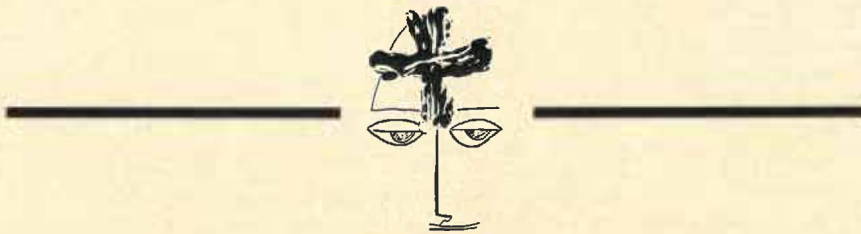


The Living Church



PARENTAL CRIME

DEAR LORD, is not the crime against youth today in robbing them of their heritage of discipline?

Do not blind, indulgent parents send their permissive children into the world maimed, as far as their spirits are concerned?

Children are not stupid, Lord.

They know when status is more important than character —

When the proper hairdo or social success is the ultimate thing to acquire —

Dear Lord, should not the family be a harbor from which the ship is prepared to sail to seas — not a dock where it ties up and rots?

Amen.

— *Helen Redett Harrison* —

#1
BEST
SELLER



**Eleanor AND
Franklin**
By JOSEPH P. LASH
At all bookstores, \$12.50

Norton
55 Fifth Ave./N.Y. 10003

around-the-world artistry!
Gold • Silver • Brass • Bronze

ALTARWARE

Finest domestic and hand wrought metal-ware. Chalices, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.



36 PAGE CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

Plan your next meeting, conference
or retreat at

SEABURY HOUSE

Groups of various sizes can be accommodated. Information and details may be obtained from

Director, Seabury House, Box 372,
Round Hill, Greenwich, Conn. 06830

CANTERBURY ECUMENICAL SUMMER SCHOOL

England, July 15-27, 1972

Another great season planned! No increase in costs; reductions for wives, students. Again at Christ Church College in the shadow of Canterbury Cathedral! Reduced-rate jet travel available.



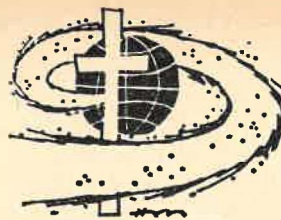
OPTIONAL CATHEDRAL CITIES TOUR
CANTERBURY REPRESENTATIVE
150 Greeves St. Kane, Pa. 16735

GIFTS • PARISH SUPPLIES • BOOKS CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: (212) 582-4350
415 Huron Road, Cleveland, Ohio 44115
Telephone: (216) 241-0848

Around



& About

— With the Editor —

MSGR. HAROLD SMITH, a frequent contributor to *Commonweal* and a Roman Catholic priest, makes a comment on which I feel moved to comment. Concerning Vatican Council II he writes: "The transcendent achievement . . . was the major decision of the Council Fathers to move the church squarely into the stream of world history. This necessitated the rejection of 'classicism'—a system of thought in which truth is so objective that it can exist apart from anyone's possession of it—a system in which there is no historical dimension to truth, no development or growth. In its stead they adopted 'historical consciousness,' which acknowledges the objectivity of truth but also holds that truth is an affair of the human subject and of history. In the perception of truth the human intelligence has a function that must be conceived as being creative. There is truth, therefore, in the philosophical error of idealism, i.e., somehow the mind creates truth in a sense. The transition from 'classicism' to 'historical consciousness' is one but not the only aspect of the cultural crisis in which the church is involved today" (as reported in *Commonweal* for Feb. 7, 1972).

Whether this is a sound philosophical résumé of what the Vatican II Fathers did I am not qualified to judge; but if this is in truth what they did they made a bad mistake by joining virtually a whole world of *soi-distant* (sic) modern thought that makes the same mistake.

The common man of common sense knows better than to suppose that "somehow the mind creates truth in a sense." If the philosopher or theologian doesn't know better, so much the worse not only for him but for the culture or church he represents. What I think about what happens when two is added to two has, in truth, nothing to do with the case. The mind can neither create nor destroy truth. If it's a good mind, doing its proper job, it can apprehend truth, grow in awareness of truth, receive presentations of truth. Charles Darwin created no truth; he received some. Columbus created no truth; he stubbed his toe on some. Some truth sacramentalizing itself in an apple bounced off the head of young Isaac Newton, and because he had the good sense to do some thinking about it he was able to contribute a little to our total store of human knowledge about this mysterious universe.

The church of the living God is "the

pillar and ground of the truth" (I Tim. 3:15). This doesn't mean that the church "creates" truth as it goes along. It means that the truth of God which is revealed to us in, by, and through, Jesus Christ is received and proclaimed by this community of his faithful people upon earth. As long as the church can and does honestly tell the world that it has to give, to all who hunger for it, this saving truth which it has received—a truth not "created" by man but revealed by God—it is at least being the church. But if the church is only trying to be a pioneer manufacturer of truth out of "historical consciousness" the world will look at it humbly and dismiss it with the reflection that it is trying to do what it is ill-equipped to do, and doing it very poorly.

If we may venture our own philosophical résumé of what's happening between the church and the world today: Perhaps this is one reason why the church in its more "post-classicist" manifestations is accomplishing so little at present to bring souls into saving union with him who is the Way, the Truth, and the Life.

Dr. Wayne E. Oates, professor of pastoral psychology at the Louisville Seminary (Southern Baptist), is worried about "workaholism" in the USA. Should we all be? He infers from his observation and researches that this affliction is more prevalent among middle-aged, middle-class American males than heart trouble, high blood pressure, or even ulcers. Workaholics are compulsive workers. His tentative theory is that today's middle-aged men were conditioned for life by the Depression of the 1930s during their childhood. They were taught that one must work hard and long to make a living, and they've never been able to abandon the concept even in these relatively affluent times.

As an aging child of the Depression myself, and an unliberated victim of that disputed philosophy of work and survival, I like the feeling that all sorts of kindly souls are planning all sorts of nice things to cure me of my workaholism; but, blast this middle-class conscience of mine, I can't pretend that I'm killing myself with compulsive work. I wonder where Dr. Oates finds his pitiable cases. I never bump into them anywhere and I get around quite a lot. Honestly, I don't know a single workaholic, but I'm all for better treatment of us victims of the Depression.

Letters to the Editor

Ordination of Women

Concerning the ordination of women to the priesthood, I should like to point out that the biblical writer in Genesis might have favored it since he makes the "image of God" in which Man (note the capital letter, signifying not the masculine gender but generic man) is "made" a male-female complementarity: "Let us make Man in our image" (Gen. 1:26). And verse 27 comments: "... In the image of God he created him; male and female. . . ." This suggests that in the writer's view God is both male and female, don't you think?

The only argument I can see, or I should say the strongest, is the fact that Jesus chose only men to be his immediate apostles, and they followed this lead. Whether this was meant to last forever, I am not sure. Or can it be that to argue from the particular in this, partakes of the nature of special pleading?

(The Rev.) RUPERT F. TAYLOR
Vicar of St. John-the-Baptist Church
Orlando, Fla.

It's hard to understand how "Man" got capitalized in Genesis, since in biblical Hebrew all letters are capitals. Also, my text of Genesis contains a quaint old story about woman being formed from man (2:21-23). Of course, this could be a male-chauvinist interpolation. **Ed.**

TLC, Jan. 2

Many thanks for "Alternative to Amnesty" and "The Bishops on Confirmation" [TLC, Jan. 2]. Both editorials are excellent.

Re. "Alternative to Amnesty," it seems too bad that so much of the argument regarding the returnees who fled the country to avoid military service tends to two extremes, prison or full amnesty. I agree with Congressman Koch of New York that neither extreme is the solution. He favors "penalty with a purpose," such as Vista or some other public-service job, for such time as the individual cases warrant. I agree. I do think, however, that as we face the future, some deep prayerful thought must be given to the subject "the Christian and war." The confused writings on My Lai indicate that by and large the public has no idea of the demoralizing effects of modern war and how readily it debases character. It was bad enough in World War I, (I spent 28 months with the armed forces in England and France), but it is worse now. Even women and children have been *actively* involved in the war in Vietnam, and modern engines of war are brutal beyond description. And distinction between combatants is almost impossible. All war, even a defensive one, is utterly pagan. If one finds himself forced to engage in it, he does so as the less of two damnable alternatives.

As for Confirmation and Holy Communion, lowering the age of Confirmation does present problems when linked with Holy Communion unless that sacrament is reduced to almost a piece of magic. Witness a service some year or so ago when the

bishop, after baptising a five-week-old baby, followed this by placing a wafer between the lips of this baby. If that is not a piece of spiritual magic, removed from any sort of intelligent cooperation on the part of the child, I don't know what to call it. I hate to think what a non-churchman would say about this. It makes the church little short of ridiculous. I have a feeling that you would agree.

(The Rev.) RICHARD G. PRESTON, D.D.
Wellesley, Mass.

Your feeling is right on. **Ed.**

Miserere nos, Domine!

Budgets after budgets are being prepared and presented in this new year in all our Episcopal churches, dioceses, etc., and most of them are sky-high. We are told that inflation has also hit the churches and we all understand that. Prior to Canvass Sunday, we had three sermons on "raising our pledge" for the same old reasons like, "it is your church, you give to God, it benefits you" or words to that effect — trite ones that we have been falling for throughout the years. We know all that and hope we understand.

Yet, what do we get for our money? Our beloved church is a shambles from the top down. Our Presiding Bishop travels throughout the country making speeches off and on trying to defend the actions of the "hierarchy," making much nonsense and the people awful mad. Membership is dwindling and there is a decrease in money. But who gets penalized? That's right—the missions. In case we forget, our church is a missionary church. But now they give to every outfit except the missionaries.

