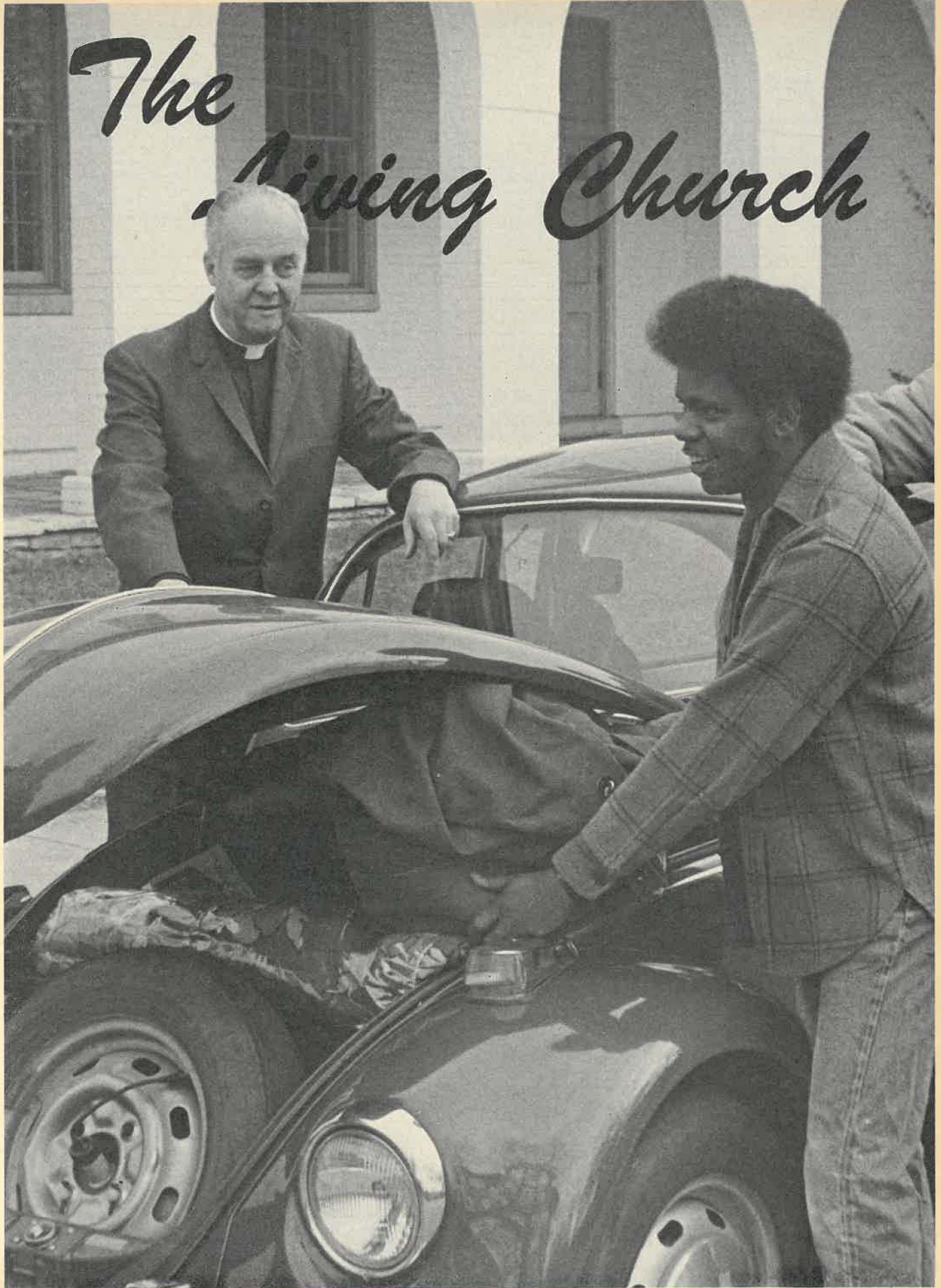


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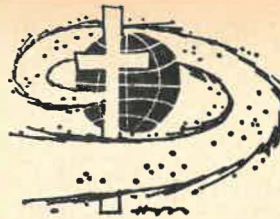
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*Around*



*& About*

— With the Editor —

### Notes to the Overworld

**T**O Dr. Victor Heiser: Well, you have died at last—at age 99, which says something about your theories of diet and health. Your long, selfless, and fruitful crusade all over the world for public health has blest countless millions of people; and I am sure that somehow you still carry on your holy war against the forces that destroy life. When you were orphaned at 16 you learned your “first lesson in adult life—that nobody wanted to be bothered with the problems of others.” Instead of letting that turn you into a cynic and an opportunist, as do some who in their struggle for survival embrace the philosophy of every-man-for-himself, you chose to become the kind of person who makes the problems of others his business: in your case, their problems of pain, sickness, and preventable death. Of course we all saw you as a diet faddist as well as a great healer, and I feel that I must come clean about my response to some of your prescriptions, which has been non-response. I knowingly risk death before 99 by not restricting my breakfast to two glasses of hot water. And the thought of alfalfa salad does not “send” me at all; whatever the risk of abstinence I abstain. One precept of yours, however, I heartily embrace and meekly obey: “Don’t lose more than two pounds a week. Give your skin time to pick up the slack.” Right on!

### To St. Gregory of Nyssa:

Reading your splendid sermons on the Lord's Prayer I am amazed at how clearly you speak to me over the gulf of 16 centuries. But upon one aspect of prayer you seem to me to fall into what the Germans call an *alttestamentlich* (“Old Testamently”) concept. It's in the passage that begins: “If work is preceded by prayer, sin will find no entrance into the soul.” Then you say that prayer will not only keep the farmer from sin but that “his fruit will multiply even on a small plot of land.” You assure us that “through prayer we obtain physical well-being, a happy home, and a strong, well-ordered society. Prayer will make our nation powerful, will give us victory in war and security in peace. . . . It obtains a good harvest for the farmer and a safe port for the sailor.” Does it—always? Our Lord Jesus prayed that the terrible cup might pass from him, but it did not. Shall we say that prayer failed him, or that he failed in prayer? In the same sermon you said: “The effect of prayer is union with

God, and if someone is with God he is separated from the enemy.” This, now, is Christian talk. William Temple, late Archbishop of Canterbury, said: “The primary and fundamental matter in every real prayer is that a human soul is once again, or for the first time, holding intercourse with its Father.” I hope that this is the understanding of what we may expect from prayer that your original hearers and your host of readers through the ages have got from you. Any other understanding may be *alttestamentlich* but is surely less than Christian.

### To Anonymous:

Some of us are too old and grouchy to be amused by your saying: “Religion often gets credit for curing rascals when old age is the real medicine.” If you want peace I advise you to remain anonymous. I wonder if you are familiar with this sweetly solemn thought by James Ball Naylor (*ob.* 1945):

*King David and King Solomon*

*Led merry, merry lives,*

*With many, many lady friends*

*And many, many wives;*

*But when old age crept over them—*

*With many, many qualms,*

*King Solomon wrote the Proverbs*

*And King David wrote the Psalms.*

And why not? What's shameful or ridiculous if they did? If a man lives long enough to fall into “the sere, the yellow leaf,” he should have some sage counsel and godly wisdom to pass along to the rest of us. Bless old Solomon for gems like this: “He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears” (Prov. 26:17). Or this: “Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel” (Prov. 20:17). And bless the old Sweet Singer of Israel for such songs for our night as Psalm 103. Maybe it's old age that cures rascals, as you say; but then, God manages our ages too. At the very least it can be said for Solomon and David that they acted their ages at all their ages. I am deeply persuaded that few things please God more than that, in anybody.

Coming — May 14

**SPRING**

**BOOK NUMBER**



# The Living Church

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

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May 7, 1972

# Letters to the Editor

## For Greater Diversity

Fr. Malania's excellent article, *One Eucharist: Different Forms* [TLC, Feb. 6], describes the fundamental principle of the "Green Book" as "different forms and usages without offence," appropriately citing the opening words of the preface to the Book of Common Prayer as an indication that the use of a variety of forms is consistent with our tradition. (I presume when he says "fundamental principle" he means primary rationale or including more than one version of each service in the Green Book.) And he has indicated that the responses to the questionnaires on *The Liturgy of the Lord's Supper* suggest that there is "no way of reconciling these major differences of opinion [on liturgical usage] in a single text acceptable to all."

It appears that the policy of allowing several forms to be used is here to stay. If it is, it seems logically to follow that any theologically sound liturgical forms must be allowed. Would it not, then, be in keeping with the spirit of the Green Book to allow individual congregations to elect to use the Anglican Missal, the Roman Missal, the current Roman liturgy, the Breviary, the Diurnal, the 1928 Prayer Book and earlier Prayer Books, the Prayer Books of any Anglican church, indeed any liturgical form ever approved for use in any catholic church? Is it not inconsistent for our church, claiming it is desirable to allow several forms of worship, to disallow (in many dioceses, at least) the use of such an admittedly orthodox form as that of the Anglican Missal while it permits liturgical experimentation on the order of Rite III?

The Church of St. Mary the Virgin, while using Latin, was always happy to let other churches use English. The Order of the Holy Cross, while using the Diurnal, did not begrudge anyone who wished to have Divine Office from the Prayer Book. Should the enthusiasts for the Green Book object if some parish prefers to use the Anglican Missal? Have we not, really, had all along a beautiful, flexible, and stimulating (if unoffi-

cial) plurality of forms of worship, which plurality, in becoming official, is in danger of losing its flexibility and of becoming unable to continue to satisfy a wide range of liturgical tastes? Our leaders in matters liturgical have seen that some people are edified by Rite II sung to folk tunes. Can they see that others are equally edified by the Latin Mass, sung in plainsong?

WESLEY MANSFIELD

Dunlap, Tenn.

## Rite III

I have been reading with much interest and concern the various letters which comment on the "trial services," and the differences of opinion, attitude and conviction concerning the revision of our Prayer Book. I think TLC does an excellent job in trying to present the different sides of this issue and I commend you for such an objective stance in regards to a most vital issue facing our church today. I note the absence, however, of comments concerning the third proposed eucharistic rite which has been authorized.

