

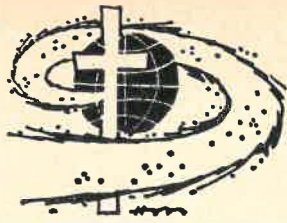
# The Living Church



**A BISHOP REFLECTS**  
*Lane W. Barton*

**EDITORIALS**  
*and Comment*

**I FOLLOW CEPHAS**  
*W. David Crockett*



ONE of the very best of all diocesan news journals in the Episcopal Church is *The Virginia Churchman*, of the Diocese of Virginia. I have to take issue with somebody writing in the May issue of *TVC* in a column called "Opinion." I shall refer to him by that name. Statements by "Opinion" in what follows will be italicized.

"Opinion" begins by noting unhappily that "people are rallying to support the 1928 Book of Common Prayer," and he cites several evidential data which disturb him—such as that over 90 percent of the congregations in the Diocese of Virginia have expressed a preference for seeing no change at all in the Prayer Book.

*"Everyone seems to be forgetting the most important point of the whole liturgical reform movement. Revising the Prayer Book is kind of like changing from eating at McDonald's to eating at Burger Chef. The words and the decor will be a little different, but the food's basically the same every time and there's not much choice offered. The real point of the whole movement is that liturgies, eucharists, and services have come alive in many churches as they have not done for centuries. Episcopal Christians are learning that their worship can have real spontaneity in it—they can use their own words in their public worship—they don't have to use the same words Sunday after Sunday."*

It seems that "the whole liturgical reform movement" is something that runs counter to the liturgical wishes of 9 out of every 10 Virginia Episcopalians, which raises my first question: Who and what is this reform movement that is so right about what the people ought to want, where the people of the church are so wrong about what they evidently do want?

Comparing Prayer Book revision to switching from McDonald's to Burger Chef is startling and ingenious, but isn't it rather lacking in what Article of Religion XIII calls "grace of congruity"? I love a good hamburger and I love a good Dearly Beloved, but these my loves are incommensurable; and although I take my hamburgers fairly seriously I hope I'm not eccentric beyond all comprehension in taking my Dearly Beloveds much more so. A switch in the former I can negotiate quite casually; hardly a switch in the latter. But when I want hamburger I do want hamburger; when I want the Bread of Life I want the Bread of Life. On that point, then, I submit that Prayer Book revision *ought* to be, in one important

respect, like switching from McDonald's to Burger Chef: for it is a question of food.

If, as Opinion believes, worship has come so wonderfully alive in these latter days in the churches, why are so many pews so empty?

*"Episcopal Christians are learning that their worship can have real spontaneity in it."* And some are learning it to their sorrow and dismay: never knowing what's going to happen next in the service—is this "real spontaneity"? *"They can use their own words in their public worship."* But some of us don't want to. In our private prayers, yes; in our public worship, we want to use the words of the church—which become our "own" words when we gather as the family of God.

*"Flexible worship isn't for everyone. People who have found words for their prayer must use the words they have found, be they permanent or temporary, old or new, engraved on tablets or constantly changing. But we must not again impose one central form of worship on the entire church."*

A puzzling statement. If people "must use the words they have found" for their prayer, by what right does the "liturgical reform movement" seek to impose new and different words upon them? I doubt that I'm understanding what Opinion is saying here, but I submit that the fault is not all mine.

If "flexible worship isn't for everyone" a case can be made for inflexible worship.

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Does Opinion want this case to be made?

*"The day is gone when every Episcopal service all over the country is the same—if indeed it ever existed. The idea was always a little more dream than reality."*

Like Satan going to and fro in the earth and walking up and down in it (Job 1:7) I have been making the rounds of the Episcopal Church throughout the land for nigh unto 40 years and I offer this testimony: In the era of the Book of Common Prayer there has not been absolute uniformity in all places, but there has been an impressive and profound unity in the *ritual* (words) of worship, with considerable (and I think healthy and refreshing) diversity in *ceremonial*. That unity, in my experience, has been more reality than dream. But it is dream too: a good dream of a truly common worship of the Father by a large and diverse family of sons and daughters of God.

*"The goal of liturgical reform in the Episcopal Church should not be Prayer Book revision. The goal should be flexible, meaningful, creative, honest, and true worship."* Each of these Commencement-Day adjectives begs the question: What does it mean? "Flexible"—like a chameleon? "Meaningful"—like "relevant"? "Creative"—like a child's drawing a picture of he doesn't know what because he hasn't seen it in the picture yet? And "honest and true": does this mean that the traditional liturgies must be abolished because they are dishonest and untrue?

*"The new Episcopal Prayer Book should contain a number of service outlines, with liturgical suggestions and some basic prayers and wordings to choose from."*

If done, this will put the congregation entirely at the mercy of the parson who does the choosing and improvising to his own taste.

*"One alternative should always be to write your own service for a special occasion."*

This is already being done in some churches, with people writing their own service for such a special occasion as getting married. If they don't like such stern demands as the traditional Christian marriage vows impose until death doth them part they can omit them. Writing our own service can become an attractive means of writing our own ticket.

*"As any parent knows, there's not much difference between Burger Chef and McDonald's when you have to eat there Sunday after Sunday."*

Perhaps not. But I think, and perhaps some others also, that there is some difference between worshipping "Sunday after Sunday" by a beautiful and familiar rite in which we have been instructed and which by its very fixedness makes possible our active participation, and trying to worship by a strange new rite that is so "flexible" and "creative" that only the officiant knows what's going to be said or done next—and maybe he isn't always quite sure either.

# The Living Church

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June

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11. St. Barnabas the Apostle
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15. Ember Day

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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June 10, 1973



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February 23, 1973

The Rev. Charles Eddy  
St. Mary's Episcopal Church  
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Dear Father Eddy:

I sincerely regret having to write you this letter as I know how urgently you need your proposed new building, but the fact remains, as I indicated to your Senior Warden during his visit with me, that our Permanent Loan Fund is over committed. We are of necessity, therefore, informing all parishes and missions now making application for loans that there will be a waiting period of approximately eighteen months.

I received your application, will affix the date it was received and keep it available. When I can anticipate when our funds might realistically be available, I will ask you to review this application and resubmit it.

It distresses me greatly to admit that our funds are inadequate to meet the needs of the Church. I know that this is going to cause a great deal of disappointment as applications are received and I am compelled to inform clergy and lay leaders of churches that we cannot assist them at this time. Please be assured, however, that the Trustees of the Church Building Fund are making every effort to increase our Permanent Loan Fund so that our response to the needs of the church may be more readily satisfied with construction and repair funds.

Please express to your Senior Warden my sincere pleasure in having had the opportunity to talk with him during his visit in Philadelphia and be assured that I will keep the needs of Saint Mary's Church well in mind.

Faithfully and sincerely yours,

The Rev. Howard G. Clark, D.D.  
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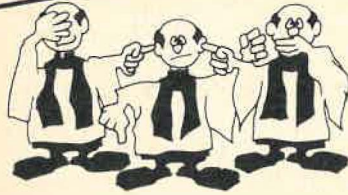


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# Letters to the Editor

## Key 73

I'm sure there is room for argument with the statement that there are only two kinds of acceptable mission. I know that here in Riverside profound blessings have come to people through the distribution of Key 73 scripture packets (40,000 were given away).

I know also that my life has been enriched and strengthened by association with pastors and laymen whom I might never have met except through Key 73. I believe that my participation has enriched and strengthened them as well.

(The Rev.) RICHARD GUY BELLISS  
Rector of All Saints' Church  
Riverside, Calif.

I wish to respond to Robert E. Hill [TLC, May 6].

First of all, he has gone too far when he says, "Above all, mission is not the act of seeking out the unchurched; it is acting in such a way that they want to seek you out." If this is true I wonder what St. Paul was doing in the synagogues of Iconium, Pamphylia, Corinth, *et al?* The *NEB* describes his activities in Athens: "So he argued in the synagogue with the Jews and Gentile worshippers, and also in the city square every day with casual passersby." Certainly St. Paul was not adhering to Mr. Hill's idea of mission.

I agree with Mr. Hill that there can be some pride involved in "active proselytizing," but I doubt that the proselytizer is in any more danger of pride than the one who states his faith by "personal example," feeding the hungry, clothing the naked, and healing the sick. And surely a Christian cannot be either a proselytizer or a "personal example" exclusively.

Mr. Hill then goes on to illustrate from personal experience two incidents in Key 73 which show to him how horrible it is. Now I'm sure that there will be excesses in Key 73 which should not be excused—there are in any major program whether it be Key 73 or GCYP. But I think that Mr. Hill in his anger has closed his mind to a valid part of every Christian's ministry. Not that we should all be out on the street corners; but when appropriate we should all be speaking out about our faith.

(The Rev.) JOHN E. AMBELANG  
Vicar of St. Alban's Church  
Spooner, Wis.

Mr. Hill objects to the probable methods to be used in the Key 73 campaign. So do I. He distrusts the whole concept of mass-production evangelism, and so do I. But to say that confrontation "plainly contradicts the Gospel" and that he "feels" that there are "only two kinds of mission . . . acceptable . . . personal example . . . (and) . . . works," is paying very little attention to the Gospel and to good sense.

Jesus himself displayed his "profound respect for human dignity" at times in what appears to be rather cavalier fashion, and he commanded the disciples to go out and confront people with the Gospel throughout the world. If any did not accept the con-

frontation, the evangelist was to wipe the dust of his feet off against such a person with whom Jesus said it would go hard later on. If Mr. Hill would like references to support this I will be glad to supply them although he can more readily get them from anyone who reads the Gospel itself.

The fact is that the Gospel must be preached and taught, as well as put into practice. Personal example and works do a lot of good and can be defined as a kind of mission, but when Jesus sent (mission) the disciples out he told them to make disciples, baptize and teach as well as demonstrate the power of God in action. The simple practice of love does not necessarily bring others into relationship with God for it may be that the beholder does not understand Christian love because nobody has ever explained it to him. He may "see your good works" and think that you are doing them in order to get yourself into heaven.

Mr. Hill has apparently been carried away by his apprehension that Key 73 workers will try to frighten or force people into the Kingdom of God. While this is a legitimate fear, he cannot condemn the whole effort and be true, himself, to the Gospel.

(The Rev.) ROBERT S. S. WHITMAN  
Rector of Trinity Parish  
Lenox, Mass.

I read with pleasure the letter of Mr. Hill, in regard to Key 73. He expressed my feelings exactly, only far better than I could have put them. I am more thankful than ever that the Episcopal Church has steered clear of this dubious attempt at evangelism.

NICHOLAS R. HOFF  
Setauket, N.Y.

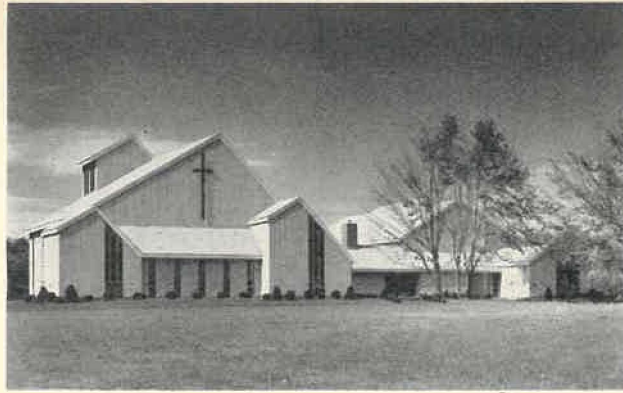
## Bp. Cole Replies

May I reply to the letter from the Rev. Gordon Charlton, dean-elect of the Episcopal Seminary of the Southwest [TLC, May 6]? His letter was prompted by the Board for Theological Education's recommendation that the Episcopal Church, for the first time, financially support theological education and that in so doing there be four theological training centers in the United States. His letter was basically a summary of two letters Gordon wrote me therefore I would like to share a digest of my replies to him.

Gordon was correct; the deans and the BTE discussed at Sewanee, May 1972, an excellent paper by the Rev. Richard Rising, on moving toward a national strategy for theological education, but no formal acceptance of the document was made. Gordon was correct; the deans and the BTE agreed at Atlanta, November 1972, to ask the church for national funding and a reduction in the number of seminaries. Gordon was correct; the BTE made the recommendation as to the sites without further consultation with the deans; but he failed to state that we also suggested funds for programs in other sites and suggested funds for tuition support of seminarians in places other than the four suggested sites.

Gordon did not say that before this was released to the news media or the church, I

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telephoned each dean or acting dean and also flew to Chicago to discuss this with the assembled deans at their previously scheduled meeting, February and March 1973.

