

THE LIVING CHURCH



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At the Cathedral of St. John the Divine, New York City, a Renaissance festival was held to celebrate the dedication of the working stoneyard on the cathedral [see page 7].



The First

Article

THE LIVING CHURCH

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

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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CALENDAR

July
29. Pentecost 8 (Trinity 7)
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THE EDITOR

lier this year, when visiting in Germany, I was fortunate to stay a few days in a striking locality in the mountains of Bavaria. Down on the floor of the valleys, the ground was bright with the grass of early spring, and the trees stood together in neat little groups. Here and there a quaint church with its onion-domed spire. Above the valley, the wooded hillsides appeared in some places gray, where the oaks and their hardwood trees had not yet opened their buds, in other places dark with a thick covering of spruce. Closer at hand, these seemed like the remains of Christmas trees standing in the snow, with their peaks pointed upward. Still higher, steeply the gray rock rose up hundreds of feet and towering over all the snow-dusted peaks mingled with clouds. One, to the right, to the left, majestic peaks met the sky. It was a breathtaking sight.

Right at night it was equally impressive. The houses on the valley floor were lit up by little groups of distant lights. The forests were black. The mountain tops loomed up indistinctly in the moonlight. The night sky, which always seems so close overhead in the mountains, positively sparkled with stars while the waxing moon, like a pale orb cruised along among them.

It was, to say the least, an inspiring experience. Here one could not fail to feel the glory of God revealed in his creation. Here one's spirit was lifted up, and one was stirred to aspiration. *His was Berchtesgaden!* Those of us who are middle-aged or more knew what the name meant. How often one heard of it 30 or 40 years ago! Here Hitler had his brood and dream. Here (in the room where I talked and laughed

with friends in the evening at the hotel) part of his book *Mein Kampf* was written. Here he had reveled with his mistress and his cronies. Here he had brought his associates to kindle in them his mad hopes and visions.

The very place that stirred me and many others to an awareness of the presence of God, had stirred Hitler to fiendish ambitions and demonic fantasies. The very mountains which I saw as pointing to heaven, he and his associates saw as pointing to the glory of a conquering Teutonic empire. All of this really happened, in this very spot.

How could such things be? How could the same landscape have such a strong, but diametrically opposite, effect on different people? The biblical tradition, the view of the universe shared by Christians, Jews, and Moslems, gives a clear answer. There is nothing wrong with the mountains, stars, or fir trees. The trouble is with human beings. It is in the human heart that evil has taken root, delivering the works of God into the power of Satan. We interpret the world around us, imposing on it our own values and outlooks. Good things, even the very best things, can be used for evil purposes. Indeed, perhaps the best things can be used to accomplish the greatest evil.

Yet I cannot say that natural things are morally neutral. If one studies the world around us, one cannot fail to find order, balance, and harmony. These qualities, once we become conscious of them, are usually perceived as beauty. When beauty exceeds our own imagination and expectations, it astonishes us, lifts the mind to a different kind of feeling, and draws us out of ourselves, as we say. For most people this is a good experience, an experience that nurtures and stimulates one's sense of values.

Still, what are the values being stimulated? If one's basic and fundamental values are evil, even looking at a beautiful landscape can stimulate wrongdoing. The natural world may point to its Maker, but the pointers can be and often are misunderstood. Without the knowledge of God, the universe is a most dangerous place for human existence.

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Purpose of this fund is to keep THE LIVING CHURCH free and keep it growing. Contributions from readers are accepted by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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LETTERS

Most letters are abridged by the editors.

Price of Democracy

May I salute you for your excellent article of July 1st, "Let's Hang Up the Flag."

We have become soft. We have forgotten why our previous generations came to this nation, and many of us do not truly understand that there are less than 25 republics and democracies in this world. The price of living in a democracy is enlightened involvement, and also a sense of appreciation for how fortunate we are. If we don't appreciate, if we don't involve ourselves, we just might lose it.

ROBERT R. SPITZER
Burlington, Wis.

MAD and SALT

In the wake of the signing of the Salt II Treaty much will be said and written about the military preparedness of this country. I would like to raise an issue that has troubled me for some time. I write as one who is not a pacifist and who acknowledges that there are issues and situations which justify the use of force.

Our military strategy in recent years has depended upon a doctrine known as Mutually Assured Destruction or MAD. This doctrine states that the best way to avoid a war with the Soviet Union is for this country to be so strong that no matter how massive a first strike the Soviets might launch, a sufficient force would survive for a counter-strike which would destroy the Soviet military establishment and devastate the civilian population. Accordingly, some 900 warheads are targeted on major Soviet population centers. These warheads are targeted on these population centers *as such* and not on any military installations they may happen to contain. In effect, we are saying to the Soviets that even though their first strike crippled the USA our counter-strike would destroy not only the Soviet warmaking capacity but also the very structure of Soviet society.

The question I raise does not concern the use of nuclear weapons themselves, but whether the targeting of civilian populations as such can be morally justified. The entire Christian moral tradition on war has always regarded action directed against the civilian population as such to be immoral. It is also a moral axiom that evil may not be done that good may come of it. Hence, if the targeting of the civil population is immoral, no reason, no cause can justify it. To what extent, then, can Christians continue to support, through the contribution of tax

immoral policy? When do we cease to be innocent bystanders and become accomplices in mass murder?

Ironically, a morally negative judgment on this key element of MAD will not necessarily reduce defense spending. A defense posture which does not utilize civilian populations as hostages must include a rather different mix of weapons systems and strategy than is currently employed.

(The Rev.) JOHN M. FLYNN
St. David's Church
West Seneca, N.Y.

Parsons in Place

Just a few lines to thank you for printing Marvin Bowers' extremely fine article, "A Place for Parsons" [TLC, June 10].

I have been in the priesthood long enough to see the "executive complex" erode and destroy so much of the true pastoral ministry which seemed to me upon my graduation from VTS in 1952 to be the true glory of the ordained ministry. Many good men have "gone down the tube," and I feel *part* of the reason, a large part, has been because the "parsons" of Bowers' article have been swept aside in favor of the "corporation executive" type. As a result, the church has become part of the problem of rootlessness, instead of part of the answer!

(The Rev.) LEE M. ADAMS
All Saints' Church
Galena Park, Texas

Lord Already

I was saddened by the report in TLC, June 17, of the Trinity Institute Conference (not by the journalism, but by the event). Could someone explain to me this statement: "As Jesus becomes Lord of Hosts over the hosts of the lords, we will be liberated." No, because Jesus *is* Lord, we *are* liberated. We need more clear-thinking, Spirit-filled theologians.

(The Rev.) JAMES BASINGER
Christ Church
Chaptico, Md.

Sunday Morning Prayer

We have been using Rite I Morning Prayer in this parish three Sundays a month for 16 months. In my opinion we have yet to have as satisfactory a service as we had every single week using Morning Prayer in the 1928 Book.

This will not drive us into more frequent use of the Eucharist. In this community, as in so many, there is a nearby Episcopal church with a very different tradition of worship. If we copied that we would only increase the gross number of Presbyterians.

The weaknesses of the Rite I Morning Prayer Service are too numerous to give in this letter; obviously the commission

for congregational use, and achieved their purpose.

I suggest that someone in a resplendent position consider all this ser before the next convention. I'm not saying that the commission won't have votes again, if they want to continue to jam the new Book down our throats. Perhaps they will. But to have all who have gone along as loyally as possible to be constantly put in a post-rebellion is absolutely asinine. At very least there should be an effort (and a promise made) to improve the new Book. In the meantime perhaps there could be a supplement which contained a decent Office of Morning Prayer for use in congregations.
(The Rev.) TIMOTHY PICK
Church of the Red
Bryn Mawr, Pa.

