and no doubt unrealistic! — in the demands I place upon a clergyman no matter what Communion this clergyman may belong to.

In recent years I have felt a slight uneasiness when theological students or ordained clergy have said they suffered from a kind of perplexity and vagueness.



RNS

Karl Barth

Theology is the most beautiful of sciences.

(H. Richard Niebuhr indicated this problem brilliantly in *The Purpose of the Church and Its Ministry* and offered some tentative solutions.) I sympathized with their bewilderment but subconsciously felt that no one had properly inculcated them with a stern sense of vocation. But a little sympathetic thought showed that perhaps they were decently honest, for at least they recognized the horrible wastelands of our time and felt a direct involvement in the disorders and confusions of our country.

Nevertheless, the fact did remain that my fellow clergy did not always see the task of the ministry in so clear a set of terms as I did. Or at least I thought they did not; I do not wish to attribute any undue clarity to my vision.

It seems obvious to me that the first task of a preacher today is to be a theologian. He is to be adept not only in the various theological disciplines but he must also be directly engaged with the Word. There must be excited intellectual activity for him as the theological disciplines involve him. He must rediscover almost daily the Old and New Testament not only in the contexts in which they were written but in the context of our age.

Such engagement in theological discipline would mean for the modern parish preacher and minister a daily devotion to all the aspects of theology — exegetical, historical, hermeneutical. There must be an appreciative knowledge of symbolics and a deep-grained understanding of the life of the liturgy.

Above all, let him give his time to a disciplined attention and study to dogmatic theology. "What is doctrine?" "What is *the* doctrine?" There must be

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**Though a minister must become a part of his people's lives, he must also be a theologian.**

an exploration of the history of dogma and there must be more than casual attention paid to the closely reasoned processes that have set up the doctrinal theology to which a Church may hold.

Lest the busy clergyman accuse me of encouraging a life in a theological ivory tower there is always Karl Barth's gloriously determined assertion that dogmatics is the keystone of theology. (Incidentally, Barth calls theology the most beautiful of all sciences.) This concentration upon dogmatic theology must begin, and will always end, with Jesus Christ.

Such devotion to the multi-faceted aspects of theology in his daily life means that the modern preacher will have to commit the greatest of all contemporary heresies: ignoring the administrative pressures placed upon him by his parish and by the larger organization of synod or diocese.

The modern preacher finds his life burdened with a multiplicity of duties which all too frequently have only a remote connection with his ministry. Oftentimes he is reduced to the role of a mimeograph operator or a cheerleader at anything from softball games to a parish hootenanny. This is not to argue for an avoidance of people. He must be with them and become a part of their lives. But he should not feel that his ministry must cover the waterfront of extraneous details.

And the more the parish parson heeds extraneous demands on his time from his regional or national organizations or from his community or from the auxiliaries in



ongregation, the more he will be  
acing the time he ought to be devot-  
becoming a better theologian.  
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of theology and more in the pur-  
men, he will grow more shallow,  
until at last he may become in effect  
only a glad-handing master of ceremo-  
nies.

This is not to say that he must coldly and implacably ignore the cries for help from the Church at large. Those funds for education and mission expansion must be raised somehow. The Church must still educate its ministry, must still carry on charitable endeavors, and must still send missionaries. All this does demand attention from the local church and its pastor. It would be selfishness in the extreme to deny the needs of an expanding Church. To stress these many needs of the Church-at-large, a Church's headquarters many times feels it must whip the parish to new heights of enthusiasm. Double pressure is placed upon the parson. He must deliver the goods or perish.

It is undeniable that all too often the success or failure of a clergyman is judged statistically. Very often congregations place as a prime criterion of judgment the parson's success in gaining converts, meeting the budget, erecting new, more resplendent structures. No church is free from these pressures, which all too often become almost satanic. It needs a determined pastor to resist these organizational pressures. And they provide a dilemma frequently driving strong men to despair.

In a more positive way, the task of the preacher is to show a burning concern for those whom the Lord of the Church has placed in his keeping. This concern which the clergyman must have as a *sine qua non* is perhaps built in with his vocation, although there are, alas, clergymen who have no concern and no care for their people. They are opportunists, even careerists.

The preacher demonstrates this concern in his role as a catechist, as a teacher, as one who shares his theology. Perhaps this brings up the image of an 18th- or 19th-century dominie perched upon a platform droning questions and expecting from his pupils parrot-like answers. Such a person is not a true catechist.

But it dare not be forgotten that the faith must rest upon factuality and these facts must be implanted in the mind of the hearer. The appalling religious and theological illiteracy of our time demonstrates that somewhere the Church has failed to inculcate the simple facts of faith.

Closely related to this concern of the teaching aspect of the ministry must be a genuine concern for preaching. But he dare not preach his own ideas nor what he conceives to be the solutions to the

*Continued on page 30*

# The Purpose of Preaching

by the Rev. Robert Lechner, C.P.P.S.

**I**t is a commonplace that preaching is in crisis today. Such an observation might mean nothing more than that preaching, like so many other things and people in the Church, is evolving and growing. But the crisis in preaching is not just growing pains. It more often looks like the crisis that accompanies death.

Much has been said about the long-suffering people in the pews. And today much is being said by the long-suffering people in the pews. Even though the value of such criticism is difficult to assess, clearly it is in order. It has been expressed in many ways: "God's sheep have not been fed" — "for years on end many of God's people have not had the Word of God preached to them" — "the people have become as accustomed to mediocre preaching as Los Angeles has

tastes. But there are more profound reasons than these. If there ever was anything like a fully developed theology of the Word among theologians, their voice in this area has surely been weak during the past several hundred years. Without a theology of the Word, there is no real theology of preaching. And without a theology of preaching, preaching itself will not long have solid roots. For historical reasons the priest as dispenser of the sacraments has been stressed while the priest as minister of the Word has almost been lost sight of. As a result, preaching is in our midst as a barren tree. Some have asked the violent question, "Should it not be cut down?", knowing that there is no use suffering it for another season in hope unless something radical is done with it. For it is quite clear that preaching is not in bad straits

***Without a theology of the Word,***

***there is no real theology of preaching.***

to the smog" — "what can be done about that Sunday morning stare?" Many suspect that Saint Theresa had in mind the sermon when she said that the Lord reserved Sunday to Himself to try our souls. All this is true of many periods in the history of the Church. What particularly underlines the seriousness of the crisis today is the number of preachers themselves who are alarmed.

The crisis can be somewhat accounted for in sociological terms or in the light of changing cultural forms and changing

for accidental reasons — the tyranny of the parking lot, obligatory sermon outlines from the chancery office, the fact that ten minutes seems to be the psychological limit of people today. More serious is the fact that most priests are trained in language that resembles the "dull algebra of the schoolmen," as Gerard Manley Hopkins calls it. It is no small feat then to transfer the message into the living language of a sermon that communicates. The observation of Cardinal Newman is still good, "Nothing that is of yesterday will preach."

But however real, all these problems are accidental. On close examination it is clear that the essential problem is that the very concept of preaching and its

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function need to be rediscovered by both people and preachers. The renovation must be total and deep. And this will include a theology of the Word and a theology of the minister of the Word.

Concern for the status of preaching is reflected from papal documents right down to the voice in the pew. The encyclical of Pius XII on worship (*Mediator Dei*) speaks of the function of the homily. The important instruction on changes in the liturgy, issued in 1958, underlines the place of preaching in worship.

The same is true of the restored Holy Week liturgy. Cardinal Bea, at the Vatican Council's discussion on the liturgy, proposed that some statement be drafted to point out that preaching is an integral part of the Mass and that it be of obligation in every Mass. More recently, at the second session of the Council, Cardinal Ritter of St. Louis urged a "solid reform of preaching." He spoke of a renewal in preaching as an indispensable condition for all other reforms, especially the reform of the liturgy.

Congresses dealing with the problems of preaching have been held in Germany, France, and Spain. In recent years, a homiletic society was founded among priests in the United States with considerable success. Pastoral concern is reflected in such groups as the Ohio Regional Liturgical Conference, which is devoting its meetings over a period of several years to liturgical preaching.

This concern is with something more than techniques or "sacred rhetoric"; it looks to root renewal. Perhaps this is most clear in the abundant and good writing on the theology of preaching in France and Germany during the past fifteen years. But English language pastoral literature has hardly given a hint that the renewal within the Church has reached down to the problems of preaching. There is nothing but a lone magazine article here and there and one account of a summer seminar in Ireland [*Preaching*, edited by Roman Drury. Sheed and Ward. 1963].

But in the whole picture there are sufficient signs to give some indication of pattern and direction. Perhaps a brief summary of recent reflections on "liturgical preaching" might be the best way to see what these signs are shaping up to:

The preached word should be distin-



RNS

Cardinal Ritter

JOSEPH CARDINAL RITTER

"The Church is provided with all the means of salvation. She is a community of faith, love, and grace, and all this is well expressed in the schema. . . . But the text says nothing on how the Church is to become this sign and instrument. There should be at least a brief summary on the dynamic aspect of the Church, of the word of God living in the Church.

"Preaching and teaching are synonymous with the Church, but these two sacred duties are sometimes not fulfilled at all, or only in very defective fashion. The necessary reforms brought about by the Council of Trent were responsible for putting preaching somewhat into the background. It is now necessary to restore to preaching its basic importance as an indisputable condition for the success of all other reforms.

