

The Living CHURCH

HEAVENLY FATHER,
generous Provider
of all good gifts, teach men
to live wisely on this fair
earth. Bless our efforts to
restore a healthful envi-
ronment, to make the air
clean, the water pure, and
the soil rich. Let food
abound on land and sea,
and grant that it may be
so distributed that hunger
may threaten the world
no more; through Jesus
Christ our Lord. *Amen.*

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RNS

AROUND & ABOUT

— With the Editor —

Is the life of heaven a life of perfect service, or of perfect rest—or of both? At the last revision of the American Book of Common Prayer this became a topic for eschatological reflection by thoughtful Episcopalians and has been one ever since. The occasion was the addition to the Prayer for Christ's Church of the petition for departed souls, in which we pray God to "grant them continual growth in (God's) love and service."

The petition does not ask also that God will grant them eternal rest and peace, as many of us (I among them) think that it should. (Such prayer is provided for elsewhere in the BCP, so there is no question that we believe in rest as part of the joy of heaven.)

Christians contemplating the great change that awaits them normally want both eternal rest and eternal service. These two stanzas from Browning's *Old Pictures in Florence* express one of those hopes:

There's a fancy some lean to and
others hate—

That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary,
loses and wins:

Where the strong and the weak,
this world's congeries,

Repeat in large what they practised
in small,

Through life after life in unlimited
series;

Only the scale's to be changed,
that's all.

Yet I hardly know. When a soul has
seen

By means of Evil that Good is best,
And through earth and its noise,
what is heaven's serene, —
When our faith in the same has
stood the test —

Why, the child grown man, you burn
the rod,

The uses of labor are surely done;
There remaineth a rest for the people
of God:

And I have had troubles enough,
for one.

The feeling expressed in those lines is understandable, and right.

But it is revealed to us that the redeemed souls who have come out of great tribulation and are before the throne of God "serve him day and night in his

temple" (*Revelation 7:15*).

Can perfect rest and perfect service both characterize the perfected life? I got my own answer, as by private revelation, some years ago while watching Jascha Heifetz play a concert. As I listened I exclaimed "How absolutely effortless is his playing!" I was both right and wrong. A long lifetime of effort, that was still continuing no doubt, had gone into his mastery of the violin. But his playing was a sweatless activity; there was sublime rest in it as well as the fruition of a life of unremitting travail. To me it signified the life of heaven: perfect but sweatless service of God. The work of heaven is the work of love. Love upon earth always has in it striving, cost, some or much pain. We don't love effortlessly any more than Heifetz at 8 or 18 or 28 played effortlessly. In heaven his playing will be entirely effortless because it will have been perfected. In heaven there will be no effort in our loving because it will have been perfected.

A great 19th century preacher, Frederick W. Robertson of Brighton, stated the twofold mystery splendidly in a sermon on heaven, in which he said:

"Let us think much of rest, — the rest which is not in indolence, but of powers in perfect equilibrium. The rest which is as deep as summer midnight, yet full of life and force as summer sunshine, the sabbath of Eternity. Let us think of the love of God, which we shall feel in its full tide upon our souls. Let us think of that marvelous career of sublime occupation which shall belong to the spirits of just men made perfect; when we shall fill a higher place in God's universe, and more consciously, and with more distinct insight, co-operate with God in the rule over his creation."

That may not say it all, but it says as much of it all as any mortal man using mortal words can say. The rest of heaven is the rest of powers in perfect equilibrium, and the service of God in heaven is more conscious cooperation with God in the rule over his creation.

This morning I came upon a saying of Satchel Paige and I pass it along to you not only as a healthy and energizing precept to your own soul but as the perfect greeting to your friends of all ages, sorts, and conditions. Satchel says: "Stay loose and don't look back." Isn't that great? Biblical, somehow.

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May

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20. Rogation Day / Alcuin, D.
21. Rogation Day
22. Rogation Day
23. Ascension Day
24. Jackson Kemper, B.
25. Bede the Venerable, P., Monk

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The Lord's Prayer

We owe you a debt of gratitude for publishing those three articles on The Lord's Prayer [TLC, March 31, Apr. 7 and 14]. You will be flooded with comments and I hope that you will share the best (and worst) with your readers. Here are my comments in a nutshell (and don't you dare murmur, "NUT-shell").

Maxted: Pastoral help

Rhys: Discerning erudition

Shepherd: Pedantic propaganda.

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

I believe Massey Shepherd's piece on The Lord's Prayer [TLC, Apr. 14], however scholarly, indicates how out of touch he is with people. He notes that in 1789 "which art" was changed to "who art," and "them that" to "those who." Then he says, triumphantly, "At least our American forefathers did not consider that the translation of the Lord's Prayer was so verbally sacrosanct that it could not be changed."

Our people are very concerned with that sort of devious intellectualism; nor are they fooled by such cute logic. They recognize a vast difference between mere grammatical matters and such major changes as that from "Lead us not into temptation" to "Do not bring us to the test." To presume otherwise is most unworthy and an insult to the faith and intelligence of the people of the church.

This sort of intellectual trickery is a prime reason why the people often do not trust leadership, for we usually know when someone is trying to play games with us. It must have been the sort of thing C. S. Lewis had in mind when somewhere he said "A man wondering whether the fare set before him is food or poison is not reassured by being told that this course is now restored to its traditional place in the menu or that the tureen is of the Sarum pattern."

All the scholarship in the world cannot make up for what seems a gross lack of practical love for being a shepherd to our people. When we discuss liturgical change, we better be talking of pastoral matters of love first! One can wish the good doctor had stayed longer in the parish precincts. To most people, he'd then know, intellectual elitism is a bore.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church
Muskegon, Mich.

Dr. J. Howard Rhys introduces his article on the Lord's Prayer [TLC, Apr. 7] by saying that liturgy is too important to be left to the scholars; I only wish that he would follow his own advice! He qualifies this by saying that it also "cannot safely be

left to the inertia of those who do worship." I do not quite comprehend just whom he desires to denigrate, but it was the lively rebellion of "those who do worship" that led to the elimination of the ICET version from any general use in the Anglican Communion!

He states that there are two valid reasons for liturgical revision: "When it becomes difficult to explain time honored forms . . . or when the problem of learning what amounts to a new language deters those who might become believers." Balderdash and poppycock! Rome has succumbed to both of these ridiculous reasons and receives fewer converts now than in any of the years that she used Latin exclusively—plus losing a goodly number of old timers!

Following this specious entry, Dr. Rhys goes on to analyze the ICET text; and he analyzes it just as one would expect: as a seminary professor—not as a man in the pew or as a priest who lives with and serves the man in the pew! He gives us all the correct scholarly data and information as to how St. Matthew has it, as St. Luke has it, etc., etc. He even gives us his own personal proposal as to what might be the best etymologically and devotionally.

I wanted to ask him if the kids in Seawance did not still observe "Halloween" but he deviously says only that "the verb form 'hallowed' which has disappeared . . ." I guess that Halloween still does exist in Tennessee but that we should not try to use such an archaic word as "hallowed." Also, why did he not explain in his long paragraph on "bring to the test," that the original Greek is in the subjunctive tense and simply says: "May we not be led into temptation." I, for one, believe that the traditional form of the Lord's Prayer is perfectly sound, perfectly understandable, perfectly meaningful, perfectly rhythmical, and perfectly beautiful just as it stands—without any generals telling us how much better and expressive it could really be!

(The Rev.) GERALD L. CLAUDIUS
St. John's Church
Kansas City, Mo.

Lenten Hymnals

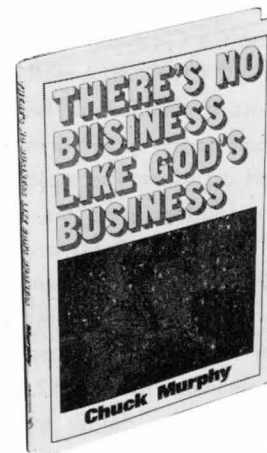
Recently [TLC, Apr. 7] you expressed the opinion that the present hymnal of the church is lacking in an adequate number of hymns for Lent.

It is true that under the heading "Lent" are only seven hymns. If, however, you had examined the list of "Also the Following" at the end of the Lenten group you would have found an additional 49 hymns listed as suitable for Lent. In addition there are 21 hymns given under "Passiontide" making a total of 87 hymns suitable for the whole season of Lent and Passiontide. This is 14.5% of the total in the book.

