

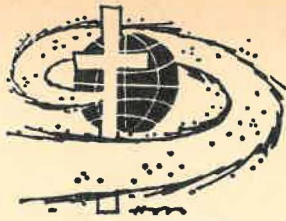
# The Living Church



**A UNITED CHURCH?**  
*H. S. Shoemaker*

**THE MINISTRY**  
*C. L. Glenn*

**CHURCH MISSION**  
*An Editorial*



## With the Editor

RECTOR J. B. C. is a priest whose weekly parish newsletter often contains lively and sound commentary upon developing church issues. The following editorial from his pen merits thoughtful reading by all who are trying to think their way through the controversy about administering Holy Communion to infants at their baptism:

"Recently, your rector heard a cleric state that he had given the blessed sacrament to an infant, because 'God's grace cannot be limited.'

"Your rector believes that with God 'all things are possible.' Yet the Scriptural and traditional teaching of the church is that Holy Communion does not work automatically like a pill. To receive the *benefits* from Holy Communion, one must approach the sacrament with faith, repentant for sins and desirous, with the sacramental grace (help), to live a better life, a life closer to God.

"To make the sacrament efficacious, the church provides preparation: instruction in the Christian faith and sacraments, liturgical preparation with hymns, creed, sermons, intercessions, a general confession, etc. It is possible to receive the sacrament to our own hurt, even damnation (to quote St. Paul). *The sacrament is not a pill . . . it is a cooperative action, man and God meeting on specified terms.* Also, it should be understood that each sacrament is different. Baptism is not identical to communion. It is administered differently and with a different intention. Even so, baptism without any chance of the child being raised in the Christian faith would take the character of superstition and magic.

"At the time of the Reformation many rebelled against the fanciful notion that the sacrament could work without the faith and understanding of the recipient. The Book of Common Prayer sets the matter straight (in the Exhortations to Holy Communion on pages 85 ff. of the BCP)."

It needs to be clearly understood all around that the advocates of infant communion are asking us to toss out the window all that we have been taught by those Prayer Book exhortations. This isn't mere liturgical reform; it is the rejection and destruction of the fundamental Anglican theology of personal response of heart, mind, and will to God in the Holy Communion. The very word "communion" means precisely that.

Reader J. C. A. C. raises a question

about some words in the Canon of the Second Service in *Services for Trial Use*: ". . . 'the night he was handed over to suffering and death . . . ' is incorrect," he says. "It was 'the night in which he was betrayed . . .'" It could be said in reply that the betrayal was the first act of the suffering and death, but this would be very questionable: the Passion began before that night. Many Christians have considered that it began at his birth. Perhaps the betrayal should be specially mentioned in the Canon, not for any doctrinal reason but for the rhetoric of the redemptive tragedy: It was *for* man that Christ suffered and died, it was *by* man that he was betrayed. "Lord, is it I?"

Can you use a new word — one for a person whose head is in the clouds? Try *luftmensch*. I got it from *Leo Rosten's Treasury of Jewish Quotations* (McGraw-Hill), a marvelous new book to have alongside Bartlett and other anthologies of aphorisms, folk sayings, etc. Here are some Jewish apothegms about *luftmenshers*:

*"A luftmensch is always searching for yesterday."*

*"The luftmensch takes a bath and forgets to wash his face."*

*"When a luftmensch goes to the market, all the merchants smile."*

*"God protects the luftmensch; who else can?"*

*"The luftmensch does not seem to age."*

Included are some splendid entries under the heading of faith, such as these:

*"True faith needs neither evidence nor research."*

*"If a thousand hasidim (pious men) gathered around a block of wood, it, too, could work miracles."*

*"With faith, there are no questions; without faith, there are no answers."*

About God and man:

*"Truth rests with God alone — and a little with me."*

*"God sends the remedy before the disease."*

*"Everything is in God's hands, except the fear of God."*

*"God is everywhere, even in evil thoughts."*

Among Jews, as among Christians, are lay sceptics about the reverend clergy, as witness this reflection:

*"You think it is a miracle if God does the will of your rabbi; we think it a miracle if our rabbi does God's will."*

# The Living Church

Volume 165

Established 1878

Number 25

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

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

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## THE KALENDAR

December

17. Advent III
20. Ember Day
21. St. Thomas the Apostle
22. Ember Day
23. Ember Day
24. Advent IV

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

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



# Letters to the Editor

## Anti-Celibate Prejudice?

In applying for a curacy, I have noticed a discriminatory clause in many of the "job descriptions." That is the clause, "married man preferred." In our church the marital state is almost a requirement for preferment. So "married man preferred" is an unwitting description of the deplorable state of discrimination against the unmarried clergy in the Episcopal Church.

I can understand why many parishes would prefer a married priest. Sometimes it means that the priest's wife is an extra (unpaid) member of the staff. And it is a commonplace that married men are more "stable" than bachelors. This may be a correct generalization; some are. But it is unfair to the unmarried and celibate clergy to take this generalization so seriously that only married clergy will be considered by parishes looking for a mature man. I remember as a child being told why blacks were not considered for local employment: "Blacks are lazy." The same sort of injustice lies behind the professional discrimination against the unmarried clergy: "Unmarried priests are either unstable or 'queer' or both," therefore "married man preferred." In spite of this prejudice, some of the highest positions have been filled by unmarried priests. The outstanding examples of several distinguished priests and bishops come to mind. It is obvious that an unmarried priest can be a very capable parish priest, bishop, or seminary dean. It's about time that discrimination against the unmarried clergy came to an end! No seminary of this church should accept job descriptions which state "married man preferred," and bishops should assert the professional rights of the unmarried clergy in parishes where this prejudice exists.

Since I am an unmarried deacon, the publication of this letter with my name could be dismissed as "bitter young celibate out of a job." Fortunately, I am in a diocese where I have not met this injustice and a man is considered on the basis of his talents. So I have not been "burned," but I know those who have.

(The Rev.) ROBERT BROWN  
The General Seminary

New York City

## The Fraction

I know how the Rev. G. Wayne Craig feels [TLC, Oct. 29] about the Fraction being moved in the new rites. There is something very natural and dramatic about the words and action going together as they do in the Book of Common Prayer. My feelings and thoughts about this change have been influenced by reading *The Shape of the Liturgy* by Don Gregory Dix. Chapters 4 and 5 deal with the "classical shape" of the liturgy with a good explanation of the places where the Fraction has been placed. The section on the Fraction (pp. 131-135) includes a description of the Book of Common Prayer development and use of the Fraction.

This book is one of the main sources be-

hind the change in placement of the Fraction. After having read this material I am very comfortable with the Fraction in the "right place" as found in the trial use rites. I hope that this book will help Fr. Craig and others to have the same readjustment of feeling about this change in the trial rites. The more I read about the new rites and the more I use them, the more I like them.

(The Rev.) JOHN H. STANLEY, Jr.  
Canon of Trinity Cathedral

Omaha, Neb.

## Ulster Commentary

I read with interest the guest editorial of Mr. Bunday [TLC, Nov. 19], and have one rather trivial comment to make which refers to the final statement that "one hundred percent of all the Presidents we've had since 1960 have sprung from southern Irish stock." Unless, by "sprung from," he means having an Irish ancestor someplace, I doubt that the statement holds except for President Kennedy. Using "sprung from" in that sense, it could apply to a large number of nations and a large number of people, especially England, I expect.

But, as Mr. Bunday says, "So what?" The fact is, they are all Americans. Nationality is not an inherited trait.

NICHOLAS R. HOFF  
Setauket, N.Y.

## Whither Monasticism?

On Nov. 13, on the Public Broadcasting System, I viewed the program called "Es-sene." It was an hour-and-a-half program on the Benedictine Monastery of St. Gregory in Three Rivers, Mich., depicting the life and work of monks in this Anglican monastery. I am familiar with St. Gregory's, having made a number of visits to this lovely spot; periodically I also send contributions from time to time to support their work.

I believe that I first caught announcement of the program in one of our church magazines and I "plugged" it highly at both Masses on the Sunday morning prior. On Monday I happened to catch a review of the program in a full coverage by Joyce Wagner, TV Editor of our local *Kansas City Star*; Miss Wagner could not see or comprehend the program for green apples. I fortuitously dismissed her evaluation as coming from an uninformed and uncomprehending Protestant; but, Brother, was she right!

I have never viewed a more dismal, discouraging, and embarrassing view of the monastic life in all my life! I have been a priest associate of the Order of the Holy Cross for almost 30 years and have the deepest respect and regard for the religious life, but if this is what the monastic life is like at St. Gregory's, I'll take vanilla! Seventy-five percent of the program came through as amateur psychotherapy sessions, and it appeared that some of the personalities should be under the professional version! I realize that this is a strong indictment, but having served as chaplain in a state mental

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hospital of Indiana for five years I do feel some competency in evaluation.

