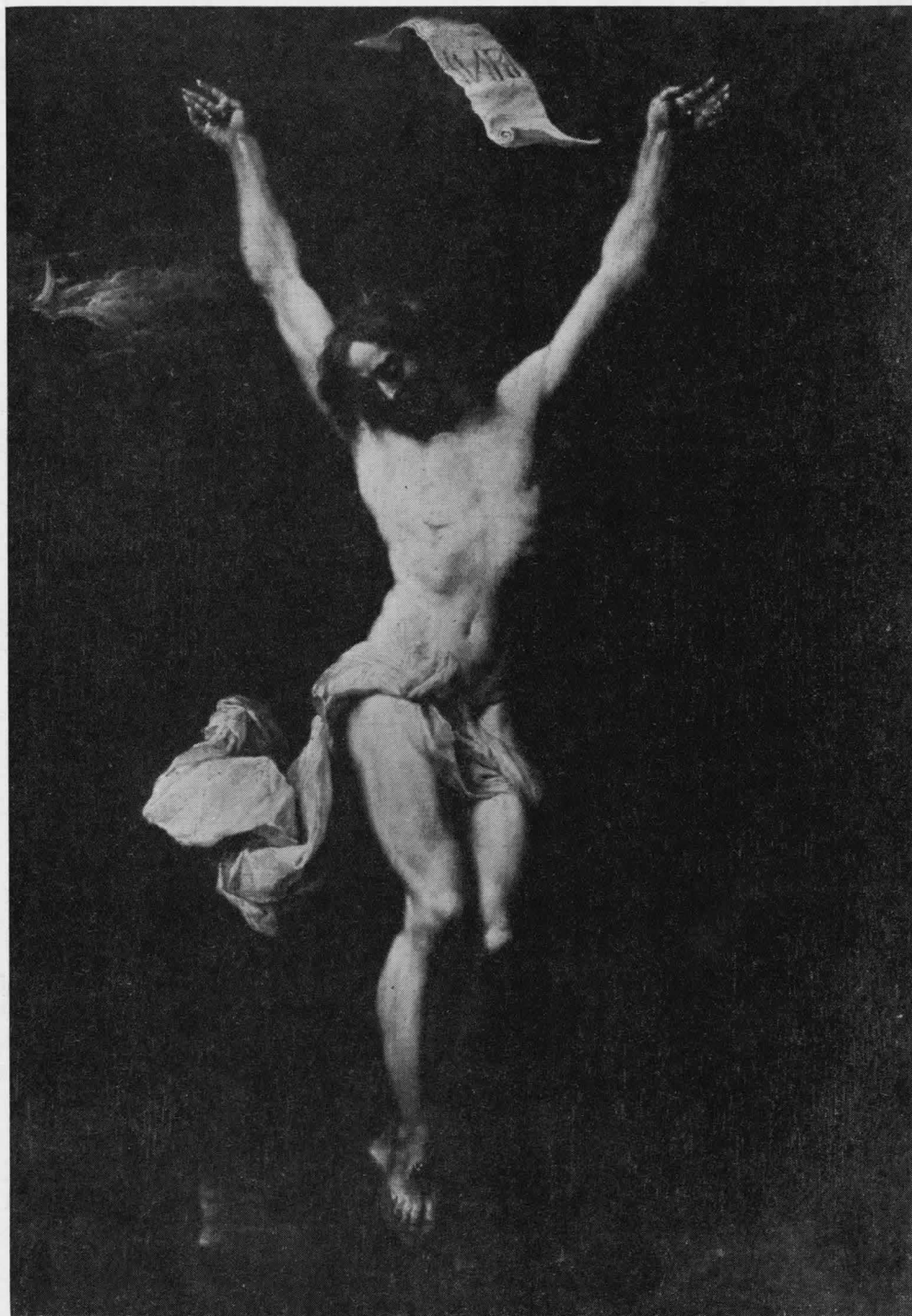


The Living CHURCH

ASSIST us mercifully with thy help, O Lord of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby thou has given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

— Collect for the Wednesday before Easter, from The Book of Common Prayer



"Christ Expiring on the Cross" by Theodor Boyermans, Flemish (1620-77)

RNS

AROUND & ABOUT

— With the Editor —

Many Episcopalians who attend church faithfully throughout Lent express frustration, irritation, boredom, and general regret that their church's official hymnal is so poor in good Lenten hymns. To this it could be added that it is "richer" than one might wish in bad Lenten hymns. The few good ones that we have are the older ones, like #61—"The glory of these forty days" (traditionally attributed to St. Gregory the Great).

Now we come to Holy Week, and our hymnal does somewhat better by us for Passiontide. Here again, the hymns which seem worthy of their theme are almost without exception of considerable antiquity: "All glory, laud, and honor," "The royal banners forward go," "Sing, my tongue, the glorious battle." One bright exception is the 19th-century spiritual "Were you there when they crucified my Lord?"

It's a risky business for any parson or musical director to tell a congregation what is good or bad in hymnody unless he is prepared to state some very clear criteria, and if his hearers don't agree with him about these he must try to persuade them of their soundness. Otherwise he'll manage only to put their backs up and send them home thanking God that

they still love the "good old hymns" no matter what anybody says against them.

Two criteria for evaluating Christian hymns are these: (1) theological authenticity expressed in good poetry, and (2) music of appropriate beauty and dignity which is congruous with the words it expresses. Thus, #86—"Hail thee, festival day," in a superb translation of the Latin of Fortunatus (6th cent.) and to the tune composed by Ralph Vaughan Williams, is a good hymn because it meets both these tests and passes them with high marks. A hymn can be bad if it flunks either one of the criteria. The second tune of #566—"Jesus calls us"—flunks on its jiggedy-jig tune. (The only words that really fit this tune are "come and catch me," thrice repeated, followed by "if you can." Try it—you'll like it.) And one of the most popular and widely quoted hymns, almost invariably sung at Good Friday services, flunks on its words. That is #64—"There is a green hill far away."

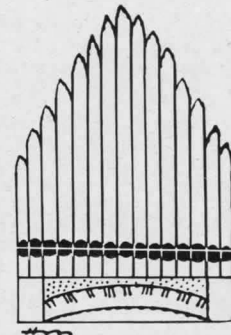
It baffles me that first-rate theologians sometimes refer to this hymn as being a wonderful statement "in simple language a child can understand" (I am quoting one of them from memory) of the mystery of the Atonement. When I was

a child I couldn't understand it, and I can't understand it now.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood.

The first line of that stanza suggests that God's forgiving us is a result of Christ's dying for us. What this "simple language" implies is that God the Father had to smell somebody's blood, more specifically that of his dear and sinless Son, before he would think seriously about forgiving us. Isn't the truth almost the exact opposite? He did not die for us in order that we might be forgiven; rather, because he came into our world bringing God's forgiveness we killed him. He died *because* he forgave—not *in order to* forgive.

"He died to make us good." But, surely, the truth is rather that he *lives* to make us good. Nobody was ever made any better



simply by the fact that Christ died for him. What "makes us good" is his loving us to his own death, and his rising to the throne of power to be our saving Lord and Friend.

"That we might go at last to heaven, saved by his precious blood." Why "at last"? The object of Christ's redemption is not to transport us to a post-mortem heaven but to initiate us into the life that is heaven, here and now, with its consummation to come "at last."

"Saved by his precious blood." The tired old phrase means, of course, saved by his invincible love which was willing to be crucified rather than to abandon us. Then why can't we say so, in our hymns and prayers and sermons and devotions?

I pour forth these lamentations as a convinced, and convicted, traditionalist in theology and worship. I love the "good old" hymns, but my complaint about so

WHAT DO THESE PEOPLE HAVE IN COMMON?

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DOCTORS FARMERS EXECUTIVES
SUPPLIERS CARPENTERS
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The Living Church

many of them is that they are not nearly old enough, and not nearly good enough.

Some time ago, after I had delivered the substance of the above tirade to a church study group, one person present remarked: "But most of us just don't think about the words of a lovely hymn when we sing it, so why get all worked up about it?" If she was right, that is more cause than ever to get worked up about it. What must God think of people who come to church and sing words to him or about him which they don't really mean at all, because they don't think about them?

But I shouldn't be scolding this way, especially in Holy Week. I started writing this column with the thought of fixing attention upon virtually the only hymn in *The Hymnal 1940* which expresses the triumph of Christ on Calvary, and that is another one by Fortunatus: "Sing my tongue, the glorious battle" (#66).

Some of the poetry of this hymn expresses a cruciology which barely skirts cruciolatry, as in the fourth stanza: "Sweetest wood, and sweetest iron! Sweetest weight is hung on thee." But this is the extravagance of richly imaginative poetry.

In the preceding stanza is declared the tremendous truth—so seldom noted by Christian hymnodists—that Christ has redeemed the whole creation: "Earth, and stars, and sky, and ocean, by that flood from stain are freed." And in the final stanza we are carried up into the life of the Blessed Trinity, as a reminder that it was not a poor pathetic Galilean idealist who was crucified by Pilate's order, but rather that the eternal Word of the Father, in all the power of his divine might, set his face like a flint to go up to Jerusalem and marched to the victory by which the world was lifted from death to life: the saving Victim is the saving Victor.