Your misunderstanding came because the hymnal commission decided that only hymns which had specific use for a given season should be put under that season. This was done because in the past the clergy were occasionally prone to think that such hymns as were placed under a reasonable heading could only be so used. There is no compul-

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sion for the inclusion or exclusion of any hymn at a given time of the Church Year because that hymn does not appear under the seasonal head.

In TLC of Apr. 28, I notice the present commission says that some of the tunes prevent the use of better texts. I can agree but I often hear some of the better texts sung to weak and rather maudlin tunes because "the people want them" or "do not know the alternate tune." In respect to this may I point out that the only way the more acceptable ones will ever be used is if the clergy, with the aid of their musical assistants, will teach the tunes to the congregation, and if the new hymnal commission (if one has been appointed) is prepared to work hard in the field as well as behind closed doors.

(The Rev.) JOHN W. NORRIS
Woodstock, Vt.

Dr. Norris was a very active and influential member of the hymnal commission that gave us *The Hymnal 1940*. Ed.

Is Israel Theocratic?

For the sake of its readers, a reply is necessary to Mr. David Nord's letter [TLC, April 28], challenging my description of Zionist "Israel" as a theocratic sovereign State, like the Papal States which hindered the unification of Italy by Garibaldi.

"Every Israel resident . . . totes an identity card with blanks for citizenship and 'leum,' a designation best approximated by the bastard English word 'Peoplehood' . . . the Peoplehood label links Jews with those in other parts of the world. It strengthens the Jewish community within and without the state . . . the new law specifies that anyone who has as much as a single grandparent who was Jewish is entitled by the law of Return to emigrate to Israel and receive citizenship. If the newcomer is the child of a Jewish mother or one who has converted and the immigrant is not a member of any other religion, then he must be registered as Jewish . . ." (Gerald Astor, *Look*, June 16, 1970, page 32).

The English Parliament does not base citizenship upon membership in the Church of England, nor grant this to any immigrant who is eligible for membership in this church. This church makes no claim upon members who reside in, or are citizens of other countries. According to current news, Zionist "Israel" youth complain because they vote for a party, not candidates, just like Red China! Limiting votes to only one party doesn't change Zionist "Israel" into a democracy, or other than a theocratic sovereign state. It is far different from the United States where there is separation of church and state.

CAROL NEMATI
Glendora, Calif.

Language in Liturgy

I applaud Fr. Troutwein for making a positive contribution to our liturgical upheaval [TLC, Mar. 3]. I have felt all along that a usable liturgy cannot be produced in committee. Even though the basis of the work may be a committee effort, the work itself, in order to be both pleasing to the ear and acceptable to the intelligence, must be the effort of one person.

A minor point: Since the word "reasonable," as employed in the canon, is so often misunderstood as Webster #3, i.e. "not extreme," rather than Webster #1, "able to reason," perhaps this might rather be rendered as "reasoning." For many persons, this would put a very different light on the nature of our sacrifice.

While I am on the subject of language, I would be interested to see in full the translation of the Lord's Prayer referred to in Mr. Nalle's letter [TLC, Feb. 17].

LINDA DELFS
Albany, N.Y.

Forgiveness and Trust

I was disappointed in the lack of response to your question "Should we forgive Richard Nixon?" The theologians must not want to become involved, are lazy, or are indifferent. I don't know which is worse.

I am no theologian, but it seems to me the answer is simple. Yes, we should forgive Richard Nixon. See the lesson on 7 x 70 (St. Matt. 18:22). A more difficult question comes to mind: "Should we ever trust him again?" No, we should not trust him again. See the parable of the talents and the lesson of the non-bearing fig tree. We should not trust him unless he has a change of heart. See "Ye must be born again." That leaves only one very practical question: "How can you tell when a person has had a change of heart?"

I do not know anyone who can answer this question. We must do the best we can.

ALSTON WATKINS
Wilmington, N.C.

Streaking

Re "streaking": Is it really so hilariously funny? Or is it a symptom of decadence? And, are these the future leaders of our nation, or among them?

The "streakers" are sometimes compared favorably with the "activists," "militants," "radicals," etc., of the 60s, but the latter, whatever their excesses, were at least—many of them—earnest and conscientious.

(The Rev.) HENRY HUBERT HUTTO
Austin, Texas

By Whose Authority

The Rev. Dr. Baiz of Pittsburgh has a facility for astounding statements in his letters to the editor of TLC. It is to his credit that in the issue of April 14 he withdraws the "absoluteness" of a priest's obligation to follow a bishop's directive, which he had asserted earlier. But he has stepped right back again to the realm of untenable assertions with these astounding words: "The rector's authority in the Episcopal Church is derived from the bishop's."

I was always taught, and am convinced, that the authority of a priest (be he rector, dean, curate, or whatever) is derived from Jesus Christ. Furthermore, the position of rector in the Episcopal Church happens to have much more inherent authority than that of a bishop, e.g. the latter can enter a parish church officially only by permission of the rector. The answer to Dr. Baiz's question, "Or is the bishop's authority only 'moral' here also?" is "yes." The Anglican tradition is stubbornly antagonistic to any throwing of his weight around by a

bishop as many of them have learned to their sorrow. But the same tradition is strongly supportive of a bishop who knows that his authority is "only moral." May it ever be so.

(The Rev.) FREDERICK M. MORRIS
Larchmont, N.Y.

The letter from Dr. John Baiz came as a breath of fresh air. His exhortation to the clergy to be obedient to their bishops in regard to the use of the Trial Services comes as a welcome relief at a time when the congregational stance of our church is too universal for comfort. Further, those priests who disobey their bishops in this regard are, in my opinion, doing their people a grave disservice. By familiarizing themselves with the Authorized Services, the laity is offered the opportunity to make (hopefully) constructive suggestions to the Commission. Such suggestions are listened to, and that I know. In the 1967 Liturgy, the most generally criticized sections were changed, as demonstrated in the later Trial Services. That some of our clergy see fit to deny their people access to, and the use of, the Trial Services (now the Authorized Services) is sad indeed. The result could have been foreseen: a tenacious and largely unknowledgeable adherence to the 1928 Prayer Book.

EMILY GARDINER NEAL
Pittsburgh, Pa.

Prayer Book Revision

I should like to make two points in reference to revision of the Book of Common Prayer:

(1) The Spring 1974 issue of *The Anglican* contains a superb essay by Canon West of New York on the new collects. It becomes painfully evident that whoever is responsible for the phrasing of the Green Book collects (and the annoying tamperings with Prayer Book collects) is not the best person about. The work of the collects should be given to Canon West (along with a lot of other work), in hopes that he will set things aright.

(2) Dr. Shepherd's recent essay in your pages is the best argument for leaving the Lord's Prayer as it is. I do not see hoards of people leaving our services because the PB rendering of the Lord's Prayer is not quite what it *should* be. Even the 18th century change from *Which* to *Who* accomplished little or nothing.

It's about time we stopped trying to blame the Book of Common Prayer as the source of all ills. That is not the case, nor is a revised Book a panacea. The liturgical changes thus far recommended have caused more dissent and division than is presently calculable. The English Reformation emptied churches in the 17th century. Is the Standing Liturgical Commission to complete the job in the 20th?

DAVID PIZARRO
St. Stephen's Church
Providence, R.I.

Having just read TLC of April 28, still my favorite church periodical, I must comment upon your editorial, "High-handedness in Upper Pecusa?"

I have recently been converted, or as some think perverted, to the use of Trial Rites #1 and #2 as a result of absorbing

a brilliant discussion between the Rev. Robert Terwilliger of PECUSA and the Rev. Herbert J. Ryan, Roman Catholic theologian of some renown, a professor at Woodstock College in New York State. This discussion was held at St. Peter's Episcopal Church in Spotswood, New Jersey, where the Rev. Canon J. Perry Cox is the rector. The point of my conversion was when both men agreed, enthusiastically, that our Trial Rite #2 is, of all rites, trial and otherwise, the fullest expression of the word and spirit of recent agreements between Rome and Canterbury, as yet unratified, concerning the eucharist and especially the notion of sacrifice. Ever since this discussion it has seemed to me that I am compelled to use Trial Rite #2 at least occasionally to thereby promote the cause of Christian unity. Perhaps it was some such consideration that moved the new Presiding Bishop to opt for the use of Trial Rite #2 at his forthcoming installation.

