

Title: *The Episcopalian*, 1969

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THE Episcopalian

DECEMBER, 1969

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What are we doing with our power over death?

A NINETY-YEAR-OLD MAN contemplates his future. "Pneumonia used to be called the old folks' friend, but the doctors have licked it." He pauses, and tears come into his eyes. "What can they let me die of now?"

A year-old child lies in a crib, turning his head and flexing his arms in the classic near-newborn pattern. He was born with a cardiac arrest, resuscitated, cured of pneumonia one week later, and is physically healthy. He will never be more than an infant, and there is no reason to think he will have less than a normal life span.

A young man, brought to the hospital dying of a ruptured cerebral aneurism and saved by prompt surgery, lies — as he has lain for ten months—in a coma. He will live, but the chances are infinitesimal that he will ever wake up.

Yesterday's tragedies were mostly untimely deaths—too early. Too many of today's tragedies are also untimely deaths—too late. Today's medicine has given us power to say "No" to death; but what are we saying to life when we say "No" to death?

Neither the questions nor the answers about life and death have kept pace with modern medical developments, particularly the answers, probably because we have not dared to ask the questions loud and clear.

What is life? What is *human* life? What do we want—mere physical existence? Or a significant human life? When a life is not going to be human, what kind of gift is it?

Why can't we let them go? When pneumonia strikes such beings why—even though we have a cure—can't we stand back and affirm the body's right to decree its own end?

This whole area of decision has gone by default, and we are left with a no-man's land of silence no one dares to cross. Doctors have immense knowledge and power against death, and their whole training aims them not at questioning it but at using it. So they go briskly about their business, tossing an occasional crumb of a word at the patient (if he is conscious) or his family. Meanwhile the patient or his family, with words bursting their chests wanting to be said, move through the situation too paralyzed to speak.

What to do?

What can a patient or his relatives legitimately ask of a doctor, a hospital, a nursing home?

More than they realize. The old man in the opening paragraph, for instance, can make a verbal agreement with his doctor, or even sign a "living trust," stating he wants no extraordinary measures taken to prolong his life. Not yet recognized in medical ethics, this signed agreement is

probably legally valid, and represents a step toward general acceptance and recognition of such an option.

The relatives of the year-old infant and of the sleeping youth are well within their rights, responsibilities, and duties if they say to the doctor, the hospital, the nursing home, "We want him cherished and cared for, but nothing done to prolong his existence."

To sum up the situation: the ultimate responsibility for treatment lies with the doctor; but patients and/or family can (and more of them should) make recommendations, and they have legal right to refuse treatment. A nursing home is probably better able than a hospital to wind down the activity that creates our modern brand of untimely death. But the best hope of all lies in discussion and agreement by doctor, patient (if possible), and family on a decision to embrace masterful inactivity, judicious and merciful neglect.

Frankness is the first and greatest need on both sides. Doctors should be completely open about options and possibilities, and about the *total* picture, not merely the day-by-day medical one. The patient and/or family should be equally open about their thoughts, questions, and wishes.

Underlying the first need is a second, even harder to meet. Doctors have a strong built-in drive to *do* something, to heal in spite of all, to take charge. Patients and families have a strong built-in timidity and uncertainty. If everyone resists his role—the doctor becoming less dynamic, the family more so—perhaps our dreary no-man's land can be crossed after all, and our delayed, agonizing, untimely deaths ended.

Contrary to popular belief, the doctor's Hippocratic Oath contains no promise to prolong life. "I will follow," it says, "that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous."

"Deleterious and mischievous"—from the point of view of human dignity, what could be more so than our present system of automatically prolonging physical existence as long as possible? ◀

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Switchboard

AFTER SOUTH BEND

Developments following Special Convention II have placed in serious jeopardy, if not virtually destroyed, the credibility of the Episcopal Church and its leadership.

Strident voices contending that the Convention did not agree to fund the Black Economic Development Conference avail nothing against the record, capably reported in your Special Convention issue [October] except as to some points.

Everyone who was at Notre Dame . . . knows that the \$200,000 resolution had one, lone and single purpose, to provide funds for organizing BEDC.

Anyone who sat through the . . . debates . . . knows and recognizes there was only one issue: should the Episcopal Church act magnanimously, disregard the violent language of the Black Manifesto in favor of an act of trust and faith in its black clergy and laity?

Significant emphasis on the fatuous circumlocution of the resolution, which suggested that BEDC apply for "seed

money" through the Special Program becomes an insult to Episcopalians' intelligence since obviously BEDC could not qualify under the guidelines. Therefore the Convention found a conduit which could qualify.

Arguments that the Convention rejected the Black Manifesto are spurious. The resolution was limited to "much" of the ideology but didn't specify either quantity or scope. The House of Deputies actually refused to reject the Manifesto in its entirety.

The screams against the term "reparations" are unconvincing. Truly, the official language didn't use the word but every conceivable synonym was injected repeatedly during the Deputies' debate. . . . At his news conference after Convention, the Presiding Bishop said he "would not back away from the concept of reparations," even though use of the term would cause confusion and misunderstanding.

THE EPISCOPALIAN's journalistic integrity does not come off unscathed. The summary on page 4 . . . relies on semantic quibbles in the pertinent paragraphs. The factual statements respecting BEDC in the editorial on page 43 are only a partial redemption.

The complete and competent reporting of the proceedings was seriously marred, at crucial points, by avoidance of meeting head-on what actually went on as to BEDC. Your reporters appropriately interpreted other debate subjects, why not the all-important issue? . . .

The tragedy in this is not whether the Convention rose to glorious heights in voting to raise the \$200,000 for BEDC or committed a blunder which must be covered up. No one who was there could do other than admire the fact that bishops and deputies voted their convictions, fully aware that some or many of their constituents would disagree. The tragedy is that a courageous, statesman-like action is being denigrated into an exercise of chicanery and deceit.

FRANK J. STARZEL
Denver, Colo.

. . . Interruptions, disruptions, demonstrations, demands, demands, demands! What ever happened to "decently and in order" and common courtesy? It's not just the black, or the young, as witness the interruption of the House of Bishops. Our Presiding Bishop is surely a man of God to keep calm in the face of all this.

As advised, I read THE EPISCOPALIAN's account of the Special Convention. While some things are different from what the press reported, I am still heartsick. I am in favor of civil rights for minority groups and am at work with one such group (Indians) now. In spite of the fact that our church is already at work in this area through the General Convention Special Fund, and that one of the pieces of business for the Special Convention was to hear from black people, we had to be subjected to rudeness and insults just as if we were doing nothing for minority groups. It's as hard to understand as all this screaming to withdraw from Vietnam immediately, after President Nixon has already started troop withdrawals.

Then, after all the soul-searching, and hard work and final decisions to meet at least some of the demands, there was a letter from some of the leaders that this was not satisfactory, not enough. I read that they said this same thing to another denomination that voted them some money in answer to their demands. The principle of trusting our black clergy is a good one, especially my own Bishop Burgess; and maybe they can get the extremists to see that such actions are alienating people, when they need to win friends to their cause.