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THE LIVING CHURCH

407 E. Michigan St.
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THE LIVING CHURCH

July 29, 1979
Pentecost 8/Trinity 7

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Virginia Parish Celebrates Tercentenary

Martha Washington's father and her first husband were vestrymen and wardens there. On January 6, 1759, as the Widow Custis, she was married to Col. George Washington (some say in the church building), with the parish rector as officiant. It was her parish church until she moved to Mt. Vernon.

St. Peter's Parish, New Kent, Va., was 300 years old this spring. The present building was open for Divine Service in 1703, and is the oldest Episcopal church in the Diocese of Virginia.

After the Revolution and the Disestablishment of the Church of Virginia, St. Peter's was abandoned temporarily. It was used by Presbyterians from 1820-43. From 1843-56, the Presbyterians and Episcopalians alternated Sundays in the church, and the building was used as a stable by Union troops during the Civil War. This last bit of history is confirmed by a Matthew Brady photograph showing be-whiskered Union veterans standing about in the churchyard. The church was reopened for worship in 1872, and the 20th century saw a renewed interest in its restoration. The work was completed in 1964.

In the foreword of the historical booklet published to mark the anniversary, the present rector, the Rev. E.

Allen Coffey, points out that five editions of the Book of Common Prayer have been used in the church since 1678, and that nearly three score English and American priests have administered the sacraments there.

The building itself is of red brick "laid in English bond" and it is described as "an example of the transition in Virginia churches from the late Gothic to the Classical member. This may be noted in the restored Flemish gables, on the one hand, and in the restored chancel window, on the other hand."

The interior features a three-tier pulpit, common in colonial America, but now rare. The parish clerk used the first tier, the rector the second, and the sermon was preached from the third tier. The parish still possesses its Vestry Book (1684-1758), and a 1715 "Vinegar" Bible.

Church-Related Schools Hold Conference

About 700 delegates from 23 major denominations, representing more than 800 private schools, met at the University of Notre Dame, South Bend, Ind., for the first National Congress on Church-Related Schools and Universities. The conference was seen as the first step in a two-year effort to "review, reaffirm, and

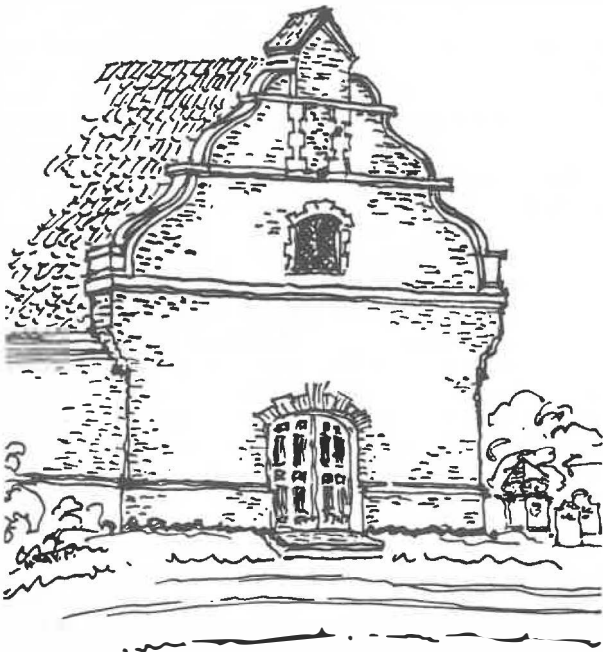
renew" the role of Christian education in American life.

Episcopal church-related colleges and universities sent representatives to the Rev. Frederic B. Burnham, president of the Association of Episcopal Colleges, the church's liaison officer to the congress.

Mrs. Cynthia Wedel, a prominent Episcopalian, challenged congress members to capitalize on "the growing lay movements of many of our churches to find a channel that lay support for higher education. "There are 100 million members of 23 churches represented here, even a fraction of them could contribute to the importance of the church-related colleges, if they knew the threats to these institutions today could be a formidable ally. . . ." Wedel, a former president of the National Council of Churches, also called on Christian educators to focus on three major areas of concern: "a world view of education and history, based on Biblical and theological ground; environmentalist concerns about clean air and water; and other gifts of the Creator; and a study of what motivates modern people helping them to learn to live human lives."

Dr. John Silber, president of Harvard University, the Rev. Theodore Hesburgh of Notre Dame, Dr. Terry Sanford of North Carolina, and Gov. Albert Quie of Minnesota were among other speakers who addressed the congress.

The next meeting is expected to take place in Washington in February.



St. Peter's Parish, New Kent, Va., before tower was built in 1703.

Foundation Charter of Westminster Abbey Sold

New York book dealer H.P. Kraus sold the equivalent of \$120,000 at Sotheby's in London recently for the Foundation Charter of Westminster Abbey. The document bears the Great Seal of King Edward the Confessor, and is dated December 1065 — the day the Abbey was consecrated.

The charter was put up for sale by the Earl of Winchilsea and Nottingham whose family has owned it since the early 17th century. Efforts to prevent its export are anticipated.

"I'm sorry it went so cheap," Kraus said after the sale. "I would have gone to \$300,000."

Although the charter was inscribed

15th century monks dated 5 when they issued it posthumously on behalf of Edward, their founder. An official account explains that on the day the charter was dated, the king died on his deathbed. A week later he was buried in his new foundation, the Abbey. As a result, no Founder's Charter was issued in his lifetime. Officially, therefore, the present document is not a forgery.

In the charter, Edward recounts the condition of England under his grandfather, Edgar, and his father, Edward the Unready, when many monks took place.

Osbert de Clare is believed to have been the monk responsible for the charter. He may have taken it to Rome, where it was signed in 1139. Osbert had been prior of Westminster in the time of Abbot Herbert (1129-36), but was expelled as a result of complaints about administrative matters of the Abbey.

Contact Called Key to Cult Success

Our first encounter with a cult is going to be a very pleasant experience," said a former member of the Peoples Temple. Jeannie Mills, who with her husband and five children belonged to a sect headed by the Rev. Jim Jones from 1969-75, was at Stanford University recently to lecture to a psychology class. She has since established the National Freedom Center in Berkeley, California, to assist former cult members to re-enter society.

Ms. Mills said cults use various tactics to attract potential members. She said the cult group might invite people to a physical love to worship Jesus Christ. Another may have a member approach, and say, "Hey, you look lonely. I'm going to have a big meal. We're going to have a wonderful time — Christ Fellowship."

Ms. Mills said as you know, there are lonely people when this type of invitation would be really nice," she said. "All of us have a vulnerable mind." New cult members feel for the first time in their lives they are totally secure. They have no real problems, no problems making money, and no need to compete.

When they become members, however, Ms. Mills said, the cult leader begins the process of tearing down their personal beliefs, often starting by attacking the beliefs of the members' parents. Personal freedom, shared goals, and peer pressure were cited as strong forces keeping members loyal to the cult leader in the Peoples Temple movement.

Ms. Mills said of the elementary problems with cults is that "in accepting the father as God, we are also accepting our role as children of God." Mrs. Mills said. "The role of a child is an extremely comfortable

one. The Human Life Research Center, however, has revealed that "almost without exception, the cult leaders who profess great love and devotion for their followers really despise them for their weakness."

At first, the Peoples Temple looked like a "loving, integrated group" to the Mills family. "They were saying things we wanted to hear. They spoke out about the Vietnam War and prison conditions. They got involved with all the things that white, middle-class Americans didn't want to get involved with."