I have always defended our monasteries as the spiritual reservoirs of our church life; and my wife and I have more than once observed to friends that of all the monks that we have ever known that they were some of the most stable, balanced, wholesome, and integrated personalities we had ever met. After this program I am sure that we can only make this statement with our tongue in cheek. One young man of the parish had watched the program for about an hour but switched immediately to the Game of the Week when it came on at 8 P.M. I stayed on to the bitter end. But as our Lord said of Mary (*vs. Martha*), our young parishioner friend, "hath chosen that good part." Might other readers who viewed this PBS program agree?

(The Rev.) GERALD L. CLAUDIUS  
Rector of St. John's Church

Kansas City, Mo.

### Sinners All Around

Some time ago I heard that the Rev. Roy Pettway had mellowed with respect to his acerbity against Christians who are other than politically conservative and rigidly Anglo-Catholic. His latest thrust against liberals [TLC, Nov. 12] seems to belie my information.

Liberals are sinners, as are conservatives, and one rejoices that our Lord the Holy Spirit can work through both when there is enough opening for his wind to come through!

(The Rev.) S. WESLEY TOAL  
Vicar of St. Patrick's Church

Long Beach, Miss.

### Abortion on Demand

Why does a prominent churchwoman like Dr. Cynthia Wedel, president of the National Council of Churches, take a permissive stance toward abortion-on-demand [TLC, Nov. 19]? It seems to me that she and some other Christians have permitted their political sympathies with "women's liberation" to block out any concern about the possible shedding of innocent blood.

Most of the estimated one to one and one-half million abortions done in the U.S. today are not done for therapeutic reasons; instead, most of these are done to end the life of the child in the womb. What began as a legal adjustment to some hard choices is resulting in a wave of death to those who are deprived of the basic right to live at all.

If you are a Christian, you believe that God became man and that the Word of God was incarnate in the womb of the Blessed Virgin Mary. St. Luke, a physician, writes feelingly about the interuterine psychic life of our Lord (Lk. 1:31-41). Also, in that gospel the entire mystery of conception and gestation is taught as a state of personhood, by which the fidelity of Joseph to Mary is meaningful. These are theological reasons enough for me to maintain that the embryonic child is indeed a person, if not an independent biological entity. I do wish our liberated Christian women would re-evaluate their present neutrality toward the personhood of a basic life condition that once described us all.

If Dr. Wedel cannot accept my exegesis, would she be willing to acknowledge that the pastors of the Anglican Communion at Lambeth in 1958 repudiated abortion-on-demand and that their statement still stands? It seems to me that if we will not raise our voice in the defence of the lives of the innocent unborn, then why should we expect anyone to listen to our pronouncements for the living?

(The Rev.) GARY Y. CANION  
Salt Lake City

### Whither Episcopalians?

Allow me to thank Mr. John E. Wagner for his article, *Whither Episcopalians* [TLC, Nov. 5]. All of us are indebted to him for his plain spoken and timely reminder of the dangers that beset a church that abandons its hold on scripture as "the living oracles of God."

I think that it ought to be said that there are many evangelicals in the Episcopal Church, and many catholics too, who teach salvation through faith, by grace alone, and who accept the Bible as the revealed word of God. Mr. Wagner must not give way to the "Elijah syndrome"—"and I, even I only, am left."

It would be a pity to revive the old animosities between catholic and evangelical, and particularly so, because in the Church of England now, the catholic and evangelical scholars and teachers are drawing together. We all know that the best commentary on the ARC statement on the Eucharist is one written by a conservative evangelical scholar, the Rev. Julian Charley. What some readers may not know is that there are regular meetings now between evangelical and catholic scholars in England, and that they find to their delight, that they have very much in common. The document, "Growing into Union," was received by the official leadership of the Methodist Church and the Church of England with angry dismay. Any candid man who examines this piece of evangelical and catholic thought will find much in it to praise. It seems to me to be the only way to reconcile those two communions.

The latest fruit of the catholic-evangelical rapprochement is *Why Not?* a book on priesthood and the ministry of women. It is the work of scholars of both parties, and is edited by Gervase Duffield, though it was begun by a catholic scholar, Michael Bruce.

That the Episcopal Church has for too long been dominated by Liberal Protestants and Radical Christians is true enough. It is true also that liturgy, Eucharist, and Spirit-guidance are "in" words now. But not everybody who dons a chasuble is thereby guaranteed to be a catholic Christian, and Mr. Wagner must not write off those of us whose understanding of the historic faith is expressed in ways different from those which satisfy him.

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

### Priestesses

Fr. Cutler's letter on priestesses [TLC, Nov. 19] demolishes straw men of his own invention as though in so doing all the-

ological objections are swept away. A number of his points need to be refuted.

1) The Church of England at the Reformation appealed to the universal and undivided church of the first centuries in returning to primitive and apostolic tradition regarding married priests. It is to the *same* catholic and apostolic nature of the church held in common by Rome, Orthodoxy and Anglicanism that the ACU and others now appeal. Can supporters of priestesses likewise claim that their doctrine was held earnestly "for all time, in all countries, and for all people" (BCP p. 291)?

2) Seriously, does Fr. Cutler really believe the pope, or less likely, the Orthodox churches, would break with the apostles' practice and ordain women? He should read Pope Paul's recent *motu proprio*.

3) Ours is a revealed religion wherein God "for us men and for our salvation . . . was incarnate." We do not have to "guess God's mind" regarding priestesses because it was he himself who chose 12 *men* and ordained them (Jn. 15:16). Or does Fr. Cutler suggest that our incarnate Lord did not "guess God's mind" correctly and therefore made a grievous mistake by not picking six apostles from each sex?

4) Mary Baker Eddy, who founded Christian Science, Ellen White, who started Seventh Day Adventism, and Mme. Helena Blavatsky, who launched the Theosophists, were just "as sure of the reality of their call" as are the "gals" (as Fr. Cutler calls them) who want to be priestesses. Just because someone says something does not make it so, if it conflicts with previously revealed truth. Or does Fr. Cutler believe that any heresy is justified because someone is "convinced" of its validity?

5) Peter did indeed extend holy baptism to Cornelius and other Gentiles, but was not this a fulfillment of Jesus's divine commission (Mt. 28:19) to go to all nations? Peter did not thereby presume to "*correct*" something that Jesus had *mistakenly* left undone. Why is it that none of the apostles ordained

women, although priestesses were well accepted in pagan temples? Perhaps by his reference to Acts 10 Fr. Cutler is implying that the proponents of priestesses have received a 20th-century heavenly vision of a great sheet filled with copes, mitres, chasubles, and stoles, all designed by Maidenform!

6) Sadly enough it is not really surprising that the concluding sentence of Fr. Cutler's letter would encourage lawless violations of church canons by some bishop(s). Can we ignore the plain facts of holy scripture that God in his mysterious ways chose a certain culture at a certain time in a certain place for the Incarnation, and that he established a certain structure of male priesthood for his church? If that fact is unimportant, then I suppose expecting bishops to adhere to their ordination vows is even less important, and Fr. Cutler is right in approving someone ordaining women even if General Convention continues to support apostolic and catholic practice.

As a housewife (and a convert) who has taught church school, I am not an accomplished theologian; but it strikes me clearly that if Christ wanted his church to have priestesses he would have given us some during his earthly sojourn 2,000 years ago. Perhaps our society would be healthier and holier, and our families more stable, if the church would follow God's plan and let women be women and let "Father" be a man.

SUSAN R. PATTON  
Boulder City, Nev.

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

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# The Living Church

December 17, 1972  
Advent III

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## LITURGICS

### Lord's Prayer an "Optional Substitute" for ICET in STU

In response to formal request from the Standing Liturgical Commission, the Lord's Prayer in its traditional Episcopal form has been authorized as an "optional substitute" for the ecumenical form produced by the International Consultation on English Texts, wherever only the ICET is provided in *Services for Trial Use*.

The authorization was issued by the Rt. Rev. John E. Hines, Presiding Bishop, and the Rev. John B. Coburn, President of the House of Deputies. They acted under a canonical provision enacted in 1970, which was designed to enable the church to respond to reactions to trial use services during the interim of General Convention.

The two presiding officers also authorized two prefaces for lesser saints' days as alternatives to the proper preface for All Saints' Day on such commemorations. The new prefaces, which are provided both in contemporary and traditional forms, are:

(1.) "For the wonderful grace and virtue declared in all your (thy) saints, who have been the chosen (choice) vessels of your (thy) grace, and the lights of the world in their (several) generations":

(2.) "Who in the obedience of your (thy) saints have (hast) given (unto) us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling."

To the number of those commemorated in *Lesser Feasts and Fasts* has been added "Charles Henry Brent, Bishop of the Philippines and of Western New York, 1929" on Mar. 27. Other slight changes were also authorized.

## GCSP

### Grants Announced

The screening and review committee of the General Convention Special Program (GCSP) has approved a \$5,000 grant to Pan-African Skills (PAS), New York City. Founded two years ago, PAS is a part of the African Commission of the National Committee of Black Churchmen (NCBC) and was instrumental in the development of the NCBC African Conference in Tanzania last year.

The GCSP grant will assist PAS in its work of recruiting 500 skilled Afro-

Americans to work in Tanzania at the invitation of the Tanzanian government.