If this sort of thing is to continue, and to be allowed, at future General Conventions, may the good Lord help us all!

SUSAN E. CARTER
Crownpoint, N.M.
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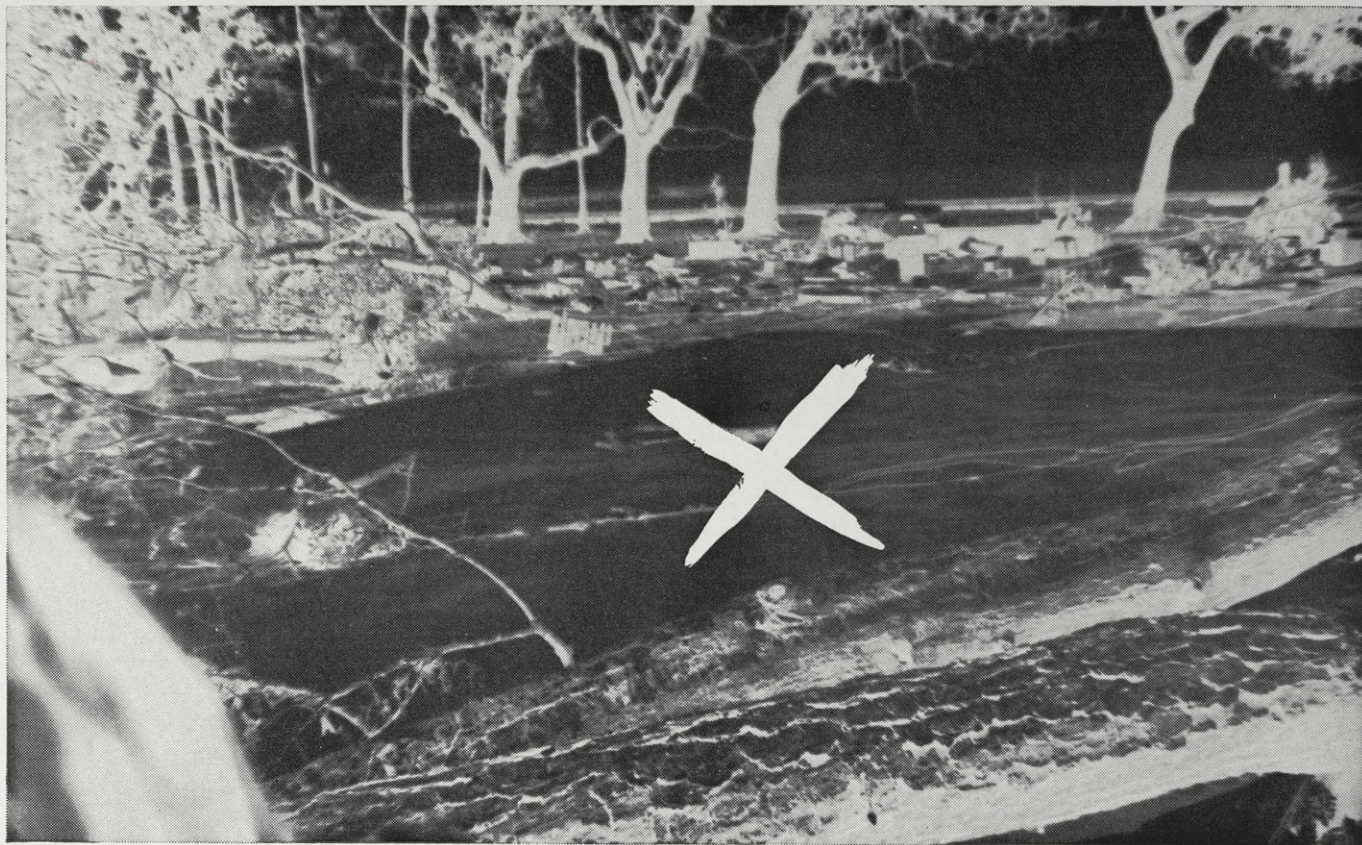
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Switchboard

CLERGY DEPLOYMENT

This is written . . . to describe a situation which is found to be increasing . . . and . . . far from pleasant.

My wife and family and I have served the Church for many years happily, devotedly, and industriously. It would be interesting to compute the number of Christian work hours put in (partially paid for, of course) by such a family as ours, "in the ministry". . . .

The far-from-pleasant, literally desperate, situation referred to is that of an assistant clergyman finding himself virtually out on the street—jobless.

Isn't it strange that we have a principle in our church and her teaching that the sacraments are perfectly valid even though they be administered by an imperfect . . . priest . . . yet . . . if a "keyman" or a clergy "superior" . . . decides that they do not like a man then they can . . . dissolve the contracted relationship. . . . [and] may well cut short the time in which he can secure a workable relocation. . . . Who can tell what is available and who can readily turn his hand to some other kind of employment? Does anyone really expect a clergyman to have accumulated savings that he can fall back on? . . .

When the occasion arises clergymen . . . ought to have some rights for their own self-protection and also have the privilege of objecting to what they were subject to, without having to suffer for it, at least in a material way.

The Christian Church came out of its disorganized form those long centuries ago to become a powerful organism in the world. It has never been without victimizations at the hands of power structures, within or without. . . .

"Without Portfolio"

FORUM: PURPOSE OF CHRISTIANITY

Thank you, thank you for the series, "The Purpose of Christianity." Those who are saddened by the troubles of the world, who are striving to do something to help, need to remember their "roots"; in more modern terms, need to have their spiritual batteries recharged.

MRS. AMY M. REHMUS
Palo Alto, Calif.

I have been negligent in responding to what I consider the best analysis of the Christian Church today as written by Tom T. Edwards, "We Have Lost Our Definitions" [July issue].

However, just as the psychiatrist eventually sees the problem clearly, to cure remains another problem. . . .

MRS. LOUIS Z. SLAWTER, JR.
Rockville, Md.

THE EPISCOPALIAN

continuing
FORTH and

The Spirit of Missions

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THE Episcopalian

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It's purple tie time again

By Edward T. Dell, Jr.

DEAR AUNT AGATHA," I began my note, "many thanks for the purple tie with the painted palm tree. I've never had a tie just like it before. You will be glad to know that the people in my office have enjoyed it very much. Thank you for your thoughtfulness."

Everyone has written a thank you note to a faithful, thoughtful relative like Aunt Agatha. Every year the gift comes. What it lacks in understanding of your preferences and taste it makes up for in its sense of family loyalty and dedication.

Gifts are a mysterious habit. We give them habitually on all occasions of importance, using them well or poorly to express our linkage to one another.

Births and baptisms, weddings and anniversaries, graduations and retirements, confirmations, weekend visits, and goings away are all graced by that deep motion to giving which landmarks our days.

In the heart of the mystery of gift giving is a peculiar power. Gifts have become a business matter. Shops in the thousands exist to serve our gifting impulse.

Yet gifts have their darker uses too. More than gift shops have sprouted up around our motions of generosity. Everyone knows the hollow, slightly acrid after taste of the "duty" gift sent because of obligation. The Christmas "bottle" in the gay package is too often public relations parading as

human affection, and makes us a little sick.