Dr. Margaret Thaler Singer, professor of psychiatry at the University of California, told a session of the International Society of Political Psychology meeting in Washington, D.C., that ex-cult members trying to re-enter society face major readjustment problems. She cited fear of the abandoned cult, depression, and confusion as some of the difficulties experienced. Loneliness afflicts many, and ex-members tend to feel isolated and unable to communicate.

People who want to help cultists must gain some knowledge of the cult's program in order to grasp what the ex-member is trying to describe, she said.

Ex-cultists often have money problems too, when they realize that personal earnings will never equal amounts made fundraising on the street — sometimes \$1,500 in a day.

Right-to-Lifers Plan Constitutional Amendment

Delegates attending the National Right to Life convention in Cincinnati late in June set the goal of passing an amendment to the U.S. Constitution which would outlaw abortion within the next three years.

Some 2,000 people attended the convention which was sponsored by the National Right to Life Committee, Inc., which claims more than 11 million members in 1,800 chapters, and has become one of the most powerful single-issue lobbying groups in the U.S.

During the convention, the Freedom of Choice Coalition held a counter-rally, and issued a statement charging that a "holy war on abortion, contraception, and reproductive freedom had been declared in this country by the National Conference of (Roman) Catholic Bishops."

Dr. Carolyn Gerster, president of the National Right to Life Committee, reportedly an Episcopalian from Scottsdale, Ariz., denied the charge. She said in part, "The attempt of the Freedom of Choice Coalition to describe pro-life political actions as a threat to religious freedom clouds the real issue and is designed to harass and disenfranchise the pro-life American voter. Religious freedom to me means the freedom to worship as one chooses, not the freedom to kill."

The three-year plan sets 1982 as the target date for getting a Human Life amendment out of Congress and ready for a national referendum. The plan includes intensified organizational development, education, citizens lobbies, and voter identification surveys.

The pro-life movement has garnered a great deal of success with its "single-issue" approach to politics in the last few years. It was a major factor in a number of Senate, House, and gubernatorial elections last fall. In New York State, the Right-to-Life Party polled more than 100,000 votes in the gubernatorial election, enough to ensure a place on the ballot in future elections. Minnesota voters elected two pro-life senators and a pro-life governor last November.

Sean Morton Downey, Jr., a Nevada businessman and former lobbyist for the National Right to Life Committee, has announced that he will run for President in 20 Democratic primaries as a "right-to-life" candidate. He said he will organize his campaign around a "God, family, and country" theme which will include the "pocketbook" issues of inflation, the energy problem, and a strong national defense. He heads the Life Amendment Political Action Committee.

The *National Catholic Reporter*, in a front-page story about his candidacy, reports that Mr. Downey has gone bankrupt twice, was denied bankruptcy a third time, served 61 days in a California jail for writing a bad check, and has been married three times. He plans to seek federal matching funds for his campaign.

Dallas Constitution Criticized

Bishop Peter Francis Watterson, of the Southeastern Diocese of the Anglican Catholic Church (ACC), has released an open letter explaining why his jurisdiction has not ratified the constitution proposed for the ACC at the Dallas Synod last year (TLC, Nov. 12 and 19). He asserts that "The Dallas Constitution sets up a synodical controlled and congregationalist church. Its concept of the church is pseudo-catholic. To associate oneself with that constitution is, in fact, to deny the Catholic Faith and Catholic Church." He goes on to charge that this constitution "has turned the Anglican movement in this country into just another Anglican vaganti sect" — apparently referring to the so-called *episcopi vagantes* ("wandering bishops") of doubtful credentials who exist in considerable numbers.

At the same time, Bishop Watterson has released a detailed analysis of the Dallas Constitution prepared by his chancellor, Philip C. Davis. Mr. Davis states, "The literary style of the document is marked by complex hyperbolic language, prolixity, poor syntax and elaborate grammatical structure. In-

...replication is therefore largely a subjective matter." The status of the proposed constitution in the dioceses of ACC is summarized by Mr. Davis as follows: Mid-Atlantic ratified a different version of it; Holy Trinity ratified it but with reservations; Southwest "was a fictional diocese to begin with"; Southeast rejected the document; Christ the King has not considered it; Midwest assumed to have ratified it; Resurrection assumed to have ratified it.

At press time, it was reported by Religious News Service that Bishops Watterson and Morse announced through a Los Angeles public relations firm that there will be a meeting in mid-October "to adopt a charter and canon law" for a new group apparently calling itself the Anglican Church in America.

Other recent news of the Anglican Catholic Church is the consecration of the Rev. William O. Lewis, of Kalamazoo, Mich., to be second bishop of the Diocese of the Midwest, on May 26. Consecrating bishops were: William F. Burns, of the Diocese of the Resurrection; C. Dale D. Doren, of the Mid-Atlantic; and James O. Mote, of the Holy Trinity.

Adolescent Suicide: A Major and Growing Problem

Leading mental health experts consider the increasing incidence of adolescent suicide to be one of the major problems confronting society in the 1980s.

"The statistics are startling," said Arthur Freese, author of a new Public Affairs Pamphlet on the subject. He said about 400,000 young people from age 15-24 attempt to commit suicide each year, according to one estimate. About 4,000 succeed.

Suicidal teenagers in the U.S. come from all economic groups, all levels of education, every social class, and every racial and ethnic background. The problem of suicide is complex and difficult to handle, because it is the subject of severe social taboos, Mr. Freese observed. The suicidal death is often concealed by certifying physicians and the victim's family.

"Christian churches and Orthodox Jewish laws condemn suicide, and many people still regard it as a disgrace," Mr. Freese said. "In their funeral practices, some religious groups still punish both the surviving members of the family and the suicide, depriving them ... of the usual burial rites that ordinarily help."

Citing the research and findings of numerous psychiatrists, Mr. Freese said adolescents especially are susceptible because they are going through an intense period of turmoil, growth, development, and confusion. They tend to act impulsively and in an unstable manner. They are subject to depression and deep

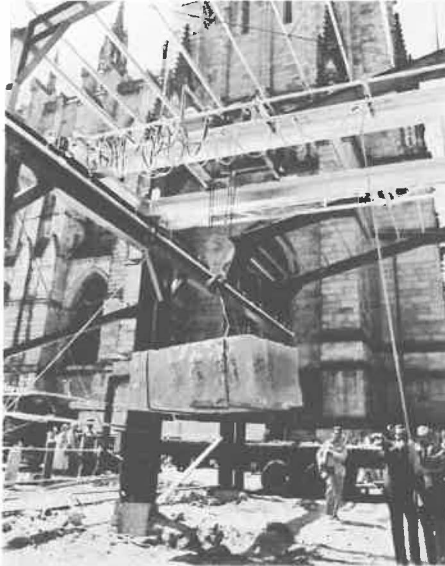
feelings of hopelessness and helplessness.

"One of the most dangerous myths is the belief that those who threaten or talk about suicide won't go through with it," Mr. Freese said. On the contrary, at least 75 percent of suicide victims give warning of their intention. Verbal clues, such as, "I can't take it any more ... everybody would be better off without me ..." are common. Other possible warnings include: no close friends, truancy or lack of involvement in extra-curricular activities at school, inability to talk to parents, abrupt changes in

behavior, general sadness, with increased anxiety and tension, abuse, disposal of prized or treasured possessions, an attempt to secure means for suicide, and sudden elation in the midst of depression.

In an emergency, anyone can offer suicidal teenager emotional support according to Mr. Freese. Other who can help are parents, teachers, clergy, and police. A 20-page pamphlet, *Adolescent Suicide: Mental Health Challenges*, available for 50 cents from the National Mental Health Affairs Health Committee, 381 Avenue South, New York City, 10013.

At the Cathedral of St. John the Divine ...



