

May 12, 1974

30 cents

# The Living CHURCH

Spring

Book

Number



RNS

# AROUND & ABOUT

— With the Editor —

To MRS. L. S.:

I suppose I am, as you say, "hostile" to the "charismatic movement." I'll do my best to explain why. All Christianity is charismatic; that is, the Christian lives by those gifts and operations of God's grace which are the charismata. Thus we are all made "charismatics" at our baptism, and I mean our first, our real baptism—the only true baptism there is. Therefore there does not need to be and there ought not to be any movement, within that Charismatic Movement which is Christianity, asserting that some people have spiritual gifts that God does not give to other Christians. When we are baptized (the first and only time) we receive the Holy Spirit and we receive *in posse* the divine gifts of faith, hope, charity, and all other charismata. The Holy Spirit within us will bring to fruition these charismata as we cooperate with him. We all receive these gifts of God when we are incorporated into Christ. The question is: What do we do with them?

Self-styled "charismatics" commonly, I would say normally, speak of the baptism of the Holy Spirit as if it were a



second baptism that can be added to the first one. That is false doctrine. It is also (on the part of some at least) a pretext for an unwarrantable and egotistical claim to have not only what other Christians have but Something Extra.

The New Testament teaches us that what we have to do, if we are now in Christ, is to "stir up" the Spirit already in us and to grieve him not by our disobedience and neglect. Any Christian who yields his heart, mind, will, and ways to the sweet discipline of the Spirit is already a "charismatic" in the only true sense of that word.

Many of us Christians, I would say all of us, need to be converted in our hearts and wills. Such conversion, however, does not require any kind of new baptism or any superadded gifts. It requires that change of heart, will, and direction of life which results in our "becoming what we already are."

I don't hear the "charismatic movement" saying anything like that to the rest of us Christians today. And I don't share your belief that it has a unifying effect upon Christians. I see it having quite the opposite effect. Sorry—but you asked for my opinion.

To FRANK C.:

In reply to your contention that a man cannot be absolutely honest within our system and get to the top in public life I quote the Mr. Republican of his day, Herbert Hoover: "No public man can be just a little crooked." That is a great truth, spoken by a greatly truthful man. If you are saying that because he practiced that moral rigorism he failed as a president you are quite wrong. He was the victim of a number of things, but not of his honesty. If a public man is even "just a little crooked" in the sight of the rest of us he makes crookedness *per se* officially acceptable to the rest of us, and the effect of that can only be destructive of the nation itself. It must have been a comfort to Mr. Hoover in his last days to know that he would be remembered as a thoroughly honest man who put the service of his country above any and all self-service. Since he left the White House we've had plenty of occasion to recall his precept, and his example, and to see the damage that is done by public men who are "just a little crooked." I don't think you're being "realistic" about American politics at all. You love this country very dearly, but you accept as inevitable the kind of venality in government which can only destroy us by subverting our moral standards. Public men who are "just a little crooked" don't belong in your good books; they belong in jail.

To somebody in Culpeper, Va. who wrote to protest our assertion that \$8300 per year is not a princely stipend for a clergyman with a wife and three children:

You didn't sign your letter, so we can't publish it unless you identify yourself. We'll be glad to withhold your name if you request, but how can we withhold a name we don't know?

# The Living Church

Volume 163

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Number 19

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21. Rogation Day
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23. Ascension Day
24. Jackson Kemper, B.
25. Bede the Venerable, P., Monk

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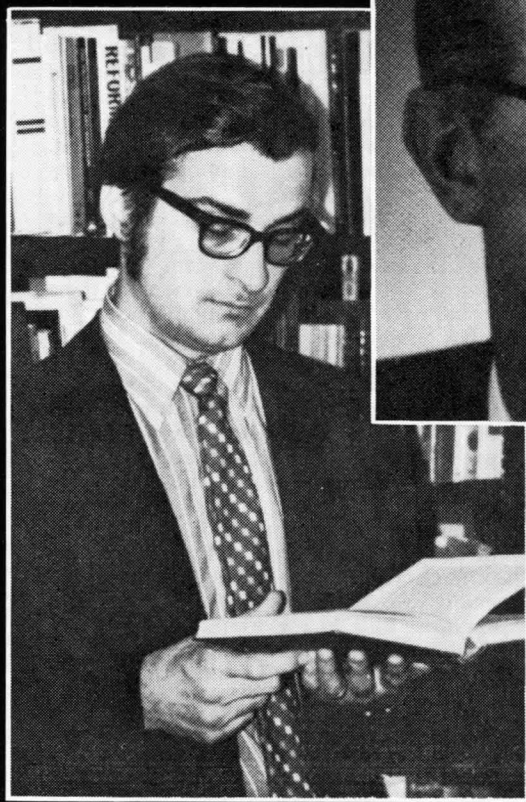
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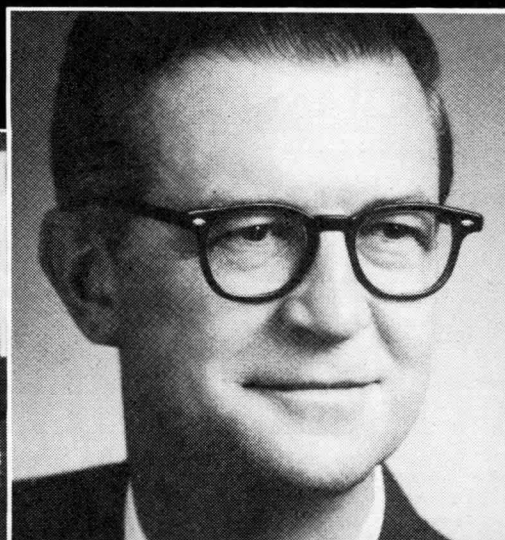
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## Letters

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.

### Trust Your Congregation!

Please thank Fr. Bywater for the nice things he said about my book, *Profile of a Parish* [TLC, Apr. 14]. Tell him the only flagellations the book might point to would be to those clergy who get misled into grotesque innovations—without bothering to find out what congregations really want. Otherwise the *Profile* is, more than anything else, a "how to" book.

I'm sorry about those statistics, but that's where the story is. I could have whipped up a quick froth of generalizations about the church, as it appears to the layman, but these would have had little validity except as one more personal opinion. This I have tried to avoid.

Attitudes expressed were those of an entire and mixed congregation, based on a series of detailed questionnaires. Obviously there would be no unanimity, and that's where the statistics came in. The measure and degree of intensity of feeling are expressed in the numbers. If we were to initiate the custom of acolytes "streaking" during the reciting of the Lord's Prayer, I expect we would find one or two in the congregation who would approve. But 99.9% would disapprove. I would not call this ambivalence. Nor do I see any particular conflict in the fact that congregations largely tend to favor the traditional but still do not want to be bored.

To me the chief impact of those question-

naires was the obsession with youth that colored almost every adult consideration—and the unexpected attitudes of the teenagers themselves, so different from what we read about them. Also the questionnaire answers gave me a new concept of the church's much-discussed liberal-conservative tug of war.

If the book has a message it is simply that if your parish has problems, trust your own people to show you the way out. Trust your congregation!

H. N. KELLEY

Bannockburn, Ill.

### The Precious Blood

May I respectfully disagree with "Around and About" in TLC for April 7?

The editor apparently thinks my faith naive and childlike, but I really do expect to get to heaven saved by the precious blood of my Lord, and that is the only way I know of to get there. That is the faith I believe to be found in the scriptures and the faith we teach our people here. Hymn 64 may flunk the test of the editor, but I really think it has passed the test of time and of the faith once delivered to the saints.

(The Rev.) CHARLES L. WOOD  
Holy Trinity Church

Ocean City, N.J.

### The Lord's Prayer

In the second of the series of articles on the new translations of The Lord's Prayer [TLC, Apr. 7] Dr. J. Howard Rhys, New Testament professor at the University of the South, gives a scholarly approximation of the original meaning found in Luke and Matthew, and the most exact translation of the Greek, which comes out as follows:

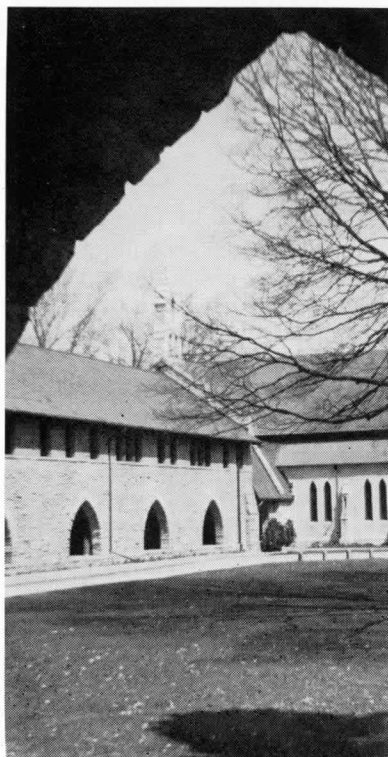
Our Father in heaven, may your name  
be revered, may your kingdom come,  
may your will be performed, as in  
heaven so also on earth.

Day by day keep giving us our daily  
bread.

Forgive us our sins, as we ourselves for-  
give everyone indebted to us.

Do not bring us into trial, but protect  
us from the evil one.

Dr. Rhys does not claim to be a poet, and suggests that the words might be arranged so as to preserve the meter of the old form. I am no poet either, but here is a try, which may scan a little better. It seems wise to keep the familiar wording wherever possible and change it only when necessary to set forth the original meaning, which he explains in detail in his article. Since the last line ("Lead us not into temptation," which comes out in the ICET version as "Do not bring us to the test") is the most controversial, a word of explanation. He stresses that in both Luke and Matthew the first four words here are "do not bring us." He also says that the Greek noun for test, trial, and its related verbs encompass a range of meaning, including "to try one's strength." So, why not, simply, "do not try us past our strength," as that is what seems to be implied. I am loathe to issue such an order point blank to



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God, and "Bring us not into trial past our strength" seems a little softer and the meter is better. Since the closing words ("For thine is the kingdom, etc.") are not found in either Luke or Matthew, Dr. Rhys omits them, but I have included this phrase since the prayer is most familiar in this form. Here it is:

Our Father in heaven, may your name  
be revered;  
Your kingdom come, your will be performed

As in heaven so also on earth.  
Continue to give us our daily bread, and  
Forgive us our sins as we forgive all  
those indebted to us.

