

The Living CHURCH

**The Lord's
Prayer**

**Cuttington
Challenge**

Students at Cuttington
College: Each dollar is a blow
for human freedom, dignity,
and advance [p. 13].



SAVE FUEL! VACATION THIS SUMMER
at the
EVERGREEN CONFERENCE

"7000 feet up in the Colorado Rockies"

**Conference for Bishops and
Diocesan Executives July 1-6**

(The Rt. Rev. Frederick W. Putnam, Dean)

**Arts and Crafts Conference
July 7-13**

(Rev. William V. Powell, Dean)

**Days of Renewal — An Evergreen
Vacation Week July 22-27**

(Rev. Wm. N. Malottke, Chaplain-Coordinator)

School of Church Music

Session I July 29 Aug. 3

Session II August 5-10

Session III August 12-17

(Dr. Thomas Matthews, Dean)

For information write

THE EVERGREEN CONFERENCE

Dept. I, P.O. Box 366
Evergreen, Colorado 80439

"ST. MICHAEL'S MASS"

Music for Eucharist — Rite 2

For Unison Voices & Organ
An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON
6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for Examination Packet for Priest,
Organist/Choir and Congregation editions.

ROBERT F. GAISER

Manufacturer and Wholesaler
ALB'S—COTTA'S—CASSOCKS—
ALTAR BOY APPAREL—LINENS

Write for wholesale catalog
292 Main St. Butler, N.J. 07405

**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS**

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

**Clergy: Making Your
Vacation Plans?**

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

For details on rates, see page 14.

AROUND & ABOUT

— With the Editor —

To ALICE K.:

I can't think of anything that would give me more comfort, if I were in your kind of bereavement, than something I'm about to quote at length.

In 1899 Gilbert Keith Chesterton was still a young man, not yet married. His fiancée, Frances Blogg, had suffered the loss of a beloved sister Gertrude, and Gilbert wrote her a letter from which the following is an excerpt:

"Some fragments of what I felt [about Gertrude's death] I have struggled out in the form of some verses which I am writing out to you. But for real strength (I don't like the word 'comfort'), for real peace, no human words are much good except perhaps some of the unfathomable, unintelligible, unconquerable epigrams of the Bible. I remember when Bentley had a burning boyish admiration for Professor Huxley, and when that scientist died some foolish friend asked him quite flippantly in a letter what he felt about it. Bentley replied with the chapter and verse reference to one of the Psalms, alone on a postcard. The text was, 'Precious in the sight of the Lord is the death of one of his saints.' The friend, I remember, thought it 'a curious remark about Huxley.' It strikes me as a miraculous remark about anybody. It is one of those magic sayings where every word hits a chain of association, God knows how.

"'Precious'—we could not say that Gertrude's death is happy or providential or sweet or even good. But it is something. 'Beautiful' is a good word—but 'precious' is the only right word.

"It is this passionate sense of the *value* of things: of the richness of the cosmic treasure: the world where every star is a diamond, every leaf an emerald, every drop of blood a ruby, it is this sense of *preciousness* that is really awakened by the death of his saints. Somehow we feel that even their death is a thing of incalculable value and mysterious sweetness: it is awful, tragic, desolating, desperately hard to bear—but still 'precious.'"

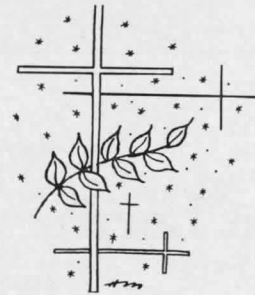
To JUDD:

Thanks for letting me answer your letter in public print. The question you raise perplexes and troubles many good Christians, and I don't think it should.

The question: When we have confessed and repented a sin, shouldn't we just forget it and put it behind us?

Put it behind us, yes; but must we forget it (assuming that we can if we try)? I suggest that we shouldn't try either to

remember it or forget it, but that we leave it to the Holy Spirit to keep it in the live-file of our memory or consign it to our memory's morgue—as he wills. Remembering it, as a fact of our history, is not necessarily a denial of the reality of God's forgiveness. If you remember it with a continuing sense of guilt you are indeed denying God's gift of pardon, but if you remember it as a *forgiven* sin it



may be that the Holy Spirit keeps it in your mind and memory for one or both of these two good reasons: first, as a reminder to you that this sin could happen again if you were to drop your guard, and second, as a reminder of God's loving kindness in forgiving you.

Whether the recollection of past sins is to be healthy or morbid is up to us. The recalling of them, in and of itself, is neither.

To FATHER BILL:

It's good to hear you express your appreciation of C. B. Moss's *The Christian Faith*. Through the years I have used it constantly as a reference book, and I marvel at the lucidity and topical sweep of this one-volume compendium of Christian dogmatics. It doesn't surprise me that the professor of theology at your seminary has thrown it out and anathematized it. That's going on all over the church. It isn't just Moss that's out, but dogmatics as such. I take heart and hope from something Shaw once said: "Religion is coming back—it's coming back even to England—it's coming back even to the Church of England."

I believe that religion is coming back—even to the Episcopal Church—even, though perhaps at the very last, to the Episcopal seminaries. Dogmatics will return with serious religion. For the present, as Dorothy Sayers once said, it seems that any stigma will do to beat a dogma. Get your old copy of Moss re-bound; remember that he that endureth to the end shall be saved; and pray for your professor.

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Mission as Ministering

Before somebody catches me up on it, I am writing to correct a mistaken impression given by the article on mission and development in Alaska in TLC of Mar. 10.

The mistake is in our copy, not in your reprinting of it. In the second paragraph, the last line, it should read "obviously mission always continues to be just that, of one Christian ministering to another person in the name of Christ." Our original copy reads "one Christian ministering to another Christian" which obviously is not very theologically sound.

I'm deeply grateful for your sympathetic understanding toward our efforts in Alaska to enable our people here to minister in the name of our Lord Jesus Christ. I hope we may continue to share some of this with the church at large.

(The Rt. Rev.) WILLIAM J. GORDON, JR.
Bishop of Alaska

Prayer Book Studies

The article by Fr. Johnston [TLC, Feb. 17] on several of the new Prayer Book Studies was reasoned and non-polemical—a rarity these days in that normally embattled area. I trust that such a careful critique as his will be forwarded to the liturgical "powers that be," in a form appropriate to such suggestions.

I take exception, however, to the writer's veritable dictum, viz., "nothing—nothing!" of lasting beauty and quality can proceed out of the minds of a committee." Your pages, as well as letters to the editor, have been ringing the changes on this idea time after time these last several years.

As an example to the contrary, I take "Catechism." This, I understand, is largely the product of Bishop Atkins. Readers, consultants, et al. (including the Standing Liturgical Commission itself), undoubtedly made editorial suggestions of substance and style which affected the final product. But, the work is essentially that of one person, Bishop Atkins. Fr. Johnston's criticisms and those of others should go a long way towards effecting a "Catechism" desirable and acceptable to the church at large. This, as I see it, is one of the main purposes of "trial use." The argument "from the minds of a committee" is specious.

Furthermore, the appeal to Thomas Cranmer (a frequent plea) is to my mind gratuitous. Who knows, exactly, that what he wrote was not perused and edited by another person or, in fact, by a group? We are indeed thankful for the BCP 1549 ff, and are fully aware of the beauty of their 16th century English. Yet, the United States is not an absolute monarchy under which one person, albeit a good one, can be directed or permitted to re-write a church's liturgy. Nor is our contemporary literary world one in which a "being-in-love-with-one's-own-

words" department can prevail. "More's the pity," some might say; but this is 1974, and our method of handling the language is not without the possibility of resulting in "beauty and quality," even at the hands of a committee.

If we do not have enough confidence and pride in our ability to use English today, let us therefore be honest, admit defeat, and fall back into the luxurious, flowing, "incomparable" prose of our betters. I, for one, think that we Episcopalians are selling ourselves short. Shakespeare is great, but I don't have to read it every week. I can also enjoy *Esquire*, *Mad*, the daily newspaper, and even THE LIVING CHURCH. But most of all, I find refreshing these newer forms of worship that express inner longings and needs in a language that I use here, now, a language that can have beauty and quality.

(The Rev.) SHELDON B. FOOTE
Palatine, Ill.

Meeting Genuine Needs

Six million people in Africa face the prospect of death by starvation. They live in the countries of Chad, Mali, Mauritania, Niger, Senegal and Upper Volta. Surprisingly, this fact receives little attention in those church journals which come to my attention.

Mr. A. H. Boerma, director general of the Food and Agriculture Organization of the United Nations, calls for a 4% increase in world food production annually to enable humanity to eat while efforts to stem the population rise continue. This goal is not being met but technological initiative has made sufficient progress to convince the FAO experts that it is a reasonable one.

To supplement this technological advance, Mr. Boerma is calling upon all governments to contribute annually to a world stockpile of food to avert such tragedies as famine in the sub-Saharan countries. "It is intolerable," he says, "that towards the end of the twentieth century, the world should find itself almost entirely dependent on a single season's weather for its basic needs."