"The theology of the word of God should be stressed at the very beginning of the schema. God reveals Himself to us through word and work, and these are the signs of love. We must clarify our concept of this work and this word."

guished from the theological word. It is not instruction in the strict sense, nor is it apologetics. The preached word is a message calling for a personal response. It is within the world of freedom because it asks for a response in faith. If we think of the preached word as belonging to the world of dialogue, we must understand that this dialogue is between God and His people, not between the preacher and God's people. It is not easy to clarify just how the preacher himself enters into this dialogue. We have here an incarnational perspective, the Word of God comes to us in the words of men. The preacher is at the service of the Word, at the service of this dialogue between God and the individual Christian. Preaching is within the category of action as to its effects, for a deepening of faith is an action-response.

The most privileged kind of preaching is the cultic word. This is preaching immediately associated with the Eucharistic celebration. This is the end toward which all other preaching should look. This type of preaching is known as the homily, but this word is coming to have a broader meaning today than a commentary on the

margin of the Gospel text alone. It is used to speak of any preaching that is an integral part of the Eucharistic celebration, part of its interior structure. The cultic word is something other than preaching which merely takes place on the occasion of a Eucharistic celebration; it prepares one in faith to enter into the celebration, to worship well. All preaching does not do this immediately. The "mission sermon" is an example of preaching that is not a cultic word.

The homily is the bond between the liturgy of the Word and the liturgy of the Bread and the Cup. It is itself liturgy. It comes after the entry hymn (usually a psalm) and two separate proclamations of the Word in the Lesson and the Gospel, and its first function is to unify the proclamations, to orient them. This unification is in the light of the nature and mission of the liturgy of the Bread, the sacrifice itself. It is to open us in faith to some aspect of the risen Christ who will communicate Himself to us here and now. However, this does not mean that Christ is not present in His Word and coming to us in it. But the Word prepares us for a further encounter. The proclamation of the Word is itself worship. And the liturgy of the sacrifice is not only worship but also proclamation.

The simple announcement of the Good News is in the proclamation of the Lesson and Gospel. And while there may be need at times to develop the Word proclaimed, development on the instructional level is not the goal of the cultic word. Its goal is not information nor instruction but spiritual formation. Its work is to assimilate and interiorize the Word pro-

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## The preached word

is a message

calling for a personal response.

# Witness to the Truth



by the Rev. Harold A. Bosley

It might be useful to introduce a minor movement in the catechetical instruction of the Churches — one designed to identify the act of preaching within the structure of the Christian Church. In view of the many other tasks thrust upon the preacher today, we are threatened with a generation of preachers who cannot preach and of laymen who will not listen. The expectation that the clergyman is to counsel, teach, administer, direct, etc., is more in evidence than ever before, in the image he holds of himself and in that held by laymen. But his role as preacher is rapidly being relegated to a subordinate place. This is true not alone in seminaries but also in local churches themselves. To the extent that it is true we need to train up a new generation of church members who will understand and respect the role of the preacher. Hence this elemental catechism:

✓ *What is a pulpit?* The pulpit is the place where the minister stands to preach the Gospel.

✓ *What is the Gospel?* The Gospel is the good news that God was in Christ reconciling the world unto Himself and has committed unto us the ministry of reconciliation.

✓ *Why preach the Gospel?* The Church is commanded by her Lord to go into all the world and preach the Gospel to the whole creation.

✓ *Who is a preacher?* One who feels himself to be set apart by God for the proclamation of the Gospel, and who is accepted by the Church for this work.

✓ *What is a sermon?* A sermon is the effort of the preacher to proclaim the Gospel from the pulpit during a service of worship.

Without raising the larger question of the educational value of *any* catechism, I suggest that some such identification of the role of clergyman as preacher is sadly needed. Whether either clergy or laymen would welcome it and the renewal of the discipline, dignity, and power of the

***What the preacher says should be more than an idle and fleeting personal impression, opinion, and judgment.***

“preached Gospel” and the listening fellowship is beside the present point which is to describe the task of the preacher during worship.

Nearly everyone who does this momentous thing has been “ordained,” has heard some Church official say, in effect, what one of our bishops said at my ordination: “Take thou authority as an elder in the Church to preach the Word of God

and to administer the holy sacraments in the congregation.” The preacher is clothed with the authority of the Church, then, when he stands up to preach. What he says is or should be more than an idle and fleeting personal impression, opinion, and judgment. It ought to represent his understanding of whole Christian heritage in some sense.

The act of preaching is an integral part of a service of worship which has the purpose of enabling men to confront God and accept His claim on them. Music, prayers, Scripture, sermon — all share in this.

The sermon as preached is the end result of a process that usually includes a large amount of conscientious homework. How else can he be enabled to lead his hearer to that point in time where the ages meet, where yesterday impinges upon today, seeking to influence tomorrow? The preacher must be an alert, informed participant in both the historical tradition in which he stands and in the actual moment in which he and his listeners live. The Word of God entrusted to him by the Church is found throughout creation: in Bible, nature, history, art, science, as well as human relationships. Only as the preacher has so opened himself to this “Word” that he feels it in depths of his own being will

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# PULPIT

# P A R A D O X E S

by Bill Andrews

**M**y slightly over-aged dictionary defines *preach* as: "(1) to proclaim tidings; to announce publicly; specif., to proclaim the gospel . . . (2) to exhort; to discourse in the manner of a preacher; — now usually with the implication of officiousness or tediousness . . ."

And who among thoughtful and self-critical preachers dares condemn the author of those perceptive lines?

The preacher — and his long-suffering and most fortunate hearers — must learn to live with paradox. For the most conscientious of preachers will be sure to err, and in correcting that error to err again. Yet to say this is not to be defeatist — for it describes precisely the physical process by which a good motorist keeps an automobile on the highway. He does not drive it straight. He errs, corrects, errs, corrects. But the motorist who holds the wheel rigidly, sure that he is on the one, right, unalterable course, will drive to his destruction.

The preacher is called to embrace many paradoxes, beginning with the paradox of his very commission to preach. How presumptuous to speak the word of God! How specially and perilously presumptuous it is to agree, by accepting the call to a parish or mission, to speak what purports to be the word of God every Sunday at stated times and occasions! Who is the preacher who dares to guar-

antee that he will, sometime before each Sunday service, be literally inspired?

Yet he does this in simple obedience. The God who called him, the bishop who ordained him, and the vestry who voted to ask him to serve the parish all knew that some of his Saturdays would be days in which, if he turned to God at all in search for guidance, he would stare into a blank fog — a cloud of unknowing. And certainly God and the bishop (though perhaps not the vestry) knew that confidence in his powers would lead the preacher to homiletic disasters and that, less often, times of terrible doubt and uncertainty would make his voice strong for God.

One apparent paradox is the large lineup of helps for preachers. Most of these are not helps at all but organized efforts to exploit preachers and preaching. These range from the crudest kind of bribery (the prize contest for the best sermon supporting the donor's pet political, social, or theological cause) through the appeals to the laziness of the slovenly preacher (draft sermons on this and that, books of prefabricated sermon parts to be assembled *ad lib* with sometimes horrifying results). I remember a particularly gorgeous pattern sermon distributed to clergy of Billings, Mont., proving (to publicize a beauticians' convention) that physical beauty and moral perfection run hand and hand.

Then there are the books of sermons — compilations of best sermons, typical sermons, topical sermons, all kinds of

sermons. Such of these books as I have read puzzle me, for I wonder where the preachers found congregations erudite enough to understand their lofty rhetoric.

Finally, there are those indefatigable helpers, numerous, persuasive, and most respectable, who have soundly ecclesiastical special interests to which they would bend the preacher. To such helpers, it is quite clear that if only this rather naïve and ignorant parish priest (the reader) could be persuaded to drop his narrow, sterile, parochial approach and serve the Great Cause, all would be well. We parish parsons, knowing full well that we are ignorant, naïve, and constantly tempted to parochialism and assorted other narrowing vices, are easily trapped by such persuaders. But God, who must love fools, since He made so many of us, confounds the wisdom of the over-wise today just as He did at the tower of Babel. The earnest preacher, hungering to be concerned with the Great Cause beyond his little parish, finds that what the Great Cause is depends on which persuader has his ear at the moment. One day it is the program of a National Council Department; the next it is some aspect of the ecumenical movement; next come the diocesan drum-

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beaters; then the political and social cause-mongers (often mongering such good causes!). Or, to break them down by topic, the listening parson is told that missions are the heart of the Christian message; or that stewardship is the sum total of all discipleship; or that discipleship is really evangelism, or social action, or Christian unity, or mental health, or what have you? The clamor is so mixed that the parson, in the end, can only do one of three things: be driven into a hopeless scattering of preaching effort by following the last voice he has heard; pick a hobby and ride it to his own entertainment and the impoverishment of his hearers; or shut his ears to all outside pressures, visit his people, read his Bible, read the Propers of the day, and then, alone, on his knees, ask the God who alone can inspire what He wants said.

Preaching, in the very best sense of the word, is what my dictionary puts first — the proclamation of tidings. This is, I suspect, the rarest kind of Sunday preaching in the Episcopal Church. Special occasions often produce good weekday preaching, and much mission preaching in the Church is superb. But in the majority of Episcopal churches on Sunday morning you will hear a lecture during the time appointed for a sermon — often a sound enough lecture, so balanced and reasoned that it is both impeccable and incapable of touching a heart.

It is perhaps unfortunate that we remember so vividly our Lord's words about a prophet being not without honor except at home, while we forget the less terse and quotable words of St. Paul about his ability to be firm and demanding at a distance, but less positive at close range. This is a common failing among Episcopal priests. They can go out, many of them, to other parishes, to preach, conduct retreats, speak to lay groups — and there they thunder forth God's Word with power and eloquence. But in their own pulpits, on the Umpteenth Sunday after Trinity, 1963, they set out to prove that a preacher is not without eloquence (and sometimes guts) except in his own parish.