That is what we should be saying and thinking and celebrating and singing in Holy Week; that is why Good Friday is *Good Friday*.

WHO ARE YOU?

Some reader has sent us an essay for consideration in our essay contest on the challenge of "retirement" to the clergy—and he forgot to tell us who he is. We know he is a he because he refers to himself as an "ex-headmaster." His essay is entitled "If There Is No Wind—Row!" It's a splendid piece and merits high consideration among the others; but we must know the name of the author at once, because the judging is now going on.

Stand forth and declare thyself, O ex-headmaster of the buoyant spirit and the gifted pen. **The Editor.**

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of the news of the Church
and the views of Episcopalians.*

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THE KALENDAR

April

- Sunday Next Before Easter (Palm Sunday) / The Sunday of the Passion (Palm Sunday)
- Monday Before Easter / Monday in Holy Week
- Tuesday Before Easter / Tuesday in Holy Week
- Wednesday Before Easter / Wednesday in Holy Week
- Thursday Before Easter / (Maundy Thursday)
- Good Friday
- Easter Even / Holy Saturday and Easter Eve
- Easter Day
- Easter Monday / Monday in Easter Week
- Easter Tuesday / Tuesday in Easter Week

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

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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.

Fiddlesticks?

If the Lord Archbishop of Canterbury is correct in his assumption that the majority of people maintaining that they are possessed by demons are "fiddlesticks" [TLC, Feb. 24], would he agree that exorcism in these cases should take place at the Church of St. Mary-le-Bow? Surely the cost of such a ceremony would be on the Cheapside.

NINA NONINONO
Trinity Parish

New York City

Is "Conformity" Obligatory?

I write with a sense of utter dismay stimulated by the concluding phrase of Dorothy Mills Parker's letter concerning the ordination of women [TLC, Feb. 10]. The phrase is, "conformity is the obligation of us all, whatever our personal feelings on . . . an issue." This bit of conventional wisdom well states the tyranny of democracy.

I have only an elementary knowledge of statistics, but it seems to me that we might be informed profitably by such procedure. If an edict of the church, *i.e.* the non-ordination of women as priests, were taken as the "mean," then the bell curve of variations from that mean would suggest that General Convention action (or inaction) establishes the amount of permissible deviation from that mean. If, for example, two standard deviations were allowed then something close to 92% of all cases might fall within the umbrella of "conformity." But—and this is my point—not all the residual 8% are prop-

erly described as "wrong"—only half; the other half are "more right" than the acceptable 92%!

In other words, "conformity (as) the obligation of us all," cuts off a tiny but significant group of those who are more right than the majority. It is possible for one person to be more right than a thousand who might disagree with him. I object to the term discipline being defined, by contextual usage, to mean conformity to a popularly supported "norm." In some instances the best discipline might require a rejection of the norm in favor of a higher value.

An action of General Convention does not establish a truth; it merely recognizes one that exists prior to bureaucratic acceptance. The canons of the church merely describe what is already true; they do not create truth, nor can they deny it. The canons may at times seek to inhibit a person's acting on the truth as it exists for him, in which case the canons are demonic and one's obligation to truth requires an act of non-conformity.

I would defend strongly Ms. Parker's right to express her approval of Bishop Moore's action in the matter under discussion. But neither Bishop Moore's act nor her approval necessarily make it right, however much it may "conform" to whatever edict of the church.

(The Rev.) H. WILLIAM FOREMAN
Emmanuel Church

Norwich, N.Y.

"Laymen's Bishop"

The news story and your editorial in TLC of Feb. 17 summarize the formal accomplishments and positions held by the late Bishop Bayne, and contain excellent tributes to his life from you and Presiding Bishop Hines.

Of course you, Bishop Hines, and many other members of our clergy had an opportunity to know Bishop Bayne intimately, but there is a much larger group, of which I am

a member, in whose hearts and minds he occupied a really unique place. In spite of his great natural talents and the many impressive and important positions which he held and graced, he spoke and wrote so simply, and articulately, and was so graciously accessible, that many of us thought of him primarily as a "laymen's bishop."

During more than 50 years as a lay communicant of this church, holding a few jobs in the several parishes and dioceses where my work with the United States government took me, and having some small experience in Episcopal churchmen's work on a diocesan and provincial level, I have been greatly impressed with the high caliber of our bishops. But Bishop Bayne will always occupy a most unique place in my heart and memory, and I feel sure I speak for many other laymen. He added so much to my understanding of the Anglican Church, and the real meaning of Christian ministry.

RICHARD N. IVINS

Athens, Tenn.

Episcopal Authority

Apropos the continuing discussion of the status of episcopal "directives" would not an analysis of their canonical standing by someone versed in canon law be in order? Certainly many, both clergy and laity, are perplexed as to the degree of their authority.

In the course of his perennial feud with the late Bishop Manning of the Diocese of New York, William Norman Guthrie was reproached for violation of his ordination vow to obey the "godly admonition" of his bishop. He replied that he was indeed bound to obey any godly admonition of his bishop, but since the ordination service contained no reference to his bishop's "damn-fool notions" he was at liberty to treat them as they merited.

Since the current flock of episcopal "directives" seems to run preponderantly away from "godly admonitions" (if not all the way to "damn-fool notions") some official opinion as to their authority should be helpful to all—bishops, clergy, and laity.

(The Rev.) H. N. TRAGITT

Sheridan, Mont.

Information Wanted

Would a reader identify the author of these lines?

"This is our poverty, Lord
We do not belong to each other,
Or serve one another.
We each go his own way,
And do not care for our neighbor.
O Lord, redeem us
From this estrangement."

(The Rev.) J. MOULTON THOMAS
W. Hartford, Conn.

"White Racists" and Mr. Modeste

I am really quite weary of the constant, unjustified attack upon Leon Modeste, the director of the General Convention Special Program.

Mr. Modeste has carried out the job which he was hired to do. Sometimes his judgment may not have been infallible. Sometimes his administration may not have been as tight as one could have hoped for, but the abuse he

Continued on page 13



THE EPISCOPAL CHARISMATIC FELLOWSHIP ANNOUNCES

• NATIONAL CLERGY AND WIVES CONFERENCE •

Cincinnati, Ohio, May 19-22. Contact ECF Office, 100 Colorado Blvd., Denver, CO 80206 for registration.

SPEAKERS: The Rt. Rev. William C. Frey The Rev. Graham Pulkingham
The Rt. Rev. William H. Folwell The Rev. Larry Christenson
Agnes Sanford
Rita Bennett Dr. William S. Reed
and others

• REGIONAL CONFERENCES (laity & clergy) •

Ogdensburg, NY, April 19-20. Write: The Rev. D. Herzog, 529 Morris St., Ogdensburg, NY 13669

St. Paul, MN, April 26-27. St. Christopher's Church. Write: The Rev. P. Berg, 523 1st Ave. N.E., Grand Rapids, MN 55744

Loyola University, CA, July 4-6. Write: The Rev. C. H. Quinby, 3303 W. Vernon Ave., Los Angeles, CA 90008

Dallas, TX, July 16-18. Write: The Rev. T. Nelson, Box 28111, Dallas, TX 75228

The Fellowship consists of clergy and laity who are affiliated in mutual prayer and financial support to the end that they may be used as instruments of God's Holy Spirit in bringing new life, love and a personal knowledge of The Lord Jesus Christ to the church through support of the charismatic renewal in the Episcopal Church.

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The Living Church

April 7, 1974
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PRESIDING BISHOP-ELECT

Installation Services Planned

On the eve of the installation of the new Presiding Bishop, a festival eucharist will be held June 10 at 6 p.m., in the Cathedral Church of SS. Peter and Paul, Washington, D.C. Rite II will be used for the service.

Celebrant will be the Presiding Bishop-elect, the Rt. Rev. John M. Allin, and the preacher will be the Rev. John B. Coburn, rector of St. James' Church, New York City. Bishop Allin will preach the following morning at the installation service scheduled to begin at 11 a.m. in the cathedral.

Music for both services will be provided by the cathedral's choir of men and boys augmented by choristers from Grace Cathedral, San Francisco, and Christ Church Cathedral, Indianapolis. "Trees," a musical group from the Cathedral Church of St. John the Divine, New York City, will also take part.

At least half of the cathedral seating will be unreserved for the installation service but there will be complete open seating for the Monday evening eucharist.

CHURCH AND BUSINESS

Ecumenical Venture a Financial Fiasco

Delegates to the synod of the Diocese of Newfoundland heard a sad tale of "pure mismanagement" after an ecumenical bookstore was forced to close with a \$42,000 loss. The diocese will have to pay creditors at least \$21,000 as its share of the venture.

Delegates also were told that Bishop's Court, property located on prime land in downtown St. John's (Nfld.), had been sold for \$30,000 less than it had cost to build.