Bring us not into trial past our strength,  
But deliver us from (the) evil (one).  
For yours is the kingdom, the power and  
the glory, now and forever. Amen.

DOROTHY MILLS PARKER  
Washington Cathedral

Washington, D.C.

A few comments of a *non-scholar* on the Lord's Prayer.

1. I like it like it is, as do a few others. The hierarchy to the contrary, I need have no reason for my preference nor need I answer endless questions about what I dislike least in various liturgical revisions.

2. Since there seem to be as many interpretations of the "originals" as there are translators why not let the suppliants interpret the familiar version each in his own way.

3. Those few who cannot or won't accept the traditional version but would accept the modern one would join any church that happened to be around the corner or otherwise acceptable. Is the Episcopal Church to lose completely its distinctive character and just become another group dedicated to social change? When a bishop comments on the decline in adult converts does he ask himself why?

4. If a different version has to be inflicted on us the version of the Rev. Mr. Maxted, the elder, is obviously the best. Alas, he should have presented it for the 1928 revision. Everyone knows that nowadays anything that proceedeth not from the mouths of a committee is suspect.

5. If "which art" and "them that" were removed in 1789 how is it that I learned them in childhood? Move over Methuselah.

JOSEPH HAMILTON

Kennebunkport, Me.

### Easter Terminology

My letter to you is not in reaction to any material in the magazine, but rather an observation which I have made during our Easter season.

On at least three occasions, lately, I have noticed what I believe to be a liturgical error in the labeling of the Feast of Easter itself. While kneeling in preparation for my confession at a neighboring parish on Easter Even, I looked up and saw on the hymn board *Easter Sunday* underneath which were listed appropriate hymns. While passing another parish church in another diocese, on the outside church sign, the same mistake was made—Easter Sunday. And while look-

*Continued on page 19*

May 12, 1974

## "A theological fireworks display"

—The New York Times Book Review

Yes, Father Capon is at it again. This time describing "the only hunt that really means anything, the search for the elusive mystery of God's relationship with the world... attractive, even delectable."

—The New York Times Book Review.

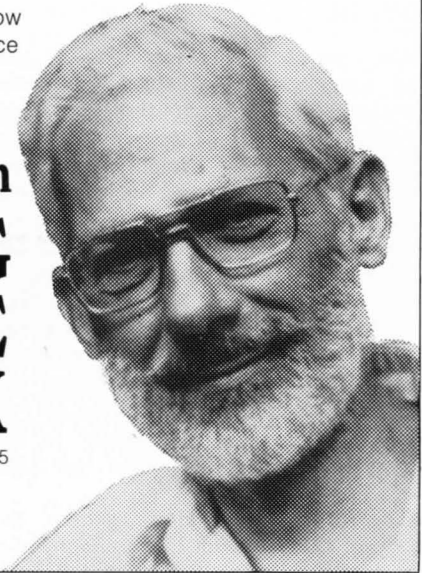
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# The Living Church

May 12, 1974  
Easter IV / Easter V

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## NEW ZEALAND

### Approval for Women Priests Sought

Dioceses of the Province of New Zealand have been asked to approve the ordination of women to the priesthood.

While opponents of the move told the synod that there is "weighty traditional and theological evidence" against women clergy, delegates, one report said, seemed more impressed by the argument of Dr. J. E. Morton of Auckland University.

He said the point has already been reached where the only functions closed to women are administration of sacraments and declaration of absolution.

These objective and corporate acts of ministry, he said, do not depend in any way on the sex of the person exercising them.

The Rt. Rev. John Howe, general secretary of the Anglican Communion, who was present for the synod, said he was pleased that New Zealand was "well up with the front runners" on the question of ordaining women.

In other actions, the synod voted to reconstitute its Diocese of Melanesia as an independent province of the Anglican Church. This decision ended a 126 year constitutional tie with the church in New Zealand. The Rt. Rev. John W. Chisholm, present bishop of the diocese will become archbishop of the new province.

Strong verbal commendation was given to the World Council of Churches' Program to Combat Racism, an effort that includes the making of grants to black "liberation movements" fighting white supremacists in southern Africa. Delegates voted a sum of \$1,000 over the next two years to support the program.

## THINGS TO COME

June

9: Charismatic Service of Witness to the Lordship of Jesus Christ, sponsored by Episcopal Charismatic Fellowship of the Diocese of New York: in the Cathedral of St. John the Divine, New York, at 8 p.m.; preacher, the Rt. Rev. William C. Frey, Bishop of Colorado.

9-11: Episcopal Communicators Seminar, Washington, D.C. Canon Soukup, director.

11: Installation of the Rt. Rev. John M. Allin as 23d Presiding Bishop, SS. Peter and Paul Cathedral, Washington, D.C.

12-13: Executive Council, Washington, D.C., Bishop Allin presiding.

14-16: 9th Annual Northwest Healing Retreat, Annie Wright School, Tacoma, Wash. Sponsor, Bishop of Olympia.

16-20: Northwest Renewal Conference, same place. Same sponsor.

After the synod, Bishop Howe expressed disappointment that delegates narrowly rejected a plan of union with four Protestant churches.

"I was hoping for union," he said, "but at the same time I was deeply uncertain about the point of view of those against the union plan. To succeed properly, union must be entered happily."

Another union vote is set for 1976.

## ANGLICAN COMMUNION

### Prelates' Unit Seeks Help

An appeal to church people to help write a new catechism is made in the latest issue of ACE, the newsletter of the Anglican Archbishops' Council of Evangelism.

Traditionally, the catechism has been learned by people before Confirmation.

But, writes ACE editor, the Rev. Michael Wright, "the time is now right for a fresh attempt at re-drafting our church's catechism. We need a presentation of the Christian faith which helps us express ourselves clearly and simply to other people."

"Many Christians can talk at length about their faith; there are not enough who can express themselves vividly in a few well chosen words. In the drafting of a new catechism the talents of Christian teachers need to be married with the skills of people like journalists and advertising copy writers."

## EXECUTIVE COUNCIL

### Sub-Committee on Finance/Development Meet

At the February meeting of the Executive Council, many hours were given to a study of finance and development for the future direction of the Episcopal Church.

Council members, in effect, then suggested that the development committee return to its desk and come up with something more definite and more workable.

A sub-committee on finance and development has since met and issued the following statement:

"We continue to believe that a development process must have a very high priority and must undergird all activities of the church. We are anxious to see a strong, affirmative process in action—one which is shaped by and supported by the

whole church. We believe that the momentum generated by diocesan visitations, the council meetings of the past two years, and the mandate of General Convention must be carried forward.

"In September, 1973, the Executive Council approved the following interim statement by the development committee on the purpose and meaning of a development process:

"We understand the purpose and meaning of "development" to be (1) to release and develop human resources; (2) to recommend the development of methods, plans, and models to enable parishes, dioceses, Executive Council, and General Convention to be more effective agents of mission and service; (3) to propose the development of means by which the church can gather the financial resources to do its work and to find better ways of using what we have."

"We believe that an initial proposal for the development process should be made at the September (1974) meeting of the council.

"In the interim, we must plan as practicable to go back to diocesan leaders to determine their own recommendations as to the priorities of the church and to help them formulate their goals. This process was begun at a meeting of ten bishops\* in January of this year.

"We also recognize the leadership role of the Presiding Bishop and the Executive Council in this process. Council members and staff must reflect between June and September on an adequate program in response to concerns and issues which confront the church and be prepared to share in preliminary decision-making in the fall.

"We believe the development process must be projected over a ten year period and with an appropriate time schedule. We must know where we want the church to be at the end of this decade. We can then determine the resources necessary to meet these goals.

"As the church cooperatively explores priorities, many ways will become evident by which this kind of conceptual reflection and decision-making can be carried out. We recognize that many persons and groups both within and outside the church must share fully in this.

"We also recognize the necessity of

\*Bishops Alexander of Upper South Carolina, Burgess of Massachusetts, Burt of Ohio, Davies of Dallas, Elebash of East Carolina, Frensdorff of Nevada, Leighton of Maryland, Montgomery of Chicago, Rath of Newark, and Stough of Alabama.

defining precisely the development process—what we mean by it and what we expect from it.

"We need to consider the development of human and financial resources of the church as a response to the theological imperative of year-around stewardship.

"Any recommendation about fund raising must await the determination of the church's future priorities and an agreement on the whole development process.

"We look forward to working as the council may direct to carry out our responsibilities."

Members of the sub-committee on finance and development are: the Rev. John Coburn, president of the House of Deputies and ex officio member of the Executive Council; council members George T. Guernsey (Missouri), Mrs. John Jackson, Jr. (Oregon), the Rev. Robert R. Parks (New York), the Rev. Robert Royster (Colorado), and Walker Taylor (East Carolina); and Oscar C. Carr, Jr., staff liaison, John Goodbody, communications officer, and Robert Duke, consultant.

(Mr. Duke has his own development consulting business and is under contract to the development office of the Episcopal Church.)

#### SOUTH AFRICA

### **Council Leader Cites Criticism in U.S.**

American churchmen are "horrified" by two new security bills enacted by South Africa's Parliament, an executive of the South African Council of Churches said in Capetown on returning from the U.S.

John Rees, general secretary of the council, said Americans, whom he saw, consider the Affected Organizations Act and the Riotous Assemblies Amendment Act among the "most repressive" legislation they had ever experienced.

The first measure bars groups judged to be involved in politics from receiving funds abroad. The second gives the white dominated government in the predominantly black land increased power to deal with "any gathering" suspected of threatening peace and order.

Both are aimed in large part at groups and individuals opposed to apartheid. English speaking churches are among the most vocal critics of the policy.

Mr. Rees was in the U.S. on a private visit with a purpose of raising funds for a trust that supports people "banned" by the South African government. A "ban" is a kind of house arrest that silences an individual, usually for a long period of time.

He reported that recent World Council of Churches' grants to black liberation movements opposing white racism in southern Africa received "slight" press

attention in the U.S., where those same funds are seen as "minor" compared to the amounts given (to liberation groups) by Scandinavian countries.