There are a number of rules for good

**The proclamation  
of tidings is  
probably the  
rarest Sunday  
preaching  
in the Church.**

November 3, 1963

preaching which I'm sure will help a man's preaching, but only if he breaks them frequently:

*Preaching should be Bible-centered.*

This is where the Gospel is found; this is the Word of God. We dare not preach anything else than the Gospel Christ and Him crucified. And yet, once in a while, a collect, a hymn, or a pious book may provide the text God wants preached in that parish that day.

*Preaching should be aimed at the heart more than at the brain.* Christ did not write the wisdom books of the Bible. Whether we are Christians or Freudians or Communists or hucksters, we live with the fact that man is ruled more by emotion than by intellect. So we must preach emotionally. Yet this rule, too, is to be broken, for the reasoned demolition of shoddy sentimentalities is a part of true heart-moving.

*Preaching should be brief.* The 20th-century world is one enamored of and at the same time sick of clamor — and

**The most  
halting  
off-the-cuff  
remarks  
are right,  
if preached  
in obedience.**

no yearning for the good old days will bring back congregations who will, week after week, hear the preacher out for an hour. However, the preacher should never let the tyrants of the Church school and the parish routine so regiment his Sunday morning that he cannot give 19 minutes when that is what is needed and half an hour if that is what the subject calls for. God has just as much a right to control preaching time as to choose preaching topic and content. And it is excellent discipline for Sunday worshippers to know that they cannot exactly predict the moment when they will be blessed and sent home.

*The sermon should be structured.* Dean Nes convinced me of the necessity of outlining a sermon, in the interest of clarity and purposefulness. But outlining has additional value if the outlining is made obvious to the congregation. The old introduction-three-points-and-conclusion frame is a sound one, and the preacher can often heighten the effect of it by counting the points on his fingers, repeat-

**In other  
parishes,  
priests  
thunder  
forth  
with power  
and eloquence.**

ing them, emphasizing transitions. Yes, structure is most desirable. Yet every preacher who is conscientious must be ready, when he goes on his knees during the sermon hymn, to hear God answer his prayer for guidance with some such command as, "Forget the prepared sermon. What I really want you to say is . . ." It can and does happen, and it scares a preacher blue the first time it happens. But if he hears and obeys, he learns that the most halting and unstructured off-the-cuff remarks are right, if they are preached in obedience. The congregation will not necessarily admire them, but that is never the issue.

*Don't be afraid of repetition.* This is true both within a single sermon and within the whole body of a priest's preaching to his parish. In the single sermon, drum-beat refrains may recur with great effect, as they did in our Lord's words to Peter on the beach after His Resurrection. But there is also the homiletic equivalent of the TV comedians' running gags. One of my own (probably of no great merit) is a penultimate paragraph under the last point of my outline, in which I say, "Now, let me give you a personal discipline. Taking this [subject of the sermon] into your own life, I want you, before you go to bed tonight, to . . ." and I'll hand the congregation a small, limited spiritual action to be accepted as an exercise. Another is a very compressed statement of the Incarnation, Crucifixion, Resurrection, and Ascension of our Lord, poured out with emphasis as an important part of about half the sermons I preach. In this I do not strive for "elegant variety."

God give the Church voices in our day which deserve the kind of response which an unclerical and most disreputable Master of Arts of the Sorbonne received from Swinburne:

"Poor perfect voice, most blithe when  
most forlorn,  
That rings athwart the sea whence no  
man steers,  
Like joy-bells crossed with death bells  
in our ears! . . .  
Villon, our sad bad glad mad brother's  
name."

## State of the Pulpit

It appears that both the clergy and the laity believe that preaching in the Episcopal Church is generally good. We come to this conclusion after tabulating replies from slightly over 100 of the clergy and 230 of the laity to questionnaires sent out by THE LIVING CHURCH. The clergy were selected at random from the general clergy list, including both subscribers and non-subscribers. The laity, however, were taken from THE LIVING CHURCH subscription list and therefore tend to represent an active segment of the total body of laity.

### Quality of Preaching

How well do bishops preach? We tested this by asking the clergy, "How would you rate your bishop as a preacher?" They responded:

Excellent 13; good 58; fair 21; poor 6; bad 3.

One reply was "very good" and one was "dated." But 72 felt that the bishop was a good, or better than good, preacher.

A familiar report was given by the laity regarding the clergy. Responding to the question, "How would you rate the quality of the average sermon you hear?" they replied:

Excellent 52; good 108; fair 49; poor 8; bad 3.

Nine miscellaneous replies were mostly in the "very good" range. The percentage in the good-to-excellent range was almost 75, agreeing closely with the clergy's estimate of the bishops. In fact, the three "bad" votes were all from people who attended the 7:30 or 8 o'clock Sunday service.

### Service Hours

The practice of preaching a sermon or sermonette at the early service is quite widespread. On this subject, clergy replies were as follows:

Yes 58; no 38; occasionally 6; no service 5.

The replies of the laity were in lower proportion, which might mean that the early service without a sermon is better attended, or that the sampling method covered a different range of parishes. Those who attended only the early service, 38 in all, replied:

Yes 15; no 21; sometimes 2.

Less than 10 minutes was reported by both clergy and laity as the length of the sermon at this service, with a few exceptions. Three of the clergy and four of the laity reported sermons of 20 minutes or more.

Unlike lay people who attend other services, this group gave a predominantly negative response to the question, "Is the sermon an important part of the Church service to you?" Their answers were:

Yes 12; no 19; undecided 5; no answer 2.

However, at least 29 of those who attend the early service also attend a later service, and their replies

were generally omitted from the above and tabulated under the 9, 10, or 11 o'clock group. (About 7 reported that they attend two later services regularly.)

With rare exceptions, a sermon is preached at the mid-morning service, and one is preached at the late morning service almost without exception.

At the 9 o'clock (including services starting up to 9:45), the laity reported sermons of about 15 minutes and about 20 minutes as the norm in almost equal proportions. About 17%, however, reported sermons of up to 30 minutes. Surprisingly enough, those who wished the sermon would last longer constituted about one-third of those replying, while those who wanted it shorter or were contented with the present length were slightly less numerous. Of 41 replying, the results were:

Longer 14; shorter 11; same 11; others 5.

We were somewhat surprised to find that 10 o'clock was a relatively common service hour — a finding which might be due to the fact that the questionnaire was sent out while summer schedules were still in effect. About 15% of the laity reported that they attended this service. Their replies as to desired length of sermon were:

Longer 9; shorter 8; same 16; no answer 1.

Otherwise, their replies were much the same as those of the 9 o'clock group. In many parishes this is the family service, but in some missions it is the only service of the day.

The service beginning at or after 10:30 — in most cases, the 11 o'clock service — is traditionally the main preaching service of the Episcopal Church. Of the clergy, 94 reported that a sermon was preached at this service; 6 reported that there was no sermon, and 11 reported that there was no such service. Of the 121 lay people replying in this category, all reported that a sermon was preached. Here are the estimates of the two groups as to length.

	Clergy	Laity
10 minutes or less .....	1	0
10-15 minutes .....	13	21
15-20 minutes .....	52	59
20-25 minutes .....	23	18
25-30 minutes .....	2	14
35 minutes or more .....	0	7

On the question of the length they would prefer, the 11 o'clock laity gave a different reply from those who attended mid-morning services:

Longer 19; shorter 38; same 48; no preference 8; no answer 8.

The sacred length of 20 minutes is apparently respected by clergy and laity alike, although not all of those who reported listening to longer sermons indicated that they preferred a shorter one.

### How Important?

How important is the sermon in the Episcopal Church service? Clergy and laity were asked different questions about this. The laity were asked, "Is the sermon an important part of the Church service to you?" They replied:

Yes 164; no 53, undecided 14; no answer 2.

Some of the "yes" answers were qualified with such phrases as "but not the most important," and undoubtedly the 67 who said "no" or "undecided" represent a substantial difference between Episcopalianism and the general run of Protestantism, being nearly 29% of the total replying. Nevertheless, the great majority of Churchpeople do care about the sermon.

The clergy were asked two questions. The first was, "How important a part of your ministry do you consider preaching to be?" They replied:

Essential 62; very important 25; important 21; not very important 1; not important at all 0.

The other question was one of self-evaluation: "How would you rate your conviction that you are accomplishing worthwhile results with your preaching?"

Very strong 4; strong 27; adequate 46; doubtful 24; very doubtful 1; mixed 2.

On the whole, the replies to this question seem to group themselves around the mid-point of "adequate."

#### Who's Best?

We also asked the clergy, "Who is the best living preacher you know, of any religious body?" and "Who is the best living preacher you know in the Episcopal Church?" The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, led both lists! Those who received two or more votes were:

Any Church	Episcopal Church
T. P. Ferris . . . . . 8	T. P. Ferris . . . . . 21
G. A. Buttrick . . . . . 7	A. T. Mollegen . . . . . 6
F. J. Sheen . . . . . 5	Bishop Louttit . . . . . 4
R. W. Sockman . . . . . 4	T. O. Wedel . . . . . 4
Bishop Bayne . . . . . 3	Bishop Pike . . . . . 3
Billy Graham . . . . . 3	Charles Price . . . . . 3
Bryan Green . . . . . 3	Bishop DeWolfe . . . . . 2
Gerald Kennedy . . . . . 3	John Heuss . . . . . 2
M. L. King . . . . . 3	Bishop Klein . . . . . 2
Paul Tillich . . . . . 3	Max Pearse . . . . . 2
Bishop Coleman . . . . . 2	Massey Shepherd . . . . . 2
Bishop DeWolfe . . . . . 2	C. L. Stanley . . . . . 2
Max Pearse . . . . . 2	R. E. Terwilliger . . . . . 2
Bishop Pike . . . . . 2	
Charles Price . . . . . 2	
J. S. Stewart . . . . . 2	
Helmut Thielicke . . . . . 2	

Of 105 replying to the question, "Have you had postgraduate training in preaching?" 52 said yes and 53 said no. Eighty-four said that they felt in need of further training, 15 said no, and others gave indecisive answers. Asked if they would make use of further training if it were available, 74 said yes, 16 said no, and 14 gave doubtful answers.

