

April 14, 1974

30 cents

# The Living CHURCH



# AROUND & ABOUT

— With the Editor —

DEAR FR. SIMCOX:

With regard to your comment (*Around & About*, Feb. 10) in reply to those answering your query as to biblical and moral-theological grounds for supporting an elected official who is not trusted, I should like to question a particular part of your response.

I am not referring to the debate about Mr. Nixon, but to your comment that "it should hardly be necessary to remind Christians that there can be no forgiveness where there is no sin-with-repentance . . . forgiveness is only for guilty sinners who repent."

I'm a layman not trained in theology but my own experience of God as well as my limited knowledge of the Bible



cause me to question your authority for saying that repentance is required before forgiveness. As I recall the Gospel stories I don't recall Jesus ever asking a man (or woman) if they repented before forgiving their sins. He just went ahead and forgave them.

Of course, in his insight to their

hearts he may well have known that they were penitent, but he certainly didn't require it of them anywhere I can recall.

Although I hope my children will be sorry for wrongs they do (especially to me), I love them too much to withhold forgiveness in any case. And I certainly feel my love is far inferior to that of God, so why should he require or demand conditions on his forgiveness?

Alice W.

DEAR ALICE:

My original comment was entirely too sketchy, and I'm grateful to you for picking me up on it. I think I was right in what I had in mind to say, but obviously I didn't say it very well; and I think you are no less right in what you insist upon, namely, the entirely gratuitous character of forgiveness.

Yes, you forgive your children their trespasses, whether they repent them or not, and although normally it is dangerous to reason from our way of doing things to God's way of doing things, in this case we have our Lord's own specific warrant for doing so. If we, being evil, can forgive our erring children, how much more shall our heavenly Father?

That is the very important part of this truth which I neglected to mention and which, you rightly insist, has to be put on the front burner in any Christian thinking about forgiveness.

Now let's go on from there. God offers

me full, free, unconditional forgiveness for any sin I have committed. That is to say, he assures me that so far as he is concerned I am as much his child as I was before, and no less dear to him. But now it's my move: I either accept his forgiveness, which means I repent, or I reject it (ignoring it is a form of rejecting forgiveness). If I accept his forgiveness I am restored to my filial relationship to him, although if my sin has consequences, which of course it has, I must still deal with these. However, I have God himself with me to help me deal with those consequences.

If I reject his forgiveness I remain alienated from him. The alienation is not his but my own. It takes only one to forgive, but it takes two to make a reconciliation and a restoration.

So I misspoke myself in saying that there can be no forgiveness where there is no sin-with-repentance and that forgiveness is only for guilty sinners who repent. God's forgiveness is for all sinners. What I ought to have said, and what I had in mind, is that there is no reconciliation, no absolution, no remission, no restoration of a relationship to what it was before the sin, until the sinner has repented.

And of course you realize, in dealing with your children, that your forgiveness of their sins, all by itself, is not enough to satisfy you. When they sin gravely, as children can no less than adults, you are not satisfied until they have repented; and indeed the relationship between you and them cannot be right until they do.

As for the cases in the Gospels in which Jesus forgave sinners, it seems to me that we can virtually see—without being told—when they repented; e.g. Mary Magdalene, Zaccheus. What of his crucifiers? He prayed "Father forgive them, for they know not what they do." He forgave them. But unless they accepted his forgiveness and repented how could they have been redeemed from their terrible guilt?

However, I don't want to wax argumentative about this. On the point at issue between us you are right, and I am wrong. Thank God.

C.E.S.

If you feel a need for contemporary living evidences of the resurrection of Christ, think about people like John L. Morkovsky. He is a Roman Catholic bishop who serves as Apostolic Administrator of the Diocese of Galveston-Houston. Recently he was brutally beaten by two men who attacked him in his home and pistol-whipped him, with the result that he lost an eye. The bishop said from his hospital bed that he had forgiven his assailants and is praying for them. Whittier wrote of such witnessing:

From scheme and creed the light dies out,  
The saintly fact survives:

The blessed Master none can doubt—  
Revealed in holy lives.



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# The Living Church

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## DEPARTMENTS

Around and About	2	Editorials	12
Books	13	Letters	3
News	6		

## FEATURE ARTICLE

The Lord's Prayer Massey Shepherd 9

## THE KALENDAR

April

14. Easter Day
15. Easter Monday / Monday in Easter Week
16. Easter Tuesday / Tuesday in Easter Week
17. Wednesday in Easter Week
18. Thursday in Easter Week
19. Friday in Easter Week
20. Saturday in Easter Week
21. Easter I / Easter II
25. St. Mark the Evangelist
28. Easter II / Easter III
29. Catherine of Siena

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

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## Letters

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

### "Godly Admonitions"

Two of my brother clergy protest [TLC, Feb. 10] a sentence of mine [TLC, Jan. 6] about "an absolute obligation to follow the directive of (a) bishop." Okay! "Absolute" is too strong a word.

In its context, "absolute obligation" was concerned with the responsibility of every clergyman to be obedient to the policies established by General Convention regarding Prayer Book revision. The bishops in turn were authorized by the General Convention to set up schedules for the use of BCP and STU. Has the General Convention, or any bishop, authorized local clergy to use their own judgment as to when STU should permanently cease being used? Has any clergyman been authorized to discontinue STU because the response was not enthusiastic?

The rector's authority in the Episcopal Church is derived from the bishop's. The bishops are our chief liturgical officers. Surely rectors have a responsibility to cooperate with a bishop's proposal in this time of PB revision. Or is the bishop's authority only "moral" here also?

I served under Bishops Sterrett of Bethlehem, Manning of New York, Tucker and Burroughs of Ohio, Pardue and Appleyard of Pittsburgh, and have never received from any of them an "ungodly admonition." In this matter of STU, are we Presbyterians or Congregationalists? Or are our bishops not the "chief pastors" of every parish and mission?

To put our personal preferences above the proposals of our bishops and General Convention, or to be intimidated by some members of our congregation, is to follow Presbyterian or Congregational practice. We were not ordained to be "self-pleasers," nor "man-pleasers." Certainly St. Mark 10:43-45 cannot be interpreted to mean "Give me—give them—what I/they want!"

(The Rev.) JOHN BAIZ, D.D.

Rector of Calvary Church  
Pittsburgh, Pa.

### "Instituted of Christ"

Regarding your editorial [TLC, Mar. 3] on the institution of Morning Prayer and Holy Communion, I would like to make these comments:

"Instituted" according to my dictionary, is defined thus: "To set up, to establish, to originate, to set in operation, to start, to begin."

It appears from New Testament evidence that the eucharist fits that definition, but I see no similar evidence in the New Testament for the institution of the daily offices, nor any of the occasional offices. In the prologue to the marriage office we are told that "holy matrimony" was "instituted of God," but that it was "adorned and beautified" by Christ. If we go so far as to say that the daily offices

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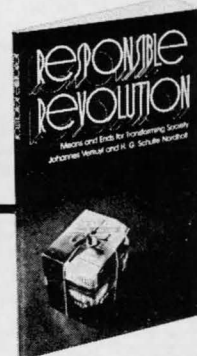
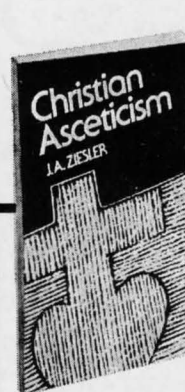
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were "instituted of God" in Old Testament times (though the evidence must be amorphous), we can then go no further than saying that the same were adorned and beautified by Christ's presence at them in the synagogue. There is plainly no reference to institution (under the definition given above) of anything like the daily offices by Christ.

(There is evidence from the Book of Acts onwards that daily prayers were offered, of course, and it appears that this was a continuation of a "christened" synagogue service, which preceded the eucharist. Eventually these prayers became the pro-anaphora on the one hand, and the divine office of Religion on the other.)

It seems often assumed that at the Reformation in our church Matins was offered as a substitute for the Holy Communion, whereas it was clearly intended that on Sundays at least, the order would be Matins, Litany and Holy Communion.

In these days, with the Green Book, we seem to be moving with much of Christendom towards a restoration of the primitive order, and the urge to restore or elevate Matins to centrality (isn't that what three Sundays out of four must mean?) must be enervated. Anyone can now make the pro-anaphora Matins.

But why do we hear the phrase that the eucharist was the *only* service "instituted of Christ"? What about baptism?