While in the U.S., he encouraged church leaders who advocate withdrawal of American investments from South Africa to see the investments as potential instruments of change.

Church stockholder pressure on multinational corporations, he said, may result in improvements for black workers.

If changes do not occur, Mr. Rees declared, "there is going to be severe reaction."

### **Government Ban Tested**

Dr. Manas Buthelezi, noted black Lutheran theologian, apparently has tested the extent of the ban placed against him by the South African government, not once, but several times.

One of his more recent public appearances was at Michaelhouse School Chapel in Balgovan, where he preached at a worship service.

The five year ban prohibits him from attending social, political, or educational gatherings, and from teaching students. His actions are also restricted and no newspaper may publish anything he says or has ever said.

Since the ban does not specifically outlaw participation in religious services, Dr. Buthelezi has accepted a number of speaking engagements, including an invitation to preach at the Roman Catholic cathedral in Durban.

The ban against the scholar has evoked many protests from area church leaders as well as from those outside Africa. Some reports indicate that a number of governments have asked that the ban be lifted.

At Michaelhouse School, Dr. Buthelezi preached on a text from Romans 1:16, a passage in which St. Paul said, "I am not ashamed of the Gospel."

#### AFRICA

### **European Christian a "Tool of Colonialism"**

Libya's chief of state Col. el-Qaddafi, a devout Muslim, declared that the African continent must rid itself of European Christianity which, he said, was a "tool of colonialism."

Speaking at a session of an African Youth Movement conference in Bengeazi, Col. Qaddafi said he noted "a strong desire" among African youth and leaders "to get rid of Christianity."

"Why is this?" he asked. "Because Christianity is not a heavenly religion? No. It is because Christianity entered Africa as a tool of colonialism. Therefore, we must get rid of it in the course of our battle against colonialism."

The Libyan leader distinguished be-

tween what he called "real Christianity" and "European Christianity."

"Over the years," he said, Christianity has taken on a western European character. It has changed its original outlook on life and has become European, seeing through the eyes of white men who despise black men.

"Real Christianity does not differentiate between color and religions.

"But Christianity on the African continent—European Christianity—is a form of colonialism. And as long as it remains so, we must get rid of it."

On the other hand, said Col. Qaddafi, "Islam is closer to us Africans than the Christianity of Europe, because Islam does not discriminate between white and black . . . Islam has brought equality to Africa."

#### HUMANITY

### **Abandoned/Orphaned Tots Need Parents**

A committee in the department of Church World Service (CWS) of the National Council of Churches has announced that a limited number of abandoned or orphaned Vietnamese children fathered by blacks are available for adoption by black families in the United States.

The immigration and refugee program operating committee of CWS is seeking to help place some of these children in homes through the NCC member churches, including the Episcopal Church.

The committee works with several agencies which arrange intercountry orphan adoptions, including Travelers Aid International Social Service of America and the Holt Adoption Program.

The agencies have agreed to give priority to cases submitted by church resettlement staffs through CWS.

Other applications of interested prospective adoptive parents of Vietnamese orphans or abandoned children will be given consideration in the normal, routine procedures of the adoption agencies without any priority.

Black families in the Episcopal Church who desire further information about adopting black/Vietnamese children or application forms may write to Mrs. Isis Brown, Refugee Resettlement, 815 2nd Ave., New York, N.Y. 10017.

#### RHODESIA

### **Bishop Accused of Supporting "Violence"**

Radio Rhodesia, in a strongly worded editorial comment, attacked an Anglican bishop for allegedly supporting the use of "violence" by "liberation movements" in southern Africa.

It charged the Rt. Rev. Colin Winter, exiled Bishop of Damaraland, South-West

Africa (Namibia), had "confirmed his support for terrorism" in an appearance on Zambian television.

According to the Rhodesian broadcast, Bishop Winter in his television appearance called on his church to identify itself with "liberation movements, whatever their methods."

Asked if he supported the use of violence, the broadcast said "Winter replied that it was not for the church to tell the oppressed how they should conduct their struggle for independence."

"So, as far as this bishop is concerned, the end justifies the means," Radio Rhodesia said. "Any evil can be committed as long as the criminals can achieve the objectives of their masters in Lusaka, Zambia, and far beyond in Moscow and Peking."

It scored Bishop Winter and other "bishops, priests, parsons, and ministers—all claiming to be servants of God—who support the perpetrators of violence and diabolical deeds in the name of 'liberation.'"

"These churchmen," it added, "have failed so miserably in true missionary zeal that they must now resort to encouraging terror. . . ."

## LITERATURE

### Religion/Philosophy Award to Biography

A study of a German philosopher who became a victim of the Nazi purge won this year's National Book Award in religion and philosophy.

*Edmund Husserl: Philosopher of Infinite Tasks*, by Dr. Maurice Natanson was honored along with 13 other winners in 10 categories.

Dr. Martin Marty, church historian and former National Book Award winner, read the citation and presented a \$1,000 check to Dr. Natanson at award ceremonies in Alice Tully Hall, Lincoln Center, New York City.

He hailed the book as a "new path to a major, modern mind."

Edmund Husserl was the founder of the philosophy of phenomenology, the descriptive analysis of experience as it is. While his name is unknown outside academic circles, the native of Moravia is credited with enormous influence on contemporary philosophy.

His writings drew the displeasure of the Nazi regime.

Born in 1859, Prof. Husserl taught at the Universities of Halle, Goettingen, and Freiburg. He had a Jewish background but joined the Lutheran Church in 1887. He died in 1938.

Dr. Natanson, professor of philosophy and fellow of Cowell College, University of California at Santa Cruz, said he was frankly "shocked" that his book was selected for the award.

"I have not been so shocked since I

was conscripted into the ROTC and discovered that I enjoyed marching."

He said he considered the award a "vindication" of Prof. Husserl's career and recognition of the impact of the philosophy of phenomenology.

Isaac Bashevis Singer (*A Crown of Feathers*) and Thomas Pynchon (*Gravity's Rainbow*) were co-winners in fiction.

Alan Ginsberg and Adrienne Rich, were winners in the poetry category.

Mr. Ginsberg's acceptance remarks, read by a friend, declared "there is no longer any hope for the salvation of America."

Miss Rich used the occasion to speak "in the name of all the women whose voices have gone and still go unheard in a patriarchal world."

Other winners were: arts and letters, *Deeper into Movies* by Pauline Kael; history, *Macaulay* by John Clive; biography, *Malcolm Lowry* by Douglas Day; contemporary affairs, *The Briar Patch* by Murray Kempton; the sciences, *Life: The Unfinished Experiment* by S. E. Luria, the Nobel laureate; and children's books, *The Court of the Stone Children* by Eleanor Cameron, and translation, three winners, Karen Brazell, Helen Lane, and Jackson Mathews.

During a three day program marking the 25th anniversary of the National Book Awards, a committee was formed to defend the "freedom to read." Many publishers and authors are concerned, spokesmen explained, that the 1973 U.S. Supreme Court ruling on obscenity has led to the banning and burning of books in some locales.

The committee said that while the high court's "expressed intention . . . was to regulate only 'hard core' pornography it has become painfully apparent that an increasing number of municipalities have seized the opportunity to attack words with a broader range of content."

## COURTS

### Ban on Floggings Refused

The Windhoek Supreme Court (South West Africa) has rejected a second move by Anglican and Lutheran churchmen to prevent further public floggings by tribal courts in Ovamboland.

Acting Supreme Court Justice J. J. Strydom dismissed "with costs" an application for the reinstatement of a temporary injunction against beatings which stirred worldwide protests.

The application was made by the Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland, Bishop Leonard Auala of the United Evangelical Lutheran Church in South West Africa, and Thomas Komati, a layman, in an attempt to stop further public beatings.

A temporary injunction against floggings was issued last November by the Windhoek Supreme Court on behest of

Bishop Wood, who brought an application on behalf of himself, Bishop Auala, and Mr. Komati, who had been given 31 lashes earlier that same month.

Several weeks ago, a lower court refused to make the injunction permanent.

Ovamboland is a black "homeland" district in South West Africa (Namibia), a sparsely populated area administered by South Africa in defiance of the United Nations and the International Court of Justice.

## ALCOHOLISM

### Women Addicts Increasing

The Ark is a residential treatment center for alcoholics in Green Mountain Falls, Colo. It seeks to help all alcoholic women as well as men.

And there is a special problem coming into focus, director Howard McFadden believes. The number of women alcoholics has long been said to be 1 to 4 or 6 men but Mr. McFadden believes women alcoholics have long equalled men in numbers.

Recent statistics are beginning to indicate he is right. Experts are saying that the proportion of women alcoholics to men is 40 to 60% or even higher, according to David Sena, director of the alcoholism coordination program for the Pikes Peak Family Counseling and Mental Health Center.

The main reason for the difference in figures is the high incidence of "hidden alcoholics" among women in the past compared to the more open admittance of the problem in recent years.

Women are responding more and more to the message that alcoholism is a treatable disease. At The Ark, at least one-third of the patients are women. Alcoholics Anonymous (AA) meetings in the region are also filled with women. In addition, AA has a group of women alcoholics only.

While women alcoholics are more visible, they still suffer a special stigma, Mr. McFadden notes. "You can walk along the street and a man can be lying in the gutter, but heaven help us if it's a woman."

As a result, he said, a woman hides her bottles and becomes "a closet or bathroom drinker." The single characteristic of an alcoholic is solitary drinking and it is more characteristic of women. "A woman's 'Skid Row' is her bedroom."

While a protective but detrimental cover-up extends to the employment of the alcoholic, this is finally being dealt with for men but not yet for women, Mr. McFadden claims.

Even the medical profession has contributed to this cover-up, he said.

For a woman, the cover-up is easier since she can drink at home alone. But another great problem for the woman is the combining of alcohol with pills. Pills are discreet, non-smelling, and easily ob-



tainable. Like alcohol, they are a way of killing psychic pain, he said. This combination can be deadly.

In the family, a woman's alcoholism creates special problems. "The mother is the stabilizing force," said Mrs. Virginia Carwile of the National Council on Alcoholism. "Kids like to go home to a safe environment, to bring their friends home, to have someone to tell about school. But with a mother who's an alcoholic, they can't be sure she won't be passed out on the couch."