I would imagine that the other two trial rites certainly are used more and reach many more people. However, in my own experience with the trial rites, in addition to using Rite I for a long period of time, we have also used quite effectively Rite III on several occasions—at the conclusion of a parish mission where we stood around a table in the parish hall, and on several other occasions, with adults and young people. In every case, the reaction has been very positive and the people have been touched deeply by the informality of the service and yet the depth of common celebration of the Eucharist especially in a home atmosphere. In addition, the flexibility of Rite III allows great leeway in encouraging total participation by those offering the service together. Devoid of all the ritual and externals, the eucharist done in this way has a tremendous appeal, for in the essentials are there and a love-feast is truly in evidence. I would therefore hope that the future Prayer Book even though possibly incorporating one rite for general use on Sundays and holy days would also include an additional rite such as Rite III with which to minister and serve to smaller groups in the home or on special occasions.

(The Rev.) JOHN R. NEILSON  
Rector of All Saints' Church

Scotch Plains, N.J.

## Prayer Book Calendar

Do you know of any calendar company which will be publishing the Prayer Book calendar for 1973? The Ashby Company writes that Canon Guilbert has advised them that the vast majority of Episcopal parishes would be experimenting with the trial calendar, therefore, they will print only that version.

The trial calendar seems to me to be the most unsatisfactory feature of the liturgical revision movement. St. Louis of France indeed! It is to be hoped that General Con-

## The Cover

At the invitation of the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, three students from the Episcopal Theological Seminary in Kentucky, with the permission of their dean, the Very Rev. Williard Page (here pictured), volunteered to help in the Buffalo Creek area of West Virginia where floods claimed over 100 lives and where at least 4,000 are still homeless. The students are Michael Milliken, Edward Williams, and Michael Ball, who will work in the Logan, W.Va., area with the Rev. David Thabet. The task of the men will be to interview and screen the survivors and help them to receive the necessary articles of aid which are being sent from all over the country.



vention will take a very hard look at liturgical revisions. If something like the Green Book is adopted, the whole character and ethos of the Episcopal Church will be drastically changed. The Cramer book largely made the Anglican Communion what it is today. The new liturgical revisionists seem bent on a drastic change in direction. What will come out of it no one knows. Whether good or bad the result will most certainly be something different.

(The Rev.) LOUIS O'V. THOMAS  
Rector of Trinity Church

Natchez, Miss.

### The Christian Answer

Please accept my thanks for the stand TLC has taken on the two Great Commandments. I saw the rise and development of "parlor psychiatry" many years ago and have watched with dismay the spread of its practice.

One doesn't blatantly criticize without the support of a better answer which, for Christians who live from day to day "within normal limits," abides in our Saviour. In order to balance psychoanalysis would it not be feasible to coin the word "psychosynthesis," our endeavor to be of one mind in Christ? Breathing fresh air for the body equates with believing his truth for the mind as faith, hope and love communicate healing grace in a torn culture.

LENORE H. FINDLEY

Milwaukee

### Correction

Quoting TLC [Apr. 9], "The residence of the Bishop of Oregon has been taxed \$6,200 for the current year." This is incorrect. The residences of all clergy have been on the Oregon tax rolls for years. The recent change involves administrative headquarters of all denominations or communions.

(The Rt. Rev.) JAMES W. F. CARMAN, D.D.  
The Bishop of Oregon

Portland, Ore.

### Preserve the Diaconate!

Please permit me space in your columns to write on behalf of the order of deacons in our church.

Lay readers in some places have been permitted to administer the chalice at communion. In my opinion, this is a total disregard for scriptural tradition, and the historic apostolic ordination of deacons: Acts 6:3-6. In some cases this order is a stepping stone to the priesthood, while some remain as permanent deacons. These latter are able to handle any emergencies when a priest is not available, with regards to baptisms and sick communions. Will those readers, who will be at the next General Convention please bring this matter up, and preserve the diaconate?

BROTHER JOHN, ISSP

Lay Assistant at St. Simon's Church  
New Rochelle, N.Y.

### Clerical Supply Honorariums

Salaries in the church have been rising to meet increases in living costs, and the pressure has been on to assure that this is done. Good!

Many of our retired clergy depend upon honorariums for supply work, and it is sig-

nificant to me that I have seen no mention of concern about the fees these men receive. Last year I received, for such supply work as I did, \$25 to \$35 for Sunday services. This seems to be about the norm.

In the 1930s when I was serving a parish in New England I paid to those clergy who supplied for me occasionally \$25 plus expenses, or occasionally to a bishop \$50 for taking a service or preaching. When on occasion I supplied, perhaps on vacation, I received \$25 usually, once \$50. Exactly the same compensation! During 40 years what has the cost of living done!

Since I am fortunately so situated that I do not depend on a supplement to my income from such work, it would be well to omit my name. I write out of concern for clergy who do need the small income they can get from such work.

A RETIRED BISHOP

### Worship and Literacy

In all the current conversation about the Prayer Book and its revision, little ever seems to be made of what must have been a constant presupposition in England during the Reformation—that most of the worshippers were illiterate. Certainly the clergy and many of the gentry could read, but the vast majority of worshippers were unable to do so. Much of the Prayer Book worship presupposes an illiterate congregation that could participate in common worship only through the organ of easily memorized or often repeated prayers, phrases, and canticles. Now, this had merit in that period of history, and meant that the worship could be a common experience for all people in spite of their lack of academic background or training.

I suggest, however, that this presupposition no longer obtains in America where some level of reading ability might be presumed for most Americans and where mimeograph machines and rapid type-setting can easily provide alternative worship forms and still ensure corporate participation. And this, it seems to me, must be the criterion. Whatever is done, whether in Elizabethan English or our own unidentifiable tongue, must be done in such a way that the gathered people of God are engaged in worshipping their Lord.

Utilizing the insights and strengths from the past, we in 20th-century America must ask what forms and corporate expressions can help a literate people praise God.

(The Rev.) HERBERT K. LODDER  
Assistant at St. Andrew's Church  
Arlington, Va.

### Anglican Disunity

I have been following with considerable interest the points for and against both the language and the contents of the trial services contained in the "Green Book." A larger consideration seems to play its part in this discussion.

There was a time when it could be stated that the Anglican Communion was united by doctrine and liturgy. Stephen Neill, in his book, *Anglicanism*, summed these two points up as follows: ". . . The Provinces stand firm on the principles of the English Reformation — to add nothing to the ancient faith of the Church, to take nothing away from it, and not to define too exactly those mysteries which God has hidden in his own knowledge. . . . They (the provinces) have

been careful to maintain the main lines of the Anglican tradition of worship — sober, biblical, ethical. In any part of the world the travelling Anglican will find services that are familiar to him. . . ." The bishop goes on to warn that, "there is a danger that the development of local traditions of worship may be carried to the point at which the unity of the Anglican tradition is threatened." He goes on to quote Lambeth 1948, "The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the Anglican Communion that great care must be taken to ensure that revisions of the book shall be in accordance with the doctrines and accepted liturgical worship of the Anglican Communion.

Nearly 25 years later, the warnings of the bishops seem to have been in vain. The doctrinal and liturgical heritage of Anglicanism is thought to have little contribution to make to ecumenism or the redemption of society, and may be bartered in the market place of denominational amalgamation. We do not see the Orthodox churches, or Rome itself, abandoning their symbols of unity in such an endeavor, for they believe, as Anglicans once did, that their positive heritages are of the stuff that a truly united church must include in its construction. Those of us, both within the Anglican Communion and outside, who find ourselves protesting the abandonment of the doctrinal and liturgical heritage of Anglicanism, do not always do so because we are antediluvian, "conservative," or wilfully schismatic. We take this stand because we believe that Anglicanism, at its best, has always pointed to the great strengths of Christianity, both catholic and protestant, which led the Reformers to believe that the English church more truly resembled primitive Christianity than any other communion. A humble presentation of this heritage is the most positive contribution Anglicans can make to ecumenism.

(The Most Rev.) ANTHONY F. M. CLAVIER  
Primus of the American Episcopal Church  
Greenville, S.C.

### "Test" or "Temptation"?

I read with interest and experimented in personal devotion the analysis of "hal-lowed" as distinguished from "holy" [TLC, Mar. 5] and I find myself agreeing with you in that part of the *Pater Noster*. I find that, "Do not bring us to the test," is preferable to, "Lead us not into temptation," and I want to share my reasons why.

First, I've always found difficulty with the sentence, or, actually, the first part of the sentence because, in light of James 1: 13-14, I don't think that God leads anyone into temptation. However, temptation as part of the warfare of the soul, is a component of the path on which we are led by the Spirit.

Secondly, "Do not bring us to the test," says it better for me, because it recognizes the fact of our insufficiency to conquer the choice between good and evil as Adam alone, but only with the membership in the Second Adam by whom we are delivered from evil. In other words, the new phrase better focuses for me where my true strength is found in the Christian soldier's conflict. It is a better "picture," as Dr. Boone Porter might put it.

Finally, as a parish priest doing pastoral work in the parish as well as institutional



scene, the Green Book has enabled us to extend our liturgical ministrations in so many and varied and appropriate ways that the 1928 book did not; *i.e.*, ministry to the sick, penitent, home communions, hospital services, and the new prayers and orientation of the new marriage office and the burial office are more expressive, to me, of the whole of our rich theological inheritance. The 1928 book is part of that inheritance and it should always be available for those who wish to include it in the splendid variety that we now have. Finally, we have been given *flexibility*.

(The Rev.) DON M. DIXON  
Assistant at St. Thomas Church  
Battle Creek, Mich.

### Busing

Your news story [TLC, Apr. 2] on my pastoral was sound, but your headline missed. Nowhere did I presume to certify that God demands busing. His demand is for "justice."

My fear of the consequences of the *exploitation* of this issue is deep. May God grant us forgiveness and reconciliation.

(The Rt. Rev.) JAMES L. DUNCAN, D.D.  
Bishop of Southeast Florida  
Miami, Fla.

### Church and Vietnam

The Executive Council of our Episcopal Church apparently has passed another political resolution regarding the war in Vietnam [TLC, Mar. 19].