You mention the danger of "formalism" among us with increased celebrations. Is not the answer to enlarge the teaching and the preparation for Holy Communion rather than to lessen the frequency of celebration? For lo, in the past thirty years of weekly church-going, I have not heard one sermon from a bishop on the eucharist, its meaning or preparation for it. In "liturgical" churches I've heard a number of priests thus preach, but the emphasis has been heavy on sacramental theology, and slight on preparation.

There is a letter in the same issue from C. L. Erb. In reply: When the faithful Jew could not get to the Temple he went to the synagogue. But again it is plain that the synagogue "daily office" type of worship was inferior to the sacrificial worship which only was conducted in the Temple. The fact that many of the Jews had to make do with synagogue worship on most Sabbaths never moved synagogue worship up to becoming a "principal act." The principal act only could take place in the Temple in the sacrifice of the altar. If a church is deprived of a priest, and a layreader takes Matins, that office does not thereby become the principal act of worship "of the church," which is what we are talking about.

LESLIE GORDON

Detroit, Mich.

**Liturgical Renewal**

Come now, Dr. Simcox! Your quoting the definition of a liturgical renewalist in "Around and About" [TLC, Mar. 10] is unworthy of you and THE LIVING CHURCH. Encouraging such things is at best religious snobbery and at worst downright mean.

The Episcopal Church has made it clear, through its highest authority, the General Convention, that we are going to have a new Prayer Book by the end of this decade. It is no longer a question of "whether" but a question of "what." Responsible church publications would do well to encourage constructive discussion on the subject and enable

us all to make the most of this last opportunity for creative input into the process.

Along that line, I recommend the booklets published by the Evangelical Education Society. Don't judge these books by their covers (which are green) but by their excellent and constructive content. They help me a great deal more in my thinking than such things as the definition you published.

(The Rev.) WILLIAM L. HICKS

Rector of the Church of the Resurrection  
 Greenwood, S.C.

**The Church in Haiti**

"Trappist monks contribute \$500 to Episcopal nuns!" That's news, isn't it?

The monks of Gethsemani have sent me \$500 to be used by the Sisters of the Society of St. Margaret in their work in Port-au-Prince, Haiti.

My wife and I have started an organization called "Christ in Haiti" for the purpose of aiding the work of nuns. In the first three weeks of our work we have raised \$2,000 in cash and about \$1,000 in "things." We especially need vitamins, braille writers, hearing aid batteries, antibiotics, and powdered milk.

We are anxious to give slide talks to anybody, anywhere, any time. Most of our help has come from the churches of the Diocese of Western North Carolina. I feel that our church in Haiti represents just about everything that is progressive and hopeful among the Haitians—educationally, culturally, medically, spiritually. It's worth a trip. Do you want to go? I'll go with you!

(The Rev.) PHILLIP L. THOMAS, JR.

Rector of St. Philip's Parish  
 Brevard, N.C.

**Cardinal Mindszenty**

As a former Roman Catholic, now an Anglican deacon and priest-to-be, I must strongly disagree with your stand on the pope's removal of Cardinal Mindszenty as Primate of Hungary [TLC, Mar. 3]. What originally caused me to become an Anglican was the authoritarianism of the Roman Church which I found most clearly reflected in the exaggerated claims of the papacy to primacy of jurisdiction in the church. Moreover, I have not been well-impressed with some of Pope Paul's decisions and pronouncements. However, in this case I must support the pope's stand.

I do not doubt that Cardinal Mindszenty and his people suffered terribly and valiantly under the Communist regime in Hungary. I admire their steadfast Christian resistance to persecution. I try to feel with those Hungarian refugees in America their pain of estrangement from loved ones, church, and homeland.

However, perhaps Cardinal Mindszenty has already fulfilled his vocation as pastor and defender of the faith, as martyr, if you will. Perhaps he should consider that times do indeed change and that his obstinacy may be thwarting the genuine efforts of the pope and other Christians at reconciliation between Christianity and Marxism. The church is always called not only to defend the faith but also to reconcile men to each other. The painful and frustrating attempt to reconcile is surely in the spirit of the Gospel. But I can see no Christian warrant for polarizing men by identifying, explicitly or implicitly, the ends of the church with those of a political-



economic system, be it right or left. I fear that Cardinal Mindszenty's publicity of what you call his "second martyrdom" will only fan the flames of what, in this case, is a widespread identification of Christianity with anti-Communism. The result will be much heat and little light.

Perhaps Cardinal Mindszenty should consider that coming on too strong about his having been "wronged" will not, at this time, serve the best interests of the church and the world. Perhaps he and his loyal supporters need to ponder the truth expressed in that excellent hymn of ours which says: "New occasions teach new duties, Time makes ancient good uncouth; They must upward still and onward who would keep abreast of truth."

It seems to me short-sighted to call the Christian-Marxist dialogue "making peace with oppression." One can just as easily attach this label to churchmen in Franco's Spain, in South Vietnam, and in other right-wing countries such as those in Latin America. Perhaps the editor of this periodical would benefit by paying some attention to the "political theology" of Johannes B. Metz, Jurgen Moltmann and others. It has merit. Metz stresses the Christian's responsibility for shaping the future welfare of society — all the while warning that Christians must always keep to a "critical stance" with regard to all political programs, believing that all human endeavor stands under the judgment of God who-is-to-come, who alone will bring about the just and peaceable Kingdom.

(The Rev.) CLARK E. WILLS  
Curate, St. Philip's Church

Palatine, Ill.

### Prayer Book Studies 26

*Prayer Book Studies 26* appears to be Prayer Book revision by three different methods: trial use, compromise, and under the direction of the bishop.

The method of trial use is that of the Standing Liturgical Commission; that of compromise is the result of the debate and legislative process of the General Convention. Under the direction of the bishop is apparently revision of trial use determined by what a bishop will permit to be done in his diocese, depending upon what he understands to be the Standing Liturgical Commission's intention and the will of the General Convention.

All of this makes for a great deal of uncertainty because it lacks direction. It makes for theological confusion about what the church teaches because each effort and revision seems to be saying something different, and certainly, when everything is redefined by the direction of the bishop, we are moving toward a diocesan church.

It would be my hope that as quickly as possible there could be some resolution of the differences that surround *Prayer Book Studies 26*. Is the new service of confirmation truly an alternative to the Prayer Book service of confirmation as indicated in General Convention Resolution A-140, and if not, what is its relationship to the canonical definition of a confirmed member of this church? If the sealing at baptism is accepted as confirmation when it is administered by a bishop, what is it when it is administered by a priest of the church? Was it the intention of the Standing Liturgical Commission to set forth presbyterial confirmation? And

if this is the intention of the Standing Liturgical Commission and it has been adopted by the General Convention, does the bishop really have the right to say that a priest cannot exercise that part of his ministry?

In short, it's time that we get together and clear the air not only for the sake of the laity but for our own intellectual and theological integrity. If Prayer Book confirmation is unclear, as some insist, *Prayer Book Studies 26* is even less clear.

(The Rt. Rev.) THOMAS A. FRASER  
Bishop of North Carolina

### Is PECUSA Apostate?

In regard to the letter signed by five female deacons [TLC, Mar. 10]: I feel truly sorry for these women, as I feel sorry for anyone who is frustrated in achieving what he or she considers a worthy goal. However, I do very much deplore the third paragraph of their letter: e.g. "The five of us, alongside other women, do know that our vocations have been affirmed by the Holy Spirit and that, accordingly, PECUSA stands in apostasy." Such a statement is both presumptuous and arrogant, reflecting the extreme Protestant position that the Holy Spirit speaks only to individuals. Such exaggerated individualism seems to me both unscripural and egotistical to the nth degree—which is why I am an Anglican rather than a member of an extreme Protestant denomination.

I give these women full credit for being sincere, but I am puzzled. If, indeed, they are sincere, why do they seek ordination to the priesthood in, what to them, is an apostate church? Why do they not seek ordination in a Protestant denomination? No matter how intellectually brilliant, it seems to me these women lack understanding, not only of the nature of the priesthood, but also the nature of the church in which they seek to be ordained priests. I pray for their sakes, that they may be led by the Spirit into some sort of resolution of the anger and bitterness with which they are so palpably filled.

EMILY GARDINER NEAL

Pittsburgh, Pa.

### Aid to North Vietnam

If, as we are told by the Rev. Graeme C. Jackson [TLC, Mar. 3], hunger, ignorance and disease have been banished from North Vietnam, if he could find no shanties on the outskirts of its cities, nor slums in their centers, and even public safety is exemplary, for what purposes are the \$2 million to be used, which he is trying to raise for that country? Are they to be used for the purchase of guns and tanks? Surely he does not propose to buy two million dollars' worth of motor cars or Hondas for North Vietnam; he certainly does not appear to deplore the alleged absence of these dubious items of consumer-oriented civilization.