Take a look at the budget for my diocese. They are rapidly paying off their pledge, in the thousands, to the groups that are known to be revolutionary and militant. But they didn't forget the old folks. Oh my, no! One diocese pledged for 1972 the whole amount of \$5,000. They probably did it with a silent prayer that no one would ask about it. This would be a big item, I am sure, if our church had any nursing homes for the old and infirm, but do they? Are there any to take care of, for instance, an old person, without family, living on a small pension plus Social Security because she worked in her good years, is now ill and partially paralyzed, one who faithfully gave and attended the Episcopal Church all her life, and has no home? The answer is no. Or where are they?

Another diocese just finished collecting an enormous purse for a retiring bishop, in the prime of life at 72, big salary during his tenure, all expenses paid, maintenance, and certainly an adequate pension. He and others like him should be ashamed of themselves. This type of bishop hails the new changes in the Prayer Book. Imagine hating the Book of Common Prayer all these years enough to be satisfied with the new trials! And some of our clergy follow right along with these proposed changes just as if they have already scrapped the Book of Com-

ANGLICAN HERITAGE TOUR of ENGLAND and SCOTLAND

under the personal direction of

The Rev. Dr.
Carroll E. Simcox
Editor, *The Living Church*



LONDON SALISBURY
CANTERBURY EDINBURGH
STRATFORD-ON-AVON
Oxford Chichester Bath
Stonehenge Coventry Chester
Newcastle Lincoln York

July 10th through 31st

\$945

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

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

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

Please send your colorful
illustrated tour brochure to:

Name _____
Address _____
City _____
State _____ Zip _____

mon Prayer! These are the bishops who tossed out the Missal and forbade its use because it was illegal!

They tell us we are opposed to change. This is not a change, it is a catastrophe. You don't agree? Well, just read the news sections of our metropolitan newspapers and church periodicals on what is going on in our cathedrals and churches and approved by the bishops. Form your own opinion and try not to sit back, relax, and watch the church crumble from within.

What price religion? May God help us in this time of "relevancy."

RUTH M. CAMPBELL

Abington, Pa.

Rubrical Permissiveness

It is indeed encouraging to see the picture on page 8 of the marriage at St. Barnabas House [TLC, Jan. 9]. Despite the fact that most of the opposition to the use of the "Green Book" has come from older members of our church, it is obvious that these good people are using the new *Services for Trial Use* for this marriage. Obvious, I say, because you can see how uniformly they have been aided by the rubrics—some standing, some kneeling, some sitting.

KARL H. MEYER

Lake Wales, Fla.

Liturgical Coercion?

Re: The rather numerous complaints concerning the modern translation of the common liturgical texts which have been made by the International Consultation on English Texts and found in the "Second" orders of the alternate services approved for use in the Episcopal Church:

While I, too, will miss the stately liturgical texts of Anglican English, two hard and cold and realistic facts exist: (1) Given the prestige of the translators and (2) given the numerical strength of the English-speaking Roman Catholic Church, the new texts are the way of the future and we might as well make up our minds to learn to like them.

Liturgical coercion? Most definitely, but that's the way the popular religious ball bounces.

(The Rev.) LYNN CHESTER EDWARDS

Rector of Church of the Good Shepherd
Pittsburgh

Is this the right way for Christians to react to the bouncing of the "popular religious ball"? I throw not. Ed.

The Ground of Unity

Perhaps we are beginning to see implied in the findings of the theological commissions between Rome and Anglicans and Rome and the Lutherans a healthy step away from the theories of jurisdiction which have prevailed since the breakup of the Roman Empire, which owe more to a territorial concept of sovereignty and citizenship than to biblical marks of the church.

If the marks of the church which are described in Acts 2:42 mean anything at all, they mean that right belief and sacramental practice are of the *esse* of the church's validity and continuity. Though I can't see my way to believing that a ministry which retains right belief in the context of sacramental actions, without apostolic succession, is a historic ministry, I find it no easier to accept the fact that a communion which

retains the apostolic succession without a strict adherence to "the Apostle's doctrine" is a part of the historic church.

In the early church, schism was a departure from orthodoxy, which entailed a departure from the unity of the church. If the same criterion is applied today, the lines of schism will not run down jurisdictional lines, rather they will run through the midst of the churches. Perhaps the Articles are nearer the truth than many moderns expect when they define the church, not by jurisdictional lines but as "a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance." Ecclesiastical anarchy? Maybe, but no greater confusion than the ecumenical bishop who, far from being a guardian and teacher of the faith, has become the referee of mutually-exclusive theological opinions within a given territorial area.

And while we are at it, let's get rid of these secular terms of dividing the church into liberals and conservatives, or traditionalists and moderns. Though it may not seem very polite, the division really is between Catholics and heretics. True, the word "heretic" conjures up torture and persecution, but perhaps we are enlightened enough today to work for their conversion through love and sound teaching. For my part, I'm quite prepared to tolerate a heretic, but I can't see what Christian precedent I have for regarding him as a member in good standing of the one holy catholic and apostolic church, be he bishop or layman, just because he has membership of a legal and territorial jurisdiction.

(The Most Rev.) A. F. M. CLAVIER, D.D.

Bishop Primus of the
American Episcopal Church
Greenville, S.C.

Appeal to Reason

As the rector of a good-sized parish, I have always enjoyed what I call the moderate position taken by TLC in most things. I am nauseated of late by the tremendous amounts of hate and polarization that have been made manifest in other periodicals, both of the extreme left and right in our church. There is no such thing any longer as a liberal or a conservative. These words no longer have any meaning since they mean different things to different people.

The Green Book must be taken service by service and each decided upon on its own merit. I think the Liturgical Commission should be commended for their effort. Let's try to move in love and beauty and not make revolutionaries out of every one that doesn't agree.

(The Rev.) JERRY VAN DREW

Rector of Holy Trinity Church
South River, N.J.

To George, With Love

Dear George [TLC, Jan. 30]: Let us rather pray God that we may avoid that confrontation which took place on the hill at Meggido.

AMIE AMIE

New York City

It's a pity that most of our readers, being Episcopalians, don't know their Bibles, and so cannot follow this feast of reason and flow of soul with edification. So no more, please, dear George and dear Amie. Ed.

The Living Church

Volume 164

Established 1878

Number 9

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Roddiss†; Messrs. Jackson Bruce, Jr.*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber.†

*Director

†Member

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

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	11
Booknotes	15	Letters	3
Books	14	News in Brief	7
Church Directory	15	News of the Church	5

FEATURES

The Bad Ape	8
Reflections on a Dorset Parish	10
The Lord's Prayer (verse)	11

THE CALENDAR

February

27. Lent II

March

1. David, B.
2. Chad, B.
3. John and Charles Wesley, PP.
5. Lent III

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

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

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

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

The Living Church

February 27, 1972
Lent II

For 93 Years,
Its Worship, Witness, and Welfare

PENNSYLVANIA

Priest's Taxes to Be Paid

A \$545 bill owed to the Internal Revenue Service by the Rev. David Gracie, who refused to pay half his federal income taxes as a Vietnam war protest, will be paid by the Diocese of Pennsylvania. The money will come from salary owed the clergyman by the diocese.

In voting to pay the levy, the diocesan council turned down a request by Fr. Gracie that it constitute itself as a "community of resistance" and reject the IRS levy on principle.

In a statement to the council, Fr. Gracie said the Nixon Administration is "creating the illusion that the war is being ended" by substituting electronic equipment and bombs for ground troops. Those interested in peace, he said, must accordingly shift from resisting the draft to resisting taxes that pay for sophisticated military technology.

In a response to this plea, the Rev. Sheldon Smith, a member of the council said, "I'm prepared to go to jail for my own beliefs, but I'm not prepared to go to jail for Fr. Gracie's beliefs."

Another council member, Richardson Blair, a lawyer, threatened the Diocese of Pennsylvania with a "surcharge suit" if they failed to honor the IRS levy.

Two other diocesan priests, the Rev. Messrs. Cotton Fite and Edward Lee, are tax resisters but they have not received IRS levies as yet.

NEWS FEATURE

Parish Pioneers with School for Autistic Children

St. Luke's Parish in San Diego houses the Los Ninos School for Autistic Children in the Christian education building of the church complex. At Los Ninos School success is often measured in chocolate bits or potato chips. It is a school for special children, children in whom the smallest learning response must be reinforced. Food is the conditioner. These are children afflicted with a baffling mental illness which locks them into a world of their own, locking out love and laughter. To tune these children in to the outside world so they are made educable is the goal of Los Ninos, a remedial center funded by the nonprofit Vista Hill Psychiatric Foundation.

Autistic children have educable traits—still, they are rejected by the California



SAINT LUKE'S PARISH, SAN DIEGO
A school for autistic children in the Glorie Christian Education Building

public schools. They are turned away by private schools. And schools for the handicapped often feel they do not fit in. The autistic child presents this dilemma: he is often beautiful and well-formed, with a high I.Q. Yet, because he is different, he may have been written off early in life as retarded or brain-damaged. Autistic children are late in talking, yet some have astounding vocabularies and amazing recall. Often, they have difficulty putting concepts into words; they are unable to project. Normal learning is interfered with as are normal emotional and social development.

The autistic child tends to be hyperactive, a behavior problem. He may sit for hours and scream. He may go days without food and with little sleep. A few are so disruptive that they must be permanently hospitalized. Some of these are self-destructive. But, in less extreme cases, he is simply a child living within himself. He shows no affection for those who love him and does not respond to affection. He has no interest in other children. This aloneness, and an obsessive insistence on ritual in his play and his daily life, are the classic symptoms of autism. Frequently, the autistic child derives enormous pleasure from twirling and spinning objects—and from spinning or rocking himself. Rhythmic body movements may delight him. Neither the cause nor the cure for autism are known.

Dr. Bernard Rimland of San Diego, a recognized authority on infantile autism, believes that it is caused by defective body

chemistry and that, one day, it will be controlled with drugs and diet. Because the autistic child is not a responsive child, his parents may find it hard to continue to give him the affection that is never returned. They feel guilty, lonely, bewildered.