I would like to know how many Christians are now included in the population of South Vietnam. It is my understanding the French converted thousands and they are now brother Christians of the Roman Catholic Communion. I believe I speak for the majority of the members of our church when I ask the Executive Council what will happen to these people if we abruptly pull out of Indo-China. Will they suffer even worse brutality than when they fled from North Vietnam?

Secondly, I believe we should pass a resolution to be sent to Hanoi, asking their withdrawal from Cambodia and Laos. Americans fail to understand why these two small neutral nations are being invaded because of a civil war in Vietnam. It does appear that if you cannot break down your neighbor's front door you simply go across two other neighbors' properties, destroying their houses in an attempt to enter from the rear.

It is sad to watch the decay in our total church membership that was apparent last year and also the eight percent reduction in the Presiding Bishop's Fund for World Relief. I do not believe there has been any reduction in giving to worthy causes by Episcopalians, but many of our members are now making their contributions directly to these needs as a means of protest.

RAYMOND B. AVERY  
South Chatham, Mass.

### BCP and Green Book

I trust Maurene Waterman's note [TLC, Mar. 26] was written with tongue in cheek. It hit me in the pit of the stomach as I prepare, and help my family prepare, for another joyous Easter.

The worship of the Book of Common Prayer is a major heresy of the Episcopal

Church. I love the BCP, but also am moved by that "odious" Green Book, enlightened by it, and find it speaks to me of Christ in a fresh way, and also to my young children. I don't want to send it back. I can worship with it in a new way.

CONNIE KELLER  
Cody, Wyo.

### Vestments for Women

Now that women are being ordained to the diaconate, more attention needs to be given to their vesture in divine service. Let's face it: the Anglican, male, choir habit, *i.e.*, cassock and surplice with scarf and hood (or stole when administering sacraments) looks ridiculous on most female forms. The cassock is a *male* undergarment. The surplice is a late medieval replacement for the alb as the choir habit.

The new and increasingly ecumenical cassock-alb is an ideal solution for women ministers as well as for men. Since it involves only one vestment instead of two, the cost is obviously less. It can be worn over various styles of clothes. It may be white, off-white, heavy, or lightweight. (The choirmen of the Cathedral Church of St. John the Divine have been experimenting with maroon cassock-albs quite successfully and at considerable savings in maintenance costs.)

Deacons, male and female, in cassock-albs with 12-foot stoles crossed on the left shoulder with the ends hanging down forward-aft, look good. They need not match other vestments and anciently did not. On the other hand, the more traditional Anglican use of crossing the deacon's stole from the left shoulder under the right arm certainly looks better with the cassock-alb than it does with the surplice. In its simplest terms, the cassock-alb is the ideal garment for all ministers, lay and ordained. Order and function can determine what is worn over it.

For one I would greatly lament the disappearance of the traditional Anglican choir habit at the Offices but not at the Eucharist, where its celebration is involving some intelligent and aesthetic consideration throughout Christendom. Time will tell if a common vestment has been found at last.

(The Rev.) PETER CHASE  
Canon of St. John's Cathedral  
New York City

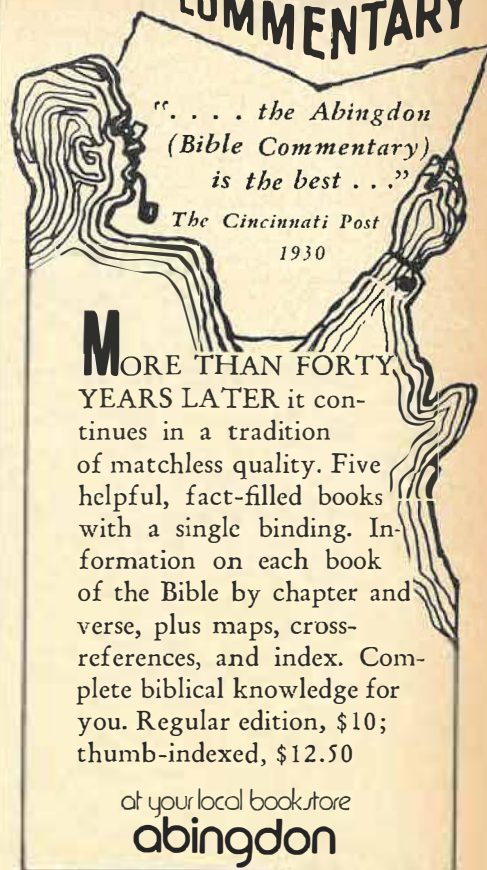
### The Healing Ministry

The review by the Rev. James Brice Clark of Emily Gardiner Neal's book, *The Healing Power of Christ* [TLC, Apr. 9], calls for an answer from me, rector of Calvary Church, Pittsburgh, where Mrs. Neal has exercised a Monday-night healing ministry since November of 1966, every Monday night including holidays.

If Fr. Clark will forgive me, his style and choice of words is confusing. He writes, "Another matter for raised eyebrows is that Mrs. Neal, without any ordination, lays her hands on those who come for healing." The stylistic issue is that he has not raised any other matter that would "raise eyebrows." Mrs. Neal is not quite "without any ordination," if one, in this kind of instance, would permit "any" to mean authorization by a bishop. Mrs. Neal has received authority from our former diocesan, Bp. Pardue, and our present diocesan, Bp. Appleyard, to both preach in this diocese and to be an

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officiant at the laying on of hands. Presumably bishops have always had such authority, and it has been regularized by action of General Convention.

While I do not like indiscriminate laying on of hands, certainly there is nothing in scripture or church practice and tradition to demand that such an officiant be in priests' or bishops' orders. I first became acquainted with Mrs. Neal about 15 years ago when she led a healing mission in my former parish of Christ Church, Warren, Ohio. While she was there, and without her or my even seeing, or laying hands on a particular sick individual, but asking 200 people to pray for him, he was amazingly and even miraculously healed. He had been diagnosed as having a fatal heart attack.

The next morning he had his wife telephone me saying he wanted to see me. When I called on him he said, "I know I'm sick, but I don't want you to think I'm crazy. There is something I must tell you. Late last night I awakened and was in great pain. I looked up at the crucifix on the wall and began to say my prayers, when suddenly there appeared a veiled figure standing beside the crucifix. I knew it was our Lord. He said to me: 'Joseph, you are going to be well and not by the power of your own prayers, but by the prayers of many other people for you. Now go to sleep and when you wake up be sure to tell him.' I asked: 'Tell whom?' He replied: 'You will know when you wake up in the morning. Go to sleep.' The next morning when I woke up, and don't think I'm crazy, Fr. Baiz, I knew it was you I had to tell." I then told him about our meeting the night before. It is now 15 years later and, praise God, Joseph is alive and well and thankful.

Mrs. Neal exercises her healing ministry at Calvary Church in a modest, unsensational, quiet, and disciplined fashion. This ministry is helpful to many people and I feel Mrs. Neal is uniquely gifted, and that as the church we are responding to the gifts he has given her by making them available to all.

(The Rev.) JOHN BAIZ, D.D.  
Rector, Calvary Church

Pittsburgh

I was pleased to see Fr. Clark's review of Emily Gardiner Neal's newest book, *The Healing Power of Christ*. The book is an exceptionally mature treatment of the healing ministry by one who has spent many active years in the field and who is articulate in sharing what she continues to learn from her own experience.

The reviewer recognizes Emily Neal's theological perceptiveness and balance. Yet she would be distressed at the phrasing of his hypothetical question of "why has she not healed herself?" It is elementary to those of us who have been active in the ministry of healing that none of us heals anyone and that all healing is from the Lord.

As a former member of the Joint Commission on the Church's Healing Ministry, and subsequently as a consultant to that commission, Mrs. Neal helped formulate the theology of wholeness which that commission (later the Joint Commission on Religion and Health) set forth in its widely read reports. That theology helped to prepare the way for the trial-use offices of the Ministration to the Sick and the Suffering, the Reconciliation of a Penitent, and

the Anointing of the Sick. "Wholeness" includes repentance, faith, and participation in the sacraments. It can include medical healing but transcends it; it may apply as well to a holy death. Fr. Clark points out that Mrs. Neal "does not regard healing as a substitute for medicine, repentance, the sacraments, or faith," but does not mention how she *does* relate spiritual healing to all of these. Her book does that relating eloquently.

(The Rev.) DON H. GROSS, Ph.D.  
The Pittsburgh Pastoral Institute  
Pittsburgh

## Law and Commandment

Bp. Persell's essay, *Law & Commandment*, [TLC, Apr. 9] is the most heartening thing I have read in a very long time. It is refreshing to find a bishop unequivocally putting first things first. God has called the men of the episcopate to be leaders for him. Let them be that. Let others, if need be, devise confusing "green books," sanction profane dancing in cathedrals, espouse sinful situation ethics, admonish General Motors, and do the other strange and curious things that wean people away from religion.

The House of Bishops stands sadly in need of more men like Bp. Persell.

SAMUEL J. MILLER

Cincinnati

## Trial Use

The Easter service in our church was beautiful in each of its parts. But at each transition point I felt again a strong preference for the trial use. We did have the *Gloria* at the beginning—the one rearrangement I was not completely sure I liked, perhaps because my experience with the trial use has been chiefly during Lent.

From the gospel on we followed the Prayer Book rite. Our priest in charge gave a splendid sermon, "We are Witnesses." It cried out for a rousing chorus of agreement, preferably in the form, "We believe. . ." but we had already had the traditional, "I believe." Instead, the sermon was followed immediately by the offertory. The emphasis seemed all wrong. And the offertory was followed, instead of preceded, by intercessions—the inadequate Prayer Book intercession—confession, absolution, and comfortable words. The revisers are right to put the comfortable words before the absolution!

The assisting priests stayed on their knees during the *Sursum corda*; I managed to stay on mine. But even before the 1967 trial liturgy I felt that "*Sursum corda*" demands that one rise. I want to stand up to "lift up my heart." (This may be due in part to architecture: in our church the pews are so close together that it is difficult to kneel. Most of the devout members of the congregation assume a three-point position—knees, elbows, and buttocks—while other merely hunch forward a bit.)