As hunger allegedly, and disease and ignorance manifestly, have not been banished from the United States, and both shanties and slums abound in this country, would it not be more appropriate to utilize the money in question for projects of a charitable nature in this country, rather than indulging in a supererogatory gesture by sending the sum in question to a country where, according to the money-raiser's own account, it visibly is unneeded?

ERNST E. SCHNABEL

Chicago, Ill.

## A Church for Sinners, Seekers, and Sundry Non-Saints



by Arthur C. Tennes

Becoming a Christian doesn't automatically make one perfect. This statement may not set theological minds on fire, but it does set the tone for a refreshing look at one of the major weaknesses of the church. Arthur Tennes discusses the role of the congregation in bringing a return to the basic loving principles set forth by Paul in Romans. There is no room for harsh judgmental attitudes toward others in the true Christian fellowship. Christians and other non-Saints, take heed — with this practical look at how the church can once again express Jesus' love for every individual. \$4.50

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# The Living Church

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## CANTERBURY

### Ecumenists Praise Dr. Ramsey

Announcement of the forthcoming resignation of the Most Rev. Arthur Michael Ramsey, the 100th Archbishop of Canterbury, led to many tributes both to himself and his primacy from other churchmen and from editors.

For example, John Cardinal Heenan, Archbishop of Westminster, said: "Dr. Ramsey's retirement will be a loss, not only to Anglicans but to his many friends in other churches. He and I have enjoyed a close personal friendship since his days in York and mine in Liverpool.

"In his quite different way he has done even more for Christian unity than his predecessor, Dr. Fisher, who took the first great step of paying a visit to the pope. Dr. Ramsey, as a scholar and pastor, has been one of the great Archbishops of Canterbury."

The Roman Catholic co-chairman of the Anglican-Roman Catholic International Commission, Auxiliary Bishop Alan Clark of Northampton, said, "Under the wise and perceptive leadership of Archbishop Ramsey, Anglican-Roman Catholic relations have achieved a stability and resilience which never ceases to confound the critics of the ecumenical movement. . . .

"With the retirement, consequently, of Dr. Ramsey, Catholics have lost a Christian leader who has consistently shown that not only does he recognize the prime importance of the reconciliation of our two churches but has had the patience and perseverance to promote this reconciliation in every way open to him, not least by his engaging friendliness."

Methodist Conference President Donald R. Lee said, "We (Methodists) shall forever remain indebted for our partnership with him (Dr. Ramsey), even though we are a great company and he knows but few of us personally."

The conference secretary, Kenneth G. Greet, said respect for Dr. Ramsey exists far beyond the bounds of the Church of England. "Free churchmen call him 'our archbishop' and see in him a leader and

a man of God," he said.

He also said, "Those of us who know him as a friend are able to say that the nearer you get, the more there is to admire. To share with him in the darkness of the failure of the Anglican-Methodist Unity Scheme was also to be inspired by his unquenchable faith in the ultimate triumph of God's will and purpose."

#### Editors Speak, Too

The *Church Times*, leading independent paper of the Church of England, said in an editorial that the news of Dr. Ramsey's imminent resignation "may be expected to make millions aware of the fact that Canterbury in these years has had an archbishop who is every inch a true priest of the church, who is a true and humble servant of the servants of Christ, and who has embodied and expressed that sense of the reality of God and his holiness which is the only foundation of true religion."

The *Church of England News*, which has an evangelical leaning, said it was to be hoped that some conclusions can be reached quickly in the discussions between the synod's standing committee and the Prime Minister's secretary for appointments "so that the next Primate of All England can be seen to be a man of the church's appointment."

The editorial went on to say: "Michael Ramsey himself has paved the way to bring about that prospect. He has presided over a church that is on its way to achieving a greater measure of independence from the State than it has ever known."

## SOUTH AFRICA

### Legislation Could "Outlaw" Needed Services

Draft legislation to amend the Medical and Dental Act in South Africa caused the Most Rev. Robert S. Taylor of Cape-town to call for clarifications so that religious counselors and others will not be inadvertently outlawed.

The draft prohibits any practice "intended to diagnose mental, spiritual, physical, or psychological problems, upsets, or shortcomings" and forbids their treatment by anyone not registered with the Medical and Dental Council.

Archbishop Taylor expressed fear that this stringent regulation could prevent Sunday school teachers, lay preachers, and counselors from working for the church.

Under the draft, the practice of psychotherapy is restricted to professionals and homeopathy is banned.

Since psychological treatment includes group therapy, sensitivity training, and personal improvement, many fear that the proposed amendment could outlaw such organizations as Alcoholics Anonymous, Weight Watchers, yoga, Lifeline, and meditation classes.

Archbishop Taylor protested to the Minister of Health, Dr. S. W. van der Merwe, asking for changes in the draft bill. The Anglican leader has been joined by others in voicing their criticism to the government.

## PERSONALITIES

### "The Crisis of Success"

In a talk on the "Crisis of Success" given at St. Bartholomew's Church, New York City, the Archbishop of York, the Most Rev. Donald Coggan, said, "The truth is that success is personal. . . . It depends entirely on what you make of it when it comes your way."

Drawing on the second half of Deuteronomy 14 for his meditation, Dr. Coggan discussed two elements of "how to enjoy a celebration"—to do everything "before the Lord" and to remember the underprivileged.

"When your feet are firmly on the ladder of success," he advised, "it is wise to ask yourself a question or two." "What price am I paying for this success?" was one suggested by Dr. Coggan.

He described a successful man and commented: "When he becomes brittle and hard as nails, up goes the salary and down goes the character. And God help him."

Another peril of success, the Archbishop pointed out, is that "success leads to pride. My power and the might of my hand has gotten me this wealth."

Estrangement from God often is an outcome of the pride and arrogance of success, he said. "Oh, you give God a passing nod now and then, but essentially you become a Godless man," he commented.

As an example of such a person, he cited King Uzziah, mentioned in the Book of Isaiah.

This was a ruler, Dr. Coggan observed, who was a military and political success. But, he added, according to the account "when he was strong he grew proud to his destruction."

Archbishop Coggan is among those considered a possible successor to the Archbishop of Canterbury when the latter retires in November.

### The Cover

This week's cover photo, "The Resurrection," is a wood-carving by Elly-Viola Nahmacher. Photo by RNS.



## Spiritual Problems Do Not Recognize Office Hours

The Bishop of Litchfield has expressed opposition to a proposal that calls for clergy to live in their own homes outside their parishes and to be available to their parishioners at certain stated hours.

The suggestion was contained in a report, "Structures for Ministry," from the Diocese of Birmingham.

The Rt. Rev. A. S. Reeve told his diocesan synod: "I cannot imagine a more hopeless proposal than this."

He warned that under this suggestion the clergy might find themselves having "the worst of both worlds," since under the present arrangement clergy have considerable freedom of choice in moving from one parish to another.

Of the "certain stated hours," the bishop commented: "It is quite true" that parochial offices may be open at stated times "for the receipt of routine messages such as the arrangement of banns of marriages and so on, but I believe that the report's statement that this would be like the doctor's surgery is totally incorrect.

"People," the bishop declared, "do not have spiritual problems at certain definite times of the day."

## SALVATION ARMY

### "England Hasn't Changed Much"

General Erik Wickberg, who will retire as international leader of the Salvation Army in June of this year doesn't believe England has changed much since the days of the Army's founder, Gen. William Booth.

In 1890, Gen. Booth wrote a book called *In Darkest England*, which described the social problems of the day. Gen. Wickberg has written a successor to that book, *In Darkest England Now*, in which he lists the same problems that were found in the earlier volume.

"England still has a submerged tenth who need rescuing from alcoholism, gambling, and sexual maladjustment," Gen. Wickberg comments.

One difference, he writes, is that whereas economic poverty was the main cause of human misery in Gen. Booth's time, today the welfare state is able to prevent poverty. But the Salvation Army leader asserts that this is not enough.

"One needs more than the hard facts, good laws, and state aid," he said. "The heart is also needed. The schoolgirls who are mothers of illegitimate children who are in our care require more than social security.

"The alcoholic who tries to stop drinking and fails again and again must defeat the statisticians and the social scientists.

"The homeless, the unemployable, the

host of mentally retarded, the drug addict, and many others, all come to the Salvation Army for aid."