"The woman has an extra degree of guilt," Mr. McFadden said. "No matter if you tell her it's all illness, she is still guilty. She feels that she has let her children down, her husband down, more so than a man would."

This means, the director of The Ark said, that a woman has to "lean very hard in recovery—she requires a lot of compassion and understanding."

## NEWS FEATURE

### Beliefs in Devil Rising; in God, Ebbing

Belief in the devil has significantly increased during the last decade—while belief in God has dropped, according to an analysis by the Center for Policy Research in New York.

The analysis shows that 48% of Americans now believe "completely" in the existence of the devil compared with 37% who did in 1964, an increase of 11%. At the same time, the proportion of Americans who were "absolutely certain that God exists," decreased from 77% in 1964 to 69% in 1973, a drop of 8%.

At first glance, the data may suggest that there is a rising cult of Satanism. However, Dr. Clyde Z. Nunn, senior research associate at the Center for Policy Research, said the statistics actually "indicate something quite different."

The so-called Satan cults which have received such wide publicity in the media, he said, still appear to be statistically so small that their numbers do not even appear in the national survey. Only one person in the entire sample claimed the devil, but not God, exists.

Dr. Nunn said the overall decline in the belief of God appears to be "part of the secularization of society."

But the trend in the increase of devil believers comes primarily from God-fearing, church-going Christians.

The percentage believing in the devil could be even greater now, Dr. Nunn said. "These data do not reflect the impact of mushrooming media attention to the devil phenomena, especially the movie, *The Exorcist*."

The national survey was conducted before the movie was released.

Dr. Nunn's analysis is based on a 1973 national attitude survey in which questions on the devil were included. He com-

pares these returns with those of the 1964 study by Dr. Charles Glock of the University of California at Berkeley, in which identical questions were asked.

There were 1,970 respondents in the earlier study and 3,542 in 1973.

A comparison of statistics shows that in 1964, 77% of Americans were "absolutely certain" that God exists, compared with 69% in 1973, a drop of 8%. Those with "some doubts" increased from 15 to 19%, a rise of 4%.

Those believing in a "higher power but no personal God" increased 1%—from 5 to 6%. The number who "don't know or don't believe God exists" increased 3%—from 3 to 6%.

The questions dealing with devil belief showed an 11% increase in the numbers who believed the existence of the devil was "completely true"—from 37 to 48%. There was also a rise in the numbers who said the existence of the devil was "probably not or definitely not true"—from 26 to 29%.

The numbers who believed the existence of the devil was "probably true" dropped from 28 to 20%.

Dr. Nunn said his research showed that only 3% of Jews believed the existence of the devil was "completely" or "probably" true. Protestant response was 58% "completely" and 18% "probably" true. Roman Catholic response was 43% "completely" true and 31% "probably" true.

The research also shows that "devil believers," in addition to being "God-fearing, church-going gentiles," tend also to be overwhelmingly from the south and mid-America. They also tend to be older, less educated, and higher in authoritarianism than nonbelievers, Dr. Nunn stated.

Commenting on some of the possible dangers of the current upward trend in devil belief, Dr. Nunn said there is a strong correlation between attitudes associated with devil belief and general intolerance.

He held that it is possible for devil believers to adopt the "devil theory" as an answer to social problems—and then to blame and hunt down those they believe are the "earthly instruments" of Satan.

Dr. Nunn warned that the danger comes when those who are designated as the devil's helpers are not the actual source of the problem, but merely scapegoats selected by the intolerant person, who mistrusts any person who is slightly deviant or non-conformist.

#### 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 .....\$5,514.70  
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# BRIEFLY...

■ Plans for the 65th General Convention are under way. At a recent meeting of the joint committee on agenda and arrangements, the Rt. Rev. Willis R. Henton, Bishop of Northwest Texas, was elected chairman of the group. At the same meeting, sub-committees were named to work on details such as issues, structures, space, and worship. The convention will be held Sept. 11-23, 1976, in Minneapolis.

■ The Presiding Bishop's Fund for World Relief has responded to the need for emergency funds in tornado damaged dioceses—Alabama, Atlanta, Lexington, and Northern Indiana. Requests for aid to other areas will be answered as the need arises. The Church World Service (CWS) arm of the National Council of Churches has also responded to needs in these same areas, as well as others, with money, food, blankets, cots, and clothing. CWS has six people working in the hardest hit sections of the storm's path.

■ The April tornado that struck the greater Louisville area caused damages estimated at over \$1 million to the Kentucky Fair and Exposition Center, scene of the 1973 General Convention. The tornado struck shortly before a large crowd was expected for a sports event.

■ The Rev. Canon Richard J. Anderson will edit the "professional supplement" for the *Episcopalian* beginning in June. He expects the insert to run to six pages, six times a year. Canon Anderson, who is administrative assistant to the Bishop of Western New York, edited the *Convention Daily* during the 1973 General Convention.

■ Citing Canterbury Cathedral as "a divine embodiment of the nation's heritage," the Very Rev. Ian Hugh White-Thomson—its dean—announced the launching of an \$8,400,000 appeal for repairing the stained glass and restoring its general structure.

■ The Rt. Rev. William Creighton, Bishop of Washington, is the new president of Province III. He follows the Rt. Rev. Wilburn Campbell, president pro-tem since February. The Rev. Paul Washington, rector of St. Cyprian's, Philadelphia, is the provincial representative to the Executive Council. These elections took place during the provincial synod meeting at Virginia Seminary, Alexandria. The synod went on record favoring ordination of women to the priesthood and approved a resolution by Companions in World Mission [TLC, Mar. 31] for the establishment of a provincial program in world mission.

# Liturgical Renewal

Contemporary language

can express eternal and

unchanging faith . . .

By J. ROBERT ZIMMERMAN

**T**HE LIVING CHURCH, quite rightly, has continued the dialogue concerning liturgical renewal since the General Convention. This is an issue obviously not settled in the minds of our people. This triennium, above all others, must be the one when we communicate with one another. So far, the dialogue in the magazine has been rather one sided. It is in the hope of presenting the other side that I offer these paragraphs.

Who are we people who have found a happy experience in the Green Book? Are we canonically disloyal as has been suggested? No, most of us felt General Convention knew exactly what it was doing when it authorized Trial Use as a method of revision. To argue that Trial Use was meant to be limited to a final draft is to subvert the intention of the church.

Are we bound and bent on destroying the great heritage of the Episcopal Church? I hope not. We love this church and her traditions as much as those opposed to revision. We do point out, however, that *all* branches of our communion are involved in revision, and the revision is taking remarkably similar lines around the world. Are we to be the exception?

Yes, we love the traditional language of the Book of Common Prayer. It is part of our being, too. We thought the church made it clear that this heritage

would be preserved when it proposed Service I in the Trial Use Book. I for one would be willing to see it made even more like the Prayer Book service for those who find this their most meaningful expression of worship. I would go further. I would take a suggestion from the 1928 Proposed English Book, which also had two orders for Eucharist. They included a rubric which demanded the use of the traditional service on a regular basis. Such a rubric would go far to reassure those who fear the loss of our heritage. The one reform I hope will stay in Service I is the order of the liturgy. This new format of the service is universally agreed upon by scholars.

But let me turn next to a testimonial that liturgical change can also be real *renewal*. In the past eighteen months, our parish membership has increased by 30% and our attendance by almost 70%. Most of our members attribute our growth primarily to the vitality of our worship. We stuck with it long enough for people to be at home with the new. In a survey this fall, well over 85% of our members indicated that they wish to continue services for Trial Use on a regular basis. Out of loyalty to Convention, we have decided to offer the option of the 1928 Prayer Book at some services. We think this is right and fair.

Over the past three years, in every marriage I have performed, I have given the *couple* the choice of service—saying first, “Now look beyond the language to this question—‘Which service really says best what I want my marriage to be?’” Every bride save one has chosen the Trial Service. In a parish of moderate churchmanship, most of our members have been pleased that both the marriage and the burial services lead so well into the

Eucharist, if they choose to have a celebration.

The new services for Ash Wednesday, Good Friday, Easter Even, things like the Thanksgiving Litany, have revitalized the celebrations of these special occasions. The services are extremely popular, and attendance at them has increased dramatically. Along with new vitality in worship, our people's spiritual lives have deepened. We have more Bible study groups, more prayer groups, more involvement of our people in the problems of the community. I won't say the renewal of worship has caused this, but I will say that people more clearly see the connections between these things and their worship.

Many of our people think the occasional use of contemporary language does two things—it enriches the understanding of the traditional when we use that—one informs the other; but even more important our people feel that contemporary language can express an eternal and unchanging faith in a beautiful way for the age in which we live. We don't replace the old—we enrich it with a complementary contemporary expression. Would those against revision deny us this right? Our people happen to think modern English can in its own way be as beautiful as the traditional—and that STU at times soars with beauty—for example the Consecration Prayer in Service II. We are less enthusiastic about the ICET texts, but rejoice that we share them with our Lutheran and Roman brethren in a community where ecumenism is real and important.

It is only fair to add that our parish is not typical of all Episcopal churches—our membership is drawn almost 50% from an academic community. But we're not all that different, either. Our nearest neighbor, St. Matthew's in Sunbury, which is a working class parish in good part, has had a similar happy experience with renewal. I have attended a parish on Martha's Vineyard in Massachusetts whose experience parallels ours — likewise a small parish in Maine, made up of older folk, who are just as enthusiastic as can be over what Trial Use has done for the vitality of their worship. And this experience can be duplicated again and again, all over the church.

Can we not agree that in this beautiful Episcopal Church of ours, with its marvelous tradition of comprehension, that we must live together, and meet one another's needs? Let the next Book of Common Prayer include services that are gloriously traditional—but let it also include services that are excitingly contemporary. Will this lead to disunity? I think not. *Every* parish should seek to be comprehensive. Our unity must be unity in faith. And I have a feeling that the Episcopal Church is on the threshold of a real renewal in faith, as well. May God be praised!

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*The Rev. J. Robert Zimmerman is rector of St. Andrew's Church, Lewisburg, Pa., a member of the Diocesan Liturgical Commission, Diocese of Pa., and a consultant to the national commission.*

# The Green Book—

a boring business?