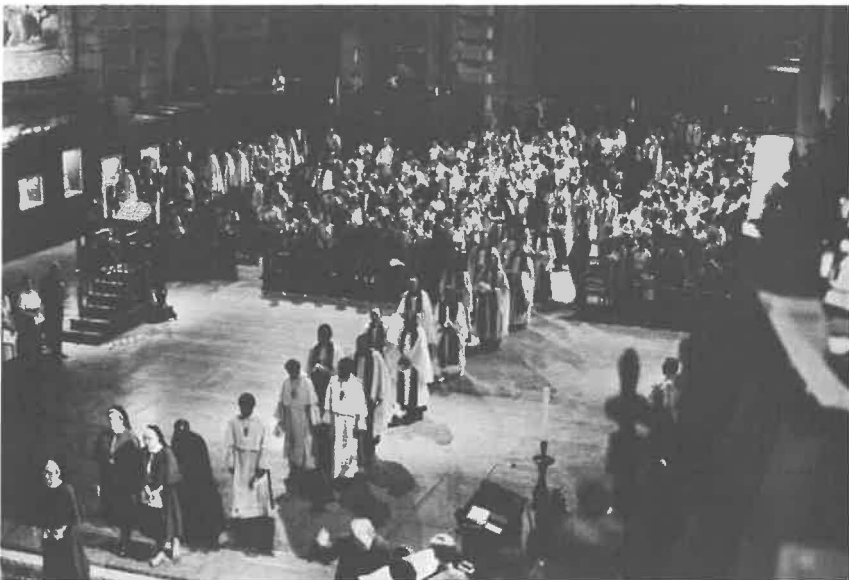
Beverly Hall Photo

There was an all-day celebration of the opening of a working stoneyard on June 21st. The occasion marked the arrival of great blocks of Indiana limestone to be used in the renewed building program being undertaken by the cathedral.



Beverly Hall Photo

The Rt. Rev. Paul Moore, Bishop of New York, engraved a limestone block with a cross using the same silver trowel used to etch a cross in a block of the cathedral's stone by the Rt. Rev. John Codman Potter in 1892.



A solemn Te Deum service celebrated the dedication of the stoneyard.

THE SOCIETY OF ST. FRANCIS

By BROTHER JOEL



Fr. Joseph, Founder of the Order of Saint Francis.

Recent renovations at the Episcopal Franciscan Motherhouse of the Little Portion in Mount Sinai, L.I., N.Y., revealed a hastily-scribbled note hidden in the choir stalls by a brother during alterations half a century ago, which said, "Cheer up, the first fifty years are the hardest — 1938."

Brother Philip Leonard, SSF, 35, recently-elected Guardian of the brothers stationed at the century old facilities on Long Island would probably add, "And so are the next fifty — 1979!" and replace the humorous-but-true note. The life of "prayer, study and work" at Little Portion Friary is just as difficult in today's world but just as full of "humility, love and joy" as it was when Fr. Joseph and his brothers arrived in Mount Sinai in 1928. Or, for that matter, when, in 1210, Francis of Assisi, patron of the community, began life with his small band of mendicants at their *Porziuncula* or "Little Portion" of the earth the Lord had given them.

Fr. Joseph (Crookston), OSF, Founder of the then Order of Saint Francis, died March 7 and is buried with his other deceased brethren in "God's Little Acre" at Little Portion.

What were, when the first brothers arrived at "L.P." — as it is affectionately called — a frame farmhouse, barn and caretaker's cottage, are today the offices, chapel, library and living quarters for the brothers and an attractive guesthouse for individuals and groups seeking solitude and quiet. The many visitors are encouraged to participate in the brothers' simple, daily Eucharist and four-fold Office of prayer as provided for in the Proposed Book of Common Prayer, as well as community meals and evening fellowship.

The four brothers who arrived at Mount Sinai half a century ago from their original 1919 foundation in Merrill,

Brother Joel, SSF, is the provincial archivist of the Society of St. Francis.

discussing, immediately began to make a home. Put up during the Depression, Little Portion's heavy cardboard walls demanded the renovations begun a year ago for the sake of health, fuel efficiency, and the safety of the approximately 16 novices and professed brothers in residence.

Besides their life of prayer and manual work in the house and garden, as well as the many retreats, quiet days and missions they do here and away from home, the brothers in this largest of the five centers of their work in the American Province also have begun to bake and sell "Bread Alone." They presently are seeking ways to finance and build a small bakery in the basement of the friary — that they may become at least partially self-supporting.

The American Province of the Society of Saint Francis, with its urban and rural centers in California, New York and Trinidad (and additional presence/works in Maine and with Mother Teresa's Missionaries of Charity in India), was founded in 1919, two years before what was to become the English Province. Now called the European Province, the English foundation and its daughter Pacific Province (established in 1955) are the result of an amalgamation of several earlier Franciscan communities, two of which, the Brotherhood of Saint Francis of Assisi and the Brotherhood of the Love of Christ, were themselves the results of a merger of even earlier foundations such as the Christa Seva Sangha of Poona, India, and the Society of the Divine Compassion.

The American, European and Pacific Provinces became one Anglican Franciscan family in 1967. Today, the "S.S.F." is guided by a Minister General, Brother Geoffrey, SSF, who is constantly on the move as a pastoral link among the approximately 250 active brothers and 30 active sisters of the First Order (England and America), the Poor Clare (enclosed) Nuns of the Second Order (England, America and Australia), and world-wide fellowship of the Third Order (those thousands of men and women, clerical and lay, married and single, who also endeavor to live, in their particular situations and professions, a rule of life of "humility, love and joy" as an act of witness to Jesus Christ's good news, the good news of our Father's love for his sinful and redeemed world and to his open invitation to ever fuller life "in the way of renunciation and sacrifice for the loving service of his brethren in the world" in the dynamism of his Holy Spirit.) The associates, with their support of prayer and alms, complete this family. And so, in this Province. Fr. Joseph's memorial is a living one; his spiritual sons and daughters who try to follow our Lord Jesus Christ after the example of Francis and Clare.

A MOST BOSSY OLD LADY

Since I wrote about our very incompetent rector [TLC, Apr. 29], several friends have asked me to say something about other people I have known during my long experience in the church. I don't know how people recognized that I had written it, but it seems they did. Just the same, I had better remain anonymous in print. The editor of the magazine has been very understanding about this. Just think of me as the "Veteran of the Vestry."

One of the most remarkable people I ever met in our church was a very bossy old lady. She turned up in our church about 12 years ago. No one seemed to know where she had come from, but once she was there, you knew it. She was not a large woman, but when she walked into church with one of her big hats on, you couldn't miss her. She would sit right in the front pew, which no one else ever did. There was even less chance of missing her after church, when we have coffee in the parish house. Usually we all talked quietly for a few minutes about the weather, or baseball, or something like that. The very first Sunday this lady was there, she asked in a loud voice why no one was talking about the rector's sermon. Somebody replied that we didn't need to because the meaning was pretty clear. She dared him to say what it meant. When he tried, someone else chimed in, and then someone else, and soon everyone was talking at once. That was the first of many, many arguments she started. She never missed being there on Sunday, and my wife said she was always at the midweek service too.

She had not been in our church very long before she started bringing children to church with her. They were not any of our kids — nobody knew who they were. Most of them were very nicely dressed, and some (but not all) of them were very quiet in church. They were all colors, black, white, brown. Since our people were not at that time aware of minorities living near our church, there was a good deal of gossiping and speculating as to where they came from. It turned out that most of them lived down in a group of old ramshackle buildings not far away, that most of us had never paid much attention to.