In my replies to Gordon I pointed out that one of the problems of the deans and BTE meetings was that each time we met "the deans' team had changed and that what has gone on before is never fully understood (by the new deans). There have been at least five changes over the past year!" I said we had a canonical responsibility to the church and at the "February meeting it was clear we had to speak about the reduction of centers for theological education. I suggested we do such, for it was quite clear to me — as a result of a survey . . . I made at the House of Bishops in New Orleans, the results of which was reported to the joint meeting with the deans last fall, that seeking funds from the national church budget had to have with it some indication of a reduction in the number of seminaries. An opinion which has also made itself audible among a considerable number of lay persons in the church." I said: "our statement if read fairly would do exactly what you said is needed: 'a redistribution of resources.' We believe that by suggesting the sites we did, our present seminaries could move toward such a redistribution—as some are considering—when assured that the church will assist in financially supporting training for theological education."

It might be helpful for TLC to print the personal report I have made as chairman of the BTE. This I believe contains the references to "a list of some of the board's other responsibilities" which Gordon suggested and which we thought many knew.

The text of Bp. Cole's report follows:

General Convention gave to the Board for Theological Education certain responsibilities concerning the education of persons for holy orders. Our official report will be made to General Convention this fall, but because of the nature of our responsibilities I would like, as chairman of the board, to share with the entire church some thoughts about theological education, the rationale for our recommendations that the church should support theological education in our budget, and that there be four theological centers for such basic training.

First let me say that ministry is not limited to the work of ordained clergy. Ministry is the work and witness of *all* the people of God. Baptism and the Laying on of Hands says a person is a minister of Christ's church. As members of the church we are sent by Christ to carry on his ministry wherever we are. The results of the Executive Council's "listening" to our people shows education to be high among the priorities. This can be interpreted as a desire of our people for training for ministry. The growing interest among many for more lay theological education is another indication of a desire for training for ministry. With these indications we have to look anew at the training of persons for the ordained ministry.

If ministry is the work and witness of all the people of God, and Christ is sending us Christians to carry on his ministry, then there have to be persons set apart for the training of the ministers for Christ's ministry. The ordained ministers are those specialized

ministers who enable all ministers to fulfill their commitment to Christ's ministry. We who are ordained are not ordained to a higher ministry, not to a better ministry, but set apart in a specialized ministry to be able to train ministers for Christ's ministry.

With this concept of ministry, with this concept of the role of the ordained ministry, I believe the Board for Theological Education has faithfully, though not as speedily as this present age desires, fulfilled our mandate from General Convention. We have:

- Studied the needs and trends of education for holy orders;
- Advised and assisted the seminaries of the church, promoting continuing cooperation among them;
- Reported on the work of the seminaries to General Convention;
- Assisted in enlistment and selection of candidates for holy orders;
- Aided the General Board of Examining Chaplains;
- Promoted continuing education of clergy;
- Reported to the House of Bishops, Executive Council, and now to General Convention.

We have based our actions on some basic propositions which we worked out with the deans of the seminaries. Since I have been on the board there have been three meetings with the deans. Our concerns for theological education are the same; our responsibilities are different. Some things we can do together; some things we cannot. But on these propositions we have agreed. The basic ones are these:

- The BTE recognizes the accredited seminaries of the Episcopal Church as the *primary* institutional instruments for theological education in the church;
- The BTE takes seriously the need for responsible educational experimentation in both degree-granting and non-degree-granting institutions and programs;
- The BTE continues to regard as of *primary* importance for quality theological education the development of substantive ecumenical involvement, access to and significant utilization of the resources of major university centers, and sensitivity to the critical areas of the urban culture in which we live;
- The BTE regards field education which relates dynamically to the process of the classroom as essential to high quality theological education;
- The BTE suggests the resources of the seminaries be also utilized in programs of continuing education for clergy.

We have also agreed with the deans that for the first time the church should support in our national budget the training of the ordained ministry. It is a surprise to many that the Episcopal Church *never* has financially supported the training of our clergy. Each seminary has had to support itself as best it could. With rising costs for education, it is quite obvious our seminaries all are in, or will soon be in, financial difficulties. The church's ministry will suffer if these training centers for theological education are not supported by the church.

Therefore the board and the deans agreed to ask General Convention to support financially theological education. One request was for funds to support the existing seminaries. An optional request was made by the board suggesting the consolidation of the resources

for theological education into four centers. The board suggested four sites: in the west—Berkeley, Calif.; in the midwest—Chicago, Ill.; in the south—Alexandria Va.; and in the east at a site determined by the Episcopal Consortia for Theological Education in the North East. This body, known as ECTENE has resulted from formal cooperation among the General Seminary in New York, the Philadelphia Divinity School, and the Episcopal Theological School in Cambridge, Mass.

The board has submitted these two proposals to the Executive Council so that General Convention can have before it our suggestions for the principle of the church supporting the theological education of clergy and options of how this may be done. The board has said the present system of supporting theological education is neither economically feasible nor educationally desirable for the task of preparing for ministry in the years ahead.

The Episcopal Church at Louisville will have to face many issues, all of them tremendously important. But one of the most important ones will be the issue of ministry, and at the heart of that issue is the way in which the church provides for the education and continuing education of those ordained persons who are to be trainers of all the ministers of Christ's ministry. May the Holy Spirit be there to guide us and renew us for the strengthening of the ministry of Christ's church.

### "Greenbookery"

Virtually every "official" report on the subject of "Greenbookery," from both diocesan and national church sources, paints a rosy picture of how swell the whole thing is. But the only information I get—from the people who do the *praying* and *paying*—is that the whole thing is a colossal flop, and that forthright abolition of such "creative" and "communicative" fakery, with reinstatement of the Book of Common Prayer to its rightful—and *legal*—place of dignity and honor, would quickly repair the damage we see everywhere in terms of attendance, finances, and devotional fervor.

Therefore I challenge any parish, and any diocese, which has quietly—or abruptly—eased out the Prayer Book, to conduct and publish an honest poll of the "man in the pew" on the straight question of Green Book vs. Prayer Book.

*This will not be done.* The challenge will be evaded with the alibi it is not a simple black-and-white question. A distinguished Roman Catholic spokesman, speaking of their similar—and worse—troubles, confessed: "The remarkable thing is that no outside foe destroyed us; we destroyed ourselves."

FREDERICK COOPER

Wynnewood, Pa.

### Speaking of Idolatries . . .

Among the idolatries, one overlooked by the Rev. J. Robert Orpen, Jr. [TLC, May 13] is the far more dangerous and destructive idolatry of self-centered, egotistic, individualism. The Book of Common Prayer, which draws people together in prayer—past, present, future, here, there, everywhere, peasant, king, poor, rich—is a response to our Lord's promise in St. Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." It

recognizes his command that love of God means love of one's neighbor, enough to see the importance of praying with him as well as working, playing, and living with him. This requires the humility and modesty of St. John the Baptist as he is quoted in St. Mark 1:7 and St. John 1:27, 3:30: an explosive antidote to the infectious evil of selfishness. If Frs. Orpen and Stamm do not like the demands of this way of common prayer and life, why must they continue as a fifth-column element to destroy the benefit those who identify with the Book of Common Prayer have been to society at large through the hymns, architecture, dignified worship, and other results from this way of living? There are a myriad of nonconformist sects, from Jehovah Witness to Unitarian, from which they can select the spiritual home in which they might feel more comfortable.

ELIZABETH W. JONES

Los Angeles

### Youth and Trial Liturgies

Three cheers to Frances Browning Cogan for her letter, "Youth and the Trial Liturgies" [TLC, May 13]. Both my daughter, age 24, and my son, age 28, have expressed these same thoughts, and which I hear echoed by many other young people. This is particularly true of those who have been brought up in the church. (My father was a priest in the church and was very close to his grandchildren.)

In my work as a social worker, I see the need daily of the church offering stability in our chaotic world. For a long time I have been opposed to the trial liturgies because they are watered down versions of our great services, and only add confusion.

We had best be worrying about being relevant to God, and he will take care of our being relevant to the world.

MARY A. FULTON

Morganton, N.C.

Ms. Cogan is a young churchwoman who is not supercharged by the trial rites. Ed.

### Looser Moral Standards?

The editorial "What Sexual Revolution" [TLC, Apr. 1] guessing that morals are no worse today than 50 years ago is cheerful, but statistics showing the increase of venereal disease point the other way. Could it be that leaving the requirement for reading the Ten Commandments out of the Green Book means that some have already accepted looser moral standards?

JOHN HULING, JR.

Elkhorn, Wis.

### Information Please

We are trying to put together a parish by-law concerning the duties of the two parish wardens.

Can anyone tell us of any diocese in the American church which has a canon outlining the duties of the wardens? Surely someone somewhere has encountered the same difficulties we are trying to come to grips with: the problem of making specific what a warden is supposed to do (to help prevent such a person from becoming the lay-rector of a parish).

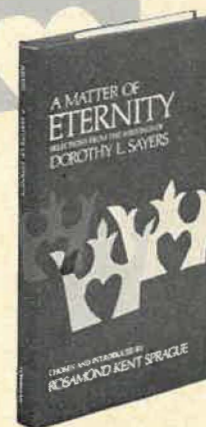
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# A Retired Bishop Reflects

Lane W. Barton

**I**F the Rotary Club or the Elks Lodge had devised the trial liturgies it might be regarded as a notable achievement. For the Liturgical Commission of the Protestant Episcopal Church to have produced them raises serious questions. One recalls the words of the late Bishop of California, "The virus of the world has entered the bloodstream of the church"! In an effort to be relevant, and to make the worship of the church relevant, they seem to have done so to worship and to our thought of God what inflation has done to our currency. They have been devalued! The trial liturgies may be relevant, but this writer asks: Relevant to what? In spite of many interesting and commendable alterations and innovations, there appears to be a serious flaw in their underlying philosophy and/or theology.

*The Rt. Rev. Lane W. Barton, D.D., is the retired Bishop of Eastern Oregon.*

## Hymn to the Holy Spirit

(Tune: *Ton-Man*)

**H**oly Spirit, stirring Wind,  
Churning through the dark abyss  
Forcing order, molding form,  
Dread I; strong Creator.

Holy Spirit, Oracle,  
Prompting voice of God in men,  
Judging, warning, promising,  
Hear I; urgent Speaker.

Holy Spirit, winging Bird,  
Swooping from the vacant sky  
Pointing out a chosen one;  
See I; strange Anointer.

Holy Spirit, fiery Brand,  
Lighting doubt, igniting faith,  
Kindling tongues to tell good news,  
Bear I; blazing Witness.

Holy Spirit, Strengthener,  
Bringing to remembrance Christ,  
Leading into all his truth,  
Bless I; friendly Helper.

Holy Spirit, fertile Soil,  
Growing food for hungry men,  
Bearing joy, but foremost love,  
Tend I; fruitful Garden.

Holy Spirit, whispering Breath,  
Still small voice within my heart,  
Reassuring God knows me,  
Love I; gentle Lover.

Lisle B. Caldwell

My first point in suggesting that our thought of God and our worship have been debased may seem picayune. It is that "you" and "your" have been substituted for "thee" and "thou" in addressing the Deity. The God and Father of us all probably does not care two hoots and a holler how he is addressed. However, it makes an immense difference to the *worshipper* how he thinks of and addresses the Almighty. To be sure, Jesus came into this world as Immanuel ("God with us") to make God approachable: that men might know him not just as mighty Creator and stern Judge, but as an all-loving heavenly Father. But the cost of this revelation was the cross! Can one look at the cross and gaze upon our Saviour hanging there for love of us, and address that holy and ineffable love with the familiar "you" and "your"? To me it sounds a bit too "hail fellow, well met."

In the second place, the trial liturgies seem to me to debase the holiness of the love of God in Christ Jesus in the softening of the penitential passages. For example, the General Confession in Rite II omits the phrase "The burden of them (our sins) is intolerable." Many years ago a devout member of the Church of England, a person known throughout England for the multiplicity of her good words, said to the Bishop of London, "My Lord, I cannot honestly say that the burden of my sins is intolerable." The bishop replied, "Perhaps, if you will go into the reeking, stinking slums of East London, those words will have reality for you." God forgive us if we do not explore the ghettos of our world, and the other areas where man's neglect of, and inhumanity to, his fellow man are polluting our society, to realize the enormity of our sin. But more than this, the farther we are from realizing and appreciating the awesome holiness of the God we worship, the farther we shall be from realizing how intolerable our sins are.