At Los Ninos, the educational-therapeutic clinic for autistic and autistic-like children is being directed by Mrs. Joseph Walsh who has a degree in psychology from New York's Queens College and a determination to help these hard-to-educate children. "The purpose of Los Ninos," she says, "is to prepare the autistic child for public-school programs. They are 3 or 4, and develop speech by 5, 6, or 7; then it is possible to prevent the backward syndrome where these children are sent to institutions for life." She describes the needs of the autistic child as "a combination of education and treatment." Whereas he may not respond in a regular school, he may show marked response in a "one-to-one" teaching situation.

Mrs. Walsh's professional staff includes Iris Schneider, co-director, who has a degree in education from Southern Illinois University, and Mrs. Ann Shore, a graduate student in elementary education at San Diego State. Miss Schneider calls the teaching method at Los Ninos a "modified Montessori approach"—the child has the liberty to move and act in a structured environment to encourage his self-development. "Once the smallest response is made," she says, "we reinforce it, using

food as a conditioner. This increases the probability that the response will occur again."

The men and women of St. Luke's Parish, and the occupational therapy department at Mesa Vista Hospital, have made the educational tools the children use to develop coordination, tactile senses, and sense of touch. Parents of Los Ninos students are contributing both money and spare time, volunteering as teachers' aides. For the autistic child, the chocolate bits and potato chips replace the reward the normal child works for in a Montessori environment: the reward of self-achievement and satisfaction.

Mr. Robert Thorn, senior warden of St. Luke's and also president of the Vista Hill Psychiatric Foundation, has said: "This is a perfect example of the parish church working with the medical profession in the research on causes and remedies for an illness of which we know little. Our Christian-education building is new and well-furnished. It is almost a sin to leave it unoccupied when we have such an opportunity to use it during the week."

JACK C. GRAVES

NEW YORK

Trinity Rector Installed

The Rev. Robert R. Parks, former dean of St. John's Cathedral, Jacksonville, Fla., was installed as the 15th rector of Trinity Parish, New York City, by the Rt. Rev. Horace W. B. Donegan.

Fr. Parks, who was influential in bringing about the rejuvenation of the Jacksonville downtown area, feels that the chief function of the church is "to be sure that you come to know Jesus as a personal Saviour." Trinity's new rector includes healing in his ministry.

Trinity Parish, founded in 1697, maintains four chapels in New York City in addition to its church building at the head of Wall Street, and owns considerable commercial property.

The size of the investment portfolio and the extent of land holdings are data not disclosed by parish officials. But a privately-prepared real-estate directory lists 30 pieces of taxable property and 18 sites used for religious purposes and not assessed. Total assessed value of the taxable property is \$36.5 million, according to the directory.

Fr. Park's installation coincided with a substantial shift in Trinity's manner in dealing with its chapels and in its expenditure of funds. Concern has been voiced about "paternalism," with the 22-member vestry made up mostly of older Wall Street businessmen, and the 6,000 parish members, many of whom are black and Spanish-speaking people. Plans for the changes began during the recent five-year rectorship of the Rev. John Butler.

Almost all of a \$5 million annual income now goes for programs. As a result of heavy debts incurred in the 1930s, a

large part of the income went for mortgage retirement, property improvement, and the building of an investment portfolio. In 1971, all but \$400,000 of an income of \$5.4 million went toward programs. In 1972, almost all of a \$5.5 million budget will go toward religious and social work.

WESTERN NORTH CAROLINA

50th Anniversary Observed

Some 3,000 people, including clerical representatives of the major religious bodies, attended a service held in Raleigh City Auditorium in observance of the 50th anniversary of the Diocese of Western North Carolina. Guest preacher was the Presiding Bishop.

Bp. Hines said that "in its roots and aspirations, Christianity is turned towards the future, not towards the past; towards experiment, not the status quo; towards creation—towards a 'new heaven and a new earth'; not towards a safe and static world."

Speaking of the challenges Christians face, Bp. Hines said, "Some are frightened by the severity of these challenges. Some wish to wall up the establishment and, in a kind of 'Maginot mind set,' wait out the rebellion—the dissent—and the unrest." He said, "they should know—and so should we all—that there is no evidence in history that men who face challenges in fear and reaction survive to win great rewards."

The Diocese of Western North Carolina was constituted originally as the Diocese of Asheville in 1895. The jurisdiction has had just three bishops in its history: The Rt. Rev. Junius M. Horner, who died in 1933; the Rt. Rev. Robert E. Gribbin, who retired in 1947; and the Rt. Rev. M. George Henry, the present diocesan, who was consecrated in 1948.

CHURCH OF ENGLAND

A Church Designated as Mosque?

The Church Commissioners, who manage the assets of the Church of England, are involved in a sticky issue following their decision to make an unused Anglican church building available for use as a mosque.

St. Mary's Church, in the Yorkshire County town of Dewsbury, closed four years ago and has become a target for vandalism. When it was closed on the grounds of redundancy, the commissioners planned to demolish the building and sell the site. But local Moslems, of whom there are many in Yorkshire, offered to take over the church and convert it into a mosque.

The commissioners agreed. Now, controversy. More than 300 local citizens signed a petition claiming that a church

built as a Christian place of worship should not be handed over to Moslems. On the other side, some local citizens are backing the commissioners and saying that if the petitioners had been active worshippers at St. Mary's the church would not have been closed.

Also reportedly opposed to the change is the Bishop of Wakefield, the Rt. Rev. Eric Treacy. Dewsbury is in his diocese.

The Rev. Michael Haynes, vicar of Thornhill Lees, of which St. Mary's was a daughter church, said he sees nothing improper in the attitude of the opposing petitioners. These people, he said, uphold the right to freedom of worship and are anxious that prejudice not grow. "They feel that the roots of such prejudice are social rather than racial, and fear that satisfying the obvious need for a place of prayer may lead to a greater influx of Asian folk who might then find Savile Town a desirable place in which to live, whereby it would possibly assume the character of an Asian immigrant area. At the moment there is a reasonable balance between the two cultures and the two communities," he said.

Anglicans Need "Real Leader"

The Church of England needs a "real leader" according to the Rev. Edward G. Courtman, editor of *Parson and Parish*, the journal of the Parochial Clergy Association. The association represents one-third of the Anglican vicars and rectors.

"We would not for a moment belittle the spirit of qualifications of either of our present archbishops (Michael Ramsey of Canterbury and Donald Coggan of York), but we must be frank; times are serious.

"One archbishop seems to hesitate to hurt the friends of his own school of thought; the other creates the impression that it is needful to make any pronouncement in such a way that any opponent of the faith—and there are many today—will be mollified. We need, and need badly, at least one leader, a real leader.

"Many of us feel that it is a proof of divine guidance that in our 'established' church our bishops, chosen and nominated by inevitably (because of our form of government) political advisors, do in so many cases show us examples of good and orderly spiritual lives. But rarely do we find a leader chosen."

The Parochial Clergy Association was founded in 1938 to enhance the relationship between bishops and others of the clergy as well as the laity, and to promote the spiritual and material welfare of the parish priest.

"Lead Us Not Into Temptation" Stands

Members of the Church of England will continue to ask God to "lead us not

into temptation." A proposal to change this phrase to "do not bring us to the test" has been rejected in a draft revision of the text of the Lord's Prayer.

A version using "test" instead of "temptation" has been developed by the International Consultation on English Texts (ICET). The Anglican Liturgical Commission originally followed this suggestion but the General Synod of the Church of England last year raised some objections.

A temporary compromise was reached with the wording, "Bring us not to a trial beyond our strength." But early this year the liturgical commission returned to the more familiar words.

[The ICET text of the Lord's Prayer is being used in some of the trial services of the Episcopal Church.]

Archbishop Praises Protestant Merger

The Archbishop of Canterbury welcomed the news that the members of the Congregational and Presbyterian Churches in England voted to merge into a United Reformed Church. He said that the vote gave "encouragement to the cause of Christian unity."

The vote to merge also was lauded editorially by *The Guardian*, which said that "the enthusiasm" with which the Presbyterian and Congregational people "have supported union . . . is bound to encourage others."

The Guardian linked its comments with the final, crucial vote on Anglican-Methodist reunion which is to be taken in the General Synod of the Church of England on May 3: "A strong tide towards union of the principal non-Roman communions in England would probably strengthen hopes of a link between Scottish Presbyterians and Episcopalians, and between the English and Scottish national churches."

The editorial also stated that "those who believe that Christian schism is an increasing scandal and irrelevance in a nation where Christianity is fighting for survival will watch the General Synod with hope and anxiety. To fail to get the 75% majority in favor of the first step, union with the Methodists, would be a blow to many Christians both inside and outside the churches immediately concerned."

Church Union Foe to Retire

The Bishop of Peterborough, the Rt. Rev. Cyril Eastaugh, 73, one of the strongest and most consistent foes of the plan of union for the Methodist Church and the Church of England, plans to retire.

In recent years, Bp. Eastaugh has clashed with others on church or church-related matters, as he did, for example, with the former Executive Officer of the

NEWS in BRIEF

■ Editor Harold Lindsell of *Christianity Today* has reported that the magazine's 1971 advertising revenue was up 41.6% over 1970, with advertising lineage up about 35%. Circulation is now 130,000 per issue, but that for December 1971 was a record 144,368 copies.

■ The Rt. Rev. George H. Quarterman has announced his retirement on Apr. 21. Consecrated Dec. 3, 1946, as Bishop of North Texas, he became Bishop of Northwest Texas when his diocese was constituted as the Diocese of Northwest Texas.

■ The Rt. Rev. Horace W. B. Donegan will become a member of the clergy staff of St. James' Church, New York City, upon his retirement as Bishop of New York, May 1. He was rector of St. James' at the time of his election as Suffragan Bishop of New York in 1947.