Each night, Gen. Wickberg reports, 90,000 homeless men stay in Salvation Army centers. Of these, about 15% are schizophrenic, 45% have behavior problems, and more than 40% are chronic gamblers.

In the Army leader's opinion, "the most enlightened social security will never build 'Jerusalem in England's green and pleasant land.'"

For this reason, he says, the Army is not giving up its bands and Gospel choruses. "We must sound out our trumpet calls to conversion," Gen. Wickberg declared.

## JOURNALISM

### Leidt Award Given to New Yorker Writer

Berton Roueche received the William E. Leidt award for a feature entitled "The Good News," that appeared in the *New Yorker* last May 12. The article was a profile of the Rev. Edward Thomas Houghton, a Congregational minister in Massachusetts.

Second place was given to William A. Reed for a series called "The Catholic Crisis" in the *Nashville Tennessean*. He is the paper's religion editor.

Mr. Leidt, editor of publications for the Episcopal Church for many years, died in February. The award was established by the church's Executive Council at the time of his retirement.

The two winners and several honorable mentions were decided by a panel of three judges—Alfred P. Klausler, head of the Associated Church Press; James A. Doyle, head of the Catholic Press Association; and Marvin C. Wilbur, head of the Religious Public Relations Council.

The top award winner receives a small check and a citation.

# BRIEFLY...

■ The Rt. Rev. Milton L. Wood, Suffragan Bishop of Atlanta, since 1967, has accepted appointment by the Presiding Bishop-elect, the Rt. Rev. John M. Allin, to be deputy for administration on the Executive Council staff. Bishop Wood had declined the invitation earlier but when he was asked to reconsider, he accepted.

■ Statistics published recently in *Christ Weekly* show some of the "rise and fall" of church membership in Japan during the past year. The United Church of Japan (Kyodan) lists 195,971 members, a loss of 4,829—154 of the congregations did not report on their membership rolls. The Roman Catholic Church lists 375,605, a gain of 5,285. Two Protestant groups each gained 1,000 members: The Holy Spirit of Jesus Christ now has 70,847 members and the Japan Baptist Convention, 25,190. Lutherans list 17,678 members and Anglicans, 52,147.

■ The former Bishop of Puerto Rico who has been in parochial work in recent years has accepted appointment as Bishop in charge of the Convocation of American Churches in Europe, effective July 1. The Rt. Rev. A. Ervine Swift, rector of St. Gregory's, Boca Raton, Fla., and Assistant Bishop of Southeast Florida, has had considerable overseas experience since his ordination in 1939—China, The Philippines, and the Virgin Islands in addition

Lila Zona, president of St. Jude's Ranch Women's Auxiliary, turns the first shovelful of dirt at the Lake Mead site of the new laundry facility to be constructed at the home for neglected children in Boulder City, Nev. The Rev. Herbert Ward, Jr., administrator of the Ranch, officers of the Las Vegas Auxiliary and members of the Auxiliary's new Boulder City satellite chapter wait turns at the groundbreaking. The building, which will cost \$20,000, is underwritten by the women.



# CONVENTIONS

to Puerto Rico. Prior to his going to Florida in 1967, he was Assistant Bishop in Pennsylvania for two years. The Presiding Bishop-elect appointed Bishop Swift to the European post to succeed the Rt. Rev. Edmond L. Browning who will join the Executive Council staff this summer.

■ The Rt. Rev. Carman J. Queen, 61, Bishop of Huron (Province of Ontario) since 1971 and former suffragan of the diocese, has died. Considered by many churchmen to be a conservative, Bishop Queen campaigned among his brother bishops at the 1973 General Synod to prevent divisions in the Anglican Church of Canada over "immediate implementation" of resolutions pushing for the ordination of women to the priesthood and the use of the new forms of Christian initiation.

■ The Rt. Rev. Philip Wheeldon, Bishop of Kimberley and Kuruman (South Africa), has stated that in the future black and white priests in the diocese will officiate at services without regard to the racial groupings in the congregations. "There will be no previous notice given as to which priest will be taking any given church service," he told the people in his diocese and asked them to cooperate in a spirit of Christian love.

■ The Rt. Rev. John Sperry, 49, the new Bishop of the Arctic (Canada) succeeding the late Bishop Donald B. Marsh, has translated the Canadian Book of Common Prayer, the four Gospels, and the Acts of the Apostles into the Copper dialect of the Inuit language. (The Eskimo people prefer to be known as the Inuits.)

■ A \$50,000 grant (\$25,000 annually for two years) from St. Paul's Church, Richmond, Va., has helped launch the city's first street academy for high school dropouts. Expected to cost \$92,000 during its first two years, the academy's goals for its students include completing requirements for high school graduation, receiving a high school equivalency diploma, preparing for returning to high school, and mastering a vocation to the level of competency required for meaningful employment.

■ Representatives of the Diocese of Jamaica will be in New York City, May 16-31, to interview priests who are interested in vacant cures in the diocese. Mrs. Carman St. J. Hunter, deputy for jurisdictions at the national church headquarters, is in charge of scheduling interviews.

■ The Rt. Rev. John T. Walker, Suffragan Bishop of Washington, has declined an invitation to be deputy for ministries on the Executive Council staff. The offer was made by the Rt. Rev. John M. Allin, Presiding Bishop-elect.

## Arizona

The opening session of the 15th annual convention of the Diocese of Arizona was held in Trinity Cathedral, Phoenix, at which time the Rt. Rev. Joseph M. Harte delivered his address.

Delegates approved a Centennial Appeal Fund to be conducted over the next three years and established an Episcopal Community Service Corporation as well as a program to be developed by that agency.

A program oriented budget of \$343,261 for 1974 was adopted. Delegates will meet again in November to adopt a 1975 budget.

Guest speaker at the convention was the Rev. John Bogart, director of the program for continuing education at the Church Divinity School of the Pacific.

Presiding at the convention dinner was the Rt. Rev. George Selway, retired Bishop of Northern Michigan. Speakers at the dinner, which honored Bishop Harte for his twenty years in the episcopate, included the Rt. Rev. Richard S. M. Emrich, retired Bishop of Michigan, and Msgr. Robert A. Donohoe of the Diocese of Phoenix.

## Arkansas

When the Rt. Rev. Christoph Keller, Jr., told his diocesan convention that he had declined the offer of executive officer of the Episcopal Church, often referred to as the No. 2 spot, he received a standing ovation.

Bishop Keller was one of the candidates for the office of Presiding Bishop.

In his address to convention he said he acknowledged the reality of forces of evil in the world. He had seen, he declared, structures of society pervaded by evil.

"Love casts out demons," he said. "Perfect love (of God) casts out fear . . . a burning, healing, caustic kind of love, not the sentimental kind."

He advised churchmen to fight evil with "our prayers first and foremost, but with our wits, too."

## Georgia

A record budget of \$319,977 was adopted at the annual convention of the Diocese of Georgia held at Jekyll Island. Included in the total is the \$69,000 pledge to the national church as well as provision for an administrator to the Rt. Rev. Paul Reeves.

Bishop Reeves, in his convention address, spoke of the recent General Convention and in particular of the House of Bishops' pastoral letter which included St. Paul's injunction that we "be not conformed to this world."

The Episcopal Church had not suc-

cessfully resisted such conformity, the bishop said, citing specifically the new canons regulating re-marriage after divorce.

The bishop said he looks forward to the ministry of the Presiding Bishop-elect, the Rt. Rev. John M. Allin, seeing him as a great pastor and priest, and a man of prayer.

Special guest at the convention was the Most Rev. Raymond W. Lessard of the Diocese of Savannah, who spoke of his reactions to what he sees around him after 17 years away from the United States.

## Iowa

The reconvened 121st convention of the Diocese of Iowa met in St. Timothy's Church, West Des Moines, to consider the 1974 budget and housekeeping changes.

A budget of \$226,445.45 for program was adopted as well as the \$146,566 budget for the episcopate.

Responding to proposals presented by a commission on structure, delegates defeated a change that would have removed the requirement that deputies to General Convention be elected on a vote by orders; changed the basis of diocesan convention representation from multiples of 50 to multiples of 75 communicants; made the diocesan council and the standing committee discrete bodies; agreed to unify the two budgets into one to be funded by a progressive income tax; and, on first reading, accepted a provision that would abolish roll call in votes by orders unless specifically requested.