The bookstore and church supply center had been jointly operated by the Anglican and United Churches in Queen's College for three years, until closed by the executive body when an audit revealed the losses.

Reports to earlier synods and the executive body indicated that all was going well and that there had been expansion into such non-ecclesiastical items as home furnishings, electrical appliances, and tires.

Consequently, when the synod was asked for a \$10,000 loan to provide more working capital and a request for a similar

amount went to the United Church of Canada, the discrepancy raised some questions.

It became apparent, a report said, that the finances reported by the book center were not the same as those reported in an audit conducted by one of the center's major creditors.

Independent auditors were called in but after six weeks it was decided that no true picture could be found. F. C. Anderson, diocesan honorary treasurer, said a full accounting would cause "an astronomical cost."

A liquidator was called in to wind up the operation.

MISSISSIPPI

Bishop Coadjutor Elected

Delegates attending a special convention held in Jackson, Miss., March 9, elected the Rev. Duncan M. Gray, Jr., to be Bishop Coadjutor of Mississippi.

The nominating committee presented the names of eight men for consideration. In addition, six others were nominated from the floor. Election came on the 5th ballot for the successor to the Rt. Rev. John Allin, who becomes the Presiding Bishop of the church June 1.

Fr. Gray, 47, has been rector of St. Paul's Church, Meridian, Miss., since 1965. Prior to that, he was rector of St. Peter's Church, Oxford, Miss., for seven years.

He is a graduate of Tulane, with a degree in Electrical Engineering, and of the University of the South, '53. He was ordained to the priesthood in that same year by his father, the late Rt. Rev. Duncan M. Gray, who was Bishop of Mississippi from 1943-66 and Bishop Allin's predecessor.

The consecration ceremony will be held early in May.

SEMINARIES

Revised ECTENE Plan Approved

The board of trustees of General Seminary has given approval to previous action taken by the faculty recommending adoption of the revised plan for the Episcopal Consortium for Theological Education (ECTENE). The plan acknowledges the physical merger of the Philadelphia Divinity School with the Episcopal Theological School in Cambridge, Mass. It also leaves General Seminary an independent but

cooperating member of the consortium while remaining in New York City.

A member of the General faculty, the Rev. Richard W. Corney, Th.D., is working with the joint committee considering the curriculum for the new Episcopal Divinity School (EDS) in Cambridge.

EVANGELISM

"Let the Power of God Work"

There was standing room only when more than 500 people, some from "west of the Mississippi," crowded into the not quite refurbished St. John's Church, Ellicott City, Md., for the opening of the conference, "Prayer Unites for Evangelism."

A service of Holy Communion was celebrated by the Rt. Rev. David K. Leighton, Bishop of Maryland, and his Suffragan, the Rt. Rev. William J. Cox. It was the first service to be held in St. John's since the remodeling of the church was begun over a year ago.

In his address to the conference, the Rt. Rev. William C. Frey, former Bishop of Guatemala and now Bishop of Colorado, emphasized renewal — renewal of each person and the corporate renewal of the church as the Body of Christ.

"We must give a message of hope to those who live in spiritual poverty and ignorance, first looking to ourselves and how we reflect the image of Christ and then listening to their needs and letting the power of God work through us to others," he said.

Later, the bishop was interviewed about his association with the charismatic movement.

He feels, he said, there is a danger in talking about the experience of Baptism of the Spirit, because there is a tendency to place the emphasis on the person to whom this has happened rather than on Jesus Christ who instigates it.

Bishop Frey, who is the supporting bishop for the Episcopal Charismatic Fellowship, has the gift of tongues (glossalalia) but considers this "only one of the gifts God offers us," he said.

His first experience with the Spirit probably came, he said, when he was a seminarian working in a mission in Philadelphia.

Bishop Frey was expelled from Guatemala in 1971 for protesting the killing of innocent civilians during an upheaval in that country. Throughout the troublesome days before he received the expul-

sion order, the bishop said he felt a "tremendous wave of support from God that turned defeat into victory" so that he was able to love his persecutors.

He related that he had had other experiences in a prayer group in Arkansas which had given his life "a whole new dimension."

LUTHERANS

Protest Ban on Minister

The Lutheran World Federation has written to South Africa's Prime Minister John Vorster to demand the lifting of a five year government ban on Dr. Manas Buthelezi, prominent Lutheran theologian and pastor.

Signed by Dr. Andre Appel, LWF general secretary, the letter described the ban, imposed last December under the so-called Suppression of Communism Act, "an interference in the responsible witness to the Gospel of a faithful servant of the church, and a violation of the internationally recognized human rights of an individual."

The letter also pointed out that men like Dr. Buthelezi, "known to work for reconciliation among peoples by peaceful means," deserved support rather than "suppression."

Dr. Buthelezi, the only black South African with a doctorate in theology, is regional director of the Natal Province of the interchurch Christian Institute of South Africa, an organization that is critical of apartheid.

Anglican and Roman Catholic Church leaders in South Africa have also protested the restriction on the Lutheran theologian who was the 70th person to be banned last year.

The banning order prohibits him from attending social, political, or educational gatherings, and from teaching students. The order also restricts his movements. No newspapers may publish what he says, or anything he has ever said in his life at all, even prior to the ban.

CHURCH AND STATE

Bishops Protest Gen Amin's Stand

A delegation of bishops of the Anglican Church in Uganda called on President Idi Amin, a Muslim, to register a formal complaint about his frequent public declarations that the "only two true religions" are Roman Catholicism and Islam.

Led by the Most Rev. Erica Sabiti, Archbishop of Uganda, Rwanda, Burundi, and Boga-Zaire, the prelates handed a memorandum to Gen. Amin who came to power through a military coup in January, 1971.

"Your Excellency," the bishops said, "we and millions of our church members . . . are very sad about such statements.

. . . We would appreciate it if your Excellency would consult us before making public statements about our church in Uganda."

The prelates then, deferentially, suggested that if Gen. Amin desired to be "informed" about what Anglicans believe, he should be "at liberty" to summon them and "get all the information he desires."

"We have nothing to hide about our faith in Jesus Christ," they said.

They also affirmed their loyalty to the president and his government.

In a "reply" to the bishops' memorandum, Gen. Amin first advised the bishops to be "friendly" with everyone, and not allow themselves "to be controlled by anyone."

Next he referred to the end of the world. "There are signs to show that the end of the world will come in about five years," he said, urging all Ugandans to pray "if they want to survive longer (sic)."

He announced that he had issued orders that "the Orthodox Church" also be recognized in Uganda.

Then referring to the U.S., he said, "Americans should be told to follow the instructions of God instead of causing problems."

Referring to "differences" between Protestants and Roman Catholics, he remarked that Roman Catholic priests "should be allowed to marry," because "man cannot be separated from woman, as God said in the Koran and the Bible."

SOUTH AFRICA

Racism Charge Denied

Charges of racism in the Anglican Church in South Africa by a man who claims to represent a black caucus in the church have been flatly denied by two leading churchmen.

Mr. M. W. Ngxiki, who recently met with the retiring Archbishop of Cape-town, the Most Rev. Robert S. Taylor, charged that the church was promoting apartheid, that black funds were being used to subsidize white church schools, that St. Paul's College was an all-white school, and that "white ministers live in palaces while black ministers live in pondokkies (shacks)."

His comments were somewhat surprising in view of a joint statement he and Archbishop Taylor had issued after their meeting in which they denied that there were black-white divisions in the church.

The Bishop of Grahamstown, the Rt. Rev. Bill B. Burnett, declared that Mr. Ngxiki's statement about subsidized church schools was "absolute nonsense."

He said the comment about St. Paul's college "did not reflect the whole picture."

In the 1950s, the bishop said, black students were admitted to the school, "but the government refused them permits. If they had continued to come (to the college), they would have been prosecuted.

All the students liked the idea and it worked very well. Integration would have worked, but the government stopped it and not the school."

The Rev. Robert Jeffrey, chaplain to the archbishop, said that when the church was first established in South Africa it was unavoidable that it should be white.

He agreed that it was regrettable that certain missionaries still held the view that white leadership should be maintained, but added that "we in the Anglican Church are taking practical steps to share the decision making between all the peoples."

The priest declared that Mr. Ngxiki's reference to black priests living in pondokkies was "not true."

THE PRESIDENCY

Fr. Drinan Cites Grounds for Impeachment

There are legal and moral grounds for impeachment even though no specific statutory crime has been committed, said Fr. Robert F. Drinan, S.J., a U.S. representative from Massachusetts, speaking at Marquette University in Milwaukee.

"Impeachment is designed not to measure the conduct of public men by the yardstick of criminal statute or a civil ordinance," Fr. Drinan declared.

Rather, impeachment is "the process available to the people to remove a public official when he has committed offenses of omission or commission not contrary to the law of the land but to the morality of the country."

In Anglo-American law, the former dean of the Boston College law school pointed out, impeachment proceeds on the assumption that "the abuse of power is so detrimental to society that the removal of the individual who has violated his trust can be brought about by the people without all the formalities of due process which must be given to a person accused of statutory crime."