The public outcry over TV's "quiz show" giveaways and the "payola" scandals of a few years back sent this debased use of "gifts" underground. Today they reappear in every mail, supermarket, and service station as a tempting "contest" come-on for promoting sales.

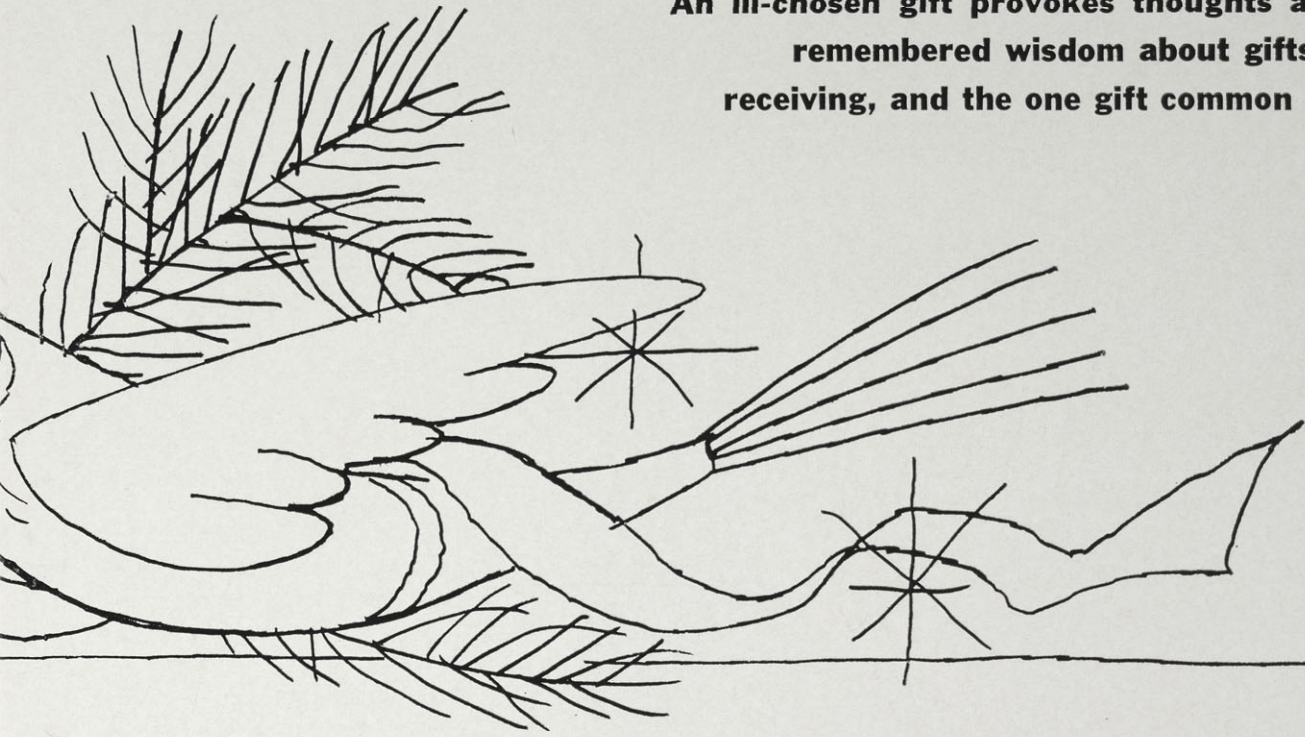
The gift idea has spawned corporations doing business in seven figures, most of them less than five years old, which offer "incentive gifts" to business personnel as rewards for better performance. The style in such "gifts" is usually not cash. That disappears too easily. The color TV in the living room or the sports car in the garage is a more durable reminder of the corporate giver's generosity.

In the light of our time what are we to do with St. Paul's report (Acts 20:35) that Jesus said, "It is more blessed to give than to receive"? Is generosity an unmixed virtue?

Perhaps you have responded, as I once did, to another order of giving. When I was much younger, a lady who knew me well made me a present of a particular tool I had wanted for a long time. I cannot recall having so much as mentioned this wish. Imagine my delighted surprise on that Christmas Eve years ago to see it in the crumpled wrappings on my knees.

My delight and unbelief issued in that common response, "Oh, you shouldn't have . . ." Incred-

An ill-chosen gift provokes thoughts and some remembered wisdom about gifts, giving, receiving, and the one gift common to us all.



lity and a startled humility that one is understood so deeply and so well probably inspire that well-worn remark.

My friend smiled and said something I have never forgotten: "You must never say that. It takes away part of the giver's pleasure and celebration."

At that moment I saw a possibility in gifts which heretofore had remained invisible. The gift was more than an object coming from her hands to mine. It gave substance to more than her love and understanding. It served equally well as the medium for my offering of deep regard and affection for her. My delight was also a gift—given through the same package.

Since then I have been able to understand Jesus' words. Any gift can be an occasion for giving regardless of whether one is receiver or giver. Receiving without giving makes a "dead end" of a gift.

This seems to me particularly true at the Christmas Eve Communion. This celebration marks the gift God made of himself to us, in the flesh of a child, gift wrapped in a manger—the link between God and ourselves, through whom we receive and give.

The Prayer Book definition of a sacrament, "... an outward and visible sign of an inward and spiritual grace" describes the wonder of the Gift which patterns all good giving and receiving.

The sacrament of Christ in the cup and plate, wine and bread, are for more than a receiving. "And here we offer and present unto thee, ourselves, our souls, and bodies, to be a reasonable sacrifice."

Men have differed for centuries over theories of Christ's means or mode of presence in this wine and bread. We need not know that means or mode. We know enough if we know we offer the honest wine and loaf of our whole lives. All that makes up each of us converges and mingles in cup and plate for His coming. In our receiving we give.

The question beyond whether our Lord meets us in that cup is whether we can give ourselves to him and to each other in both the receiving and the giving.

We know only too well our uses of gifts, even to God himself. Sometimes we offer payola. Sometimes we offer bribes. At other times, only empty duty. We know too well the cozy sentiment of merely receiving a private weekly ration of security and holy safety at the Communion rail.

The babe of Bethlehem grew up to become the radical, ceaseless love of God. His pursuing love for us moved unflinchingly through a cross. His love pursues us through all our turnings from him, from others, and most of all, from ourselves.

His gift teaches us how to give gifts, how to give in receiving, how to give ourselves. ◀

A U.S. Navy chaplain tells us about the variety of duties in an average day.

THAT'S THE QUESTION people most frequently ask those of us who are chaplains aboard ship. Good question. There are some days when chaplains themselves ask the same question.