Soon something happened that caused a good deal of comment around town. Our bossy friend had gotten acquainted

with the families of some of our youngsters, and she had found out they were paying to live in that dated bunch of fire-traps. Well, pretty steep, and those were poor. But our friend didn't stop there. She found out who owned the building was none other than a well-known businessman who was our junior v. Our bossy friend burst right into his office one fine morning and gave him a scolding of his life, right in front of his secretary and several of the people in the company. Word got all over town and everyone was laughing about it.

I will have to say our junior v. was a gentleman about it, and before the end of the month he had some work done on the old buildings. Our friend wasn't satisfied; she went there every day to tell the workers what she thought they should do. She wondered one of them didn't drop a brick on her head. She nagged them and nagged them until the whole area was cleaned up. She also nagged the families who lived there, too. I'm sure they didn't like it either. Several of the children stopped coming to our church, though, and later, when our friend was gone, so was the older people began to come.

Wherever our bossy friend went, we could spot her hat. There was a deep purple fuzzy one for Advent and Lent, and for Christmas there was an odd-sounding creation with holly leaves and berries on it. Her Easter bonnet, the one she wore every year, had big cloth flopping around it. The White number took the cake. It was a tall construction topped off with two bright red tall feathers. All summer she wore a huge broad-brimmed hat of green straw. She always said that her dream was to go to Jerusalem, and she would always wear a white hat. I don't know what Jerusalem has to do with white hats, but we remember later.

Shortly after we had changed rooms, one of her projects had to do with who couldn't read properly. She started holding regular classes for them in the room in our parish house. Our old friend would never have allowed anything like that, but the current rector, as I explained before, never understood how to stop people from doing things. The tramped mud on the floor and some

front door open. The parish-
y got mad and quit.

was the last straw. Since the rec-
in't seem to do anything about it,
of ladies got together to organize
ation to lay down the law to our
end. They knew they were going
a hard time, so they planned
ey were going to say and who was
say it. They tried to get my wife
hem, but she just laughed it off.

on the vestry, I knew some other
vere turning by that time, but all
ry had had to promise to keep
ths shut. One of the children our
end was tutoring was the grand-
r of old Judge Hardapple, and he
y pleased. He is a big man in our
ity, and he arranged for some fi-
support to this reading program
parish house, so they could get
pecial equipment and another
ie teacher.

ie out in the morning newspaper
y day that the self-appointed
on was going to see our bossy
The article made our church look
ood. Most parishioners were very
and began to claim credit for
encouraged or assisted the pro-
— which of course we really
Needless to say, the delegation
etly forgotten.

riend left our church as suddenly
had come. One Sunday she an-
l at coffee hour that her widowed
who lived in another part of the
, was seriously ill and she would
go take care of her. She said
to each one of us and then gave
or a big smacking kiss that made
ish down to his collar. Everyone
a sigh of relief when she left.

lid not hear from her until the
ristmas. Our family, which was
ostile to her as most others, got a
nas card mailed from Bethlehem
n Pennsylvania, but the real one.
bled note said she was fulfilling
am.

v months later one of our parish-
who gets the New York paper saw
icle which was quickly passed
. It said that during a skirmish on
rth border of Israel an uniden-
lder American woman was killed.
it was known was that she had
ving in the area for several weeks
relief work among children. Na-
the area had identified her body
large white hat she always wore.
ad a memorial service for her in
rch the next Saturday. Children
from all over town. The junior
I had mentioned read the Old
ent lesson, and one of the
ers she taught to read did the
. I guess there was a lump in
a throat that morning. We had
really known who she was — we
ought of her as a very bossy old

A CASE FOR CREATIVE CHASTITY

The Mystery of the Body

as the Temple of the Holy Spirit

By HELEN SMITH SHOEMAKER

In our sex-obsessed society as we are continually bombarded with films, books, and T.V. programs in which the central theme seems to be jumping in and out of bed with various lovers and all its erotic variations, it is perhaps both refreshing and exciting in an entirely different way to recall what St. Paul said to the first converts of the faith many years ago. He was preaching the Gospel of the Good News of Jesus Christ and his Resurrection to a pagan society which was committed to all kinds of defilements of the body; he was crying out to this society that these bodies which God had created in his love were so precious to him that they could become pure tem-

ples of his Living Spirit. He held out to them the glory of what the Living Spirit of Christ could do with a person who gave his body to this mystery. He expressed it in glowing terms, "Know ye not, ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). What an exciting challenge and what adventurous possibilities it holds out to us!

There are a number of ways in which we defile the body. One of them is to eat too much. We also drink too much. America has become a hard drinking country and we all know the terrible toll alcoholism takes on the body.

We work too much. We're so enthralled with power and money that the ambition to get to the top of the heap financially or to the center of power politically turns us into "workaholics." We neglect our families, we manipulate our relationships and many of us die of coronaries in our 40s. In the last several weeks four young men of my acquaintance have done just that — dropped dead before their time.

Throughout history there have been three attitudes toward the body. First we read about the cult of the body which

Helen S. Shoemaker was a founder and former executive director of the Anglican Fellowship of Prayer, former chairman of Pewsaction, and an American convenor of the Congress on World Evangelism held in Lausanne, Switzerland, in 1974. She is the widow of the late Samuel M. Shoemaker, renowned Episcopal pastor and evangelist. The author of many books and articles, Mrs. Shoemaker resides in Stevenson, Md.



Decision photo

Mrs. Helen Smith Shoemaker

was developed by the Greeks; perfection of the physical body was something to aspire to yet there was a strange dichotomy in pagan societies. There were temple prostitutes of various kinds, and the mystery religions prostituted the body and encouraged devotees in various erotic practices. There was also wide spread homosexuality. At the same time there was the understanding that for the highest mystical prophecy and inspiration the body had to be chaste. Consequently, we have the vestal virgins in Rome and the virginal delphic oracle in Greece. Virginity was required of those who were entrusted with prophecy and mystical thought.

Second, the early Christian church went through an era of protest against the exaltation of the physical body and swung to the other extreme in denial of the body. Some of the extremists of all religions have subjected the body to various types of stern physical self-discipline.

There needs to be a balance there between an overindulgence of the body and an over-denial of the body if we are to become temples of the Holy Spirit, and who can give us this balance but our Living Lord himself?

There is no reference anywhere to Jesus as anything but chaste. He was totally chaste in all his relationships with the men and women of the New Testament to whom he ministered. His body was the Temple of the Holy Spirit in every respect. Of course, many people could reply with the cynical remark, "Yes, but you believe that he was God

and consequently how could he be anything but perfect in every respect?" However, the greatest of the saints recorded in history were very largely creative celibates. They deliberately denied the desires of the body and the lusts of the flesh in order to make their bodies true Temples of the Holy Spirit. They lived in austerity, simplicity and in creative, prayerful action because they had discovered a higher truth to which they gave their full allegiance. These people, as I read my history of the church, were not repressed, sad, defeated escapists. They illuminated the Bible with their immortal art. In all ages they have written, played, and sung great music. They were great orators and witnesses to their faith in and love for their Lord. One recalls with wonder: St. Columba of Iona, St. Theresa of Avila, St. John of the Cross, St. Francis of Assisi, and countless others, not only of the ancient and medieval worlds, but even of the renaissance world and of the modern world, like the recently canonized Roman saint, Mother Seton of Baltimore and such uncanonized saints of our church as Nicholas Ferrar and William Law.

I am wondering what would happen today if the pendulum swung from our cult of food, drink, sex, and power to a preoccupation with making the body the Temple of the Holy Spirit. I hold the exciting faith that the Holy Spirit would cultivate our bodies, souls, minds and emotions in the creative and marvelous ways of God, just as he did with these great saints of history.