Fr. Drinan based his argument upon the history and precedents of impeachment proceedings in English history, which provide the background for the provisions in the U.S. Constitution for impeachment of public officials.

He contended also that implicit in the teachings of Christianity is the ideal that men should have some right, short of violence, to remove public officials when these persons destroy the integrity of society.

It was Fr. Drinan who introduced a measure to impeach President Nixon last July 31. He said in an interview in a recent issue of *America* that he had formulated that resolution, not on the basis of the Watergate scandals, but on the "subversion of the constitution" when the president authorized clandestine bombings in Cambodia without knowledge of Congress.

Investment Purpose: Safety and Income

Trustees of the Anglican Church of Canada's investment committee "will not accept any restrictions or directives" from the church's new unit on public social responsibility (PSR), William Kay, investment committee chairman, said.

Mr. Kay told the PSR members at their first meeting:

"If this group thinks this money should not be invested in South Africa, or in liquor, or tobacco stocks we are not going to accept your guidance.

"If this group decided that the pension money of the church should be invested in a certain way, then the trustees of the pension fund and the investment council would resign or withdraw."

Mr. Kay said that at a recent meeting of the trustees of the pension fund, it was agreed that "our purpose in investing the money of the pension fund is first, safety; second, income."

He said there are no restrictions at the moment on investments and "we feel in the investments committee that responsibility for investment belongs to the trustees."

The trustees, Mr. Kay said, would welcome broad guidelines if they were sensible, "but I do not like that fact that we seem to come back to the evils of large corporations when there is no reference made to the good things large corporations do."

COURTS

COs Lose Decision

The U.S. Supreme Court has ruled that a conscientious objector who chose two years of civilian service rather than being drafted into the armed services is not eligible for educational benefits under the G.I. bill.

Its decision came in a case involving William R. Robinson of Fairfax, Va., who, exercising his right as a conscientious objector, worked for two years in a Boston hospital rather than be drafted.

When the Veterans Administration later refused him educational benefits, he sued. A federal district court ruled in his favor.

In reversing the district court decision, the Supreme Court voted, 8-1, that Congress had the right to restrict benefits under the G.I. Bill of Rights to those who suffered "a far greater loss of personal freedom" by being drafted. The lone dissenter was Justice William O. Douglas who held that "those who would die at the stake for their religious scruples may not constitutionally be penalized by the government because of their free exercise of religion."

In his suit, Mr. Robinson argued that denial of benefits violated his constitution-

al guarantees of religion and equal protection under the laws, setting him and other conscientious objectors aside in a special discriminatory category.

Justice William J. Brennan, Jr., writing for the majority, concluded that no invidious discrimination was involved, because the lives of draftees were more seriously disrupted than lives of conscientious objectors who served in a civilian field. Congress had a rational basis for "limiting educational benefits to military service veterans as a means of helping them readjust to civilian life," the majority said. "Alternate service performers are not required to leave civilian life to perform their service," Justice Brennan wrote.

FADS

"Life in the Raw"

The most expensive news space in the world—page one of the *New York Daily News* and its picture pages in the center fold—was devoted one day to the phenomenon called "streaking," done by people who run nude in front of large crowds.

In Milwaukee, various clergy were asked their views.

Said the Rev. George C. L. Ross, rector of St. Mark's Church: "If it were not so widely reported, I doubt it would be so widely occurring. But I don't feel any great moral indignation against it. Perhaps it's good for our digestion to be able to laugh at things like that."

Fr. Ross also said he regarded streaking with "tired amusement."

A Wisconsin Synod Lutheran pastor, who requested anonymity, said that "while the word of God does speak out against nudity and the fact that it's shameful to expose the body, I'll have to condemn it (streaking)." The pastor then added: "But I can't find anything seriously wrong with it myself. It's just a fad, like eating goldfish and it's going to pass by very quickly. . . . I kind of chuckle at it."

However, another Lutheran pastor, the Rev. Richard C. Stiemke of Parkside Church, said, "I don't know what's next. Our morals have broken down badly enough without going any farther than we've already gone. But with the general permissiveness in this country, and throughout the world, people aren't too shocked by things like this any more."

Msgr. Alphonse S. Popek, pastor of Our Lady Queen of Peace Church, said God's law demanded that not only sin but also the occasion of sin be avoided. "The lack of clothing is an occasion of sin," he said and added, "Our Lord would want decency to be observed."

Earlier, a picture—like all others, back to camera—showed a girl running in the nude amid a good sized throng. One observer remarked that she looked like linebacker Dick Butkus of the Chicago Bears football team—if Dick got sloppy and put on 50 pounds.

NIGERIA

Government Needs "Spirit of God"

The future government of Nigeria should be "free of military interference," the Bishop of Northern Nigeria declared. The Rt. Rev. Festus Segun told a press conference in Lagos that anyone advocating a mixture of civilian and military rule should be regarded as "an enemy of the people."

The bishop is one of a number of Christian leaders beginning to express their views on future government following an announcement by Col. Yakubu Dan Yumma (Jack) Gowan, 39, the head of state, that he intends to return Nigeria to civilian control in 1976.

If a civilian government is introduced, it will be the first since 1966, when a coup d'etat was staged by young army officers.

Bishop Segun said that in a civilian administration religious leaders should be given representation "not by election but by nomination."

Nigeria's population of some 56 million is made up of Christians (19%), Muslims (38%), and animists (43%).

No government, Bishop Segun said, can survive without carrying the spirit of God with it. "As long as we regard religion as mere sentiment in this country, there can be neither peace nor good government," he said.

Col. Gowan, the son of a Christian clergyman, came to power following a coup staged mainly by young men of the predominantly Christian Ibo tribe located in the eastern part of Nigeria, though he was a member of the Anga tribe in the predominantly Muslim northern part of the country.

Seeking to involve northerners in the military government of 1966, leaders of the coup sought out Col. Gowan who later was asked to stay on when Ibos were expelled from the regime by northerners about six months after the revolt. Bloody clashes between Ibos and the Muslim Hausas—including the massacre of thousands of Ibos—led to the devastating civil war of the late 1960s.

The Ibos' eastern state declared itself an independent country, Biafra, and was defeated by government forces.

By most estimations, the Ibos have since placed their considerable energy into rebuilding a unified Nigeria.

Some Christian leaders believe they have the responsibility to help discover the best form of government for the future of their country. These same leaders also believe the role of Christians in party politics needs open discussion.

In the first republic, prior to 1966, numerous Christians refused to join political parties because they were not based on Christian ideals.

New translation of

THE LORD'S PRAYER

The gains might outweigh the losses.

By HOWARD RHYS

Many years ago it was declared that war is far too important to be left to the generals. In terms of Christian life it is at least equally true that liturgy is too important to be left to the scholars. On the other hand, liturgy cannot safely be left to the inertia of those who do worship. When one has found spiritual satisfaction in a particular set of prayers or formulations of faith, and has come to understand them even though they are not expressed in the language of the day, no need will be seen to change them. Yet we must think not only of ourselves and our own satisfactions. Christianity does not exist without mission. Church members who see in the language of an earlier time a preservation of the mystery that must always be present in a person's relation to God also have an obligation to those who are not now church members. The words we use, if we insist that they are the only words, may make it difficult for those who do not understand them to come to God themselves. We dare not be content to find our own salvation at the cost of denying the same relationship with God to others.

There are two valid reasons for liturgical revision. When it has become difficult to explain the time-honored forms

This is the second of three successive articles on The Lord's Prayer.

The Rev. J. Howard Rhys, Th.D., D.D. is professor of New Testament at The University of the South, Sewanee, Tenn.

to those who are believers, or when the problem of learning what amounts to a new language deters those who might come to be believers, something must be done. There are many people today who consider that this has happened with many parts of our Prayer Book, and they do not exclude the form in which we have learned the prayer which Jesus taught to his disciples. Four questions may be raised, the use of the archaic second person singular verb form (who art) and pronouns (thy . . . thine, repeated four times), the noun *trespasses* and verb *trespass*, the verb form *hallowed* which has disappeared from our language, the request to God not to lead us into *temptation*. These are the words that a contemporary translation would expect to replace. Our question is how this may be done without losing anything from the scriptural texts of the prayer.

In the Bible we find two versions of the Lord's Prayer, one in Luke 11:2-4 and a more complete one in Matthew 6:9-13. In *Services for Trial Use* the prayer is arranged in twelve lines of print, both in its traditional version and in the contemporary one. This contemporary translation is the work of the International Consultation on English Texts (ICET). We may take its text line by line, and compare it with what appears in the Gospels.

OUR FATHER IN HEAVEN. The earliest copies of Luke offer the simple address *Father*, and nothing more. Matthew has it *Our Father, the one in the heavens*. The Greek of the Gospel cannot always be translated word for word with-

out doing violence to English idiom; the ICET form is fully satisfactory as an accurate rendition of Matthew.