#### The Place of Preaching

The replies of those who said that preaching was important, "but not the most important" part of the Church service are undoubtedly an accurate reflection of the place of preaching in the Episcopal Church in general. We question whether the standard of Episcopal Church preaching would be rated as highly by non-Episcopalians as it was by those who replied to our questionnaire. Time and energy and the urge to excellence cannot be spread over several different objectives

without being somewhat diluted.

We would like to see an improvement of preaching in the Episcopal Church, for it seems to us that, both in power and in technique, it is much better in the Protestant Churches around us. We question, however, whether the 15- or 20-minute sermon is a suitable vehicle for great preaching. It is the "compact" of the pulpit, with neither quite the room nor quite the power to achieve maximum results. But, of course, it is only a part of the Church service, and this is a limitation as long as we insist that the service must not run more than 15 minutes over one hour.

The other ingredients of great preaching generally seem to be present. Clergy and laity care about it, preaching is generally based on the Scriptures, a good deal of time is spent in preparation, postgraduate training is available and is widely used. The rest is up to the preachers — and to those who listen to them.

The majority of the clergy replying — 58 out of 107 — preach at least twice on a typical Sunday, and 14 of them preach three times. Most of the rest preach once a week. The usual amount of time spent in concentrated sermon preparation is between six and eight hours. Nine spend two hours or less, and five spend 15 hours. While eight begin to prepare their sermons more than a week ahead, the largest group — 37 — report that Monday is the day on which they begin to think about next Sunday's sermon. Seven reported that they did so on Saturday.

#### Content

Ninety-nine of the 127 usually preach on a scriptural text, and 25 do so invariably. When something else is substituted, it is usually a Prayer Book Collect (19). Other parts of the Prayer Book, including the Creeds and the Offices of Instruction, are sometimes used, and current events, contemporary writings, articles in magazines (including THE LIVING CHURCH), resolutions of diocesan or General Convention were among other sources of sermon themes.

Asked to name the three books they used most in sermon preparation, many of the clergy mentioned the Bible and the Prayer Book. Of commentaries, the *Interpreter's Bible* was far ahead of the field with 59. Massey Shepherd's *American Prayer Book Commentary* was mentioned by 15, *Young's Concordance* by 6, Alan Richardson's *Theological Word Book of the Bible* by 5, Hall's *Theological Outlines* by 4. Besides Bibles, concordances, commentaries, and dictionaries, books mentioned by more than one included Bonhoeffer's *Letters and Papers from Prison*, Sydnor's *How and What the Church Teaches*, Bultmann's *Theology of the New Testament*, Bornkamm's *Jesus of Nazareth*, Roget's *Thesaurus*, and the Hymnal.

#### Training

Postgraduate training in preaching has been widely used, although the clergy in general gave a favorable response to the question, "Do you feel that your seminary training gave you adequate academic preparation for your preaching ministry?" They replied:

Yes 60; no 37; fair 4; doubtful 2.

*More survey results on next page*

# Purpose of the Sermon

Perhaps it is not easy to define the purpose of a sermon in a few words. A list of 10 possible purposes was sent to clergy and laity alike, with the request that they be ranked in order of importance. The ten, in the order in which the clergy and the laity gave them first place votes, will be found in the table at the bottom of this page, which takes only first-choice votes into account.

More than half the clergy laid the greatest stress on proclaiming the kingdom of God. About one-third of the laity laid the greatest stress on instruction in the faith, which only eight of the clergy ranked as of first importance. Taking into account choices for first, second, third, fourth, and fifth in importance pinpoints differences between clerical and lay ideas of the sermon even more clearly.\*

## Clergy

- (1) Proclaiming the kingdom of God
- (2) Salvation of souls
- (3) Personal relationship to Jesus
- (4) Instruction in the faith
- (5) Calling sinners to repentance

## Laity

- (1) Instruction in the faith
- (2) Personal relationship to Jesus
- (3) Proclaiming the kingdom of God
- (4) Help in leading a good life
- (5) Applying the Gospel to social problems

No less than 103 of the laity regarded calling sinners to repentance as the least important purpose of the sermon. It was placed 10th by 48 and left blank by 55. The clergy, on the other hand, considered help in leading a good life to be of minimal importance. It was tied for last place with explanation of Church teachings and customs, with 31 each. It appears that the laity think of themselves as people who want to be good and need a little help, while the clergy look upon them as sinners in need of salvation. Applying the Gospel to social problems, counted as fifth in importance by the laity, was counted as sixth by the clergy. But there was also a substantial "no importance" vote recorded, as

\*It makes a difference which service one attends. Lay people who attended the 9 o'clock service voted overwhelmingly for instruction in the faith as the most important purpose, and almost equally for help in leading a good life and personal relationship to Jesus as second and third.

eight of the clergy and 43 of the laity left this item blank.

Clergy and laity agreed in assigning a low place to improving human relations and explaining Church teachings and customs as sermon subjects. There was also considerable agreement in assigning a high place to proclaiming the kingdom of God and personal relationship to Jesus. But the problems of sin and salvation appear to be an area in which clergy and laity speak a different language.

## Clergy Definitions

One part of the questionnaire which went to clergy asked the question: "How would you define, in your own words, the chief purpose of a sermon?"

Some hedged by including two or more purposes in the answer — occasionally the number went as high as five. The most popular answers said, in one way or another, "to proclaim the Gospel in terms relevant to the lives of the hearers." Some 16 out of the 96 answering this question gave this purpose, with variations, while another 15 simply gave some version of "proclaiming the Gospel." In addition to these, two included the proclamation of the Gospel in their composite answers. Variations on this theme included:

"The proclamation that Christ is Gospel for 20th-century man."

"To distribute to the people the Word of God — fractured like the Food of God for their health — to explain the meaning and relevance of the Gospel."

"To proclaim the Gospel, applying it to living circumstances, in plain words, in order that persons might receive, believe, and act upon it in their daily lives."

"To interpret the Good News of Jesus Christ for the understanding of how we fulfill His will and learn of His love."

"To proclaim the fact that God in Christ has accomplished [the] salvation of all men and calls us as the Church to proclaim this Good News to the world."

"To teach the Gospel and to inspire people to be Christ-like."

"To mediate through the personality of the preacher his convictions concerning the relevance of the Gospel for men and women today, and imbue them with a desire for commitment to God in Christ."

"To incarnate the Gospel in the life situation of the people."

"Providing an occasion for persons to be confronted by both the Good News and the judgment of the Gospel in such a way that they see their need to make a conscious decision to submit their will to the Lordship of Christ in trust and obedience."

The preacher's own obedience was the implicit purpose in one answer:

## Clergy

Proclaiming the kingdom of God	59
Salvation of souls	17
Personal relationship to Jesus	15
Relating Christianity to modern thought	9
Instruction in the faith	8
Calling sinners to repentance	5
Applying the Gospel to social problems	4
Improving human relations	4
Help in leading a good life	3
Explaining Church teachings and customs	2

## Laity

Instruction in the faith	81
Proclaiming the kingdom of God	44
Personal relationship to Jesus	39
Help in leading a good life	31
Relating Christianity to modern thought	24
Salvation of souls	19
Applying the Gospel to social problems	12
Explaining Church teachings and customs	9
Improving human relations	8
Calling sinners to repentance	4



"Jesus said to go and preach the Gospel."

Gospel and liturgy were combined in two answers:

"To proclaim the Gospel by words understood by the congregation as it is presented in action by the liturgy — the purpose of which is to glorify God both in its presentation and its effect."

"To proclaim the Gospel of Christ in the context of worship."

Perhaps very much the same thing in the minds of those who wrote the answers was reference to proclaiming the mighty acts of God for man's salvation — four gave this as the purpose. Two of these:

"The proclamation of the mighty acts of God — the salvation of Jesus, the Christ — and the presence of the kingdom of God — these alive and current."

"To proclaim the saving acts of God in history and relate them to modern man's situation."

Similar to these in treatment were answers referring to the proclaiming of the Word of God — principally, though apparently not always, in terms of the Bible. Of these, six included the concern for making the Word relevant to today. Only one omitted this.

Although nine answers referred either primarily or secondarily to the declaring of God's love, only one answer referred in any way to joy:

"To proclaim and convince others of the joy of living in Christ — that Christ is the way, and truth, and life; that God in Jesus Christ through His Holy Spirit wants us, loves us, accepts us, and receives us as His sons and daughters even though we are . . . sinners."

Some 15 answers were concerned in some way with making possible a relationship of the hearers with God, either so stated or put as relationship with Jesus Christ. Two of these, however, spoke tersely in terms of confrontation.

Three added the purpose of creating Christian relationships among people. One went even further, saying, "To show people the way to a Christian relationship with God, their neighbor, and themselves."