Here is one way in which the Episcopal Church could exercise its mission to the poor in a new and effective manner. The millions of dollars hitherto devoted to the discredited General Convention Special Program could go to meet the genuine needs of the starving. The church, besides, instead of using political and economic pressures to achieve doubtful objectives which do not represent the mind of the whole church, could exert its influence to persuade our own government, and all others within the scope of the Anglican Communion, to contribute to the world stockpile of food and thus ensure that the specter of starvation is laid low for ever.

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Renewal

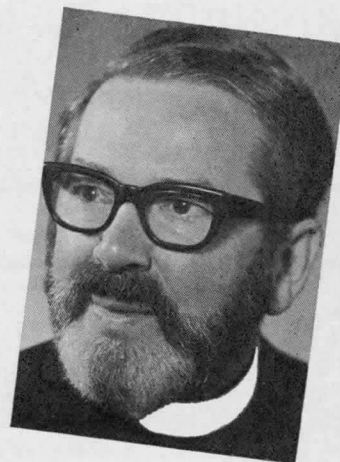
Neal Frank Doubleday [TLC, Feb. 10] suggests that we should not have "renewal" because it is not literally authorized by General Convention. I have a great respect for legality, but feel that sometimes our definition of what is "legal" in the church is too narrow, and may qualify as mere legalism. It may be that the Holy Spirit, while respect-

ANGLICAN HERITAGE TOUR of France - England Scotland - Ireland

under the personal direction of

The Rev. Dr.
Carroll E. Simcox

Editor, *The Living Church*



PARIS	LONDON	
CANTERBURY	BATH	
OXFORD	SALISBURY	
STRATFORD-ON-AVON		
York	Edinburgh	Dublin
Waterford	Shannon	Bunratty
Killarney	Adare	Limerick

August 1st through 25th

\$1399

Everything from/to New York included in your full membership except your lunches.

The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells what you can expect every moment of a superb travel experience.

Rev. Dr. Carroll E. Simcox
Editor, *The Living Church*
407 E. Michigan St.
Milwaukee, Wis. 53202

Please send your colorful illustrated tour brochure to:

Name _____

Address _____

City _____

State _____ Zip _____

THE GUILD OF ALL SOULS
Annual Mass and Meeting
Saturday, April 27, 1974

SAINT MARY'S CHURCH

2290 South Clayton Street
 Denver, Colorado 80210

Solemn High Mass at Twelve Noon

Sermon:

The Rt. Rev. William C. Frey
 The Bishop of Colorado

Luncheon-Meeting in the Parish Hall

Address:

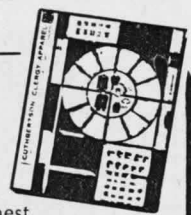
The Rev. James O. Mote

Reservations for the luncheon (\$1.25) are necessary and should be sent to the rector, the Rev. James O. Mote, not later than April 17th.

EVERYONE WELCOME

in-stock • custom
CLERGY
APPAREL

Complete selection:
 Shirts, our new
 "Best-Fit" Rabat
 Vests, Suits, Topcoats,
 Travel Accessories. Finest
 materials and tailoring all with
 Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc.
 2013 Sansom St. • Phila., Pa. 19103

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to the LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin _____"

ful of us as persons, does not respect the arbitrary limits we may set, as, for example, by specifying "revision" instead of "renewal." Perhaps the Spirit of Truth may understand "revision" as a "seeing-again" or as the sort of improved vision which results from the "second touch," and perhaps it is we churchmen and churchwomen who are short-sighted.

I feel it should be recognized that the "theological changes" which some churchmen deplore in the Services for Trial Use are quite often only the recovery or re-emphasizing of something which was present in the early church (viz., "celebration") and was "revised" to insignificant status in the worship practices of the church during the Dark and Middle Ages, with such lowered status being perpetuated in the Book of Common Prayer through no fault of Cranmer. But, surely, the discovery since Tudor times that there is more joy and celebration in our tradition than was permitted to filter through the medieval period is cause for rejoicing and renewal—"renewal" in the same sense that Mr. Doubleday uses it, which means inclusion in our current worship practices to make harmony with the penitential note which is already there.

It may be pointed out that the Service of Holy Communion in the Prayer Book already says "do celebrate and make here before thy Divine Majesty" and "this our sacrifice of praise and thanksgiving," and that this indicates a note of joy and celebration. However, this is so far overshadowed by so many references to our unworthiness and so many humble beseechings as to cast some doubt on whether we really do feel reconciled to God in Jesus Christ.

One cannot read Paul without feeling the joy with which he felt the certainty of his redemption, a feeling of joy which must be celebrated. We are sinners, yes, and not likely to forget it, but *chosen* sinners, *saved* sinners, for which we must shout Alleluia!

JAMES E. BAUER

Alamosa, Colo.

Moral Trust

In Article 26 of the Articles of Religion (cf. B.C.P. p. 608) there is presented the moral problem of Christians whose priest is accused and/or guilty of evil deeds and behavior. The Christian people are told in this Article 26 that their priest's preaching and sacraments are valid and beneficial and should be accepted by the Christian people who have, you might say, "lost their moral trust" in their priest. Perhaps something like this is what people mean about the President when they say they support him "regardless of all questions of right or wrong."

Article 26 goes on to say that "inquiry should be made of evil ministers and that they be accused by those that have knowledge of their offenses; and finally being found guilty by just judgment be deposed." Perhaps this process with respect to evil priests suggests what people mean should be done about the President whom they still support, viz. that there be an "inquiry" (investigation) in which those who "have knowledge" (have the actual facts) about the offenses do formally accuse the President, who being "found guilty" (convicted by irrefutable evidence) is therefore "deposed" (removed from the office of President).

Article 26 is a Christian document relevant to problems that face Christians. This

Article would seem to be worth pondering by those who take part in the debate among Christians as proposed by you.

(The Rev.) ELWOOD C. BOGGESS
 Hoosick Falls, N.Y.

Article 26 is relevant, but a careful reading of it will show that only the priest's "Ministration of the Word and Sacraments" is valid regardless of his moral character. The ministration of the Word refers primarily to the reading of the Bible. The point is that the Word and the Sacraments, being God's, are not affected by the character of their human minister. But what of that minister's moral influence? What of his counseling and directing people in the way of Christ? If his character is not exemplary his counsel isn't worth shucks to anybody. **Ed.**

That Hymnal Supplement

Rap my knuckles if I am mistaken or out of order! But, the commentary on the supplement to the 1940 Hymnal [TLC, Feb. 24] needs a closer look. Here are a few questions to ask before we go overboard in recommending this "supplement."

1. Who authorized this book?
2. What relation to the "Hymnal Commission" are the contributors of this book?
3. Who paid for the work?
4. Who paid for Norman Mealy's trip to England to oversee the printing of this book?
5. What academic degrees does Norman Mealy have?
6. Have you tried to sing the chants in this book?
7. Has this book been reviewed by a church musician of the calibre of the late Winfred Douglas?

Eighteen months or so ago I went through this "supplement" rather carefully. I am not a musician, but I have several years of service in the church to my credit (or discredit!). A few of the items in this MHSS appealed to me as useful. But on the whole the contents were rather dreary. I don't have the book handy now or I'd be a bit more specific. . . . My suspicious mind hints that this book is another devious action on the part of the SLC. Give it a second look!

(The Rev.) GEORGE E. GOODERHAM
 Folsom, Cal.

I was certainly glad to see that you had a review of *More Hymns and Spiritual Songs*, but unlike your reviewer, I find myself disappointed with the collection. Aside from the price, the book fails by being all things to all men; had it separated the liturgical music from the songs, then the price of a collection of songs alone would have been more reasonable.

It would be good if the publisher would really attempt to make a live option the idea of producing a looseleaf hymnal to which pages could readily be added—but then, why not 8½ by 11 as the page size, since binders in this size tend to be less expensive because of their plentifulness.

We already have one hymnal, with about 600 songs, which serves us well for what it is. The best supplement would be songs available, by the sheet, at say 5¢ a page.

(The Rev.) LESTER B. SINGLETON
 Rector of St. Stephen's Church
 Racine, Wis.

The Living Church

Volume 168 Established 1878 Number 13

*An independent weekly record
of the news of the Church
and the views of Episcopalians.*

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

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop Coadjutor of Milwaukee; the Rev. William E. Craig,† Salina, Kan.; the Rev. Robert Wolterstorff,† La Jolla, Calif.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,*† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

DEPARTMENTS

Around and About	2	Editorials	13
Books	14	Letters	3
News		6	

FEATURES

Martin Luther King, Jr.	Louie Crew	9
The Lord's Prayer	Aubrey C. Maxted	10
The Exorcist	Alanson Houghton	11

THE KALENDAR

March

31. Lent V

April

1. Frederick Denison Maurice, P.
2. James Lloyd Breck, P.
3. Richard, B.
7. Sunday Next Before Easter (Palm Sunday) / The Sunday of the Passion (Palm Sunday)
8. Monday Before Easter / Monday in Holy Week
9. Tuesday Before Easter / Tuesday in Holy Week
10. Wednesday Before Easter / Wednesday in Holy Week

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

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

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

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

March 31, 1974

Cross Examining the Christian Faith...

Your witness.