HOLY BE YOUR NAME. Here Luke and Matthew are identical; both use the same imperative verb. For translation the following choices are possible. 1—*Your name must be revered (kept holy)*. 2—*Let (May) your name be kept holy (revered)*. To substitute for the verb forms *revered* or *kept holy* the simple adjective *holy* is not satisfactory, especially when verb forms are used in the two lines that follow. Nor is this translation acceptable from a literary point of view. People do not express ideas in this way. One might say *your name is holy*, or in some contexts even *holy is your name* although this would sound archaic, but the words given here in this particular combination are not used.

YOUR KINGDOM COME. Again Luke and Matthew are identical, using the same imperative verb. A question may be raised of how well the term *kingdom* is understood in a modern republic; the idea is really that of sovereignty. Otherwise the translation is accurate, and from a literary point of view acceptable. We might say *let your kingdom come* or *may your kingdom come* or *your kingdom must come* but any of these words seem clumsy in comparison with what is offered unless it were used to point out the parallel with the preceding line.

YOUR WILL BE DONE. This phrase is absent from Luke. Matthew has a third imperative and the phrase may be *your will must be effected* or *let your will be effected*. The proposed modern translation

is acceptable, although again the parallel with the two prior lines should be made evident.

ON EARTH AS IN HEAVEN. This line also is absent from Luke. The most exact rendition of Matthew's words would be *as in heaven also on earth*. The Trial Service version is accurate and more natural in English than a more literal rendition, although *as in heaven so also on earth* would be entirely possible.

GIVE US TODAY OUR DAILY BREAD. This is precisely what appears in Matthew. Luke expresses the idea as follows: *Day by day keep giving us our daily bread*. This really seems to say a trifle more than does Matthew's form, for it sets forth the continuing need of our lives, but it is a more cumbersome expression.

FORGIVE US OUR SINS. This follows Luke with accuracy, although that Gospel could be read as *acquit us of our sins*. Matthew has *forgive us our debts* or *release us from our debts*. Clearly Matthew means by *debts* the obligations to God incurred by our sins. Luke's phrase is the more easily understood, and the translation is fully satisfactory.

AS WE FORGIVE THOSE WHO SIN AGAINST US. Luke here has the complex phrase *for we ourselves are accustomed to forgive everyone who is indebted to us*. Matthew offers the words *as we also have forgiven our debtors*. Both Gospels make points of theological importance. Luke stresses our participation in the action of forgiveness, while Matthew makes the point that it has already happened. Here we must choose one or the other Gospel to follow, for there is no way of combining them. For modern translation it is clearly right to avoid the term *trespass*. The translators have chosen to follow Luke in substance, but it would be more precise to include the words *ourselves* and *everyone*, and although it is a longer expression *is indebted to* might be preferred to *sin against*. It would be overdoing it liturgically to include the words *are accustomed to* with *forgive*.

DO NOT BRING US TO THE TEST. Once more Luke and Matthew use exactly the same language, and the words *do not bring us* are almost inevitable as a choice for the first four words. The balance of the phrase presents a problem. The traditional word *temptation* has often been misunderstood. Christians wish to know how a loving God would deliberately bring people into temptation. The New English Bible has given us the word *test*, but this is no better for Christians cannot comprehend what *test* is intended. In any case, this would not be a precise translation of the word found in Luke and Matthew. One serious alternative proposed would be *do not bring us into trial*. The obvious trial in question would be persecution, and so we would have a petition to be spared from it. Yet this may be too easy a solution. The range of mean-

ings of this Greek noun and its related verbs are—attempt, undertake, try one's strength, examine (possibly with torture), tempt, put to proof, seek to seduce, have experience of, be skilled in. In consultation with Professor Bayly Turlington who is chairman of the Classics Department at the University of the South it was made clear that all of these concepts might have bearing on the scriptural text. Further consultation with the Rev. W. H. Ralston who is associate editor of the Sewanee Review drew attention to Isaiah 45:7 with its assertion "I form the light and create darkness; I make peace and create evil"; when God is seen as source of all that is, even temptation exists only by divine permission. Neither *temptation* nor *test* nor *trial* can express everything that is involved here. Probably use of the term *trial* will cause the least confusion, but it empties the text of some of the divine mystery that it contains.

BUT DELIVER US FROM EVIL. This stands unchanged from the traditional version. The phrase is absent from Luke. What appears in Matthew might best be rendered *protect us from the evil one*. It would be entirely legitimate to say *rescue* or *deliver* or *redeem*. It is certain that Matthew's form of the prayer calls for the believers to be protected from the assaults of the devil, and there can be no doubt that Jesus regarded the devil as a reality. If one is interested in avoiding anything that might be counted mythological it may be preferable simply to speak of *evil*, but to do so is probably a form of over-simplification.

FOR THE KINGDOM, THE POWER, AND THE GLORY ARE YOURS NOW AND FOR EVER. AMEN. These two final lines are taken together because they are absent from all copies of both Matthew and Luke that date before A.D. 400. This doxology appears to reflect the words appearing in I Chronicles 29:11. Its earliest appearance in a distinctively Christian writing is in that known as *The Teaching of the Twelve Apostles* (The

Didache) which seems to have been composed in part before A.D. 100 and to have reached its final form before A.D. 250. In Roman Catholic usage the doxology was adopted only when the liturgy was translated into the vernacular after 1965. If one is concerned to produce the scriptural text with accuracy, it ought to be omitted. If the aim is to preserve a traditional expression in modern language, the version in Trial Services is acceptable.

What might one propose as a translation that would be acceptable in terms of fidelity to Scripture and conformity to modern speech? Perhaps something of this sort. *Our Father in heaven, may your name be revered, may your kingdom come, may your will be performed, as in heaven so also on earth. Day by day keep giving us our daily bread. Forgive us our sins, as we ourselves forgive everyone indebted to us. Do not bring us into trial, but protect us from the evil one.* This would say what the Bible says, if we combine Matthew with Luke. Does it sing? Not very well; this translator does not claim to be a poet. Perhaps a genuine poet could so express what is said that it would sing. Does it deepen the spiritual experience of the person who might pray in such words? It probably does nothing for anyone who has already found all the meaning he is able to appropriate in a familiar form. Can it help the person who has not been using any form of the Lord's Prayer and who feels confused or repelled by archaic language? Perhaps it can; only the person who is in that position can answer with honesty. Will the effort to provide a new version advance Christian outreach, or will it create division among those who already are Christians? The chances are that it will create some division, but the gains might outweigh the losses. Yet this can be true only if high-handed methods are avoided in the introduction of any new version, and if whatever translation may be adopted is left to commend itself to those who are to use it by its own merits.

Think on These Things

Lord, do the strong investments in faith
make us seaworthy in grief?
And even though the boat keeps rocking, do
we really believe it is deeply anchored in God?
As we come to the end of our days, can we
triumph over death by the power of Him
Who took His thorns
And wore them as a crown?
Let us remember—
All through our lives—
That the history of each day is written by
the finger of God.

Amen.

Helen Redett Harrison

The sun goes down

on our quest

for reassurance.



NO SIGN SHALL BE GIVEN

By GEORGE W. WICKERSHAM II

The memoirs of Sir Frederick Treves (*The Elephant Man and Other Reminiscences*. Cassell & Co. 1923), a famous English physician, make much of the fact that their author had known of at least two persons who had died and been revived. That these should have been brought back to life by the attentions of the medical profession was, to him, interesting enough, but that they should have had no memories of being dead was of larger consequence: "In the face of the great mystery," he says, "it would be thought that those who have returned to life after having been, for an appreciable time, apparently dead might have gained some insight into the unknown that lies beyond."

The assumption on the part of this good man seems to have been that if there is a life to come, the two men thus revived would have had some memory of it. Of one he writes, "The door that separates life from death was in his case surely opening. Had he no glimpse as it stood ajar?" The fact that neither man had any sensation or experience was taken by him as an indication that beyond death there is nothing to be sensed or experienced.

But here is precisely where we run head-on into the simple and stark fact that God, if there be one, plays his hand close to the vest: ". . . for we walk by faith," St. Paul wrote to the Corinthians, "not by sight."

It has always seemed odd to me that those who make so much of the enigma of life do not perceive in their imaginations how things would be if, beyond a shadow of a doubt, the Christian Gospel were

proven true. Were Christ to appear in the skies, for instance, preaching the Sermon on the Mount, I am sure that there would be a bumper crop of Christians, but they would be a very different breed from those Christians who now must choose their own convictions, suffer their own doubts and fight their own battles.

This, of course, brings us inexorably to the basic reason for the incarnation. When God could as well have written his words to mankind in the arch of the rainbow or uttered them in the roar of the storm, why did he submit to the indignities of becoming a man? And once a man, why did he not perform such signs and wonders as to leave no doubt as to his proper identity?

What have we here? The New Testament gives us the tale of a man of simple background who led a dusty life and suffered a criminal's death. Yes, he said remarkable things and, yes, his followers became remarkable people, but it is quite possible to read all this, nay, study it assiduously, and remain totally disinclined to accept the hero as divine.

And this is exactly the point. It is entirely a matter of our sense of values.