Or witness the fatuous question and response in the Ordination of Bishops, Priests and Deacons—"Is he worthy?"—and the response (usually shouted)—"He is worthy!" Since when is mortal man worthy to stand before this holy God and to minister in his name to his people? If this is an effort to be relevant, one asks: Relevant to what? The conceit of man? May the dear Lord spare us a clergy so puffed up with pride as to imagine themselves worthy.

Not to be overlooked is the elimination from the daily office of such sentences as, "The Lord is in his holy temple; *let all the earth keep silence* before him," and "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy:



I dwell in the high and holy place, with him also that is of a contrite and humble spirit. . . .” Is there a greater need in our worship than to be reminded, from the very beginning of that worship, that we are in the presence of holiness itself? We hear so much these days about the need for more and better “communication,” but the Liturgical Commission has also deleted from Morning Prayer the exhortation: “Dearly beloved brethren, the scripture moveth us . . . to acknowledge and confess our manifold sins and wickedness.” The exhortation then goes on to remind us of the other elements in worship, to give thanks, to praise, to hear his most holy word, and to present our petitions. What if this exhortation is in Elizabethan English, a bit formal, and takes an extra minute of our time? In this secularized world do we not need to have “communicated” to us that we have come not to a service club meeting but into the house of God to be by him cleansed and restored?

It would appear to this lifelong liberal-evangelical that the Liturgical Commission would relegate Morning Prayer to a minor role, if not eliminate it altogether as an integral service of the church. I do not question that Holy Communion is the central service of the Christian church, or that it is a sacrament—which Morning

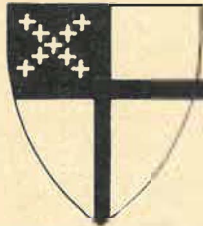


Prayer is not. But are we not in danger of robbing this supreme act of worship, the Holy Communion, of its depth and thrust by over-using it? The writer, who is in church every Sunday, recently experienced on eight consecutive Sundays eight celebrations of Holy Communion. He resents the implication that one can worship God worthily only in the Holy Communion. He has no quarrel with those who would make their communion daily or weekly, but he believes that for many others the too-frequent use of the Holy Communion can make it commonplace. Must we abandon the centuries-old custom of celebrating the Holy Communion on the first Sunday of the month and of using the remaining Sundays as preparation for the great parish communion on the first Sunday?

In conclusion, let the Liturgical Commission ponder the experience of the prophet Isaiah at the time of his encounter with the Almighty, when he was commissioned to proclaim to Israel God’s holy will and purpose. First came the over-

whelming revelation, “I saw the Lord, sitting on a throne, high and lifted up” . . . with the worshipping seraphim crying, “Holy, holy, holy, is the Lord of Hosts.” Isaiah’s responses to this was the recognition of his own utter unworthiness, “Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King.” Then followed the cleansing, “Lo, this (the live coal) hath touched thy lips, and thine iniquity is taken away, and thy sin purged.”

To be sure, the church and its worship must be relevant, and to be sure, we need more and better communication, but fundamental to this is the incorporation in our worship of an inescapable emphasis on the holiness of God as the Father of our Lord Jesus Christ. It is folly to be relevant to our world until first we are relevant to this holy God. For without a recognition and appreciation of the holiness of God, nothing in this world can be holy. Our air is polluted; our water is polluted; our morals are polluted. We have vandalism because property is no longer holy. Marriage and the family are losing their sanctity. We shall never find cleansing, and our world will never be redeemed, until men are brought face to face with, and made responsible to, a God who is awesome in his holiness.



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# The Parable of the Play

Barton Brown

**T**HE people of a European town decided that they would present a yearly passion play that would portray the complete gospel narrative of the life of Christ. The enterprise was undertaken with the utmost seriousness as an act of deep religious devotion. There was to be no commercialization, and no atmosphere of show business. Their purpose was to immerse themselves in a devout representation of the gospel stories.

At first the people were uncertain of the style of presentation that would suit so sacred a story. They began by being as realistic as possible, choosing people of Jewish background to play the parts, and attempting to reproduce biblical costume. After several years of this approach, they began to consider the possibility of emphasizing the universality of the gospel stories by moving away from strict realism. Persons of varying appearance and age were assigned the leading roles. These changes proved to be well conceived. A man of African ancestry played the role of Christ one year, and an Oriental girl portrayed the Virgin Mary on another occasion. The effect was beautiful. They produced the play one year in modern dress, and it lent a startling contemporaneity to the presentation. Another year medieval costumes and music were used, which lent a romantic glory to the play. It seemed that every variation they tried only served to enhance the retelling of the story of God's great act among men.

In the light of this experience, one year it was suggested that a possible new variation would be the exchanging of sex roles. The suggestion was made in the utmost seriousness and with the best of intentions.

On first thought it seemed like a good

*The Rev. Barton Brown is rector of the Church of the Holy Trinity, West Orange, N.J.*

idea. *Travesti* is, after all, a very old tradition in the theatre. There were two principal roles in the story as they presented it—Christ and the Virgin Mary. They began to try various men of the town in the role of the Virgin Mary. But they soon ran into obstacles. No matter what they did with costume and makeup they were never able to rid the characterization of some hint of the female impersonator, which obviously worked against the reverent attitude they always sought in their productions. Furthermore, they could not find a man who was able to act the part convincingly. How could a man possibly convey to an audience the intense drama of a young woman who is told that she is to be the mother of the son of God? How could a man transmit the anguish of a mother, holding in her arms the lifeless body of her crucified son? When they tried to cast a woman in the part of Christ, the same sort of problems occurred, along with some more serious ones. How was the stripping to be accomplished? How was the nearly naked body of the Saviour to be shown hanging upon the cross?

The townspeople concluded that it couldn't be done. You could do almost anything else to the play, and it added to its meaning, but when you tried to exchange the sexes, you violated something at a very deep level, something that seemed to be a part of the given nature of things. They discovered from their own experience why it is that for 2,000 years, the part of Christ in passion plays has probably never been played by a woman. You simply can not portray the gospel in *travesti* without making it a travesty.

There was a leading part in the town's passion play for a man, and another for a woman. They were of equal importance, and equal dignity. But they were not interchangeable. The townspeople concluded their experiment by recalling the words of the Book of Genesis: "Male and female created he them."

**L**ET it merely be observed that the primary and most essential function of bishops and priests is to enact the role of Christ—saying his words and performing his actions in a sacred liturgical drama which represents one scene from the gospel narrative: the Last Supper. To play it in *travesti* is to make it a travesty.

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Letters, well-reasoned and personal, give an effective answer to those who attempt to say that "there are no theological reasons" to consider and that "the debate is over." We can give only some sample sentences from them below, but send our study packet to everyone who signs and to anyone who wishes it.

We ask our Bishops and Deputies to General Convention to hear what the Church is saying.

Dear Mr. Scott:

As one of those pew-sitters, I doubt the desirability of ordaining women, but more especially, I agree that PECUSA is torn badly enough now without adding another serious tension.  
—*Braxton Harrison Tabb, Jr., Alexandria, Va.*

Was our blessed Lord so cowardly that he hesitated to raise this issue in a male-dominated society, fearing to alienate disciples? This would appear to be out of character. We would be forced to think somewhat less of Christ if we thought him so susceptible to public opinion.  
—*Alan H. Tongue, Director, Episcopal Honor Society, N. J.*

All charity, openness, and fairness considered, arguments based on the royal priesthood of the whole *ecclesia* (as seen in the statement of the faculty of the GTS) seem to me to beg the whole question. No clear arguments are given, i.e., clear enough to gain the respect of the Holy Catholic Church. At best, this is not the time to do it.  
—*Robert P. Coval, Rector, Christ Church, New Brighton, Pa.*

It may come in time, but I agree with you, it must come after much more theological and sociological study, much more dedicated prayer, and with the consent and agreement of all branches of the Church Catholic.  
—*Keith W. Mason, Rector, St. Mark's Church, Leominster, Mass.*

There must be further investigation and prayer, not only in our own Church but in our consultation with other Christian bodies, before it can be ascertained what the Divine Will is.  
—*Vestry, Trinity Church, Mobile, Ala.*

My wife and I, as Catholic Christians who support liturgical renewal and the reunion of all branches of the Catholic and Orthodox Faith, believe this could be done only by an Ecumenical Council.  
—*Robert E. Stiefel, Asst. Prof., Haverford College, Pa.*

General Convention cannot give a bishop power to make a female priest any more than it can repeal the law of gravity.  
—*Willis M. Rosenthal, Priest-in-Charge, St. Matthew's Church, Salisbury, N.C.*

I pray that enough committed lay people will be led to help you, that the Church's priesthood may remain Apostolic.  
—*Patricia G. Rosenthal, Salisbury, N.C.*

This is a most necessary work so that the Episcopal Church may be spared from hasty action which would endanger the painstaking work of many (including my former friend and bishop, Lauriston Scaife) to bring about unity.  
—*Donald B. Hill, Chaplain, St. Agnes School, Albany, N.Y.*

In my own situation, where our relations with the Roman Catholics in our community and in our diocese have progressed quite far, I would hate to see a precipitate action on the part of the Episcopal Church destroy our ecumenical relations with our other Catholic brethren.  
—*William T. Lawson, Curate, Trinity Church, Janesville, Wis.*

We are both communicants of the Church of the Advent, Kenmore. William is a licensed lay reader. We are glad to know there are others who feel as we do. We hope the enclosed contribution will help.  
—*Nancy C. Draper, Buffalo, N.Y.*

In so far as I am concerned, this is the most serious thing which has ever beset our Church. The entire thing is heartbreaking—as if our state of schism were not sufficiently severe without *this*. As I go around the country leading missions, I carry the signature sheet with me. I'm doing better than I expected. An all-out prayer effort must be launched.  
—*Emily Gardiner Neal, Pittsburgh, Pa.*

**WE, MEMBERS OF THE CLERGY AND LAITY OF THE EPISCOPAL CHURCH, URGE GENERAL CONVENTION 1973 NOT TO REINTERPRET, NOR PROCEED TO ALTER, THE CONSTITUTION AND CANONS OF THE CHURCH SO AS TO PERMIT ORDINATION OF WOMEN TO THE PRIESTHOOD.**

**THE REVEREND JOHN L. SCOTT, JR., Chairman**  
The Committee for the Apostolic Ministry  
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I endorse and wish my name added to the memorial printed above.

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OR, I do not wish to sign yet but would like the study packet

# The Living Church

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## EDUCATION

### Sewanee Plans Lawsuit Against Publishers

The University of the South has announced plans for filing a lawsuit for a half million dollars against Berkeley Corporation, a publishing firm in New York, for alleged inaccuracies in a book entitled *The Insiders View of Colleges*. Co-defendants are Kable News Company of New York and Yale Daily News of New Haven, both associated with the publishing venture.

According to Dr. J. Jefferson Bennett, vice chancellor and president of the University of the South, statements made by the authors are "untrue, unfair, and damaging."

*The Insiders View of Colleges* describes itself as "what colleges are really like . . . a careful, 'embarrassingly accurate' analysis of . . . hundreds of American campuses." The law suit will charge that the defendant willfully and maliciously published, sold, and distributed the guide containing the following statement about the University of the South, which in reality pertain to events at Southern University, Baton Rouge, La.:

" . . . It is too early to tell what long-range effects of the killings of two black students during a mild demonstration on the campus in November will be. The sudden violence seemed incongruous, given the political mildness of the place, although state politicians and not campus events were to blame."

The University of the South will allege that the defendants knew the statements to be false but continued to distribute "with reckless indifference to their falsity and without impartial or fair investigation."

Dr. Bennett said, "Our seeking plans for legal redress for this misstatement implies no lack of concern for the tragedy of Southern University in Baton Rouge last fall. We grieved as did well-disposed persons everywhere for those deaths. Prayers were said in our chapel for the victims and their families. We do deplore the recklessness of the publishers and we suffer from the implications."

The vice-chancellor added: "Such a misstatement about this university is very damaging because of the wide circulation of the book and because the average reader will not attempt to verify incidental allegations of this kind. Furthermore, the statement is grossly unfair to the Univer-

sity of the South because of the implication of intolerance leveled at an institution which has been a leader for good race relations. Sewanee was the first private institution of higher learning in the south to vote to desegregate, and the first actually to accept black students—this in the summer of 1953, a year before the Supreme Court decision ordering integration. Our local church was the first Episcopal parish in Tennessee to desegregate, and our local public school was the first in the county. From the beginning of this movement, Sewanee has provided courageous leadership, often at great cost in gift income. The implications of this reckless error are both distressing and harmful to us."