(The Rev. Canon) WILLIAM H. PAUL
St. Stephen's Church
Waretown, N.J.

I am nearly 70, and have worshiped according to the Book of Common Prayer 1928 for over forty years; I am old enough to remember reading in the columns of *The Churchman* and *THE LIVING CHURCH* that the Prayer Book and the church were being destroyed by the revisions proposed in 1925.

For over six months I have been carefully comparing the 1928 Book and the Green Book—both "orders" for the eucharist and for the offices—and I have found no change in doctrine.

The church is severely hampered in her

work by the 1928 book. Its language is archaic and by emphasizing our distance from God forces us to worship him at arm's length, in a spirit of fear. And the laity are almost entirely passive in their worship.

The Green Book has many faults, and I am engaged in telling the Liturgical Commission about them. But it is right in giving the laity a much more active part in worship. It pays God the compliment of thinking



him up-to-date enough to allow us to speak to him in our own language—not to translate our prayers into the language of the first Elizabeth. It emphasizes God's love for us, and our loving response to his love, and our trust in him.

The question is: What does the church need so she can appeal to others besides the middle aged people who now occupy her pews? The Prayer Book of 1928 was not the first prayer book; if the Green Book is adopted, in whole or in part, it will not be the last.

I find it difficult to believe that you really think the majority of the Liturgical Commission are out to destroy the Prayer Book, as your editorial [TLC, April 28] implies.

F. WARREN MORRIS
Winston-Salem, N.C.

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The Living Church

May 19, 1974

Easter V (Rogation Sunday) / Easter VI

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HONORS

ARCIC Cited by Graymoor Friars

The Friars of the Atonement, a Franciscan order with its motherhouse in Garrison, N.Y., has presented its Christian Unity Award to the Anglican-Roman Catholic International Commission.

The ceremony was held in London with representatives of the commission present. Making the award was the Rev. Michael F. Daniel, S.A., superior general of the Franciscan order.

"We rejoice that you have declared your goal to be the realization of full communion between the Roman Catholic Church and the Churches of the Anglican Communion, and have worked effectively toward this goal," the citation read.

ARCIC's two statements, the first on the doctrine of the eucharist, and the second on the doctrine of the Christian ministry, while not endorsed by official authorities of the two communions, are considered of great importance in the ecumenical movement.

The Christian Unity Award is given in honor of the Rev. Paul James Francis, founder of the Society of the Atonement, which embraces the friars and the Sisters of the Atonement. Fr. Paul founded the order while an Episcopal priest in 1898, but led it into the Roman communion in 1909.

This is the sixth time the award, inaugurated in 1961, has been given and the first time it has been given to a group.

In designating ARCIC as the recipient of the award, Fr. Daniel said, "We hope to encourage support for on-going discussions throughout our churches for the two documents already completed and of the third document which is to come."

"I realize how happy our founder, Fr. Paul of Graymoor, would be to see this great ecumenical accomplishment," he said.

Fr. Paul's pioneer work in founding the Week of Prayer for Christian Unity, Fr. Daniel said, "served as a beacon of concern for reunion, and it is appropriate

that this award honors his memory."

Previous recipients included Dr. Martin Marty, Lutheran Church historian (1968), and the Most Rev. Michael Ramsey, Archbishop of Canterbury (1972).

TEXAS

Religious Community Corporation Planned

A shared facilities plan, under which churches could engage in cooperative ministries while retaining their separate identities, is being planned as an integral aspect of The Woodlands, an 18,000 acre new city being built north of Houston.

To organize and develop the concept of multi-use facilities, The Woodlands Religious Community, Inc. (WRC), has been established as a non-profit organization.

Headed by the Rev. G. R. Wheatcroft, rector of St. Francis' Church, Houston, the advisory board has Episcopal, Lutheran, Roman Catholic, Presbyterian, and Southern Baptist representatives.

Explaining the planning concept of WRC, Fr. Wheatcroft said, "Church buildings most often are used only a

Fr. Wheatcroft described the cooperative ministry approach as a way to build a "religious team." He said "ministers would have, in addition to their regular qualification, expertise in such areas as adult counseling, education, and youth activities. This special knowledge and experience would be shared to the benefit of all."

Each church represented on the board has contributed \$3,000 for administrative costs and has made grants or loans of \$10,000-\$15,000 for capital costs, including land acquisition. The administrative costs will be increased to \$5,000 per church body next year, according to Charles Kelly, development director of institutions for the new city.

Woodlands is being designed as an ecologically sound new city, with residents living in 19 neighborhoods, seven villages, and some 47,000 dwelling units.

EPISCOPATE

North Dakota Priest Elected in Alaska

The Rev. David Rea Cochran, director of the Dakota Leadership Training Program since 1970, has accepted election as Bishop of Alaska.

As director of the Dakota program, Fr. Cochran, 59, has supervised Episcopal Church work among Sioux Indians. The program also includes curricula for lay workers and for candidates for holy orders. The program is not exclusively for Indians.

Fr. Cochran has had a varied ministry in parish settings, on a college campus, as a chaplain (Capt.) in the U.S. Army, and as vicar of the Standing Rock Mission, Fort Yates, N.D. He is a member of the church's Board for Theological Education.

A graduate of Hamilton College and the Episcopal Theological School, he was ordained in 1940.

The bishop-elect and his wife, Mary Elizabeth Zabriskie, have three children.

SW Florida Elects Own Priest as Coadjutor

A former minister of the old Evangelical United Brethren Church has been elected Bishop Coadjutor of Southwest Florida.

The Rev. Emerson Paul Haynes, rector of St. Luke's Church, Fort Myers, Fla.,



small portion of the week, but consume much of the congregation's budget and attention. With less worry over bricks and mortar, congregations could spend more time and money on human needs. Also, more groups using the same facility will mean more efficient use of the buildings."

The Episcopal priest emphasized that this approach "is not to be confused with ecumenism. Everyone certainly doesn't fit into the same mold, and our intent is to preserve the identity of each denomination and the integrity of each congregation."

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 \$6,119.70
Receipts Nos. 14,449-14,509, Apr. 29-May 3 2,938.00
\$9,057.70

since 1964, was elected on the ninth ballot at the diocesan convention held in St. Petersburg.

He served in the EUB Church from 1937-48. (In 1968, the EUB became part of the United Methodist Church.) He was ordained in 1949, and served as rector of Holy Trinity Church, Cincinnati, until 1953. He continued serving in the Diocese of Southern Ohio until 1959, when he became canon chancellor of St. Luke's Cathedral, Orlando, Fla.

Fr. Haynes and his wife, Ellen, have three children.

The coadjutor-elect will succeed the Rt. Rev. William L. Hargrave upon the latter's retirement.

MINISTRIES

Special Clergy Role Subject of Study

The role of campus clergy in counseling students on how to prepare for the modern job market is the subject of a study launched by United Ministries in Higher Education (UMHE).

Supported by a \$131,329 grant from the Lilly Foundation, the project will run for three years. UMHE is an ecumenical agency that represents the college and university ministries of ten religious bodies.

The Rev. Richard N. Bolles, an Episcopal priest in San Francisco, and author of *What Color is Your Parachute?*, a career counseling book, will direct the study.

SOUTH AFRICA

Progressives Win More Seats in Parliament

Though the Nationalist Party emerged from the recent South African election in a stronger position than in the previous Parliament, the Progressive Party also gained in power.

Nationalists, headed by Prime Minister John Vorster, now control 75 seats (72 in the last Parliament) in the 122-member, all white legislature.

But the Progressive Party, which takes the strongest stand against apartheid of any opposition group, jumped from one to six members. The United Party dropped from 46 to 41 seats.

Most Progressive Party gains were made in the affluent English speaking suburbs of Johannesburg, reflecting a growing dissatisfaction with apartheid there.

The white population is composed of the English speaking and Afrikaans speaking (Dutch) people.

The Vorster government reflects the Africaner sentiments as do the country's large Dutch Reform Churches in the nation.

May 19, 1974

LOS ANGELES

Tax Ruling Aimed at Local Churches

Twenty-one houses of worship in Los Angeles County have been notified by the county assessor's office that they may lose their tax exempt status if they continue to rent meeting rooms to Weight Watchers, a profit making organization.

According to Sheldon Paris, who is in charge of church and welfare exemptions for the assessor's office, churches and temples can be granted full exemption from state taxes only if the buildings are used "solely and exclusively for religious worship."