Jonah went to Nineveh, according to the intriguing book, and pointed out the Ninevites' iniquities to them. They accepted his judgments and repented. Jesus came preaching a way of life which humanity still recognizes as ideal. We also recognize the fact that we do not have the sort of moral fiber required to live that way. The only trouble is that Jesus did. One "greater than Jonah" was surely here.

Thus it was that when various antagonists demanded of Jesus a sign, his reply was simply that the only sign which would be given was "the sign of Jonah."

Incidentally, it is of no small significance that his opponents would ask him for a sign at all. Nobody has ever re-

quested one of me. Apparently I do not raise in anyone's mind the issue which Jesus raised in the minds of his contemporaries. And we must remember how carefully Jesus avoided saying that he was the Son of God. According to the Synoptic Gospels, not once did he say it to his disciples until Caesarea Philippi, and not once did he say it publicly until he stood before the high priest. Such a judgment was and is left to us. The thought entered his enemies' minds in spite of themselves.

But the price of this respect for our freedom of choice was his coming in the flesh, and, ultimately, the cross. This was a price paid by the Almighty. It is a price underlined a thousand times by the taunts of Jesus's detractors at Golgotha: "Let Christ, the King of Israel, come down now from the cross, that we may see and believe." Notwithstanding, he endured the agony.

But our freedom from constraint requires a price from us also and that is the price of not knowing. Thus if one die, or two, or more, and each returns to this mortal life, no sign will have been given. In spite of the conclusions of our literary friend, I am quite certain that God, if there be such, is capable of hiding his hand—even from a London doctor.

No, the sun goes down on our quest for reassurance. A dear friend of mine made a pact with her husband. Whichever died first would give some sign to the other—across the chasm. The hour would be their favorite time: the hour of sunset. But sun after sun disappeared after his death and, though she sought the sign in the golden light, no sign was ever given.

Nor will it be given us. Perhaps there are special circumstances, unusual conditions, under which anyone of us might have an experience of his own, but always such an event is of so personal a nature as to be virtually incommunicable to others and, perhaps, subject to misgivings of one's own. Thus St. Paul alluded to his own experience of "the third heaven," where he heard "things that cannot be told," but he did not know whether he was "in the body or out of the body." Doubtless he sometimes wondered whether it had all been a dream.

The point is that were it otherwise, there would have been no need for the man from Nazareth. God would have stood astride the heavens and so made known his presence that even the dogs barked. In view of the absence of such a phenomenon, however, we have the right, indeed the necessity, to question.

In the meantime, our attention is drawn relentlessly to that man from Nazareth—the man of all men who might have given a sign. Alas, he died on a cross. Nevertheless, there are those who believe that that cross was indeed a sign: a sign of a God who cares enough to show himself to men, and cares enough also to leave the response to them.

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

EDITORIALS

The Fitness of the Unfit

Alan Paton has written a splendid biography¹ of the late Dr. Geoffrey Clayton, Archbishop of Cape Town. Among his many arresting comments on his human subject is this: "He believed that God had called him to be an archbishop, but he also believed that it was a bad choice." Mr. Paton goes on to say: "It is fascinating to reflect how the mind can hold these two contrary notions. It is also fascinating to reflect that although Clayton had said that it was a bad choice, he acted as though it were a good choice, and ruled his archdiocese with great authority."

That the archbishop really did hold those two "contrary notions" (if indeed they are contrary) will be unquestionable to anybody who reads this book about him. Geoffrey Clayton was a very humble Christian. His humility included a severely critical attitude toward himself. He did not rate himself highly as a man or a Christian or a leader. But he also believed that God had made him a priest, then a bishop, then an archbishop. We are not told that he ever said, in so many words, that God had made an error of judgment in choosing him, but his sense that he did not measure up to the job would logically imply that. However—mistake or no mistake, God had made him an archbishop and an archbishop he would be.

In many personal respects Geoffrey Clayton was unlike Paul of Tarsus, but in his strangely paradoxical estimate of God's calling of him and of his own fitness for that calling he was much like the Apostle. I am the least of the apostles, I am chief of sinners, said Paul; and yet, I have labored more abundantly than they all. And Paul ruled with a strong hand the churches committed to his care. Many thought him high-handed, heavy-handed, and autocratic, which, of course, is always the complaint against any strong leader.

Mr. Paton speaks of the archbishop's two "contrary notions"—that God had called him to be an archbishop and it was a bad choice. Isn't there paradox rather than contradiction here—a Christian saying "I am not worthy, I do not measure up; but by the grace of God I am what I am, and his grace bestowed upon me is not in vain!"? And isn't this in fact the way in which the authentic Christian leader always sees God's choice of him? He is not a fit person for the office; but God has chosen him instead of somebody who might well be more fit; and since God has chosen him he will do the job as if he were indeed the best man in the world for it.

Wherever the church is governed by somebody who either thinks he is eminently fit for the office of rule, or who thinks that he is there because of his eminent fitness rather than because God has placed him there, the church is in for some misery by misrule. The only people fit to rule in church, or for that matter in state, are they who know that they are not fit but believe that God has placed them there anyway. Strangely and wonderfully,

God gets some strange and wonderful things done through them. He did through St. Paul. He did through Geoffrey Clayton.

Christians and Name-calling

Author James Baldwin believes that we all have to put peace and love into action for the sake of the world's children, and from the pulpit of the Cathedral of St. John the Divine in New York he recently told the world that love might even change New York City, which is "crumbling . . . abandoned and unloved." In the course of his fervent plea for love all around he referred to President Nixon as "a hood."

Criticism of Mr. Nixon's policies, principles, aides, and ways of doing his job is one thing, and it can be very strong while at the same time loving. This magazine has editorially criticized the Nixon administration on the principle that politics and morality cannot be put into separate categories. But there is never any Christian justification for name-calling, and Mr. Baldwin disqualified himself as a spokesman for Christian morality when he called Mr. Nixon a hood. We say this with pain because we appreciate Mr. Baldwin's deep moral sensitivity as well as his high literary talent. In that moment when he was being honored by the cathedral for his achievements he cheapened himself with that hateful epithet.

If we Christians respond to the evil we see in the world around us with mere abuse and name-calling, how do we serve him who, when he was reviled, reviled not again? What do we more than others?

Are Fair Trials Possible?

Is it really true that a person cannot get a fair trial in any place where virtually everybody has read about the case in the papers and discussed it with others? If so, how long is it going to be before a fair trial for anybody anywhere is impossible? For years, attorneys for defendants in common criminal cases have been raising this plea; now the attorneys for John Mitchell and Maurice Stans are raising it. Where on earth, literally on earth, could their trial be taken to, where people would *not* have heard about the charges?

The alternative to being judged by one's peers who, because they are literate and aware of what's going on in the world have heard about one's case, is to be judged by illiterates who cannot read. If a prospective juror who has read the papers is not capable of setting aside his preconceptions sufficiently to weigh the evidence in the courtroom he is disqualified for jury service by that very incapacity, and it should be easy enough for competent counsel to detect that incapacity before the trial begins.

Much of this protest strikes us as a lawyers' trick rather than an essential safeguard of justice. We have a higher regard for the ability of the ordinary person to be an intelligent and objective juror regardless of what he has heard and read.

¹Alan Paton, *Apartheid and the Archbishop*. Scribner's. This book will be reviewed in *THE LIVING CHURCH*.

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Books

DEATH COMES HOME. By Simon Stephens. Morehouse-Barlow. Pp. 110. \$2.50 paper.

The proliferation of massive quantities of literature today tends to condition one not to recognize a classical work dressed in the guise of a small paperback. *Death Comes Home* is such a book.

The book's chief enduring quality is not its literary style, although Fr. Stephens writes in a graceful and flowing manner. This little book has crossed the Atlantic from England because of Fr. Stephens's incredibly beautiful and sensitive handling of the problem of the untimely death of a child.

Simon Stephens's work as a hospital chaplain in Coventry involved him with many bereaved parents of young children. He discovered that society, unwilling to be confronted by its own mortality, tends to isolate grieving parents in a Job-like hell.

The result is that normal psychological symptoms which follow the death of a child such as guilt, hostility and idealization are not healed; abnormal reactions set in. Other children may be emotionally neglected; 70% of grieving parents' marriages are badly strained; great tension, depression and insomnia are included in the possibilities which follow an almost universal avoidance of confrontation with death.

The problem needs all the resources of the religious, medical and sociological professions if it is to be adequately treated. Yet, it is apparent that many people involved in those professions have not themselves dealt adequately with their own mortality.

In *Death Comes Home* Simon Stephens describes the death of a young boy and the consequent effect on his family. It is a true story of a family in need of crying and talking, but with nobody willing to listen.

Out of Fr. Stephens's experience has come the Society of Compassionate Friends now expanded far beyond Coventry and Britain. It is a story which not only warms the heart but excites the mind. In it is a compassionate God, and a living Christ who has conquered even death.

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

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, Volume IX. Ed. by G. Kittel, G. Friedrich; tr. by Geoffrey W. Bromiley. Eerdmans. Pp. 684. \$22.50.