A \$10,000 grant will be used by "The Hawaiians," founded in 1970 and committed to improving housing among the people of Hawaii. The organization is seeking the release of land to poor and displaced Hawaiians for farming and housing construction.

"The Trail of Broken Treaties" caravan representing a coalition of 250 of the nation's 300 American Indian tribes was given an emergency grant of \$5,000 by the GCSP and a \$5,000 grant from the National Committee on Indian Work (NCIW), another agency of the Episcopal Church.

The caravan went to Washington, D.C., prior to the national election, with 20 demands to present to the government including reform treaty procedures, enforcement of existing treaties, and reform of the Bureau of Indian Affairs.

About 500 of the demonstrators seized the offices of the U.S. Bureau of Indian Affairs after the government refused to supply them with food and housing for their week-long protest.

The grants from GCSP and NCIW helped to provide for the caravan's travel, food, housing, and communication expenses, as well as data collection.

## CHURCH OF ENGLAND

### Bishop Gives Guidelines on Mixed Marriages

Stringent new guidelines for mixed marriages involving Anglicans and Roman Catholics in the Diocese of Oxford have been laid down by the Rt. Rev. Kenneth Woollcombe, diocesan.

In an article appearing in his diocesan magazine, he said there is "widespread disappointment" at Rome's failure to follow up with more liberal norms for the pastoral guidance of the clergy and laity. He therefore lists the rules to be followed by parish priests in his own diocese:

(✓) The Anglican partner shall make no written or verbal promises about the education of the children, nor shall he or she disclose any intention about the religion of those children;

(✓) If the service is to take place in an Anglican church, the Roman Catholic priest may be invited to take part, provided that the Anglican priest administers the vows and gives the blessing;

(✓) An Anglican priest may, with the consent of his area bishop, accept an

invitation to take part in a service in a Roman Catholic church, provided that no undertaking of any kind about the education or religious upbringing of the children has been given by the Anglican partner;

(✓) In no circumstances whatsoever will permission be given for the use of the Anglican marriage service either before or after a marriage in a Roman Catholic church;

(✓) When a marriage has taken place in a Roman Catholic church, permission may be given by an area bishop to the Anglican priest to conduct a service of prayer and thanksgiving for the marriage in his own church.

## PUERTO RICO

### Police Chaplain Corps Successful

Colonel Luis Torres Massa, Superintendent of Police, San Juan, Puerto Rico, said that his efforts to establish a volunteer chaplains corps have been so well received he hopes to add a number of clergymen to the nine already serving. The chaplains were chosen on an ecumenical basis.

Superintendent Massa had asked the aid of the Episcopal Church, the Evangelical Council of Puerto Rico, and the Roman Catholic Church in selecting chaplains.

"The nature of police work tends to develop an austere attitude toward our relations with our fellow men," the superintendent said, "and the chaplains can make us more conscious of our Christian obligations and our duties to the community."

## EVANGELISM

### "Total Christian"

#### Theme of Conference

The Fellowship of Witness held its annual fall conference at St. Stephen's Church, Sewickley, Pa. Over 200 conferees came from around the country to hear such speakers as the Rev. John R. W. Stott, rector of All Souls' Church, London.

The theme of the conference, "The Total Christian," was developed in terms of plenary sessions and a number of seminars. Dr. Stott delivered four lectures, *The Christian and His Mind, Emotions, Conscience, and Will*, and conduct-



ed a seminar for clergy on *How to Preach Effective Biblical Sermons*.

Other seminars ranged from Prof. Morton Kelsey's *How God Heals*, to a slide show prepared as background for the discussion, *Christianity and the New Media*.

The Rev. Peter Rogers presented a lecture on *How the Liturgy Comes Alive*; the Rev. John Guest dealt with *How to Make the Parish an Effective Vehicle for Evangelism*.

The Fellowship of Witness, the American branch of the Evangelical Fellowship in the Anglican Communion, seeks to inject a theologically and biblically based concern for evangelism and nurture into the life of the Episcopal Church. Its president is the Rev. Philip Hughes, professor of historical theology at Westminster Seminary.

Two highlights of the weekend were the panel on Christian Social Action directed by Prof. Samuel Abbott of Boston University Law School, and the lay witness by Eleanor Searle Whitney.

Dr. Stott's central concern, "to be by God's grace a balanced and fully integrated Christian," was reflected throughout the conference, and his admonition "to be false to what is false and true to what is true" led into a lengthy discussion of the application of biblical principles to the specific situations of everyday living.

As the FOW leadership considered its future, there was a sense of growing enthusiasm for the plans to rebuild the evangelistic mission of the church on biblical foundations.

#### ROMAN CATHOLICS

### Vatican Reported Short of Funds

The Holy See currently is so short of ready cash that it is unable even to help finance international meetings of official Vatican agencies.

The financial situation grew so desperate at one point, sources disclosed, that last January the Vatican was forced to sell a piece of property in Italy just to "help meet the ordinary payroll of the Holy See." Because of the money shortage, Vatican aides said, church funds are now available "only for official Holy See travel expenses of the most urgent nature."

Of the Vatican's priceless art treasures, one official said they "can't be sold and they don't bring in any money. In fact, you have to hire people to dust them off and guard them."

#### NEWS FEATURE

### NAEC Meets in Washington

"Change in educational policy and practice is needed, but to change without knowing where to go is folly," said Dr.

Ruth Jenkins summarizing a three-day convention of Episcopal educators meeting in Washington, D.C. "A conference like this shows us where to go." Dr. Jenkins is former president of the National Association of Episcopal Schools.

Approximately 400 registrants and 300 visitors went away with an array of ideas representing the distilled thinking of some of the ablest people in American education. Dr. Edward McCrady, vice chancellor of the University of the South for 20 years, spoke as a scientist on the subject of religion. "We dare not," he said, "leave all education to government because by that route we abandon the inculcation of values. No church can have a posture or practice unrelated to education."

From former Ambassador to Japan, the Hon. Edwin O. Reischauer, came the challenge: "The human experience must be taught, our culture liberated from the 'our gang' concept of western superiority. Our young must feel about the whole race of man and about this planet the emotional sympathy that primitive man felt for his tribe and that billions today feel about native heath or nation."

The Presiding Bishop said, "Decline of political prosperity is coincident with the decay of domestic religion. There is documented, inescapable relationship between the quality of men's faith and the durability of men's community structures. This," he said, "puts religion at the heart of every dynamic that affects the life of man—particularly education."

He continued: "If we permit the doctrine of separation of church and state to degenerate into separation of education, on the one hand, from moral, ethical, and religious values on the other, we have created a monster."

In all, some 60 speakers and panelists addressed the many sessions of the conference.

During a business meeting, the convention elected the Rev. Edwin M. Ward of

Salisbury School, Conn., as president of the association. Other officers include Rufus H. Bethea, Christ Church School, Greenville, S.C., vice-president; the Rev. John D. Verdery, Wooster School, Danbury, Conn., treasurer; and the Rev. John Paul Carter of The Plains, Va., executive director. Fr. Carter had also served as convention coordinator.

At a closing service held in the National Cathedral, a choir of 500 people from Episcopal schools in the area presented the music.

ARTHUR BEN CHITTY

*Dr. Chitty, former president of the Association of Episcopal Colleges, now serves as historiographer of the University of the South, Sewanee, Tenn.*

#### CANADA

### Increase in Unrestricted Abortions Cited

The staffs of some Toronto hospitals are performing abortions without restriction "under the guise of it being good for the total health of the mother," the Rev. Arthur Brown of Toronto told delegates to the Anglican Church of Canada's National Executive Council.

Fr. Brown said that five years ago one Toronto hospital listed 28 abortions for a 12-month period. Last year its figure was over 300. He made the charges in connection with deliberations on an upcoming report on human life, which will not be completed until late next year.

Canadian law permits therapeutic abortions upon the decisions of three-doctor committees serving at local hospitals. They may authorize abortion when they feel the life or health—mental as well as physical—of the pregnant woman is endangered.

Fr. Brown told bishops, priests, and laymen from across Canada that "all kinds of girls are going through our hospitals in Metro Toronto and being abort-

## NEWS in BRIEF

■ Religious tabulations made since the recent elections show one new Episcopal governor—Dolph Briscoe of Texas. There are five Episcopal governors in all: Exon of Nebraska; Hathaway of Wyoming; McCall of Oregon; Williams of Arizona; and Mr. Briscoe.

■ In the Senate of the 92nd U.S. Congress there were 20 United Methodists; 17 Episcopalians; 16 Presbyterians; and 13 Roman Catholics; In the Senate of the 93rd Congress there are now 18 Episcopalians and 18 United Methodists; 14 Roman Catholics; and 15 Presbyterians. James Abourezk of South Dakota, a

member of the Antiochian Orthodox Church of North America, is believed to be the first Orthodox Church member in the Senate.