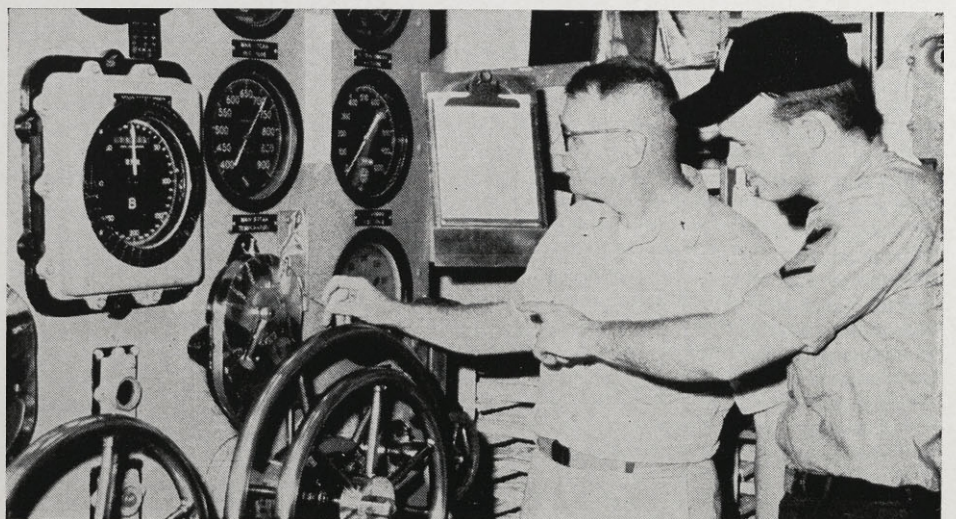
A chaplain's primary responsibility is to minister to the spiritual needs of all the personnel in the ship. Obviously, the chaplain conducts religious services, but that does not take up all his time.

What DOES take his time is writing sermons, preparing Sunday bulletins, professional reading, theological study, answering letters from parents or wives, giving lectures, leading discussions, delivering death messages or Red Cross messages, preparing official correspondence, visiting men at their work, writing columns for the ship's newspaper, submitting reports to the Navy and to his church, obtaining and scheduling films, ordering tracts and religious supplies, training yeomen, preparing notes for the ship's plan of the day, and meeting with civilian clergy or officials.

And then there are his collateral duties: most chaplains are the ship's library officer; he is usually the tours officer for tours in foreign ports; he is likely to be the decedents officer; often he is public affairs officer. Whenever

But what do you do all day?

U.S.N. Chaplain Calvin J. Croston, Mt. Morris, N.Y. (above), talks with R.E. St. John of Greenfield, Ind., about a letter from home. (Right) Aboard the USS Newport News, S.M. Calder of Burlington, N.C. (far right), explains the throttle board instruments to Chaplain Croston.



welfare, charity work, or fund drives are needed he is usually involved. Christmas programs and children's parties are part of the chaplain's duty. He is usually a member of several committees or boards covering such things as recreation, habitability, audit, planning, and leadership.

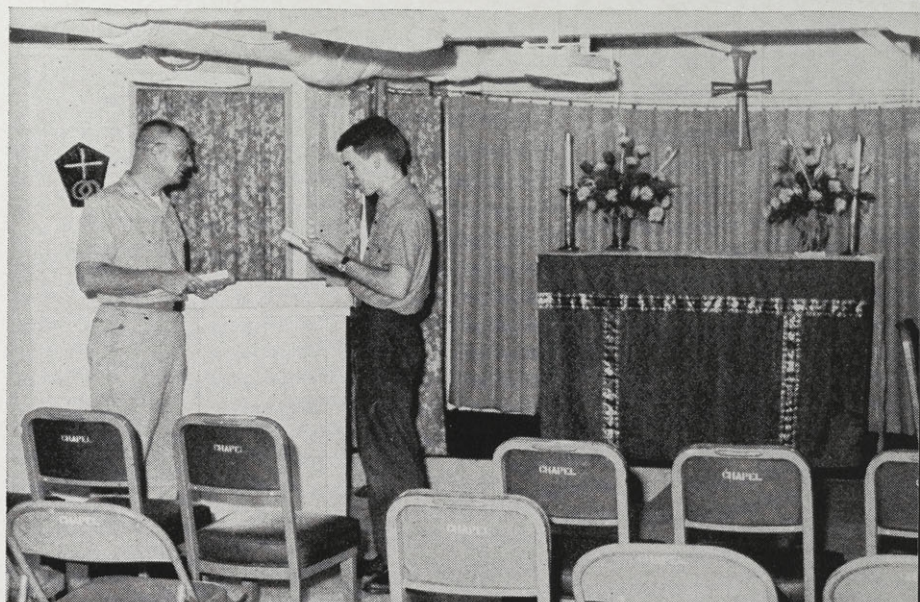
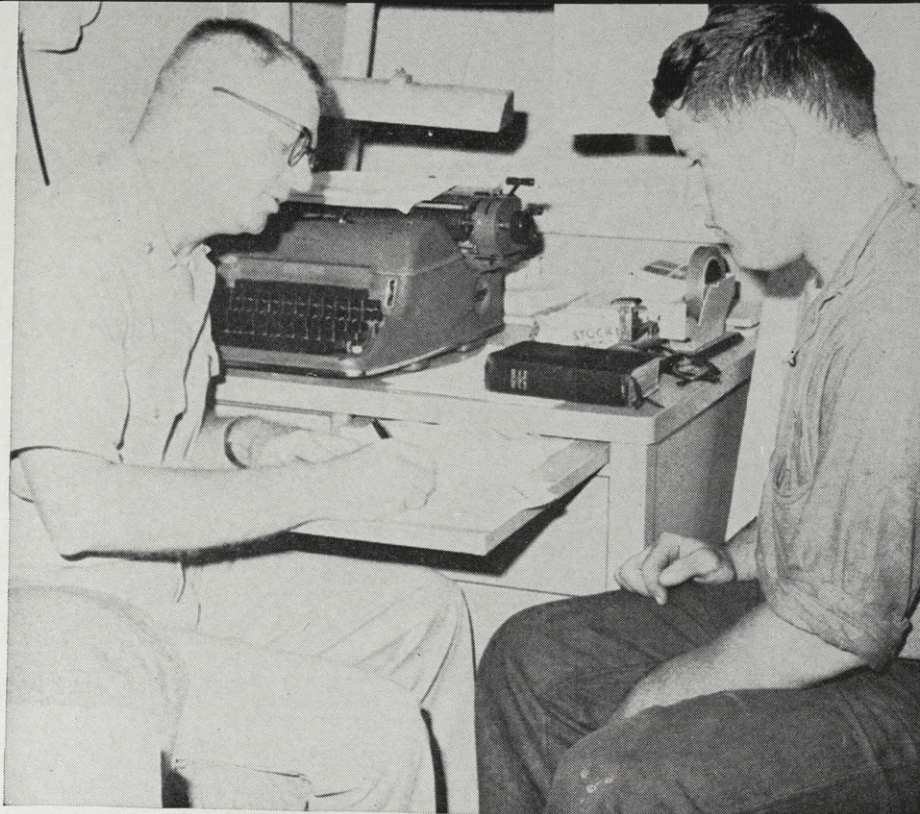
He has special projects assigned him such as the ceremony for crossing the equator, the ship's birthday celebration, or dependents' briefings.

None of these duties is a full-time job, of course. Collectively, however, they keep a chaplain hopping.