## Los Angeles

At the 79th convention of the Diocese of Los Angeles held at the Anaheim Convention Center, the recently installed diocesan, the Rt. Rev. Robert C. Rusack, informed the 850 delegates that he is "raring to go." In his address, Bishop Rusack declared 1974 to be "a year of education in preparation for a greater outreach." He also announced plans for clergy and vestry conferences and proposed organization of schools of theology for the laity.

Bishop Rusack further declared that there are, in the diocese, "many areas of inefficiency, waste, and difficulty" and announced the appointment of a professional consultant to make an analysis of "the whole diocesan structure."

In convention action, delegates rejected a resolution approving the ordination of women to the priesthood; adopted resolutions opposing a state lottery and capital punishment; called upon all congregations to consider seriously the question of amnesty; and approved a 1974 budget of \$920,526.





No translation of any text

so compact and profound as

# THE LORD'S PRAYER

can ever convey the nuances

of meaning of the original.

By MASSEY H. SHEPHERD, JR.

**T**he greatest trauma for Episcopalians in the current process of Prayer Book Revision appears to be in the new translation of the Lord's Prayer, prepared by the International Consultation on English Texts (ICET). This is not surprising. One naturally resists being disturbed in the use of the most familiar and constant text of daily devotion. Yet however attached we are to the version we know and love, or however deep are our will and intent to pray it as our Lord taught us, we must be aware that we are using a translation.

No translation of any text so compact

and profound as the Lord's Prayer can ever convey the nuances of meaning of the original, even if one resorts to expansive paraphrase, as Cranmer often did in the rendering of the old Latin Collects. It is only reasonable to expect that a new translation of an ancient text, if it is faithfully and carefully done by competent persons, will throw light upon the meaning of the original, even though we may decide after careful consideration not to adopt it for our use. We may well ask if there can ever be too many good translations of the Lord's Prayer that enlarge our understanding of how we may pray it with sincerity and truth.

Our first problem with translating the Lord's Prayer is that we do not have the original Aramaic text which our Lord gave to his disciples. We have to begin with two Greek translations in the Gospels: Matthew 6:9-13 and Luke 11:2-4. Most

scholars believe the Lukan text is nearer to the original prayer; but the Matthean version is the one that has been used since the first century A.D. in Christian worship, both corporate and private, even though it exhibits a number of phrases in addition to those in the Lukan form.<sup>1</sup> Even in those phrases where the two Gospels agree in substance, there are differences in wording. Certain ancient texts of Luke add a petition not found in Matthew: "Let your Holy Spirit come among us and cleanse us."

The Prayer Book version, however, is not made directly from the Greek of St.

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<sup>1</sup>It is the version of St. Matthew with which we shall be concerned in this article; and we shall refer to it by the enumeration of twelve lines, as in the ICET text printed in *Services for Trial Use*, page 74. The ICET texts, with brief commentary, have been reissued in a revised edition: *Prayers we have in common*, Philadelphia: Fortress Press, 1972.

Matthew. It is adapted from translations of the old Latin which are found in the Primers of the early Reformation period—vernacular devotions from Bible and liturgy prepared for the laity. Thus the Prayer Book translation of the Lord's Prayer is comparable to what the late Dean Ladd of the Berkeley Divinity School said of the Prayer Book Psalter: "a translation of a translation of a translation."

The translation of the Lord's Prayer in the Prayer Book has not been the only one current in English usage. Many Christians of the Reformed (Calvinistic) tradition, especially in America, have used in their worship the translation of it in the King James Version of the Bible (1611), in which lines 7-8 read: "And forgive us our debts, as we forgive our debtors." This is a more literal translation of St. Matthew's text, although in verses 14-15 St. Matthew interprets the word "debts" by another Greek word, translated in the King James Version as "trespasses," but in more recent English Bibles translated variously as "faults," "failings," "wrongs," or "offenses."

Actually, St. Matthew's version of line 8 employs the past (Greek, aorist) tense, and a strictly literal translation would read, "as we forgave our debtors." But taken in this literal way, the translation is theologically impossible—for it makes God's unconditional forgiveness of us dependent upon our forgiveness of our neighbor, and is thus contradictory to our Lord's teaching in the Parable of the Unforgiving Servant (Matthew 18:23-35).

But as Dr. Joachim Jeremias has rightly observed<sup>2</sup> St. Matthew's "past tense" is his way of translating an Aramaic "present perfect," used to refer "to an action occurring here and now." Thus St. Luke's version is more likely to give the better sense: "forgive us our sins, for we ourselves forgive every one who is indebted to us" (11:4; Revised Standard Version). The ICET translation, therefore, quite properly uses the Lukan version to interpret the Matthean, despite the criticism of some that the ICET version has switched texts in line 8.

An almost impossible riddle for the translator is the rare and unusual Greek word *epiousion* in line 6, which both the Prayer Book and the ICET texts, like the old Latin, translate as "daily." The word is an adjective, whose root comes from the verb "to be"; and its most likely meaning is "what is needful for our existence." It occurs in both the Matthean and the Lukan versions. But the question, much debated, is whether it refers solely to the material needs of our bodily existence—in which case, the petition would be unique among the petitions of the prayer—or to our spiritual need for the "bread of life" which our Lord imparts (cf. John 6:27 ff.). The early church fathers, who knew their Greek, took it in the latter

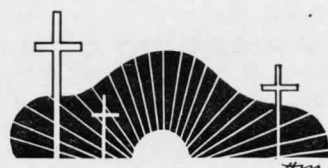
sense, often with reference to the bread of the Eucharist. St. Ambrose (d. 397), in his instructions to the newly baptized, understood the word in a eucharistic sense, and commented:

"He [i.e., Christ] called it bread indeed, but *epiousion*, that is supersubstantial. For it is not the bread that passes into the body, but that bread of eternal life which sustains the substance of our soul." (*On the Mysteries* v.4.)

While it is doubtful if our Lord intended a reference to the Eucharist in the prayer, we should not dismiss out of hand the probability that the petition in line 6 has a wider meaning than a request for our daily physical sustenance. Dr. Jeremias and many other New Testament scholars believe that it has, and that it relates, as do all the other petitions of the Lord's Prayer in one way or another, to our expectation of the imminent coming of the Kingdom of God, which was the focus of our Lord's mission and teaching. St. Jerome (d. 420) noted that in an ancient Jewish-Christian Gospel used by Aramaic-speaking Christians the word which we translate "daily" is *machar*, which means "for the morrow"—not just any tomorrow, but the great and final Tomorrow of the coming of the Lord and his Kingdom. This meaning fits well with our Lord's constant warning that the Kingdom is at hand, that we should not be anxious for the morrow, and that we should ever be watchful for we know not when our Master comes.

The difficulties with the exact meaning of line 6 suggest the second great problem for any translator of the Lord's Prayer: namely, its basic frame of reference. New Testament scholars today are generally agreed that the original context for understanding the prayer lies in the eschatological character of all our Lord's work and teaching. The kingdom is at hand; it is already breaking in; prepare and be ready! But with the waning of vivid expectation of the end, which developed early on in the history of the church, the Lord's Prayer began to be interpreted in a more inward and moralistic sense. This change of perspective is already evident in the commentaries of the great church fathers, such as Origen, Tertullian, and Cyprian, which date from the first half of the third century. For example, line 2 was related to reflection upon God's holiness expressed in our inner life of moral purity, and in the keeping of the Third Commandment. Line 9 was referred to the ordinary temptations of daily life rather than to the crucial Temptation or Test of the last times.

In any translation of a classic text, a translator should be aware of its accumulated meaning in different contexts of use and understanding. In the case of the Lord's Prayer particularly, the problem posed is a version that neither excludes the original and ancient eschatological



### Sing Alleluia!

There are so many voices lovelier than mine—  
 (Sing "Act-of-God!" loud, on pitch, on cue!  
 Sing "Resurrection!" choir stall and pew!)  
 I am content to pass the bread and wine.  
 Yet, if I cannot sing, I have an ear  
 for discord in the angry heart of man.  
 And there I catch the devil if I can,  
 And sing duet with him, a bit off-key.  
 An evil generation wants a sign,  
 (Which Jesus-gentle-savior would not do).  
 Shall I provide one, then, in this late year?  
 I shall! O God, contrary to the plan,  
 Let Nick and me sing praises unto thee  
 Which he, damned fool, thinks mere cacophony!

Robert G. Hewitt



meaning nor its later moral interpretation. If possible it should combine an opening to both our hope in obedience to God's will in our lives today, and our hope of transformation into the image of Christ in the world to come. So in our union with Christ's own prayer, we might gather together "the hopes and fears of all the years." The translation of lines 2 and 9 present this problem in a very acute way. In both St. Matthew's and St. Luke's version of these lines, the Greek text is verbally the same.