■ The board of the Episcopal Church Women of the Diocese of Western Massachusetts has challenged diocesan parishes to match their \$200 grants that will enable seven Western Massachusetts priests to attend General Convention. ECW stipulates that the priests must not have attended any previous G.C. as either a deputy or an accredited visitor. The total \$400 would pay basic expenses of air fare, food, and shelter for each man.



ed of pregnancies." He said his information came from nurses and other hospital aides who are upset at having to clean up after induced miscarriages. They come to him for guidance.

The Primate of the Church of Canada, the Most Rev. E. W. Scott, told delegates he sympathizes with Fr. Brown's position but said the task force preparing the report will take another year because of the complexities of the issues.

He said, "Each case has to be evaluated in terms of the health of the mother and the possible health of the child, and not only on the question of the sanctity of life but also in the area of the quality of life."

## **ALCOHOLISM**

### **Understanding Urged by RACA**

Members of the Recovered Alcoholic Clergy Association (RACA) have been asked to encourage their bishops to "affirm the self-worth" of clergy suffering from alcoholism.

The plea was made by the Rt. Rev. David E. Richards, director of the House of Deputies' office of pastoral development. The former Bishop of Central America was one of three bishops attending the three-day RACA meeting on understanding and treating alcoholic clergy and their families which was held in Tarrytown, N.Y.

RACA is a self-help fellowship concerned with maintaining sobriety and helping other members of the clergy with drinking problems. The Tarrytown gathering was the second annual meeting of the association since its founding in 1968.

Bp. Richards urged RACA members to "get the word out" to their bishops as a means of bringing the bishop's feeling "more to the fore" where it can be seen and understood by the alcoholic priest and his family.

"Your bishop can be forced to recognize that the alcoholic priest is in need. Then, if the priest responds to treatment, the bishop must supply ongoing support affirming the self-worth of the clergyman," Bp. Richards said.

It was estimated that some 5% of the parochial clergy in the Episcopal Church is alcoholic, which is the normal percentage in any adult group.

## **SOUTH AFRICA**

### **"Black Consciousness" Stressed**

The Dean of Capetown, the Very Rev. Edward King, who is white, and the Rev. Clive McBride, who is coloured, have issued a joint statement endorsing "black consciousness."

At the same time, the Very Rev. A. H. Cross of Bloemfontein, who is white, has

charged that there have been incidents of racial prejudice in the Anglican Church of South Africa, and Winston Njongo Ndungane, a black Anglican seminarian at St. Peter's College in Durban, has charged the Anglican Church with tolerating racism and bigotry.

These developments all related to the reported growth of a "black power" group within the Anglican Church of South Africa [TLC, Nov. 26].

Dean King was one of the leading churchmen to report the existence of such a movement at the recent synod of the Diocese of Capetown. At that time he asserted that there was a direct clash between "white and black racial interests" in the church.

Now, however, Dean King has apparently changed his mind. In the joint statement, he and Fr. McBride said they "do not believe" that there was a "black power" group at work during the Capetown synod.

They also said they see "black consciousness" as "good and necessary." On the subject of "black power," they said they support it if it is defined as "the ability of blacks to express their due and right development and to make their unquestionable contribution to mankind."

At the same time, they said, they recognize "that 'power' must always mean to a Christian 'God's power through me,' and not my power over or against others." The two churchmen confessed "the racism which still exists in our church . . . largely in attitudes and assumptions which we rarely question."

Dean Cross made his comments at the synod of the Diocese of Bloemfontein, in endorsing a successful resolution to set up a program of "human relations and reconciliation" in the diocese.

"In the Anglican Church," Dean Cross charged, "there have been incidents of prejudice against people simply because of the color of their skins. Some people have been unwilling to receive communion at the hands of a priest because he is black, he maintained. "There have also been instances of church officers refusing to be admitted by an African archdeacon."

Mr. Ndungane made his comments in a letter to *The Durban Sunday Tribune*. He denied the existence of any "black power" groups in the church, but asserted that "what is happening is that people are frustrated because the church mouths platitudes but does not honor them with appropriate action, and at the bottleneck are men like Dean King, who instead of listening to and examining what is said, are too ready to take fright and cry 'wolf'."

He also charged that "it is the white Anglicans who want to bring about a split" and asked, "How can a sophisticated church tolerate injustice, racism, bigotry, and hypocrisy as the Anglican Church does?"

## **Quincy**

In his address before the annual convention of the Diocese of Quincy, the Rt. Rev. William Lickfield announced his intention to retire June 30. He also called for a special session of the convention to be held May 5, to elect the sixth Bishop of Quincy.

One resolution adopted by delegates commits the Diocese of Quincy to many joint actions with the Diocese of Springfield. Called a Plan of Joint Action, it includes the publication of one magazine to replace the present magazine of each diocese; operation of youth conferences and summer camps; work on mission strategy; Christian social relations; Christian education curricula and materials; and clergy retreats.

Convention also voted to join the newly formed Illinois Conference of Churches which has replaced the Illinois Council of Churches. The Diocese of Quincy had not been a member of the latter.

A budget of \$130,000, an increase of \$4,825, was accepted. Included in the total budget is the national quota of \$24,409. The diocese has always accepted the quota and has always paid it in full.

## **Eastern Oregon**

St. Mark's Church, Hood River, was the host parish to the second annual convention of the Diocese of Eastern Oregon. Meetings were held in the Westside Elementary School.

The spirit of the convention centered around the address given by the diocesan, the Rt. Rev. William B. Spofford, Jr., who stressed the basics for present-day Christians: basic commitment to Christ; basic worship of Christ; and basic service for Christ in the "turbulent world" of the 70s.

Guest speaker was Dr. Massey Shepherd who gave two addresses and preached at the closing Eucharist.

The diocesan council had proposed, for action, the choice of two budgets—one for \$68,430 and another for \$72,365. Payments from congregations on past budgets are almost up to date and payments on the current budget are "coming along in good order." Delegates voted to accept the lower of the two proposed budgets for 1973.

Working in small groups delegates went through two steps of an hour each of the "On to Louisville" process. Results of this exercise were forwarded to the Executive Council along with the similar though longer work done by members of the diocesan council.

Convention decided to limit its delegation to General Convention to three in each order for two reasons, the first being



# CONVENTIONS

financial, and the second, "as a matter of witness concerning smaller delegations from smaller dioceses."

Before convention closed, delegates were informed of the location and host parish for each of the next four conventions: 1973—St. Luke's, Lakeview; 1974—St. Stephen's, Baker; 1975—St. Paul's, The Dalles (the parish's centennial year); and 1976—St. Thomas', Canyon City (the parish's centennial year).

## Kansas

The 113th annual convention of the Diocese of Kansas was held in Wichita, with the members of St. James' Parish as hosts.

The Rt. Rev. Edward C. Turner, diocesan, delivered his address at the first session of the convention. Guest speaker at the convention dinner was Oscar C. Carr, Jr., vice president for development of the Executive Council. He spoke on the task of the church in the 70s.

Following the dinner, open hearings were held on the budget for 1973, the debatable resolutions, and proposed legislation to be considered by delegates.

Bp. Turner announced the appointment of the Rev. David K. Fly as chaplain at Kansas State University at Manhattan.

During business sessions the budget of \$349,992 was passed without discussion. The figure provides for the national quota plus a faith budget of \$8,047.

Delegates accepted (and ordered copies be sent to the proper Congressional committee members) a resolution protesting the Tax Policy Review Act of 1972, still before Congress.

In addition, delegates also approved a proposed memorial to General Convention requesting changes in the marriage canons.

## Massachusetts

The 187th annual convention of the Diocese of Massachusetts was held in the John F. Kennedy Memorial Junior High School, Waltham. Celebrant at the Eucharist was the Rt. Rev. Morris F. Arnold, Suffragan Bishop of Massachusetts.

In his charge to the convention, the Rt. Rev. John M. Burgess, diocesan, noted how many parishes are resigned to dark days for the church and are not challenging their people to evangelize their surroundings at all. The diocese, he said, is working with trust building ministries in prisons and among the alienated young people and welfare recipients. The bishop also said the diaconate is only a sop handed to women and that there is no sense in liberalizing the rules for positions open to women if in fact no one will hire them.

The convention, which last met in February 1971, dealt with housekeeping matters accumulated since then, as well as the following resolutions which were adopted:

(✓) Full recognition of women at all levels of lay and clerical life;

(✓) Use of invested funds: when the corporation of interest participates primarily in military commerce, investment should be withheld;

(✓) Pension system: a memorial to General Convention urging a study of the pension program with a view to lowering the period of service required for full pension from 40 to 25 years;

(✓) A memorial to General Convention concerning revision of the marriage canons;

(✓) A memorial to General Convention stated that dioceses should be free to select their own plans of insurance coverage which might provide coverage equal to or better than that of Church Insurance.

## Milwaukee

At the 125th annual council of the Diocese of Milwaukee, a proposal that it be merged with the Diocese of Eau Claire was turned down. It was a move that was also vetoed by Eau Claire.

Milwaukee also rejected a resolution that would have ceded a portion of the diocese to Eau Claire if the merger were rejected.

However, the Diocese of Milwaukee did agree to work with the Diocese of Eau Claire in several areas where joint efforts would be mutually beneficial.