The largest part of a chaplain's job is simply being there; being available when needed; being an example, being seen throughout the ship; talking with men about things that matter to them which includes everything imaginable.

It is important that we learn what the men in the ship do and think, minister the sacraments of the Church, and share common experiences. Then there are matters like organizing a choir; teaching men about God and the Church; giving pre-marital instruction; interviewing new men, visiting men in sickbay, and counseling those with problems which can involve anything from money to marriage to women.

Compared with line officers, what the chaplain does all day might seem somewhat vague. But I can assure you, it keeps us busy seven days every week. ◀



(Top) Chaplain Croston talks with Shelby Skidmore from Durant, Okla. (Center) Commander Croston and David Stack prepare the ship's chapel for a service. Stack is a member of St. Matthew's Episcopal Church in Spartanburg, S.C. Chaplain Croston is from the Diocese of Rochester. (Bottom) D. J. Smith, Norfolk, Va.; D. S. Miletich, Monroe, Mich.; and S. M. Calder enjoy watching their chaplain at the engine room controls aboard the USS Newport News.

A life outside of home

Report from Hartford: where age is an achievement, not a burden.

WALKING THROUGH that front door was a painful experience for most of the people in this room," said Eleanor Quinn. "It was their first admission that they were growing old and needed help."

Then Eleanor Quinn smiled and added, "But after they're here a while, they develop pride in being old."

That front door is the entrance to Services Performed with Aging (SPA), an eight-church interdenominational effort at 123 Ann Street, Hartford, Connecticut. The SPA office is a simple three-window storefront, under a black and yellow sign, but its few rooms and partitioned areas are gold mines for companionship and guidance.

People find a warm reception at SPA because life for most of Hartford's 18,000 senior citizens is much like the street outside that front door—undistinguished. Ann Street has a number of worn stores, parking lots, and eateries that sell "grinders"—salami, cheese, and green peppers on a large bun. Most of the residents live simply, one-third on less than \$3,600 a year. Few are highly educated.

Although you have to be 60 years or older to belong, the median age of SPA's 1,560 monthly participants is 78. Five days a week from 10:00 A.M. to 5:00 P.M. they come, to chat, sing, play cards, read, make paper flowers, learn oil painting, or copper enameling, sewing, and knitting.

If this isn't enough, some groups use church and community facilities for lessons on the recorder, ceramics, bowling, current events discussions, movies, plays, eye examinations, and woodworking. They visit museums, game preserves, historical sites, the

United Nations, and major league baseball games.

During August SPA members take day trips to a Baptist camp for "vacation" activities. They hold special meetings on important topics: "Rent leasing for the elderly," or "What the new social security law offers you," or "Free banking services for senior citizens."

Frieda Clark, 73, says, "I haven't been so busy since I was first married."

Eight staff people and a host of volunteer workers keep the program going. No one Hartford church could do it alone.

David W. Wright, an Episcopal layman who does most of the counseling at SPA, says housing is the number one problem, followed quickly by health and medical referrals, employment, and loss of dignity and pride. The center makes referrals to public health agencies and consults member-church clergymen when there is a personal problem.

Mr. Wright has arranged for some oldsters to work as security guards, elevator operators, and receptionists.

"The Puritan idea that a man is what he does has a lifetime grip on people," explains Paul Bobbitt, associate pastor of Center Congregational Church and one of SPA's founders.

The whole SPA program tries to get at that feeling with its activities, showing "God loves you not for what you are doing, but for who you are."

From the beginning, SPA was designed to meet a wide variety of physical and psychological needs. The services concentrate on the mobile aging, and another program, sponsored by the Greater Hartford Coun-

cil of Churches, carries on a telephone and visiting ministry to the homebound.

SPA began in 1964 with informal talks among members of seven downtown Protestant congregations. Soon they decided any effort should include the Roman Catholics, who readily accepted.

Plans remained on the drawing board until late in 1966 when Center City Churches for Aging, Inc., was organized by representatives of Central Baptist, Christ Episcopal, First Church of Christ (Congregational), Emanuel Lutheran, First Presbyterian, Episcopal Church of the Good Shepherd, South Park Methodist, and St. Peter's (Roman Catholic). The thirty-two-member board of directors includes one minister and two lay members from each church plus eight persons from the community at large. Laymen carry the ball. Persons from all denominations—and no denomination—feel welcome at SPA.

Even so, SPA still had a money hurdle. Churches could not finance a \$100,000 a year budget. After overcoming initial indecision about Church-state separation, they applied for government aid.

SPA receives nearly \$80,000 a year from federal, state, and city programs for the aging. An additional \$20,000 comes from the eight churches, in proportion to each church's resources (\$10,000 in cash and a similar amount in volunteer and building services credited to the churches).

Ironically, some of the federal and state grants to SPA will be reduced next year. The eight churches will assume the extra cost. The city provides funds for satellite offices in the Char-

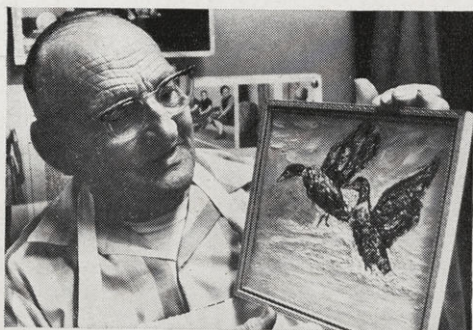
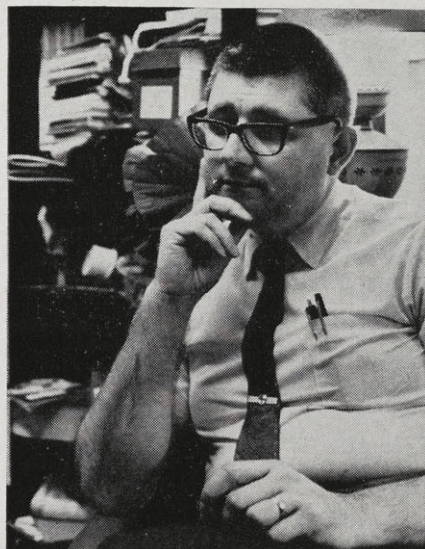


Members of the Services Performed for the Aging (above), love singing almost more than any of their activities.

North Carolinian Robert Casstevens (below), is director of the ecumenical SPA effort.