By ROBERT SHACKLES

I suppose it will rank as heresy, but I am obliged to confess that I find "Greenbookery" a monumental bore! Just consider, in the midst of a thirsting interest in the Holy Spirit, we Episcopalians are totally engrossed in proving the worth of semantics, i.e. contemporary vs Elizabethan English. While Billy Graham continues to pack them in, we stand and argue which is the best place to put the Peace in the Eucharist. As large numbers of our membership drift away, standing liturgical commissions at national and diocesan levels assure us that when we have a new book in 1979, the Episcopal Church will just simply come alive.

In such manner runs the development of the biggest ring of baloney poor old PECUSA has ever had to endure. Like most bunk, it soon reaches a point either of ludicrousness or monotony, or both. Everywhere I have gone in recent years it has become obvious that those who enjoy Greenbookery are largely SLC professionals and a coterie of exotics who love to bury themselves in esoteric things. Congregational reaction expressed when the pros are not around is by and large apathetic to it all, not because the people are poorly instructed (as the experts monotonously insist), but because they have the uncommon wisdom to understand that we are fighting the wrong warfare.

I submit that a great number of our people are simply bored with the whole business. While others increase in enthusiasm in the religious life, we Episcopalians are rapidly declining into a worn-out bunch of has-beens whom truth is passing by. Our leaders seem convinced that if we change some words, we will be changing people. The assumption seems to be that a new book will equal a new life. Just get everyone to "pass the peace" and bingo!—instant love and devotion among the people of God! Put the words into mod contemporary form, or better yet in a "do it yourself" framework, and the absent young will miraculously fill the pews.

In such fashion go the pragmatics of the Green Book syndrome. Unfortunately, certain realities are ignored. Words do not change people; people change words. Kissing and hugging do not create love; it is love which brings on hugging and kissing. The majesty of the 1928 Prayer Book did not create the richness of our Anglican devotion; a rich devotion was expressed in true majesty and that glory *became* the Book of Common Prayer. An absence of faith cannot be resolved through an obsession with new rituals and recitations.

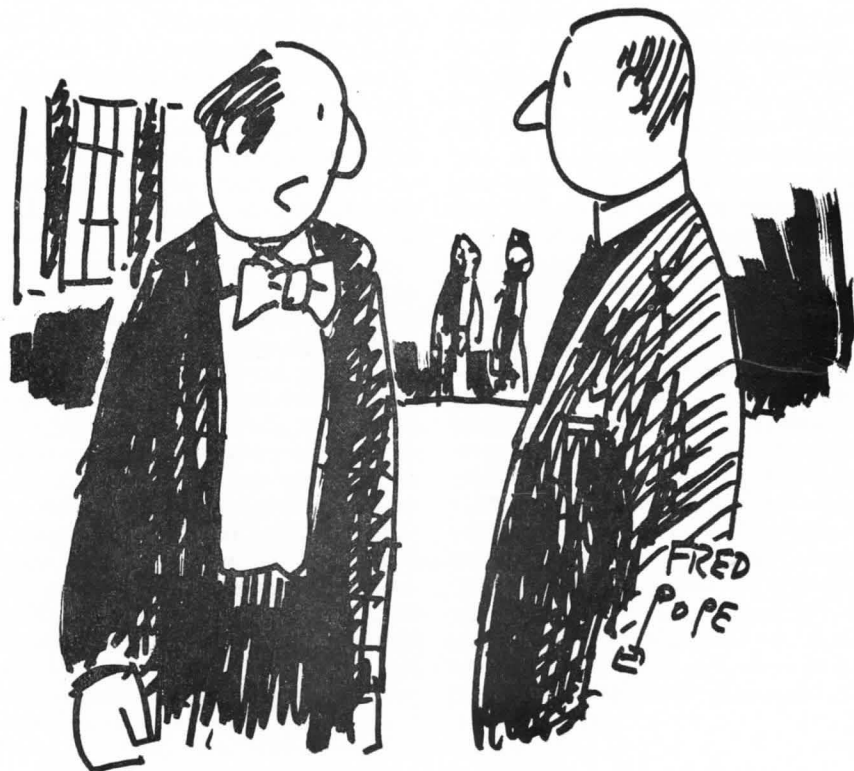
We need to understand that it was not the 1928 Prayer Book which brought decline in the Episcopal Church. That decline derives from a loss of faith, which in turn derived from an obsession with humanism disguised as a "social gospel" in which self-centeredness drew us away from God. Our crisis is a loss of faith and the only thing which will resolve that crisis is a recovery of faith. Emphasis on

the essentials of faith is a clear mark in parishes which show enthusiasm and growth.

Where parishes focus on straight-out Bible study, we hear repeated reports of success. The charismatic movement, whatever value you place upon it, gains momentum daily as it locks in on the reality of the power of the Holy Spirit. Where parishes report strong success with youth work, we usually discover attention centering in truth and the values discoverable in knowing Christ. Where radical growth is found in financial matters, there is usually found a parish really seeking to discover not new forms for old ritual, but new insights into the eternal Christ.

The places where the crisis of death is being met are those in which people are consciously seeking the values and realities of faith. Everyone may not think a Billy Graham is his cup of tea, but it is clear that he *does* preach Christ and calls for decisions for him. Where our people are being allowed to concentrate on God, especially in the context of the scriptural revelation, bolstering that in worship unbothered by irrelevant "renewal," the Episcopal Church has signs of growth.

As radical as it may sound to some, the Episcopal Church could do a whole lot worse than just chuck the whole Green Book enterprise lock, stock and barrel right now, turn to the issues of faith, and let time and devotion's experience dictate "liturgical renewal." Who knows? We might even become God's thawed-out people!



The Rev. Robert Shackles is rector of St. Paul's Church, Muskegon, Mich.

"My wife gave me a life guaranteed red Morocco leather-bound copy of *The Trial Liturgy*. I'm afraid to guess what that may mean."

# Loss, Surprise and Worship

## The experience of God

### is in the unknown.

By ALFRED R. SHANDS

A vision of the Kingdom of God has often driven people, sometimes against their better judgment, out into strange and foreign places. It has driven men and women to Africa and India and China, equipped only with such fragile tools as a desire to preach the Gospel and a lot of optimism and good will. It has sent doctors and social workers to down-and-out ghetto areas in our nation, carrying no more than energy and the belief that somehow conditions could be improved for the poor and deprived. It has sent Sunday School teachers, armed with a smile and the Seabury Series, into the depths of church basements to face howling mobs of junior high students.

Today that vision is sending ordained clergy to some unlikely places where they never thought they would be. The columns of current church periodicals are filled with lists of parish clergy who are dropouts from the parish ministry and who are moving into secular employment. This is as true of the Roman Catholics as it is of the Episcopalians or the Presbyterians. It is a condition affecting all denominations of the church. And the numbers are significant. In many Episcopal dioceses the ratio of non-stipendiary clergy—that is, ordained men who receive no source of income from the organized church—is about one in three. The group is beginning to become a sizable bloc.

This phenomenon of clergy no longer employed by the parish church is something difficult for many Christians to accept. These men are looked on by some

as poor unfortunates who found the kitchen too hot and decided to get out. But on the whole they are not poor unfortunates; many of them are among the most effective leaders in the church.

Such negative judgments about clergy departures can be made by people who are unfamiliar with the Word of God in the Bible. The whole effect of the Word of God is precisely to send men out into strange and unfamiliar places, and almost always at great risk. Beginning with Abraham, men of God have gone out not really knowing where they were going. In some cases there were clear-cut calls to go and do something definite. But I think that in most cases it was really closer to being a call to move out, like Abraham, not knowing where one was going. It was the desire to move out of the comfortable and familiar to find some greater experience of God in the unknown. Perhaps it began with a feeling of being *uncomfortable* with the comfortable and familiar, a feeling that the experience of God is filled with a greater sense of mystery and the unknown than could be provided in well-trodden paths.

I number myself among those who now find themselves in strange and unfamiliar land. After fifteen years of happy experience in the parish ministry, today I am doing things day by day which, on the whole, bear no special relationship to the kind of things I used to do to serve God. Preaching, the every member canvass, hospital calls, counseling—those activities which used to mark my days—now take up only a small amount of my time. And in that process of moving, as have so many before me, from the familiar to the unfamiliar, I find that I am beginning to discover some new dimensions of the Gospel.

For all people who in one way or another have gone out, I think there are

certain common experiences of faith which we all have shared, and which it is important that we recollect as members of the church. So often we tend to forget or downplay these experiences, and the church is the loser, for they are a vital part of the total religious experience.

The first part of this experience of faith is what I would call a sense of loss. In church we are surrounded by the familiar assurances of faith: the transcendence of God, of which the place of worship speaks; the walls, the windows with their symbols which speak of faith; the altar, the sermon, the hymns; the familiar and comforting words of the Prayer Book; the presence of people whom we recognize as sharing the faith with us; and the clergy whom we know and count on. All these work together, I suppose, to increase our faith. But then comes the moment at the end of the service when we must go out the door. And what do we find?

A sense of loss, a lack of certainty about God, a great tide of pressures come into our lives and tend to push our faith to one side. The Jesus who seemed so immediate when we received the bread and wine now seems far removed from us. And sometimes there are the moments when we also feel forsaken, moments when our faith does not seem to work, moments when there seem to be no real immediate answers to our prayers, when prayer itself becomes an impossibility.

I would think that there is no one who has in faith ever gone out into the unknown who has not experienced these feelings. And most of the time we find that their very negativity makes us want to get rid of them. We find that they make us so uncomfortable that we want to sweep them under the rug, forget about them, hide them in almost any way we can. That is very natural, but I would like to suggest that, though a certain amount of it is inevitable, since we are all human, we make a mistake in trying to do away with a sense of loss. We cannot delve into the depths of our own relationship with God without that sense of loss. Perhaps that feeling comes as a sense of failure, or perhaps it comes as a sense of powerlessness or weakness, but however it comes I am convinced that it is important to a deeper relationship with

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WHATEVER YOU DO  
DO ALL FOR THE GLORY OF GOD

RNS

Sculpture by Adlai S. Hardin

Beginning with Abraham, men of God have gone out not really knowing where they were going.