There are millions of God-fearing, decent single women in the world who do not wish to "sleep around," who somehow or other believe in chastity and yet are frustrated because they cannot find any adequate outlet for their creative energies. There are many men suffering from the same frustration. There are millions of widowed and divorced persons who, because they do not wish to marry again, too often have become doormats to their children and grandchildren instead of making an exciting adventurous contribution both to their children and to society. There are many persons of both sexes, some among the clergy, whose orientation is homosexual but who do not consider this a valid lifestyle for Christians and are living and witnessing as celibates. I would like to suggest to all these people that they take their dusty souls, minds and imaginations off the shelf in the temple, which is their bodies, and offer them to God, go to their knees in fasting and prayer, and see what exciting things might happen in and through them.

There are millions of people as well, who have been told by psychology and sociology that their obsessive heterosexual and homosexual thrusts are incurable, and they give up in despair and decide that as long as it's incurable they are going to live the kind of a life for which they apparently have been cre-

and the tremendous efficacy of comes into the picture (C. S. Lewis minds us, "Jesus was who he said or probably the greatest impostor in history"). Jesus told us over and over again that he had complete power over us and if we believed in him we were given that complete power over our obsessions, over our fears, over our sicknesses and over our failures. We are to go in the directions.

The Bible tells us that we have gifts but the same Spirit. In order to be fulfilled people we do not necessarily require so-called sexual fulfillment. God has filled us with various gifts — some of us have creative energy, some of us have creative insights, some of us have ciling gifts, some of us have the gift of prayer, some of us have the gift of discernment, some of us have the gift of action, some of us have the gift of compassion, some of us have the gift of courage to take action in the face of opposition. We all have gifts. God wants us to use each of our gifts according to the measure that is in us. In the place of dominating habit or the more predominant apathy or self-pity or lack of power, why not allow him to use the grace of his power to show us what our gifts are and then accept the grace of fulfillment which comes when we offer these gifts to him and allow him to use them for his purposes in the world.

A friend of mine, a widow, who was active in her church and the head of soul of two prayer groups, and also a prominent citizen in her community, told me this to say about the use of her skills and gifts: "Gratefully and with joy, I have learned that coping with widowhood has been difficult. Yet I did have a very special marriage for 40 plus years and I never imagine life without my very dear husband. Of course, struggle and depression came first, but after prayer and reading, both the Bible and helpful books, came the moment when I was able to say — Lord, I accept — with joy — and want to put my life, completely in your hands, Lord, I thank you so much and with love and praise like the miracles of old — and I believe this change in me is so miraculous — I felt at peace and happiness. For more than several years now, each morning as I awaken, I dedicate my life to the Lord. Also, listen to his morning and hear what he has for me to do. It's a great way to live and I pray: Lord for each wonderful day and opportunity to do what he would have me do."

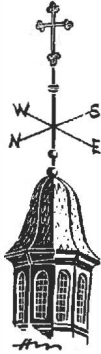
Another friend, an Episcopalian, divorced, a lifelong teacher in the school system, and currently head of the science department for the county schools in a southern state, gives the following testimony, written on her day this year.

"I have missed the companions

ees in Southeast Asia

me pleasant era in the past, great problems may
ve been met by great acts of decision which
he problems once and for all. Certainly it is not
y. The characteristic major problems of the late
ntury are difficulties with which we will have to
e again and again for as far as we can foresee:
, atmospheric pollution, malnutrition, over-
ion, nuclear threat, disparity between developed
erdeveloped nations — to name but a few. One
most difficult and humanly painful problems of
e is that of political refugees. In a few cases, as
y in Uganda, a change of government has led to
ous homecoming of numerous exiles. Very often,
other hand, revolutions are followed by reigns of
rom which thousands, or even hundreds of thou-
must flee.

light of the current refugees in Southeast Asia
n pointed out in these pages and in many other



tions during the past months. This problem will
appear or quietly go away. America and other
must simply do the best we can to alleviate the
ble suffering that is going on.

oubt we in the free world can take some ironic
rtion in the thought that people prefer to risk
rather than live under some forms of commu-
Ve can take no satisfaction, however, in the rec-
at that tens of thousands of people are in fact
ly dying in order to obtain entry into our free
lf the present world crisis is a battle not of guns
hearts, minds, and spirits, then the desperate
f the Indo-Chinese refugees offer us a unique op-
ty to demonstrate our compassion and our belief
inherent dignity and right to freedom of all
beings. If we believe that our way of life is in-
ounded on Christian principles, here is our
to show it.

ational Missionary Work

question of missionary work in other parts of
world is not expected to emerge as a controver-
e at General Convention. This fact is in itself a
commentary. There was a time when bishops,
and lay persons from foreign lands were centers
ation at convention, and the Overseas Depart-

ment was the major element in the national church or-
ganization.

The change has come for many reasons, some good
and some bad. Daughter churches no longer needed or
desired the dominance of American personnel. Major
crises in American life have consumed our attention
during the past 15 years. Finally, when important com-
mitments in this country had been met, there did not
seem to be many dollars left for the church overseas.
Ultimately, lack of finances seems to have been used as
an excuse for dismantling much of our program outside
the United States. Our conscience was salved with
statements that every Christian is a missionary, or that
everything is mission, or similar slogans.

Meanwhile, in other sectors it has been increasingly
recognized that effective missionary work depends
more on resourcefulness, creativity, and imagination
than it does on huge budgets. Congregations have been
successfully founded with almost no capital outlay. Lay
volunteers can sometimes carry on much of the
church's program. Clergy are sometimes able, and
sometimes prefer, to support themselves partly or
wholly by secular employment while, at the same time,
serving a congregation. Indigenous church leaders have
been trained for ordination without dislocating them
from their own cultural, social, and economic environ-
ment. Examples have been described in these pages
from time to time [TLC, Feb. 19, '78, June 25, '78, and
Jan. 7, '79]. In some cases, missionary jurisdictions
have welcomed these new approaches and made effec-
tive use of them. In other cases, such ideas seem to have
been screened out. It is quite possible that the Episcopal
Church could be sponsoring a missionary program
twice as large as what we now have. Unfortunately,
dioceses in this country have for the most part set a
poor example. In many cases, diocesan policies have
been more concerned with closing existing churches,
then with opening new ones.

Contemporary Triviality

On a recent Sunday morning, we had a pleasant
after-church chat with one of Milwaukee's more
eminent citizens, George Reedy, who is presently Pro-
fessor of Journalism at Marquette University. Mr.
Reedy said that he finds himself increasingly upset by
certain kinds of advertising. "They treat trivialities
such as whether you have a stained collar, or gleaming
teeth, or body odor, as being of the greatest importance.
Getting a hamburger at a well-known chain is made the
glorious goal of the week. These are all trivial. On the
other hand, the message of the church is that life is not
trivial." He went on to observe that today the church is
no longer opposed by infidels and saracens. "Perhaps
the biggest enemy today is banality."

Before ambling off on his way home, Mr. Reedy added
some choice comments on people whose enjoyment of
food consists only in the exercise of counting calories.
We went home and ate a hearty luncheon with a good
conscience.

PEOPLE and places

Appointments

The Rev. **Robert C. Baird** is supply priest, St. Christopher's, Garner, N.C. Add: 4907 Yadkin Drive, Raleigh 27609.

The Rev. **Charles J. Cook** is supply priest, St. Paul's, Smithfield, N.C. Add: 1303 Cypress Road, Chapel Hill, N.C. 27514.

The Rev. **David L. Hopkins** is rector of St. John's, Milwaukee. Add: 2612 W. Mineral, Milwaukee, Wis. 53204.

The Rev. **Claude L. Johnson** is rector of St. Paul's, Beloit. Add: 212 W. Grand Ave., Beloit, Wis. 53511.

The Rev. **William T. Lawson** is rector of the Church of the Annunciation of Our Lady, Waukegan, Ill. Add: 900 Green Bay Ave. 60085.