Pearl Richards, bookkeeper for the 10,000 Weight Watchers in three southern California counties, said the development is "a big problem."

She said some of the churches just said to get out, that they did not want to get involved in taxes. Others, she related, said the organization could stay but the rent would be raised to cover the taxes, "but that's ridiculous. The prices are too high," Ms. Richards declared.

She cited one church that told the organization that members could stay if they would pay an annual rent of \$2,400. The organization has been paying about \$25 a meeting to the churches, Ms. Richards said, with groups meeting from one to three times a week.

Mr. Paris reported that about 80% of the 4,500 churches and synagogues in Los Angeles County are granted full tax exemptions. He said a small percentage are turned down completely "because what they say are churches are just used for living quarters."

About 20% of the houses of worship pay some property tax if they rent their parking lots to nearby office buildings. Taxes must be paid on residences owned by churches, even if they are occupied by clergy.

REPARATIONS

Riverside Church Remembers

The Black Manifesto, a demand for reparations issued to white churches in 1969, is a forgotten episode in most U.S. religious institutions today, but not at Riverside Church, New York City.

Directors of the Riverside Fund for Social Justice recently announced four new grants from sums raised by a program that resulted more or less directly from the manifesto.

The claim for reparations was presented at Riverside when James Forman interrupted a worship service on May 4, 1969.

Administered by a corporation linked to the church, the fund was approved by

the congregation in February, 1970. Ralph Bunche, Jr., is chairman of the board.

To date, \$357,242 of a goal of \$450,000 has been raised, and \$195,700 has been expended.

Recipients must be in Manhattan, show promise of enabling the powerless to acquire power, and must benefit more than one individual family.

The new grants, totalling \$90,000, go to the National Conference of Black Lawyers; Independence House, a self-help program for ex-offenders; Sweat Equity Housing Project, which enables low income people to get funds from a Municipal Loan Program; and Malcolm-King College, a Harlem experiment in higher education linked to several colleges.

There are no strings attached to the grants.

The Riverside Fund for Social Justice was proposed by Dr. Ernest Campbell, Riverside's preaching minister, six days after Mr. Forman visited the church.

STATISTICS

Gallup Poll on Amnesty Released

The latest Gallup Poll survey reveals that 58% of the American public opposes unconditional amnesty for young men who left the country to avoid being drafted during the Indo-China war.

In 1973, 67% opposed unconditional amnesty. In 1972, 60% were opposed.

The latest survey also shows that 34% of Americans favor unconditional amnesty, compared with 29% in 1973, and 36% in 1972.

Among those who oppose unconditional amnesty in the survey, more than 80% thought a period of time in the military or non-military service (such as the Peace Corps) should be the price of returning to the U.S.

The survey states that 20% of those polled said draft resisters should be required to serve a period of time in military service before being allowed to return; 9% said they should be required to serve in the non-military; 16% said they should be required to serve in either military or non-military service.

The survey shows that 64% believe young people who left the U.S. to avoid the draft were acting out of moral objection to the military involvement of the U.S. in the war.

VERMONT

Dean Kerr Consecrated

In ceremonies at St. Paul's Cathedral, Burlington, Vt., 14 bishops laid hands on the Very Rev. Robert Shaw Kerr to ordain him a bishop. He will serve as Bishop Coadjutor of Vermont.

Chief consecrator was the Rt. Rev.

John E. Hines, Presiding Bishop. Co-consecrators were the Rt. Rev. Harvey Butterfield of Vermont and the Rt. Rev. Robert R. Spears of Rochester.

Bishop Kerr will succeed Bishop Butterfield upon the latter's retirement this year.

Preacher was the Rt. Rev. John M. Burgess of Massachusetts.

Bishop Kerr, 56, has been in the Diocese of Vermont since 1946 and dean of the cathedral since 1966.

The bishop's family also took part in the service: Mrs. Kerr and Miss Elizabeth Kerr were oblations bearers.

Special music was provided by the cathedral choir, the UVM Choral Union, and the UVM Brass Ensemble. Herbert Austin was organist.

At the luncheon following the service, a Latin oration praising Bishop Kerr was given by James E. Pooley of Burlington, former registrar of the diocese. Dr. Pooley taught classics at the University of Vermont for many years.

THE VATICAN

Radio Inventor Honored

In an editorial comment, Vatican Radio said it had special reason to mark the 100th anniversary of the birth of the Italian inventor of the radio—it is “the one radio station in the world personally designed, realized, and supervised by Guglielmo Marconi.”

Vatican Radio was inaugurated by Pope Pius XI on Feb. 12, 1931.

On that day, Mr. Marconi, in a “presentation” address, remarked that it was only with the help of God, who places so many forces of nature at the disposition of mankind, that I was able to prepare this instrument which will give the faithful the world over the consolation of being able to hear the voice of the Holy Father.”

CANTERBURY

“Self-Centered Nationalism” Condemned

In a speech before a group of theologians, businessmen, economists, parliamentarians, and others meeting in London, the Archbishop of Canterbury was critical of what he called “self-centered nationalism.”

“No country has ever lived to itself or ever can,” he said.

“If the history of Europe illustrates this law, it illustrates no less the calamities which follow when attempts are made to disregard it,” Dr. Michael Ramsey declared.

The five day conference brought together 200 participants from the nine European Market countries and the Third World to discuss Europe in the service of the world and the Christian contribu-

tion to it. It was convened by members of leading Christian organizations in Europe and was held under the patronage of church leaders in Britain, including the archbishop and John Cardinal Heenan, Archbishop of Westminster.

Dr. Ramsey said that self-centered nationalism seen in a country's desire to be isolated or in its desire to be dominant, trapped nations within barriers of mutual distrust as they tried through fear or through arrogance to live to themselves.

He also declared that the church, in its care for the world which God created, would help Europe to know and to practice the sacredness of marriage and the family, as the core of a sound society.

“It will help Europe,” he went on, “to resist the pull of economic selfishness and—since ‘none lives to himself’—to care greatly about those parts of the world where there is desperate poverty and hunger.

“Europe will see that its own economic problems are part of the problem of a whole world which lacks the resources to feed its vastly growing population. Christians will be ready, and will encourage others to be ready, to live with less luxury and more simplicity.”

During the conference four study groups considered the choices to be made for the political and social future of the community; the European community and the search for world peace; the European community and the Third World; and the cultural and spiritual dimensions of European integration.

NEWS FEATURE

Population Zero Looms for Shakers

They “shook with ecstasy before the Lord.” They dreamed of the kingdom of God on earth and founded the most successful U.S. experiment in Christian communal living.

The Shakers—the United Society of Believers in Christ's Second Appearing—came to the U.S. two centuries ago.

Their bicentennial was marked in Enfield, Conn., but the celebration had a sad note—no Shakers live in Enfield, once one of the sect's most thriving communities. In fact, no Shakers live anywhere in Connecticut or New York where they first settled after arriving from England in 1774.

A decade after the first commune was organized at Watervliet, N.Y., the movement spread into parts of Connecticut, with Enfield the largest center.

Shakers projected their own demise. They preached and practiced celibacy.

Today, two tiny communities remain, one in Maine and the other in New Hampshire. When the last elderly woman dies, the Shakers will be gone.

For the bicentennial, an Enfield historian lent his collection of Shaker furni-

ture and artifacts, all that seems to be left of Shakerism, a split from the English Quakers.

Not so, said the Rev. Robley Whitson, Roman Catholic priest and founder of the United Institute in Bethlehem, Conn. He believes Shaker ideas will live for many generations. His institute aims at spreading Shaker wisdom and exploring ways to adapt the movement's theology to modern religion.

“I look upon Shakers as the first modern people,” Fr. Whitson said.

The persecution and harassment heaped upon Shakers throughout most of their history resulted in large part, the priest contends, because their ideas were years ahead of the times.

“The major problem was the equality of the sexes,” he said. “It was the most horrible ‘crime’ of all their doctrines.”

Shakers insisted on complete equality of men and women in addition to their insistence on communal living and the complete sharing of property.

Shakers taught that Christ has returned to earth and that believers should live in a Christ-like way.

The emphasis on the Second Coming, Fr. Whitson explained, prompted Shakers to view traditional theology, including the Bible, as important but not all encompassing. While they believed in the evolution of idea and were reluctant to write an inflexible code of conduct, insistence on celibacy held fast.