Dr. Bennett also stressed the fact that the Yale Daily News is a separate corporation, not an official arm of Yale University.

"We are certain," he said, "that our sister institution is as deeply concerned for honesty and accuracy in writing and publishing, as is the University of the South. This is not a lawsuit between two universities."

The University of the South is represented by Dearborn and Ewing of Nashville, Tenn., and Breed, Abbott, and Morgan of New York City.

## NEWS FEATURE

### SPBCP Membership Exceeds 17,000

"Two years ago, there were just 12 of us, gathered in Bill Ralston's living room in Sewanee. Now we number more than 17,000 people from every domestic diocese, Alaska, Hawaii, and some overseas dioceses, too."

Prof. Walter Sullivan, of Nashville, Tenn., feels very encouraged by the spectacular growth of the Society for the Preservation of the Book of Common Prayer, which he heads. "When we began," he said, "we thought our move might prove to be little more than a last gasp. Now, we're not so sure that's so."

In the spring of 1971, the society founders rented a post office box and mailed a statement of purpose and membership invitation to as wide a list of persons as they could draw up. Periodic newspapers, tracts, and reprints of views of like-minded Episcopalians followed. Last year, society membership passed the 2,000 mark and soon reached 6,000.

Five full-time and two part-time employees staff the SPCBP's Nashville office,

handling mail and phone calls, cards and checks that arrive in increasing numbers. Volunteers pitch in every two or three weeks to help prepare a new mailing.

The society's address list is more than 13,000 strong—counting the Mr. and Mrs. names, an estimated 17,500 members. In some places where support is strong, diocesan and local SPBCP chapters have burgeoned. There are no problems financially.

SPBCP literature includes as preface or postscript Richard Hooker's words: "Though for no other cause, yet for this; that posterity may know we have not loosely through silence permitted things to pass away as in a dream."

Its letter to prospective members reads: "Our design is not to prevent any change whatsoever in the 1928 rite but to defeat the trial liturgies now before us in the 'Green Book,' because we consider them to be poorly written, ill-conceived, and in some particulars, contrary to the Faith. . . . Our primary aim is to represent those churchmen who feel that the proposed revisions, if adopted, would be disastrous for the life of the church, and to make that representation as forcefully as we can to the bishops severally and also to both houses at the 1973 General Convention."

SPBCP mail stresses the importance of working within the system. It has alerted its members to places (Maine, Western Michigan) where diocesan directives regarding trial use amount, in the society's view, to "outlawing the Book of Common Prayer," an action deemed clearly unconstitutional. The society issued a bulletin caption, "Flash! The Mission's Not Impossible!" when a member sent word that "your publicity and that of the American Church Union has brought changes to the Diocese of Maine! Effective the beginning of October (1972) the bishop has *allowed* our priests to use the Book of Common Prayer every Tuesday morning and two Sundays during any month."

Prof. Sullivan says, "Though we're not against Prayer Book revision per se, we do want to save the church from hasty and injudicious revision."

One SPBCP Prayer Book Paper puts it this way: "Dead wood is found in the church; dead spots exist in the Book of Common Prayer. Nothing forbids the pious desire to change some words, rewrite a prayer here and there, rearrange a sequence of liturgical actions, for all of which the Prayer Book might be even better than it is. It appears, though, that the *Services for Trial Use* respond not so

much to pinpointed needs to remove this or that weak spot as to a desire for sweeping change considered as good in itself."

The first champions of the SPBCP cause were priests, college professors, and students. Some opponents have termed them "intellectual and literary snobs." A society newsletter says, "Our objections are not raised on aesthetic or literary grounds alone. Words give substance to thought. When words are changed, meanings are damaged, and we feel that these changes of word and meaning must be made with the greatest care."

President Sullivan and fellow founders, Dr. Harold L. Weatherby, John V. Glass, Jr., and Dr. John M. Aden, are members of Vanderbilt University's English faculty. Among priest founders are the Rev. James Law of St. Martin's, Chattanooga, and University of the South professors, the Rev. Drs. William Ralston and J. Howard Rhys. Andrew Lytle, editor of *The Sewanee Review* and novelist, also shared in the founding.

Four bishops have topped the society's list of 15 sponsors. Several other incumbent bishops are among the ardent supporters but for reasons of "diplomacy" prefer to remain behind the scenes for the present.

The society's Prayer Book Papers (#12 is due soon) bear such titles as "Traditional or Contemporary?"; "Forbidden Prayers"; and "Holy Communion: Trial I or Error?"

Sample quote: "What does the First Service do for Morning Prayer? Well, it trades its majesty for a tissue of fuss and dullness. But more than that it diminishes, in behalf of an irrelevant and presumptuous humanism, the importance of God in the act and conscience of Christian worship."

The threat of major disruption within the church, should the present *Services for Trial Use* be adopted, gives SPBCP leaders grave concern.

"Our incoming mail was amiable at first," Prof. Sullivan recalls. "When we used such a mild word as 'opposition' people wrote urging us to find some nicer term. Then last fall, following the House of Bishops' vote on the ordination of women, the whole tone of our mail seemed to change. People began writing ugly letters, apparently from desperation — 'If this is the kind of church they want, they can have it; we'll leave and take the church with us.'"

The society takes no position on any issue except Prayer Book revision, Prof. Sullivan made clear. "We intend to stick to our single effort, and forward this one cause as best we can at Louisville and beyond. The crucial General Convention may be the one after that.

"We've been in correspondence with the Rev. Massey Shepherd and the Rev. Leo Malania, and they respond to our letters very graciously. But neither of these men, nor anyone else, for that mat-

## NEWS in BRIEF

■ The Churchwomen of the Diocese of San Joaquin are memorializing the Triennial Meeting of the ECW to be held in Louisville this fall to continue these meetings in the future. Their resolution notes that the future of the triennial is in some question. "Eligibility of women and election to serve as deputies to the General Convention does not serve as a substitute for participating in the Triennial Meeting," the resolution declares. It calls attention to the effective programs of education and service and the impetus and inspiration for women's work "at the grass-roots level" which the Triennial Meetings have provided and which would presumably be lost if the meetings were discontinued.

■ The Very Rev. Charles T. Gaskell, dean of St. Luke's Cathedral, Orlando, Fla., and Bishop Coadjutor-elect of Milwaukee, will be consecrated June 30. The ceremony will be held in the chapel of De Sales Preparatory Seminary, Milwaukee, Wis., which belongs to the Roman Catholic Archdiocese of Milwaukee. The chapel has a seating capacity of 900 people, more than twice that of All Saints Episcopal Cathedral, Milwaukee.

■ Some 20 people concerned with communications, especially on the diocesan level, attended the recent seminar held by the Institute for Anglican Studies in Syracuse, N.Y. Directed by the Rev. Robert Ayres, seminar topics dealt primarily

with presenting information on the upcoming General Convention to "those at home." Speakers representing the communications department of the national church were John Goodbody and the Rev. Richard J. Anderson, who is to be editor of *The Convention Daily*. Others included those working with radio, TV, and newspapers.

■ A time-motion study of activities of certain clergy in the Diocese of Southeast Florida has been inaugurated. "We hope to learn something of the patterns of the ministry of stipendiary and non-stipendiary priests in relation to the life of the ministry," said the Rt. Rev. James L. Duncan. "We need data to describe the expectations of the clergy in preparing job descriptions. This study should help us discover the pressures of the ministry and enable us to interpret this to the laity," he said. All of the clergy on the diocesan payroll and a selected list of parish clergy are included in the study.

■ June 30 is the date set for the consecration of the Rev. John A. Baden, Suffragan Bishop-elect of Virginia. The service will be held in the National Cathedral, Washington, with the Rt. Rev. Robert F. Gibson, Jr., officiating. Bp. Gibson, who plans to retire as Bishop of Virginia next February, will be succeeded by the Rt. Rev. Robert B. Hall, Bishop Coadjutor of Virginia.

ter, has answered the really crucial questions. If present proposals of the Standing Liturgical Commission do prevail, what kind of price are we willing to pay? How much agony are we willing to put the church through? Finally, General Convention must answer these questions."

In the society's view, "If the trial rites now being agitated by the few are permitted to displace or compete with the Book of Common Prayer, the church cannot survive the shock or such schism as is almost certain to follow."

ISABEL BAUMGARTNER

### CONFERENCES

#### Sewanee Symposium Considers Church and Society

"The church's involvement in social and political issues" was the theme of an extraordinary conference known as the "Sewanee Symposium," held in Washington, D.C. It was sponsored by the Sewanee Club of Washington, representing the University of the South. NBC news commentator John Chancellor presided over the symposium.

Dr. Clifford Morehouse, a veteran lay leader of the Episcopal Church and mem-

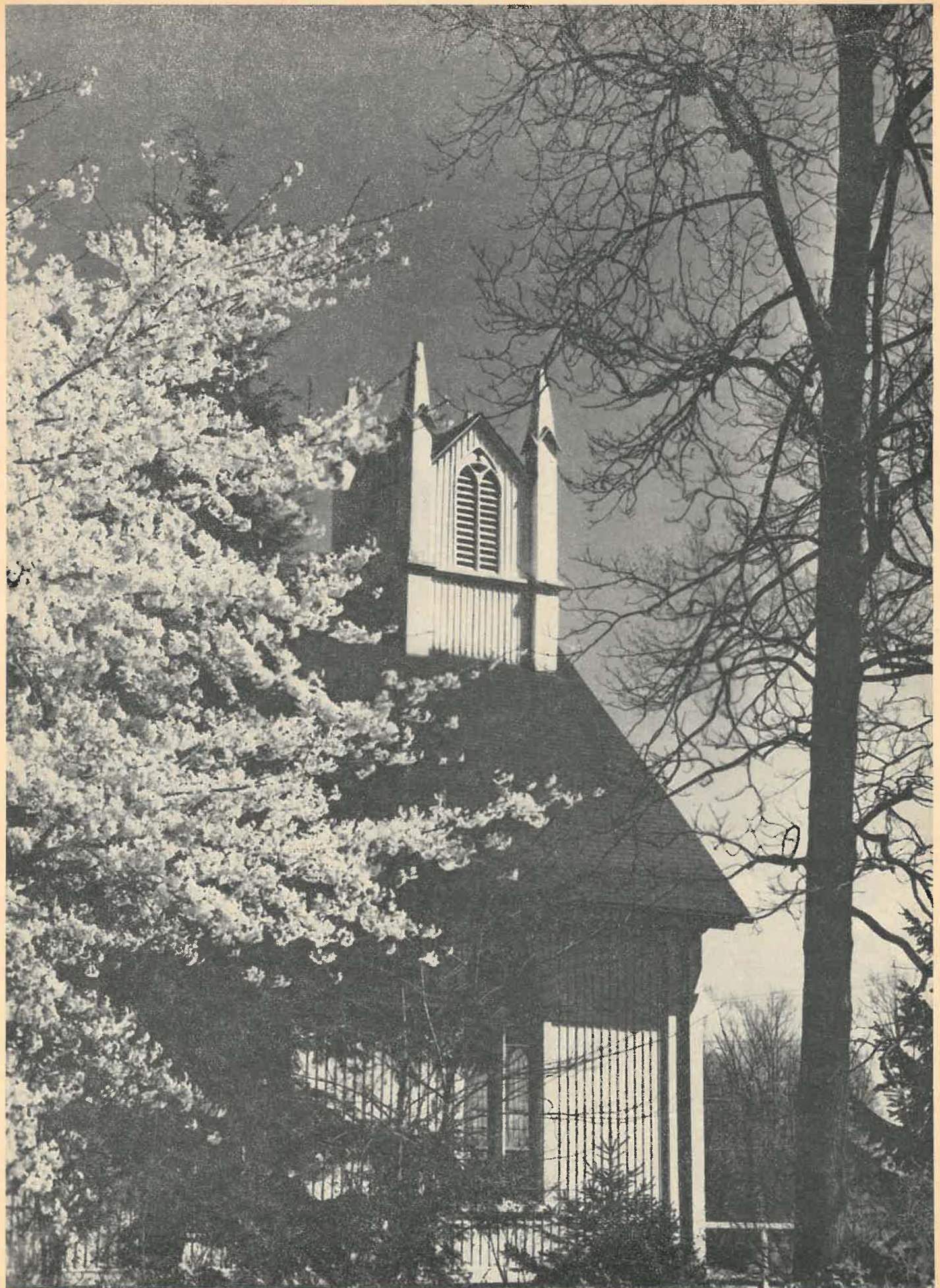
ber of the Executive Council, gave the keynote address, and in it traced the history, since the 1967 General Convention, of the church's empowerment programs.