Of course we had the Prayer of Humble Access. I'm not concerned about the proposed change in wording. Now that the issue has been raised, I don't feel that this prayer belongs between the consecration and the communion. Saying it here seems to deny its words, "trusting in thy great mercy." It means that we go to the altar not like the confident dogs who eat the crumbs under the master's table, much less

like our Father's children, but like beaten dogs who expect to be beaten again. Needless to say, I would be happy to omit the *Agnus Dei* at this point. I've never heard it sung to anything other than a mournful tune.

I found I didn't miss the *Gloria in excelsis* after the Prayer of Thanksgiving. But I did miss the dismissal. On Easter, of all days, we should be sent forth in the name of Christ, with the response, "Thanks be to God."

I write all this to let as many people as possible know how I feel about *Services for Trial Use*, after a Lent of weekday trial use and Sunday BCP services. You may be sure that I am saying the same thing to our new rector, who comes to us in the very near future. I am in great hopes that our parish will no longer be deprived of the opportunity to test the trial-use rites, with their many variations on Sundays as well as weekdays.

GRACE V. DILLINGHAM

New York City

May a retired priest who was ordained according to the Prayer Book of 1892 rise in defense of changes, even though he groans about having to change his own ways?

What I like about all the trial liturgies from 1967 on is the honest attempt to get away from the shackles of the Reformation. The 1549 book was issued by royal decree, and not any action of the church. That goes for 1552, 1558, and 1662. The attempt of the church in 1928 to change 1662 in England was completely frustrated by Parliament: Jews, Turks, and infidels who were members thereof. Christian worship ought to be contemporary, and certainly not tied to the Tudor monarchs and their machinations. I once read in a church paper a rebuttal to the fact of Roman Catholic martyrdom under Elizabeth, which was based again on the fact that Mary did her killing in a few short years whereas Elizabeth killed the same number over six decades. Thank God, that gruesome argument has gone by the board, so why not retire the last vestiges of that shameful era still found in the 1928 book?

I think one of the big mistakes made by the church today is the assumption that the laity know enough to take part in the revision. Now I hear the cry, "Why don't we get a new book without all this ballyhoo?" From the vantage point of the sidelines I hear this question, so most reluctantly I add my voice and say, "Back to the 1928 book and let the scholars come up with a proposed book in 1976." It isn't the most important thing Christians should be concerned with anyway. By 1976 more of my groaning contemporaries will be dead and a proposed book will have a better chance without all this emotion.

(The Rev.) NORMAN R. GODFREY, D.D.  
Texarkana, Texas

## "Except ye be . . ."

How can you teach an old dog new tricks? Easy! Turn him into a young puppy! That's what our Lord says: and it can be done, and you may be the same but the world is new—to each exciting hour!

(The Rev.) WILLIAM B. STIMSON  
Mystic, Conn.



# The Living Church

May 7, 1972  
Easter VI

For 93 Years,  
Its Worship, Witness, and Welfare

## WASHINGTON

### Life Celebrated

Seven hundred people who saw a certain performance of "Godspell" at Ford's Theater in the nation's capital were caught in the celebration of life off stage as well as on stage. The performance was a benefit for the Church of St. Stephen and the Incarnation.

Outside the theater greeting patrons was the Rev. William Wendt, rector of the parish, who was wearing a clown's costume made like a cassock and surplice, and having two stickums on his face. The stickers said, "Celebrate Life." Most everyone was stuck with a sticker by members of the parish before going into the theater.

After the play started and the 10 performers roamed the aisles singing hymns to a rock beat, Fr. Wendt and some parishioners took to the aisles, too, clapping hands in time to the music.

At intermission, at least half of the audience went on stage to drink red wine from paper cups and eat slices of French bread. The wine came with the show. Fr. Wendt had brought the bread to make the symbolism of communion with life more complete.

Some of the audience went outside at intermission. The Rt. Rev. William F. Creighton, Bishop of Washington, was one of those who sought the fresh air. He did not take the wine and bread served inside. Of the play, he said later, "I do not feel that the play is sacrilegious. I like it. It is presented so zestfully. I think it will do a lot of good."

The second act started before all had returned to their places. Actresses were doing their bits in the aisles when some of the clergy got back inside the theater.

The Rev. Lauren Mead, in charge of Project Test Pattern at the National Cathedral, sashayed down the aisles in time to the beat of a hip wriggling female dancer ahead of him.

"The words of all the songs are from the 1940 Hymnal," seminarian Roger Shepard said.

(From a report by Dorothy McCardle in *The Washington Post*.)

### St. Thomas' Parish Very Much Alive

St. Thomas' Church in Washington, D.C., did not die in the arsonist's fire that destroyed its 71-year-old building in August 1970. But the new building expected

to rise in its place will have little resemblance to the much-loved, now-gone, gray gothic structure.

The Phoenix Rising committee of the parish has reported that members favor a number of uses for the addition to be attached to the new church. An elementary school, family apartments, a retirement center, and offices for non-profit organizations, or a combination of several of these rate highly with parishioners. At present another committee is exploring the financial aspects of these suggestions.

The church received about \$1 million in insurance payments after the fire and has an additional \$400,000 in endowments. But parishioners are looking for a self-supporting occupant. The church wants to offer facilities for operations that will benefit and provide services for the community, but which in themselves would be too costly for St. Thomas' to undertake alone.

### Jesuit, Protestant Back Dean Sayre

A Jesuit priest, the Rev. Joseph L. Ryan, and a Canadian Protestant, the Rev. A. C. Forrest, have defended the Palm Sunday sermon which brought down the wrath of Jews and some Roman Cath-

olic and Protestant leaders on the head of the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral [TLC, Apr. 23].

Fr. Ryan, chairman of the Jesuit research program at St. Joseph's University, Beirut, and Mr. Forrest, editor of the *United Church of Canada Observer*, spoke at a press conference called in Washington by the Middle East Affairs Council, which describes itself as "an informal grouping of individuals . . . concerned with Middle East peace and America's vital interests in the area." It is considered pro-Arab by some.

Speaking from a prepared text, Fr. Ryan said he wished to voice his appreciation for "the courageous protest" of Dean Sayre.

In the sermon, Dean Sayre said that the Israeli government has become an "oppressor" in its treatment of Arabs in East Jerusalem, which came under Israel's control in 1967 after having been part of Jordan since 1949. That statement, plus some other comments in the sermon, evoked loud protest from numerous Jewish organizations and leaders, and from two officials of the U.S. Roman Catholic Conference, the Washington Council of Churches, and some Protestants.

Mr. Forrest, who has often been



CHAPLAIN RECEIVES LEGION OF MERIT

Chap. (Col.) Armistead Boardman, USAF, (r) was decorated with the Legion of Merit by Lt. Gen. Thomas K. McGehee, for meritorious service as command chaplain, HQ 7th AF, Vietnam. As senior chaplain in Vietnam, Chap. Boardman was responsible for all USAF religious activities, programs, and projects. He is also a commercial pilot and holds an instructor's pilot rating for gliders.



labeled pro-Arab by Israeli sympathizers, congratulated the dean for "courage, knowledge, and insight."

Both Mr. Forrest and Fr. Ryan alleged that Israel has not allowed Palestinian Arab refugees to return to their former homes. Fr. Ryan charged there is a "double standard" among some U.S. Christians who support the right of Soviet Jews to leave Russia but maintain almost "total silence" on the Palestinian refugees.

Mr. Forrest claimed that the world's press has given the impression that Palestinians are being permitted by Israel to return since the 1967 war. He said that is not the case.

Fr. Ryan was asked how he accounts for the wide divergence of opinion on the Middle East among U.S. Christians. "Actually," he replied, "I don't think there is such a wide variety of opinions. I think there are some very strongly outspoken Roman Catholics in favor of what Israel has done. I think that in the U.S. they don't represent, as far as I know, a very large segment of the Roman Catholic population."

"And I think the reason they do favor Israel is, of course, that they are very active in relations with Jews and are very anxious to develop those relations; they have very little understanding of Arabs or the Arab point of view."

#### ROMAN CATHOLICS

### ARC Breakthrough on the Ministry Seen

A conditionally ordained Roman Catholic priest who once received Anglican orders has predicted that the Anglican-Roman Catholic agreement on the Eucharist will be followed by a similar agreement on the nature of the ministry.

The Rev. John Jay Hughes, now teaching at St. Louis University, told a mid-west meeting of the American Catholic Historical Association (ACHA) at Notre Dame, Ind., that it is likely the ARC International Commission will issue a "statement of substantial agreement" on what the ministry "is" at its meeting in September. He also said that the commission may leave the "thorny question" of validity of Anglican orders to Roman Catholic authorities.

However, Fr. Hughes said that "Rome's refusal to recognize Anglican orders is based on reasons which no longer can be maintained."

The speaker is a champion of the validity of Anglican orders and has written several books on the subject. He believes that his ordination in the Episcopal Church is valid.

In his remarks before the ACHA, Fr. Hughes said that a major stumbling block to valid Anglican orders is the feeling that a reversal of the condemnation of those orders in 1896 would weaken respect for the authority of the Vatican.

He offered a way around the problem. Since the church, he said, can never guarantee that a given sacrament does not embody Christ's action nor convey his grace (because God is not bound to the sacraments), "the so-called condemnation of Anglican orders has never amounted to anything more than a Scottish verdict of 'not proven'."

He maintained that the change, therefore, is from a judgment of "not proven" to a judgment of "now proven," and is made on the basis of new theological and historical insights.

"Despite the difficulties in bridging the gap between professional ecumenists on the one hand and ecclesiastical authority and the rank and file of church membership on the other," Fr. Hughes predicted reunion between Canterbury and Rome in this century.

In another session of the ACHA meetings, a panel of church historians discussed Roman Catholicism and Irish identity.

Dr. Lawrence J. McCaffrey, chairman of the history department at Loyola University, Chicago, commented that "in suburbia the Irish exist as frustrated, confused, displaced persons who seem to have gone from Someplace to Noplace. . . . For the church, the loss of Irish identity might be a disaster not yet fully recognized nor appreciated."