He said the reason for Shaker celibacy is generally misunderstood—it was not a Puritanical reaction to sexual relations but a practical necessity for a communal family.

Shakers, the priest said, were committed to “a different kind of life; open to receive all sorts of people. . . . Marriage had a kind of limit. I don't think you can have Shakerism without celibacy.”

For any celibate sect, converts are necessary, but Shakers made a conscious decision to die, Fr. Whitson said. No new converts have been accepted since 1950, despite some requests.

The decision to fade away, he added, is another sign of the Shaker philosophy that nothing is so sacred or so exact that change does not affect it.

Shakers' modern ideas, including an ecumenical spirit, have been embodied in the present world, Fr. Whitson said.

“Travelling in the Gospels, you'll never find a hitching post,” a Shaker leader once said.

What precise contribution of the Shakers will live on?

One of the few modern Shaker writers summed up the appeal:

“No form of worship, however sacred, is regarded as established, only as far as it expresses the gift and leading of the Spirit; no form but may be changed or dispensed with. The life of the spirit, not the form of expression, is regarded as essential.”

ASK IN MY NAME



*Do not pray for God
to make the path easy,
but to make it plain.*

GEORGE W. WICKERSHAM II

The famous assurance that we will receive what we request in Christ's name is the basis for our ending most of our prayers with the classic phrase, "through Jesus Christ our Lord."

There are those who interpret this as a sort of crony approach to the Almighty. "Do you know Joe Smith? Well, he is an old friend of mine! Oh, and by the way, would you do me a favor?"

"We have eaten and drunk in thy presence, and thou hast taught in our streets."

On a deeper level, there are those who think of Christ as the sacrifice required to win God's favor. The Lamb is presented, so to speak, on the altar each time that we pray. Constantly we remind the Almighty that while we may not be worthy, there was one who was. For his sake, therefore, it is hoped that our petitions will be granted.

For the latter position I have consid-

erable sympathy. Historically, it has been closely associated with the mass. In its favor is, first of all, the humility of the petitioner, who acknowledges his unworthiness. Secondly, there is the plain fact that the Father did take the initiative in sending his Son. What an encouragement to pray! To recall this in prayer, then, is only natural, and, I think, moving.

Still, I do not feel that the implied sacrificial offering of the Son is the only valid reason, or even the principal one, for using his name in prayer.

According to John, our Lord said, "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." What I derive from this is that if we respond to Jesus, if we love what he represents, then we respond to the things pleasing to the Most High. We understand intuitively what to pray for. We would not, for instance, pray to get rich, or to be admitted to the country club. Not that there is anything necessarily wrong with these objectives, but they are not the sort of thing for which we pray in his name. We might ask for help to

be industrious and honest, and we might well pray for nobility of character. Requests of this nature, it should be noted here, are always granted.

The trump card of praying in his name is of a definite suit. It carries distinct limitations. We pray only for those things which are important to Christ.

This brings us to the most common of all prayers, namely, that for the recovery of those who are ill.

For human beings to be healthy would seem to be God's aim. That Jesus healed many we know well. Nevertheless, whenever we pray for someone to recover, we must bear in mind certain fairly obvious facts.

First, if all such prayers were answered affirmatively, nobody would ever die. The current population explosion would pale by comparison.

Second, it is a natural world, a free world and a world notable for its impartiality. I have never been able to accept the thought that God is busy pulling strings. If life were largely a matter of begging him to pull this string or that, nobody would develop any sense of responsibility. In fact, I often wonder whether the people who are forever attributing everything to God's will are not afraid to face the very distinct possibility that we are actually on our own.

If I cross the street without looking, I am apt to get run over. If I allow myself to get over tired, I pick up a bug. If we do not develop medical science, those bugs do a pretty devastating job. The Creator set things up this way and my guess is that they would not work very well if he kept interfering. Man has cut his teeth contending with nature.

I offer prayers for the recovery of sick people and I do it regularly, especially when there are children involved. It does no harm to ask. If you love someone, you just naturally bring your love before the Father. What does do harm is to get mad when the answer is "No." And what does more harm is not to call the doctor.

Third, we must always remind ourselves that we were put in this world to die. To recognize this and to prepare one-

The Rev. George W. Wickersham II is rector of St. Luke's Church, Hot Springs, Va.

self accordingly is an important part of living.

And finally, death should never be regarded as the bitter end. For the departed it offers the possibility of a glorious new beginning. To be panic-stricken at the thought of it only shows an evident lack of faith.

If, then, we pray in his name, we must consider his point of view. Whether we pray for the recovery of those who are sick or for anything else, we must exercise a little discrimination.

The casual and entirely unthinking way in which people often treat the matter of prayer is, at times, enough to turn the stomach. "I went to the races the other day," a friend of mine once told me, "and put everything I had on one horse. Man, did I pray!"

A more serious misconception of prayer was riveted in my consciousness during the war. It fell to me to write to the next-of-kin of the men killed in our outfit. Among the replies of humble acceptance were, inevitably, those letters of total rejection: "I prayed. God, how I prayed. And now this!"

But expecting God to shield us from the perils and pitfalls of this mortal life is expecting something which he would not do for his own Son. There is a touch of irony in praying for this sort of thing in that Son's name.

"When ye pray, say, Our Father . . ." If we but think about that basic prayer, we quickly become aware of the fact that it says nothing about sheltering us from the harsh realities of life. "Deliver us from evil," yes, from danger, no.

With need, injustice, immorality and violence all around us, it might be well for us to give some thought to praying for guidance as to what to do about these things, and then for strength to do it. This would be more like following the man whose name we use. Chances are, such a course will also deliver us from evil: the evil of our own self-obsessiveness. It will also lead us into a great big world of trouble. This is precisely what it did for the Master.

"Nevertheless not what I will, but what thou wilt." No "sweet hour of prayer" that: ". . . and his sweat was as it were great drops of blood . . ."

Prayer, if I may say so, is primarily for the purpose for which Christ used it: to get close to God. The deity is always close to us, but we are not always close to him. In fact, we have a strong tendency to try to avoid him. He is a demanding deity.

We should pray, therefore, not for God to make the path easy, but for him to make it plain. We should beg not for favors, but for fortitude. On our knees we should ask that, come what may, riches or poverty, health or sickness, calm or trouble, life or death, we might always be like that person in whose name we pray.

THE COMPANY OF THE PARACLETE

By ROBERT C. HARVEY

With General Convention safely past and the church once more settled down to diocesan life, it is worth calling attention to a concept that has been brought to fruition in the Company of the Paraclete. Here may be the most effective "package" yet developed for Christian involvement in the inner city. It is one that brings unemployed professionals—still in painful surplus, despite otherwise high employment—into ghetto areas, where they are greatly needed. It puts them into self-supporting communes, where they can operate with little or no dependency upon any outside institution.

When our community was formed, we hoped to provide a viable alternative to a GCSP that offered no personal involvement at all, and whose methods were driving many conscientious people out of the church. We hoped to give our members a deep involvement with the poor, and, in doing so, to offer something quite unique—*empowerment from within the situation*. We would do this by working at our specialized tasks and by living at a poverty level ourselves, and by using our spare time and money to generate rehabilitative programs in our neighborhoods.

I cannot overemphasize the importance of this empowerment from within. It is made possible by combining two ideas that have seldom been joined before—those of monastic dedication and of self-support. Monasticism comes as close as

is humanly possible to the ideal of self-sacrifice, but is normally associated with sacrifice to God. Self-support has been a feature of families and of private institutions, but has seldom gone beyond the idea of giving to the self. We combine the two in such a way as to direct our sacrifice to our neighbors. In doing this, we are enabled to focus power in a new and creative way.

One benefit in this is that it disconnects us, in our neighbors' minds, from any outside institution. They do not see us as puppets dancing to strings pulled by higher-ups outside the ghetto. We are seen as helping to bring to an end—rather than prolonging—the exploitation they feel they have been subjected to. For our part, we see ourselves as creators of an entirely new kind of institution—a *self-supporting anti-poverty agency*. We not only hope to provide what has never been tried before, but to succeed in a way that no secular can do. We hope to succeed because we are motivated both by the love of God *and* of our neighbor. We believe that we can show a constancy that no secular agency can do because we base our work in a worshiping community that helps to assure that we will lose neither our faith, morale nor purpose.