■ The Rev. Timoteo P. Quintero, the first missionary of the Philippine Independent Church to work in Hawaii, is vicar of St. Paul's PIC which meets in St. Andrew's Episcopal Cathedral, Honolulu. Fr. Quintero, who has been in Hawaii since 1959, is a canon of the cathedral.

■ John Montgomery, 35, married and the father of four, attends the Episcopal Theological Seminary in Kentucky, where he is allowed to carry a full-time job to support his family. He is on active duty with the Fayette County Police Dept.,

drawing the 11 P.M. to 7 A.M. shift, with his first class at 7:30 A.M. He hopes for a place on the 3 P.M. shift, "to make it easier to study and be with the family."

■ Seabury-Western Seminary has received a \$190,000 bequest from the estate of William B. Edwards, of San Mateo, Calif., for a chair in Christian education, to be known as the John H. and Susan Bushnell Edwards Professorship in Education. It is in memory of Mr. Edwards, his wife, Hertha, and his parents, the Rev. John H. Edwards and Susan Bushnell Edwards. Fr. Edwards, who died in 1941, was in the Diocese of Chicago for many years, and his son, William, was a Chicago businessman.

■ Mrs. George Alderson, communicant of St. Francis' Church, Chicago, has received the Man of the Year Award from the Homer Park (Ill.) Boys Athletic Association for her nine years of managing, umpiring, and patching boys in little-league baseball.

■ The new and debt-free Robinson-Withers Gymnasium of Jackson-Feild Home near Jaratt, Va., was dedicated by the Rt. Rev. David S. Rose, Bishop of Southern Virginia. Trustees and friends of the school expect to raise and invest \$25,000, the interest to pay for the maintenance of the building. Jackson-Feild is a home for girls 6-14 years of age.

Anglican Communion, the Rt. Rev. Ralph Dean, over priorities in church expenditures. Another time the bishop urged church people to vote against any political party candidate who approved a "closed" or exclusively state-controlled system of schools.

His biggest news splash came in 1968, after the Lambeth Conference where there had been a debate on the plan for Anglican-Methodist union in Britain. The debate was on a resolution from the conference's section on unity, which was chaired by the late Metropolitan de Mel of India. At one point the Indian prelate appealed to delegates not to be caught up in what he called "parliamentary dodges." He also warned the delegates against getting a reputation for double talk.

Later, Bp. Eastaugh, who had taken part in the debate, returned to his diocese and launched an attack in which he accused Metropolitan de Mel of being a rabble rouser, guilty of a "sickening speech" which, he said, was a torrent of abuse. This touched off a lengthy controversy.

Bp. Eastaugh may not be through speaking on the present reunion plan un-

der discussion. The General Synod is scheduled to take its final vote on union in London, May 3. Bp. Eastaugh is not due to retire until July. Every vote will count on May 3.

GOVERNMENT

Agencies Back Nixon Welfare Reform

The New York Federation of Protestant Welfare Agencies has asked the Senate Finance Committee in Washington, D.C., to endorse welfare reform legislation proposed by President Nixon.

John J. Keppler, executive vice president of the federation representing 285 agencies, said in testimony that while the Nixon plan has weaknesses, it contains many good features. He added that amendments may be able to correct deficiencies.

Mr. Keppler cited among the benefits of the reform: The concept of a federally-funded floor under all welfare grants; takeover by the federal government of the full cost of assistance programs for

Continued on page 12

THE BAD APE:

Reflections on Human Nature

“The basic problem for mankind is not anything mechanical. It is nothing more nor less than that of human selfishness, a problem which has been with us for a rather long time. No amount of inventing is going to change this. It is the way we are born—all of us. In fact, to grow from a totally self-centered animal to a person . . . is the reason for life.”

By GEORGE W. WICKERSHAM

“IT was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way. . . .”

So wrote Charles Dickens in 1859 in the opening pages of *A Tale of Two Cities*, describing the period “in and close upon the dear old year one thousand seven hundred and seventy-five. Thieves snipped off diamond crosses from the necks of noble lords at Court drawing rooms; musketeers went into St. Giles, to search for contraband goods, and the mob fired on the musketeers, and the musketeers fired on the mob, and nobody thought any of these occurrences much out of the common way.”

“In short,” Mr. Dickens observed, “the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.”

I wonder if there is anyone alive who can remember a time in his life which he did not consider to be the critical time in the world's history: the time of tremendous material advance on the one hand and of dreadful demoralization on the other. Especially the latter. A Sunday school hymnal used by some of our Presbyterian neighbors here in Hot Springs

states in its foreword: “In these days when there is a growing tendency to neglect the services of the house of God. . . .” The date? 1926.

The collapse of faith, the decline of morals—these characterize our era. We must not forget, however, that they have characterized every era since man began.

Dr. Lee Belford, chairman of the Department of Religion at New York University, wrote in a recent issue of *The Witness* that the first man in the world was the first ape who said to himself, “I am a bad ape.” (One might add that he was also the first Episcopalian.)

IN our generation we are particularly aware of the evil in the world because

of our omnipresence of communications. The press, the radio, the television—these bring the latest happenings into our homes around the clock, and “in living color.” Unfortunately, they bring very little of the quiet developments for good, the affection of man for his fellows, the outpourings of noble souls. Such items do not make either for large headlines or for dramatic news broadcasts. The destruction of human artifacts and human beings attracts far more attention than does the goodwill which exists in many areas. Indeed, a bombing is sensational to the very extent to which it contrasts with what is normal.

Still, our generation, like all preceding generations, is faced with issues peculiar to the times. Immediately, of course, we all think of the threat of nuclear holocaust. But I do not regard this as a new issue. On a percentage basis I doubt whether nuclear weapons will take a larger bite out of the 20th century population than former weapons took, for instance, out of the population of the 19th century.

The danger peculiar to us, I believe, is that imposed by the explosion not of any bomb but of the population itself. Can the Christian influence, or, indeed, any beneficent influence, keep up with it? The destruction of community consequent to the wild burgeoning of humanity—will this mean the total loss of hitherto commonly-accepted standards? The dehumanizing effect of sheer numbers—is this going to mean an increasing coterie of social dropouts? And, of more immediate importance, will there be enough oxygen? (Even in rural Virginia we have noticed the skies of a windless summer. I watched a large plane take off from



Rouault: Head of Christ

“When the Son of Man comes. . . .”

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

Ingalls Field, Hot Springs, one sunny August day. It was hardly off the runway before it just disappeared.)

STILL, it is foolish to panic. Numbers can go for us just as easily as they can go against us. If problems multiply with the progression of numbers, so does the number of minds which may deal with the problems. For the solution of many of mankind's mechanical problems it often takes but one mind. If, for instance, the internal combustion engine must go, only one mind is required to invent an adequate substitute.

Alas, the basic problem for mankind is not anything mechanical. It is nothing more nor less than that of human selfishness, a problem which has been with us for a rather long time. No amount of inventing is going to change this. It is the way we are born—all of us. In fact, to grow a totally self-centered little animal to a person who can see others, let alone love them—this, I believe, is the reason for life in the first place.

When individuals become discouraged with the relentless nature of human sin: the constant recurrence of war, the ceaseless round of exploitation, the persistent push for power, the consistency of corruption—when people become unnerved by iniquity, they are forgetting that each generation must learn its lesson. With all of our vaunted accomplishments, civilization is still dealing with a bad ape. The amazing thing, really, is that there is any progress at all. However, in the teeth of two world wars, widespread poverty, and much injustice, this 20th-century preacher is so bold as to believe that there has been progress.

Get in your time machine and travel back to "that dear old year of one thousand seven hundred and seventy-five"; return to that "tight little isle" from which came the ancestors of many of us. You could not stand it. The absolute caste system, the injustices to "the masses," the cruelty to prisoners, the inhumanities in the military services, the dreadful attitude towards children, the low estate of womankind, the perfunctory nature of organized religion, the arbitrary character of government, the awful physical conditions—Dickens, himself, shudders at all of these items, and we, I am sure, would find the conditions of Dickens's own times disconcerting enough.

No, human nature does not change, but standards do. I have in my collection of railroaders an advertisement which appeared in a transit journal just 40 years ago. It is for treadle doors for the backs of trolley cars. It states that the use of these doors has "practically eliminated racial friction in Atlanta's street cars." How? "By segregating the races."

We laugh that such a statement could have been printed with a straight face and as recently as 1931, but let us not forget the concern, the effort, and the

sacrifice which made our laughter possible: Mrs. Rosa Parks, Jonathan Daniels, Martin Luther King, and a host of others who lived and died for the cause of racial justice.

AND this is what we must always face up to. The turning point in history was the death of a man on a cross. The contrast between his attitude and the attitudes of those who destroyed him has never been forgotten. Nor will it ever be.