Delegates accepted a diocesan budget of \$401,525 with a full quota of \$99,192 pledged. There is no faith budget for the diocese.

The only resolution of more than routine interest was a substitute for a memorial to General Convention to approve the ordination and consecration of women. The substitute, which was adopted, asked for a study of the whole matter.

Several years ago, the Bishop of Milwaukee, the Rt. Rev. Donald H. V. Hallock, told the diocese of his intention to retire in five years. Because he plans to do so at the end of 1973, he called for

the election of a coadjutor. The election will be held on Mar. 24.

St. Edmund's Church, Elm Grove, was host parish for the council.

## Western Massachusetts

By a close margin the Diocese of Western Massachusetts voted to memorialize General Convention to make the necessary changes allowing for ordination of women to the priesthood. A substitute motion asking General Convention to delay any decisions on the matter was defeated. In a vote by orders, the clergy count was 29-28, and 63-60 for the laity.

A budget of \$708,779 for 1973 was approved.

Responding to the opening address of the Rt. Rev. Alexander D. Stewart, diocesan, the convention voted to encourage Bible study, prayer groups, visitations, and other evangelistic efforts working towards the renewal of the church.

Convention agreed to establish companion friendships with three areas of the young church in action—the Episcopal Church in the Dominican Republic, the Northern Philippines, and through Indian work in the Dakotas.

Delegates also expressed the desire of establishing an Episcopal campus ministry in the greater Worcester area.

St. Stephen's Church, Pittsfield, was the host parish to the 71st annual convention of the Diocese of Western Massachusetts.

## Central New York

Delegates attending the 104th annual convention of the Diocese of Central New York meeting at Hotel Syracuse, Syracuse, N.Y., adopted resolutions favoring the existing N.Y. state abortion laws, and the need for housing for the elderly.

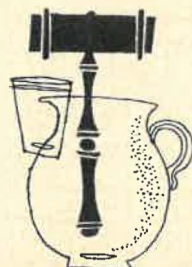
They also recommended that young people 16 and older have the right to vote in church elections; and supported the need for educational programs on alcoholism.

Convention voted to memorialize General Convention to approve the ordination of women to the priesthood. It also voted to recommend to General Convention that a variance of the one-year waiting period between divorce and remarriage be permitted when conditions warrant.

In final action, delegates reaffirmed the need for a diocesan youth director.

In his address to convention, the Rt. Rev. Ned Cole announced that he would be on sabbatical leave for six months effective in December, to study in California.

Several other bishops have been scheduled for visitations and confirmations during Bp. Cole's absence from the diocese.





# ECCLESIASTICAL RANK

## vs. SPIRITUAL EXPERIENCE?

AS the church—our blessed but somewhat fragmented company of all faithful people—wrestles with recovery of her mission in these seventies, a cool realistic look at our livelier polarizations is in order. Among these, one, vigorous but yet sharply articulated, is surfacing in the media. It is that between authority according to rank in ecclesiastical structures and authority claimed on grounds of authentic spiritual experience. Obviously they belong together. Some leadership is still unaware of this healing necessity; some, more farsighted, has begun to say that the church must build a tent big enough to include the voluntary movements.

What are these movements, and why do they in fact not feel sufficiently included at present?

*"We speak to you as fellow members of the body of Christ. We also speak to you as chief pastors of Christ's church. . . . We affirm that our Lord has triumphed. Therefore, we live in sure hope and certain faith even in the midst of the fears, troubles, and perplexities of the present day. His Spirit works through these also. God has shown us his mighty works in history. We stand expectantly at the beginning of a great period of the church's history."*

So said the Pastoral Letter of the bishops of the Episcopal Church in October of 1971.

*"Our primary mandate is to evangelize the world. The early church did not try to make the Gospel relevant to secular society. The Gospel is dynamically relevant in every generation, in all situations, because man's basic needs are always the same and the Gospel is his only hope. The Gospel was not a set of ideas to be discussed; it was a declaration."*

The above is from a position paper by Dr. Billy Graham at a great congress on evangelism in Amsterdam.

These statements are heartfelt. They voice truths that speak to the condition of mankind. Why then to so many will they seem to be only words, words, words? Why over against our establishments do there still stand the turned-off

millions saying quite cynically—if often quite wistfully—"So what?"

AT the deepest level the trouble is secularism—the denial of the nature of religious truth altogether. That aberration of the culture has been dominant in recent decades. It has led to dividedness within and even to such nonsense as non-theistic theologies and psychology without the psyche. As the church has fragmented and secularized, many clergy and lay people, deterred or confused by uncertain trumpets in officialdom but not at all confused about their own Christian experience, have banded themselves together to carry on some part or other of Christian mission. Though among official churchmen mission is described in thousands of words, the terms are often simplistic and/or contradictory, a matter either of the sanctuary or of the market place. For those caught up by Christian experience any official assumption of an either/or relation between prayer and Christian action is greatly troubling: it seems to deny the authenticity of both.

Hendrik Kraemer, architect of the archaic Dutch church's heroic self-rejuvenation under the heel of Hitler, once gave a formula for the rebirth of a church: "If you wish to see renewal happen you must start at the top and the bottom at the same time."

These voluntary lay movements started at the bottom. They were strictly from hunger. As early as the 50s they were a slight embarrassment to the institutions—like so many small skinny Oliver Twists simply holding out their little bowls and saying "More!" But as the church grew secular the voluntary societies grew strong. Most raise their own funds, set their own goals, do their own thing (mostly one thing each), are happily ecumenical and carefree "establishments." Though basically loyal to institution they do not intend to be used without being included. What are they saying to the church? Is it perhaps something prophetic and constructive? If they are not heeded, valued, included in the precarious power structures of a changing Christendom, what will happen?

Leaders of voluntary societies met recently right across denominational lines, representing Faith at Work, International Christian Leadership, the Lay Renewal

Movement of the Methodist Church, the international group movement of Guideposts, the Anglican Fellowship of Prayer, Campus Crusade, the Yokefellows, Billy Graham people, and others; astonishingly it was estimated that the group related to something like 30 million Christians committed or potential. Though traditionally they have tried to be represented in denominational bodies, many of late have begun to move regardless of recognition. They are scooping up lay folk (and ministers too) who hunger for a living relationship with Jesus Christ, hunger for living prayer, hunger for ways effectively to live their faith in today's tumultuous society.

Walker L. Knight reports, in *Jesus People Come Alive* (Tyndale), on another movement going like a prairie fire across America. He says: "The Jesus Movement is a peer group, fed by the hunger of the age. Today it's alive and swinging and it'll shake some people before it's through, maybe you." He adds: "Young adults and evangelical churches all over the nation volunteer their homes for Bible study groups, God Squads; and Lost Soul Patrols of turned-on young Christians penetrate Chicago's slums. This is revival spirit unprogrammed, with no mission board strategies, no visible super evangelist at the head. If there is any effect yet on the mainline denominations, it is because the young people are deserting the social action barricades to go searching for Jesus, the 'Soul Man'."

The explosion of revival spirit is not just among the young. The renewed interest is currently penetrating every church, rolling along outside the formal institutions of the church.

Peter Berger, Christian sociologist, voices:

*"In my opinion, it is possible to envisage a possibly powerful reversal of the secularization process. It . . . might occur outside the religious institutions. I'm very much inclined to the view that any strong renaissance of religion in American society will be Christian, even if it should not be located in the ambience of the historic Christian churches. . . . My second hunch . . . comes close to a certainty. It is this: If there is going to be a renaissance of religion, its bearers will not be the people who have been falling all over each other to be 'relevant to modern man.' . . . Ages of faith are not marked by 'dialogue,' but*

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By HELEN SMITH SHOEMAKER  
and POLLY WILCOX WILEY

by proclamation. . . . The authority of those who have come to terms with their own experience and who are convinced that in however imperfect a measure, they have grasped some important truths about the human condition. Every enduring human enterprise must exist in institutional structures, and the enterprise of the Christian community is no exception. All the same, I would also affirm that the concern for the institutional structures of the church will be vain unless there is also a new conviction and a new authority in the Christian community."

A case in point, about the protestant order of Taizé, from Dr. Robert Terwilliger:

*"The prior, Frère Roger Schutz, spoke no English, but he was the prime attraction at the Bishops' Seminar at Trinity Institute. . . . The subject was authority, and the prior is a man of authority. The Taizé community has a fresh importance because it has suddenly become the center of tremendous interest among young people. There is in preparation by this protestant monastery of some 70 members, a great council of youth. One of the preliminary events was a gathering of young people during Holy Week and Easter 1971 which rose to 6,500 for the Easter Eucharist. It necessitated taking down the front of the great modern church on the hill at Taizé, and the installation of an extra nave in the form of a circus tent. Frère Roger was important to the conference because he personified a kind of authority that the younger generation reveres, the authority of authenticity. One of the themes that rang throughout the conference was the distinction between authority and power; indeed, how the possession of power nowadays, whether technological, military, or financial, is no longer a guarantee of authority. Personal authenticity is necessary to those who have official authority in the church."*

THE rising world-wide demand for participatory democracy is plainly a sign of the times; and just as plainly it is preposterous! How can responsible government anywhere share the decision-making processes with disruptive minorities? Can a university survive as a seat of learning if students hire and fire their faculties and dictate curriculum? The mind boggles. Yes, but at the same time the governance of the blessed company is by

definition another matter altogether. Her Lord is the Lord of the Impossible. In a time of the death and rebirth of a whole culture, isn't the church called to exemplify the power we talk about—the unifying creative power of a common obedience to the One Authority in whom all things are summed up?