Actually, we are incorporated, not as a religious, but as a charitable, institution. All our work and all our money go to helping poor people become economically self-sufficient. We help them to improve their knowledge, skills and motivation. We help them to obtain the empowerment that reduces their dependence on outside help. As a result of this secular objective, we are involved in programs of other institutions in a way that is denied to the churches. This includes involvement with

The Rev. Robert C. Harvey is director of the Company of the Paraclete.

A ministry adapted to the historic church

and to the needs of the contemporary world

public bodies and the commingling of public efforts with our own.

A benefit of our self-sufficiency is that most decision-making can be carried out at the local level, and by those who are giving their own time and money. This not only increases their personal satisfaction, it increases the effectiveness of their work. We have a simple rule of life and a few simple requirements as to structure, program and financial obligation. In this we are like the locally franchised business chain, whose mass merchandising and local management make for customer satisfaction as well as profits.

Another benefit is the way in which the monastic principle makes it possible for government to be, in effect, a partner in our work. For those of our members who are on a vow of poverty, there is the promise that withholding taxes will be turned back to the order, thus increasing the income available for neighborhood work.

Even though monasticism itself has little appeal today, our form of it, which is *semi-monastic*, has a broad attraction. We call ourselves a semi-monastic community because of four things: (1) We use the principle not as a spiritual end, but as a means to a worldly goal, (2) we are not concerned with the monastic elements of celibacy or obedience, but solely with that of poverty, (3) our vow is a short-term vow, renewable annually, (4) it is voluntary, rather than compulsory. In all of these things, we are adapting the monastic idea to practical ends, and inviting self-giving without being at odds with contemporary life styles.

I might add that our vow of poverty applies only to earned income, and not to unearned income, or to the surrender of property. (A community asking a short term vow can hardly have a claim on anything more than the fruit of its members' current labors.) Therefore our members may take vows to surrender their salaries or wages, while making other arrangements for unearned income or capital. In so doing, they may be dispensed from income taxes on their earned income, while paying taxes on any remainder.

Another matter in which we have understanding with the authorities is in the right of members under vows to continue paying premiums on social security, pensions and hospitalization plans. In this respect they are assured of the same benefits that are available to life-professed monastics, and that private citizens provide for themselves.

How well, you might ask, does our order fill its ideology? Only imperfectly. We are still handicapped because we started in a recession year, with twenty five aspirants applying for ghetto teaching posts that were suddenly wiped out. As a result, the few who chose to be faithful to their commitment were put in a precarious spot. We had to confine our professional work to evening and weekend programs, while earning our livings as best we could. Now, by contrast, we have 22 members, all but one of whom are under vows. Our chief thrust has been in Nicaraguan earthquake relief—a form of social action that, while volunteer, has taken us out of the ghetto and out of the American economy.

The important thing for our local concerns, however, is that we have a fully developed plan for the relief of the inner city. It is one that provides in the broadest way for Christian social action, yet that provides for a minimum of obligation on the part of a sponsoring body. Our independence from official connection with any church makes it possible for us to be a channel for other institutions' funds. It further makes it possible for us to draw our members from many churches—as indeed we already have. Our simplicity of structure and discipline have made it possible to get splendid results, both in adapting to local circumstances and in developing local leadership.

Aside from our concept of empowerment from within the situation, our most successful innovation has been one of being both a religious community and a charitable corporation. It is not easy to do this where public ideology requires a separation of church and state, and where every organization is expected to be religious or secular—but not both.

We have found a way to get 'round the dilemma: We treat ourselves as a family, and we handle our secular work and our religious expression in the same way as a family would. In so doing, we have been able to adapt to the temporal situation in a way that no official church body would be able to do.

I cannot conclude without telling of the amazing leverage that the principle of voluntarism allows. In our mission in Central America—where we cannot be self-supporting for want of available jobs—we have kept ten members at full time work for the past eight months at a cost of less than \$6,000 to ourselves. During this time we have worked with other agencies in supplying the needs of a number of refugee encampments. In so doing, we have participated in all kinds of community planning, and have distributed more than \$50,000 worth of food, medicines, clothing and other necessities. In addition, we have built nearly a hundred small dwellings for refugee families and have been operating clinics in eight barrios. This is a result that can only be achieved through the voluntary, unpaid service of men and women committed to Jesus Christ, offered in behalf of the poor and the needy.

There is a way in which our discoveries can be directly beneficial to the church itself. It is in offering a practical way to realize some of the enormous power of the charismatic movement. In saying this, I do not mean to imply that we are charismatic. (I wish we were, for our work has been done in poverty and isolation, rather than in the dramatic joy and power of the "Spirit-filled community.") But we have achieved something that Michael Harper, in his book, *A New Way of Living*, complains the charismatics have not yet got 'round to. We have worked out a *method* for deploying Christians in the war against poverty, and we have adapted our ministry both to that of the historic church and to the needs of the contemporary world. Admittedly, we have only the dry bones within which the Spirit has got to breathe life, but we have gone as far in our thinking and our planning as a religious community dare go.

All in all, it seems that a church that is short on funds but long on personnel can hardly find a more useful package for meeting the needs of the urban poor and of its surplus clergy, teachers and social workers. Ours is a plan that can quickly and easily be put to work, and at almost no expense. Apart from the legal requirements that govern charitable corporations—for which we have simple accounting procedures—our forms of order and community give almost total leeway in adapting to local conditions. With all this to rely on, the Company of the Paraclete appears to be an ideal tool for social action in a church that is under pressure to pull out of the city altogether.

A Litany For Rogation Sunday

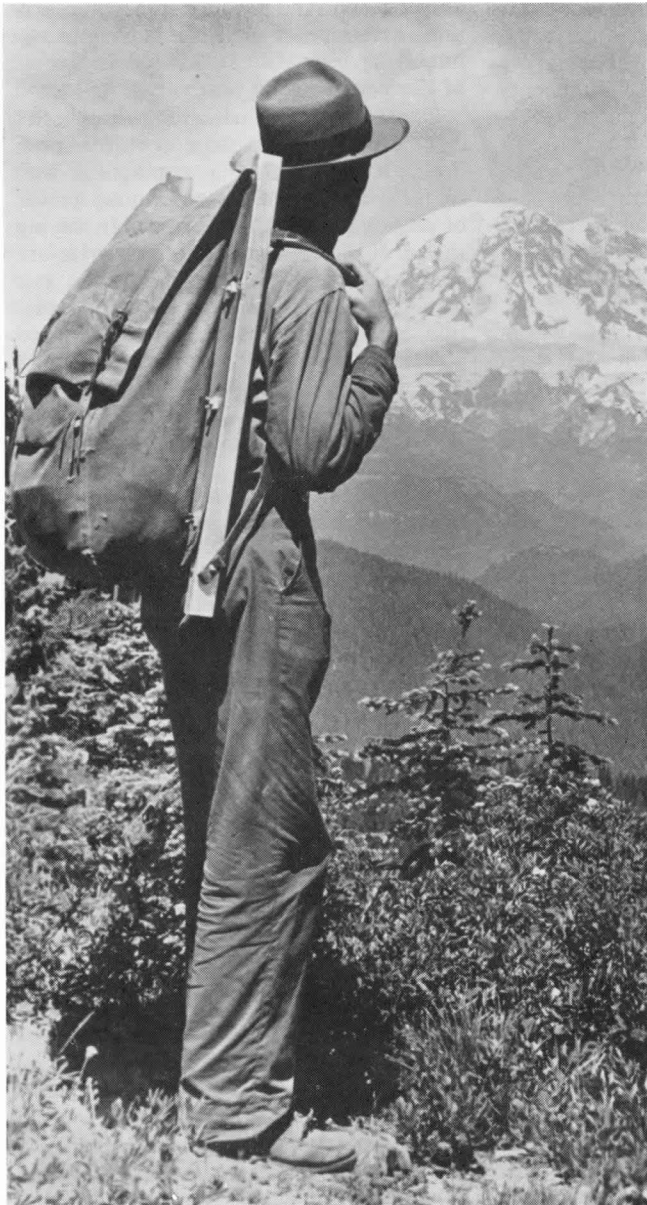
O Lord God, creator of heaven and earth, we lift our voices to thee in praise of thy creation. We give thee most humble and hearty thanks for all thou givest. For rocky beaches and foaming tide lines, for star fish and jelly fish and soft-shelled crabs, for whales and gulls and capes and sounds:

We thank thee, O Lord.