God. I cannot help believing that Jesus himself experienced that sense of loss, of failure, or weakness, that sense of being abandoned or forsaken, and that it was a doorway to his own deeper faith. Jesus was above all the man who goes out into the unknown, the man who takes risks. We see him exposing himself to all of the weakness and failure and loss which always lies just beneath the surface of human existence. He lets the weakness of his disciples have its way, he lets the weakness of Pilate have its way, the weakness of the crowd; and finally, by choice, he lets the weakness of mankind crucify him, he lets himself accept his feelings of loss. My God, my God, why hast thou forsaken me?

It is that weakness, that lack of certainty, that awareness of our own fragility as human beings that makes us look beyond ourselves into a sense of mystery which engulfs our lives. It is when we have the courage to look into the bottomless dark well of suffering, failure, weakness, uncertainty, that we are truly met by the mystery and the sense of a purpose greater than our own. It is in that situation we truly stand at the frontier of faith. It is in that moment that God speaks to us with power if we are willing to listen. Perhaps it is only in that moment when we are stripped that we are capable of listening to something outside our-

selves. The dialogue with God does not begin when we are surrounded by symbols of certainty. It begins out there in that sense of loss.

A second thing that Christians have found in going out into the unknown is that in this sort of frontier situation they are overtaken (so often) by a sense of surprise. There seem to be many small things that come their way and sustain them out there in the wilderness; indeed, become like manna. I will never forget a teacher of mine in seminary who warned the members of the graduating class as they went out, not knowing where they were going, that the chances were they would be sent to some very remote corner of some very remote diocese, and that the student in the seminary with whom they now had the least in common and rather disliked would be in the next neighboring town, and that the chances were this person would turn unexpectedly into their closest friend. And in many cases such an unexpected gift is exactly what happened.

In the midst of a sense of loss or uncertainty or darkness we have all had that sense of surprise overtake us; and that sense of surprise is worship. It is a kind of gift sent to us from God to sustain and strengthen us. I am one who believes strongly in corporate worship of the gathered church; but there is also a

sense of worship far more basic than this, and that is the sense of worship which Christians have always experienced out there, a kind of worship which does not need the signs and symbols of the Christian faith to sustain it, a worship which takes us unaware, off guard. It is the worship which is unsought and unasked for, implanted by God in our hearts. We did not seek it, it just came to us. It is grace. It is a gift. Perhaps it comes to us in a sudden awareness of something that is incredibly beautiful. Perhaps it comes to us in some unsolicited act of another person, something another person did or said which lifted us up and sustained us.

To be able to move out into the unknown not really knowing where you are going, to be able to accept that sense of uncertainty, of loss and failure and human weakness, and, in the dark, to be able to reach out to God and unexpectedly to be sustained in that darkness with a gift—that is what faith in Jesus is all about. I think that is the pattern which he himself discovered to be the way to God. I think that's what Christians have discovered over and over again. That many of the clergy of the church are finding this again in their own way should not really surprise us. Everybody has to do it in his own way. I would fear for the church if it were not happening.

# EDITORIALS

## Who Speaks For All Anglicans?

The Rt. Rev. John Howe is general secretary of the Anglican Communion. As such, he has the task of serving all the member churches of this communion as a liaison agent and coordinator among them. As a man and a churchman, he has the same right as any other to hold convictions about the issues confronting the church, and to express them. But we question the propriety of his using his office to promote specific causes about which good Anglicans may and do deeply disagree.

At a recent synod of the Anglican Province of New Zealand it was voted to ask the dioceses of the province to approve the ordination of women to the priesthood. (See news story, *NEW ZEALAND*, on p. 6.) This step was pleasing to Bishop Howe and he remarked that New Zealand was "well up with the front runners" on this question. Those multitudes of Anglican Christians in New Zealand and elsewhere who regard the synod's action as putting New Zealand well back with the back runners have some right to complain that the executive secretary, who is supposed to represent and serve them all, is openly taking a partisan stand—not just as an individual but as executive secretary. For, after all, it was in this official capacity that he was present at the synod.

The synod also rejected a plan of union with four Protestant churches, and Bishop Howe expressed disappointment at the decision. To be sure, he acknowledged that "to succeed properly, union must be entered happily." Nonetheless, it was a decision for the church in New Zealand to make, not for the Anglican Communion as a whole—or its executive secretary.

We submit that the man occupying this office in the Anglican Communion should abstain from all such active partisanship when he is present as executive secretary in places where such decisions are being made. Too many people will look at his title, hear his words, and say "that's about as official a statement of official Anglicanism as there could possibly be." But it isn't, at all. On the ordination of women or on any specific plan of church union he cannot speak for the Anglican Communion as a whole. In fact, nobody can; not even the Archbishop of Canterbury. This is one of the beauties of Anglicanism and we hope we can all keep it that way.

## Alcoholism and Youth Today

Only yesterday, many young Americans were defending their use of marijuana, if not hard drugs, by arguing that where drug addiction has slain its thousands, alcoholism—the favorite addiction of the middle-aged—has slain its tens of thousands. Although their reasoning ("If you do X, what's wrong with our doing Y?") was spurious their observation was accurate: alcoholism was, and is, the prevalent addiction of the parental generation.

Evidently there's one big change taking place now. Dr. Morris Chafetz, director of HEW's National Insti-

tute on Alcohol Abuse and Alcoholism (NIAAA), tells us: "The switch is on. Youths are moving from a wide range of other drugs to the most devastating drug—the one most widely misused of all—alcohol."

There is no evidence to suggest that older people are drinking less. What is evident is that young people are drinking more. That many of them in making this switch are turning away from hard drugs is welcome news, of course, although one cannot but wonder whether, as they turn from drugs to drink, they may not find that they have not really exchanged one addiction for another but now have two where they formerly had one.

Some figures on alcohol abuse and alcoholism in America today, recently published by the NIAAA, should sober the most frivolous mind. The reader who would examine them in detail is referred to *Time* of April 22, the feature article of that issue. We want to fix attention upon one particular item in the report because, frankly, we feel that Episcopalians in general stand in special need of admonition on this subject.

The NIAAA, as reported by *Time*, notes that arrests of young people for drunken driving have skyrocketed since states began lowering the drinking age from 21. "But," says *Time*, "parents seem relatively unconcerned about their children's drinking. In fact, children who drink are often simply following the example set by their fathers and mothers. Teenagers know that their parents make scenes if they catch them smoking marijuana. But if the youngsters come home drunk, most of them are merely sent quietly to bed. 'Often when we report to a parent that his kid isn't acting the way he should and smells of liquor,' says Don Samuels, a Miami drug-education coordinator, 'the reaction is: "Thank God! I thought he was on drugs."' Actually, many teenagers use both marijuana and alcohol."

This editorialist recently fell into conversation on a plane with a young woman who is a student counselor in a small college in the Midwest. Asked if drugs were a serious problem on her campus she said no, but that alcohol was, and was rapidly growing worse.

It is time for the clergy and other leaders of education in the church to get serious about this, and to go to work on an all-out program aimed at helping both parents and young people with their common problem and danger.

## Words Fityly Spoken

Our attitude to all men would be Christian if we regarded them as though they were dying, and determined our relation to them in the light of death, both of their death and our own. A person who is dying calls forth a special kind of feeling. Our attitude to him is at once softened and lifted on to a higher plane. We then can feel compassion for people whom we did not love. But every man is dying, I too am dying and must never forget about death.

Nicolas Berdyaev

# Books

**THE TEN COMMANDMENTS FOR TODAY.**  
By William Barclay. Harper & Row. Pp. 205. \$5.95.

"It is genuinely doubtful," writes William Barclay, "if there was ever such a cataract of immorality in any age as in the years when Christianity first came into the world; and the evidence comes, not from Christian moralists, but from the Romans themselves."

Juvenal, the Roman satirical poet, attributed the above fact to luxury, a condition which undid the conquests which made Rome great. "Luxury, more deadly than any foe," he wrote, "laid her hand upon us and avenged a conquered world."

With luxury came laxity, a laxity which plunged Roman society into a morass of "incredibly coarse shamelessness." It destroyed the texture of all the institutions of stability. It was an age of appetites driven wild, the desperate attempts to satisfy which went to incredible lengths. The most notorious of all instances was that of Messalina, the wife of Emperor Claudius, who went out at night to serve the common brothels of Rome. "And so insatiable was she in that trade, that she was ever last to leave, taking back to the imperial pillow all the odours of the stew."

No less destructive than the heterosexual sordidness of the Romans was the homosexual disorder of the Greeks, a perversion which was taught. "The disaster," says Professor Barclay, "is that Greek education was homosexual through and through."

Barclay's purpose in reciting this catalogue of evil is not merely to underline the destructive nature of sin; it is, rather, to explain the strict insistence upon moral integrity which characterized Christianity, an insistence which made it possible for the Christian faith to give birth to a new civilization answering the old, an insistence, moreover, which could still save us today.

There is, however, not much time left. The world is threatened by unfulfilled law and modern man is dangerously injured to evil, so much so that today we are legalizing practices which, even in the days of her deepest depravity, Rome never did.

Professor Barclay cites what he calls a classical psychological experiment. A frog was placed in cold water. Then the temperature was slowly and imperceptibly increased. At no time, even when the water was approaching boiling point, did the frog attempt to save itself. The frog died, killed by its own imperceptibility. The present moral desensitization of man is his worst danger.

*The Ten Commandments For Today*

deals with each commandment in the context of Jewish and frequently Roman and Greek thought and practice. Particular reference is made to our modern condition.

For Americans who are less familiar with William Barclay than the British, it should be noted that he is professor of divinity and biblical criticism at Glasgow University. He is a gifted scholar and preacher frequently heard and seen on British television. Barclay's is a name which will become increasingly known on this side of the Atlantic.

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

**TIMES TO REMEMBER.** By Rose Fitzgerald Kennedy. Doubleday. Pp. 536. \$12.50.

"Millions and millions of words have been written about my family, collectively and individually. . . . I can do nothing about the errors and falsehoods that come off the presses . . . in this book I can deal with major ones."

Thus Rose Fitzgerald Kennedy—a Boston mayor's daughter, an ambassador's wife, matriarch of the politically important and socially prominent Kennedy clan which has included a President of the United States—begins *Times to Remember*, the fascinating chronicle of more than eighty years of life that has included the pinnacles of success, fame, and fortune as well as the depths of tragedy.