"For the Kingdom of God is not in word but in power," says Paul. In him, the word and the power are one. Here is the heart of the issue. Many thousands of turned-off Christians and others not yet turned on suspect the Christian ecclesiastical establishments of identifying authority with words of a spokesman. People who have one brush with authentic religious experience have become impatient of words unless the power is there.

Jesus is the single authority. He stands on authenticity alone. King of Kings and Lord of Lords, he was not a member of the Sanhedrin, not a Pharisee or a Sadducee, not even part of the power structure of a local synagogue; yet his authority scorches us. ("You must take your choice," says C. S. Lewis, "either this man was and is the Son of God or else a madman or something worse. You can shut him up for a fool, you can spit at him and cast him out as a demon, or you can fall at his feet and call him Lord and God; but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to.")

.. "I that speak unto thee am he." . . . "He that liveth and believeth on me shall never die." . . . "No man cometh to the Father but by me."

On these words the whole Christian church has based its claim to be the repository of his authority, because in them he shares with us on our human level the total authenticity of his human experience. "Where there is sharing, there he is."

So is it not possible that we can look at each other across this gap that seems to be dividing us and say with sympathy and love, "Yes, we appreciate the value of what you are saying, we appreciate the value of what you are doing. We need organization, we need the authority of rank, we need order in the Christian community. But we also need authentic personal first-hand experience of our Living Lord, of prayer, of the witness of turned-around lives."

There is in our time a rapidly changing climate as regards the life of the spirit both in our church and in the secular world around us. There is in our church a move away from the old oppositions between evangelism and social concern. There is a move toward a unifying and powerful ecumenism given through the search for quality and depth in the inner dimension of the spirit, where our culture has been so acutely deprived. "Ask and you shall receive."

SO in closing we plead with the bishops and other ranking officials of the church in its time of troubles. Do not look down on, or put down, or fear "the movements people." They want to be included. They want to be involved. They want to know that you love them and trust them and can use them. And on the other hand we plead with those in the living movements, you who raise your own budgets and launch your own great if simple undertakings of Christian witness: Don't reject any longer the heavily burdened office bearers in those organized church establishments that seem to creak along so slowly in a world of desperate need. Remember Archbishop Temple's touching and self-revealing comment that the greatest cost of a man's ordination is his professional status. (And how we have helped to make it burdensome!) Put out a hand and say, "Here we are. What can we do?" and, "We want you to help us too. For we have a common allegiance to that Single Authority, Our Lord and Saviour, and we have a common work to do."

Consequently, the people involved in the organic fellowships ask that the people involved in the great ecclesiastical structures of the church, whether national or whether diocesan or parish, include on their committees and commissions wherever possible, leaders of these organic fellowships, and integrate these people into all future planning for the church. The people in the organic fellowships appreciate greatly the necessity of organization, of structure, of all the people on the organized committees of the church. They are, however, saying at this time in history that what they are doing is as vital to the future power of the church as what the organization people are doing, and they respectfully ask that they be included in very concrete ways on leadership committees and commissions.



# ADVENT III: THE MINISTRY

By C. LESLIE GLENN

**W**ORRYING about the ministry is the third way Christians prepare for a Christian new year. Not what present for their preacher, if any; but what answer for these questions, if any: "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14-15).

Clergymen are not angels out of heaven, in more senses than one. They are chosen out of the ordinary run of people. Each grew up in a home and had parents who liked or disliked his going into the ministry. He may have known the church only as the place where his sister got married and playmates took him to Sunday school because his parents never bothered. On the other hand, his whole family may have been working happily in a flourishing church or patiently in a broken-down one. In school and college his teachers were a mixture of idealists and time-servers, and his parents sensed the influence of both kinds. They were pathetically grateful for teachers whose purpose was "instructing Youth not only in . . . those Sciences, wherein they are commonly taught; but more especially to learn them the Great End and real Business of Living." This 18th-century statement of Andover and Exeter Schools might be rewritten: "but more especially to learn them how to get with it or avoid the identity crisis or simply serve God and country." In every century there will be fresh words, not necessarily better words, but the experience is the same.

No boy grows up to the good automatically; he is led toward it in spite of opposing influences. The words "holy family" are not meant to suggest absence of tensions. Jesus burst out once with, "Who is my mother? and who are my

brethren?" (Matthew 12:48). When he quit carpentering to begin his ministry, he met opposition from his own circle: "And when his friends heard of it, they went out to lay hold on him, for they said, 'He is beside himself'" (Mark 3:21). But he did have the support of a second cousin, John the Baptist. At the family season of Christmas, some churchmen are proud of their relatives who are ministers; Highland Scots want a son in the Kirk and Irish Roman Catholics, one in the priesthood. Contrariwise, there are fathers who hope their sons won't take drugs, or trash property, but are disturbed if they consider the ministry—enough faith to keep out of trouble, but not too much. So every December the Christian thinks of the ministry while he sings carols and looks in store windows. He muses whether he would want his son to try the seminary and whether his old college or his present parish has provided its proportion of men. He often expounds on the need for good clergy in vestry meetings when the parish is without a priest. But he does little about it; everyone talks about the weather as Mark Twain said, but no one ever does anything. One group, recruiting men for the ministry, nicknames itself the Weather Club as a goad to action.

**T**HE people pray for their ministers at every church service and at four special times during the year called Ember seasons. Ember is corrupt Latin for four seasons, a popular name for restaurants around the world. They should be called Ember restaurants to remind their customers about sons and husbands for the ministry. Each Ember season lasts three days; and one of these seasons comes in Advent. Parish ministers save time during the Christmas holidays, as busy dentists do, to see young people home from college, to take them to lunch and perhaps give them a part in church services. They preach on the ministry during the vacation because it is one of the few times when students are home; apart from the holidays, many churches never meet the future. The adverse effect on youth of being away from their home churches is part of Advent concern. It is not a soothing meditation: the leading colleges turn out scientists, lawyers, and businessmen, but not their proportion of clergymen. The pew has outrun the pulpit which is

largely supplied from more obscure backgrounds. Former President (of Harvard) Pusey's report shows that an illiterate ministry has been left to the churches.

It is important that Christians consider why they ought *not* to be ministers. Astonishing as this sounds, it is true because in theory every Christian is in ministry and must decide why he should not be in the ordained ministry rather than why he should. An important byproduct of considering it is that if one decides against it, he will be more serious about whatever work he does follow. He will realize that God has a vocation for everyone and he must not drift into an odd job. Chancellor Bismarck once made a commencement speech that was only two sentences long: "There are 700 of you graduating here today. Only 70 of you will ever amount to anything." Afterwards when the startled listeners asked what he meant, he explained, "Only ten percent ever find their life work; the rest do any old thing." Men who have been in a war often say, "The older I get, the more I talk about it." It is pathetically true that for many, war was the only time life was lifted into overriding purpose. In spite of monotony and danger, here at least was something worth the gift of a life. It is not surprising that after every war, there is a flood of men for the ministry. The ministry is the moral equivalent of war. Actually, any true vocation is: that God has a calling for every man which demands everything; discovering it is life's greatest satisfaction. "Blessed is the man who has found his life work; let him ask no other blessedness." It is sad that popular thinking expects a love of work only in certain groups like artists, explorers, doctors, and clergy.

Every work from unskilled labor to research science can be God's will for a man. This dream is recovered every year at this season, the season that declares God was once a schoolboy, a carpenter, a doctor, a teacher, and preacher. His children are meant to work joyously, not to drag out their days in some occupational trap. President Kennedy, calling for more men in public service, quoted Gertrude Stein's *Brewsie and Willie*, "You'll be old and you never lived, and you kind of feel silly to lie down and die and to never have lived, to have been a job chaser and never have lived."

*This essay is the third of four in an Advent 1972 series by the Rev. C. Leslie Glenn, D.D., who is sub-dean of the National Cathedral of SS. Peter and Paul in Washington, D.C. The first essay, "Christ's First Coming," appeared in TLC for Dec. 3, and the second, "Advent II: The Bible," will be found in the issue for Dec. 10.*



# EDITORIALS

## Church Mission Reconsidered

SINCE Bishop Hines announced his intention to resign as Presiding Bishop in May 1974, everybody seems to be jumping into the act of choosing his successor. At this instant THE LIVING CHURCH has no nomination to offer — only a conviction about the direction which the church must take under its new leaders (note the plural), whoever they may be.