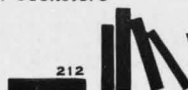
VITAL DOCTRINES OF THE FAITH

by Malcolm Furness

A masterfully concise summarization of Christian theology suitable both for ready reference and for straight-forward reading. Included are the doctrines of God, Christ, the Holy Spirit, the Trinity, man, sin, salvation, the church, the ministry, the sacraments and eschatology. For each vital doctrine Furness gives a summary of its biblical evidence and its historical development, and proposes a constructive statement for Christians of today. An important reference book for all Christians, VITAL DOCTRINES OF THE FAITH should be especially valuable to ministers, teachers, church study groups, and anyone who engages in personal evangelism.

128 pages, paper \$2.45

At your bookstore



WM. B. EERDMANS PUBLISHING CO.

255 JEFFERSON AVE. S.E., GRAND RAPIDS, MICH. 49507

A LAWYER AMONG THE THEOLOGIANs

by Norman Anderson

An eminent British lawyer examines the methods of New Testament scholarship, concluding that many contemporary theologians make dogmatic assertions about points that are wide open to debate. If they were to argue their cases before an impartial judge, says Anderson, their selection of evidence alone would often have them thrown out of court. Applying objective judicial principles to the New Testament, he finds that the evidence for the substantial historicity of the gospel accounts is far better than usually conceded. "A very valuable piece of work which provides a much needed corrective to what for too long has been an almost unchallenged fashion among theologians—to forget theology and to indulge instead in a rather sterile 'did Bacon write Shakespeare' type of controversy."

—E. Garth Moore, Chancellor
Corpus Christi College, Cambridge
240 pages, paper \$3.95

REFLECTIVE FAITH

by Austin Farrer

An overview of the prominent Oxford theologian's career as seen through his lectures, papers, and broadcast talks. Originally written for select and usually small audiences, the essays included display a warmth and spontaneity that enables the reader to draw close to Farrer, and in so doing to appreciate his wit and breadth of scholarship. "Farrer asks . . . the right questions . . . His work is so far removed from the realm of unanalyzed slogans, vague metaphors, and all forms of sloppiness and imprecision, that to read someone of Farrer's stature is to lose any taste for the lower levels of theological writing." —John Hick

250 pages, paper \$3.45

The Living Church

March 31, 1974
Lent V

For 95 Years
Serving the Episcopal Church

MINNESOTA

Anglican Raps Evangelicals, WCC

In Moorhead, Minn., an Anglican bishop aired his views about the future direction of the ecumenical movement and its impact on the church around the world.

The Rt. Rev. Stephen C. Neill, who is returning to England after four years of teaching at the University of Nairobi in Kenya, told an interviewer: "The evangelicals haven't pulled their weight and then they claim their voice isn't heard. . . .

"The World Council of Churches is not getting and keeping the best theological brains and it isn't using fully the theological brains in touch with it."

Bishop Neill, a former World Council associate general secretary, charged that there has been a deterioration in the theological content of WCC work.

He also criticized reports of the WCC sponsored conference on salvation held in Bangkok last year. The reports, he said, showed "unbelievable theological naivete" without contributions of quality from either so-called "evangelicals" or so-called "ecumenists."

"I'd like to see those two groups put together for a month on bread and water in a castle and see what happens," he said.

How relationships will develop between the World Council and the Roman Catholic Church depends much on how long the present pope holds office and who his successor will be, Bishop Neill said.

The Anglican leader was in Moorhead to give the opening convocation address for the F-M Communiversity, a program of continuing education in the Moorhead-Fargo, N.D., area.

Commenting on the charismatic movement, he described his attitude as both "critical and friendly," explaining that "unless there is a strong biblical tradition behind it, it can be disruptive and dangerous, and unless it manifests itself in an increase of love, it must be questioned."

In his address to the convocation audience of 1,400 people, Bishop Neill predicted that there will soon be more

Christians in Africa than in the United States or Europe.

Whereas the present Christian population of sub-Sahara is between 70-90 million, he said, by the end of the century more than half the projected total of 600 million persons will be Christian.

Missionary David Livingstone would have rejoiced to see the emergence of "Christian Africa" only a century after his work there, Bishop Neill declared.

SOUTH AFRICA

New WCC Grants Condemned

South Africa's Prime Minister John Vorster condemned "in the strongest terms" the new anti-racism grants made recently by the World Council of Churches [TLC, Mar. 10].

"Disappointment" that black "liberation movements" in white ruled areas of Africa are the major recipients of the allocations was also expressed by the Rt. Rev. Alpheus H. Zulu, Bishop of Zululand, and a president of the World Council.

Bishop Zulu feels that WCC anti-racism funds would be of greatest assistance if they were given to churches in southern Africa to help families and dependents of political prisoners.

While most English speaking churches in South Africa officially oppose the government's policy of apartheid, they have generally not favored WCC grants to "liberation movements" because they fear the church funds will be used for guerilla tactics. Bishop Zulu shares that fear.

The WCC insists that the grants are made strictly for humanitarian purposes.

NCC

Board Sets Policies

In a four day policy session, the governing board of the National Council of Churches worked to combine its traditional social ministry with efforts to "dig deeper" into the meaning of Christian witness in the world. Delegates from 31 member churches attended the meeting.

Actions taken by the board and reflecting both goals include: a working group on evangelism was formed; the commission on justice, liberation, and development (of third world people) was charged with continuing the fight for rights of minorities; and funding of a Jewish-Christian relations desk through a Lilly Foundation grant was approved (the almost

\$200,000 will be divided between the new work and the existing Middle East unit of the NCC).

The board passed several resolutions. It called on Congress to act "expeditiously" in the matter of impeachment so that the President "may have his day in court" and full opportunity is given "to restore confidence in the office of President of the United States."

The board also suggested that Congress explore the possibility of public financing for national political campaigns.

In other actions, the board asserted that the detention in jails of 120 Haitian refugees, some of whom fled political persecution, is in violation of the United Nations Protocol on the Status of Refugees and called for an exhaustive investigation into their cases.

The board reaffirmed support for the United Farm Workers after a speech by Cesar Chavez, UFW president.

THE VATICAN

Non-Christian Dialogues Planned

The Vatican's Secretariat for Non-Christians has launched a worldwide campaign of dialogue with non-Christians.

According to Vatican Radio, the secretariat, established by Pope Paul in 1964, has planned a series of international meetings in Africa, Asia, and Europe for this year. Goal of the meetings is to promote "a more adequate knowledge of non-Christian religions," and to encourage "friendly relations, based on the one Fatherhood of God and universal brotherhood of peoples."

Anglican, Protestant, and Orthodox church leaders and members have been invited to participate in the various meetings.

The first meeting was held in January in southern India with Hindu representatives; the spring meeting in Luxembourg was to include representatives from 10 European countries. It is estimated that there are about three million Muslims and tens of thousands of Hindus, Buddhists, and members of other non-Christian religions presently living in Europe.

Summer meetings are scheduled to be held in Kano, Nigeria and in Ouagadougou, Upper Volta, in July, and in August, there will be a meeting in Abidjan, Kampala.

A further meeting with Muslims is scheduled for October in Damascus, Syria, if conditions permit.

The Living Church Development Program

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

Previously acknowledged	\$5,291.70
Receipts Nos. 14,438, Mar. 14	50.00
	<hr/>
	\$5,341.70

African Aid to be Debated in House

Canada is delaying plans to provide aid to African liberation movements until next year's estimates for the Canadian International Development Agency (CIDA) are approved by Parliament.

CIDA was ready to announce grants to several groups through such non-governmental agencies as the World Council of Churches, Oxfam, the World University Service, Canadian University Service Overseas (CUSO), and other voluntary groups.

However, External Affairs Minister Mitchell Sharp, apparently reacting to criticism in newspaper editorials and letters to the editor, has delayed the grants until the matter has been debated in the House of Commons.

Critics say the policy provides tacit support for violence and terrorism. According to their reports, guerillas in Mozambique (FRELIMO) and Angola (MPLA) are fighting Portuguese soldiers and have cut rail lines and roads into mines. Rhodesian guerrillas have not established liberated areas, they say, but do conduct hit-and-run raids from Zambia and Malawi.

The Canadian government plans to go ahead with the grants, but will stress that the aid will be going to victims of racial injustice in southern Africa and of the policies of South Africa and Portugal.

A spokesman for Mr. Sharp said a statement clarifying Canada's policy towards the liberation movements will be forthcoming.

Canada's stance is that it does not support violence to achieve independence. But the country does believe it should support the African people struggling "to win full human rights and self-determination."

(Oxfam of Canada is active in Ethiopia and West Africa. To date, it has raised \$500,000 for African relief and is trying to obtain \$200,000-\$300,000 more. The money has been used to dig wells, build dams, plant trees, and restock cattle herds.)

CONGRESS

Groups Press for Amnesty

Major Christian and Jewish groups appealed to Congress to grant amnesty to men in legal jeopardy for refusal to take part in the Vietnam war. The hearings were conducted before a subcommittee of the House Judiciary Committee.

Estimates of the number of men who could be affected by amnesty vary greatly. Rep. Robert Kastenmeier, chairman of the subcommittee, said that 28,000 deserters from Vietnam remain at large and more than 206,000 men are listed as draft

delinquents. The number of draft exiles in Canada, Sweden, and other nations could run from a few thousand into the tens of thousands.