Her own vivid mental recollections enhanced by excerpts from diaries, letters, and books as well as conversational reminiscences with Kennedy kith and kin combine to provide the material for a captivating narrative. Through *Times to Remember* readers will participate vicariously as Rose Kennedy is presented at the court in England, as she attends ceremonies inaugurating her son to the presidency of the United States. They will come to know the Kennedy brothers and sisters more intimately through their mother's eyes.

Throughout the book the foundation for the strength of character, which many have witnessed in Mrs. Kennedy as she was confronted with one tragedy after another, is evident. The author sums it up: "I have come to the conclusion that the most important element in human life is faith.

"If God were to take away all his blessings . . . and leave me but one gift, I would ask for faith. . . ."

Another book about the life and times of the ubiquitous Kennedy family will undoubtedly send those whom they have enchanted scurrying to the nearest bookstore or library. On the other hand, those who have been less than spellbound by the Kennedy mystique may greet the latest literary venture with a bored ho-hum. However, in the midst of the glut of print about these prominent people, Mrs. Kennedy's combination autobiography-

biography is most worthwhile reading, not only because of her relationship to men and women of renown, but also because she is an extraordinary personality in her own right.

RITA BURFEIND  
Grafton, Wis.

**THE QUEST FOR ORTHODOX CHURCH UNITY IN AMERICA. A History of the Orthodox Church in North America in the Twentieth Century.** By Archimandrite Serafim. Ss. Boris and Gleb Press. Pp. 119 and 70 pp. appendices. \$5.00.

In this book the Rev. Archimandrite Serafim Surrency presents a valuable guide to the origins, the distinctive characteristics and the strivings for unity among the Orthodox churches in North America. A unique feature is the analysis of the problems faced at the principal meetings of the Standing Conference of Canonical Orthodox Bishops, of which Greek Archbishop Iakovos is the Chairman. This Conference was formed in 1960 and embraces the heads of the eleven Orthodox bodies which are in communion with the Patriarch of Constantinople (Ecumenical) and with each other. The members of SCOBA continue to press for recognition by the Phanar as a suitable and worthy instrument for representing American Orthodox at meetings when the mother churches come together. It is unfortunate that a bit of the acerbity in discussions at one of the SCOBA meetings appears in a personal comment by the author, who otherwise tries to be fair and neutral.

The book was first presented to the Faculty of the Leningrad Theological Academy in partial fulfillment of the requirements for the degree of Candidate of Theology, June 1971. The degree was formally granted on behalf of the Faculty by His Eminence Metropolitan Nikodim of Leningrad and Novgorod.

The appendices contain very important documents of which many are not otherwise available in English, but which are essential for understanding both the tensions and the fundamental unity of the Orthodox churches.

PAUL B. ANDERSON, Ph.D.  
White Plains, N.Y.

**THE TRINITY AND THE RELIGIOUS EXPERIENCE OF MAN.** By Raimundo Panikkar. Orbis Books. Pp. 82. \$2.95 paper.

The back jacket of this paperback begins the editorial blurb with the words, "at any time there is only a small number of people writing original and creative theology." True. And I suspect that a most original theology will also find a small number of readers. Coming from India, Dr. Panikkar tackles the most difficult subject of the Trinity with brio from the vantage point of Hindu terminology that would intrigue an expert in



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the area of comparative religion. However, one not initiated into the semantics of *karmamarga*, *bhaktimarga*, and *jnanamarga* would find the discussion of the three types of spirituality (iconolatry, personalism, and advaita) rough going. Having taught world religions I find his attempt at synthesizing "iconolatrous" symbols fascinating but the result begs many questions.

For example, "The Father is the Absolute, the only God, theós. . . . Neither the Son nor the Spirit is God, but precisely the Son of God and the Spirit of God. . . . Neither the plurality nor the equality is equal . . ." (p. 44ff.). In the Absolute there is no plurality, no multiplicity. "While he is the Father, the Absolute is not" (p. 46). Panikkar concludes that "the Father" is not a person (p. 47).

Later on he puts it differently: "If the Father and the Son are not *two*, they are not *one* either: the Spirit both unites and distinguishes them; he is the bond of unity; the in-between, or rather within" (p. 62). This comes close to the "Go-Between God" interpretation of the Holy Spirit coined by another modern theologian (I can see St. John of Damascus turning over in his grave!). On p. 63 he makes the astounding statement that "one cannot pray to the Spirit." What about the *Veni Creator Spiritus* sung at every ordination? To equate the Holy Spirit with the Atman of the Upanishads is not adequate.

Since Panikkar's book is concerned not only with the Trinity but also with the religious *experience* of man, it is most surprising that there is no serious mention of either prayer or the sacraments throughout the 82 pages.

Raimundo Panikkar is professor of religious studies at the University of California in Santa Barbara, honorary professor of the United Theological College in Bangalore, and *libero docente*

in the University of Rome. Perhaps this latter position has influenced his spelling: he refuses, consistently, in Italian fashion, to capitalize such words as Christian, Christianity, Jewish, Bible, etc. Exasperatingly stimulating reading.

(The Rev.) ENRICO S. MOLNAR, OAR  
St. Michael's Yosemite Priory  
Oakhurst, Calif.

**QUEEN KATHERINE PARR.** By **Anthony Martienssen.** McGraw-Hill Co. Pp. 244. \$7.95.

In his preface to *Katherine* Mr. Martienssen says that "she is probably the least well documented of all the prominent people in the reign of Henry VIII." This makes *Queen Katherine Parr* particularly valuable to interested readers, for by searching through hundreds of letters, household accounts, county and court records of the period, Mr. Martienssen fashioned some sturdy bricks out of many small straws. These bricks, fitted carefully in place, build us one more solid picture of 16th century England. Of course an account of husbands, wives and grandparents does not have the excitement and color of many recent Renaissance histories but even second cousins are not cardboard pieces but individuals who often influenced the world they lived in, and Katherine was in the center of that world.

Katherine Parr was born about 1514 and grew up at court, also staying there frequently during her first two marriages. This brought her into familiar contact with Catherine of Aragon whom she loved, and with the rapid succession of Henry's other wives.

To attract the king's interest in those days women had to be well-educated and witty. Katherine was both. Her fine mind and good sense attracted men like Cranmer and Erasmus, while it was largely due to her political skill that the powerful

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Cromwell was finally disgraced and executed.

After marriage to Henry, Katherine brought the three forlorn royal children together under her genuinely loving care; (years later, in her own reign Elizabeth always remembered her step-mother's teaching) and as Queen Katherine continued to work against religious persecution and for social reform. Nevertheless, and though Henry had been fond of her since childhood, even she escaped arrest and the tower only because of a physician's warning and her own wit. Henry's death not long afterwards may have saved her from another swing in the unpredictable royal mood.

Katherine Parr was surely one of the most appealing figures in that turbulent century, and after having given cheerful loyalty to three aged husbands she certainly deserved a time of personal happiness for herself. Regrettably, however, she fell overwhelmingly in love with the ruthless, self-seeking Thomas Seymour, and after a year of doubtful happiness as his wife, she died with the birth of her only child. She was 35 years old.

STELLA PIERSON

St. Thomas Church, New York, N.Y.

**A CHRISTIAN AMERICA — PROTESTANT HOPES AND HISTORICAL REALITIES.** By Robert T. Handy. Oxford University Press. Pp. 282. \$2.95.

This Galaxy Book paperback printing of an authoritative interpretation of American Protestantism, issued initially in 1971 as a hardback, will no doubt gain for it a highly deserved wider study, particularly by the younger generation which confronts the same age-old issues within new contexts.

The author, professor of church history at Union Theological Seminary, New York City, offers this volume not simply as another academic inquiry but as a contribution to our understanding of the historical background of "the contemporary disorientation of much Protestant thought and life." Such understanding will, hopefully, alert us to "the often hidden influences of some ideas and practices stemming from the earlier periods," ideas and practices now seen to be highly questionable in church and society.

Church disestablishment in the revolutionary period and the legal separation of church and state did not for early 19th century Protestants mean abandonment of the ancient ideal of a *res publica Christiana*. They held to the dream of a Christian nation and a Christian civilization, now to be achieved through voluntary means of persuasion. Yet their zeal often outran their commitment to the principle of religious freedom, and they "usually failed to sense how coercive their efforts appeared to those who did not share their premises." Also, as religion and civilization became so closely interwoven the

culture began to shape the religion, and their Protestantism became too much "a religion of the culture." Professor Handy finds himself very much in agreement with H. Richard Niebuhr who in the mid 30s of this century saw that the task for Christians today is "the liberation of the church from the bondage of a corrupt civilization."

As Handy indicates in his very helpful bibliographical note, he has throughout this study thoroughly tested his interpretations by continual reference to primary sources, the writings, pronouncements and records of Protestant spokesmen, churches, councils, etc. for each period under scrutiny. The result is a very vivid and fresh delineation. He does give recognition to the positive, constructive factors in complex development of the Protestant drive to make not only this nation but the world-wide culture Christian, and he notes that through it all there were many instances of "courageous individual and corporate Christian contributions." It seems much more might have been developed along this line. As he admits, in retrospect it is easy to see their mistakes when we are not under the stress of their problems.

For those who were of the apparent "majority faith," their temptations were far different from ours who find ourselves to be among what Martin E. Marty calls "a minority among minorities." In our open, pluralistic, secularized culture, we are not much tempted to impose our faith on others; rather, ours is the temptation simply to dispose of the faith altogether. Handy's concluding words give both a balanced assessment of the efforts of 19th century evangelical Protestants and a directive for ourselves as we face in this last quarter of the 20th century, though "often in quite different ways, the same basic problems of religion and society which they encountered then. At their best, they looked and worked toward the future, and they struggled to translate their dreams into reality. From the successes and failures there is much to learn" (p. 225).

(The Rev.) ROYDEN C. MOTT  
St. Luke's Church  
Knoxville, Tenn.

**AMERICAN RELIGIOUS THOUGHT, A HISTORY.** By William A. Clebsch. University of Chicago Press. Pp. 212. \$6.95.

Religious history can be approached denominationally or institutionally; or synoptically, that is, in the context of social studies; or as civic religion (incantations at public affairs and in the perorations of politicians' speeches); or as ethnic, e.g. folk, religion; or a number of other ways. Clebsch's approach is different to the point of being unique.