First, however, we want to pay tribute to Bp. Hines's courage, integrity, and devotion to doing the terribly difficult job of PB of PECUSA as he believes it should be done. We are critical of some of his programs and especially the priorities he has set for the church, but his commitment to the pursuit of his vision of what God wants his church to be doing is total and heroic.

Our disagreement is with the ordering of priorities under his administration, and above all about the nature of the church's mission to the world. Some Episcopalians — a large majority of them — believe that the heart of that mission is the evangelization of the world both outside and inside the church. For the world is within as well as without; the world is in us insiders. What St. Augustine said about this in his day is equally true in our day: There are many sheep without and many wolves within. All of us are poor sinners standing in the need of prayer. Bonhoeffer summed up Christian mission as Christ-formation in the lives of men.

Now, perhaps Bp. Hines and his associates would entirely agree with that formulation; but if so, the way they pursue it seems to many a diversion, a digression from what should be the main objectives.

We have to say that we are among these dissenters from the present way in which the Episcopal Church officially pursues its mission. Frankly, we see in it little concern for evangelization. To be sure, Bp. Hines and others have called the empowerment program a form of evangelism. This program consists of financial grants to community-action groups. There have been many such grants to groups with widely diverse purposes, and some of these we applaud. If we knew all the facts about all the grants we might applaud many more of them — but as expressions of Good Samaritanism, not of evangelism as such. In these empowerment projects no effort has been made to bring people into the Holy Fellowship. Anything that might even hint of a desire to lead anybody to God in Christ has been most studiously excluded from the program, from the beginning.

Don't, please, anybody, interrupt us here to tell us that when the Samaritan helped the poor fellow on the Jericho Road he didn't ask him if he had been saved or what church he belonged to. We really do know that already. We just don't think it touches the point presently at issue. Any Christian confronted by the kind of need that confronted the Samaritan will respond precisely as he did, unless he is a crummy Christian. One reason why there are so many crummy Christians is that the church has not worked hard enough at Christ-formation in its own members. When that mission is being faithfully pursued, and given absolute priority of

concern and effort by the church, more of Good Samaritanism results: but as the fruit, not the root, of mission.

We recently published a reflection from the pen of a wise retired bishop, Oliver Hart [TLC, Dec. 3]. In one paragraph he says exactly what we have in mind as we hope and pray about the priority in mission which will characterize the Episcopal Church in the years immediately ahead. Bp. Hart said:

"I am told that the Episcopal Church today has a more genuine concern for the needs of the world than at any time in its history but seems profoundly embarrassed with its mission to bring men to Christ through the church. A religion which lays all its stress on service and hardly any on worship and prayer does not wear well. It does not meet our need when the pain and mystery of life are most deeply felt. We need the living God. 'This is eternal life to know God and Jesus Christ whom he has sent' (Jn. 17:3). I feel that we should do our best to strengthen every parish to perform its twofold tasks to God and man."

A people of God that is not itself being formed in Christ is ill-equipped indeed to try to impose "Christ-formation" upon the world around it. And we ask our leaders and our fellow churchmen to consider "Christ-formation" in the people of God as the right priority in mission now, as always. For if Christ is being truly formed in us, the Samaritan's active, aggressive, pragmatic compassion will be as normal in our Christian living as our prayers and our communion. If through the travail of these past several years the Holy Spirit has been trying to teach us this — and we believe that he has, the thing to do is to learn it, and get on with the Great Commission.

## Married Clergy Only?

A DEACON, the Rev. Robert Brown of the General Seminary, writes, in this week's letters column, to charge the Episcopal Church in general with prejudice and unfair discrimination against unmarried clergy.

THE LIVING CHURCH commonly accepts classified advertising from parishes looking for clergymen, in which "married men preferred" is specified. We do not intend to change our practice, because that decision is one for the parishes, and bishops concerned, to make. However, we believe that our correspondent's complaint is justified, and for the reasons he states.

Some of the very strongest, most capable, and, yes, most stable clergy in the Episcopal Church today are single men. The working assumption that a married man will be a better performer than a single man, simply because of his holy estate, is one of the most baseless and groundless that we can possibly imagine.

(The writer of the above lines is a happily married man, but there is only one stabilizer like his wife in all this world, and she is it. That mould was broken. Sorry.)

If you are now, or will be later, involved in a priest-choosing process, do take another good look at that old prejudice against single clergy. Has it any real basis that you can see in real life?



# Book Reviews

**ARCHIBALD MACLEISH THE HUMAN SEASON: Selected Poems 1926-1972.** Houghton Mifflin. Pp. 161. \$6.

Whether Archibald MacLeish, now in his 80th year, is among the immortals of poetry or not, he is certainly a delightful poet, with skill of craft and verve of spirit. Many of his lines have that captivating power that draws you back to them for repeated cogitation, such as this verse from *Ship's Log*:

*Only the young, on a first voyage, facing  
the whole horizon of the sea  
Depart from any country. The old men  
Sail to the sea-beach they have left behind.*

Or this, from *Voyage West*:

*Señora: once the maps have all been made  
A man were better dead than find new  
continents.*

And, like Browning, MacLeish thinks there is something to be said for growing old if you know how to do it, hence *With Age Wisdom*:

*At twenty, stooping round about,  
I thought the world a miserable place,  
Truth a trick, faith in doubt,  
Little beauty, less grace.*

*Now at sixty what I see,  
Although the world is worse by far,  
Stops my heart in ecstasy.  
God, the wonders that there are!*

◆  
**THE REALITY OF THE DEVIL: Evil in Man.** By Ruth Nanda Anshen. Harper & Row. Pp. 142. \$6.95.

Whether one sees the Devil as a living person who walks abroad daily enticing us into dark corners, or as an abstract philosophical concept, most readers will find *The Reality of the Devil* from Dr. Ruth Anshen fascinating and challenging.

Far from being a simple residual cultural heritage from the medieval past, the Devil, whatever his nature, is a vital, compelling force in the lives of modern men. His cult is ever with us and his evangelical zeal is obviously effective.

As the author sketches the saga of Lucifer's fall, his part in the seduction of Man, and the resultant expulsion from Paradise, she gives us an Adam — *Ur Vater* — which is not too unlike the modern television depiction of fathers generally: not too bright (Stanford Binet 65), easily led, and completely ineffectual. The real heroes of the piece are Eve and her fratricidal offspring Cain. They are, for Dr. Anshen, the locus of human origin. When Eve disobeyed (a disobedience which curiously mirrors that of Lucifer's) she not only left the "golden cage" of

Paradise, she marched out of mythic time on a certain note of satisfaction, accompanied by her Milquetoast husband. History, as we know it, began!

One cannot help but compare this seedy, second-rate flight with another vision as seen by John Milton in *Paradise Lost* (XII:645-649):

*"With dreadful faces thronged and fiery  
arms:*

*Some natural tears they dropped, but  
wiped them soon;*

*The world was all before them, where to  
choose*

*Their place of rest, and Providence their  
guide;*

*They, hand in hand, with wandering steps  
and slow,*

*Through Eden, took their solitary way"*

Within the very umbra of the second disobedience, Cain fell upon his brother Abel and slew him. A third expulsion found Cain dwelling in a land where "he built a city." From his act of violence, the author contends, civilization had its birth. Mother Eve made the choice which took us out of the birdcage of Paradise with its certain tedium. Cain and his get invented the tent, musical instruments, and tools to cut brass and iron. To Eve we owe not only our existence but our autonomy as creatures. To Cain we owe the foundations of civilization. To both of them we owe freedom (!) and progress — whatever they may be worth.

Meanwhile beyond this trinity of disobediences and in our corner of the Cosmos, Lucifer patiently bides his time and gathers his harvest:

*"The serpent of Paradise continues to  
tempt us with the same success it achieved  
with Eve; Adam and Eve are continually  
losing Paradise, the slaying of Abel goes  
on and Cain's creation and shaping of  
civilization continues. Such is the reality  
and truth of the myth."*

For those who wrestle with the puzzling problem of good and evil—who does not?—Dr. Anshen's book is stimulating and rewarding. If you are one who underlines her books for future quick recall, this is one for your library which is certain to suffer considerable disfigurement.

(The Rev.) CHARLES ELDON DAVIS, D.Phil.  
Old St. Paul's, Benicia, Calif.

◆  
**CELEBRATION OF LIFE: Studies in Modern Fiction.** By William R. Mueller. Sheed & Ward. Pp. 289. \$8.95.

*Celebration of Life* would appear to be a totally absurd title for a book which proposes to study modern fiction. Yet William Mueller's collection of percep-

tive essays on 12 of the century's most important and influential novelists (Joyce, Sartre, Ellison, Conrad, Camus, Mann, Lawrence, Orwell, Woolf, Mauriac, Kafka, and Broch) is held together by the affirmation of human spirit which the author sees as central to each writer. The book is worth reading not only for its sensitive interpretation of difficult and complex artists, but also because it recounts the intellectual struggles of a man searching in the literature of his time to find some declaration which might lead him to a renewal in his acceptance of God as Father. Mueller does not find this renewal, but he does discover as common denominator to all of the novelists an "insistence upon the wondrous, nearly incredible degree of human endurance . . . and commitment to those Greco-Judeo, Christian qualities long held to be ideals of our civilization."