New Testament scholars are about equally divided between those who interpret line 2 ("Hallowed be thy Name") as a phrase in apposition to the address ("Our Father"), and those who understand it as a petition comparable to lines 3 and 4, modified by line 5 ("on earth, as in heaven"). In the former case, the line would be comparable to Jewish prayers, which after a formal address to God, qualify it for purposes of reverence by a phrase such as "Holy be he." This would suit the more formal and liturgical version of St. Matthew; but it does not altogether fit the shorter and more succinct version of St. Luke. The very simple, if not abrupt, address of "Father" (St. Luke) or "Our Father" (St. Matthew) should warn us that our Lord taught us to address God, as he himself did, in a direct and intimate way unlike the formalities of Jewish liturgical prayer. To say "Our Father" without other qualification would have seemed irreverent to a pious Jew. But Jesus taught us that God is always accessible to us simply by calling upon him as "Father." This is confirmed by St. Paul: "For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are the children of God" (Romans 8:15-16).

It is quite legitimate, therefore, to follow Dr. Jeremias in seeing the second line as a petition comparable to "Your kingdom come." It is a prayer that God reveal at last the holiness of himself (*i.e.*, his Name) to a world that has rebelled against him. The best commentary on the line would be the prophecy of Ezekiel (36:23): "I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the Lord, says the Lord God, when through you I vindicate my holiness before their eyes." We might then translate the line as "Reveal your holiness" or "Make known your holy name . . . on earth, as in heaven."

Line 9 presents the most difficult problem for the translator. "Lead us not into temptation" is the version of the Prayer Book, the King James and the Revised Standard Versions of the Bible. In contrast, the ICET text, supported by the New English Bible and the Jerusalem Bible, reads, "Do not bring us to the test."

Before the ICET text appeared in *Services for Trial Use*, the Standing Liturgical Commission received a large body of correspondence asking that something be done to revise the translation of line 9. But after it was published, the Commission has received even a larger number of letters protesting the new translation. Unfortunately, most of those who suggested a better version provided either a paraphrase or a substitute that had little to do with what our Lord taught us to pray. But as one of the conservative members of ICET has reminded this Consultation, we are not at liberty to change the meaning of what our Lord did teach us to pray. We have to wrestle with this "hard saying."

The crucial word in line 9 is *peirasmos*, a Greek word variously translated as "temptation," "test," or "trial." In the Gospels this word consistently refers to the basic and ultimate temptation or test of our faith in the last times, when Satan

deliver us from evil," as an interpretation of line 9. Most New Testament scholars agree that "evil" in line 10 is not meant so much in a general sense, but more specifically as "the Evil One," *i.e.*, Satan. The New Testament never encourages us to believe or think that God tempts or tests us. The Epistle of James (1:12-14) makes this quite clear. There is therefore no simple translation of line 9, and some paraphrase is probably necessary provided it does not alter the meaning. Some possibilities are: "Do not bring us to the test of faith"; "Save us in (*or*, from) the time of trial"; "Do not lead us into the trial of our faith."

All scholars agree that the Matthean addition of the doxology (lines 11-12) is not original to the Prayer, but was an early liturgical addition that came to be added to the Matthean text. In the old Latin rites from which the Prayer Book version was made, this doxology was not used as a rule. It may be of interest to Episcopalians that the First Prayer Book of 1549 did not include it, and that in most services the priest said the entire prayer through line 8, with the people responding with line 9 and an Amen. (One can still see the Lord's Prayer in the 1928 Prayer Book, without this final doxology, in the Litany, the Penitential Office, the opening of the Holy Communion, the Visitation of the Sick and the Burial Office.) Only in the 1661 Prayer Book was the doxology added to the Lord's Prayer in the Daily Offices and the Holy Communion.

Our first American Prayer Book of 1789 also made some modifications in the translation, to bring it into accord with current English usage in America. The "which art" of line 1 was changed to "who art" (though these words are not in the original Greek of either St. Matthew or St. Luke). And the older English "them that" of line 8 was changed to "those who." At least our American forefathers did not consider that the translation of the Lord's Prayer was so verbally sacrosanct that it could not be changed.

In style and substance the Lord's Prayer is unlike any other prayer of the liturgy. It is not an involved sentence like the collect, nor is it a rhetorical recital of God's mighty deeds such as the consecration prayers. It is more akin to a taut and succinct litany of petitions. (In the old Mozarabic rite of Spain, the people responded Amen after each petition.) It is the way Jesus prayed and taught his disciples to pray: direct, simple, without unnecessary repetition. It is like that oldest of Aramaic prayers of the early Christian liturgy: *Maranatha*, "Our Lord, come!" (1 Corinthians 16:22; cf. Revelation 22:20). The best translation of the prayer—if such is possible—will be one that has this natural and direct way of speaking, as a child to a father. There is nothing irreverent in such a relationship of faith and hope and love.

### The Lord's Prayer

Our father in heaven,  
holy be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive  
those who sin against us.  
Do not bring us to the test  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.

The ICET text.

is let loose in all his power to confound the allegiance of God's faithful ones in whatever trials and terrors face them. It has to do not with the ordinary and constant temptations of our daily lives, but with the crucial times of our testing in our trust in God's love for us lest we abandon our hope in him.

The verbal form of the word is used in the Gospel narratives of Satan's temptation of our Lord (cf. Matthew 4:1-3 and parallels, and especially Luke 22:28). It was Satan's constant testing of him in order to reverse his obedience to his Father's will for him. This same trial Jesus faced in Gethsemane and on the cross, and the one which he summoned his disciples to pray that they enter not into it lest they be overcome by it (cf. Matthew 26:41 and parallels in Mark and Luke).

For this reason the Matthean text of the Lord's Prayer added line 10: "but

# EDITORIALS

## Every Christian a "Salvationist"

In Britain, members of the Salvation Army are commonly called "Salvationists." It is a grand word, and one which should fit any Christian who is serious about his faith and commitment. Let's begin this reflection, then, by reminding ourselves that in Christ we are all salvationists—people who believe that all men need to be saved. But from what, and to what?

The retiring head of the Salvation Army in England, General Erik Wickberg, doesn't believe that England has changed much since the days of the Army's founder, General William Booth. (See news story on page 7 under SALVATION ARMY.)

Eighty-four years after General Booth wrote his famous book, *In Darkest England*, General Wickberg has written a successor, *In Darkest England Now*.

In his day, General Booth saw the "submerged tenth" of England in misery, and in dire economic poverty. Today, General Wickberg sees the same lowest stratum in essentially the same misery—in the midst of a welfare state that has abolished extreme poverty.

Some of Wickberg's specific statements are very trenchant, but they are in our news story and we shall not repeat them here. The conclusion of the whole matter, as he sees it, is that we do not touch man's deepest needs or heal deepest hurts by "good laws and state aid. . . . The most enlightened social security will never 'build Jerusalem in England's green and pleasant land.'"

For this reason, the Salvation Army is not giving up its bands and Gospel choruses: "We must sound out our trumpet calls to conversion."

What is true in Britain is no less true in America or anywhere else. Christians being "salvationists" must make sure of their priorities in their church programming and their personal lives. They have a dual citizenship, belonging as they do to the kingdom of Christ and to the state. As Christian citizens of the state they should indeed work in every way they can for the abolition of poverty and every social evil that afflicts the children of men. But as members and agents of Christ their concern is for that salvation of the inner man from those ills of the soul which make people miserable in the midst of material plenty as much as amidst material poverty.

The salvation of Christ is *from* the vision of one's self as a creature of time, space, and circumstance, a merely appetitive being who might as well eat and drink today since tomorrow he dies; and it is salvation *to* the knowledge of one's self as a child of the Father in the family of Christ—born into time at his first birth, born into eternity at his second birth.

Salvation, then, is resurrection from one kind of self-vision and the life that ensues from that, to another kind of self-vision with its consequent life. Because Christ is risen, and lives, this second kind of life is possible. But it can never come to pass in people's lives except as Christians already living in this resurrection-life become "salvationists" to others.

When Easter is not merely an annual festival of the

Christian faith but a constant joyful and triumphant event in the Christian life it makes "salvationists" out of conventional Christians. At this Easter let us pray that this miracle may be multiplied in the hearts and lives of Christ's faithful people—beginning with ourselves.