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William James. In an address he made at Divinity School of the University of Chicago, reported in *The Criterion* (Vol. XI: 3), he called them "founders" of American spirituality."

He devotes a chapter to each man, interspersing the chapters with connecting supplementary material on other thinkers. He attempts to show that this lineage of thinkers diverted a major element of American spirituality, Puritanism, "from its natural spillover into moralism by translating the religious impulse into being

at home in the universe." For Edwards, saintliness was life molded by divine artistry to apprehend beauty for its own sake, a shift from ethics to estheticism. For Emerson, holy living embraced a hospitable, not hostile, universe. For James, life was directed outwardly; social responsibility was invested with spiritual significance.

Prof. Clebsch is chairman of the religious studies program at Stanford University. He is known to several generations of seminary students from his teaching

years at the Virginia Seminary and at the Episcopal Theological Seminary at Austin. *American Religious Thought, A History* is one of a series edited by Martin E. Marty under the general title of *The Chicago History of American Religion*.

Despite the author's impressive academic credentials and the book's equally impressive bibliographic environment, its title is a disturbing misnomer for which neither Prof. Clebsch's introductory note nor Dr. Marty's foreword is satisfactory apology. But if the book is not a history of American religious thought, it is a major contribution to it both scholarly and methodologically. The religious development which Clebsch isolates with such clarity, and even brilliance, had, of course, profound effects on the nation in its formative years and brought to this reviewer a new and welcome appreciation of early American spirituality. For it, we are indebted even if we feel compelled to argue a bit about the title.

(The Rev.) CHARLES U. HARRIS  
Piedmont Parish, Delaplane, Va.

**HIGH CARDS.** Words by **Bernard Gunther**, colors by **Corita Kent**. Harper & Row. \$3.95.

This isn't a book, but a set of 45 extraordinary post cards; considerably larger than standard post cards, but not too large for mailing. If you like Corita's things generally you should like these. A few sample texts: "no system has a copy-right on the pure white light"; "your mind is a cage—open the door—soar"; "everything in moderation — including moderation." Words and pictures have to be seen together to be appreciated.

### Booklets Received

Here are some new **Forward Movement Publications**, all paperback booklets:

**WHAT DO CHRISTIANS BELIEVE?** By Kenneth E. Heim. This is a short introduction to the Christian faith. The author teaches at St. Paul's University and the Central Theological College in Tokyo. 35¢.

**A VISION AND A WAY**, by Norman Pittenger. The author taught at the General Theological Seminary for many years, now teaches at King's College, Cambridge University. 35¢.

**FAITH IN OUR TIME**, by Robert L. Seaborn, Bishop of Newfoundland. An anthology of expressions of faith by great spirits of our time. 35¢.

**TOP SECRET—A FRESH LOOK AT THE GOSPELS**, by Colin L. J. Proudman. The author is Principal of the College of Emmanuel and St. Chad, Saskatoon, Sask. 35¢.

**WHICH WAY TODAY?**—Daily steps from where we are to where we want to be, by John A. Morgan. This name is a *nom de plume* for a parish priest with a special interest in present-day personal devotion to Jesus Christ. 50¢.

### Books Received

**DAILY CELEBRATION VOLUME 2**, William Barclay. Devotional readings for every day of the year. Word. Pp. 285. \$5.95.

**THE PATIENT AS PERSON**, Paul Ramsey. (Paperback edition of book published in 1970.) Yale University Press. Pp. 275. \$2.95.

**RAPPING ABOUT THE SPIRIT**, Bernard L. Ramm. Word. Pp. 176. \$5.95.

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## LETTERS

Continued from page 5

ing through a parish bulletin from another church, again the mistake was evident.

While I was in seminary, some fifteen years ago, Fr. Vincent Pottle came down pretty hard on any of us who called the Feast of the Resurrection itself *Easter Sunday*, and in another instance, in a parish where I did my field work, Fr. Robert Harris also exploded if we mislabeled the Feast of Feasts. In addition, I believe the liturgical commission could have more appropriately entitled the Feast of our Lord's triumph in the Green Book.

Every Sunday is a little Easter. Every first day of the week is a commemoration of his triumph, and in this spirit the Church got started and is sustained. Therefore, it would appear to be essential that we follow the Prayer Book title of *Easter Day* when once a year we commemorate the fact of Easter in order to distinguish it from other regular Sundays.

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

Scotch Plains, N.J.

### Our Slip Shows

IS THE LIVING CHURCH slipping? I refer to "two Episcopal women deacons" [TLC, Mar. 3]. Some time ago you committed yourselves to be loyal to the English Dictionary which provided a feminine "Deaconess" for women in the Diaconate, instead of humoring a few affluent White Anglo-Saxon Priestess-aspirants who fall far short of representing the taste, life-style, hope, and goal of

the overwhelmingly vast majority of women in the United States, the rest of the English-speaking world, and elsewhere, on this earth. No evidence has come to my attention that the required two consecutive General Conventions has revised the Book of Common Prayer to allow this! No matter how set apart or ordained, a woman in the diaconate is a deaconess, whether Anglican, Lutheran, Methodist, Greek Orthodox, or otherwise. Too bad these deaconesses making news do not appreciate femininity enough to respect and use the feminine term for that office. Strange that they do not welcome the opportunity offered by the diaconate "to instruct the youth in the Catechism . . . search for the sick, poor, and impotent people of the parish" and demand the status deserved by this very badly needed task for today's world, instead of running away from it into a cul-de-sac toward egocentric pomposity.

ELIZABETH JONES

Los Angeles, Calif.

| We did slip. We'll try to slip back. Ed.

### Conformity

The recusant dominies, whose letters in TLC of April 7 decry "'Conformity' Obligatory" and "Episcopal Authority," should give thought to the significance of offering a Book of Common Prayer to a prospective worshiper. Those who would be "gathered together" in response to St. Matthew 18:20, for this type of worship, *must conform* to the requirements which make continued common prayer "from the Apostles' time" possible, and respect the authority which maintains them. The value of this loyalty

to the ecumenical community at large was brought home to me when, one morning, my radio announced a world Mormon meeting in Salt Lake City which opened with "Praise God From Whom All Blessings Flow," a hymn by a bishop who lost his job because he refused to violate the *conformity* and *authority* required for continued common prayer "from the Apostles' time."

As an American Indian, I resent equating the egocentric demands to be made priestesses, by a small, affluent, elite group of females, *deviant* from the taste and vocation of the great majority of average women, with the needs and legitimate rights of every woman, man, and child, of a minority race. What could be more unjust and satanic, deserving exorcism?

MYRTLE YELLOW HAWK FLUTE  
Los Angeles, Calif.

### Pollution Everywhere

A beautiful blond three-year-old in church on Easter morning was heard to say as the priest censed the congregation and left them in a cloud of smoke, "Mama, that singing angel is certainly polluting the air."

MRS. JOHN L. KNAPP  
Tampa, Fla.

### Martin Luther King, Jr.

Thank you for printing the article about Martin Luther King, Jr.—"A White Southerner's Perspective," by Louie Crew, Ph.D., in your March 31 issue.

MARGARET BROWN  
St. Paul's Parish  
San Diego, Calif.

## CLASSIFIED

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

### BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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ENGLISH vicar's wife, 32, seeks opposite number to sell mainly modern church vestments by mail order. Mrs. D. Hill, Luton Vicarage, Spalding, Lincs. U.K.

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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.

WANTED: Resident housemother for independent Episcopal girls' boarding school. Reply Box J-122.\*

WANTED: Teachers for high-school subjects in Mid-west Episcopal girls boarding school. Reply Box M-120.\*

### POSITIONS WANTED

EXPERIENCED priest, 39, earning M.A. in counseling psychology. Available in August for a specialized ministry as priest-counselor. Reply Box M-121.\*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-124.\*

PRIEST—headmaster, STM degree, married, seeks change. Interested in parish and/or school. Experienced in both. Reply Box T-116.\*

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### SUMMER SUPPLY

PRIEST available for the month of August. Prefers parish in New England. Reply Box O-119.\*

VACATION near beach, Cape Kennedy, Disney World in rectory offered June 16th-July 31st or portion thereof in exchange for assistance to assistant rector. Reply Box B-123.\*

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

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THE LIVING CHURCH

# CHURCH DIRECTORY

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

## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
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 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

## 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. GEORGE'S

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

## ST. PAUL'S

2430 K St., N.W.  
Sun Masses 7:45, 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

## 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.

## 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

**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.

## 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

## 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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
122th 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

## 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'

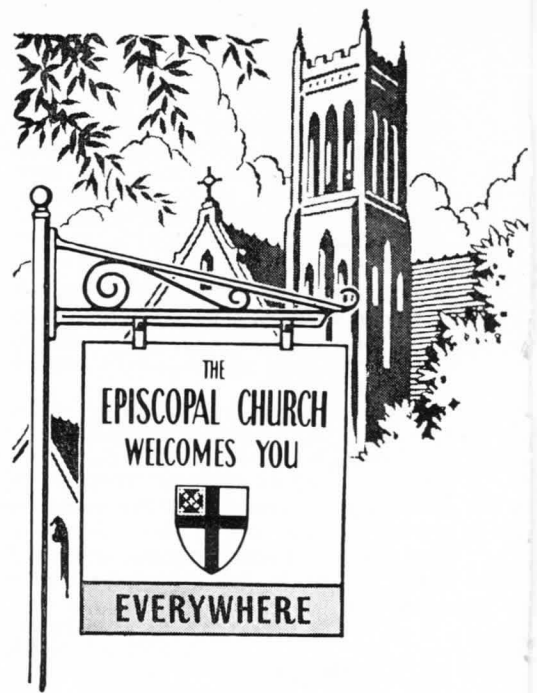
The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

## 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



## 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, 9:45 Ch S, 10:30 Sol 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 apt

## 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

## 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

## ST. STEPHEN'S

19 S. 10th Street  
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

## 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

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 9:30 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. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

## SPOKANE, WASH.

**HOLY TRINITY** West Dean Ave. at Elm  
Just Outside Expo 74 Grounds  
Sun Low Mass 8; Sung Mass 10:30

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