"Unconditional amnesty" for any person in legal jeopardy as a result of the Vietnam war, except persons accused of violent crimes, is advocated by the National Council of Churches.

As early as October, 1971, the U.S. (Roman) Catholic Bishops asked President Nixon to grant full pardon to any men convicted under draft and military laws opposing war.

Among the religious organizations pressing for amnesty at the hearing in addition to the NCC, were the U.S. Catholic Conference, the American Jewish Committee, Clergy and Laity Concerned, and Central Committee for Conscientious Objectors.

Groups opposed to amnesty also testified.

CHRISTIANS AND JEWS

Brotherhood Award to Bob Hope

Comedian Bob Hope received the International Brotherhood Award of the National Conference of Christians and Jews at the 46th annual citation dinner of the organization's San Diego Region. He was cited for, among other things, "unique and meritorious contributions to the spirit and morale of countless members of the United States military forces as manifested by his annual Christmas tours for more than a quarter of a century. . . ."

Mr. Hope was also praised for "delivering laughter and a feeling of national pride to our military personnel, and for the humor, comedy, and acts of good will he has given to millions of people throughout the world."

BRIEFLY . . .

■ After sharing the same building for six years, St. David's Episcopal and Hope Presbyterian Churches, Vandalia, Ohio—both missions—decided to share the same pastor and called the Rev. George F. Hupp, Jr., a Presbyterian minister. The building is owned by the Diocese of Southern Ohio. St. David's, established in 1962, has 40 families. Hope Church congregation moved to Vandalia in 1968 and has 75 individual members. There are no current plans to merge the two congregations.

■ The Missionary Diocese of Puerto Rico is considering an offer from the Atlanta Medical Association (Ga.) to operate San Lucas Hospital, Ponce, in return for 6% of the hospital's gross income. The hospital, despite serious financial problems, some of which arose from the purchase of adjoining property, continues to give first class service, the Rt. Rev. Francisco Reus-Froylan said.

■ The Rt. Rev. David A. Rawcliffe is Bishop of New Hebrides having been consecrated in January by the Archbishop of New Zealand and six assisting bishops. Bishop Rawcliffe is the former archdeacon of Melanesia.

■ The Argentine government, claiming it seeks to increase the nation's birth rate to reach a goal of 50 million inhabitants by the year 2000, has outlawed the non-prescription sale and distribution of arti-

The Rev. Raymond Oppenheim, the Episcopal priest who heads the NCC Moscow Chaplaincy Program, preached at an ecumenical service in the Moscow Baptist Church earlier this year. More than 1,200 persons, including 200 diplomats from 11 countries, attended the service. [RNS]



CONVENTIONS

ficial birth control devices in the country. The Roman Catholic Church reportedly exercised no "undue pressure" to promote the measure.

■ William E. Leidt, 73, former director of publications for the Episcopal Church, died Feb. 27, in Ridgefield, Conn. Upon his retirement in 1963, the church established a journalism award in his honor. He is survived by his widow, Sarah, three children, and 11 grandchildren.

■ Two Episcopal priests are among the five men named by the Rt. Rev. Paul Moore, Jr., as honorary canons of the Cathedral of St. John the Divine, New York City: the Rev. Wendell W. Phillips, rector of Christ's Church, Rye, since 1939; and the Rev. Cyril Richardson, Th.D., Washburn Professor at Union Seminary, New York City, since 1949. The others named are Msgr. James F. Rigney, rector of St. Patrick's Cathedral, New York City; the Rev. Alexander Schmemmann, dean of St. Vladimir's Orthodox Seminary, Crestwood, N.Y.; and the Rev. Howard Thurman, a Baptist minister and theologian.

■ By a unanimous vote, some 3,000 delegates to the executive board meeting of the 4.5 million member National Baptist Convention asked poor people not to accept the food the kidnapers of Patricia Hearst have demanded for her release. Leaders of the Convention which is the nation's second largest black Baptist body denounced the kidnapping and ransom demands as "evil" and "the worst tragedy that ever existed among human beings." The board meeting was held in Houston.

■ Libya's Ambassador to Italy denied a Rome newspaper report that his country had given permission for the filming on Libyan territory of a movie, *The Loves of Jesus Christ*. Last year the French government banned the filming on French territory. Danish producer Jens Thorsen has been quoted as saying that his film would include group sex scenes portraying the "relations of Jesus" with women, which he claimed are mentioned in the New Testament.

■ The American Lutheran Church (ALC) and the Lutheran Church in America (LCA) gave \$4,108,097 in 1973 for Lutheran World Action, their annual financial appeal for a worldwide program of spiritual and material aid. The receipts exceeded the \$3,950,052 goal which had been set for the fiscal year that ended last month.

■ A slim plurality of Americans, 45-43%, surveyed by the Harris Poll favors amnesty for men who left the country to avoid the military during the Vietnam war if the men are required to serve two years in some form of national service. If the latter were not to be required, Harris found that Americans oppose amnesty by 56-30%.

East Carolina

In a move to enlarge the influence of the laity, delegates attending the annual convention of the Diocese of East Carolina voted to change the ratio of clergy to lay members of the diocesan council. Heretofore, it had been equal—9-9. The change will give the council three additional lay members, with clerical members remaining at nine.

A budget of \$346,507 for 1974 was adopted. This figure includes salaries of staff, missionaries, pension supplements and lay pension premiums.

It was recommended to convention that minimum salaries for clergy be increased from \$8,000 to \$9,000 next year. This will represent a two-year increase of approximately 12%. The change was approved.

Convention was told of aid given to various programs, such as day care supervision for children of migrant workers in the Morehead City (N.C.) area; a center at Beaufort for runaway youth; and a youth counseling center in Greenville.

The MRI commission reported that 3,000 school books had been sent to church schools in Granada and St. Vincent in the Windward Islands as well as aid for construction of offices and quarters for the Bishop of the New Hebrides (Province of Melanesia).

Washington

Two major reports were presented to the 79th annual convention of the Diocese of Washington. The first was the result of a year's study by 12 men and women on the role of women in the church. The concern was not primarily with the ordination of women to the priesthood but with the basic lay role of men and women in the church.

The second report was presented by the Companions in World Mission (CWM), an association of eight local parishes aware of the declining emphasis on the world mission in the Episcopal Church. CWM made grants totalling \$3,000 during the past year to three areas in Africa—the Diocese of Central Tanganyika, Diocese of Melanesia, and St. Alban's Church, Dar-es-Salaam.

Convention heard their bishop, the Rt. Rev. William Creighton, call for an extension of vision beyond the parish and the diocese. "The essential task of the church," he said, "is to proclaim and pronounce the promises of God; the church's greatness is in its future—not in what we are now but in what is yet to be."

The Rt. Rev. John T. Walker, Suffragan Bishop, told convention of the mission to Spanish speaking people in the District of Columbia which is to be guided by the Rev. Samuel Pinzon of Cali, Colombia.

This work represents the first new mission established in the diocese in ten years.

Convention adopted resolutions asking for increased giving to the Presiding Bishop's Fund for World Relief; calling for amnesty to those who refused to take part in the Indo-China conflict who agree to a period of alternate national service; and supporting ordination of women to the priesthood and the episcopate.

A substitute resolution to seek ecumenical agreement on the ordination of women with the Orthodox and Roman Catholic Churches and other branches of the Anglican Communion was defeated.

A diocesan budget of \$306,140 and a program budget of \$869,000 were adopted. Complaints that increased askings put too great a burden on small parishes were countered with the reply that if the asking went up it was because income or communicant strength had likewise increased.

Southern Virginia

Guest speaker at the annual council of the Diocese of Southern Virginia was Keith Miller, churchman, author, and lecturer. Mr. Miller used the theme, "Communication of the Love of God," for three addresses given during the course of the council sessions held in Williamsburg.

In his charge to council, the Rt. Rev. David S. Rose stated several goals and asked council to adopt them because "we mean to accomplish them," he declared.

Council did adopt the goals which included the following: a minimum of at least one adult Bible class and prayer group in each congregation; a 10% increase in baptisms and confirmations; establishment of at least two new congregations; at least two mission congregations moved to parish status; and justification of the George P. Gunn Conference Center at Talbot Hall as a fitting memorial by its renovation and enlargement. (Bishop Gunn, who died last year, was head of the diocese for over twenty years.)

Council adopted a budget of \$492,104 for 1974. Delegates agreed to set a one day meeting later this year to adopt a diocesan program and at that time determine the cost of it.

An innovation in council format was an address by a layman of the diocese. Webster Chandler, president of the Mission and Ministry Foundation, spoke to delegates on the state of the church.

Banquet speaker was Dr. James Russell, president of St. Paul's College, Lawrenceville. The college choral group presented several numbers and the drama group gave a reading of Shaw's *Don Juan in Hell*.

Two missions, St. Cyprian's, Hampton, and St. Augustine's, Newport News, were received as parishes in union with council.

Martin

Luther

King, Jr. —



Dr. King: A gift of many blessings.*

a white southerner's perspective.