Of the essays themselves it is possible to single out the ones on Camus, Sartre, and Conrad as being the most thought-provoking and the essays on Joyce and Kafka as least successful. There is no essay in the collection which does not offer some useful insight.

ROBERT G. SCHWARTZ, JR., Ph.D.  
Central Missouri State College

◆  
**A BLACK NUN LOOKS AT BLACK POWER.** By Sr. Mary Roger Thibodeau. Sheed & Ward. Pp. 114. \$6.95.

Surprisingly, this book is one of poetry. Poignant, perceptive, pungent, and powerful, it brings to the reader the feelings and insights of Sr. Mary Roger Thibodeau, a black nun. From her travels across the country giving lectures and workshops on Black Power she has found that the term is feared, maligned, and misunderstood. Her writings attempt to provide clarity and insight.

"We are a found people, she writes,  
"Black Power has found us.

"Black Power is an era.

"It is the history of God's election  
"of an oppressed people

"to share in His creative involvement  
"in the universe

"in the name of all His creatures."

She is critical, and rightly so, of the church:

"When Church leaders can  
"deal with Black people  
"and Black power—

"Then, they will have really begun  
"to imitate Jesus Christ—

"Christ, who worked with the  
"oppressed most of all.

"He came on earth for them."

*A Black Nun Looks at Black Power* is beautifully illustrated with photographs of life in the black community. It is a fine gift book for the young, and not so young.

ESTHER J. BURGESS  
Trinity Church, Newton Centre, Mass.



# PEOPLE and places

## Parochial Appointments

The Rev. Roger C. Moulton, former assistant, St. Mark's, Columbus, Ohio, is rector of St. John's, Washington Blvd. & Wallace Circle, Huntington, W.Va. 27505.

The Rev. Hal I. Myers, former rector of Our Saviour, Matawan, N.J., is vicar of St. Helena's, New Lenox, Mass. Address: New Lenox Rd., New Lenox (01240).

The Rev. Dexter E. Parish, deacon, is in charge of St. Andrew's, Waterville; Calvary, Waseca; St. John's, Janesville; and St. Paul's, Le Center, Minn. Address: 210 Lake St. W., Waterville (56096).

The Rev. John W. Penn, former canon pastor of St. James' Cathedral, Chicago, Ill., is rector of St. Matthew's, Albuquerque, N.M.

The Rev. August Peters, former associate of Christ Church, and its day school, Rockville, Md., is rector of St. Luke's, 4006 53rd St., Bladensburg, Md. 20710.

The Rev. Louis W. Pitt, Jr., former rector of All Saints', Brookline, Mass., is dean of the Cathedral of the Holy Cross, Lusaka, Zambia.

The Rev. James M. Riihimaki, former assistant, Emmanuel Church, LaGrange, Ill., is assistant and organist-choirmaster, St. Matthew's, 5900 Seventh Ave., Kenosha, Wis. 53140.

The Rev. John Charles Rivers, former rector of St. Barnabas', Richmond, Va., is rector of St. Dunstan's, 5450 Massachusetts Ave., Washington, D.C. 20016.

The Rev. Michael G. Rokos, deacon, is assistant to the rector of Ascension Church, 630 Silver Spring Ave., Silver Spring, Md. 20910.

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

The Rev. Dale Sarles, former priest in charge of Epiphany, Valdez, Alaska, is rector of Holy Trinity, 411 Gold St., Juneau, Alaska 99801.

The Rev. Clifford E. Schane, former rector of Christ Church, and vicar of Bruce Chapel, both in Point Pleasant, W.Va., is assistant, Christ Church, 134 W. Boscawen St., Winchester, Va. 22601.

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

The Rev. Leslie C. Smith, former assistant, All Saints', Belmont, Mass., is assistant, Epiphany, 1317 G St. NW., Washington, D.C. 20005.

The Rev. Frederick K. Smythe, rector of Holy Trinity, International Falls, Minn., is also in charge of St. Peter's, Warroad, Minn.

The Rev. John G. Steed, former assistant, St. Stephen's, Culpepper, Va., is associate rector of St. Timothy's, Wilson, N.C. Address: Box 22 (27893).

The Rev. Charles A. Taylor, Jr., former director of Group Child Care, Thompson Children's Home, Charlotte, N.C., is associate rector of St. Paul's, 520 Summit St., Winston-Salem, N.C. 27101.

The Rev. Charles Thayer, former chaplain of St. Mary's Hall, Faribault, Minn., is rector of St. Martin's, Fairmont, and in charge of Good Shepherd, Blue Earth, Minn.

The Rev. Richard C. Williams, former assistant, St. James', West Hartford, Conn., is rector of Trinity Church, Thomaston, Conn.

The Rev. John K. P. Willms, former priest in charge of St. Luke's, Detroit Lakes, Minn., is assistant rector of St. Paul's, 1710 E. Superior St., Duluth, Minn. 55812.

## Non-Parochial Appointments

The Rev. John Coleman, former rector of St. Dunstan's, Washington, D.C., has been a chaplain at St. Elizabeth's Hospital, Washington, for some time. Address: 5903 Osceola Rd., Woodacres, Washington, D.C. 20016.

The Rev. Rudolf Devik, former archdeacon of the Diocese of Olympia, is consultant for Consultation/Search, Inc., 17 Dunster St., Cambridge, Mass. 02138.

The Rev. Andrew W. Foster III, former assistant, Grace Church, Georgetown, D.C., is Episcopal chaplain at the University of Michigan, Ann Arbor, Mich.

The Rev. A. Alden Franklin, non-stipendiary assistant, Holy Trinity, San Diego, Calif., is also headmaster of St. John's Parish Day School, Chula Vista, Calif.

The Rev. Donald Ganoung is adjunct professor of social service, Cleveland State University, Cleveland, Ohio 44115.

The Rev. James M. Hindle, former interim rector of Holy Trinity, Greensboro, N.C., is at Bethany School, Glendale, Ohio. Address: 495 Albion Ave. (45246).

The Rev. Charles R. Jaekle, former executive director of Pastoral Counseling and Consultation Centers of Greater Washington, continues there as a full-time staff member and practicing psychotherapist.

The Rev. James C. Kiefer, former assistant rector of Trinity Church, Toledo, Ohio, is director of Imaginal Systematics, Inc., based in Michigan.

The Rev. Herbert C. Lazenby, ACSW, former executive director of Senior Services and Centers, Seattle, Wash., is director of Episcopal Community Service, 555 19th St., San Diego, Calif. 92102.

The Rev. Joseph N. Leo, former canon of Trinity Cathedral, Cleveland, Ohio, is marriage and family counselor in the Allentown, Bethlehem, and Easton area of northeastern Pennsylvania.

The Rev. Harold T. Lewis, former vicar of Holy Trinity, La Ceiba, Honduras, is a graduate student, St. John's College, Cambridge University, England.

The Rev. Alfred R. Malone, former rector of St. Peter's, Bettendorf, Ia., is a graduate student, Boston Theological Union. Address: c/o Andover/Newton Theological Seminary, Herrick Rd., Newton Centre, Mass. 02159.

The Rev. Walter W. McNeil, Jr., former rector of St. Andrew's, Port Angeles, Wash., is archdeacon of the Diocese of Olympia, 1551 10th Ave., E., Seattle, Wash. 98102.

The Rev. E. Nathaniel Porter, former priest in charge of St. Titus', Durham, N.C., is chaplain, Howard University, Washington, D.C.

The Rev. James P. Pulliam, Jr., former residential supervisor of the Michigan School for the Deaf, Flint, is chaplain of the South Carolina School for the Deaf and the Blind, Spartanburg. Address: 192 Clifton Ave., Spartanburg, S.C. 29302.

The Rev. William C. Spong, former chaplain, Duke Medical Center, Durham, N.C., is professor of pastoral theology, Episcopal Seminary of the Southwest and the Austin Presbyterian Seminary, Austin, Texas. Address: 606 Rathervue Place, Austin (78705).

The Rev. John W. Wigle is on the faculty of the Mid-West Institute of Human Understanding, Akron, Ohio.

The Rev. Allan N. Zacher, Jr., Ph.D., former non-stipendiary vicar of Prince of Peace, St. Louis, Mo., is working full time with his Pastoral Counseling Institute. Address: 8420 Delmar Bl., University City, Mo. 63132.

## Parable

Time will change the jagged Zs in our life stream to sleepy Ss.

Robert Hale

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THE LIVING CHURCH



# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.



## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## FORT MYERS, FLA.

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

## PUNTA GORDA, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily as anno, C Sat 5

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

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

## SPRINGFIELD, ILL.

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

## BOSTON, MASS.

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

## KANSAS CITY, MO.

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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r

Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.



**ST. PAUL'S CHURCH**  
K St. N.W.  
WASHINGTON, D.C.

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

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;  
the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

## PHILADELPHIA, PA.

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

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## STAUNTON, VA.

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

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