For backyard gardens and city parks, for pink azaleas and scarlet roses, for jaybirds and juncos and cardinals and cowbirds, for good grass and crab grass, for tomato beds and flower pots, for lady bugs and bumble bees:

We thank thee, O Lord.

RNS



For forests of pine and forests of oak, for spring-fed streams and glacier rivers, for alpine flowers and deer in pairs and bear in threes, for leaping trout and sparkling pools:

We thank thee, O Lord.

For prairie lands and jagging mountains, for canyons and jungles and deserts, for badlands and good lands, for food from roots and leaves and seeds, for food to chew from birds and beasts:

We thank thee, O Lord.

For wind and rain and sun and stars, for hot and cold and ice and snow, for light and dark and in between, for life and life and life to come:

We thank thee, O Lord.

Yet Lord, we beseech thee to hear us, for our good earth is endangered.

From ruined rivers and dying lakes, from impure air, and impaired life cycles:

Save us, we beseech thee, O Lord.

From the refusal to stop polluting, from greediness for wealth at any price, from the lack of concern:

Save us, we beseech thee, O Lord.

From laziness in disposing of our wastes, from seeking easy solutions to complicated problems, from hiding from what's happening, from a vast ignorance of what we are doing:

Save us, we beseech thee, O Lord.

Yet, Lord, we know that there is much we can do, and with thy help we can do it:

For the moral fiber to speak out loud to people in power:

We beseech thy help, O Lord.

For guidance in doing what we can in our homes and places of work to stop pollution:

We beseech thy help, O Lord.

For a willingness to give of ourselves to protect what thou hast created:

We beseech thy help, O Lord.

For a greater appreciation of the intricacy of this world and its amazing life-systems, for a greater understanding of our role as stewards of this world, not destroyers of it:

We beseech thy help, O Lord.

O Lord, we beseech thee to hear us.

O Lord, we beseech thee to hear us.

In the name of the Father, and of the Son and of the Holy Spirit we ask it.

Amen.

The Rev. William E. Tudor, rector of Grace Church, Newport News, Va., devised this litany from suggestions submitted by the Sunday school children of the church.

EDITORIALS

Black and White Together — Yet?

Twenty years ago now, on May 17, 1954, the U.S. Supreme Court pronounced that “segregation of white and colored children in public schools has a detrimental effect” and concluded that “in the field of public education the doctrine of ‘separate but equal’ has no place.”

That was the beginning of a legal revolution in race relations throughout the whole of American society—but the revolution has remained largely legal. Twenty years after, thoughtful Americans of all races are assessing the results up to and including the present. Virtually nobody is satisfied. Most are disappointed.

Many Americans expected far too much from the legal abolition of legally enforced racial segregation. There has been indeed a very substantial integration of schools and other public institutions in the past two decades; but it has been legal and formal in nature. What has disillusioned so many people so grievously is their having to learn that the elimination of legal wrongs is not the establishment of human rights; it does not automatically result in personal and social brotherhood. Martin Luther King’s dream remains a dream.

We really had no business as intelligent people expecting more from the legal revolution than we have got. The failure of racial Utopia to arrive after twenty years of legal striving and accomplishing should be a lesson which we apparently have to relearn over and over again—namely, that the ultimate problems of human relationship are not susceptible of legislative solution.

Good law can provide for every citizen his due as a citizen. That is what judges and legislators must deal with, that is all that law can do. It cannot provide for every person what Christians believe is his due as a person. The failure of the past twenty years has been the failure of the churches, the schools, all the institutions which in one way or another claim that they deal with the quality of life, personal and social.

Societies, like souls, are made whole not by law but by grace. Once that truth thoroughly masters us as a people we shall indeed begin to overcome—black and white together. And the special responsibility in this matter of Americans who profess and call themselves Christians is too obvious to need more than mention.

The NY Times and Women Priests

The New York Times recently (April 21) stepped into the arena of sacramental theology to endorse the priesting of women.

The editorialist was obviously more familiar with the arguments of the women’s liberation movement than with the theology of holy orders. He plainly suggested that the only arguments against the priesting of women are sexist, and that the younger, more enlightened theologians are solidly for it.

A priest of the Episcopal Church, the Rev. George

W. Rutler, rector of the Church of the Good Shepherd in Rosemont, Pa., has replied to the Times in a letter to the editor (April 28). Because many of our readers may not see the Times we want to quote here some of Fr. Rutler’s admirable statement.

“Women are prevented [from priesthood] quite simply because of the inability of their femininity, regardless of how superior to masculinity its graces may be in so many ways, to symbolize effectively Christ the Bridegroom standing before the Church the Bride,” Fr. Rutler asserts. “It is not a question of male sex versus female sex but of the nature of creation revealed in different ways through masculine gender and feminine gender. You see the matter as sociology, not theology; of course, that itself is a theological conclusion.”

He continues: “Given society’s bewilderment about sexuality, a reaffirmation of the apostolic theory of priesthood is the only radically prophetic course. The argument is not inequality of the sexes but the fact that they are not the same. The error you court is androgyny, and it is significant that every primitive Christian heretical cultus which ordained women ascribed this attribute to God; thus their condemnation.”

Fr. Rutler implored the Times “not to muddy the case by implying that the arguments from tradition are reactionary while the other side belongs to the ‘younger theologians.’ I am 29 and am not alone.”

Well reasoned, well said.

Confessional

In my crude way, caressing spiders
(thinking is prehensile),
I have felt a single thread
intolerably tensile.

I have stood against the snail,
urgent to the horn,
and found the mucous cicatrice
unhappily untorn.

The subtle tick has left me faint
with one long kiss,
impassionate and quite precise,
ingurgitating bliss.

Sweet Jesus! Take the eyes away!
Jesus! I have been
interrogating microscopes
for animalcule sin!

Robert G. Hewitt

ONE INCH FROM THE FENCE. Written & illustrated by **Wes Seeliger**. Forum House. Pp. 160. \$5.25.

Wes Seeliger is rector of the Church of the Advent in Houston, Texas, and he has a gift for taking something from daily life—such as his son's cigar box containing imitation pearls and live pill bugs—and drawing a potent truth from it, often with an O. Henry twist. He is a writer of discipline, and can make the supreme sacrifice of a writer, that of letting the reader draw the moral for him/herself.

Unfortunately, his drawing ability does not match his writing, at least to the in-expert eye of this reviewer. Perhaps in his next book he will experiment by letting somebody else do the illustrations.

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Clergy: Making Your Vacation Plans?

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

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 15.

One Inch from the Fence is a collection of 80 light-hearted essays with punch. The author is something of an ecclesiastical Will Rogers. You can begin reading anywhere, but be prepared to keep going, for it is hard not to go on to the next episode. Inasmuch as there is a theme, it is that we can neglect neither personal salvation nor social outlook without betraying our faith. The author delights the reader by knocking down things that need to be knocked down, such as sincerity unconnected to a foundation of truth. "Oh, but he is so sincere!" is by itself an asinine thing to say. It could have been said of Adolf Hitler.

My favorite is the one about motorcycles. One day, not in clerical dress, he stops to look at one. The salesman: "This baby will really haul. Go up to the line on this bike and nobody wants to mess around. You can do a wheely in third. You ought to hear these pipes growl! This bike will cruise at a hundred all day. Man, that's moving!" The salesman discovers he is a clergyman, and becomes embarrassed. A lawn mower salesman would not be, and the author wonders what this tells us about the clergy, about the church. He concludes: "Our task is to take the church out on the open road, give it the gas, and see what the old baby will do."

And there is the one that assures us that the parson who wants to go places must have pizzazz. "Many a great clergyman is collecting dust in the boondocks because he doesn't have the ol' personal zap. But it's only natural that laymen expect a clergyman to be charming. We have such a darn good-looking Saviour."

(The Rev.) ROBERT O. REDDISH, JR.
Diocese of Ohio

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH, 2nd Ed. Revised by F. L. Cross & E. A. Livingstone. Oxford University Press. Pp. 1518. \$35.00.

When Fr. Cross edited the first edition of this *Dictionary*, he hoped to see it in every parsonage in England. It outdistanced that market and has become a standard library reference. Whatever defects it has for Americans they are minimal compared to its advantages.

This new edition is needed because of vast changes in theological climate, in liturgy, and in the ecumenical arena, largely due to sweeping renewal in the Roman Church. Although it takes ample account of these, it is still basically oriented to orthodox Anglicanism.