The Rev. **James W. Leech** has been named by the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, to be dean of All Saints Cathedral effective September 1.

The Rev. **Lewis A. Payne** is rector of St. Francis, Menomonee Falls, Wis. Add: N84 W16525, Menomonee Falls 53051.

The Rev. **J. Lewis Warren** is rector of St. John the Evangelist, Wisconsin Rapids, Wis. Add: 111 3rd St., Wisconsin Rapids, 54494.

The Rev. **John Westcott** is assistant, St. Francis', Greensboro, N.C.

Ordinations

Priests

Massachusetts — **David Lewis Holt**, rector, Grace Federated Church, East Boston. Add: 141 W. Newton St., Boston, Mass. 02118.

Missouri — **Nancy DeLiza Spangler**, vicar of St. Philip's, Wrangell, and St. Andrew's, Petersburg, Alaska. Add: P.O. Box 409, Wrangell, Alaska 99929.

North Carolina — **John E. Borrego**, assistant to the rector of St. Francis' Church, Greensboro, N.C. **Scott T. Holcombe**, assistant, St. Andrew's, Greensboro, N.C.

Oklahoma — **Thomas Leo Haifley**. Add: P.O. Box 4747, Tulsa, Okla. 74104. **Robert Justin Gates**, curate, St. Matthew's, Enid. Add: 518 W. Randolph, Enid, Okla. 73701.

Southwest Florida — **G. Michael Holmes**, assistant, Trinity-by-the-Cove, Naples, Fla. Add: 553 Galleon Drive, Naples, Fla. 33940. **William Edward Spaine**, assistant, St. Thomas', St. Petersburg. Add: 1200 Snell Isle Blvd. N.E., St. Petersburg, Fla. 33704.

Deacons

Central Gulf Coast — **Gary David Steber**, curate, Church of the Nativity, Dothan, Ala. Add: 205 South Denton St., Dothan, Ala. 36301.

Chicago — **Suzanne Antoinette Fageol**. **Thomas Michael Atamian**, curate, Holy Nativity, Clarendon Hills, Ill. **William Carl Bergmann**, curate, St. Paul's, DeKalb, Ill. **William Pierce Billow, Jr.**, curate, St. Mark's, Barrington Hills, Ill. **Walter Raymond Draeger, Jr.**, curate, St. Simon's, Arlington Heights, Ill. **Gregory Paul Hinton**, curate, St. Paul's, Kankakee, Ill. **Albert Leslie Holland**, curate, St. Gregory's, Deerfield, Ill. **Alven Carl Johnson, Jr.**, curate, St. David's, Glenview, Ill. **Jay William Lashmet**, curate, St. John's, Mount Prospect, Ill. **Patrick Arthur Pierce**, curate, Christ Church, Poughkeepsie, N.Y. **Phillip Charles Bennet**, on the staff of The Bishop of Colorado. **Bruce Lee Rose**, assisting at the Church of the Advent, Chicago, to do graduate work at Vanderbilt University in the fall. **Richard Edward Shields** (for the Diocese of Nebraska).

Massachusetts — **Mark James Baker**, curate, Grace Church, 35 Jackson, Lawrence, Mass. 01840. **Marie Elizabeth Dyer**, chaplain, Children's Hospital, Boston. Add: 300 Longwood Ave., Boston, Mass.

Memorial-Goodwill Industries, Boston, Mass. 02116. **Alan Champ Mead**, curate, St. Luke's, 5 East Fourth, Jamestown, N.Y. 14701. **Sarah Helen Motley**, assistant, St. Paul's Cathedral, Boston. Add: 138 Tremont St., Boston, Mass. 02111. **Titus Leonard Presler**, assistant, Christ Church, Hamilton, Mass. add: 149 Asbury, So Hamilton, Mass. 01982. **Jeffrey Neil Steenson**, graduate work in Patristics, Christ Church College, Oxford. **Barbara Jean Trombley Fitterer**, assistant, St. Columba's, 4201 Albemarle, N.W., Washington, D.C. 20016.

Milwaukee — **Richard S. Haggman**, Add: 1135 E. Hermitage Rd., Milwaukee, Wis. 53217.

Nebraska — **Howard Schoech**, assistant, Church of the Holy Spirit, Bellvue, and deacon-in-charge, St. Luke's, Plattsmouth, Neb. Add: 2211 Victoria, Bellvue, Neb. 68005.

Nevada — **Robert Louis Rhoads**, assistant, St. John's, and vicar, St. James, Lincoln, Calif. **Adam Dunbar McCoy, OHC**. Ordained to the diaconate at Holy Cross Monastery, West Park, New York.

Oklahoma — **Kenneth Leon Armstrong**, deacon-in-charge, St. Mark's Hugo, and St. James', Antlers, Okla. Add: 302 E. Lowery, Hugo, Okla. 74743. **Masud I. Syedullah**, assistant, St. Aidan's, Tulsa. Add: 4045 N. Cincinnati, Tulsa, Okla. 74106. **Robert W. Swinea**, deacon-in-charge, St. Martin's, Pryor. Add: P.O. Box 846, Pryor, Okla. 74361. **Steven W. Raulerson**, deacon-in-charge, St. David's, Oklahoma City. Add: 3333 N. Meridian, Oklahoma City, Okla. 73112. **Edward J. Holt**, curate, St. Paul's Cathedral, Oklahoma City. Add: 127 N.W. 7th St., Oklahoma City, Okla. 73102. **George F. Heller**, curate, St. John's, Flossmoor, Ill. Add: Park Dr. & Leavitt Ave., Flossmoor, Ill. 60422.

San Diego — **William Coleman Tumbleson**, assistant and headmaster, St. John's Parish, Chula Vista. Add: 760 First Avenue, Chula Vista, Calif. 92010. **Leland Barthet Peterson**, assistant, Episcopal Community Service and St. David's Parish, San Diego. Add: 5050 Milton St., San Diego, Calif. 92110. **Michael Bruce Williams**, curate, St. Luke's, San Diego. Add: 3275 30th St., San Diego, Calif. 92104. **Mark Woodbridge Brown**, curate, St. Dunstan's, San Diego. Add: 6556 Park Ridge Blvd., San Diego, Calif. 92120.

Received

The Rev. **Robert John Bryan** was received as a priest from the Roman Catholic Church and is curate of St. Barnabas', 110 W. North St., Cortez, Colo. 31321.

Change of Address

The Rev. **Peter Wortham Hawes**, 5280 Durango Circle, Pensacola, Fla. 32504.

The Rt. Rev. **Fredrick W. Putnam**, Bishop of the Navajoland Mission, P.O. Box 720, Farmington, N.M. 87401.

Colleges

The Rev. **Dr. William Brown Patterson, Jr.**, will become dean of the college of Arts and Sciences at the University of the South, Seawee, Tenn., effective in the summer of 1980.

Other Changes

The Rev. **Rowland D. Oakes**, interim pastor, St. Paul's, Smithfield, N.C. has returned to Maine.

The Rev. **E. Walter Chater** is currently locum tenens of St. Paul's, Englewood, N.J. Add: Box 84, Englewood, 07631.

Retirements

The Rev. **George T. Mackey**, rector, Church of the Advent, Louisville, Ky. Add: 318 Highland Avenue, New Albany, Ind. 47150.

The Rev. **Harold B. Boughey**, rector of St. Paul's, Camden, N.J. Add: 15 Duncan Road, Washington Township, Sewell, N.J. 08080.

The Rev. **Curtis Fletcher** from the active ministry. Add: 502 N. 6th, Murray, Ky. 42071.