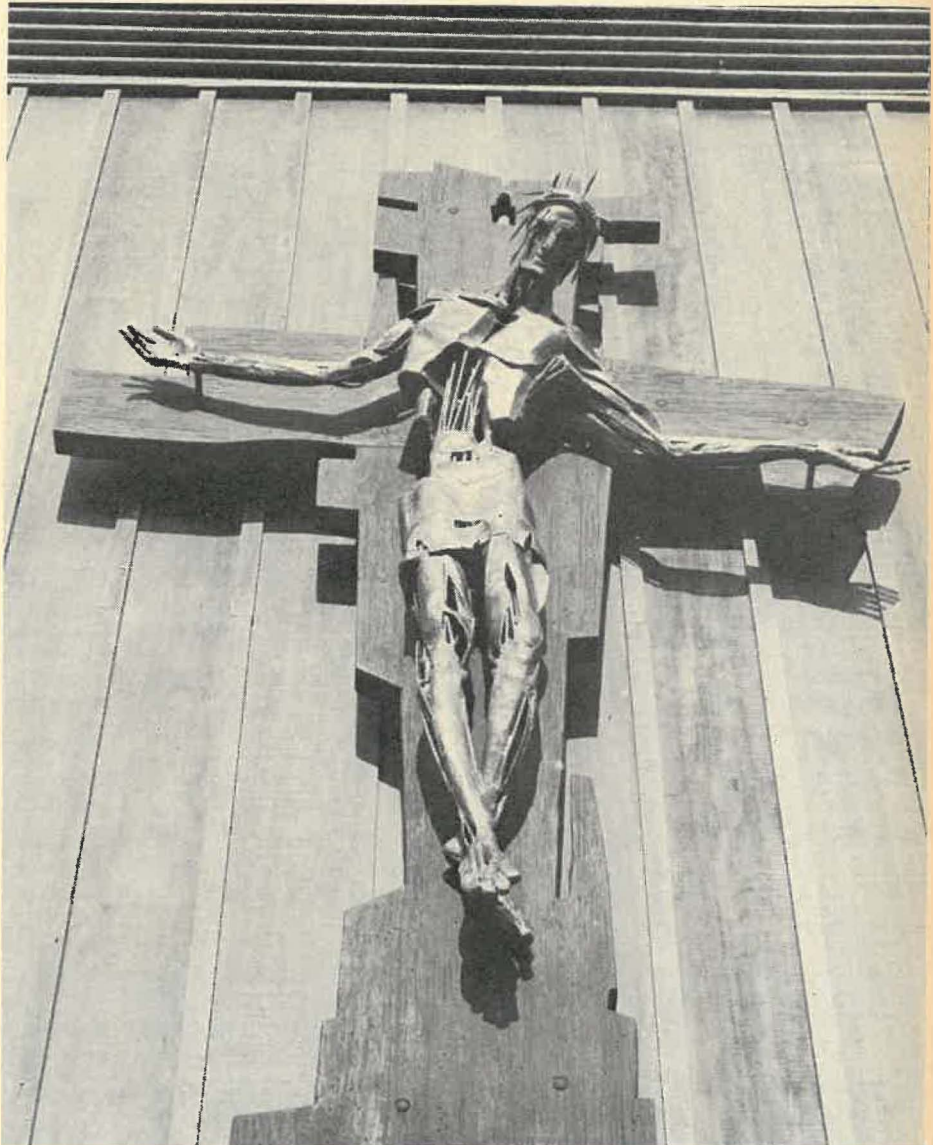
Since that time untold thousands of inspired followers have carried that cross. The result is that one evil after another has been driven to the wall: slavery, the oppression of women, child labor, privilege, arbitrary rule, monopoly, sectarianism, racial bigotry. Yes, I know that these evils still exist, but they have few advocates. Other evils have yet to be manacled, war being the most obvious one, but even war is getting a mighty poor press these days. I am not at all sure but that if you and I were to return to this veil of tears two centuries from now,

we would feel very awkward, naive, and embarrassed in our prejudices. Why? Because generations of Christians would have been thinking and acting and carrying the cross.

The point is that concern, effort, and sacrifice do make a difference. Certainly there is no reason for despair, still less for apathy. The young people who put Xs on their foreheads are coping out before they have tried.

People are still bad apes, yes, and the next thousand years will bring billions more to our planet. And, in spite of all that we have said, there is no guarantee of continued progress. People are people. If they are free to be good, they are also free to be bad. "When the Son of Man comes, will he find faith on the earth?"

But the trend of history has been the other way. One does well to remember that God is continually knocking at human doors. In the course of time, he does have an affect. The whole purpose of the endless caravan of bad apes is, after all, to produce a few good ones.



Odell Prather: *Suffering Christ*

"The turning point was the death of a man on a cross."

Reflections on a Dorset Parish

By RICHARD C. NEVIUS

ONE of the English Sunday newspapers recently described the Episcopal Church in America as "roughly the equivalent of our Church of England," a remark an American Episcopalian might be pardoned for taking umbrage at. But when one realizes that the publication of the Alternate Services (Series III) rates a full scale, learned editorial in the *Times* as well as a news article, it becomes plainer that the Episcopal Church is, indeed, not an exact translation of the Church of England "by law established," but more a paraphrase.

Series III, using modern language and the commonly agreed texts for the Creed, the *Gloria*, and the Lord's Prayer, parallels other liturgical revisions being proposed throughout the Anglican Communion. It is no more likely than Series I and II to win the approval of the conservatives. Both Evangelicals and Anglo-Catholics are united in their opposition to "tinkering with the Prayer Book." Because the use of the trial services requires the approval and consent of the Parochial Church Council there are parishes where they have not been tried at all. In one diocese the bishop sent out a questionnaire on Series II, asking the laity as well as the clergy for comments. In addition to comments deploring the modernization of language (and Evangelical objections to doctrinal changes, such as "prayers for the departed"), there were many other comments which approved of putting the service in more contemporary language but which expressed real concern that the distinctive features of the 1662 Prayer Book be retained. These include having the Prayer of Humble Access between the *Sanctus* and the Prayer of Consecration, and saying the Lord's Prayer after the communion of the people. One objection commonly expressed was to the use of the salutation "the Lord be with you" and

its reply (rephrased in Series III to the awkward and meaningless "and with you also"). As the salutation does not appear in the 1662 Communion Service, its introduction on three occasions in Series II was apparently felt to be too drastic. It was clear that most of those who responded favorably to the Alternate Services came from urban parishes where the church is weakest, and most of the objections came from the country where the church is still comparatively strong and where a remarkably high percentage of the population is not only on the electoral roll but actually attends church regularly. In many ways the country parish is still the heart of the Church of England and the rural PCCs take a dim view of liturgical experiment. In one Dorset County parish 66 percent of the population is on the electoral roll, almost 25 percent attend Matins, and between 10 and 15 percent communicate on Sundays when the Eucharist is offered. (There is not a regular weekly celebration in this village because the vicar has been responsible until this month for five scattered country churches. With the recent arrival of another priest he is only responsible for three different parishes. It would take a computer to work out a proper service schedule and one church has evening services twice a month and an early service once a month.)

The recent report of the joint Anglican-Roman Catholic Commission has aroused more interest in this rural community than liturgical reform. It came, in fact, as a considerable shock to many that theologians of both communions could say that they had reached "substantial" agreement on the Eucharist. Even the explanation of the learned ex-Anglican, Roman bishop, Dr. B. C. Butler, that "substantial" does not mean "complete" or "full agreement," has not helped to clear up the confusion in the minds of parishioners who have not had any contact for centuries with Roman Catholics (or for that matter with non-conformists either). A common reaction was to wonder why, if Anglicans and Romans can begin to find areas of agreement, there cannot be some common solution to the difficulties in Northern Ireland. They had

simply assumed that the Protestant-Catholic fights in Belfast were between Anglicans and Romans, and there is as great a confusion as to what the Presbyterian Church of Northern Ireland is as to what the Roman Church is. Ecumenical activity and thought has not been one of the major interests of the vicars of this parish. (Judging from the service registers, the clear majority of sermons over the last 25 years have been on texts from the more obscure parts of the Old Testament; whether there is any connection between this and the high percentage of church attendance and the lack of interest in liturgical reform, I couldn't say.)

What is hard to assess in a rural parish is how much free expression of thought is possible. Many a rural parish is, in effect, a company town where everyone, including the vicar to some extent, works for the lord of the manor, and only a few brave souls, who have bought thatched cottages for retirement homes, can stand back and exclaim: "We're terribly, terribly feudal here." But the lord of the manor can be a valuable ally for the vicar. In this parish, the lord of the manor reads the lessons at Matins, takes up the collection at Holy Communion, keeps the vicar's sermons short, and personally takes care of such necessary parochial charity which falls outside the scope of the welfare state or the vicar's minute discretionary fund. At its best, it means that the parson has the strong (and not always silent) support of the squire and the invaluable assistance of a powerful lay witness to the faith. If the lord of the manor is indifferent to the church, or as often happens, he and the parson are at odds, village loyalty will always be on the side of the landowner and the poor parson had better look for another living.

AN English country parish, like an English country lawn, reflects hundreds of years of careful work and attention. The true glory of the Church of England lies in this steady, loving pastoral care which has gone unsung and unnoticed. It is tragic to see the church slowly abandoning the countryside and the rural faithful and reshaping country parishes by closing churches and combining parishes. Thus the country parson may set out on a day-long safari taking services in five or six small villages and losing any real, pastoral contact with his people. The end result is that fewer people come to church and the church's passion for efficiency and economy can be satisfied by closing still more "redundant" churches. Somehow words like "efficient," "economical," and "effective deployment of the clergy" seem to have a faint but unmistakable odor of brimstone about them when used in this context. The words of scripture about gaining the world and losing one's soul are surely as applicable to the church itself as to individual members of the same.

The Rev. Richard C. Nevius, who is headmaster of Heathwood Hall Episcopal School in Columbia, S.C., is serving the parish described in this article as a supply vicar while spending a year of study in England. This is the first of several articles from him.

EDITORIALS

Lord's Supper, Option Two

humor, the same might be said of that latest concoction to come from our kitchens, the new Lord's Supper, Option Two. But for ease of responding more fully, let us separate matters of substance from those of style.

1. The Idiom: That the contemporary tongue cannot be lent to the language of worship is a flimsy charge, whose only case can be that it hasn't yet been done. Good, lean and even eloquent American English is being produced every day. To affirm so much, however, is not to admit that much of it appears in this new rite, which, as if tailored to the Organization Man, is largely inelegant, graceless, and flat, alas, as an interoffice memo. Infelicities, moreover, abound, sufficient to suggest that a sound liturgical scholar need not be adept with a pen.

2. The Substance: Granted it catches his lingo unnervingly well, does this new rite in fact speak either to modern man or for him? Does it reflect how he thinks (his ideation) and what he thinks about (his ideology)?