Others expressed the idea:

"To lead people in the direction of knowing Jesus Christ as their Lord and Saviour and through this knowledge being enabled to lead a Christian life."

"To make Jesus Christ known."

"To bring souls into a saving knowledge and relationship with Christ."

"To show people a man named Christ and through Him to lead them to share the life He lived with the power He gives."

Three answers were concerned with the demands of God upon His people:

"To confront the listener with the demand of God which calls for his decision, a decision which leads to Life or Death. . . ."

"To confront people with demands of the living God in Christ to their total existence here on earth and as this affects their free will and action."

"To inform God's people of His love and what He expects of us in response to His love."

Besides the answers which combined Gospel and liturgy, there were four which referred to the liturgy. Two of these read:

"Relating the truth of Jesus Christ, His presence and victorious reign in Heaven and on earth to the sacraments and lives of men."

"The sermon is part of the whole liturgy and should be instrumental in making the sacramental benefit operative in the worshiper's life."

Instructions and teaching were referred to in various ways by seven writers. Some of these said:

"To teach the faith, and to encourage and teach souls in their relationship with God."

"Instruction, teaching, edification, and witness."

"To instruct and lead the faithful to see God's will in His Kingdom here on earth."

"To define, inform, stimulate, correct, direct."

"To illuminate the Church's teaching at a given time on a given topic within the context of the Church year." (This was the only answer to mention the Church year.)

Four were concerned with arousing repentance. Two of these:

"To try to let God's message of love and salvation become an instrument of calling sinners to repentance."

"To mediate and interpret the Word of God to the 20th-century mind and to specific local conditions of the parish,

**"The foundation of good preaching is in the preacher's own self-surrender to what he is saying."**

Frederick Temple, Archbishop of Canterbury.

as well as to national and international situations — with the end of inciting repentance and action, both personal and corporate, in the name of the Holy Trinity."

Another four were evangelistic in their approach to the question:

"To proclaim, to attract, to convince, and to commit."

"To instruct the faithful, to convince the doubtful, to convert the sinner — to lead all home to Christ."

"To win people to Christ and His Church — I believe in an Evangelical pulpit and a Catholic altar."

"To draw souls to our Lord. Everything that is preached should somehow revolve around this central purpose."

Two presented the sermon as a channel of God's action:

"To provide a channel for God to speak to the people."

"To provide an avenue for the Holy Spirit's work in sanctifying the Body."

One was concerned with people's problems:

". . . to concentrate scriptural teaching on the various problems Christians seek to deal with and solve."

Another said simply, "To make Christianity a dynamic of life."

Even more terse was one which said, "Guidance." Answers which did not quite fit into even broad categories were:

"To lead people to a 'window' or 'door' from which they may 'behold' or 'enter into' fullness of life as children of God."

"The proclamation of the life we live and of what God is doing. We do not exposit the Bible — it expositions us."

"To give people food for thought."

"To give a personal word (between clergy and people who know each other) on some aspect of religion."

## Ten Commandments for Preachers

by the Rev. F. PLUMMER WHIPPLE, director of the communications department,  
diocese of Michigan

- I. Thou shalt remember that thou art preaching in the name of the Lord.  
Let this fact keep your preaching at your best. The love of God calls for the best that is in you. The congregation is there to hear God's word, not yours.
- II. Thou shalt preach from the Bible.  
As Bishop Emrich [of Michigan] points out, when you preach from the Bible you preach with authority; and you will not fall flat on your face.
- III. Thou shalt know what thou art preaching about.  
You can't be an expert in everything, but make sure you understand your text and theme before preaching. Be accurate always, and specific when you can.
- IV. Thou shalt think before thou writest the sermon.

When you find yourself having trouble putting something into words, stop trying to write and start trying to think. Once you really know what you want to say, you won't have any trouble finding the right words.

- V. Thou shalt know thy congregation and shalt preach for them.  
How can you reach your people if you don't know their needs, their fears, their problems? How can you know your people if you don't fulfill your pastoral responsibilities?
- VI. Thou shalt not show off thy learning.  
Your wisdom will show forth in how well you preach God's word. If *your* words excite more comment than God's words, you have utterly failed.

- VII. Thou shalt criticize thine own sermons as mercilessly as if they were somebody else's.

After you've written your sermon, edit it surgically. Carve out all the dead wood, the parasitic words and phrases that aren't doing any work. Be suspicious of any phrase or sentence you thought was especially good or clever when you wrote it.

- VIII. Thou shalt not grow careless in habits of speech.  
God's word loses its power if you mumble, slur or weaken it with indistinctness. To be understood, you must speak clearly.
- IX. Thou shalt say what thou hast to say, and sit down.  
The hardest part of preaching. No further comment.
- X. Thou shalt pray that thy words may help lead thy hearers into closer relationship with God.  
Your preaching should have this aim only. Your prayers should be for the power to preach God's word with boldness, but with humility. If you are a successful preacher, your gift is from God. Thank Him.



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The Rev. Ian Douglas Mitchell

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"We often tend to overlook the sheer joy and dynamic exuberance of the Christian Gospel, which after all means the Good News of our Salvation, and Fr. Mitchell, in his *American Folk Song Mass*, has winningly caught this very quality. The profundity of the Gospel's meaning is present with a moving sense of devotion, but the memorable quality is that of the boundless, grateful joy that God so loves Man." — *The Rev. Malcolm Boyd, Chaplain to Episcopal Students, Wayne State University, Detroit.*

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# NEWS

Continued from page 13

by Msgr. George L. Subotich, chancellor of the Roman Catholic diocese of Pueblo, with an intention for the success of the Second Vatican Council and the cause of Christian unity. It was sponsored by Council 557 of the Knights of Columbus. Almost 2,000 people, of several religious persuasions, attended, and the service was broadcast by radio and television. The service was held on the state fair grounds.

Bishop Minnis named some of the "very real difficulties" ecumenicity presents, such as shifting political and ecclesiastical viewpoints, fear and distrust born of ignorance of the thinking and theology of each other, centuries-old prejudices, and differences in languages and vocabularies.

He listed as a minimum merger requirement the acceptance and compliance with the Chicago-Lambeth Quadrilateral, and explained its origin and content. He suggested that Roman Catholics examine the validity of this quadrilateral for themselves as a body.

"We hold today, as we have held through the centuries, that the historic episcopate is our invaluable heritage, as it is yours and as it is also the heritage of our brothers of Eastern Orthodoxy," he said. "Now were this all of the problem it were easily solved."

As differences between the Roman and the Anglican Churches, the bishop listed "Mariolatry," the dogmas of the Assumption and Infallibility, and failure to use the language of the people in services. But we share the central core of Catholic doctrine, the bishop maintained, "and that fact alone should bind us into a pact, into a determination that we shall again be one . . . never, however, . . .

forgetting those Christian brothers of ours who are in the denominations. . . ." He continued:

"We stand apart, but we are indwelt and inspired by One God the Holy Spirit, so that I yearn to say to you, 'I love you, my brother,' and I long to hear you say the same thing to me. . . . When will it come, this Catholicity, this universality, this ecumenicity . . . this love for each other? Not today . . . not tomorrow, but . . . it will come when we are willing to put aside the snide remark, the leering glance, the segregation . . . of one Christian from another.

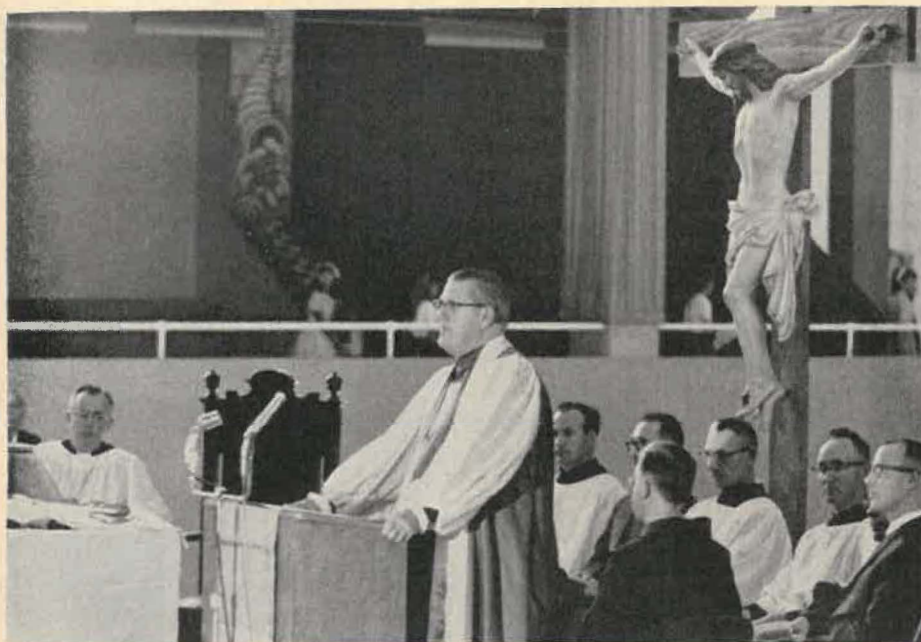
"In our churches we prayed for the Ecumenical Council presided over by that great Pope, John XXIII, and we pray now for the Council presently in session and for the inspiration of the present Pope, Paul VI.

"As we pray for you, pray for us that we may all be one."

Commented Msgr. Aloysius J. Miller, vicar general of the diocese of Pueblo, after Bishop Minnis' sermon, "We, too, are on a voyage of discovery, as was Columbus. We look for Christian unity."