By LOUIE CREW

IRONICALLY a man's message often has its greatest impact not on his initial audience, on his own people, but on the outsiders, the aliens. Jewish Christians in the New Testament understandably became entangled in identity crises, arguing fiercely about how much their newly discovered grace should affect their relationship to Jewish customs and culture. Similarly Gandhi had his most formidable impact on his English audience. So too, I believe, has Dr. Martin Luther King, Jr., left much of his greatest treasure to those of us who are white and southern. Many of his blessings to us are unique. I feel them very personally.

First of all, Dr. King taught me that people close to me, people whom I trusted, people who had always been good to me, that *my people* are wrong about race. To learn this lesson is to learn to wonder how many other things one's people are also wrong about. Dr. King's revelation took away some of my treasured props. I could no longer afford to accept anyone's views without first carefully examining them: here began my education.

Dr. King taught me that one who wants to be fair will often have to be

subversive in a sick society. In the black community, Dr. King was, of course, rarely considered "subversive," but in living room after living room in my part of town his very name used to turn even sweet grandmothers into raving preachers and jolly uncles into Klansmen and Citizens Councillors. It did not take long for me to see that the violence my people feared from Dr. King was the violence of our own nature. His doctrine of love exposed us, showed my people to be spiritually impoverished; and this is a valuable, if painful lesson to learn. If one does not know that he is impoverished he cannot begin to do much about it.

A third service Dr. King rendered me as a white man was to destroy my last available personal heroes. I do not mean those heroes in remote books. I mean those closer to us, figures in one's family or community who, despite their routine and heavy exposure, still seem to suggest a measure of personal greatness. In my case, the hero could have been one of the little Confederate soldiers on any town square, or a daddy serving on a local school board. But Dr. King showed me that the soldier (my great-grandfather) had fought in a morally questionable cause and that the school board my father chaired was perpetuating a vicious, unjust segregation that robbed black people of their human rights and personal dignity.

Fourthly, Dr. King, in his own person, gave me a new kind of model to follow, not someone who could make my deci-

sions for me, but someone who showed that when one trusts his own resources to discover a just way, the world does not come tumbling down, but, to the contrary, just starts to make sense.

Fifthly, by being true to his people, by refusing to be controlled by even well-meaning persons in my community, Dr. King taught me to respect blackness as I had never been able to before. I graduated from high school the year of the Little Rock decision. My environment had quietly but definitely guaranteed that I would not have personal contact with black people whose fellow dealings would reveal our common concerns. I never personally came into contact with a black man with more than a high school education until I was out of college. I even had to sneak to read black literature, which was never mentioned by my professors. Dr. King broke through these fierce barriers, revealed to me the inadequacy of my education, showed me that if I was going to learn to live in the world I had better start looking for leadership in new places, in black places, from black people.

Most importantly, Dr. King shared with me his dream of reconciliation. He taught me that no matter how bad my people have been, there is still hope. He could look forward even to a time that we whites might be worthy to sit at tables with blacks. Dr. King kept open for me, and for all men, an opportunity to walk out of narrow racism into a world community right in my own home town, a community in which all men are brothers.

Dr. King has indeed given me many blessings.

*Portrait of Dr. King by Harold Neal.

Louie Crew, Ph.D., a poet and essayist, is an associate professor of English at Fort Valley State College, Fort Valley, Ga.

THE LORD'S PRAYER—

What does it say?

By AUBREY CLEMENT MAXTED

With this article begins a series of three essays on the Lord's Prayer, to appear in consecutive issues. The Rev. Aubrey C. Maxted, author of the first one, is priest-in-charge of St. Simon's Church, Houston. The second is from the pen of the Rev. Prof. J. H. W. Rhys, Th.D., Professor of New Testament in the School of Theology of the University of the South; the third is by the Rev. Prof. Massey H. Shepherd, Jr., Ph.D., Professor of Liturgics in the Church Divinity School of the Pacific. We suggest that you may wish to read these articles as they appear but withhold final judgment on the points discussed therein until you have read all three. The editors.

From the Letters to the Editor column lately I get the impression that some of the clauses of the Lord's Prayer are not universally understood in the same light.

Even though all we have before us is a version in Greek of what our Lord expressed in Aramaic, what we need is an "idea for idea" translation from Aramaic. A "word for word" translation from the

Greek, or even from (if we had it) the Aramaic, would not be good enough. In other words, we need a translator who understands Aramaic figures of speech as they would be expressed in the Greek tongue. Even this is not enough. We need a translator who himself knows the subject of prayer, and also is articulate in the English tongue. I knew such a person. I will first give you his version of the Lord's Prayer, and secondly give you a glimpse of his justifications.

"O Lord, our heavenly Father: may thy Name be kept holy, thy kingdom come, thy will be done, on earth as it is in heaven. Give us day by day all we need, both for our souls and bodies. Forgive us our sins, as we forgive those who sin against us. Lead us safely through all temptations, and deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

"Our Father who art in heaven," while good, can be improved on. There really are some people who do not particularly like their earthly fathers, whether the fathers in question are on earth, or wher-



"Our Father . . ." can be improved on.

ever. Saying "Our heavenly Father" lifts us above the problems worshippers may have with earthly fathers. Also, it is easier to say, and it avoids the problems of "modern" versus "archaic" English.

"Day by day" is the language of prayer. "Daily" is the language of air plane schedules. It adds only one syllable to use the language of prayer.

What is daily "bread"? Obviously our Lord used the word "bread" as a figure of speech for food, clothing, shelter, and all the things we really need for a proper life. And not only material things. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Further, not all the things we may want, but the things *he knows we need*. So, "Give us day by day all that we need, both for our souls and bodies."

It would seem that sometimes we put more emphasis on just *what* is to be forgiven than on *forgiveness* itself. Some people want their "debts" forgiven, some

their "trespasses," some this, some that. (Man has, I suppose, argued about sin since the beginning of time, and made all kinds of definitions and lists and catalogues and classifications, all made from every conceivable point of view.) Even though Dr. Karl Menninger, in his book published last year, asks *Whatever Became of Sin?* it is probably safe to predict that sin will not go away of its own volition. So, in prayer, let us leave everyone to delineate his own sins for himself, for we know we will be forgiven *as we forgive* (according to each person's own conception of what is sin). When there is no particular advantage in using a long word where a short one will do, let us use the short one, especially when we have the most expressive word "sin."

Really, is God likely to lead us "into temptation"? What is this all about? The figure of speech here is a picture of a highway (whether broad or narrow, straight or crooked is beside the point) which is bestrewn with pot holes and obstacles, and is bordered with "distractions," and is crossed by "false" roads. These are the temptations. "O God, since we must pass this way, please lead us safely *through* all this to *you*."

("Do not bring us to the test" though a frequently made prayer, is not exactly the thought here. What is this life all about if it is not a test of some sort? "Save us in the time of trial" is better, but not adequate to the figure of speech; "always" is the time of trial.)

"And deliver us from"—what? From my "evil," or your "evil," or society's "evil," or "the evil one"? The answer is, of course, that we pray to be delivered from each one of these specifically, plus any other kinds of evil there may be. So, let us simply say "Deliver us from evil."

"For ever and ever": the "and ever" does not really add anything unless you were half asleep when you said the first "for ever."

One point remains: how to begin the prayer. Why put an "O Lord" in front of the address to "our heavenly Father"? The "O Lord" is needed for *common* worship, not needed for private worship. Recently they have given a new name to something Anglicans have been doing for centuries. Now it is called "choral speaking." It is easy enough for most people to do, and do well. The only rough spot is in getting started in step: therefore, "O Lord" instead of the congregation joining in on "venly," or "ther."

Now a word about my own earthly father: He is the one who worked out this version of the Lord's Prayer. He was ordained to the priesthood on Trinity Sunday, 1900 A.D., in Rochester Cathedral, England. In 1966 his body was interred, his Greek New Testament in his right hand, and his 1928 Prayer Book in his left. He knew a great deal about praying, both privately and in common. His name was Edward George Maxted.

March 31, 1974

Should you see

THE EXORCIST?

By ALANSON B. HOUGHTON

THERE is a movie you probably shouldn't see . . . that is

. . . *unless* you have read the book by the same name . . .

. . . *unless* you are prepared for a shocking and unpleasant two hours of demonic reality . . .

. . . *unless* you are mature enough to see beyond and through the obvious horror and sensitive enough to see the less obvious good . . .