Speaking as "protagonist" for the church's involvement in social and political issues was the Rt. Rev. John T. Walker, Suffragan Bishop of Washington. Himself a black leader and a veteran of ministry to the inner city, Bp. Walker argued that prayer and praise cannot be divorced from the way we live our lives in the world. He pleaded for a unity of corporate and individual Christian action.

Cast in the role of "antagonist" was layman Stephen C. Shadegg of Phoenix, a former member of the Executive Council, former National Committeeman of the Republican Party, and western campaign manager for presidential candidate Barry Goldwater in 1964. He argued that the church's task is to proclaim Gospel truth within the context of duly-constituted civil authority, and asserted the traditional Christian view that the world can be changed only through redemptive change in people themselves.

Following the statements by Bp. Walker and Mr. Shadegg, the participants in

*Continued on page 24*



# AN ADVENTURE IN WORSHIP

By WILLIAM E. TICKNOR

**T**HERE is nothing about the modest little church to catch one's eye. It is a white frame structure of Gothic design, like thousands of others across the land. A casual passer-by would never give it a second glance.

Anyone passing the church on a Tuesday morning, between the hours of ten and twelve, might wonder why so many cars are parked outside. He would not guess what tremendous events are taking place within. He might not perceive these even if he should venture inside. He would find only a simple Prayer Book service of Holy Communion, followed by the ancient sacrament of healing. It is a quiet service, without any display of emotion and usually without music. At the end there is a coffee hour during which we relax and enjoy each other's company. That is all.

Those who come to the service week after week know that Christ is there. He has made his presence unmistakably plain in specific acts of healing, forgiving, reconciling, restoring.

The few who gathered for the first healing service were not people of outstanding faith. They were a fairly representative group of Episcopalians. Some had firm convictions, others did not. Some came out of curiosity, some out of desperation. Then the Lord took charge and things began to happen.

A woman who had had painfully ulcerated legs for 19 years was healed within a few weeks. Another, suffering acute pain from a heart condition, was relieved while prayers were being said for her. Still another recovered almost instantaneously from an eye injury when she received the laying-on-of-hands. Within six months the group had experienced no fewer than eight miraculous healings. One of these deserves a more detailed account:

A retired business executive in the parish had suffered from a back ailment for several months. The pain finally became so intense that he was forced to see an orthopedic surgeon. It was found upon examination that he had a disintegrating disc, and that surgery would be required. But the examination also revealed that his heart was too weak to stand the anaesthetic. The surgeon told him to go home

and rest for a month or so, and then return for the operation.

During his first week at home this man was given private communion and the laying-on-of-hands. The back pain and the heart symptoms left him on that same day. Feeling stronger, he began to attend the Tuesday healing services. He had been to three of them (still free of pain) when it was time for him to go back to the hospital.

The orthopedic surgeon put him through the same examination as before. First of all, his heart was found to be normal. When the X-rays of his back were read, the doctor shook his head in bewilderment. He checked the pictures again. Then he smiled and said, "I don't understand it, but your back is perfectly all right. Put on your clothes and go home. I don't operate on healthy men."

**T**HESE experiences have brought conviction to our group. The members who were most skeptical at the outset now acknowledge the healing power of God. But this, in turn, has led to something far more important. Everyone has come to realize that healing, physical or mental, is not an end in itself. The real goal is a close personal relationship with Christ. The lesson of the ten lepers has been learned well. Our Tuesday morning service is not a clinic but a way of worship.

The question of delayed healing, or of

no apparent healing at all, does not arise in our group. We know that Christ intends to give each of us ultimate wholeness, and we leave the timetable and the method to him. All of us have been touched by him in one way or another. A woman who still has an annoying problem says that she has found in this service a peace such as she had never known before in her life.

Most of the names on our prayer list are of people outside the group. As intercessors, we pray for them every day. Many have written to thank us for our prayers and to give joyful reports of their recoveries.

Attendance at the healing service has tripled in the 15 months of its existence. We draw increasing numbers from other towns and from other churches, as well as from our own parish. This is ecumenicity in the true sense of the word: Christians of different traditions worshipping together, united in the apostolic faith. And as we worship we are led into fields of practical service. Our money offerings are earmarked for those healing projects, medical or otherwise, which give direct help to people in need.

The effect of the healing service on our parish life has been far-reaching. People who had become disillusioned with the church have been brought back through the healing ministry. One man said recently that here at last he had found "the church in action." Personal relationships within the parish have been improved, and there is a new spirit of worship even among those who do not attend the Tuesday service.

There is nothing new about the healing ministry. Everything that has been written here can be matched or surpassed in the experience of other groups, from the first century onward. But the subject has particular significance at this point in the church's history. We are living in a time of theological and liturgical confusion. Many people do not know how to worship because they do not know what to believe. The healing ministry may not be the answer for everybody, but for some it offers a welcome solution. It is an approach to worship which cuts through all controversy and goes straight to the heart of the matter. The reality of Christ is known in concrete situations. We do not argue about him; we simply enjoy his presence.



**"The healing ministry: For some a welcome solution."**

*The Rev. William E. Ticknor is the rector of St. Luke's Parish, Church Hill, Md.*

# I FOLLOW CEPHAS

By W. DAVID CROCKETT

RECENTLY, while conducting a workshop for lay readers, I suggested that they might also have a much broader ministry within the parish by doubling in brass. For instance, I suggested that lay readers might also be wardens, vestrymen, directors of acolyte guilds, altar guilds, and serve on all sorts of commissions. To my astonishment one participant took vehement exception to this line of thinking. We were informed that this man had refused nomination to the vestry because, as a lay reader, this would somehow constitute a conflict of loyalties. We discovered that, in his thinking, because a lay reader is appointed by the rector and a vestryman is elected by the people, one could not serve in both capacities.

Now, I am rather used to a "we-they" attitude when it comes to vestry-diocesan relationships (it's a favorite game), but to discover this same dichotomy in the parish was disturbing. Are clergy and vestry pitted against one another in a mutual antagonism rather than working together for the common good? Must a lay reader who is the rector's appointee take up the clergyman's cudgel while other vestrymen enter the fray on behalf of the laity? Should they not all find it possible to develop community and improve communication so that the Gospel might be spread? I could not help but think of St. Paul's difficulties in Corinth when he found factions favoring Cephas, Apollos, and himself when all belong to Christ.

Perhaps my friend's problem arose out of the fact that the Church of England's canons provided for a rector's warden appointed by the clergyman and a parish warden selected by the people. Certainly there has been borrowing of this terminology in some parishes of the Episcopal Church. However, this was never designed as being a seal of approval to the notion that division between a priest and the elected representatives of the people should exist. Rather, it was designed to assist the priest in some of his more temporal responsibilities in a church which frequently had considerable landholdings. While a vestry shall represent the parish in its relations with a rector, it should be clearly understood that the vestry, with the rector, shares responsibility for pro-

moting the spiritual welfare of the parish and in the development of the church's program. Mutual responsibility and interdependence is normative!

Some rectors abhor vestry meetings because they frequently become arenas of strife. In these cases, it almost always seems to be caused by a breakdown in communication and in cooperative planning. A rector would be foolhardy indeed if he failed to take his vestry into consideration in planning for the spiritual welfare of the flock, and a vestry would be acting most irresponsibly if the temporal affairs of the parish were not considered a part of the clergyman's interests. In instances where this sort of thing prevails, community ceases to exist. Honest debate and open disagreement can be constructive, serve to advance Christ's cause, and even be an enjoyable experience if there is real openness amongst friends. It is a wise rector, indeed, who makes his wardens and vestry his friends, and it is a concerned vestry which insists upon good communication.

THE rector who works overtime to build up a bond of friendship and trust with his wardens and vestry avoids the problem of factions because it becomes apparent that all are Christ's. Regularly scheduled pre-vestry meetings can be an invaluable tool in building up understanding as well as establishing specific agenda for the monthly meeting of the vestry. It can be of enormous help to all if the treasurer and rector meet to discuss the parish's total stewardship of treasure. This would normally be an evening meeting and take place at a time and location convenient to the treasurer. A study of pledge statistics, a complete review of the budget, a look at outstanding indebtedness, and a careful projection of all fiscal matters

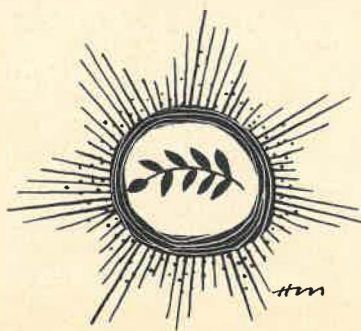
forms the agenda for this meeting. This done, it may be hoped that both the rector and the treasurer will then come to the vestry meeting understanding the total financial picture of the parish and be more competent in helping the vestry in its decision-making and future planning.

A second pre-vestry meeting with the church wardens, either at a monthly luncheon or in the evening, can be a tremendous aid in forwarding the work of Christ in any parish. Inasmuch as the wardens are the top leadership within the parish, their advice and counsel can be of real assistance in extending the rector's ministry as well as undergirding their own. Wardens, obviously, should have a full grasp of the problems peculiar to the parish, really know its membership, and have a complete dedication to the church. This writer will be eternally grateful for the ministry of his wardens, not only to the parish but to him personally. One should never forget that these men may well know the parish better than the rector ever will, and that their knowledge of the church comes out of their deep love for it.

The two suggested pre-vestry meetings should by no means preclude the possibility of other meetings with the wardens and treasurer, nor obscure the fact that the rector should be touching base with all vestrymen on a weekly basis, if possible. The two pre-vestry meetings should be designed to help make the vestry meeting itself more effective and to insure better communication with the leadership.

If the rector is intent upon building a community of spiritual strength among the leadership of the parish he will also give consideration to the possibility of beginning a vestry meeting with worship rather than merely opening the assemblage with a prayer. He might also, from time to time, schedule a period for serious Bible study with his co-workers in Christ. A group like this which is intent upon serving the church will not become fractured with ease.

When the vestry, *i.e.*, the rector, wardens, and vestrymen, see themselves as a disciplined gathering of the people of God anxious to promote the cause of Christ and his church, then there will be no factions devoted to Paul, or Apollos, or Cephas, but all will be Christ's and, let us hope, our lay reader will be counted in their number.



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



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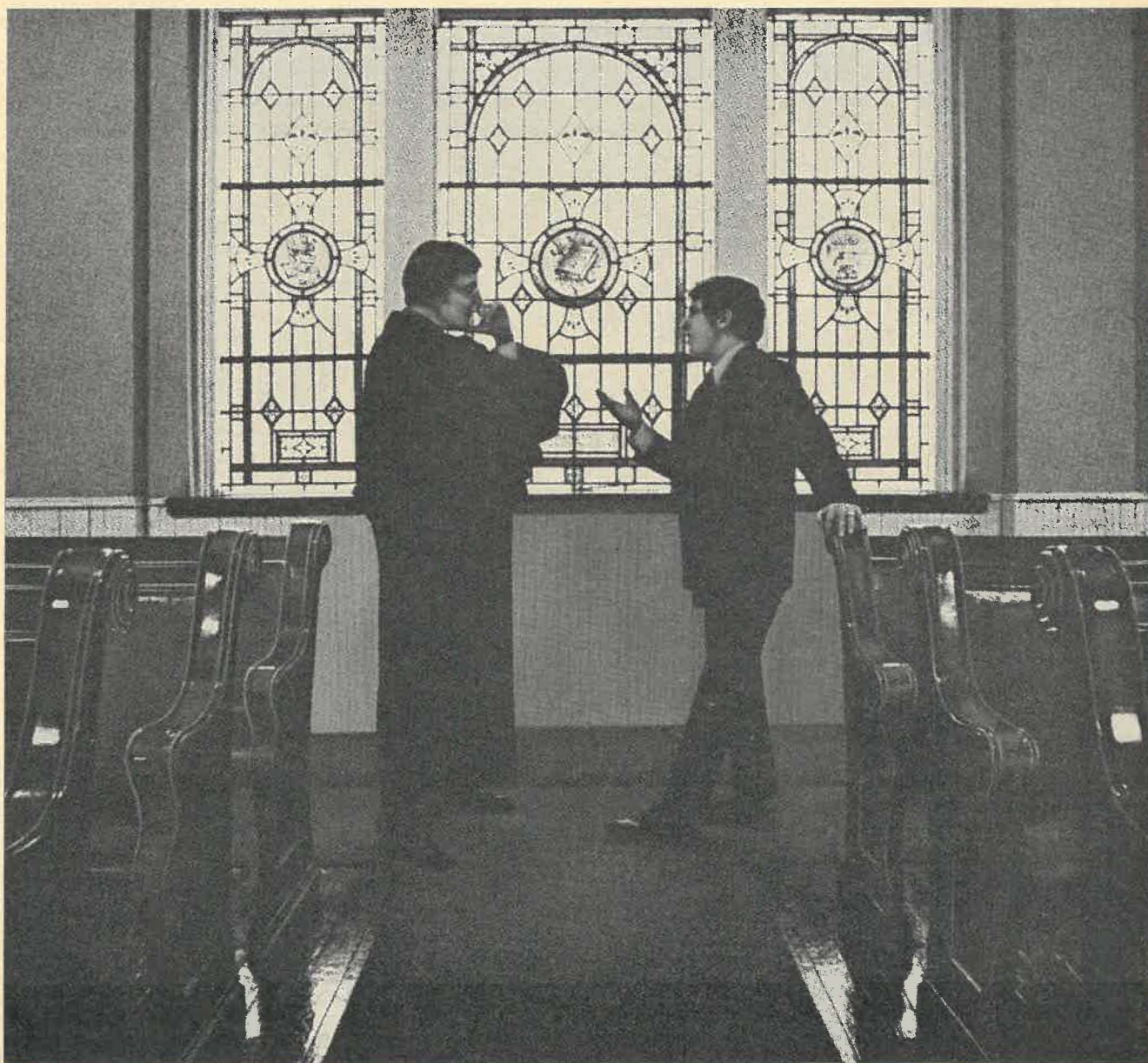
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# HUMAN RESOURCES BANK