## The Hope That Gives Life

Yes, I like the analogy between resurrection and springtime, but it isn't enough. The awakening of all of nature from its winter sleep is beautiful, but in itself, is it more than that? The threat of death as the end of everything still hangs heavily on the human heart. "When you're dead, you're dead," they say. "At least no one has ever come back to show us otherwise."

Since death comes to everyone, and death is the end of everything, the biggest casualty in this way of thinking is hope, itself. And when hope dies, can there be life at all? To live without hope is, indeed, a premature death, but death, nevertheless.

But what about these assertions? Has no one ever come back? This question brings us to the very heart of the matter. The apostles said that Christ had returned from the dead. "We have seen the Lord," was the joyful news. They were rational men. There was no uncertainty in their minds about his death on Good Friday. It was unquestionably real. But now that they had seen him, there was no uncertainty about his resurrection.

He had told them about it and said that it would happen, but like so many of us, they could not imagine how it could be true. But now they knew. They had seen the Lord! Death was not the end of everything. It was the gateway to eternal life. Sorrow endures for the night, but joy comes in the morning!

The whole New Testament history testifies that this was the beginning of the whole Christian movement. Overnight, from Friday to Sunday, despair turned into hope, fear became courage. Cringing, beaten young men gained the heroic stature of those who would not shrink from martyrdom.

These earthy men became apostles, not because flowers bloom in the spring or any other fact of nature, but because they had seen with their own eyes, that the man with whom they had walked for these three years, the same man who died on the center cross, had been raised from the dead by the power of God. No other event than the resurrection could have so changed their minds and hearts.

We believe in everlasting life for the same reason. We will pass through death to larger life. Our beloved dead will meet us and rejoice. Easter removes the threat of annihilation. "When you're dead, you're dead?" NO! "When you're dead, you live." There was one who came back from death, and he himself will lead us through the gate of death into everlasting life.

This is the hope that gives life at Eastertime, and every day of the year.

(The Rev.) WILLIAM H. BAAR  
Rector of Emmanuel Church  
La Grange, Ill.



**THE PROFILE OF A PARISH.** By **H. N. Kelley.** Morehouse-Barlow. Pp. 111. \$3.50.

One draft of my review of *The Profile of a Parish* is down the drain. I messed it up because I, as a parish priest, missed the most significant and happy thing about it. For this reason every layman ought carefully to read it and every clergyman ought carefully to think about it.

In unmistakably clear terms, it sets forth the antinomianism of Anglican congregationalism — the tendency of congregations to have two contrary sets of expectations about the role and function of the parish church. And this dichotomy appears in every phase of parish life: in the music department where congregations can't stand to be bored with the same tired hymns but can't tolerate a heavy dosage of the new ones either; in youth work where congregations want more innovative programs for young people in general but not for theirs in particular; and in their relationships with the clergy where they identify their clergy as their greatest source of strength and their near greatest irritant.

Clergy and lay people need to study and discuss these contradictions carefully, for they may well account for Bruce Larson's recently quoting someone to the effect that the "modern parish church has been programmed for efficiency but not for effectiveness."

The clergy will take comfort in the part of the study having to do with sermons. This congregation overwhelmingly declared the sermons to be too long and after the sermons were shortened, (you guessed it!) they contended they were no shorter than before—still too long.

Though statistics and statistical profiles are not my bag—being, as they were to Dizzy Dean, simply "static"—this book has something to offer and would be excellent ground of discussion for parishes seeking to zero in on their problems.

I started out with a temptation to whip the author. I discarded that in favor of a whipping for congregations. I close now with a nagging suspicion that somewhere in this book there are grounds for some clergy flagellation too. All the more reason for all of us to read and study it!

(The Rev.) M. JOHN BYWATER  
St. Paul's Church, Quincy, Fla.

**THE TWELVE WHO WALKED IN GALILEE.** By **Woodrow W. Smith.** Fleming H. Revell. Pp. 128. \$3.95.

Peter, James and John—those inner confidants of the Lord Jesus—are portrayed to us in the Bible as central figures around our Savior in the drama of his earthly ministry. And nearly everyone knows of Judas's betrayal of his Master, and of Thomas's doubts. But little is

really spelled out about their lives.

Perhaps this is not too unusual, considering the fact that the Gospel accounts do not really give us a biography of Christ in the truest sense of biography. Even less, therefore, is told about the other apostles—Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananaean—except through tradition, and extrapolation and speculation from the fragments of information in scripture and other ancient sources. What we do know is that Jesus called these twelve to nurture the infant community of believers, and to spread the message of salvation.

Woodrow W. Smith, associate minister of St. Luke's United Methodist Church in Houston, has written a short, interesting and easily readable book in which he presents his impressions of the apostolic company in twelve character studies. The author, a graduate of Perkins School of Theology at Southern Methodist University, is also a member of the Texas Conference Board of Evangelism of the United Methodist Church. His book reflects his homiletic proficiency and his communicative ability with the man in the pew.

*The Twelve Who Walked in Galilee* is not a scholarly treatise on the lives of

the Apostles, although it draws on an extensive bibliography of materials—consuming three pages at the end of the book. Mr. Smith's work is obviously limited by the scarcity of historical data regarding the Apostles. Nevertheless, it is written for the spiritual edification of the believer, and full of spiritual insights.

The style of the author is choppy. It lacks the smooth flow of sustained discourse. This is, I think, because he interjects numerous quotations, and illustrative stories. His points are sometimes smothered by these, rather than illuminated by them. Illustrations which would capture attention in the pulpit seem to distract from the smoothness and continuity of thought in the text. However, Smith writes as a pastor and for popular reading—not for the seminary experts.

The author sums up his book with an epilogue on discipleship in today's world. The essentials of discipleship are, he says, profession of faith, self denial, performance, and perseverance. His points are well taken, but poorly explained in terms of the whole New Testament revelation. The question and problem which besets us all is: How, O Lord? And a reference to the gifts and graces of the Holy Spirit, and to the indwelling presence and power of Christ in the life of the believer would, in the context of the biblical promises, have added strength to the epilogue.

Conspicuous by its omission in the

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bibliography was Dr. William Sanford LaSor's recent paperback, *Men Who Knew Christ*, a similar study of New Testament personalities. LaSor, a professor at Fuller Theological Seminary in Pasadena, California, has given a better annotated, more scripturally oriented look at the men who knew our Lord than has Smith, and he has brought to his popular little book the impressive academic credentials of a theologian and biblical scholar, who nevertheless can write for popular consumption. Anyone who reads Smith should also read LaSor, for they cover somewhat the same ground but from different perspectives.

JOHN E. WAGNER

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

**FILLED WITH NEW WINE: The Charismatic Renewal of the Church.** By James W. Jones. Harper and Row. Pp. 141. \$5.95.

James W. Jones wrote *Filled With New Wine* clearly to calm the anxieties of main line Christians regarding "the charismatic renewal of the church." The title reflects the strength and the weakness. While he is often critical of the movement, especially for its "holier than thou" attitudes, Jones does say in effect, "We are the fullness of Christianity." This comes through especially when he says "I feel this *par excellence* is the movement for church renewal" (p. 132).

The value of this book lies less in

whether we agree with Jones, and more in our being given a view through the eyes of an insider who is well aware of serious dangers and weaknesses. Partly due to style—he often becomes "preachy" and slips abruptly into a "Q" and "A" chapter conclusion—this book is no classic, being actually edited lecture notes. But it is a useful effort to portray the movement honestly. This will reward any reader, though it is primarily useful to Episcopalians and the like.

There is serious criticism to be made, however. The treatment of "baptism of the Spirit" fails badly, despite the insistence that holy baptism gives the gift of the Holy Spirit, with the charismatic experience only "freeing" the potential. Later, Jones reverts to the usage he had rejected initially and seems to say that the Spirit is *given* in "baptism of the Spirit."

Also, serious challenge must be raised against his use of holy scripture, which can only be called "self-justifying." Dealing with Pentecost (Acts 2) he concentrates on Peter's sermon and ignores the phenomenon of "tongues" involved. His interpretation of I Cor. 12-14, especially 14:28, is contrived, one supposes, to justify evading Paul's clear insistence that if there is none to interpret, "let each of them *keep silence* in church." Later (p. 97), after earlier insisting "tongues" are "least important," Jones seems to require tongues as an identifying mark

of being charismatic. And at one point he uniquely suggests I Cor. 14:16-17 may refer to "saying the eucharist in tongues!"