Perhaps, Dr. McCaffrey speculated, many of the current problems in the church can be traced to the fact that "for many people when they cease to be ethnic it may no longer be important for them to be Roman Catholic."

### Support Voiced for Key '73

John Cardinal Carberry of St. Louis voiced support for Key '73, a massive evangelism effort planned for 1973 and spearheaded by evangelical Protestants, during a discussion at the spring meeting of the U.S. Roman Catholic Bishops in Atlanta.

The cardinal said Key '73 offers the church an opportunity "to stir up deep spirituality among our people."

The Most Rev. Charles H. Helmsing, of Kansas City-St. Joseph, Mo., said Key '73 affords a way that the church can give "a true image of its deep interest in evangelism."

The cardinal noted that the thrust of Key '73 is that each church body is free to participate in a manner it decides.

The comments on the program came during a discussion of a report by Bp. Helmsing, chairman of the U.S. Bishops Committee on Ecumenical and Interreligious Affairs. He said the invitation to the Roman Catholic Church to take part in Key '73 had come from conservative evangelicals who in the past had "shown little desire to enter any ecumenical relationship."

"They have asked us to join in a cam-

paign for evangelization," he said, noting that it would be launched with a month of prayer in Advent, and include distribution of the *Good News* version of the New Testament.

The St. Louis Province of the Roman Catholic Church has voted unanimously to take part in Key '73.

Bp. Helmsing also reported on a joint study by the National Conference of Roman Catholic Bishops and the National Council of Churches, recommending that the U.S. Roman Catholic Church seek membership in the NCC. He said a Trinitarian basis for the NCC, such as the WCC has, would be preferable. This suggestion, he added, is being taken seriously by the NCC which is ready, so the bishop said, to change its structure to make a place for the Roman Church.

The report of the NCC study had been sent to the Vatican Secretariat for Christian Unity in Rome and had been judged to be "one of the most solid" of such studies yet undertaken. "We do hope you will give it serious consideration," the bishop told members of the conference.

In deliberations that followed, some bishops expressed concern over ecumenical developments. The Most Rev. Hugh A. Donohoe, of Fresno, Calif., said great care must be taken in reporting ecumenical developments on the Eucharist, including the doctrine of Transubstantiation.

The Most Rev. Warren L. Bourdreaux, of Beaumont, Texas, urged that the church's laity be consulted before any action is taken on joining the NCC.

The Most Rev. Gerald V. McDevitt, of Philadelphia, expressed concern that the church's participation in Key '73 would imply that priests are only ministers of the Word or evangelists and not also ministers of the Eucharist.

The bishops voted to send a message of "brotherly greetings in the Lord" to the bishops of the United Methodist Church, meeting concurrently on St. Simon's Island, Ga. The message expressed "best wishes" for the success of their deliberations there and for the forthcoming United Methodist quadrennial general conference in Atlanta.

### L'Osservatore Quotes Statistics

A total of 13,450 Roman Catholic priests left the active ministry during the period 1964-69, according to an official Vatican report. The number who left, averaging 2,241 in each of six years, was almost equally divided between diocesan priests and members of religious orders. The paper *L'Osservatore*, stated that the clergy loss statistics "are much lower than the fantastic figures that are being quoted by rumor."

The Vatican journal also listed 425,000 priests at the beginning of 1970. These, together with ordained deacons and lay



members, men and women, of religious orders, brought the total to 1,500,000 persons devoted to "the care of souls." The number of churchmen listed at the start of the same period — 1970 — was given as 633 million.

Priests who left the ministry or who died far outnumbered the newly-ordained clergy in 1969. In that year, 5,156 new diocesan priests were ordained, compared with 5,014 who died, and 1,780 who left the ministry.

Europe, with 727 defections from the priesthood in 1969, led the list, with North America next with 658, and Latin America, third, with 207.

## Hanoi Warned on Drive

Vatican City's weekly magazine warned editorially that the communist offensive in Vietnam could force the U.S. to halt its removal of troops from the war zone and lead to escalation of the fighting.

The editorial, written by Federico Alessandrini, a member of the *L'Osservatore Della Dominica* staff and the official Vatican press spokesman, said:

"Everyone knows that the United States has long expressed the intention — and more than the bare intention — to abandon Vietnam and perhaps all of Southeast Asia." He noted that the withdrawal of American troops is already well under way and is proceeding "at a remarkable pace."

Mr. Alessandrini said that last January President Nixon had "substantially asked (the other side) to favor this disengagement by accepting a compromise based on the recognition of the right of the Vietnamese to decide their own future."

However, he said, by stepping up the war, the Communists have turned down this offer and instead are going to try to "drive out" the American presence there. The writer expressed doubt that the U.S. could accept such a humiliation.

He noted that the present communist offensive from the north is slowing down the withdrawal of American troops from Indo-China. "It may halt it or reverse the trend, retaining U.S. forces in Vietnam and even increasing their numbers. Hanoi, or rather the Soviet Union, does not want the tragedy to end," the editorial stated.

Mr. Alessandrini also sees in the offensive a move by the Soviet Union to embarrass President Nixon during his coming visit to Moscow.

"But the turn of events," Mr. Alessandrini wrote, "leads us to wonder if the current offensive may not be aimed exactly at hampering or even preventing the Sino-American rapprochement by keeping this wound in its side open and bleeding."

He stressed that the fighting in Indo-China is a battle between "powers extraneous to that geographic region." He said

that as a result the population has suffered.

## ORGANIZATIONS

### Boys Town Is Rich

Sun Newspapers recently carried a copyrighted story saying that Boys Town, Neb., a Roman Catholic home for boys founded, by the late Msgr. Edward J. Flanagan in 1917, "has more money than it knows what to do with" and may be the richest city in the U.S., based on the number of residents.

The story also says that some members of the Boys Town board of directors have begun asking whether the concepts that have been used for years in caring for boys are in step with the times. As a result, the directors appointed a committee to seek professional counsel "to survey the total institution and to make recommendations as to the future of Boys Town. . . ."

The figure on the net worth of Boys Town was based on information contained on Form 990 which the institution had to file with the Internal Revenue Service because of the Tax Reform Act of 1969.

Boys Town net worth amounted to an average of \$190,000 per person in 1970, based on a census of 933 residents, including some adult staff members as well as boys. Its net worth in 1970 was \$191.4 million, according to financial reports from that year.

The Sun's eight-page report also stated: "The institution's fund-raising activities bring in more than \$25 million a year from public donations and investment income, more than four times what is spent caring for the boys each year. Boys Town increases its net worth by \$16 million to \$18 million a year."

Msgr. Nicholas H. Wegner of Boys Town reacted to the published story by saying, "In the 24 years I have been the director, I've tried in every way possible to increase the amount of money Boys Town receives, with the help of the Morgan Guaranty Trust Co. of New York."

Fr. Wegner said that some planning concerning work with retarded boys has been done. "We are also looking to the future. We don't know what the future will bring," he added.

Boys Town announced first in 1959 and again in 1966, plans to build a \$10 million community for the retarded on 240 acres across from the present campus.

The Sun story quotes Boys Town officials as saying that an auto accident killing two of the Franciscan brothers in training as teachers for the special center forced postponement of the plans.

Fr. Wegner also said, regarding possible use of the financial holdings: "There may be contingencies that would consume enormous amounts of money. The good businessman invests. Our financial

returns represent good business, the use of good judgment, and common sense. We're a small social welfare agency but social welfare has to be run as a business."

The IRS Form 990 filed by Boys Town indicates that fund-raising expenses in 1970 totaled \$3,244,100 and that postage stamps cost \$1.4 million that year. The Sun story said 34 million fund-raising letters are sent out each year.

Henry C. Lucas, manager of Boys Town mailing division, whose duties include heading the fund campaign, was quoted as saying he didn't have the figures at hand to know if the newspaper's listed expenses in the story are correct.

The investment holdings of Boys Town include blue-chip stocks and some more speculative ventures. Most of the Boys Town assets are unencumbered by debt. Against reported assets of \$191,758,290 in early January, 1971, there were liabilities totalling \$356,868.

## LUTHERANS

### Pastor Asks Forgiveness of Unknown Assailant

A Lutheran clergyman, the Rev. Donald E. Waldo, whose wife was strangled by an unknown assailant, has declared that he forgives the murderer and urges the public to do so, too.

At a press conference, Mr. Waldo said, "I urge the public to please, please, pray, in your own way, for a man who needs God's forgiveness, and if he but accepts it, has it completely."

The clergyman, director of admissions and a speech instructor at California Concordia College, referred to capital punishment and declared, "I know I speak for my wife, and I speak for myself, and I speak for those who are gathered with me today that this is not—I repeat, this is not what we human beings should be about—killing one another because of killing one another."

His wife, Sharon, was murdered Apr. 6, apparently by a man who entered the family's apartment to demand money. Two of the couple's three children were in the apartment at the time. Mr. Waldo found his wife lying on the bed with a scarf drawn tightly around her neck. Attempts to resuscitate her proved futile.

At the press conference, the Lutheran Church-Missouri Synod clergyman said, "I feel, and I'm certain my wife would concur, that the man who committed the dreadful act of strangulation should be found, but not for the purpose of hurting him, taking his life, or putting him behind bars, but rather for the real purpose of seeking ways and means of helping him understand what real life is all about in a time of rehabilitation."

"I forgive him. Sharon forgives him. Will the public forgive him and others like him?" Mr. Waldo asked.



# ASTROLOGERS AND JESUS FREAKS

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The hippie Christian is as upsetting to the establishment as the hippie capitalist. A boy disappears. It turns out that he's been on drugs. But you don't know that until he turns up with a well-thumbed Bible, hot faced, and shouting that the Episcopal Church doesn't preach Christ. Well, no matter. Episcopalians can accept him as a follower of Christ even if he won't accept them.

**B**ERNARDINE DOHRN has renounced violence. And the Weathermen have become for her the Weather People (in the interests of Women's Lib), which spoils the connection with Bob Dylan's song. And Bob has changed. You'd hardly know him. Bob? What about Abbie Hoffman's haircut?