Bishop Minnis was the preacher at the service by invitation of the Rt. Rev. Charles A. Buswell, Roman Catholic Bishop of Pueblo, who issued the invitation before leaving for Rome to take part in the Vatican Council. Two Pueblo Episcopalians — the Rev. Chauncey F. Minnick, rector of the Church of the Ascension, and the Rev. Donald M. Van Splinter, vicar of the Chapel of St. Peter — acted as chaplains to Bishop Minnis.

Msgr. Subotich celebrated the Mass facing the people. A commentary, in English, was read from the pulpit. Episcopalians at the service were familiar with some of the hymns, notably "Praise to the Lord" (#279 in *The Hymnal 1940*), "Now thank we all our God" (#276), and "Holy God, we praise thy name" (#273).



Bishop Minnis preaching at Roman Catholic service: A yearning for love.

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**WITNESS**

*Continued from page 19*

he be able or eager to share it with others.

One of the elemental requirements of of the preacher is that he be a reliable teacher. If he fails in this, his sermon will fit a whimsical description once given by a professor: "A sermon is a way of leading men hither and yon by means of inflammatory discourse." "Education before exhortation" is the rule in the task of the preacher. And what a curriculum there is to draw from: The mighty deeds of God throughout creation! The deep stirrings of God in our life today! The inexorable claim of God on man — a claim to which responsible men must respond! The approach of God to man in Christ! The new life open to men in Christ!

Given a curriculum like this and the compulsion to share it with all men, the preacher must plan his preaching with care and with a far-seeing eye. While no one could expect him to touch every base within the limited number of Sunday services of any given year, the habit of planning a preaching schedule for a year or more at a time provides an excellent opportunity to lead his people through the great areas of conviction and responsibility. Certainly it will keep him from plucking on one chord all of the time! With a serious attempt at over-all balance in the preaching program, each sermon will be a part of the larger whole.

Each preacher must decide for himself how best to work out and share what he wants to say. For some, an outline will do, while others will want a manuscript. Some "communicate" better by an extemporaneous manner — though the Lord preserve the people from an extemporaneous sermon! Others will take full notes or a manuscript into the pulpit. Congregations will differ in their estimate of the most effective way to do it, but the man who preaches to the same congregation year after year will serve them and his calling better through diligent preparation in thought as well as expression. It comes close to being a studied insult to ask people to give half an hour to anything less.

An effective sermon should be preached (in spirit, at least) a dozen times before it is actually shared with the congregation.

Dr. Robert Oppenheimer was borrowing from Phillips Brooks when he said that "the best way to send information is to wrap it up in a person." Yet the latter part should be revised to read, "by one who is wrapped up in it." This causes us to think of Paul, St. Francis, Wesley, and a host of others who fulfilled Richard Baxter's admonition that we must preach "as a dying man to dying men."

The sermon must deal with vital issues if it is to fulfill its function — and this means controversial issues of both a per-

sonal and social nature. Therefore the preacher must assemble and present what he has to say with the greatest of care. He must organize it all into a clear and powerful presentation. He must preach from conviction and he should preach for a decision on the issue in hand. If he cannot do this, he is not ready to preach on it.

He must never forget that his people have a right to expect guidance from him in it. He need not pretend to be a Solomon who knows the one and only right answer (a pose too frequently associated with preaching on vital issues), but he does need honestly to have grappled with the salient facts and reached some definite conclusions which he presents to his people in fulfillment of his stewardship of the pulpit.

In every sermon the preacher must bear his own witness to the truth as he sees it. This calls for courage as well as humility. For those who would mute if not silence the pulpit are ever with us. They must be met, and met openly, not

**The sermon  
must deal  
with vital  
issues  
if it is  
to fulfill  
its function.**

alone by the preacher in the pulpit but by alert laymen as well. Once give them the right to pass on what the preacher says on any occasion and they will insist upon their right to do this on every occasion. To surrender to them is to betray the glorious heritage of a free and responsible pulpit. And this is a short one-way trip to a completely irrelevant assembly of people who are no more worthy to be called a church.

The preacher must proceed in such fashion that everyone present feels included in the process of thought and conclusions. Even those who disagree with him should feel that neither their reasons were ignored nor their sincerity impugned. Intolerance, bigotry, and cruelty are out of place everywhere in life and especially in the pulpit. The preacher must be a crusader without being a fanatic. He must preach from conviction without being blinded by what he believes to be true. He must never forget that his deepest insights, his firmest convictions, his truest utterances are, at best, no more than "broken lights" of Him who is the Light of the World.

## PURPOSE


*Continued from page 18*

claimed within a context of faith. It is this personalizing of the Word that prepares us to meet the sacrificed Christ. And if the homily functions well it safeguards us against entering the world of the sacraments as we might enter a world of magic or superstition.

The cultic word is not only faith-nourishing, it is also a word of hope. It is a prophetic word. But it does not speak of a distant future; it speaks of hope to be realized today. It speaks in the spirit of the author of Hebrews, "Today, therefore, as the Holy Spirit says, *today* if you hear his voice, do not grow stubborn." (3:7-8. NEB) The homily highlights that what is proclaimed in the liturgy of the Word will be accomplished in the liturgy of the Bread. This is the heart of liturgical preaching — to awaken us to the presence of the risen and exalted Christ, coming to us now. It is to alert us to the fact that our life is a paschal-pentecostal moment recapitulating sacred history and that our privileged moment of contact with this redemptive world is the Eucharistic liturgy itself. Through our faith and hope the cultic word should open us to a fuller response in charity. Only such a response will deepen our identification with the sacrificed and risen Christ whom we meet in the liturgy of the Bread and the Cup. And if the homily does its work well, our involvement in the kingdom of God's love will be authentic and will stretch far beyond the moments of formal worship.

Liturgical preaching is the Holy Spirit at work in the Christian assembly. Its meaning is summed up in the words of *Acts*, "Peter was still speaking when the Holy Spirit came upon all who were listening to the message." (10:44 NEB) This is a work of illumination, of interior enlightenment. Only when we have received it are we prepared for an encounter with the life-giving Christ. We see this pattern in the story of the Ethiopian eunuch and Philip: the simple proclamation or reading of the Scriptures, then the enlightenment as to their meaning, which prepared him for meeting the risen Christ in Baptism. The disciples on the way to Emmaus were prepared in the same way by the Lord himself — they were enlightened to the point that their hearts were burning within them, and then they recognized him in the breaking of bread.

St. Paul says that the Word can reach to the inner depths of our being, bring conviction, lay open the secrets of our hearts. Then, he adds, we fall down in worship and say, "God is surely here." (1 Cor. 14:24-5) When such things happen in the Christian assembly, the cultic word is doing its work. For we are not only worshipping but worshipping well.



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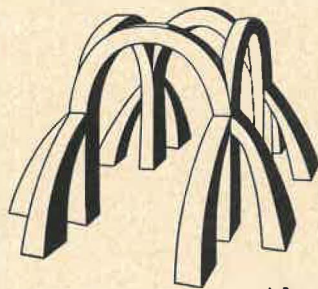
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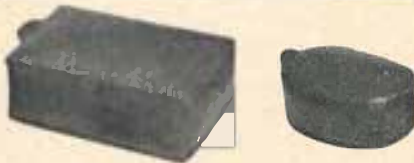
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## DEMANDS

Continued from page 17

evils of our time. He must preach the Word of God. This involves him in another aspect of the theological discipline: homiletics. And as he studies homiletics, he will learn that expository preaching will expose the listener to the promptings of the Spirit through the Word. Expository preaching lays bare the biblical truths which are hidden or obscure to the worshiper. As the preacher goes about his task of sermon preparation, he will discover that it is truly necessary to be a theologian. His people do want to hear what the Lord says.

Through this kind of preaching he will awaken in his hearers an awareness of what God says to them. They will learn the astonishing relevance of the Word to their problems. He will awaken a response in his hearers' hearts to the challenge set forth in the Word.

D. W. Cleverley Ford has pointed out that this mode of preaching allows the preacher to speak with authority, for he is not speaking in his own name but in the name of the Word under whose judgment he also sits. Thus the people in the pews will be confronted by God. They will not only hear God's anger but they will hear the message of reconciliation and forgiveness, that God cares for them. This comfort comes to them not on the assurance of the preacher but on the assurance of the Word.

Perhaps the most adequate way to summarize the task of the preacher is to say that he must care for his people. If he cares for them, he will also love them. He will visit the sick and dying; comfort the saddened and discouraged; rejoice with the happy. He will treat his people tenderly, gently, understandingly. They are God's children.

### Courage

All this demands courage, of course, courage in the face of misunderstanding and hostility. Most people seem to regard it as only of antiquarian interest that a preacher is a theologian-catechist dedicated to the preaching of the Word. The laity may have to be re-educated on the role of the preacher. Oftentimes a pastor's own parishioners may say, "We are not amused," when he says he must devote time to the prayerful preparation of his sermon rather than be a member of the parish bowling league.

Is all this an idealized portrait of a clergyman who simply cannot exist today? Not at all. I know clergy — Episcopalians, Lutherans, Presbyterians, Methodists — who fit this description. They are men of God who constantly implore the Holy Spirit that they might be men of God in all seasons. That the Spirit does bless them seems to indicate that something of what I have spelled out here may have more than a modicum of truth.

## SOUND OF GOD

Continued from page 15

of us the *interpretation* of Holy Scripture: We have to make the Bible, together with the doctrinal tradition of which the Nicene Creed is the central core, *recognizably* relevant to living people now. We have to preach with ministerial authority and yet without personal infallibility. We who are sinners must plead with sinners to repent.