The people who would be interested in this volume already know what it is — the most recent volume in the American edition of an opus of German biblical scholarship which is indispensable to the serious

biblical student. This is the final volume, and includes the material for the words *phaino* through *hosanna*. (Because *eucharisteo* is formed from *chairo* the entry for that important word falls in this volume.)

The publisher of this work, which can hardly be a best seller, deserves the thanks of all students of the Bible for making it available in English. Well did an earlier reviewer say in *The New York Times*: "There is nothing else quite like 'Kittel' in authority."

THE HAMMER OF THE LORD. By Colin Morris. Abingdon Press. Pp. 160. \$4.75.

Colin Morris is general secretary of the Methodist Missionary Society of England and as a missionary had a prominent part in Zambia's freedom struggle.

The book centers around the theme of hope in a despairing age and *The Hammer of the Lord* which is the preached Word.

This book will be helpful, indeed, to preachers who need to have their fire lit, but by someone other than themselves. Colin Morris's gift for the pertinent phrase gives delight to the language. The book suggests to me that many of these chapters were originally preached, and effective preaching it is. What he does with the angel at Eden's gates, Lazarus and Dives, Babel to Pentecost, third hand Jewish wisdom, and miracles alone are worth the price of the book.

(The Rev.) JOHN BAIZ
Calvary Church, Pittsburgh

Books Received

THE SEED OF THE CHURCH IN CHINA, Muriel Boone. Pilgrim Press. Pp. 287. \$6.95.

THE BURNING BURNING BUSH, Robert O. Reddish, Jr. Rorge Press, Evergreen, Colo. 80439. Pp. 691. \$11.95.

FRIAR THOMAS D'AQUINO—HIS LIFE, THOUGHT, AND WORKS, James A. Weisheipl, O.P. Doubleday. Pp. 464. \$8.95.

THE IMMORTALITY FACTOR, Osborne Segerberg, Jr. E. P. Dutton. Pp. 392. \$10.00. (The science of anti-death.)

DEATH AND OTHER LIVING THINGS, Nathan R. Kollar. Pfaum / Standard. Pp. 118. \$1.50 paper.

MATTHEW: HIS MIND AND HIS MESSAGE, Peter F. Ellis C.S.S.R. Liturgical Press, Collegeville, Minn. Pp. 165. \$4.95 paper.

KITSCH—THE WORLD OF BAD TASTE, Gillo Dorfles et al. Universe Books. Pp. 302. \$4.95 paper.

OFFICIAL PHILOSOPHY AND PHILOSOPHY, Jules de Gaultier, trans. by Gerald M. Spring. Philosophical Library. Pp. 136. \$7.50.

THE PRESENCE OF THE FUTURE—A revised and updated version of "Jesus and the Kingdom," George Eldon Ladd. Eerdmans. Pp. 339. \$4.50 paper.

THE MISCELLANY OF A JAPANESE PRIEST, a translation of Tsure-zure Gusa, William N. Porter, Charles E. Tuttle Co., Rutland, Vt. Pp. 185. \$3.95 paper.

BEHOLD MY SERVANT, Gaetan Bourbonnais, S.S.S. A study in reading the Bible thematically. The Liturgical Press, Collegeville, Minn. Pp. 158 paper. \$3.95.

MAN OF GOD, Charles R. Mayer. A study of the priesthood. Doubleday. Pp. 168. \$5.95.

LETTERS

Continued from page 4

has taken from us white racists is intolerable and unpardonable!

The church unequivocally endorsed a program at Seattle in 1967 in response to the Presiding Bishop's call to take its stand "alongside of and in support of, the dispossessed and oppressed peoples of this country — that their power for self-determination may be increased and their dignity restored." (See *Journal of General Convention 1967* p. 2. See also the same journal p. 303 — the Open Letter to the P.B. adopted by both Houses. See also the same journal — Resolution no. 6 p. 430.)

Whether many in the church realized the implications of the program they endorsed is beside the point. That is not the fault of Leon Modeste and his staff. They understood what the church had said and, under the guidelines adopted, they went out and did the job which they were asked to do!

Let's be honest. Let's thank Leon Modeste and say to him — "We really didn't understand what we asked you to do."

Please don't slough this letter off as written by a partisan and a blind fool until you have taken the trouble to read and understand those pages in the *Journal of 1967* which I have noted and also the actions of the General Conventions of 1969 and 1970.

Thanks, Leon, and I ask your forgiveness for us "white-washed" Episcopalians!

(The Rev. Canon) GORDON E. GILLETT
Member of the Executive Council 1964-1973

"Exorcism Today"

Further to the excellent article, "Exorcism Today," by the Rev. Elijah White [TLC, Feb. 24] we are pleased to report to your readers that Morehouse-Barlow will publish Mr. White's book, under the same title as your article, this fall.

E. ALLEN KELLEY
Vice President

Morehouse-Barlow Co.

New York, N.Y.

Prayer Book Revision

Although not a proponent of the English in the *Services for Trial Use*, I would like to place the argument about liturgical renewal or Prayer Book revision in a somewhat larger context than that offered by Mr. Doubleday [TLC, Feb. 10]. Not too long ago I spent some days in a Roman Catholic monastery. The eucharistic rite was almost identical with that in the second service for trial use.

If my information is correct, the move toward Prayer Book revision became caught up in the larger currents toward liturgical revival which centered in Europe after World War II and which were accelerated by Vatican II. My informants tell me that the Roman Church in all countries, the Lutheran Church in Germany, the Lutheran Church in America, and the Anglican Communion are working together toward what will be a substantially similar liturgy.

I do not want to press antecedents too far, but I am aware that both the Roman Church in Germany and the Lutheran Church in Germany came to see the rise of Nazism as an indictment of their own ecclesiastical stance. The result of this recognition was

their drawing together for certain common purposes and some reconsideration of the nature of the eucharistic rite. It fell to the Benedictines in Bavaria to do the most radical rethinking and rewriting. If my own understanding of the history of the liturgy is correct, we are moving away from the forms developed in the late Roman Empire, the Medieval and Renaissance Church toward a liturgy which is both contemporary and which also reflects the spirit of the church before it became an instrument of state policy under Constantine and Theodosius.

I am sure that Mr. Doubleday is aware that Hitler attempted to use the churches of Germany in the same way, as an instrument of state policy.

(The Rev.) ROY E. LEMOINE, Ph.D.
Chaplain, U.S. Navy (ret.)

Tallahassee, Fla.

"Anglican Victory"?

I just finished reading the Mar. 3 issue of TLC and would like to make one comment on Fr. James Steele's "Another Look at the ARC Talks." I rather enjoyed the article and found myself in substantial agreement despite the fact that I sincerely yearn for the reunion of our two churches.

One thing that did disturb me—and this happens frequently when one church magazine pontificates on another church's theology (even in TLC) is the use of non-facts to prove a point. A case in point is Fr. Steele's second "Anglican victory." He states, "the Roman Church has traditionally held that there are seven orders of the ordained ministry: acolyte, lector, door-keeper, exorcist, sub-deacon, deacon, and priest." I'm afraid he interpreted his texts wrong. It is true that we used the term "ordination to" (this even applied to the ceremony of tonsure when a young man became a cleric) but it was always clearly understood that these "orders" were not sacramental, merely church instituted ministries. We have always held to the deacon-priest-bishop progression as three degrees in the sacrament of holy orders.

The churches of the East had a similar although simpler series of ministries. I might also point out that Pope Paul has recently abolished the so-called "minor orders" and the sub-diaconate. They have been replaced by the ministries of acolyte and lector.

(The Rev.) EDWARD G. ST. GODARD

Our Lady of Consolation Church
Pawtucket, R.I.

"Beyond Nostalgia"

Soul brother! Michael Hefner in "Beyond Nostalgia" [TLC, Mar. 10] says: "The revisers seem not to recognize that some souls may respond in worship with as much thought as emotion." Verily. He also says: "For the searching or romantic soul, or for the soul that just wants to be left alone, there is no escape from the here-and-now nagging of the new rites." Jesus went alone to pray. He wasn't a "provincial" groupie. He was a churchman, but not a rabbi, and he wasn't an urbanite. I cheer for what a churchman of modern America has to say about the Book of Common Prayer: "It possesses a quiet lucidity that the Green Book doesn't even begin to approach."

M. B. ABRAHAMS

Trumansburg, N.Y.

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PEOPLE and places

Positions Accepted

The Rev. **Raymond E. Abbitt** is to be rector of the Bishop Mason Retreat and Conference Center, Rt. 1, Box 56B, Grapevine, Texas 76151, May 1.

The Rev. **Charles Dunlap Brown** is rector of Trinity Church, Tulsa, Okla.

The Rev. **John O. Bruce** is rector of Trinity Church, Waupun, Wis. Address: 315 E. Jefferson (53963).

The Rev. **Charles E. Canady, Jr.**, is rector of St. Andrew's Church, Tampa, Fla. Address: 4421 Watrous Ave. (33609).

The Rev. **Charles H. Coit II** is rector of St. Luke's Church, Live Oak, Fla.