By ROBERT L. LADEHOFF

THE phone rang at 11:00 Saturday night: a mother and her 12-year-old son needed a place to spend the night. For two weeks they had stayed with friends in Charlotte while the mother looked for a job. Now there had been a quarrel and the friends had asked her to leave their home. Once she had been an Episcopalian, and so she called me and asked for help.

I did what every clergyman has done dozens of times. I got the mother and her son out of the house where they were no longer welcome, found them a motel room, and arranged for their breakfast. The next day I spent some time with them, discussing their future. Finally, I bought them bus tickets back to Georgia. And my discretionary fund was in the red again.

Several weeks later, I told some parishioners about the young woman and her son, and about my frustration. They had needed food and lodging and counseling, and, late on Saturday night, all I could offer was sympathy and money, both in limited amounts. They left town without anything having been done about their real problems.

Someone asked me, "Do you often have emergencies like that one? Do you find that you need resources that you do not have?" The questions made me realize how many emergencies happen in the course of a year. I remembered the man whose car broke down in front of the church on a Sunday afternoon, and how I spent four hours trying to help him find someone who would fix it so he could get home to Greensboro. I remembered the young person who wanted to know what alternatives there were to going to Canada to avoid the draft—the widow who needed advice about managing her money—people stranded by emergencies in Charlotte who needed a place to spend the night. More often than I had been willing to admit, there had been emergencies, and I had lacked the training or knowledge or resources to handle them.

Later that week, a parishioner who had overheard this conversation invited me to lunch. He had a proposal for me. "You have enough to do," he told me, "responding to the emergencies that you are equipped to handle. Surely there are

other resources within our parish—men and women who could help in some of these situations, and who could probably handle them better than you can."

HIS proposal was that we set up what he called a "Human Resources Bank." Parishioners would be invited to "deposit" anything they could offer to help meet pastoral emergencies: food, beds, professional skill, etc. The deposits were for one year. All were in confidence; I would be the only one to know what deposits were being used, and for what purpose.

The layman presented this idea to the adult class of our church school, and followed up his presentation with a letter to the parish which included a form for making deposits in the Human Resources Bank. I had gone along with the idea, not altogether sure that it would work. When the deposits started coming in I was amazed to find resources that I had never dreamed existed in the parish:

(✓) Six nurses offered to go into homes where there was illness;

(✓) Three bankers volunteered to give financial advice;

(✓) Physicians and attorneys offered their services without charge to anyone I referred to them;

(✓) Several hundred dollars a year was offered for my discretionary fund;

(✓) Fifteen families offered lodging for a night, and 23 offered meals;

(✓) Two men volunteered to repair broken-down cars;

(✓) Skilled counseling was offered to people with marital problems, for conscientious objectors, and for those with drug problems.

The Human Resources Bank opened with nearly 50 deposits. And after a year, some of us got together and evaluated the program. We were delighted with its effect on the parish.

(✓) The pastoral ministry of the parish was extended considerably. At least 20 people received help through this program whom the church would not have been able to help otherwise;

(✓) For the first time, the resources outnumbered the needs. No cars broke down in front of the church in 1972, and not a person needed a place to spend the night. Still, it was great comfort to know that the resources were there and that I, as rector, had an open invitation to call on them;

(✓) Parishioners began to develop a new understanding of the pastoral ministry: that it is not the work of one man, but the responsibility of the whole parish. When I go to visit homes where there is illness or death or serious trouble, I find more and more that parishioners are already there, bringing food, answering the door, caring, staying with those families long after their other friends have gone on to something else. In our neighborhood, which is highly transient, this depth of concern for people in pain has not been in evidence before.

Proof that something had happened in the congregation came one Sunday when I was out of the parish. The phone rang just before the 11:00 service. It was a confused, lonely old lady who had not eaten in three days. Several parishioners remembered what they had deposited in the Human Resources Bank. By mid-afternoon, the lady had received a hot meal and a visit from a warm and sympathetic person trained in social work. Her family was notified of her condition, and they were put in touch with local agencies that could give more permanent help. The lady is now in a nursing home. During the time she was being admitted, she was visited regularly by members of the parish. A couple of months later somebody remembered to tell me how the parish had responded to this particular emergency.

Far more resulted from this program than I could have hoped for. Not only were more resources made available for my pastoral work; the pastoral ministry became the responsibility of a substantial number of the members of the parish. And so those of us who evaluated the program agreed not only to continue it, but to share with other congregations this means of extending the pastoral ministry of the church.



*The Rev. Robert L. Ladehoff is rector of St. Christopher's Church, Charlotte, N.C.*

# THE EPISCOPAL CHURCH BUYER'S GUIDE

*A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools on pages (21 & 22) follows. Firms using display advertising space in this Parish Administration Number are listed in this classified section in bold face type.*

*This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.*

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June 10, 1973

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# EDITORIALS

## Bishop Hines On Empowerment

**T**HIS magazine has been, and continues to be, critical of the national church empowerment program commonly known as GCSP. But we want to be fair, and it seems to us in order at this time to quote to our readers a statement which the Presiding Bishop made at the last meeting of the Executive Council, in the course of his "message from the chair."

Whether we agree with Bp. Hines on the merits of GCSP as a whole or not, what he said calls for the thoughtful consideration of every churchman. He spoke thus to the council—and all that follows hereunder is in his own words:

"This Executive Council—for nearly a year now—has been engaged in a process of program-and-budget proposing which, if adopted by General Convention, will have more than a casual effect upon the life of the Episcopal Church in its diocesan and parish structures. There has been sharp insistence, voiced from several sources, that the grass roots in this church be more persistently cultivated and grass-roots voices listened to by those responsible for the implementation of policy and the making of interim policy.

"It is a curious thing that virtually the same theme is being trumpeted concerning the political scene in the United States of America—but with this difference: the national administration, now in power, seems to want to divest itself of responsibility for the great mass of people to whose pressing needs the Great Society addressed its programs of social concern and justice. Despite the fact that in no period of acute economic need, in all of American history, local and regional governments have distinguished themselves in making the 'quality of life' bearable for the poor and powerless, the present national administration insists that the role of national leadership is not to lead—and not to continue to pioneer. Rather is its role to shunt the human problem back to localities where political pressures on local office holders are the most intense. And where a voice, and a commitment, in the interest of the voiceless is likely to be pressured into the loneliness of unpopularity and impotent isolation. It has become painfully clear over the past few weeks that the administration is proposing to invest less and less in people, and more and more in machinery. Even when one makes allowances for the fact that some of the social programs have been less than an unqualified success, it is just common sense to realize that the desperate 'people problems' will not go away just because you discontinue or scrap some of the programs.

"I would be among the first to admit that centrality of control is no guarantee of sensitivity to acute human need. The whole Indian problem nails this—and should. But at a time of deep crisis, when all the covert impulses to destructive racism are unleashed, and both social and economic discrimination are regarded as legitimate weapons for self-serving and for survival—the odds are better that justice will be served by a strong

central administration's insistence upon humane social programs—with the laws to back them up—as a top priority, than the more palatable gesture of saying, 'You at the local level know the needs better. You do what is necessary for a decent society.'

"Take the Cairo, Ill., situation as an example. It is certainly a fragmented and desperately wounded one. Some say that Cairo is now a dying community. Here the racial and political prejudices of a people have split the town, dividing it along racial lines. The blacks found themselves not represented, and not listened to, in the political and educational structures of the town. The blacks organized to fight for their civil rights, for representation in the town council, on the police force, on the board of education. To make their point, the blacks boycotted the town's stores. The whites destroyed the public-school system by organizing segregated private schools. In a money-raising effort to support such private schools the police department and the fire department actively campaigned for private-school support. At least one armed confrontation occurred. At one time the police sent machine-gun bullets through the walls of a Roman Catholic chapel lent to the United Black Front organization for its meetings.

"Who helped the poor and powerless? So far as I know, not one single church institution in the town—except the black church—and this church's General Convention Special Program. All the local institutions were paralyzed by their cautious, wait-and-see, let-somebody-else-take-the-initiative attitude. Who's right and who's wrong? Not easy to say in such a complex, volatile situation. But, for what it's worth, when the Federal Human Rights Commission (the same one from which President Nixon forced the resignation of courageous, unflappable people like the Rev. Theodore Hesburgh) made its investigation, and report—the report corroborated everything that prompted GCSP's grant, and eventual help by the Mid-west Coalition. It was risky business—the making of that grant. All the red herrings were trotted out to make the dissidents appear to be wild, violent revolutionaries intent on leaving a town in ruins. The then Bishop of Springfield stood up like a man for justice—not without personal cost, I am sure. But the point is, the local white power structure, church and political, played it solely for themselves. Unless someone from the outside had been enlisted by the black poor, no one inside would have been strong enough to challenge the injustice of the status quo! If President Nixon's leave-it-to-the-local-areas is not reversed by Congress—and perhaps the courts—the people who risked so much in the Cairos of this land will have lost again. If this church acquiesces by playing down its own mission in helping empower the poor and the powerless, within the framework of genuine self-determination, we will have helped to compound the problem. That is how important a symbol—at least—Program and Budget action by the Executive Council and the General Convention when it meets in Louisville will be! How will the voiceless and the powerless be able to read it?"

Continued from page 13



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the symposium broke up into 11 seminar groups for discussion of such subjects as "Moral and ownership influence on behavior of corporate business," "The transfer of power to the powerless," and "The Social Dilemma of Individualism vs. Collectivism."

Reports of the conclusions of these seminar discussions were presented to a panel presided over by Mr. Chancellor. Members of this panel, in addition to Bp. Walker and Mr. Chancellor, were the Rev. C. FitzSimons Allison, professor of church history at Virginia Seminary; Smith Hempstone, editor of *The Washington Evening Star*; Hart T. Mankin, general counsel of the Department of the Navy; Harry C. McPherson, Jr., former presidential aide; the Rev. Robert R. Parks, rector of Trinity Parish, New York City; Dr. Marion Pearsall, social anthropologist at the University of Kentucky; the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH; Wallace O. Westfeldt, Jr., executive producer of NBC News; and the Rev. Charles L. Winters, professor of theology in the School of Theology at Sewanee.

The wrap-up summation of the symposium was made by the Rev. John M. Gessell, of the Sewanee School of Theology staff.

**CHURCH OF ENGLAND**

**New Funeral Rite Urged**

A new form of funeral service in modern language for use in the Church of England has been advanced for authorization, possibly presaging the ending of a long dispute.

The service, which has already been approved by the House of Bishops but still awaits the approval of the General Synod, succeeds an earlier draft service which was rejected in 1968. Bishops and other clergy approved it, but the laity failed to reach agreement.

A church commission claims that in the new service "the remains of medieval gloom have finally given way to a more authentically Christian note of confidence and hope."