Who is this man? All too seldom, it appears, is he a celebrant, all too rarely is he given cause to celebrate. Rather, alone in a desert night bereft of stars, he seeks his own shadow; he seeks his God. But, such is his trauma, he has forgotten God's name—nor can he hear his own being called. Affronted and hurt (stigmata he knows), he needs healing. Disconsolate, he needs a Yes. Giddy as a child on his first pair of skates, he needs a hand. And if his Lord wants him on a mission, he needs sandals and purse—which liturgy must provide.

Does the new Rite II do this? Does it trimly outfit him or, as it were telling a traction case to fall out for track, does it send him, instead, decrepit to the field? While the new Rite I offers no fare beyond that of the Prayer Book (if improving the order in which the old dishes come), perhaps the second merely serves it on updated china with a change of sauce. Are we reheating last night's victuals and billing them as "soul food"? Hungry for *mysterium*, for that last, beatific surrender, have we settled for heavenly hash, for a "rap with the Most High"?

Is it, after all, Rite III which holds the greater promise, granting our man, as it does, the run of the kitchen, and letting him cook his own dishes to taste? It may be. But day in and day out, as we keep the Feast at our house, we will probably stick to the old family book which, with minor correction of seasoning, has warmed our insides, and kept us well nourished, these 400 years.

The Rev. Harold R. Brumbaum

Decency & Order: Old Hat?

IF the church is to attract the new generation to its fold, must it quit being what it has traditionally been—a stronghold, in principle at least, of "decency and order"—and start being a church anxiously recasting itself in the image of the world it is trying to win? St. Paul didn't think so,

"HOW was your dinner?" the solicitous captain asks. "Compared to what?" comes the dyspeptic reply. If in better

St. John didn't think so, the historic church through all the Christian ages to date hasn't thought so. But many of the church's respected leaders of today obviously think so. Their opinion must be seriously weighed because they are people of intellectual and spiritual weight. But they on their side need to realize that they are asking the church to do a complete *volte-face*.

At his formal installation as Bishop of Maryland, the Rt. Rev. David K. Leighton recently declared that "the world no longer allows us to do things 'decently and in order.' We can no longer sit in pews in neat, orderly rows, the clergy separated from the people and the people from each other, but must be on our feet and busy doing the Lord's work together."

Gentle reader, correct us if we are wrong, but we think that we see here a false antithesis—between an ordered worship and a united effort to do the Lord's work together. Is it really true, even axiomatic, as Bp. Leighton seems to be saying, that we cannot have both decency and order in our worship and devoted and energetic common service of God in the world?

And since when did faithful Christians start taking orders from the world? The world "no longer allows us to do things 'decently and in order,'" indeed! A very indecent and disordered world would not allow St. Paul and his contemporaries in Christ to do things decently and in order; but they did so, anyway. If the world was to be won to Christ, as they saw it, the world had to be put in its place even as it was loved. The church had, among other things necessary to salvation, decency and order to contribute to human life. Men were drawn into the Body of Christ from the world because they found in it love, the gift of repentance, grace for newness of life, an austere moral discipline, an effort to do all things in decency and order, and no nonsense about how the world is fine just the way it is and Christians must get with it.

The world surrounding (and penetrating and permeating) the church today is the same old indecent and disorderly kingdom of the Prince of Darkness that it always was. Surely, the church's mission is not to assimilate itself to the world but to assimilate the world to it. What worries us is the way in which some of our leaders define the church's current agenda in what seems to us the wrong order.

Dean Inge's warning aphorism cannot be recalled too often: "The church that weds the spirit of the present generation usually finds itself a widow in the next." Or is that old hat now, too?

The Lord's Prayer

Every Sunday
we repeat the Lord's Prayer.
As long as one person
lacks daily bread,
I'm not doing
God's will on earth.

Robert Hale

Continued from page 7

the aged, the blind, and the disabled; government supplements for the working poor; and automatic increases in old-age and survivor benefits to keep pace with cost of living rises.

The New York Federation, Mr. Kepler stated, feels that despite any weaknesses the Nixon plan is a good first step in abolishing an outmoded welfare system.

Roman Catholic Response

The executive secretary of the National Conference of Roman Catholic Charities told a U.S. Senate Finance Committee hearing on welfare reform that the benefit level of the Financial Assistance Program in the welfare bill is "completely unacceptable" in today's society.

Msgr. Lawrence J. Corcoran said that the present proposals under the bill (HR-1) must be higher, at least reaching the "poverty level" of human existence. He called "unrealistic" the exclusion of families from participation in the food stamp program because they are eligible for benefits under the assistance program. He also urged allocations for the construction and renovation of childcare facilities and took "strong exception" to classifying mothers of children under three years of age as available for work.

Guidelines on Churches' Lobbying

A U.S. Senate bill designed to assure churches and other "public charities" the right to lobby without jeopardizing tax exemption, has been limited to those organizations spending "substantially" more than half of their funds for purposes other than lobbying.

[A first version introduced almost a year ago by Senators Muskie and Scott did not specify any limit on percentage of expenditures allowed in lobbying.]

Tax-exempt groups covered would not be given the right to appeal to the general public on political matters or to try to influence elections.

"Substantially more than one-half" of expenditures is interpreted in the Tax Reform Act of 1969 as "65%" and "normally" refers to a four-year period of an organization's operations. Only public charities — churches, schools, hospitals, and certain other groups—would be covered. The bill would not include private foundations.

Sen. Muskie said that currently the Internal Revenue Code permits a businessman to deduct the costs of lobbying on matters of direct interest, and certain non-charitable, tax-exempt groups have the same privilege without jeopardizing their exemptions. "Yet similar legislative activity by a charity can cause loss of its tax exemption," he said, urging Senate action

to remove such "unjustifiable discrimination."

The bill stipulates that none of the activities in two categories shall be seen as "carrying on propaganda" or otherwise attempting to influence legislation:

"Appearances before, submission of statement to, or sending communications to, the committees, or individual members of Congress or any legislative body of a state, a possession of the United States, or a political subdivision of any of the foregoing, with respect to legislation or proposed legislation of direct interest to the organization."

Sen. Muskie said that churches and other tax-exempt organizations often are important sources of information on legislative issues and should be heard by legislatures.

Clergymen Seek Intentions from Candidates

A group of Massachusetts religious leaders have joined in an open letter asking all 1972 presidential candidates to "declare publicly their intentions and plans" for ending the Indo-China war.

The letter also urged citizens to support only "those Presidential candidates who can be trusted to end the war now." Ending the war, the signers said, means withdrawing U.S. air power from Southeast Asia as well as manpower. The conflict must be terminated "even at the expense of a change in Presidential leadership," the statement asserted.

The statement also said that the U.S. lacks a "plan" to end the war and "seems to nurture the hope that somehow the war can be won." The Nixon Administration was accused of an "intransigent" attitude in the Paris peace talks and of using Americans held prisoners of war as "pawns to justify a residual American force" in Vietnam.

Episcopalians signing the statement included the Rt. Rev. John M. Burgess, Bishop of Massachusetts; the Rev. Arthur Walmsley of the Massachusetts Council of Churches; the Rev. Theodore F. Jones, assistant to Bp. Burgess; and the Very Rev. Harvey H. Guthrie, Jr., dean of the Episcopal Theological School, Cambridge, Mass.

ORGANIZATIONS

"Free Our Children," Parents Plead

The Children of God, an ultra-fundamentalist group whose youthful adherents are required to make a total break with "the system," leaving jobs, schools, and families, is meeting a growing campaign of organized resistance from parents.

Though the Children of God organization has attracted some members from the Jesus People, it has drawn severe criticism from some Jesus Movement

leaders who deplore its radicalism and disruption of family life.

A Parents Committee to Free Our Children from the Children of God was formed in the New York area under the leadership of Mrs. John D. Moody, whose daughter Melissa left college to join the Children of God about a year ago and has not seen or communicated with her family since last September. There are now more parents' groups in other sections of the country, working with the original one.

The Children of God have now lost the support of radio evangelist Fred Jordan, who claims to have given them \$98,000 in cash and to have spent \$500,000 promoting them. The Los Angeles preacher has evicted them from his property—a 100-acre spread near Coachella, a building in Los Angeles, and a ranch near Mingus, Texas.

The Rev. David Berg, 50, a former pastor of the Christian and Missionary Alliance, is the founder of the Children of God, and his children and their spouses also have leadership roles. But Mr. Berg does not lead in person. Using the group name of Moses or Mo, he sends out long, rambling letters of instruction.

Mrs. Moody says the group has two communes in Israel and that part of Mr. Berg's teaching is that America will fall to the Communists and he will then lead the Children of God to Israel to live in kibbutzim.

SOUTH AFRICA

NGK Urged to Grant More Freedom

The Dutch Reformed Church (Nederduitse Gereformeerde Kerk — NGK) should grant more freedom to coloured members to attend white churches and white theological schools. This was the sentiment expressed by the Rev. Andries Botha in his speech to those attending a gathering at the Abe Bailey Institute of Interracial Studies at the University of Capetown.

Dr. Botha's paper was based on research carried out at the University of Stellenbosch in the 1960s. He said that coloured persons must be allowed to attend services in the white "Mother Church," especially where there is no "mission church" for non-whites. But the theologian said that it may take decades for white and coloured branches of the Dutch Reformed Church to unite because of governmental policies.

Although there are no "acceptable theological grounds" for separate white and coloured churches, he said, "there is the natural division on the congregational level as a result of the fact that the two groups live in separate communities."

In another address before the Institute, Prof. Jan Blauw of the Free University of Amsterdam asked South Africans to

place Christian values above political ideologies. He urged churches to conduct open and honest discussion of the implications of *apartheid* and to work to remove all "human indignities."

The NGK is the largest of the three Dutch Reformed Churches in South Africa and generally is supportive of the official state policy of *apartheid*.

Majority "Rejects" *Apartheid*

In an article appearing in *Pro Veritate*, a religious journal published in Capetown, the Bishop of Damaraland said the tragedy in his territory is the "almost total inability of whites to listen when Africans speak of their sufferings."