We must interpret and assuage grief, suffering, frustration, loneliness, and the horror of personal meaninglessness that haunts this proudly scientific and increasingly affluent society. We must unmask the childish egotism that reproaches God for not making a fairy-tale world in which misfortune could not overtake good Christians "who never harmed anybody" (a world in which Christ could not have been crucified). We must expose the fantasy of human competence that does not need God's grace or providence and the equally pernicious fantasy of human depravity that will not concede the possibility of the ascent of our nature through grace into union with the Divine Life in love.

Of course we do not do all this by sermons, for mostly it can be done only in personal pastoral relationship. Yet, in dealing with *the whole congregation*, and as the articulation of the central thrust and concern of our pastoral work, the progression, the tone, the content of our preaching Sunday by Sunday is the primary instrument of our teaching, our Christian illumination of life, and our endeavor to move and persuade them to cleave more closely to Christ.

Such a task requires the speech of a living man to his contemporaries and bears no reference at all to parrots or tape-recorders. It is a vigorous and inspiring adventure. It makes many demands upon us of which the most elementary, of course, is the labor of composition and the clarity of speech sufficient to make the sermon not only fit but even agreeable for human consumption. The other side is that we would not willingly ask the Lord to bless what is lazy and shoddy.

At a deeper level of demand is our responsibility for the true and accurate statement of the Church's faith. This obliges us to "think theologically about theology," in Dr. Reuel Howe's phrase — but for our own understanding. In the pulpit, however, as he goes on to say, we must learn "to think theologically about life." That is to say, in the pulpit we interpret and illumine "what a Christian ought to know and believe to his soul's health." Christian doctrine is inoperative when it is held only in careless assent. As the preacher interprets belief he may be able to assist his people toward a faith which interprets and directs their lives.

An honest man cannot preach what he does not deeply believe because he can-

not repudiate what he has declared to be true. Any man of competent intellect and knowledge can teach, up to a point, what he does not deeply believe because in the course of what he says he can argue against what he has been teaching. Any knowledgeable teacher can tell you what the Christian faith is, but he cannot preach it as though it were the ultimate truth of the universe and of human existence unless he believes it.

Great truth, deeply believed, takes possession of a man making him its servant and inhibits the double-dealing of self-interest. This is a psychological fact which is verifiable in noble and dedicated men and women everywhere at all times. We are not astonished by this because we know that Christ, not yet recognized, is the Light that lighteneth every man and that no man anywhere is shut off from actual grace. Therefore, it is a shame if we "who have tasted the good Word of God" allow ourselves a lower aspiration.

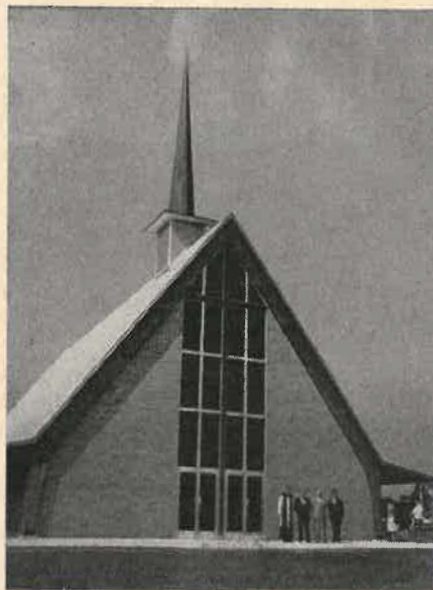
We who have received the Word Incarnate know, as all men can if they are told, that through prayer and the sacraments there operates in us an enabling



grace and an illumination of the Holy Spirit which we can both obey and obstruct. As far, then, as we allow ourselves to be led by God, the Christian faith comes alive in us and possesses us. We become aware that no naturalistic psychological description can account for this; and at the same time we become aware that, as in the Incarnation, so in our Christian life, God in accomplishing the salvation of our human nature did not choose to do it *apart* from our human nature.

Every Christian needs to know this and therefore every pastor must know it, not from books alone but deeply, interiorly, and by his own experience. The preaching of such a man can safely be trusted to be, in Phillips Brooks' famous saying, "truth through personality." Such a man, when he preaches, as he often must, against oppression and injustice, will have an assured Christian authority as he speaks to a people who have been prepared to recognize it. Such a man, when he speaks of the vicissitudes and sufferings of human life, will speak with charity and understanding, and he will be able to say how a Christian bears life and how hope can survive. Again, when he speaks of the Mystery of Grace — as, for example, "We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory" — he can speak

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We have all met that definition of mystery as it is used in the New Testament which says it means simply "a disclosed secret." This is a feeble and thin representation. For example: In Colossians 1 we are told of a rich and glorious mystery that Christ is in us, the hope of glory. The secret hidden from the ages is now disclosed. Now you know. Or do you?

### Mystery and Revelation

In the New Testament, mystery always carries the sense of revelation. So also it does in the Church, when we speak of "the mystery of Thy holy Incarnation" or the mystery of the Passion. But always and always, from the plain and simple words of the revelation, or the plain sight of the Child in the stable or the Man dying on the Cross or the appearance in the upper room after the Resurrection, the path of *knowing* is a long, hard, high ascent of the soul following the Lord in His suffering, in His compassion, and in His triumph. This knowing is a real knowing as far as may be in this life and afterwards in the vision of God with all His saints; yet it is all a work of grace and of the Holy Spirit's enlightening and power.

As preaching speaks of these things with the simplicity, the humble assurance, and the compassion for one's fellow men which are the fruits of the Spirit, I believe it will have in it the sound of God. Nothing human is outside its scope because all things human will be seen in reference to Christ. Nothing is bereft of hope and healing if we cleave to Christ.

This is what such preaching will strive to show me: It will tell me that Christ died for me and it will also tell me that I must die with Him. In Baptism I was named into the Name of the Holy Trinity.

Who I am I can never ascertain by introspection or the scientific study of consciousness. My personality baffles me because it is at the same time so fluid and so resistant to change. But my life is hid with Christ in God, and God knows who I am. In my Baptism I was buried and

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resurrected in Christ; but this remains a ritual fiction to me until I can accept suffering with Him and for Him, until I begin to learn interiorly and experientially that "through His Cross, through His own Cross which we are to carry after Him because He will be carrying it Himself in us, we go to His glory."

And as to this "glory," this Resurrection, wise preaching (and pastoral counsel if I seek it) will tell me that there is indeed a time when I must examine the apostolic testimony because Christianity claims to stand on an Event. But it will tell me, too, that if I tarry with this too long and wait for the next book, and the next, on New Testament criticism, I may find myself going around in circles. It will tell me, then, that I must make the decision sooner or later, one way or the other, and that if I will make it now I shall be launched on a journey of faith in which there ensues an unshakable and divinely-infused knowledge.

Would it not perhaps be a good thing to preach on Sunday in Eastertide from Philippians 3:10? In this striking autobiographical passage St. Paul is speaking of the consuming aspiration of his life. What is this striving "to know Him and the power of His resurrection"? He has by that time for many years believed in it and preached it. Nowhere in his writings does he intimate that he has ever doubted it after his conversion. His knowledge of Christ is already far surpassing ours. He is already a great saint. He wants no righteousness, no faith, no knowledge "of his own." Yet he does not mean that he does not wish to be righteous, or to have faith, or to know. What he wants is the continuing work of grace in him. For this he trusts wholly in Him who is "above all and through all and in you all."

#### Arouse and Nourish

And this is the aspiration that all genuine Christian preaching seeks to arouse and to nourish. Imbedded as preaching is in the whole pastoral activity, it requires of us a spiritual discipline to defend us in weariness, which our Lord also had, and in impatience, which He did not have. In the *Philokalia* there are some words of a sixth-century saint which could of course be matched by those of a thousand other distinguished Christians. However, when I first read them I found them somewhat arresting, and, by your leave, I shall quote them to you.

"Do not lose heart in sufferings and in labors of the flesh which you bear for the sake of the community, for this too means to lay down our lives for the brethren. And I hope the reward for the labor will be great. As the Lord placed Joseph in Egypt in the position to feed his brethren in time of famine, so he placed you in the position to serve the community. And I repeat to you the word of the Apostle 'Thou therefore, my son, be strong in the grace that is in Christ Jesus.'"

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# BOOKS

Continued from page 8

thing worthwhile to read at odd moments will not be disappointed in the present work.

In the first part, Hunter's discussion of the *agrapha*, the sayings of Jesus which have been transmitted outside the Gospels, is no doubt the most interesting. Admittedly dependent on a well known monograph of Jeremias, it provides an excellent introduction to an unfamiliar subject. The 15-page essay on "Recent Trends in Johannine Studies" may be an eye-opener to those who have not kept abreast of the revolutionary developments in this area. The more technical paper defending the originality and authenticity of Matthew 11:25-30 is a real contribution to the subject.

The last two sections may be of less interest to Anglicans, but there are few of us who could not profit from the examples set in the lively, unmoralizing, deeply theological (and *brief*) sermons which make up part two; and probably most of us ought to know more about the great nonconformist theologian Forsyth, who, though in some ways a Barthian before Barth, was also a High Churchman who believed in prayers for the dead!

ROBERT C. DENTAN

*Dr. Dentan is professor of Old Testament at the General Theological Seminary.*

## Books Received

WHAT THE GREAT RELIGIONS BELIEVE. By Joseph Gaer, author of *How the Great Religions Began*. Dodd, Mead. Pp. 261. \$4.