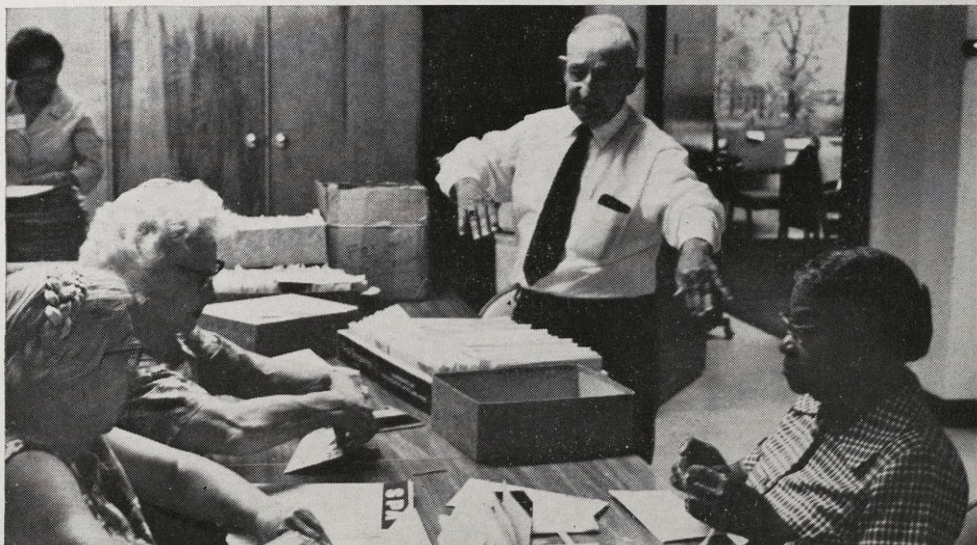


Episcopalian David Wright (below), is SPA's full-time counselor in residence.



Now that he's retired, Henry Moore (above), has time for creating in oils and charcoal.

SPA people do many of the chores which help make the effort a success. At right, they fold and stuff one of many mailings.



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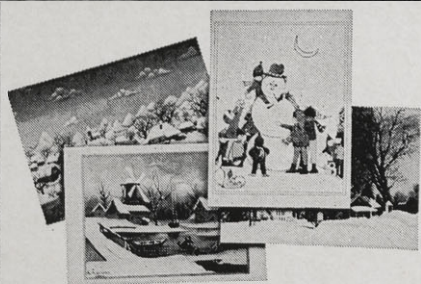


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A Life Outside Of Home

ter Oak Terrace housing project five miles away and at the Salvation Army headquarters.

The reason for this added support says Mrs. Grace Nolan, president of the 700-member SPA club, is that "SPA has done more for senior citizens than any other group in Hartford."

The Administration on Aging of the U.S. Department of Health, Education and Welfare agrees. They have prepared a six-page folder in their "Designs for Action for Older Americans" series which describes the SPA work and recommends it as an example for other communities. A further endorsement is exemplified by art teacher George Tikky, whose salary is paid by the city board of education, but whose services are "on loan" to SPA for "adult education" art classes three days a week.

"Communities have to dream to get such a project going," points out executive director Robert Casstevens. "You must offer a variety of programs to serve the needs of different kinds of people. The SPA club meets monthly and tells us what they want."

"Of course, we suggest programs and they may say 'we can't' or 'we don't want to.' And sometimes we start a program that they aren't enthusiastic about. Square dancing, for example. They didn't want it, but we started it with four people and now it's one of the most popular things we have."

"On the other hand, you wouldn't think they'd be interested in a trip to a new shopping center, but they are."

"Some weeks I'm at SPA every day," says Mrs. Rose Vallario, 72, a Roman Catholic. "It's about the only place I go." Bea Johnson, a member of Emanuel Lutheran, says the seven-minute walk from her home to SPA is "good for her." Jeanette Beizer is losing her sight but goes to SPA to learn to use Braille playing cards.

Most of the oldsters, though, are not content to think only about themselves. A Sunshine Club addresses birthday and get-well cards to SPA members. The club also "adopted" a

convalescent home, visiting patients, pushing them around in their wheelchairs, and playing bingo. "Our people enjoy it as much as the people in the home," says Mrs. Bobbitt.

SPA ladies made twenty-four dresses and thirty-six bibs for retarded children at Hartford Regional Center, sixteen puppets for a "School Readiness" class at Center Congregational Church, and the knitting class made an afghan for a 12-year-old who lost his feet in a railroad accident. Members took up a collection to send three Hartford children to a five-week music school.

From time to time SPA activities also shift from the fun and the practical to the serious and the thoughtful. A "Great Decisions" group discussed U.S. foreign policy in Czechoslovakia, Southeast Asia, Africa, and the Middle East. The "League of Elderly Voters" complained to city councilmen about increased taxes and sub-standard housing.

The churches have gained expertise in the process. Staffers, for instance, find that people do not undergo sharp personality changes in their latter years. Instead, oldsters become more like themselves. The waspish, self-centered old man was always that way at heart, they say. When he was on the job he held himself in check. Now that he is retired, he feels no compulsion to do so. The helpful older woman was probably always warm and kind, but the pressures of rearing a family may have made her seem less so.

"It's important for older people to build lives outside their own homes," Mr. Wright points out, and suggests a multi-service center is the best way. "How can a senior citizen be happy playing cards when he has other problems such as eviction or medical bills?"

"The great asset of being church-related," Mr. Wright feels, is that clergymen often know individuals in the communities who can contribute talent at minimal or no cost."

In addition, he feels the services are not a one-way street. This venture, he believes, has opened the churches' eyes, and they are now considering other forms of work in the community.

A black and white photograph of a church interior. The image shows a series of rectangular windows arranged in a grid pattern, allowing light to stream in from above. In the foreground, the dark silhouettes of church pews are visible, receding into the distance. The overall atmosphere is quiet and contemplative.

PRAYER IS....

1 THE SCHOOLING OF DESIRES.

2 THE LAND OF SPICES.
SOMETHING UNDERSTOOD.

3 A DOOR HALF OPEN... A WAITING PERIOD
.. A BUD AT SIX IN

4 A YES TO

5 THE WORLD IN

6 LIVING... WITH A
MOTIVATION AND

7 TOTAL RESPONSE TO

8 A WAY OF BEING

9 AN EDUCATION

10 THE WAY WE APPROACH LIFE ITSELF.

11 EXPOSING OURSELVES
TO GOD'S INFLUENCE.

12 THE DESIRE OF THE
SOUL TURNED TO GOD.

13

THE MORNING

God and his world.

TUNE.

5 AWARENESS.

conscious purpose.

GOD.

We are praying all the time.

Our prayers are being answered all the time.

Therefore, it is very important to whom and for what we pray.

—Attributed to Ralph Waldo Emerson

WE ARE PRAYING all the time. Do you believe that?

Many would say they do not believe in God or in prayer, and that they never pray. Even devout Christians would probably say they pray only at certain times—and not often enough.

It all depends, of course, on how you define prayer. If you limit it to a conscious act of addressing words to a Supreme Being, no one does this all the time. But suppose we were to take seriously the ancient definition, “Prayer is the heart’s sincere desire.” All of us would have to admit that deep within ourselves we are always wishing, hoping, day-dreaming. And these unspoken, and often subconscious longings are addressed to someone or something. You may call it fate, or luck—or God.

Modern psychology has helped us understand something of the richness and power of this inner life of every human being. Our lives and our actions are shaped by our secret images of ourselves, our fears and aspirations. Busy or idle, awake or asleep, this life of desire is going on. And it can be called prayer.