A weatherman should know the climate. Yesterday's radicals have melted away—have, really, become something else, more involved with the correct way to cast the coins for the I-Ching than the correct way to make bombs—which will distress those who hailed them as the wave of the future.

Charles Reich's book, *The Greening of America*, would have been a copout a couple of years ago. All this business of "a revolution of consciousness" would not have set well when people were talking (how seriously, God knows) about a revolution in the streets. Today the copout is gratefully accepted. The reality behind the rhetoric of violence has shown its frightening face. The young are now supposed to change the future, not by anything as demanding as revolution or thinking, both of which require discipline, but by their life-style. Shades of "Our Dancing Daughters," Joan Crawford, 1928!

You can do your revolutionary thing just by being young. This, of course, imposes a *terminus ad quem*, unless by length of hair and style of dress, you co-opt yourself to the young. The theme was set by a young revolutionary who was sidetracked into a rock festival, Vortex I, while the "People's Army Jamboree" was preparing to provoke violence in Portland, Ore. "Man," he told the inquiring sociologist, "I'm doing my revolutionary thing here." A revolution in a haze of marijuana smoke is comfortable when the National Guard is rumored to be waiting in force just behind the scenes.

According to the same sociologist, there were about 60,000 young people at Vortex I as against perhaps 3,000 in the "People's Army." Among the leaders of the People's Army Jamboree, he found a few "kamikazes," as he described them, flushed with violence, out to kill and to be killed. But the kamikaze we always

have with us. Perhaps their fate will be to break their necks on the ski slopes, since no one seems to need them anymore for the revolution.

Thirty years ago we were better revolutionaries. Under the tuition of the CPUSA we at least knew what was happening in the world, or, anyway, what our papers reported as happening, whether we read *Time* or *The New Masses*, *The Daily Worker*, or even *The San Francisco Examiner*. We noticed when Harry Bridges shut down the San Francisco waterfront. For anyone who was around in those days, there is nostalgia in such a phrase as "the running dogs of imperialism" or "the dialectical contradictions of capitalism." It is like hearing the song that was playing the night you took her to the football dance and. . . . Well, anyway, it makes you feel young.

Whatever revolution the kids are involved in, and it might as well be Charles Reich's, they don't play the same tunes. And they don't remember them very long. Not long ago you could fill a college campus with kids yelling "Free Huey!" Now he is free and no one much cares. My own particular pipe-line into the youth culture had to have the Jordanian plane hijackings explained to her. This is the kind of thing revolutionaries ponder over and find deeply significant. Her eventual comment was, "A bunch of freaked-out Arabs, huh?" But she had already abandoned revolution for Astrology, the I-Ching, and Tarot cards.

Bernardine has read the handwriting on the wall. The age of Aquarius has begun. That of Marx and Marcuse has passed. So has the age of Coolidge and Nixon. Coolidge may know it since he's in eternity, but Nixon probably doesn't. Certainly his chief of the FBI doesn't.

Outwardly, the symbols of change are few. The difference is that the peace symbol has become an amulet rather than a revolutionary sign, and a blankly smiling face has begun to replace it. Long hair that sets the crew-cut generation's teeth on edge, mod clothes, freaked-out language. It may be Charles Reich's Consciousness III. It isn't precisely the first step back to the establishment.

But it isn't revolution—and the establishment seems to be catching up. It is at best the seeking of an alternative solution indicated by the communes, the head shops, individual craftsmanship, people's markets, in which revolutionary rhetoric

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*The Rev. Edgar M. Tainton, Jr., is vicar of St. Thomas Church in Eugene, Ore.*



By EDGAR M. TAINTON, JR.

is linked with a kind of primitive capitalist practice.

AND now something new: The Jesus Freaks. In our town they have formed a commune called "Shiloh House." Campus Crusade and street evangelism have been around a long time, but not with long hair and beards, not recruiting ex-addicts and doing a job with them.

Praise the Lord! (With buttons reading PTL). It's wonderful! Pounding the Bible to tatters; living in communes and led by the Holy Spirit in every decision of life.

The communes are hardly establishment. They are a kind of 21st-century married monasticism with a vow of poverty and long hair instead of the tonsure. The hippie Christian is as upsetting to the establishment as the hippie capitalist. A boy disappears. It turns out that he's been on drugs. But you don't know that until he turns up with a well-thumbed Bible, hot faced, and shouting that the Episcopal Church doesn't preach Christ. Well, no matter. A strong conservative Baptist, somewhere to the right of Billy Graham and to the left of Oral Roberts, is not a lost soul. Episcopalians can accept him as a follower of Christ even if he won't accept them. (But the young are always intolerant. To change from a revolutionary to an addict to a Jesus Freak does not change character. The lost and the lone, the operators and promoters, the idealists and the revolutionaries, are all doing their thing in different contexts.)

Their "thing" has lately taken a radically new course, the kind of shift that is infuriating to prophets of the social scene, and particularly to those who make a career of being "with it." From the marchers on Selma to the Free Speech Movement to the disruption at Columbia, to the Weathermen—a trend if there ever was one.

Then Kent State/Cambodia. What would logically have been the trigger for massive revolutionary violence—if revolution had in fact ever been a possibility—seems instead to have marked a turning point. The wave apparently recedes, leaving behind the dead.

Those who were freshmen when Columbia was "liberated" are job hunters now on a tight job market. Today's freshmen are the next wave and they do not seem to be picking up cues from their predecessors. We have a new college

generation, as distinctive, since decades are convenient marks, as the generations of the 20s, 30s, 40s, and 50s.

These, too, are a war generation, shaped by war, the threat of war, and the protest against war—and now depression? They are more an amalgam of the 20s (post-war) and 30s (depression and pre-war) than like the war generation of the 40s (Slap the Jap!) or the post-war 50s when there was a lot of catching up to do and they knew just which direction to go.

Just as Bernardine Dohrn is renouncing violence, we discover that the Trotskyite youth movement has grown. It is not large, but its convention was quite as large as that of the Jesus Freaks at Urbana. So it would appear that even revolution is beginning to settle into old channels. To one who was at Cal-Berkeley in the 30s, the rhetoric of the Trotskyites is as nostalgic as that of the Urbana conference must be to a graduate of a middle-western denominational college in 1925.

In the meantime, the "brightest college generation" (everyone calls them that, I don't know why) is reading horoscopes and casting Tarot cards and is very nearly indifferent to what is going on in the world—which might be expected of those

whose minds are an absolute blank about the past. Bonhoeffer's and Tillich's modern man is "coming of age," and like generations before him, he is making God in his own image.

This is a disappointment to their elders who (as always) expect today's youth to pull yesterday's chestnuts out of the fire. The work that was unfinished in the 60s will not be done by the 70s. The stars are not propitious. The Hanged Man has been turned up in the wrong quarter. Yang and Yin are not properly balanced, and when we cast the coins for the I-Ching, we read that it is best to contemplate in the bamboo pavilion beside the waterfall.

In the meantime, the "youth leaders" who profess to know what "youth" is doing and thinking are using a lot of jive talk inherited from the Beatniks of the 50s (who took it from the black musicians of the 30s), and are marching off in the wrong direction. Their sideburns are suitably long, their jackets mod, and their pants bell-bottomed, but the noise they hear behind them is only the usual coterie of the campus religious center. Youth is freaking out on astrology—or on Jesus, which, in this context, is much the same.



"They're the new breed . . . I'm not sure of what."



# PRAYING AS FREE MEN

By JOHN L. KATER, JR.

PRAYER has its dangers. Great teachers of the church, so-called "experts" on prayer, have always emphasized that true prayer is a way of conforming ourselves to God, rather than conforming God to what we have in mind. But one of the great dangers of prayer is the temptation which most of us cannot resist, of making a few suggestions to him. And the danger lies not in the annoyance it might cause to God, whose patience is less easily exhausted than ours, but in the result it fails to bring to the pray-er. More than we would like to admit, the prayer goes up—and "the rest is silence."

The silence of God in the face of earnest prayer is one of the great challenges to Christian faith. All too often, it is ignored or denied by a certain kind of well-meaning piety. However, being told that "God answers prayer, and your answer is No" is very little comfort. How many agonized prayers go up every day, only, so it seems, to stop at the ceiling? How many prayers does an out-of-work father have to say in order to find a job? What about the mother whose child uses drugs? What does she have to do to be helped? Isn't this experience of the *failure* of this kind of prayer one of the great facts of Christian life? The central experience of many well-meaning and fervently-praying Christians, clergy and laity alike, is that this kind of intercession is like speaking into a telephone receiver when the line is dead. How else explain the silence at the other end?

Why, if there is a good God listening to us, is the conversation so one-sided? Where are our answers? It is dishonest to say that the problem isn't real. Prayers

left unanswered are a fact of life for too many people. Yet they need not be such stumbling-blocks. The difficulty disappears if we consider prayer in the context of *freedom*.

WE are accustomed to thinking of the Lord's Prayer as the model for all prayer, since it is the prayer which Jesus himself taught us. Yet there is another prayer even more important for us as we consider this question, because Jesus did not just *teach* it, he *prayed* it. It is the short summary of his prayer in the Garden of Gethsemane, when he was nearly overwhelmed by the fact that he would soon be killed. "Father! If it is possible, take this cup away from me. Nevertheless, not my will but yours be done."

That prayer, short as it is, illustrates two kinds of prayer: one, intensely realistic, the other, a very natural kind of wishful thinking. The part which is realistic is Jesus's acceptance of his destiny: "Not my will but yours be done." That kind of prayer fulfills, not destroys, human freedom: our freedom to be who we are intended to be. The first half—"Take this cup away from me"—was wishful thinking, not Jesus's final prayer at all. There was nothing God could do to make it happen without destroying Jesus's freedom and destiny, any more than a child's imaginary playmate can come to life because a parent recognizes his child's loneliness. Prayer which does not allow the principle of freedom to operate is not real prayer at all. It is wishful thinking—a fantasy that we shouldn't really believe in. The great hazard of intercessory prayer is asking God to tinker with his universe and so take away our freedom. The silence which comes in response to such prayer is not God's fault but ours.