The Rt. Rev. Colin Winter wrote at length of a 1971 meeting of South Africa's Premier B. J. Vorster and Bishop Leonard Auala of the Ovambokavango Evangelical Lutheran Church. The article came at a time when blacks in South West Africa—also known as Namibia—were striking against a white-dominated contract labor system.

"Bp. Auala . . . has achieved the impossible," Bp. Winter wrote. "He has met the premier as a Christian on Christian grounds and has told him . . . that the vast majority of blacks in this territory no longer wish to be ruled by South Africa."

South Africa has imposed *apartheid* on Namibia in defiance of both the United Nations and the International Court of Justice.

Bp. Winter also said that Bp. Auala's carefully-worded but clear rejection of *apartheid* in a statement after his meeting with Mr. Vorster came as a "bombshell" to whites in South West Africa. About 300,000 members of the Ovambo tribe are Lutherans, thus Bp. Auala does represent a goodly number of people, giving voice to a "voiceless people," wrote Bp. Winter.

The Anglican prelate compared press criticism of the Lutheran Church with the tactics of Hitler in silencing churches in Nazi Germany.

UNITARIANS

Groups Back Church's Program Rights

Two church groups have expressed support for the freedom of Unitarian Church West, Brookfield, Wis., to present a sex-education course for children [TLC, Jan. 30], although they refrained from endorsing the content of the course itself.

The groups taking the action were the Church Women United of Waukesha, Wis., and the executive committee of the Milwaukee Archdiocesan Religious Education Directors' Association.

According to plans, the program contains films and talks on sex, all to be previewed by parents enrolling children

in the course. The course, prepared under the auspices of the Universalist Unitarian Association in Boston, is being introduced in a number of U.S. cities.

Waukesha County District Attorney Richard B. McConnell had threatened to prosecute unless church authorities met with him first to establish what he called "ground rules for presentation of the course." He said the course might violate the state's obscenity laws.

The church attorneys filed suit in federal court to block the threatened prosecution and asked for temporary and permanent injunctions and a court declaration that church members have a right under the First and Ninth Amendments to conduct the course for children of some members.

Members of the church's board of trustees voted unanimously not to submit the course materials the district attorney requested.

NEVADA

St. Jude's Is Half-Way There

St. Jude's Ranch for Children in Boulder City, Nev., the non-profit home for neglected children, will receive the profit from the annual Nite of Stars entertainment held in Las Vegas for the benefit of the home. Staffed primarily by the Rev. Herbert A. Ward, Jr., and the Sisters of Charity from Bristol, England, as child-care workers, St. Jude's is open to all without regard to race, color, or creed.

In addition to the regular program of the gala, actor Danny Thomas, who is well known for his own St. Jude's Research Hospital, made a surprise appearance.

Following the benefit entertainment, the ranch was presented with the keys for a 1972 automobile for the director and the sisters, courtesy of Avis, and the keys to a new VW bus, courtesy of Calvada of Las Vegas.

Fr. Ward expects the ranch will receive more than \$60,000 from ticket sales, which represents approximately one-half of the operating budget. The other half of the budget comes largely from individual donations from across the country.

The ranch's board of trustees intends to raise \$200,000 for the construction of two cottages to accommodate the large number of needy children who, at present, must be turned away because there is no room for them.

Coming — Mar. 12

PARISH
ADMINISTRATION
NUMBER

SCHOOLS

FOR GIRLS



ST. JOHN BAPTIST SCHOOL FOR GIRLS, Mendham, N.J. 07945

Some Coordination with
a nearby Boys' School

Episcopal boarding and day, grades 9-12.
College preparatory and fully accredited. Small classes.

FOR DETAILS WRITE FOR CATALOG OR
TELEPHONE 201-543-4161

Margaret Hall

A small school for girls offering, at no extra cost, a quarter's study in Guadalajara, Mexico. College preparatory and general programs. Small classes, study skills stressed. Accredited, Episcopal. Strong Fine Arts. Usual sports, indoor pool, riding. Est. 1898. Catalog.

The Rev. Colley W. Bell, Jr., Headmaster
Box B, Versailles, Ky. 40383



ST. MARY'S SCHOOL

Established 1868—Episcopal
Grades 9-12. Fully Accredited. Small Classes.
Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc., 407 E. Michigan St., Milwaukee, Wis. 53202.** This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

Book Reviews

THE TOUCH OF THE SPIRIT. By Andrew Greeley. Herder & Herder. Pp. 137. \$4.50.

If you want some stationery or if you have a compulsive need to hoard paper, this book is a must! This "book" sells for \$4.50 and lists 137 pages. Of the 137 pages, 15 are completely blank, 5 taken up with titles and such, 14 are half-pages, 23 are used for chapter headings and the like, and to compound the felony, each printed page has a bottom margin of 1½ inches. So, all in all this book is in fact a not so cleverly disguised booklet of about 75 pages, selling for \$4.50. With so much unused paper, this book should win the national recycling award!

As to content, *The Touch of the Spirit* is a series of essays dealing with the problems of the spiritual life in the contemporary setting. Andrew Greeley is a good newspaper columnist, and these chapters read like a series of columns. They are short, breezy, conversational, and somewhat off-beat. The chapters are pointed to the modern, the young, the dissatisfied, and to those on the edge of the counter-culture. They are also directed towards the tired, the discouraged, and the luke-warm faithful. In a sense, this little book is an *apologia* for the contemporary themes of catholic life, *i.e.*, freedom, openness, sensitivity; justice, intimacy,

community, and self. The pages are drenched in existential and phenomenological philosophy.

The strength and appeal of this series of essays is found in both the interesting style of the writer (easily readable), and the constant weaving of conjunctions of unconventional language and radical meanings. The opening line of the book is, "The fundamental assumption of Christianity is that God is mad." Fr. Greeley goes on from this provocative sentence, which raises bristles in the Christian psyche, to explain what this madness of God consists of and how it is worked out in the human drama of God and man. This is a good primer for both the inquirer and the tired faithful. But next time how about a little more ascetical use of paper?

(The Rev.) WAYNE L. SMITH
St. Peter's, West Allis, Wis.

BREEDING OURSELVES TO DEATH. By Lawrence Lader. Ballantine Books. Pp. 120 (illustrated). \$2.95.

Hugh Moore, who popularized the Dixie Cup and developed a substantial fortune from the enterprise, established a foundation in 1944 to promote peace, but in the early 1950s directed his efforts and money to a revolutionary campaign

to focus attention on the dangers inherent in a burgeoning world population. His extraordinary ability as a salesman enabled him to enlist leaders of business, government, education, and religion in the campaign. He managed also to raise substantial funds to carry on.

The methods were unique, consisting primarily of full-page advertisements in publications reaching opinion-makers. The copy was challenging, abrasive, and designed for shock effect. He did not hesitate to attack the position of Roman Catholic leaders in blunt terms and to chastise politicians for wasting public funds for foreign aid which was constantly negated by high birth rates.

Texts of the advertisements are reproduced by Lawrence Lader in *Breeding Ourselves to Death*, and the method could be useful to others seeking to break through public apathy on important subjects.

FRANK STARZEL
St. Thomas', Denver

HOW TO TALK TO GOD WHEN YOU AREN'T FEELING RELIGIOUS. By Charles Merrill Smith. Word Books. Pp. 223. \$4.95.

They used to say of Jack Paar when he got maudlin that he "sounded like a Methodist minister who'd had two martinis." And some wag observed that Hugh Hefner's Playboy Club enterprise is designed around a "midwestern Methodist's idea of sin."

Well, *How to Talk to God When You Aren't Feeling Religious* appears to have

CLASSIFIED

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

ECOLOGY

ECOLOGY MINDED? Show it on ecology paper. Your personal or business stationery, newsletters or order of worship printed on 100% Reclaimed Wastes with Ecology watermark or blank mimeo and duplicator papers. 50¢ for samples and prices—refundable with purchase. Pure Environment Press, P.O. Box 172, North Abington, Mass. 02351, Dept. L.

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL \$10.00.
THE ANGLICAN BREVIARY \$20.00, \$25.00, \$50.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

FURNISHINGS WANTED

WE ARE seeking used church furnishings (pews, statuary, vestments, stations, etc.) displaced by renovation. Contact Rector, St. Francis Church, 103 Applewood Lane, Spartanburg, S.C. 29302.

LETTERHEADS

LETTERHEADS Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

POSITIONS OFFERED

CURATE needed. Priest, single or married man without children. New York suburban area. Share in preaching, pastoral and youth work. Send resumé. Reply Box J-863.*

POSITIONS WANTED

CONSERVATIVE rector and loving pastor desires new parish. Remain West. Reply Box L-867.*

EXPERIENCED PRIEST, desires educational or pastoral position in New York City. Salary secondary. Reply Box T-869.*

RECTOR seeks new challenge, Catholic-minded parish. Experienced pastor, preacher; building projects; parochial schools. Forties, wife, children. Write Box S-868.*

TRADITIONALIST, Anglo-Catholic priest, married, 30, seeks High Church curacy. Reply Box P-871.*

YOUR PARISH can have interested and interesting rector or vicar, 41, Catholic, married, 2 kids, seminary degree and M.A. People first, then program. Reply Box P-870.*

RETREAT AND GUEST HOUSES

DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

TRAVEL

EPISCOPAL JET FLIGHTS from \$169 to London. Amsterdam, Frankfurt, Copenhagen, etc. Airline Chairman, 150 Greaves, Kane, Pa. 16735.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

The Living Church

been written by a Methodist minister who kicked over the traces, and now in column-length segments exploits back every cliché which was operative in his former life. What is thus exposed may be all too true and typical, but it is hardly literature (Ralph Ingersoll was better) or news. It is occasionally funny.