Our prayers are being answered all the time. Even if we accept the idea that

Continued on next page

KEY: 1 William Burnaby, 2 George Herbert, 3 Herbert Brokering, 4 Michael Novak, 5 John E. Hines, 6 Douglas Rhymes, 7 John B. Coburn, 8 Pieter Dumitriu, 9 Fyodor Dostoyevsky, 10 Anonymous, 11 Louis Evelyn, 12 Henry Vaughan, 13 William Law.

How Prayer Can Change Your Life

BY THEODORE AND CYNTHIA WEDEL

Continued

we are praying all the time, it is hard to believe our prayers are all being answered. If this were true, we should all have everything we want and life would be perfect. But wait—at least two points must be considered here.

In the first place, answers are not always yes. You may know the story of the little boy who wanted a bicycle for Christmas. He wrote letters to Santa Claus about it. His parents, knowing they could not afford a bicycle, tried to discourage him. As Christmas drew near, the youngster began to pray for the bicycle. This really disturbed his parents, who feared that disappointment would destroy his faith in God.

Finally, Christmas morning came. The boy received simple gifts, but no bicycle. His parents watched for an outburst of disappointment or anger. Nothing happened. Late in the day, his mother asked, "Were you upset because God didn't answer your prayer for a bicycle?" The boy looked at her in surprise and said, "Why he did answer! He said no."

For those of us who believe in a wise and loving God, one of the most important aspects of prayer is the understanding that, like a good human father, God will often say no.

Another fact about the answering of prayer has to be considered. We human beings are complex creatures. We are seldom "single-minded" about anything. Our desire-life is a fearsome mixture of conflicting wishes. Long-term goals and immediate satisfactions are often in conflict. Personal desires and concern for others may be in direct opposition. We may be praying for mutually exclusive things at different levels of consciousness.

One can think of many frivolous illus-

trations. A woman may deeply desire—may pray if you wish—to be slim and attractive. She may say she "would give anything" to lose twenty pounds. But she also wants, just as truly, that delectable chocolate cake a la mode. Or a young man may want to be a concert pianist. It is his great ambition, his deepest desire, so he thinks. But he also wants to have fun with his contemporaries, to be popular and lead a gay and busy social life. Does he really want his chosen career enough to make the sacrifices it entails? No doubt one of his "prayers" will be answered, but which one?

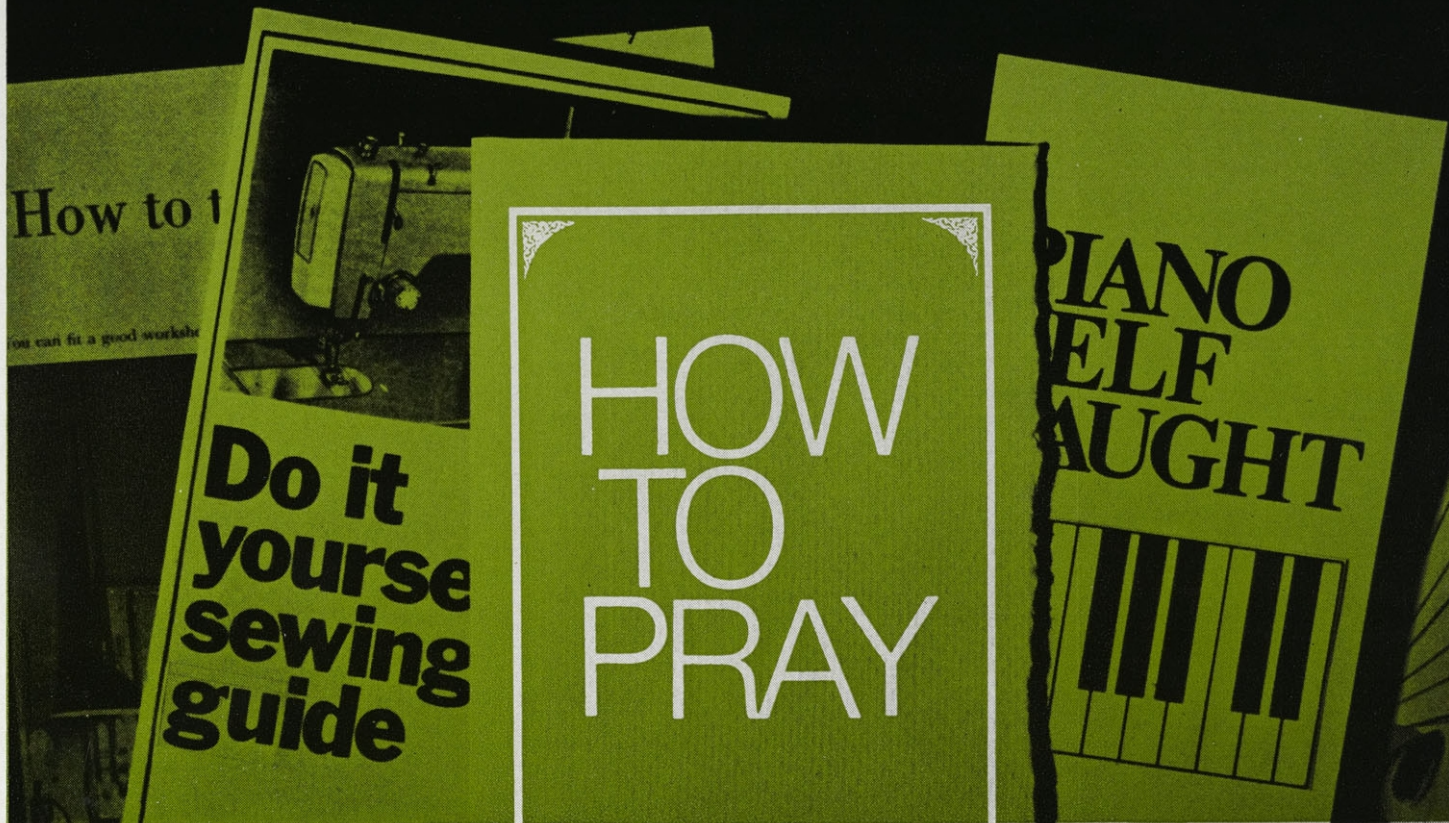
A more sober fact is the sometimes bitter truth that if a person does, single-mindedly, want something enough, the chances are that he will get it. His prayers probably will be answered in the affirmative. And it may only be when it is too late that he discovers he had wanted and prayed for the wrong thing.

Suppose, for example, that a man decides early in his career that money—or power, or fame—is his consuming goal. If he is willing to devote all his prayer and energy to that goal, with no concern for others or for relationships or honorable dealings, he may very well get what he desires. But in so doing, he may have alienated friends and family, and left a trail of broken hearts and lives along his way.

Therefore, it is very important to whom and for what we pray.

Our prayer life, those things which in our secret hearts we really long for, will shape our destiny and perhaps the destinies of all whose lives we touch. Nothing is more urgent for every human being.

Prepared for the Mutual Responsibility Commission of the Episcopal Church, available in pamphlet form from Forward Movement Publications, Cincinnati, Ohio



A COLLEGE PROFESSOR paused to examine the titles on display in the tract rack of his church. He visibly recoiled from one little green-and-white pamphlet he found in a prominent spot. "This," he remarked to a companion, "is carrying the 'how to' craze too far."