"The service," it said, "may be used either for burial or for cremation, and a short form has been provided for interment of the ashes following cremation. If desired, the cremation may take place before the service in church—a practice which avoids unseemliness in the handling of the coffin, and makes it possible for the service in the church to be followed immediately by the interment of the ashes; there is then no need for the mourners to go to the crematorium at all. . . ."

In addition to the new form of service, there is also a service for the funeral of a child, a service to be used the night be-



fore the funeral, directions for combining the funeral service with Holy Communion, and prayers for a Holy Communion after the funeral.

The commission explains that the services have been entitled "funeral services" rather than "burial," since less than 50% of funerals now include burial, and in the future, the proportion is likely to become even smaller.

As to content, the introductory sentences are mostly new, and provide an opportunity to make use of some Pauline passages which are not suitable to be read as lessons. There is also a choice of three psalms, all of which have been associated with funerals for many years. The prayers are taken from various sources.

In the past, new formulations of the funeral service have raised difficulties over prayers for the dead, which are strongly favored by many churchmen.

The commission hopes the new form will meet all objections when it comes before the General Synod later in the summer.

## NCC

### Leaders Repudiate Document

The two top officials of the National Council of Churches repudiated a statement submitted to the Congressional Ways and Means Committee, which claimed to represent the organization in opposing tax credits for parents having children in parochial schools.

"Contrary to the title of the document presented, it is not a 'statement of the National Council' or of its governing board," Dr. R. H. Edwin Espy, NCC general secretary, and the Rev. W. Sterling Cary, president, said in a telegram to the Most Rev. James Rausch, general secretary of the U.S. Roman Catholic Conference.

The document filed in Washington, D.C., said it represented the NCC's governing board's position rather than that of the 32 member churches, and was based on a 1961 council policy statement renouncing tax credits. Such policy was adopted in 1961 but some NCC officials feel that it may not now reflect contemporary thinking.

There were unconfirmed yet undenied reports that the repudiation followed a decision by Roman Catholic leaders to withdraw from a small interreligious unit made up of the executives of the Roman Catholic Conference, the NCC, and the Synagogue Council of America, because of the document filed with the House Ways and Means Committee.

The statement in question strongly opposes tax credits and it says that Roman Catholics appear more "unwilling" than "unable" to support parochial school systems. This assertion was made in a section of the document "specifically" repudiated by Dr. Espy and Dr. Cary.

The filed statement contrasts the annual per capita giving by Roman Catholics—placed at \$93.35—for church work with the \$389.77 per annum for members of the Seventh-day Adventist Church, a body which has a small but strong parochial system of education.

The NCC statement added: "The Roman Catholic Church has not undertaken serious grassroots fund-raising campaigns for increase of voluntary contributions from its members, but has instead appealed to non-members through devices such as raffles and bingo. Therefore, it is thought to be lagging behind other churches in per-capita giving, perhaps as low as one-half or one-third the national average."

The fear is expressed in the statement that tax credits will provide stimulus to set up private schools "to serve selective clientele, discriminating against others on racial, cultural, ethnic and/or economic criteria."

In sum, the NCC statement argued that any form of tax credit is bad, amounting to an "untidy patch on an already over-patched garment"—the tax structure. "If society wishes to encourage expenditures for private education, it should add them to the permissible deductions from taxable 'income' rather than subtract them as a lump sum from the total tax on that income," the statement declared.

NCC sources said the document was filed with the House committee by staff members. One of those involved in the drafting was the Rev. Dean Kelley, the NCC's expert in civil and religious affairs.

Asked, in light of the repudiation, "Who is going to be fired?" an NCC spokesman said, "No one."

Of the section dealing with Roman Catholic contributions to church schools, Dr. Espy and Dr. Cary said, "These gratuitous statements do not represent the judgment or the spirit of the NCC. We apologize for an apparent train of events that led to the transmission of this unauthorized statement in the name of the NCC," the statement to Bp. Rausch said.

"In the spirit of Christ and the ecumenical movement we express the deep hope that we can meet informally with you and other appropriate officials to clarify both the true position of the NCC on tax credits and the egregious misrepresentations of our understanding of the position of the Roman Catholic Church on this."

The statement continued: "We are prepared to do everything in our power under the guidance of the Holy Spirit to develop mutual understanding and the restoration of the confidence and respect in which we have labored so earnestly together in the cause of God and man. We shall welcome your suggestions as to how we can begin to make amends for this unfortunate and unauthorized statement."

A copy of the telegram was sent to

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## CONNECTICUT

### Governor Signs Death Penalty Law

Gov. Thomas J. Meskill of Connecticut has signed a bill making the death penalty mandatory in certain specific cases. The law will take effect Oct. 1.

Under the new law, capital punishment will be mandatory for persons convicted of murder of a policeman on duty, murder of a hostage by a kidnapper, murder for pay, murder by someone under a life imprisonment sentence, and murder by someone previously convicted of a crime.

The death penalty could also apply in cases where death resulted from the sale of cocaine, heroin, or methadone by a non-addicted "pusher."

However, the death penalty could not be imposed if there are "mitigating circumstances" such as the defendant being under 18, under unusual duress, or mentally ill. The jury must also find at least one "aggravating" circumstance, such as crime for monetary compensation, before the death penalty could be made mandatory.

## WOUNDED KNEE

### Churches' Role Cited

Religion and the churches played important roles throughout the 70-day occupation of Wounded Knee, a hamlet on the Oglala Sioux Pine Ridge Reservation, S.D.

The story has several dimensions, including "tensions" in which Christian groups on the reservation found themselves involved because Oglala were divided on the legitimacy of the siege intended to dramatize injustices heaped on Indians.

There was the question of Christianity versus the traditional Sioux religion. And perhaps the most publicized dimension was the involvement of outside church agencies such as the National Council of Churches (NCC).

In addition, ironies abounded. One was that leading protagonists between the American Indian Movement (AIM) which spearheaded the takeover and the Oglala Tribal Council which opposed AIM were both baptized in the same church.

A considerable number of the nearly 10,000 Oglalas on the reservation are Christians—for the most, Episcopalians or Roman Catholics. Regional leaders of these bodies were relatively silent on the incidents at Wounded Knee.

The Rt. Rev. Walter H. Jones, Bishop of South Dakota, noted the importance of "church presence."

The Church of the Holy Cross, Pine Ridge, has played a part in the entire

Wounded Knee saga. It was in that chapel that survivors of the 1890 Wounded Knee massacre (U.S. Cavalry killed 300 Indian men, women, and children there) found a place to rest. Holy Cross gave refuge to those displaced in the 1973 disturbances and was the headquarters of an ecumenical group that tried last March to negotiate the differences.

Russell Means, an Oglala and top AIM leader, was baptized in the Church of the Holy Cross and Richard Wilson, chairman of the Tribal Council, is a member of the parish.

The difficulty of the Episcopal Church's position was summed up by the rector of Holy Cross, the Rev. George Pierce: "This (church) involvement," he said, "may be a disaster. But there was no way to avoid disaster. The protagonists on both sides are Episcopalians."

At times there were reports that AIM and its Oglala supporters wanted all Christian churches off the reservation. Early in the siege, a chaplain for Wounded Knee was appointed from among the medicine men. This dimension particularly concerned representatives of Christian groups fairly new on the Pine Ridge Reservation.

Others say that AIM does not have an anti-Christian stance, citing two examples: leaders of the movement took part in an Indian Mass last March in the Cathedral of St. John the Divine, New York City; and, AIM has close links with some churches, particularly the American Lutheran Church which gave the organization funds during its formative stages.

Church support for AIM has produced criticism just as did an NCC team sent to assist in negotiations at Wounded Knee. Perhaps more controversial than negotiations were NCC and other church efforts to supply food to the people inside the hamlet.

Mr. Wilson took particular offense at NCC involvement and had the representatives ousted from the reservation in late March.

Fr. Pierce favored the NCC presence and the ecumenical efforts seeking "to avoid any loss of life on any side" and caring "for any people who were suffering because of this incident."

Many national church leaders repeatedly called for restraint on both sides in the confrontation. In early March, the NCC group was instrumental in arranging a cease-fire at a particularly tense time.

The 1890 massacre at Wounded Knee is recorded as the last entry in the "Indian wars." According to several churchmen close to the situation, the occupation of 1973 may be some kind of beginning in the way the U.S. views and treats Indians.

The Niobrara deanery of the Diocese of South Dakota has issued a statement on what it believes future considerations should cover: "There must be a careful and thorough study of treaties and their guarantees. There must be open and fair hearings of injustices, problems, and par-

ticularly, the needs of the Indian people. And finally, there must be an educational program to set clearly before all people the tremendous cultural value and contributions that the Native Americans have made in this nation."

**ORGANIZATIONS**

**Annual AFP Conference Held**

Some 600 people from 50 dioceses were welcomed to the 15th annual conference of the Anglican Fellowship of Prayer by the Rt. Rev. William H. Folwell, Bishop of Central Florida. The sessions of the three-day meeting were held in the Cathedral Church of St. Luke, Orlando.

The Rt. Rev. C. Kilmer Myers, Bishop of California, set the theme of the meeting—Prayer Unites—in his keynote address. He also spoke at two other conference sessions. A group of cathedral young people presented their program called, "Show Me Jesus."

Guest speaker was Mrs. Leonard E. LeSourd, the former Catherine Marshall, widow of the Rev. Peter Marshall, one-time chaplain of the U.S. Senate. Conference workshops were on various aspects of prayer and prayer life.

Bp. Myers's comments on the relationship of Anglicans and Roman Catholics stirred the interest of a number of those present. He said, "There is something new abroad, a fresh blowing of the Spirit across the land." He also spoke of several breakthroughs, such as the Windsor statement on the Eucharist (issued over a year ago), occasions of concelebration, and intercommunion.

Bp. Myers said he looks forward to some agreement on holy orders by the Joint Anglican-Roman Catholic Commission that produced, among others, the Windsor statement.

G. R. MADSON



**BISHOP MYERS**

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# Book Reviews

**A MATTER OF ETERNITY: Selections from the Writings of Dorothy L. Sayers.** Chosen and introduced by Rosamond Kent Sprague. Eerdmans. Pp. 139. \$4.50.

Scholarly, versatile, articulate, witty, but above all spiritually profound, Dorothy Sayers has given us a legacy of stories, essays, poems, and books which patently manifest the truths of the Christian faith, mirrored in the secular milieu of the 20th century.

Even though she is an accomplished essayist, she has by no means said all she has to say in that genre. She has woven much of her spiritual understanding into her detective stories, dramatic plays, and poems. And it is from all of these that Rosamond Kent Sprague, a professor of philosophy and Greek at the University of South Carolina, has collected his material, categorizing the excerpts under such topical chapters as the divine drama, man,

time and history, evil, forgiveness, heaven and hell, to name only a few.

The selections range in length from one-sentence epigrams, through lengthier passages, to one complete essay and poem. Included are her views on women (a timely topic for the 70s) and on the pervasive humanism, not only of her earlier years, but of our own times.

It would be redundant and futile to attempt to sum up Dorothy Sayers in this brief review. She speaks for herself and stands uniquely on her own ground as one of the great Christian writers and serious theologians of the century. While not so widely read as C. S. Lewis, she has already made her mark in the annals of 20th-century literature as one of the most articulate of the "Oxford Christians" which include not only Lewis but J. R. R. Tolkien, Charles Williams, and others.

*A Matter of Eternity* is a sampler. It can be read at random, since all except the final essay and poem are excerpts from her works. For the Christian who has not read Dorothy Sayers, this is a fine introduction to her thought. For those who know her well, it is a valuable handbook exhibiting her perceptive grasp of a wide range of topics. For those who know her not, perhaps one quote will give an inkling of her insight:

*It would not perhaps be altogether surprising if, in this nominally Christian country, where the creeds are daily recited, there were a number of people who knew all about Christian doctrine and disliked it. It is more startling to discover how many people there are who heartily dislike and despise Christianity without having the faintest notion what it is.*

I recommend this book wholeheartedly to Christians of whatever denominational attachment or theological tradition. Whether you are a pastor or layman, *A Matter of Eternity* will deepen your understanding and nurture your spiritual growth in Christ.

JOHN E. WAGNER

St. Paul's Cathedral, Oklahoma City, Okla.

**THE CHARISMATIC CHRIST.** By Michael Ramsey, Robert E. Terwilliger, and A. M. Allchin. Morehouse-Barlow. Pp. 108. \$2.50 paper.

Far from entering a non-religious age of modern man "come to age," we are instead entering a period of incredible religiosity. So states Robert Terwilliger, director of Trinity Institute. And this assumption lies behind these lectures given for the third national conference of Trinity Institute in January 1972.