SENSE & SENSIBILITY FOR SINGLE WOMEN. By Janice Glover. Doubleday. Pp. 275. \$3.95.

AN EXPERIMENT IN EDUCATION. By Sybil Marshall, recounting 18 years work at a primary school in England. Cambridge University Press. Pp. 222, plus illustrations (reproductions of students' art work). \$4.75.

LIFE WAS SIMPLER THEN. By Loula Grace Erdman. Dodd, Mead. Pp. 186. \$4.

FOUR PROPHETS. A Translation Into Modern English of Amos, Hosea, Micah, and Isaiah. By J. B. Phillips. Macmillan. Pp. 161. \$3.95.

CALL TO COMMITMENT. By Elizabeth O'Connor. About the nondenominational Church of the Saviour, Washington, D. C. Harper & Row. Pp. 205. \$3.50.

ONE WHITE RACE. Or Following the Gods. By Joseph Sheban. Philosophical Library. Pp. 327. \$6.

LOVE IS LIFE. By Abbe Francois Dantec. Adapted and updated by the Rev. Albert Schlitzer, CSC. A Roman Catholic marriage handbook. University of Notre Dame. Pp. 212. \$5.50.

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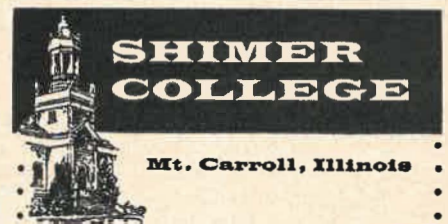
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# PEOPLE and places

## Changes of Address

The Rt. Rev. Lewis Bliss Whittemore, retired Bishop of Western Michigan, formerly addressed in Vineyard Haven, Mass., may now be addressed at 107 Riddell St., Greenfield, Mass.

The Rev. Dr. A. Abbott Hastings, retired priest of the diocese of Ohio, formerly addressed in Salem, Mass., may now be addressed c/o Christ Chapel, Hobe Sound, Fla.

The Rev. Donald J. West, rector of St. Alban's Church, McCook, Neb., should be addressed at 110 E. M St. The address of the office of St. Alban's Church has been changed from 108 W. F St. to 519 W. First. (The Wests also announce the birth of their third child and first daughter, Elizabeth Anne, on August 24.)

## Women

Miss Eleanor D. Mason, formerly a missionary of the National Council stationed in Bombay, India, is now on terminal furlough and may be addressed at 15 Craigie St., Cambridge 38, Mass.

## Resignations

The Rev. Sewall Emerson has resigned as rector of All Saints' Church, Ashmont, Dorchester, Boston, Mass., as of December 31. He will spend a year in special studies in the field of ascetical theology at ETS, and will then take up his ministry in the academic or rural field. The Emersons may be addressed after January 1 at 993 Memorial Dr., Cambridge 38, Mass.

## Births

The Rev. Richard M. Babcock and Mrs. Babcock, of St. Paul's Parish, Calvert County, Prince Frederick, Md., announce the birth of their third child and first daughter, Ellen Cathcart, on September 26.

The Rev. David S. Duncombe and Mrs. Duncombe, of St. Paul's Church, Elko, Nev., announce the birth of their fifth child and third son, Peter Frederick, on October 9.

The Rev. George E. Hall and Mrs. Hall, of Calvary Church, Flemington, N. J., announce the birth of their third child and second daughter, Cynthia Edna, on September 26.

The Rev. Robert A. Scoon and Mrs. Scoon announce the birth of their third child, Mark Andrew, on October 11. Fr. Scoon is librarian at Bloomfield College, Bloomfield, N. J., and priest in charge of St. Mark's Church, Paterson.

## Corrections

The Rev. Canon John P. Moulton, of the Cathedral of St. John the Evangelist, Spokane, Wash., should not be addressed on Twentieth Ave., as indicated in our issue of October 13. His address is E. 1823 Eighteenth Ave., Spokane, Wash., 99203.

## Armed Forces

The Rev. Edward A. M. Cobden, Jr., formerly on the staff of All Saints' Church, Worcester, Mass., is now a chaplain in the U. S. Army. Address: 3007 S. Memphis Ave., Fort Smith, Ark.

The Rev. Thomas George Ward, since 1954 vicar of Trinity Church, Folsom, Calif., has received an appointment as Lt. (j.g.) in the U. S. Naval Reserve Chaplain Corps and will report to the U. S. Naval School at Newport, R. I., on October 28 for officer indoctrination.

## Depositions

Thomas J. Madden was deposed on October 1 by Bishop Miller of Easton, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character. Mr. Madden, who was at one time a priest of the Roman Catholic Church, is not to be confused with another priest of rather similar name.

## DEATHS

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

The Rev. Dr. Burnham North Dell, 74, retired priest of the diocese of Newark, died September 14th, in New England Deaconess Hospital, Boston.

Dr. Dell was born in Jacksonville, Fla. He received the B.A. degree in 1912 and the Ph.D. degree in 1933 from Princeton University, and the M.A. degree in 1923, from Harvard University. Dr. Dell studied at Union Theological Seminary and was ordained to the priesthood in 1917. He was curate of St. George's Church, New York City, in 1916 and 1917, and curate at Emmanuel Church, Boston, in 1917 and 1918. He served as chaplain in the A.E.F. in 1918 and 1919.

Dr. Dell became an economics instructor at Princeton in 1925, and later was an associate professor and assistant dean at the school. He left Princeton in 1943 and served as a major in the Army's military government section. After World War II, he retired with the rank of lieutenant colonel.

Dr. Dell was the co-author of *Population, Resources and Trade*.

He is survived by his wife, Margaret Bissell Dell; two daughters; a brother; and six grandchildren.

Rush Molland Greenslade, longtime vestryman and senior warden of Trinity Parish, Tulsa, Okla., died August 6th, in Tulsa. He was 78 years old.

A native of Ohio, Mr. Greenslade went as a young man to Muskogee, Okla., and then moved to Tulsa 49 years ago to join the Gypsy Division of the Gulf Oil Co. At the time of his retirement, in 1950, he had served for many years as executive vice president of Gulf's Mid-Continent and Canadian Division.

After his retirement he enrolled in Greek and philosophy courses at the University of Tulsa, and specialized in the study of the New Testament in Greek.

He represented Trinity Parish for years at convocations and conventions of the diocese of Oklahoma. In addition, Mr. Greenslade served as a deputy to the General Convention of 1946, 1949, 1952, and 1955.

Mr. Greenslade is survived by his wife, the former Jessie Varley; a daughter; a son; and six grandchildren.

Charles William Pettigrew, 71, a former vestryman who served both as junior and senior warden of Trinity Church, Asheville, N. C., died October 13th, at his home in Asheville.

Mr. Pettigrew was born in Parkersburg, W. Va. He studied at Lehigh University, and went to Asheville in 1984, where he organized the Pettigrew Rulane Co.

He is survived by his wife, a son, and a daughter.

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PRIEST, 39, married, BA, STB (honours graduate); eleven years' experience (suburban, university, rural); desires parish in or near college community under 10,000. Reply Box H-981.\*

### RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

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

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THE LIVING CHURCH  
407 East Michigan Street Milwaukee, Wis., 53202

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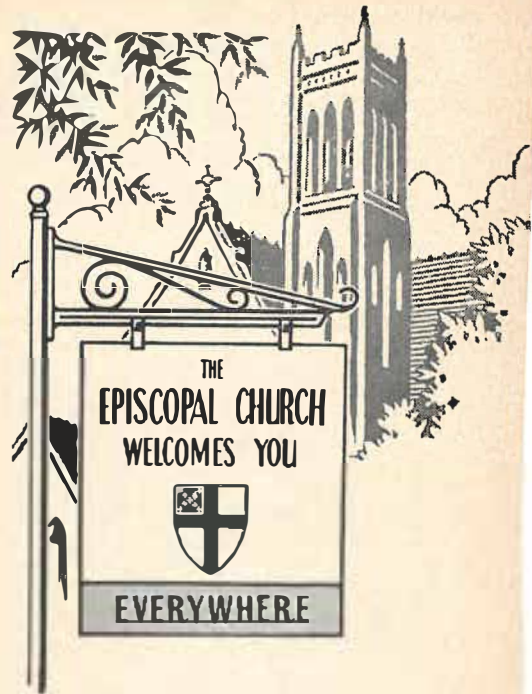
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THE LIVING CHURCH

# CHURCH DIRECTORY



## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15; MP 9; Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. MARY'S

3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French  
Service 4, EP & Ser 7:30; Daily services at 12:10.  
Church open from 7 to 7.

## ST. PAUL'S

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &  
HD 10; C Sat 4:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D.  
Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.; Rev. George P. Hunt-  
ington.  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
Rev. Peter F. Watterson, STM, r  
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;  
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

## 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, Ev 7:30; C Sat 5.

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**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; ex, except; 1S, first  
Sunday; hol, holiday; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; LOH, Laying On of  
Hands; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

## CHICAGO, ILL. (Cont'd.)

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY

N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung  
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-  
8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

## RESURRECTION

115 East 74th St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

## SAINT ESPRIT

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

## ST. THOMAS

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sol HC 8; C Fri 4:30 by appt

## ST. PAUL'S CHAPEL

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

## CHAPEL OF THE INTERCESSION

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

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

### ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & by appt

### ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

### ST. CHRISTOPHER'S CHAPEL 48 Henry Street

Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,  
Sat 12-1

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6;  
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Rev. Thomas D. Bond, associate r & p-in-c  
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,  
11:15 MP or HC & Ser; Thurs 11 HC

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

**The American Church, (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

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