Take a down-to-earth example: praying for someone serving in the Army during wartime. "God, watch over Jim and keep him safe." Surely that is a simple, straightforward prayer. But what does it mean? What are we praying for? Are we asking God to place an "invisible protective shield" around Jim? Are we asking him to deflect the mortar shell launched from miles away? Are we asking that Jim be pushed aside by the invisible hand of God at the moment when the grenade explodes? In short, are we asking God to reach down and tinker with this world of ours, to stop for a split second the so-called laws of gravity and velocity and cause-and-effect? Because if we are, we are asking that the world as we know it be destroyed. Imperfect as it is, unfinished as it is, full of pain as it is, it is still the arena for human beings to be free. Our freedom could not survive in a world where God was constantly interfering.

We seem to be willing to let God do this sort of tinkering as long as it is for our benefit. But if we carried it to the extreme of a general principle—if we

could really manipulate God, and if God were willing to manipulate things and people in the way we sometimes ask him to—it would mean the end of human freedom as we know it. And with that freedom would go the last hope of fulfilling our destiny.

In other words, when we pray for God to "make something happen," whether it is for a bullet to stray from its path or for a plane with faulty engines to stay up in the sky, the question is not whether God *can* do what we ask; it is a question of whether he *ought* to do what we ask, and finally whether we ought to be asking it in the first place.

This is not to say that we should never pray *for* anything; but before we do, we might well stop to ask whether or not we are being unfair to God and his world by asking something which would destroy our freedom—or his.

SO what is true intercessory prayer? Far more than asking for things to happen, it is sharing life and its concerns with God, in very much the same way that we would share our concern, or worry, or fear, with a friend. When we pray for someone, surely we shouldn't ask God to do anything which would deny that person the freedom which makes him human. What we can do is to hold that person up before God: *sharing our love with God*. Not that God doesn't already love the person we pray for; but love shared is love deepened and strengthened. Praying for someone deepens the ties between us in a way which takes away miles and years as barriers. To use a figure which shouldn't be pushed too far, God is like a mirror, reflecting our love and carrying it to its destination—a sick relative in the next town, or nameless millions of refugees on the other side of the world.

How should we pray for someone? Like Jesus in the Garden: "Father, if it is possible . . . nevertheless. . . ." In other words, our prayer holds the person up before God in love—nothing less, nothing more, because it is the best we can do, and the best God should do.

For all its problems, the gift of freedom remains the gift which makes life human. Without it, we are not the persons God meant for us to be. Any prayer which asks for freedom to be trampled on is not true prayer. It is wishful thinking, understandable but not the best we are capable of praying.

Freedom is both the condition and the context of prayer. We are free to share life, but God does not coerce us to our knees. Freedom is both the condition and the context of love. We are free to share our love. This should be a hint that freedom and love are very close to each other. Prayer is shared love, given in freedom, and given on the deepest level of reality: the level to which we give the name of *God*.

*The Rev. John L. Kater, Jr., is a priest of the Episcopal Church, canonically resident in the Diocese of New York. Currently he is engaged in doctoral research in the Faculty of Religious Studies at McGill University, Montréal.*



# EDITORIALS

## The Pot Problem

WE hope that the President and Congress will accept one recommendation of the federal panel which recently published its report on the use of marijuana, and reject another.

It is now fairly well established that marijuana, as a social problem, is much like alcohol. Its positive benefits to anybody may be written off as practically nil, but some people like it and they must have some reason. That reason is that it makes them feel good, and who will call feeling good bad? If all that needs to be considered is the feeling good, there is no problem, with either marijuana or booze. But it is also well established that some people cannot use either of these euphoric agents within moderation and control. A person cannot smoke pot or drink liquor without risking the loss of his freedom through addiction. (The use of marijuana itself may be non-addictive, but it is statistically clear that many victims of fearfully addictive drugs got started on marijuana.)

However, this free society has decided in the case of alcohol that the individual should have this freedom to jeopardize his own freedom through indulgence. The panel recommends that the use of marijuana be given the same legal tolerance, and we agree.

Its recommendation that the cultivation and sale of marijuana be forbidden, under stiff penalties, strikes us as illogical and impractical. To make it legal to smoke pot but illegal to sell it makes no sense to us, and we are sure it would make no sense to the American public if enacted into law. The inevitable result would be uncontrollable bootlegging. The general public, having been told by its government that there's nothing wrong with possessing and using the stuff, would reason that what is good enough for one man to buy is also good enough for another man to sell; and the revenue's lot would not be a happy one. The nation went this route before, in the 1920s, under the Eighteenth Amendment. A better way must be found.

## Compassion Fatigue?

EVERYBODY in this country, apparently, is sick of Vietnam and wishes he had never heard of the place. That war has become one of the worst headaches in the nation's history. All the opinion polls indicate that this political dyspepsia prevails, and it is easily understandable and pardonable. But being fed up with the futile bloodshed is one thing; having a bad case of what somebody has called "compassion fatigue" is something distinctly different, even though the former may predispose a person, or nation, or church even, to the latter.

The Rev. Michael Counsell was Anglican (Church of England) chaplain in Saigon from 1967 until late last year. In a recent issue of *Network*, the journal of the United Society for the Propagation of the Gospel, he remarks: "Pictures of Vietnam, its war-wounded and refugees, the burnt villages and the rocketed houses, have been in the newspapers and on television for so

long that as soon as Vietnam is mentioned many people say, 'Oh, not again,' and switch off—in both senses of the word."

He reports that while he was priest-in-charge of St. Christopher's Church, Saigon, "it was supported by the American Episcopal Church, and for many years about half of the collections was given to a housing project which helped with the building and repairs of Vietnamese homes. When, for example, the home of a poor family was about to fall down, or slide into the river, we gave them money to repair it. But America is sick of Vietnam, and so apparently is the Anglican Church in America, and the subsidy to St. Christopher's has been withdrawn. All the collections will have to be used to pay the next priest, and the housing project will have to end." Compassion fatigue? It looks like it.

Textual postscript: I Corinthians 13:8—"Agape never dies of fatigue."

## First Amendment & Military Padres

WHEN Americans talk about already established breaches of the First Amendment's separation of church and state, one quite obvious and important example is seldom mentioned: the commissioning of clergymen as officers of the Armed Services in the chaplains' corps. A former Air Force officer, Andrew P. Grose of Gainesville, Fla., comments forcefully and, we think, pertinently upon this unconstitutional establishment in a letter to *Newsweek* (4/17/72).

During his six years of service, he testifies, he saw "the unrealistic, contrived, and confusing status of service chaplains who, whatever their pronouncements about their primary allegiance to God, were never certain at any particular time whether they were acting as officers or as clergymen. And believe me, there is considerable inherent conflict between the two roles. An enlisted man in need of confidential counsel cannot help but wonder which role is being played. A general observation is that those chaplains who minister in the biblical sense have a very difficult time in their relations as officers with their commanders."

We suspect that some readers who, too, have had direct experience both as and with military chaplains will demur at that last sentence and say either that their "general observation" does not agree with Mr. Grose's, or that the observation is so general as to be meaninglessly vague. Still, Mr. Grose must have seen some of this friction between truly pastoral chaplains and their commanders.

He goes on to suggest: "The simple solution is for the military to accredit chaplains to military units much as they do correspondents or Red Cross representatives. Denominations would pay their own people who would be simply clergymen. The clergymen's integrity would be protected, the denomination's control would be strengthened, and church and state would be kept in their constitutional relationship."

To us, this witness makes good sense: both religious and patriotic sense.



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# Book Reviews

**EXPERIENTIAL RELIGION.** By Richard R. Niebuhr. Harper & Row. Pp. xiv, 143. \$5.95.

"But whoever would explore Jesus's world can enter it only by beginning where his own world intersects it, at the points where it diminishes and enlarges him, giving him opportunity to recognize the unattended geneses of human faithfulness in himself." Richard R. Niebuhr's new book, *Experiential Religion*, is concerned with the nature and possibility of faith and what it is, or could be, in our time. He works out the meanings of faith for us in our world "at the points where it [the world] diminishes and enlarges" us. Anxiety *diminishes* us. Joy, or gladness, *enlarges* us. It is in our recognizing that that we can value our own age, value the age of Jesus, and consequently value them both from their "intersection."

Augustine's "our hearts are restless till they rest in Thee" is a touchstone of the temper of the restless spirit of the times. Anxiety has been enthroned in our modern Saturnalia. Restlessness, however, is not only the bane of man; it is, for the Christian, the talisman of his joy. Restlessness and joy go hand in hand. We are our own proof that we are anxious. We are too little joyous. We have remembered too much the one, forgot too much the other; and we die of it.

Niebuhr gives us what he calls "radial man." "He is a man belonging to the age as a whole, not only to its light but also to its shadowed scenes, and he is inhabited by its many spirits . . . he has to begin by reconstituting himself out of the confused materials his times afford him. He has first to collect himself." He is a man whose basic experience is of power and of how he is both empowered and overpowered. Niebuhr goes to the 17th and 18th centuries, to its preachers, poets, and philosophers, in order to remind us that our western (not just Christian) tradition holds that man is not only overpowered by *angst*, but that he is empowered by joyful and glad response. The book is, therefore, a corrective of the tendency of our present age to enthrone anxiety. The author shows us what it is like, as our western literature reflects it, to be caught in both the forces of light and darkness. Man is capable of joy.

It is good, in this book, to be reminded again of modern witness to this, from Spinoza, Coleridge, and Jonathan Edwards, for example. I should have liked to have seen him go further back into the tradition and utilize the fecund suggestion of Plato that "the definition of being is power (*dynamis*)." I should have liked to have seen more awareness of the availability of the history of religions to his

argument about faith in our times, e.g., the pervasive presence in other (than Christian) religions of memory and forgetting, of nostalgia, and the homology (Eliade) of chaos and water with dread, fear, and anxiety. As an Anglican, I was pleased to be reminded by his final chapter, "The Age of God," of what Lionel S. Thornton meant by one of his favorite sentiments, *viz.*, that the Bible is "a literature of experience."