All three lecturers seek not only to understand and be open to contemporary interest in Jesus and the Holy Spirit, but

from the standpoint of orthodox Christianity offer a balanced understanding of them both. This is not to say these lectures are in any way patronizing—far from it. For again to quote Terwilliger, "The church is now in great danger. It is in great danger because it is so boring. It is in great danger because it is so dreary. It is in great danger because it is so dull. The church has been made boring and dreary and dull by us (clergy) who are supposed to have received the Holy Spirit but who manifest no fire."

As you might imagine, Michael Ramsey, the Archbishop of Canterbury, brings his breadth of scholarship to bear on the charismatic movement, while A. M. Allchin, Orthodox priest and scholar, speaks of the way the living Christ is found sacramentally in the whole cosmos.

The lectures contained in *The Charismatic Christ* are given simply, but are timely and profound.

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

**THE WORLD TURNED UPSIDE DOWN.** By Christopher Hill. Viking Press. Pp. 351. \$10.95.

Everyone has heard the old clichés that "history repeats itself" and "that there is nothing new under the sun." These revive in the reader's mind as he undertakes the reading of Christopher Hill's *The World Turned Upside Down*. The book covers the origin, development, and effecting of radical ideas during the English Revolution of the 1640s and 50s. Could the reader but substitute dates and names, he might well wager that he was reading of the radical left movement of the mid-20th century. This is not merely to suggest a similarity of originating causes and circumstances which give rise to popular causes at any given historical moment, but some of the very issues current in the English Revolution are still at issue in America's anti-establishment counter-culture today.

The book would charm the history lover who has used with only vague intimations the terms of that age such as Rustin, Lweller, Gemker, Seeker, Grindletoncans, and Mechanik Preachers. He would be empowered to use these term references with more informed distinction. Christopher Hill's efforts though would serve the believer in movements for social revolution in coming to an understanding of the ephemeral nature of gains through radical activity. When wave after wave of the unbridled counter-claiming, conflicting movements of the Cromwellian Interlude had spent their fury on the share of the English social fabric, the land of the Restoration was resultantly battered, bruised, and largely unchanged.

The seeds of most of the world's popular causes for the next 300 years are recognized in the English Revolution. Time, experience, better cultivation, and more timely harvesting of ideas remain for fu-

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ture husbandry of history. Similarity of issues and methodology in the recurrent revolutionary scene from century to century, hemisphere to hemisphere, suggests some eternal traits of human nature which persist in seeking to be expressed in the social organization of human life. These pertain to the quest for a realized universal human dignity thus far eluding the story of man.

The book reads enjoyably and Christopher Hill is obviously the master of his subject material.

(*The Rev.*) DONALD N. HUNGERFORD  
St. John's, Odessa, Texas

**ANSWERS TO QUESTIONS.** By F. F. Bruce. Zondervan. Pp. 264. \$6.95.

For the Bible student, this "answer book" by a distinguished evangelical scholar is a deep and rich mine. Some of the questions dealt with in *Answers to Questions* are hardly "biblical" in a direct sense, and will be of interest and importance only to Christians of the more evangelical sects. But F. F. Bruce deals with hundreds of other questions which all Christians who think at all about their faith do think about. (*E.g.*, Apostasy, Apostolic Succession, Biblical Texts and Versions, Marriage and Divorce.) Especially useful are the comments on biblical passages which are commonly perplexing.

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# Booknotes

Karl G. Layer

**THE WONDER OF BEING LOVED.** By Alvin N. Rogness. Augsburg Publishing House. Pp. 72. \$2.25 paper. In this book, Dr. Rogness, president of Luther Seminary, expresses his "own wonder at being loved." He explores the mystery that God continues to be gracious despite man's failure and rebellion. He sees possibilities of bridging the gap between man and God through forgiveness, hope for the future in the love of God, and a new life-style characterized by love, joy, peace, and faith. Although these chapters are designed as lenten meditations, they are suitable for any time during the Christian year.

**JOHN WESLEY: HIS WAY OF KNOWING GOD.** By Robert O. Reddish, Jr. Rorge Publishing Company. Pp. 123. \$1.95 paper. Yes, of course, this book is about the Rev. John Wesley. But Fr. Reddish describes the focus of the book accurately and probably better than anyone else might, in his opening paragraph: "Despite the title of the book, we are not focusing on John Wesley. Rather, on you and me.

During his lifetime, Wesley was the instrument for bringing tens of thousands into the presence of God. Here, in the latter part of the 20th century, we seek to find how his life—rather than his preaching—can not only bring us into God's presence, but deepen us in that presence."

**THE CHRISTIAN READER'S GUIDE TO THE OLD TESTAMENT.** By David Waite Yohn. Eerdmans. Pp. 200. \$3.45 paper. Mr. Yohn, a minister of the Church of Christ, here presents a popular-type introduction to the Old Testament. His purpose is to "use some of the more recent approaches of biblical interpretation to apply the message of the OT to the needs of the local parish." An interesting book for the non-specialist.

**BERKELEY JOURNAL.** By Clay Ford. Harper & Row. Pp. x, 109. \$4.95. This volume contains the interesting story of a Baptist seminary student who spent a summer as a Christian evangelist among the "Street People" of Berkeley, Calif.

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH



## GO TO CHURCH THIS SUMMER!

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

### DOWNEY, CALIF.

**ST. MARK'S** 10354 Downey Ave.  
The Rev. E. D. Sillers, r; the Rev. D. A. Seek, c  
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett  
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

### LOS ANGELES, CALIF. (Hollywood)

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

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy—  
Woodmen Valley Exit off I-25  
Sun Eu 8 & 10

### DENVER, COLO.

**ST. BARNABAS** 2120 E. 13th Ave. (Cor. Vine)  
Gilbert E. Dahlberg, r  
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7; also 9:30 Mon, Wed, Fri & Sat

**ST. RICHARD'S** S. Gaylord & Iliff  
Evans Chapel  
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

### DANBURY, CONN. CANDLEWOOD LAKE

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

### 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

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

### 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

### DUNEDIN, FLA.

**GOOD SHEPHERD** 639 Edgewater Dr. (U.S. 19-A)  
The Very Rev. Terrell T. Kirk, r  
Sun 7:30, 9, 11; Wed 10

### ATLANTA, GA.

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

### CHICAGO, ILL.

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

**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
The Rev. Wm. D. McLean III, r 445-1710  
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

### FLOSSMOOR, ILL.

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

### 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

### HARRODSBURG, KY.

**ST. PHILIP'S** Chiles & Poplar  
The Rev. W. Robert Insko, Ed.D., D.D., v  
Sun 10 Bible Study & Breakfast; 11 HC & Ser



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**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

### FITCHBURG, MASS.

**CHRIST CHURCH** Main St. at Monument Park  
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30  
**Camp Monomac (Rindge, N.H.)** Sun 12 noon

### DETROIT, MICH.

**EMMANUEL** John R. between 6 & 7 Mi. Rds.  
The Rev. H. T. Cook, r (1 blk. W. of I-75)  
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45 & 10

### GRAND RAPIDS, MICH.

**ST. MARK'S** 134 N. Division (Downtown)  
The Rev. Joseph A. Howell, r  
Sun 8, 10; Tues 12 noon; Fri 7:30

### BRANSON, MO. (Lakes Table Rock, Taneycomo

**SHEPHERD OF THE HILLS** & Bull Shoals)  
Walnut & Highland (1 blk. N. of Hwy 76)  
Sun Services 8 & 10; Daily MP 7:30, EP 5

### KANSAS CITY, MO.

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

### SPRINGFIELD, MO.

**ST. JOHN'S** N. Benton & E. Division  
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. Ralph C. Young, the Rev. H. Ben McCoy  
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7; Thurs 10 & 7

### MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8:30; Wed HC & Healing 9

### OMAHA, NEB.

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

### BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
Rev. H. A. Ward, Dir.; Srs. of Charity  
Staff Mass: Sun 9; Weekdays 8

### 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

### RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. V. James Jeffery, r  
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

### BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

### NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

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# GO TO CHURCH THIS SUMMER!

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**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

## VENTNOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

## ALBUQUERQUE, N.M.

**CATHEDRAL OF ST. JOHN** 4th & Silver, S.W.  
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;  
Tues, Thurs 10

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

## BROOKLYN, N.Y.

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

## GENEVA, N.Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Smith L. Lain, r  
Sun HC 8, 9:30, 11:15

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun Cho HC, Ser, ChS 9; Wed HC, Ser, HS, LOH 10;  
Sat HC, Ser 6:30; C by appt

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Clergy: Marlin Bowman, v; Dan Riley, ass't  
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat  
Eu 5

## LYNBROOK, N.Y.

**CHRIST CHURCH** Peninsula Blvd. & Hempstead Av.  
The Rev. Gilbert S. Larsen, M.Div., r  
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance  
by appt

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &  
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP  
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12  
& 2 Wkdys, Sun 12:30

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c  
Sun 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;  
Thurs 12 noon

**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.

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee  
Belford, assoc; William Tully, asst  
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S  
(HC 25 & 45); 11 MP (HC 15); 12:15 HC; Thurs  
12 HC

**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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

## ST. MARY THE VIRGIN

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun HC 8. Cho Eu 11; Wed 6; Thurs & Sat 10  
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11

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

## QUEENS, N.Y.

**RESURRECTION** Kew Gardens  
Lefferts Blvd. & 85th Ave.  
The Rev. George Raymond Kemp, r  
Sun HC 7:30 and 10

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank  
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WARRENSBURG, N.Y.

**HOLY CROSS** 57 Main St.  
The Rev. R. D. Creech, r (Lake George area)  
Sun Masses 8 & 10

## HARRISBURG, PA.

**CATHEDRAL CHURCH OF ST. STEPHEN**  
The Very Rev. Arnold E. Mintz, dean  
Sun 8 & 10; Thurs 10

## 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

## ST. STEPHEN'S

19 S. 10th Street  
Sun HC 9 (1S & 3S), MP other Sun; Wed EP 12:30,  
HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30.  
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## VALLEY FORGE, PA.

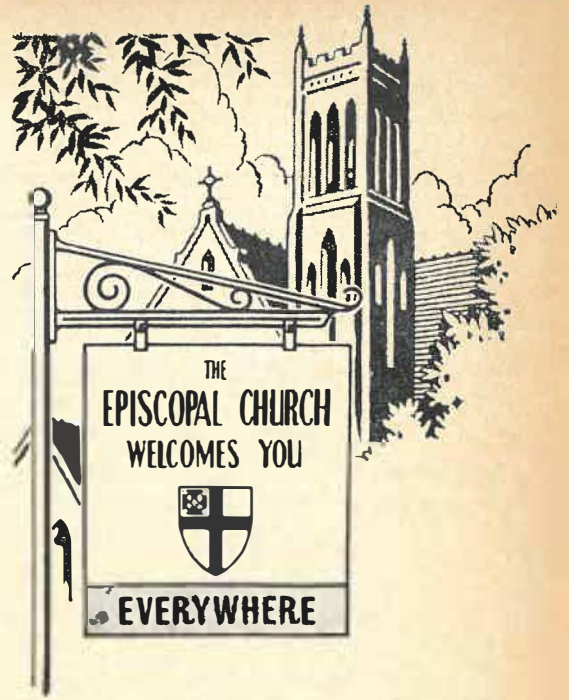
**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno



**EMMANUEL CHURCH**  
MILES CITY, MONT.



## ALICE, TEXAS

**ADVENT** 2nd and Wright  
The Rev. Walter A. Gerth, r  
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;  
HD 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC  
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat  
8:30

## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD  
10; EP daily 6; C Sat 1-2, 4:30-5:30

## VICTORIA, TEX.

**TRINITY** 1501 N. Glass St.  
The Rev. Wm. F. Barrett, r  
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S);  
Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10  
HC & LOH

## HOT SPRINGS, VA.

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

## LORTON, VA. (Near Alexandria, Va.)

**POHICK CHURCH** U.S. Rt. 1 & Telegraph Rd.  
The Rev. Albert N. Jones, r  
Sun 8 HC. 10 MP (1S HC)

## RICHMOND, VA.

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

## STAUNTON, VA.

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

## ASHLAND, WIS.

**ST. ANDREW'S** 3rd St. & 7th Ave., W.  
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Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

## BAYFIELD, WIS.

**CHRIST CHURCH** 115 N. 3rd St.  
The Very Rev. Douglas E. Culver, v  
Sun H Eu 11 June thru August

## SOUTH MILWAUKEE, WIS.

**ST. MARK'S** 1314 Rawson Ave.  
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