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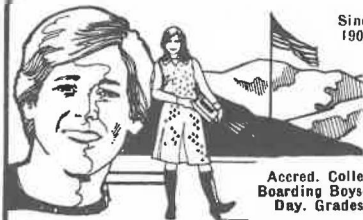
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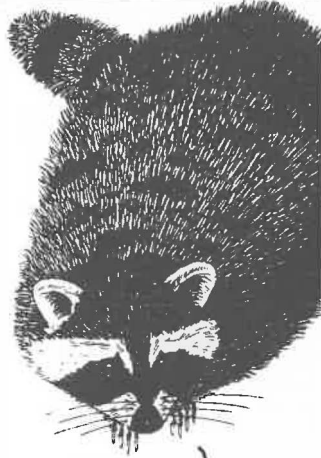
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Remember, only you can prevent forest fires.

I can't

d, the comfort, the care, the love, even the hurts that can come in an intimate marriage relationship. It may be that I have substituted my own interest in the Christian life, emotional involvement, home care, and career, to fill my days and nights. I have always enjoyed people especially ones whose interests keep giving fulfilling lives. It is so good to have meaningful relations with Christians—especially those with wholesome sincere commitments in their new life. However, my times alone are king on new meaning just as my life has changed. It is my disposition to save the best for the last and to use those life experiences that have meaning for me. The redemptive presence of Jesus, his abiding presence (even my feelings are down), the grace of the Holy Spirit have united

me on course and eliminate any credit for self or self-centeredness.”
A middle-aged single woman, librarian in a large university library, and a leader of a singles group in her Presbyterian church, as well as a deacon in the same church, says: “I graduated from school in the '50s when every girl was expected to go to college and get married. Well, I did neither. I went abroad for three years and learned things that no textbook could have taught me. I didn't plan on not being married, I just never did. I have very good friends of both sexes and enjoy their company immensely. I have five nieces and nephews, and I don't think my being single prevents me in any way from empathizing with them. In fact, the single person sometimes has a better perspective on children and family life than those who are right on top of the situation.
“My faith means a lot to me and maybe that's where my 'anchor' or

of faith or house on a hilltop shouting type. It's just there whether the weather is fair or foul. I have my parents to thank for that.
“The single person has time and energy to put into community and other projects that the married person does not. This can be mind boggling, so the person has to be selective. As soon as any organization, be it public or private, finds out that you are a willing, able and dedicated person, they [the organization] will demand and demand and demand. So don't spread yourself out so thin that you cannot give your best to the priority.”
I suggest that we get involved with this higher truth that the Lord is holding out to us when he asks us to remember that the body is the Temple of the Holy Spirit, and that the Holy Spirit is more than equal to making our bodies whole and beautiful and productive temples, and giving us as we live in our bodies whole and beautiful and productive lives.

CLASSIFIED

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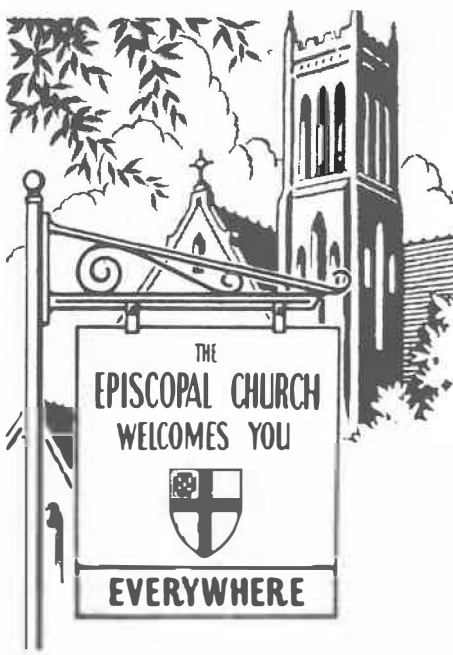
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Yerxa, ass; the Rev. Donald Wilhite, Jr., ass; Jared
Jacobsen, Dir. of Music
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11;
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COLO: Sun Eu 7:30 (in the bank community room)

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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
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Wed, HD, 10, 1S & 3S 11

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EP 6; C Sat 5-6

CLEWISTON, FLA.

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Sun MP & HC 8, HC 10 & 5; Daily 7:15

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Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily as an

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Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

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(Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S. Wkdays 1:
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Thurs

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CHAPEL OF CHRIST THE LORD 2nd Ave. &
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(Continued from previous page)

ORK, N.Y. (Cont'd.)

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Laid Lafferty, the Rev. Leslie Lang, the Rev.
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7:30, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC
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, N.Y.

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8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
anno

A, N.Y.

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8, H Eu & Ser 10; H Eu Tues 12:10; Int daily 12:10

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
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Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed
MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

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Tues & Thurs 7:30, Sat 10

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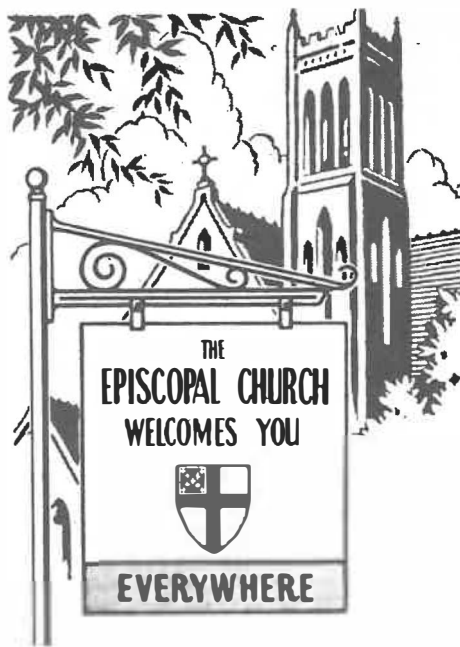
HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

MYRTLE BEACH, S.C.

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Thurs HC 1; HD as anno

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Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

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SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
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Sun Masses 8 & 10:30; Feast Days 10 & 7:30; C Sat 11, 12

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Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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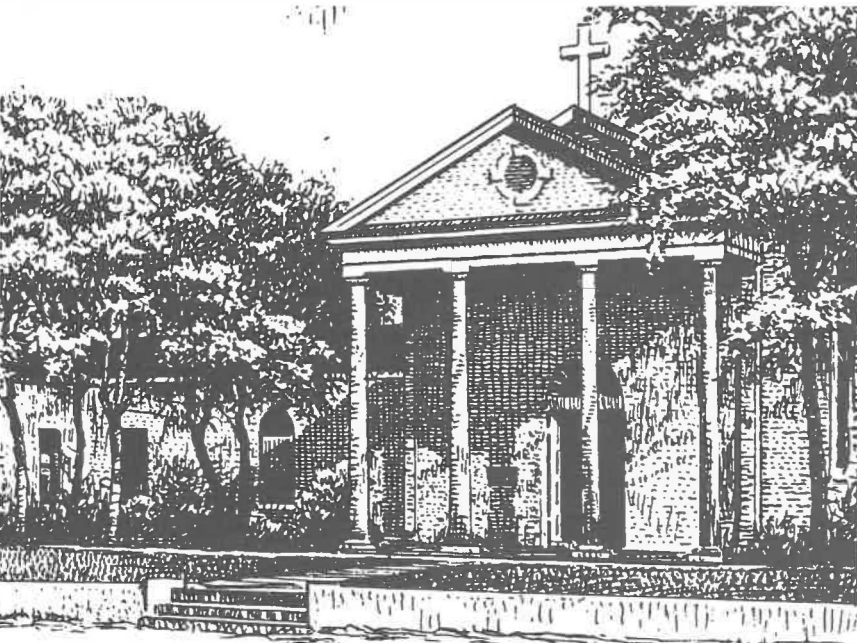
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