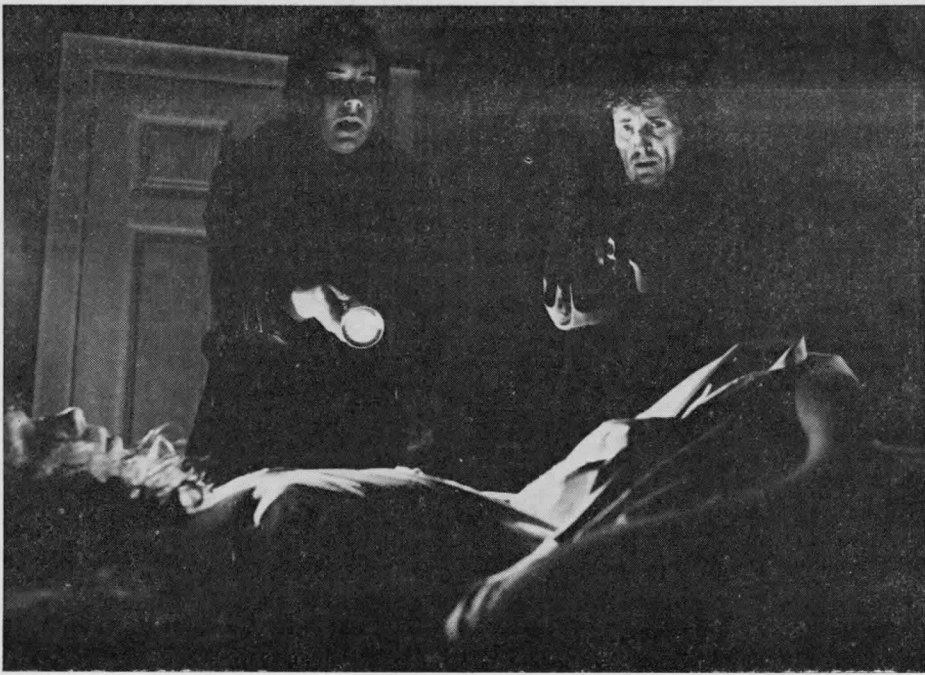
. . . *unless* you are willing to deal with the whole question of the price evil extracts and the opposite demand or cost that faith in God requires if good is to eventually triumph.

The Exorcist, in movie form, is drawing record crowds all across the country—and William Blatty's book which was published almost three years ago is still a best seller. What this all indicates or why so

The Rev. Alanson B. Houghton is rector of Christ Church, Shaker Heights, Ohio.

many are so fascinated is not at all clear. All I can do is reflect on it from my own exposure and perspective.

I read *The Exorcist* when it first came out and was intrigued—even with its rough and crude and terribly agonizing moments. I saw the movie about a month ago and found it intriguing, although I admit it was shocking, very grubby, and quite frightening. But in both instances—one being told a story—one being shown a story—I found that my journey through one of the darkest fictional tunnels I have ever traveled, eventually climaxed for me in a dramatic deliverance, in a courageous act of faith, and in the triumph of God (or good) over Evil. The power of Christ through its possession of two priests overcame the insidious and terrible demonic possession of a young girl. The young girl was finally freed from the evil that possessed and almost destroyed her, and lived. The two priests died in the process of exorcising her. That is what their faith



A scene from *The Exorcist*: "... God and God alone can set us free from evil."

RNS

demanding of them. That was the price they were willing to pay to free another human soul from the bondage of evil. They understood the meaning—they realized the cost of being privileged to bear the Cross of Christ.

A school girl survived. Two learned men went to their graves. On the surface it seems that evil won after all—two for one! Yet the ultimate triumph of goodness is not measured in such terms. The love of God as reflected in the power of faith puts such arguments to shame. If I won't give my life to save yours—then my life isn't worth very much, and my faith is worth even less. Didn't Jesus remind us—"There is no greater love than this—that a man should lay down his life for his friends." The one thing the Demon in this story couldn't comprehend was the power of Christ in the hearts of men. That was what defeated him, for how could evil possibly comprehend what St. Paul meant when he wrote, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Exorcist, in all its crudity, reminds us of two things:

(1) Evil is crude and insidious and hard to get around or get away from. People say to me "Weren't you shocked by the use of foul language," or "her violent behavior" or what to most is the most shocking—"her doing obscene things with a crucifix?" Yes, I was shocked but not really surprised. We see—if we see at all—evidence all around us of the possession of people by something that can only be described as also demonic. We cheat on our husbands and wives. We lie. We chisel. We say one thing and do another.

We take our children and families for granted as we scratch for success and recognition. We treat people of other colors and traditions as inferior and exclude them from our lives and fellowship. We are possessed by pride and selfishness. We are increasingly fascinated by things obscene. Our value system seems topsyturvy. We ignore God. We bow down to the idols of what we can see and touch and taste and control. We are convinced that we know all and can do all and that no one has a claim on our lives. *No one, that is, except the power of evil which feeds and grows in our willfulness and ignorance and lack of self-control and faith.* Evil—by whatever name you care to call it—is real and near and ready to consume us. Maybe that is what draws us to this book and to this movie. Maybe we need such a shocking reminder of the horrors of evil to awaken us to the reality of sin and the fact that only the power of God—only the love of Christ—can rescue us from evil and from its terrible possession of our very being.

(2) *The Exorcist*, by its very name, reminds us that God and God alone can set us free from evil. Jesus was an "exorcist" and the practice of exorcism—which means expelling evil spirits by means of prayer—was common among Jesus and his disciples. St. Matthew writes about

Loneliness

Loneliness may be
the sere, icy pain that proves
I am still alive.

Nancy Watt

Jesus—"They brought unto him many that were possessed with devils and he cast out the spirits with his word." St. Mark tells of another occasion "when Jesus saw that people came running together, he rebuked the foul spirit saying unto him 'Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him.'" St. Luke writing in the Acts of Apostles tells of Paul—then in Philippi—saying to a girl possessed with an evil spirit "I command thee in the name of Jesus Christ to come out of her." This is the same ancient formula for exorcism that has been used throughout the years.

The ritual of exorcism is rarely used these days. Advances in medical science, especially in the areas of the mind, have alleviated much of the distress and mental darkness which was once considered demonic possession *although* even here one could say it is the power of God working through the fabric of men's minds and hearts that underlies the basic cause of change. Furthermore, the church has gradually moved away from such dramatic confrontations and through sacrament and teaching and example has tried to present a more reasoned alternative for reasonable men to follow. The Archbishop of Canterbury on his recent trip to New York talked to reporters about the current demonism craze that has resulted from books and movies such as *The Exorcist*. He said that much of it was probably superstitious, morbid, and a sign of religious immaturity, however he admitted that he did believe there can be genuine demonic possession and genuine exorcism. He stressed though that these cases were rare *and* that "personal knowledge of Jesus Christ" is the only antidote to evil.

But the basic principle of exorcism still remains. It is faith in the saving power and love of Jesus. It is a conviction that God alone rules and that good does triumph over evil even though we don't always understand what is good for us, and that sometimes a defeat in our terms is a triumph in God's. It is a deepening awareness that we do need help to rid us of the evil within us, which only the Spirit of Christ, also within us, can combat and defeat. If we really believe that "nothing can separate us from the love of Christ," then nothing can. No power in the world—even the power of Evil—can possess us or remain within us for long.

One final note. God chooses us by design. Evil picks us at random. There is a subtle difference. But it's knowing the difference—and it's knowing who calls and whom to follow that can also make the difference between Heaven or hell. *The Exorcist* turned my stomach but it also shocked me enough to strengthen my faith. I'm not sure that was what the author intended. I'm not sure that is what people line up for blocks to see. But that is what it did for me.

The Cuttington Challenge

The first part of this editorial is from the pen of Dr. Arthur Ben Chitty, President of the Association of Episcopal Colleges. Nobody knows more about the subject at hand—Cuttington College in Liberia—than he. So, first, listen to the story of Cuttington as he tells it:

“Cuttington College might be called the Episcopal Church’s window on ‘the Third World.’ Ever since that phrase was coined in the UN to describe the new have-not-nations, Christians everywhere have pondered means of removing some of the massive disabilities which afflict them. These emerging nations have undeveloped natural resources, few reserves of trained manpower, and only a limited number of universities. There are about as many nations in Africa as there are degree-granting institutions.

“Tiny Cuttington was started in 1889 as a mission school on the coast and moved in 1949 to its present location in the heartland, 120 miles from Monrovia. It is the only private, four-year, liberal arts college in an area as large as the United States. It is enjoying its largest enrollment—300—and not enjoying its largest debt—\$80,000. In recognition of its strategic importance in the work of the church overseas, the hard-pressed Executive Council in 1973 made grants of \$60,000 and \$88,000 to allow its work to expand.

“Cuttington draws students from all over Africa, many of them penniless refugees. Africanization of the faculty, a major objective, proceeds slowly because foreign firms in Liberia lure most of the graduates with higher salaries and with pension plans, the latter perhaps the most serious need of Cuttington College.

“Cuttington College has contributed outstanding leadership at the cabinet and ambassadorial level, not only to Liberia but to numerous other African nations. Both the Episcopal and the Methodist bishops of Liberia are graduates, as is the Rev. Canon Burgess Carr, executive head of the AACC, All-Africa Council of Churches. With its rural setting and the largest library in the country, Cuttington has become a natural center for scholarly research as well as experimentation in agriculture and in the intricacies of tribal life and custom. Dissertations

have been done by Fulbright scholars and other visiting professors on religious practices, linguistics, conceptual learning theories, and folklore. The idea of exchanging students with the USA and Japan is being vigorously pursued with the cooperation in the USA of Dr. Prezell R. Robinson, president of Saint Augustine’s College in Raleigh, and others.

“The recent gift of a \$150,000 dormitory for girls by the Liberian government attests to the importance of the institution in the eyes of the Republic. President Emmanuel Johnson is seeking not only funds with which to furnish the new building (\$30,000) but also new classrooms (\$120,000); faculty housing (\$60,000); student center (\$75,000); dormitory and cafeteria renovation (\$55,000). Construction in Africa is cheaper because of lower labor costs and because no heating is necessary.