The final chapter is somewhat redeeming as it insists that the renewal of the church depends upon faith and not structure. Many will heartily agree with that, though I cannot agree that the charismatic movement is renewal's *exclusive* vehicle! Jones does come off sounding as if that's what *he* believes.

Despite these serious weaknesses, Episcopalians will find this profitable reading. We need to know more of this movement and Jones does help us much in that.

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

## Books Received

**THE SECOND EPISTLE TO THE CORINTHIANS**, C. K. Barrett. Harper's New Testament Commentaries. Harper & Row. Pp. 353. \$8.95. The author wrote the earlier volumes on *Romans* and *I Corinthians* in this series.

**KNOWING JESUS**, T. Ralph Morton. Westminster. Pp. 153. \$2.95 paper.

**THE PROMISE AND PITFALLS OF REVOLUTION**, Sidney Lens. Pilgrim Press. Pp. 287. \$7.95.

**CHARLES FILLMORE: THE LIFE OF THE FOUNDER OF THE UNITY SCHOOL OF CHRISTIANITY**, Hugh D'Andrade. Harper & Row. Pp. 143. \$5.95.

**LIVING BETWEEN TWO WORLDS**, Joel Goldsmith. Harper & Row. Pp. 126. \$4.95.

**A PSYCHOLOGY OF NOTHINGNESS**, William F. Kraft. Westminster. Pp. 158. \$5.95.

**YOU AND YOUR ALCOHOLIC PARENT**, Edith Lynn Hornik. A young person's guide to understanding and coping. Association Press. Pp. 127. \$2.95 paper, \$4.95 cloth.

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## BOOKS

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

## CAMPING

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

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

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

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**ORGANIST-CHOIR DIRECTOR**, married, two children, full credentials, plus cathedral, parish and collegiate experience, seeks full-time employment. Write: Ritter Werner, 6525 N. 15th Ave., #228, Phoenix, Ariz. 85015; call (620) 263-9677.

**PRIEST**, 44, married, two children, rector of present parish for seven years, Catholic churchmanship, pastoral ministry, orthodox preacher, praying for a new challenge in the Mid-west, East or South. Reply Box B-117.\*

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

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

**PRIEST** seeks position as rector. Early '40s. Parish calling, preaching, educational, pastoral emphasis. Would also consider administrative position. Resume and references on request. Reply Box G-118.\*

**WHERE** in the world can a priest retire and still go on working. Am looking forward to the hills, the sunshine, and a small black, white, or Indian congregation. Reply Box M-115.\*

## SUMMER SUPPLY

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

## WANTED

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

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

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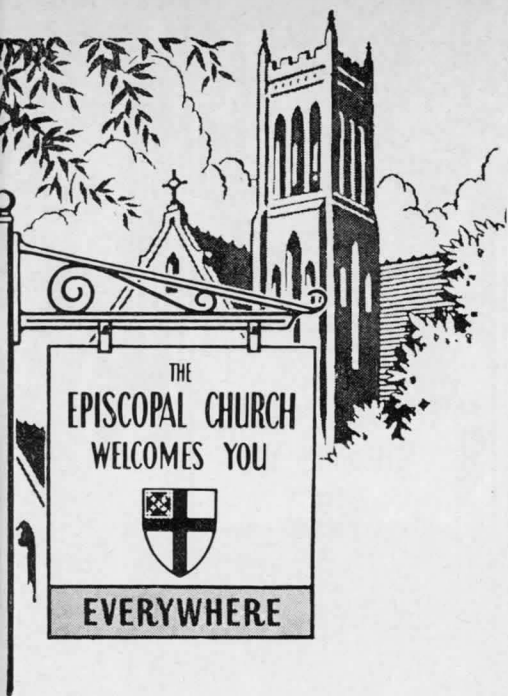
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# LENT CHURCH SERVICES

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.



## WASHINGTON, D.C.

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

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

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

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## CYPRESS GARDENS, FLA.

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

## PINELLAS PARK, FLA.

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

## WEST PALM BEACH, FLA.

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

## WINTER PARK, FLA.

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

## ATLANTA, GA.

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



CHURCH OF THE HOLY COMMUNION  
CHARLESTON, S.C.

## CHICAGO, ILL.

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

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

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

## FLOSSMOOR, ILL.

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

## SPRINGFIELD, ILL.

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

## INDIANAPOLIS, IND.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## KALAMAZOO, MICH.

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

## STURGIS, MICH.

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

## KANSAS CITY, MO.

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

## FALLS CITY, NEB.

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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## HEMET, CALIF.

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

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN DIEGO, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## ALL SAINTS'

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

## DENVER, COLO.

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

## ST. RICHARD'S

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

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



# LENT CHURCH SERVICES

(Continued from previous page)

## BRADLEY BEACH, N.J.

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

## WARETOWN, N.J.

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

## BROOKLYN, N.Y.

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

## EAST MEADOW, N.Y.

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

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

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

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

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

## NEW YORK, N.Y.

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

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;  
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed  
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,  
Thurs & Fri 5:15. Church open daily 8 to 6

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

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

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

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

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

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

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Ev & Ser; H Eu  
7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu  
6; C Sat 10:30-11 and by apt

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

## QUEENS, N.Y.

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

## SOUTHERN PINES & PINEHURST, N.C.

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

## PHILADELPHIA, PA.

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

## PITTSBURGH, PA.

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

## CHARLESTON, S.C.

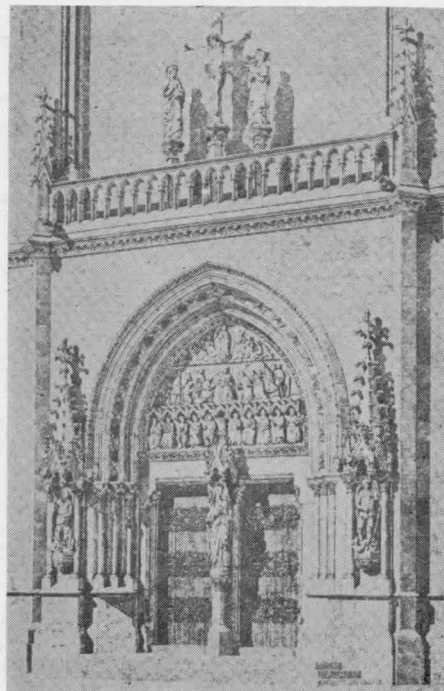
**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

## MOUNT PLEASANT, S.C.

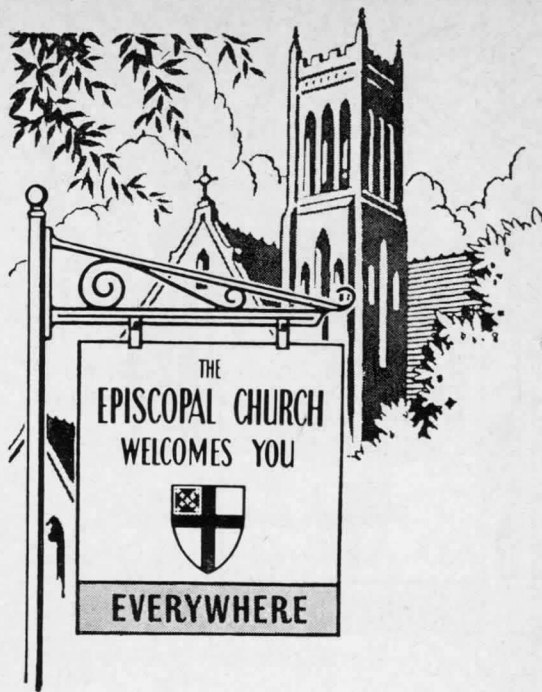
**ST. ANDREW'S**  
The Rev. Thomas S. Tisdale  
Sun 8 HC, 10:30 MP (HC 1S & 3S), Tues 6 HC;  
Thurs 10 HC. Church open daily for prayer.

## MIDLAND, TEX.

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



CHURCH OF ST. MARY THE VIRGIN  
NEW YORK, N.Y.



## ODESSA, TEX.

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

## ST. BARNABAS CHAPEL

Tangelwood & 42nd  
Sun services 8:30 & 10

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## STAUNTON, VA.

**TRINITY**  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

## TORONTO, ONTARIO, CANADA

**ST. THOMAS'** 383 Huron St., S. of Bloor  
Sun HC 7, 8, 9:15, 11; MP 10:30; EP 7; HC daily;  
C Sat 8

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

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Fr. George Swayne, OHC, Prior 805-962-9855  
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**MONROVIA, Liberia, West Africa**  
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