This is not a lucid book; it is perhaps even a little dull. It is nonetheless a very worthwhile book, for the author takes us with him on the most important of all journeys: the journey of self-discovery, of what it is to be empowered and overpowered by the world; to discover again our commonality with Jesus and his age; and hence to find again that God has already discovered us; that we are overpowered, but most all overpowered by the joy which is set before us.

(The Rev.) ROBERT M. COOPER  
Nashotah House

♦ **AS OTHERS SEE US: A Look at the Rabbi, Priest, and Minister Through the Eyes of Literature.** By Irving Sussman. Sheed and Ward. Pp. 226. \$7.50.

There are three faults discernible in this book: Irving Sussman doesn't seem to discriminate in the works he analyzes, and if a cleric appears in a book he knows about, then that cleric is mentioned — though we are led thereby to the consideration of works of very unequal quality; somewhat similarly, the style and organization are discursive, rambling, and anecdotal; and one might assume that those who would buy this sort of book would be well-grounded in the basics of Judaism and Christianity and would need little instruction.

Otherwise, the mirror held up by our literature in which "vocationed man" sees himself is rather well summarized here, showing at least in passing the pictures our writers have taken of the clergy. For the preacher, particularly found on college campuses, who likes to give book-review sermons, *As Others See Us* is rich in source material. The scholar, though, is likely to be disappointed in the brevity of treatment given most works, even though the insights seem valid. The biggies are all there: Potok, and Babel, Chaucer, Shakespeare, Trollope and Hochhuth (anti-Semitic, anti-Catholic, pro-Nazi, says Sussman), Greene and Power, Bernanos, and on and on. Too many. Good tidbits and morsels are there — like the information on Hochhuth, new to me—but it's a long meal of hors d'oeuvres.

JAMES H. BOWDEN  
Indiana University Southeast

The Living Church



# PEOPLE and places

## Ordinations

### Priests

**California**—The Rev. Messrs. Clayton L. Morris, William B. Nern, and George H. Emerson, attorney, all on the staff of St. Andrew's, Saratoga, Calif. (Also on the staff are the Rev. James T. Fish, a retired USAF chaplain, and the Rev. William C. Slagle, deacon, who is in the electronics industry. The Rev. Roy W. Strasburger is rector.) Fellow C. Stearns, dentist, was ordered a deacon during the same service for the new priests listed above and also serves on the staff of St. Andrew's.

**Minnesota**—The Rev. Messrs. Robert C. Carver, in charge of St. Stephen's, Hoyt Lakes, and St. Mary's, Tower, address, 500 Coventry Rd., Hoyt Lakes, Minn. 55750; and the Rev. Robert Holmes Stafford, in charge of St. Michael and All Angels, North St. Paul, Minn.

**Los Angeles**—The Rev. John Pratt Bingham, Walter LeRoy Hayes, Jr., Robert McCoun Jepson, David W. Lueck, Michael Gregory Richards, and Donald Austin Seeks.

**West Texas**—The Rev. Messrs. James Krammer Alcorn, assistant, Christ Church, 301 W. Russell, San Antonio (78212); John S. Dunham, in charge of Epiphany, Raymondville; Redeemer, Mercedes; and chaplain of the Marine Academy, Harlingen, address, 2401 N. Parkwood, Harlingen, Texas 78550; and Gilbert Richard Thayer III, in charge of Trinity, Junction; Calvary, Menard; and St. James', Ft. McKavett, address, 101 Mesquite, Junction, Texas 76849.

### Deacons

**Upper South Carolina**—David E. Stewart, Grace Church, 1315 Lytleton St., Camden, S.C. 29020.

### Dioceses

**Missouri**—Mrs. Milton McC. Gatch is president of the standing committee.

**Louisiana**—The Rev. Canon Robert C. Witcher of Baton Rouge is president of the standing committee.

## Parochial Appointments

The Rev. Nicholas Albanese, former assistant, Upper Lackawanna Ministry, Diocese of Bethlehem, is rector of the field which includes churches in Carbondale, Jermyn, Olyphant, and Forest City, Pa.

The Rev. James E. Carroll, rector of Trinity Church, Reno, Nev., is to be dean of St. James' Cathedral, Chicago, Ill., Aug. 1.

The Rev. Charles B. Doan, vicar of Ascension, Springfield, Mo., is to be rector of St. Luke's, Milwaukee, Wis. Address June 1: 3216 S. Herman St. (53207).

The Rev. William W. Finlaw is vicar of St. Thomas by the Sea, Laguna Beach, Fla. Address: 615 N. McArthur Ave., Panama City, Fla. 32401.

The Rev. Raymond E. Fleming, former associate rector of Emmanuel Church, Champaign, Ill., is rector of Grace Church, Norwalk, Conn. Address: 12 Berkeley St. (06850).

The Rev. Walter E. Gerth, former assistant, St. John's, Ft. Worth, Texas, is rector of Advent, Alice, Texas. Address: Box 1937 (78332).

The Rev. John A. Holmen, former assistant to the rector of Trinity Church, Excelsior, Minn., is rector of Christ Church, Albert Lea, Minn.

The Rev. Samuel O. Hosler, former curate, Trinity Cathedral, Phoenix, Ariz., is curate, St. Luke's, 232 Wyoming Ave., Scranton, Pa. 18503.

The Rev. Zaferis A. Jeffery, former assistant, St. Paul's, Muskegon, Mich., is rector of Christ Church, Towanda, Pa. Address: 11 Mix Ave. (18848).

The Rev. Victor Kusik, former rector of St. Mary's, Bridgeville, Del., is rector of Immanuel, Wilmington, Del.

The Rev. T. Edmund Lakeman, former associate rector of Holy Comforter, Gadsden, and vicar of Grace, Mt. Meigs, Ala., is vicar of St. Peter's, Jackson, and All Saints', Thomasville, Ala. Address: Box 1524, Mobile (36601).

The Rev. John H. MacNaughton, former rector of Trinity Church, Excelsior, Minn., is rector of St. Stephen the Martyr, Edina, Minn. Address: 5900 Amy Dr., Minneapolis.

The Rev. Richard W. Wilson, rector of St. Thomas', Monroe, La., and chaplain, North East Louisiana University, is to be archdeacon of the Diocese of Northwest Texas. Address June 1: 1520 Bryan St., Amarillo, Texas 79102.

## Non-Parochial Appointments

The Rev. Paul Hehberger is teaching at St. Mary's Hall, San Antonio, Texas. Address: 4354 Bright Sun Lane (78217).

The Rev. Terry L. Hunt, former curate, St. Michael's, Toledo, Ohio, is in counseling and conference leadership work.

The Rev. Benjamin M. Orozco is a teacher and supply priest in San Antonio, Texas. Address: 1406 Montview, San Antonio (78213).

The Rev. Thomas H. White, former vicar of St. Mark's, Austin, Texas, is a graduate student and part-time priest at St. Mark's, 307 E. Pecan, San Antonio (78205).

## Executive Council

The Rev. Charles R. Supin, rector of St. John's, Far Rockaway, N.Y., is coordinator of program and budget plans, in the office of the Executive Council's office of development. This is a part-time position in preparation for General Convention.

## New Addresses

The Rt. Rev. Wallace E. Conkling, retired, 520 Sky Line Dr., Jensen Beach, Fla. 33457.

The Rev. Raymond E. Maxwell, Evangelisches Pfarrhaus, 5731 Mehrn/Westerwald, Germany.

The Rt. Rev. George R. Selway, retired, 525 W. Virginia Ave., Phoenix, Ariz. 85003.

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## RELIGIOUS COMMUNITIES

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**THE CONGREGATION OF ST. THOMAS BECKET,** a community for men and women, married and single. For information write to: Brother Superior, C.S.T.B., 954 Delmar Drive, Mobile, Ala. 36606.

## SUMMER SUPPLY

**AUGUST SUPPLY:** North of Lake Superior mining community. Rectory in exchange for Sunday duty gas mileage. Write P.O. Box 87, Manitowadge, Ontario.

**WILL SUPPLY** August in exchange for rectory. Eastern U.S. or Canada. Reply Box M-895.\*

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

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## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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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.

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

## 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

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

## 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

**BRANSON, MO.** (Lakes Table Rock, Taneycomo & Bull Shoals)  
**SHEPHERD OF THE HILLS**  
Walnut & Highland (1 blk. N. of Hwy. 76)  
Sun Services 8 & 10

## 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

## 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, DD., 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, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**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.

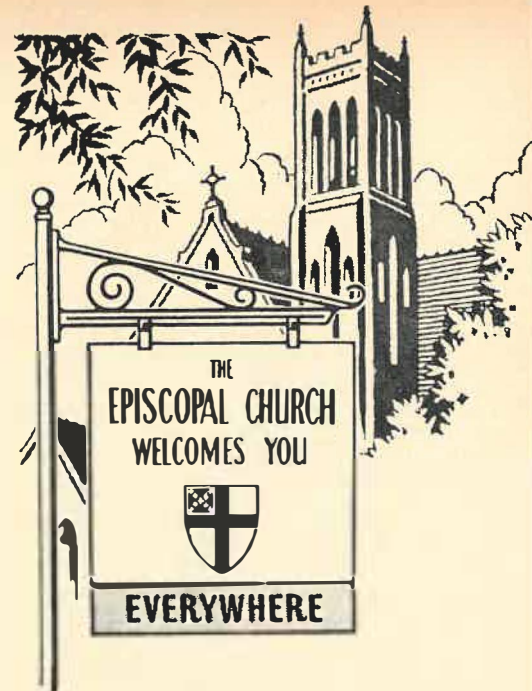
**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
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  
Sun Masses 7:30, 9 (Sung), 10, 11 (High); 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



**ST. STEPHEN'S CHURCH**  
COCONUT GROVE  
MIAMI, FLORIDA



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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

**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 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

## 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; Ch S 11; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

## STAUNTON, VA.

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

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Karl G. Layer, interim r; John L. Goeb, assoc  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Roger Tilden, canon  
Sun 8:30, 10:45; Thurs 10:30

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Theresa Scherf, Assoc.  
Sun 8 HC, 9:15 MP & Ser with Ch S (HC 1S); 11 MP & Ser (HC 1S)

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