“Dr. Johnson invites Episcopalians to visit Cuttington—‘that point in the world where the Episcopal Church is having the greatest influence on the life of a nation.’”

. . .

Dr. Chitty has not mentioned that Cuttington today is fighting for its life and continuing career. An operating deficit in the amount of \$80,000 in the life of an average American college is nothing to worry about, but in Africa it can be terminal in its effect.

The Executive Council of the Episcopal Church has been able, this year, to find funds to meet Cuttington’s immediate crisis, but that can be only a stop-gap.

Americans have little conception of what a dollar spent on education in Africa will accomplish when measured by what it will do in the U.S. Whatever you contribute to Cuttington College will produce results far beyond your imagining unless you go there to see for yourself.

Another fact that should encourage generous support by American churchmen is that in Africa and at Cuttington the Christian religion and higher education enjoy a very happy union, such as is seldom seen over here in our age. There, Christian mission and education are two sides of a single coin.

Throughout Africa there is going to be either a Christian revolution or a Communist one. The former can be peaceful, constructive, progressive, moving from where the African peoples now are toward a life which Christians covet for all men as well as for themselves. Cuttington College is a very important center and focal point for a Christian attack upon the unfinished business of Africa. Every dollar you contribute to Cuttington is a blow for human freedom, dignity, and advance.

So that’s the Cuttington challenge to American churchmen. How you will respond is for the Holy Spirit and you to decide.

Checks should *not* be sent to THE LIVING CHURCH, but to:

Cuttington College
c/o Association of Episcopal Colleges
Episcopal Church Center
815 Second Avenue
New York, N.Y. 10017.



Separating the rice from the chaff at Cuttington.

Books

YOU ARE PROMISE. By **Martin E. Marty.** Argus Communications. Pp. 160. \$5.95.

"The child cries at grandmother's house as night falls in the guest bedroom. 'But, child, you never cry when I baby-sit with you at home and you are alone in the dark.' 'That's different, grandmother. That's my own darkness.'"

Martin Marty writes about our own unique kinds of darkness and about the promise that comes to us in the night of our fear and loneliness. He speaks hopefully about the hope that is in each of us, for as he says "You are nothing less than promise, and if you were less, you would be nothing. People who fail to recognize promise in themselves are not likely to live up to their potential."

Anyone who knows Marty's writing knows that he is neither facile nor unconcerned with life's despairs. Professor of the history of modern Christianity at the University of Chicago, he is also a writer of simplicity who speaks directly to many of the issues facing people today. He is profound and yet easy to read; moving and at the same time delightfully open. This little book is filled with words of

courage; in the best sense it is a "transfusion of grace" to a troubled people.

You Are Promise is one of those wise counsels along the way which does more than instruct; it enlightens, and we need all of this kind of honest light we can get. (The Rev.) JOHN C. HARPER
St. John's Church, Washington, D.C.

JESUS: The Four Gospels, Matthew, Mark, Luke and John, combined in one narrative and rendered in modern English. Simon & Schuster. Pp. 222. \$6.95.

Have you ever wished to read the Gospels in everyday English and combined into one unified story? If so, Charles Templeton and his editorial committee of David Noel Freedman, Theodore Gill, William Summerscales and Thomas Harper have fulfilled your wish.

Reading *Jesus* is like following a serial account of our Lord's life as it might appear in your local newspaper. It is one narrative—the four Gospels have been blended together—with almost nothing left outside from the genealogies at the beginning of Matthew and in the third chapter of Luke. Thus, the story begins with the prologue from St. John and moves to Luke's account of the birth of John the Baptist.

Some New Testament scholars may cringe a little at the paraphrases, but there

is no question but that the style is readable. Here are some excerpts:

"Jesus Christ is and always has been what God has to say to mankind. He is eternal and he is God." (Prologue)

"At the same time, in the town of Nazareth, in the province of Galilee, there lived a virgin by the name of Mary. She was Elizabeth's cousin and was engaged to a building contractor by the name of Joseph, a direct descendant of the ancient King of Israel, David."

"Happy are those who have made themselves poor," he said, "The kingdom of heaven belongs to them. . . . And happy are you when, because of your loyalty to me you're ostracized and persecuted and slandered."

"Pilate went into the courthouse and had Jesus brought before him.

'Are you the king of the Jews?' he asked.

'Is that your own question,' Jesus said, 'or did others suggest you ask me that?'"

The book may well be a profitable spiritual aid to many a layman who bogs down in scriptural study. However, the hard cover price of \$6.95 may be a stumbling block to individual purchases.

ALLEN WHITMAN, D.D.

Rector of St. Andrew's Episcopal Church
Kansas City, Mo.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

"RETURN TO EDEN: A Play about Ecology" by Charlotte Baker. Short, simple to produce. \$1, 3/3, 10/\$4. "Joy in the Lord" by Granville Williams, SSJE. The Christian life. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

CAMPING

WILDERNESS Experiences for young people. Backpacking, survival, travel for teenagers. Coed. Jim Stewart, Box 12586, Albuquerque, N.M. 87105.

FOR SALE

AT LAST, for the whole congregation this Palm Sunday—**ST. LUKE PASSION, CYCLE "C" GOSPEL: N.E.B. TRANSLATION, DRAMATIC PART—READING.** Bulletin-size format, 3¢ each (min. 50, otherwise 10¢) FOB. Our Parish News, 214 Wooster St., New Haven, Conn. 06511. Phone 203-865-2314.

IDEAL 5-ACRE RANCH. Lake Conchas, New Mexico. \$5,475. No down, only \$40 for 136 months plus a final payment of \$35. Vacation paradise. Camp-fish-boating. Ranchos, Box 2006YJ, Alameda, Calif. 94501.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

MUSIC

SEVEN new Eucharistic Settings: BCP, first and second services. Traditional, contemporary, folk styles, unison, choral, instrumental. Samples, price list: \$1.25. The Order of St. Anne, 18 Claremont, Arlington, Mass. 02174.

POSITIONS OFFERED

NEEDED: Enthusiastic associate rector to start this summer in growing parish (size and depth). Christian education and renewal top objectives. Send resumés (absolutely no phone calls) to the Rev. David J. Greer, 73 Culpeper St., Warrenton, Va. 22186.

ORGANIST-CHOIR DIRECTOR. Church in Palm Beach area needs full-time person. Give resumé, salary expected. Reply Box J-112.*

POSITIONS WANTED

PRIEST/EDUCATOR seeks position as headmaster or assistant. Twenty years experience as teacher, chaplain, and administrator. Complete dossier sent on request. Reply Box W-105.*

PRIEST, 36, married, curate in large city parish, seeks position as rector, vicar, or assistant. Emphasizing sacramental and pastoral life of parish. Area preference open. References and resumé available. Reply Box H-109.*

SUMMER RENTAL

MARTHA'S VINEYARD cottage. Oak Bluffs, Mass. Lovely setting. \$150 weekly July and August. \$100 weekly September. Two week rentals. Sleep 7. Near beach. Go by bus or car. Rental bikes or cars available on island. Reply Box H-110.*

SUMMER SUPPLY

RETIRED PRIEST available from June 9 through July within 150 mile radius of Grand Rapids, Mich. Also available during August for East or West coast but in August will need stipend and living quarters. Reply Box K-111.*

SUPPLY priest for Chicago, July, August or both. Will follow parish use. Housing and honorarium. Reply Box T-114.*

VOLUNTEER NEEDED

YOUNG WOMAN to serve as "big sister" in cottage of emotionally deprived and neglected girls. If led by the Holy Spirit to respond, please write Fr. Herbert Ward, Director, St. Jude's Ranch, Box 985, Boulder City, Nev. 89005.

WANTED

THREE-MANUAL console in excellent condition. Contact St. Andrew's Church, Box 70, Bryan, Texas 77801. Please include full information as to price, location, condition, etc. in first letter.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

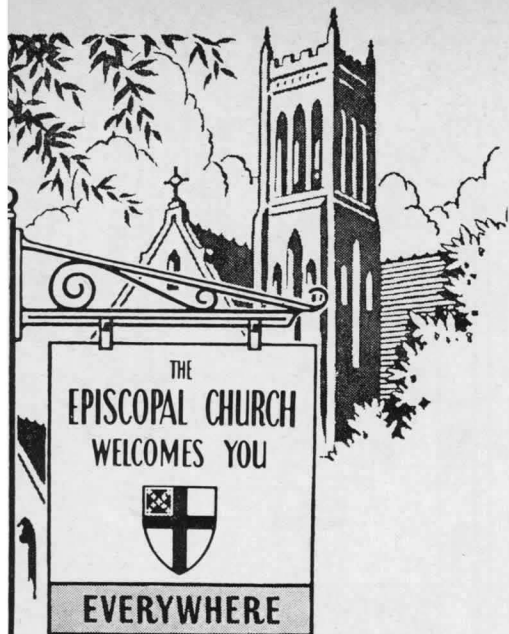
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

LENT CHURCH SERVICES

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.**



HEMET, CALIF.