In the pseudo form of private addresses to the Almighty, we are told that the author likes sex, thinks the King James version is beautiful literature, thinks Jews are O.K., has rejected "altar calls" and other vacuous fundamentalisms, despises stuffiness, opts for good taste, suspects "too much" doctrine, is open-minded toward hippies and the new generation, questions eternal condemnation, has learned hero-worship has flaws, doesn't like Rose Kennedy or Martha Mitchell (for, we hasten to add, admittedly irrational prejudice).

Charles Merrill Smith will be remembered as the author of *How to Become a Bishop Without Being Religious*. He has written three subsequent books, of which this is the most recent. One suspects, indeed hopes, that Dr. Smith is headed somewhere (in this world) in his religious and literary quests, but he can scarcely be said to have done more than to have

unburdened himself in this work. To the extent that there are others who need to unburden themselves, *How to Talk to God* may prove encouraging.

(The Rev.) ROBERT C. AYERS
Chaplain at Syracuse University

Booknotes

By Karl G. Layer

IS GOD FOR REAL? By Peter Bertocci. Thomas Nelson, Inc. Pp. viii, 76. \$1.95 paper. This latest addition to Nelson's "Youth Forum Books" series deals directly with the existence of God—whether or not we can experience him, and how we can in today's modern world. His method is to demonstrate the existence of God, working through various realities of everyday life: conflict, nature, freedom, justice, and love. He finally comes to the question of knowing God directly, and finishes with a discussion of the existence of evil in light of the reality of God.

UNDERSTANDING SPEAKING IN TONGUES. By Watson Mills. Eerdmans. Pp. 88. \$1.95 paper. While the author is obviously sympathetic to the phenomenon under consideration, he does a good job of pre-

senting the subject of glossolalia in a reasonably objective manner. His treatment is presented largely in non-technical language, and includes a survey of ecstasism during the time of the Old Testament, the intertestamental period, and the periods of Greek and Roman mysticism, as well as a study of the New Testament passages which mention tongue-speaking. He concludes by saying: "The way for both those with and without the experience to keep the phenomenon in perspective is neither to forbid nor force tongues, but rather to exercise mutual tolerance, understanding, and Christian love." An extensive bibliography is included.

CHRISTIAN IDENTITY ON CAMPUS. Edit. by Myron Bloy, Jr. Seabury. Pp. 127. \$2.95. Writing from a predominantly-liberal point of view, seven chaplains, theologians, and professors, in individual papers, search for what they see as the roots of Christian identity in rapidly-changing institutions, particularly in the university setting. They examine what the Christian identity has to say to the present mood of pluralism and secularity, and speculate on the modifications and new emphases which they feel should begin to identify the "new Christian."

LENT CHURCH SERVICES

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Walterstorff, D.D., r
The Rev. Thomas Yerxa, the Rev. Fred Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11);
Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15. Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

DENVER, COLO.

ST. RICHARD'S
Evans Chapel, Denver University 733-2387
Sun 10 MP, Lit, HC; daily MP, HC, EP

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as
anno; C Sat 4:30

MIAMI, FLA.

ST. BERNARD DE CLAIRVAUX
16711 W. Dixie Highway, N. Miami Beach
The Rev. F. G. AtLee, r 945-1461
Sun 8 & 10. Spanish Monastery, Gardens, Gift and
Book Store

PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.
The Rev. Robert Caldwell, r
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);
Tues HC 6; Thurs HC 9:30

WINTER PARK, FLA.

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

ATLANTA, GA.

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

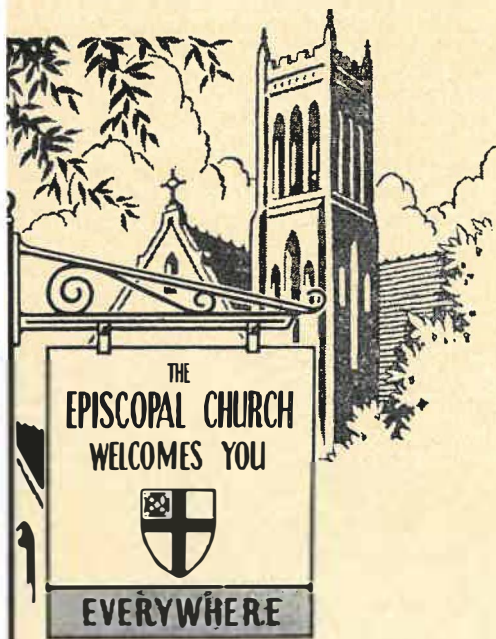
CHICAGO, ILL.

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

EVANSTON, ILL.

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

(Continued on next page)



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

LENT CHURCH SERVICES

(Continued from previous page)

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

BALTIMORE, MD.

ST. GEORGE'S, 2900 Dundalk Ave., Baltimore Co.
Dr. Nelson Rightmyer, r
Sun 7:30, 9:30, 11; HD 10

ROCKVILLE, MD.

CHRIST CHURCH PRINCE GEORGES PARISH
The Rev. Elwyn D. Brown, r
Sun 8, 9:15, 11, Ch S 9:15, 11

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

SPRINGFIELD, MASS.

ST. PETER'S 45 Buckingham St.
Sun 7:30, 9:30 (Sung); Mon, Tues, Thurs 6:15; Wed & Fri 12 noon; Sat 9; C Sat 4:30

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

KANSAS CITY, MO.

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

LAS VEGAS, NEV.

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

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
The Rev. D. Stewart Alexy, r
Sun 8, 10 Eu & Ser; Wed 6 Eu & Family Program; Fri 10 Eu and Healing; HD 6

NEWARK, N.J.

GRACE 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
Sun Masses 7:30, 10; Daily ex Sat 12:10; Sat 9, C 4:30; Tues in Lent Sta & B 7:30

BROOKLYN, N.Y.

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

LAKE PLEASANT, N.Y.

ST. HUBERT'S OF THE LAKES
The Rev. Gary W. Howard, r
Sun 10 Mass; Sat 7:30 Mass; Thurs & HD 7:30 Mass

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Wed 6:15; Thurs 9:30; Sat EP 5:30

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

The Living Church

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

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

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

TRANSFIGURATION 1 East 29th St.
"Little Church Around the Corner"
The Rev. Norman J. Catir, Jr., r
Sun MP 7:40, HC 8, 9, 11; Wkdys MP 7:40, HC 8, 12:10, EP 5:20

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

ARLINGTON, TEX.

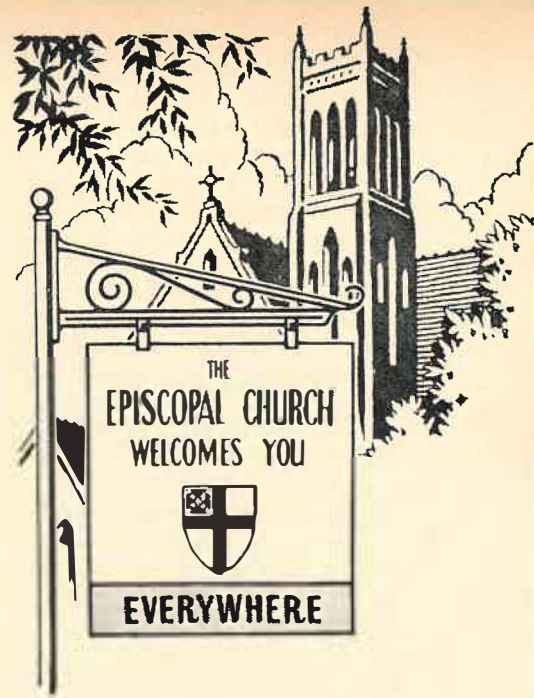
ST. MARK'S 2024 S. Collins
The Very Rev. Bill Kennedy, r
Sun 8 HC, 10 HC (1S & 3S), MP (2S & 4S)

FORT WORTH, TEX.

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev. John Buchanan, ass't
Sun 7:30, 9:30, 5; Mon 7; Tues & Fri 6:30; Wed 9:30; Thurs 6; C Sat 5-6

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Haney, the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7



HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

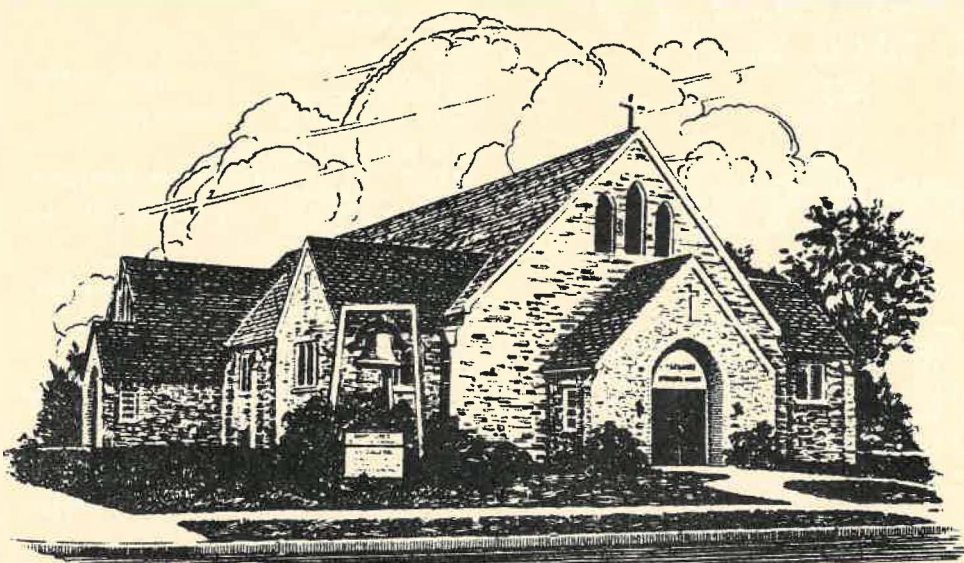
STAUNTON, VA.

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

MILWAUKEE, WIS.

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

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



ST. LUKE'S CHURCH
MILWAUKEE, WIS.