The Rev. **C. Phillip Craig** is rector of St. Matthew's Church, Pampa, Texas.

The Rev. **Jay L. Croft** is vicar for the deaf, Diocese of Ohio. Address: St. Paul's Church, 1361 W. Market St., Akron, Ohio 44313.

The Rev. **William T. Deneke** is in charge of St. Philip's Church, Southport, N.C. 28461.

The Rev. **Martin J. Dwyer** is rector of St. Andrew's Church, 1832 James Ave., Minneapolis, Minn. 55411.

The Rev. **Donald C. Ellwood** is a non-stipendiary member of the staff of St. James' Church, Hartford, Conn. He was rector there from 1951-61.

The Rev. **John C. Fredenburgh** is to be rector of Church of the Nativity, Birmingham, Mich., April 28.

The Rev. **Myles J. Gill, Sr.**, is rector of Ascension Church, Gloucester, N.J. Address: 304 Church St., Bedford, N.J. 07718.

The Rev. **Francis C. Gray, Jr.**, is rector of St. John's Church, Eau Gallie, Fla.

The Rev. **Ernest S. Harrelson** is rector of Grace Church, 246 Cedar St. SE., Ravenna, Ohio 44266.

The Rev. **Barry R. Howe** is on the staff of St. Luke's Cathedral, Orlando, Fla.

The Rev. **Otto W. Immel** is assistant director of The Evergreen Home for the Aged, Bridgeboro Rd., Moorestown, N.J. 08057.

The Rev. **Terry W. Jackson** is rector of St. James' Church, Leesburg, Fla.

The Rev. **Alfred W. Jarvis** is in charge of St. James' Church, 217 S. Poplar St., Bucyrus, Ohio 44820.

The Rev. **F. Washington Jarvis** is headmaster of Roxbury Latin School, Boston, Mass.

The Rev. **Ralph Jeffs** is rector of St. Timothy's Church, Mountain View, Calif.

The Rev. **C. W. V. Junker** is canon to the Bishop of Oklahoma.

The Rev. **Allan B. King, Jr.**, is vicar of All Saints, Lynn, Mass. Address: 35 Waitts Ave. (01902).

The Rev. **John E. Kulp** is curate, St. Luke's Church, Fort Myers, Fla. Address: 2635 Cleveland Ave. (33901).

The Rev. **John E. Mason** is priest associate of Trinity Church, 600 N. Euclid, St. Louis, Mo. 63108.

The Rev. **John S. McDowell** is rector of Prince of Peace Church, Gettysburg, Pa.

The Rev. **Donald A. Milligan** is curate, St. Thomas' Church, 111 High St., Taunton, Mass. 02780.

The Rev. **Michael Mohn** is associate, St. Boniface Church, 5615 Midnight Pass Rd., Sarasota, Fla. 33581.

The Rev. **Robert H. New** is associate rector of St. Paul's Church, 1361 W. Market St., Akron, Ohio 44313.

The Rev. **Ronald A. Norton** is rector of St. Mary's, Stone Harbor, N.J. Address: 310 95th Ave. (08247).

The Rev. **Hugo A. Pina** is rector of St. Simon's

Church, 10950 SW. 34th St., Miami, Fla. 33165.

The Rev. **Charles W. Ransom** is interim priest at St. Paul's, 100 E. High St., Mt. Vernon, Ohio 43050.

The Rev. **Sterling Rayburn** is assistant, St. Paul's Church, Winter Haven, Fla.

The Rev. **M. Gregory Richards** is assistant, All Saints' Church, 504 N. Camden Dr., Beverly Hills, Calif. 90210.

The Rev. **E. Raymond Sims**, vicar of Holy Trinity, Prairie du Chien, Wis., is also missionary to the Church of the Saviour, Clermont, Iowa. No change of address.

The Rev. Canon **Russell A. Smith** is canon to the Ordinary of New Jersey.

The Rev. **Robert Franklin Thomas, Jr.**, is rector of Good Shepherd, Wilmington, N.C. Address: 515 Queen St. (28401).

The Rev. **Paul E. Traeumer** is rector of Grace Church, Cedar Rapids, Iowa. Address: Box 6, 525 A Ave. NE. (52406).

The Rev. **Thomas R. Waddell** is rector of St. Mary's, Gowanda, N.Y.

The Rev. **Arthur Walmsley** is rector of St. Paul's Church, New Haven, Conn.

The Rev. **Robert D. White** is curate, Trinity Cathedral, Trenton, N.J. Address: 19 Perdicaris Place (08618).

The Rev. **Stephen M. Winsett** is assistant, St. Luke's Church, 247 W. Lovell St., Kalamazoo, Mich. 49006.

The Rev. **Peter G. Winterble** is rector of St. John's (Georgetown), 3240 O St., NW., Washington, D.C. 20007. He has been priest in charge of the church.

Things to Come

April

19-21: Annual Faith Alive conference, at Bergamo Conference Center, 4435 E. Patterson Rd., Dayton, Ohio 45430. Keynote speaker, Bishop William C. Frey of Colorado. For information write or call **Faith Alive!**, 373 W. Market, P.O. Box 21, York, Pa. 17405.

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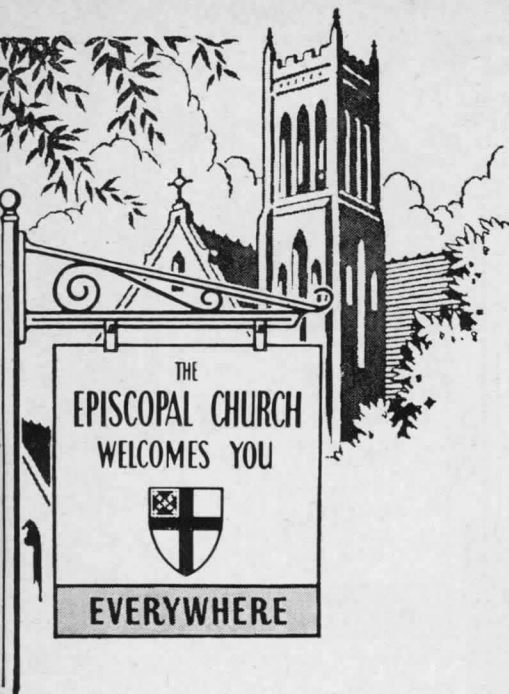
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Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30; C Sat 4. Stations & Benediction Fri 8

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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

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Lake Ned Road at Kipling
The Rev. Sterling Rayburn, v
Sun Eu 9:45

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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

PINELLAS PARK, FLA.

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Fr. Emmet C. Smith
Sun H Eu 8, 10:30, 6:30; Wed H Eu 10

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Sun HC 8, 9, 11; Lenten Devotions Wed 6

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Rev. H. W. Firth, r; Rev. P. J. D'Alessandre, c
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The Rev. Carl E. Gockley, r
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Sun Masses 8, 10:45 (High)

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Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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

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

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

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

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

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

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

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

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.

MOUNT PLEASANT, S.C.

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

MIDLAND, TEX.

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

ODESSA, TEX.

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

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

SAN ANTONIO, TEXAS

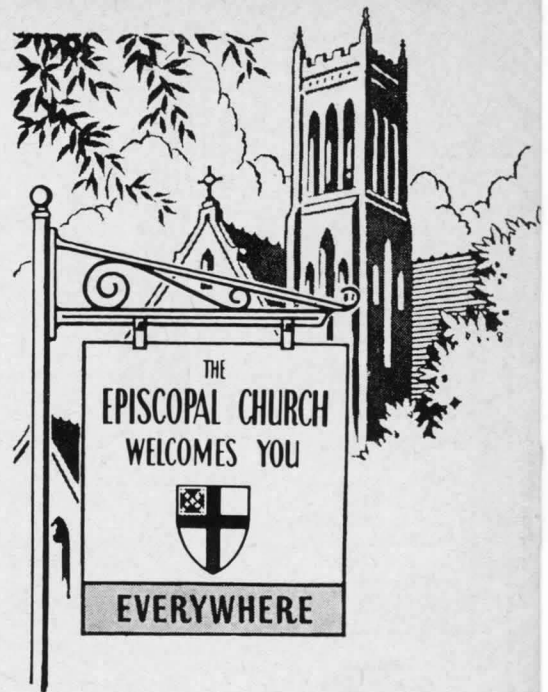
ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

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



CATHEDRAL OF ST. JAMES
CHICAGO, ILL.



RICHMOND, VA.

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

STAUNTON, VA.

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

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

ACAPULCO, GRO., MEXICO

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

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discus-
sion, Adult Classes, Sunday School (HC 1S)

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

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Fr. Clark Trafton, OHC, Prior 914-384-6660
MT. CALVARY, P.O. Box 1296, SANTA BARBARA,
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2451 Ridge Rd., BERKELEY, CA. 94709
Br. William Sibley, OHC, Sub-Prior 415-548-3406
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NEW YORK, N.Y. 10032
Br. Augustine, OHC, Prior 212-926-1400

Mass Daily; Offices daily; Retreats, Missions,
Quiet Days, Confessions, by arrangement with Priors

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