GOOD SHEPHERD Acacia at Carmalita
The Rev. Roy F. Schippling; the Rev. James E. McLain
Sun Masses 8 & 10:30, also daily

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

ALL SAINTS'

The Rev. E. H. Walker IV, r 1350 Waller St.
Sun Sung Mass 8, Sol High Mass 10, Sol Ev & B 6. Daily Mass 7; also Mon, Wed, Fri & Sat 9:30; Tues & Thurs 6. Daily MP 6:45; Noon Office 12; EP 5:30; Compline 7:30. Holy hour Sat 4:30-5:30, C Sat 4:30-5:30, 8-9 & by appt

DENVER, COLO.

ST. MARY'S Iliff & S. Clayton—near Denver Univ.
Sun Masses 7:30, 9, 11:30 & 6; Daily 7, also 9:30 Mon, Wed, Fri & Sat. Stations Fri 7:30

ST. RICHARD'S

Fr. J. B. McKenzie
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 S. High

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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

EMMANUEL, Anacostia

1301 V St., S.E.
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30; C Sat 4. Stations & Benediction Fri 8

ST. GEORGE'S

The Rev. R. C. Martin, r 160 U St., N.W.
Sun Mass 7:30, 9 & 11. Daily as announced

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; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

CYPRESS GARDENS, FLA.

HOLY CROSS CHAPEL (St. Paul's Parish)
Lake Ned Road at Kipling
The Rev. Sterling Rayburn, v
Sun Eu 9:45

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30, 6:30; Wed H Eu 10

WEST PALM BEACH, FLA.

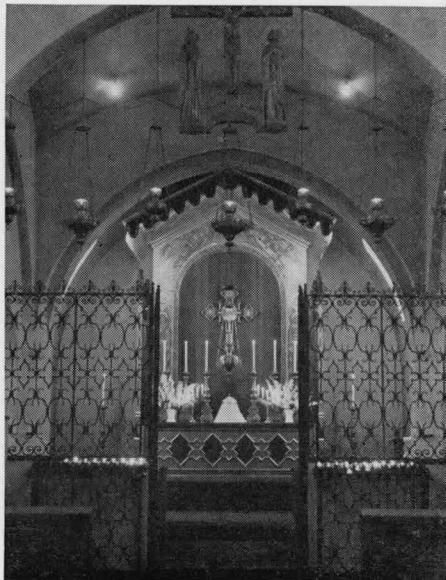
HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed 9. An Anglo-Catholic Parish Serving the Palm Beaches.

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

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



ST. MARY OF THE ANGELS CHURCH
HOLLYWOOD, CALIF.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

ASCENSION

1133 N. LaSalle St.
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7. C Sat 5-6

GRACE

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:30, 12:30; 11 HC (1S & 3S), MP (2S & 4S); HC Mon-Fri 7, Mon 12:05; Tues 5:15, Sat 8; Organ Recital Fri 12:05; Lenten Preaching, Guest Bishops, Tues thru Thurs, 12:05

BOSTON, MASS.

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

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
The Rev. L. W. Angwin, r
Sun Low Mass 7:30; High Mass 10:30

KALAMAZOO, MICH.

CATHEDRAL CHURCH OF CHRIST THE KING
2600 Vincent Ave.
The Very Rev. Benjamin V. Lavey, dean
Sun 7:30 & 9:30 HC, EP 4:30; Daily, MP 9, EP 5:15. HC Mon & Fri 5:30; Tues 12; Wed 7:30; Thurs & Sat 9:30

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 6

KANSAS CITY, MO.

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

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

LENT CHURCH SERVICES

(Continued from previous page)

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
(Serving Neptune & Ocean Grove)
The Rev. D. S. Alexy, r; the Rev. K. A. Gluckow, ass't
Sun 8, 10 Eu & Ser; Wed 6 Eu and family program;
Fri 10 Eu and healing; HD 6

WARETOWN, N.J.

ST. STEPHEN'S U.S. Hwy. #9
The Rev. Canon William H. Paul, r
Sun HC 8; MP & HC 10; HC Wed & Fri 9:30, C
Sat 7-8

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 HC 10

EAST MEADOW, N.Y.

CHRIST THE KING De Wolfe & Fifth St.
The Rev. Jerome J. Nedelka, v
Sun H Eu 8, 10, noon; Ch S 10

GREAT NECK, L.I., N.Y.

ST. PAUL'S 68 Grace Ave.
The Rev. Roger W. Raskopf, r
Sun Eu 8, 9:30 & 11; Thurs 10

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin L. Bowman, v
The Rev. Dan Riley, ass't
Sun H Eu 10:30, Mon 8, Wed 9:30, Sat 5. Easter
H Eu Sat 10; Sun 10:30

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; Wklys MP
& HC 7:15; HC 12:15; Ev & HC 5:15. Tours 11, 12
& 2 Wklys, Sun 12:30

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 9:45, Folk Mass 11:15 HC (1S, 3S)

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 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em;
Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S
& 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S);
Thurs 12 noon Eu & Int.

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
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish);
Daily Masses: Mon, Wed & Fri 12 noon; Tues &
Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 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

THE PROTESTANT CHAPEL J. F. Kennedy Airport
The Rev. Marlin L. Bowman, chap.
Serving Protestant, Anglican, and Orthodox
Sun H Eu 1; Wed 12:15 H Eu

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser;
H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs
H Eu 6; C Sat 10:30-11 and by appt

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

QUEENS, N.Y.

RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Man-
ion; the Rev. Fred C. Pace
Sun 8, 9:30, 11; Wed 10; Fri 6. Chapel of the Trans-
figuration Sun 5:30; Tues 9:30; Thurs 9:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isachsen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
215-PE 5-2533 day or night

PITTSBURGH, PA.

ST. MARK'S Bausman at Grape
Sun 8 & 10.
We preach the social Gospel.

CHARLESTON, S.C.

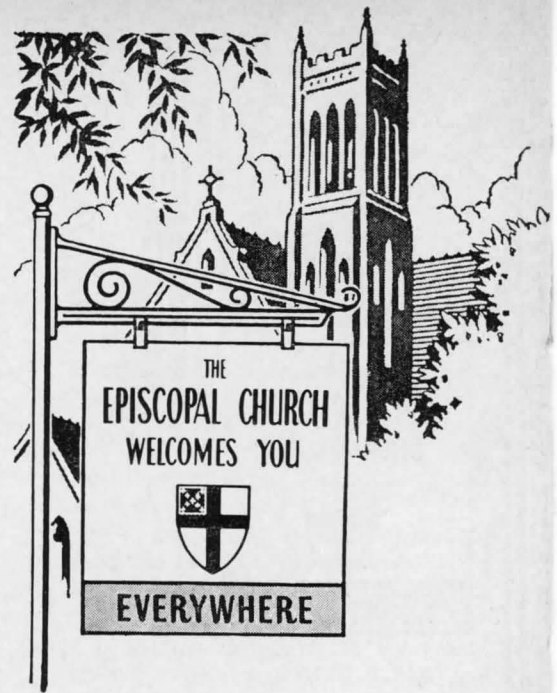
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MOUNT PLEASANT, S.C.

ST. ANDREW'S
The Rev. Thomas S. Tisdale
Sun 8 HC, 10:30 MP (HC 1S & 3S), Tues 6 HC;
Thurs 10 HC. Church open daily for prayer.

MIDLAND, TEX.

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)



ODESSA, TEX.

ST. JOHN'S 4th & W. County
D. N. Hungerford, r; J. P. Haney, assoc r
Sun services 9:15, 11; Ev 7

ST. BARNABAS CHAPEL Tangelwood & 42nd
Sun services 8:30 & 10

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Boinbridge 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; the Rev. David W.
Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

THE ORDER OF THE HOLY CROSS WEST PARK, N.Y. 12493

A Monastic Community for Men in the
Anglican Communion
Fr. Connor Lynn, OHC, Superior 914-384-6661
Br. Cyprian William Fields, OHC, Ass't Superior
HOLY CROSS MONASTERY and Novitiate
WEST PARK, N.Y. 12493
Fr. Clark Trafton, OHC, Prior 914-384-6660
MT. CALVARY, P.O. Box 1296, SANTA BARBARA,
CA. 93102
Fr. George Swayne, OHC, Prior 805-962-9855
HOLY CROSS COMMUNITY, P.O. Box 277,
MONROVIA, Liberia, West Africa
Br. Rafael Campbell-Dixon, OHC, Prior
Cable: PECUSAM, MONROVIA
WHITBY HOUSE, Rt. 1, Box 56-B,
GRAPEVINE, TX. 76051
Fr. Thomas Mudge, OHC, Prior 214-434-1945
HOLY CROSS HOUSE, 86 Hilton Ave.
TORONTO, Canada M5R 3E7
Fr. Lincoln Taylor, OHC, Prior 416-533-4559
HOLY CROSS HOUSE, C.D.S.P.
2451 Ridge Rd., BERKELEY, CA. 94709
Br. William Sibley, OHC, Sub-Prior 415-548-3406
HOLY CROSS COMMUNITY, 550 W. 155 St.
NEW YORK, N.Y. 10032
Br. Augustine, OHC, Prior 212-926-1400
Mass Daily; Offices daily; Retreats, Missions,
Quiet Days, Confessions, by arrangement with Priors



ALL SAINTS CHURCH
KANSAS CITY, MO.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.