Unfortunately the book still remains provincially British in tone. No American would refer to our General Convention as a "supreme court," since that function is an unfortunately missing link in our eccle-

siastical structure. American Protestantism fares better in an excellent article on Christianity in the U.S. But few American worthies are included in the biographical sketches, which encompass notables from Sweden to Byzantium.

It is a difficult book to put down. It is so well-written, so succinct, and yet so diverse, it encourages browsing. Entries like *agripa* (sic), *Circumcellions*, *Hocktide*, *Mandyas*, and *Szygy* clamor for one's attention while looking up Aristotle, *Canticle*, *Hinnom*, *Malines*, or *Scapular*.

If the price seems a craggy peak for the average cleric to essay, a gentle hint should be placed in lay circles. If the clergyman be literate, he wants it, if not, he needs it badly!

(The Rev.) JOHN SCHULTZ
Bethlehem, Pa.

THE CELTIC CHURCHES: A History A.D. 200 to 1200. By John T. McNeill. University of Chicago. Pp. 289. \$10.00.

Many of us are vague about the history of the Celtic church before the great Carolingian Renaissance on the continent took Alcuin from York to Aachen.

Until recently few historians have done anything in the way of creating a readable history of that period.

Now John McNeill, professor emeritus of the Union Theological Seminary, has brought the results of an exhaustive research together in a book which helps fill the many gaps that have left us too long vague in this era of history. He begins with the pre-Christian Celts and their



"After such a successful box-office record I knew there would be a spin-off."

initial contacts with Christianity. As succeeding waves of pagan tribes moved over the face of Europe, they pushed the Celtic people into Britain and Ireland. Giants of the spirit rose up to carry the message of Christ to the remote reaches of the islands: Gildas, Patrick, and Columba took the strenuous missionary journey to the rocky outposts of the Celts.

The history of pre-conquest Britain is mostly Christian biography — little remains of a purely secular history. The institutional church as we now know it was non-existent save for isolated monastic foundations where the abbots were the bishops. The great impetus for evangelism that originated in Ireland, Wales and Britain, started in the monasteries from which individual enthusiasts reversed the missionary route and started their tireless peregrinations back to the continent. In the 7th and 8th centuries the displaced Celts took Christ back to the very people who had caused them to leave their homes initially.

Although learning was of paramount importance to them, the Celtic missionaries were concerned not so much with theology as they were with making Christ known.

The missionary-peregrini followed their call on their own personal initiative — quite without Papal sanction — even though they recognized Rome's authority. Perhaps this independence at the beginning of the movement was a good thing, for the missionaries had a vitality that was lacking in the institutional church where its leaders dissipated their energies in lengthy struggles to survive. When the Celtic missionaries confronted the Teutonic people, they brought to them a heavenly vision and, despite their lack of proper credentials, the missionaries lifted them up out of the mud to the sight of new Jerusalem.

This is an exciting book for the history buff and for the parish priest who may feel that his grasp of Celtic history is less than adequate.

(The Rev.) CHARLES ELTON DAVIS, D.Phil.
Northern California

WHILE IT IS DAY, An Autobiography. By Elton Trueblood. Harper & Row. Pp. 162. \$5.95.

I am particularly grateful when great people take the trouble to write an autobiography. For though it doesn't obviate the need for the opinions of others in biographical form, it certainly gives an interior point of view unavailable from any other source.

Dr. Trueblood's personal history is coincidental with this century and one will meet him again and again as one studies the history of religion in America in the twentieth century.

An eighth generation Quaker, contemporary of figures like Harvard's William L. Sperry, Reinhold Niebuhr, Edith Hamilton, and Arthur O. Lovejoy, Elton True-

blood has traveled the ecumenical road so characteristic of the religious pluralism of this country.

Trueblood is a versatile man, having served variously and often simultaneously as professor of philosophy (Stanford, Earlham, etc.) author (30 books), clergyman (frequent guest preacher), president and founder of Yokefellows International, husband and father, and world traveler.

On nearly every page, one has the desire to ask the author to stop the proceedings and tell us more about this or that person, event or place. If the book has a weakness, it is that it is too small to contain its rich story.

The author is contemptuous of the idea that we are living in a post-Christian era, but gives the reader a most interesting idea about a post-denominational era which he believes we are presently experiencing.

Have you ever wondered how a prolific author plans and writes his books? Have you ever wanted to have a personal visit with some of the great men and women of the world, but weren't sure how to go about it? Have you wondered how a public figure could find time to be a father and husband? These and other fascinating questions are answered in Elton Trueblood's autobiography.

Highly recommended.

(The Rev.) ROBERT L. HOWELL
St. Chrysostom's Church
Chicago, Ill.

Books Received

FIFTY LIVES FOR GOD, Cyril Davey. Word Books. Pp. 167. \$4.95.

ATTACK ON PRIVACY, John Curtis Raines. Judson Press. Pp. 144. \$4.95.

LEARNING TO LISTEN, LORD, Harold Rogers. Word Books. Pp. 104. \$1.95 paper.

THE POWER OF PRAYER TODAY, George A. Buttrick. Word Books. Pp. 73. \$1.95 paper.

LET GOD LOVE YOU, Lloyd John Ogilvie. Word Books. Pp. 160. \$4.95.

THE ONE AND ONLY YOU, Bruce Larson. Word Books. Pp. 141. \$4.95.

AMBASSADOR FOR CHRIST, William Barclay. The Life and Teaching of Paul. Judson Press. Pp. 183. \$1.95 paper.

MYTHS, MODELS, AND PARADIGMS, Ian G. Barbour. A comparative study in science and religion. Harper & Row. Pp. 198. \$6.95.

RESPONSIBLE REVOLUTION, Johannes Verkuhl and H. G. Schulte Nordholt. Means and ends for transforming society. Eerdmans. Pp. 101. \$2.45, paper.

RESPONDING TO SUICIDAL CRISIS, Doman Lum. Eerdmans. Pp. 175. \$3.95, paper.

WELLSPRINGS OF RENEWAL, Donald G. Bloesch. Promise in Christian communal life. Eerdmans. Pp. 113. \$3.25, paper.

COMMENTARY ON THE NEW LECTONARY, VOLUME 2, John Gunstone. A scriptural and liturgical guide to the two-year cycle of readings for Sundays and holy days. S.P.C.K. Pp. 475. £1.95, paper.

THE SEXUAL REVOLUTION, J. Rinzema, translated from Dutch. Eerdmans. Pp. 106. \$2.45, paper.

WOMEN AND WORSHIP, Sharon and Thomas Neuffer Emswiler. A guide to non-sexist hymns, prayers, and liturgies. Harper & Row. Pp. 115. Cloth \$5.95, paper \$1.95.

VERY SURE OF GOD, E. LeRoy Lawson. Religious language in the poetry of Robert Browning. Vanderbilt University Press. Pp. 168. \$8.95.

A LAWYER AMONG THE THEOLOGIANs, Norman Anderson. Eerdmans. Pp. 234. \$3.95, paper.

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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.*

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Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

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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

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ST. PAUL'S (Flatbush)
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The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
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NEW YORK, N.Y.

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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

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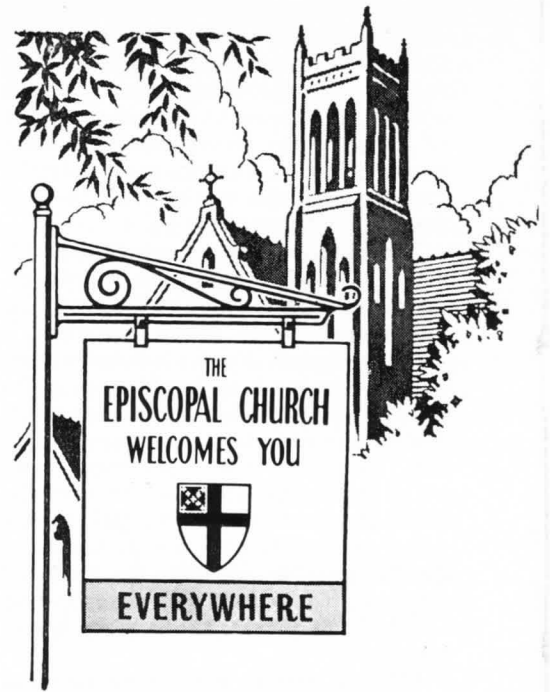
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NEW YORK, N.Y. (Cont'd)

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