The pamphlet was entitled *Instructions in the Life of Prayer*.

Many sensitive and intelligent laymen share the professor's distaste for any pamphlet, book, or article which suggests techniques in prayer.

They love the beautiful and majestic formal prayers we use in public worship. But they feel private prayer should be unstudied and unrehearsed, a spontaneous outpouring of the heart to God.

Spiritual directors agree that spontaneous prayer has great value, and it is appropriate for any time, place, or circumstance.

But from the time of Jesus until now, they have also insisted on rules to be learned and disciplines to be practiced in prayer. When his disciples said, "Teach us to pray," our Lord did not respond with a lecture on spontaneity. He gave explicit and practical advice, including a model prayer.

Over the centuries, hundreds of saints and scholars have contributed to a massive literature on prayer.

Here are seven specific suggestions which have been commended by many Christians through the ages:

1. Pray each day at the same time. No matter how many spontaneous prayers you may offer during the course of the day, you should also have a fixed, regular time for private prayer. Treat it as the most important appointment of your day, and don't let anything intrude upon it or crowd it out.

Some people pray best early in the morning, before they are involved in the day's activities. Others prefer to pray before retiring at night. The important thing is to pick a time you can call your own, and stick to it every day.

2. Have a regular place, as well as a regular time, for prayer. It may be any place you find convenient, so long as it affords complete privacy. Jesus recommended a closet. In the modern home or apartment, that might be translated into a bedroom or bath-

room. Lock the door if possible. Your ability to concentrate on your prayers is directly related to your assurance no one will see, overhear, or interrupt you.

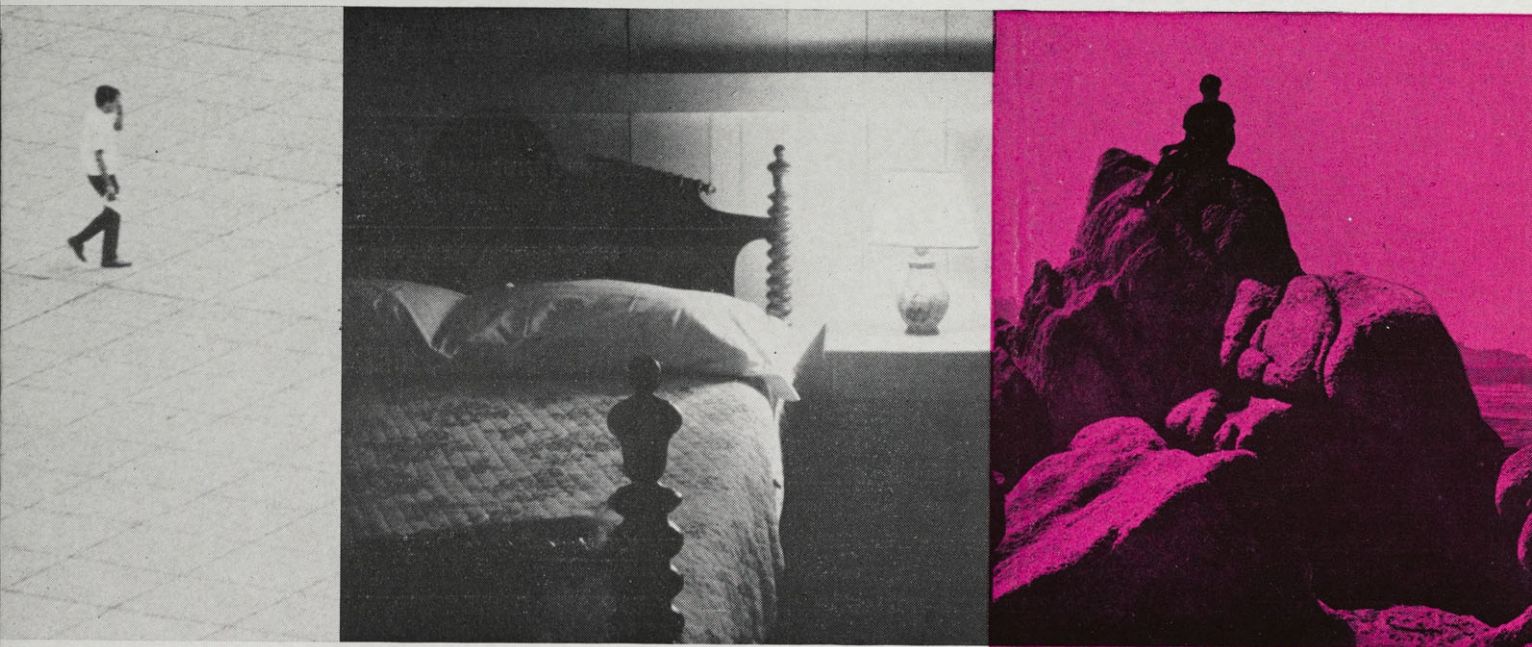
3. The posture you assume in prayer does not matter to God, but it may make a great difference to you. You can stand, sit, kneel, or lie down to pray. Kneeling is a physical act of humility which helps many people to prepare psychologically for prayer. An uncomfortable position may be a distraction, but one that is too comfortable—for example, lying in bed—is likely to lead to drowsiness rather than concentration.

4. Prepare for prayer with a brief period of devotional reading. This helps you to make the transition from the hectic world of daily routine to the quiet mood of prayer. It enables you to focus your attention on God, which is both the pre-condition and the purpose of prayer.

5. Pray as long as you need to or want to—and no longer. Jesus warned that long-windedness is not a virtue in prayer. The model prayer he gave his disciples has only sixty-seven words. Until you are far advanced in the spiritual life, you may find it difficult to sustain a genuine mood of

By Louis Cassels

The What, When, Where, and How of praying



prayer for longer than five or ten minutes at a stretch. It is better to pray briefly and regularly than to indulge in marathon prayers one day and then “skip” several days.

6. Pray whether you “feel like it” or not. It is your will, not your fleeting emotions, which you offer to God in prayer. Even the greatest saints go through frequent “dry periods” when they do not feel the least bit prayerful. But they keep on praying.

7. Do not be ashamed to offer “selfish” prayers, or to seek God’s help in “little” things. Jesus included

in his model prayer a petition for bread, which is about as mundane a request as you can make. But you shouldn’t let personal petitions dominate your prayer. They are likely to do so unless you deliberately practice other kinds.

What other kinds? Spiritual directors have identified four—intercession, confession, thanksgiving, and adoration.

Intercession has been described as “loving your neighbor on your knees.” This is the prayer in which we seek God’s help for other people. It is im-

portant to avoid vague and meaningless generalities (“Please bless the poor and sick”) and to pray for the specific needs of specific individuals. Some people feel it is unnecessary and even presumptuous to call God’s attention to problems which he surely knows about or to seek his blessing for people whom he already loves more than we can. But our Lord explicitly commanded us to pray for others, including those who hate, despise, and mistreat us.

Christians who have practiced intercessory prayer are absolutely certain of its efficacy. It goes without saying, of course, that intercessory prayers for others, like petitionary prayers for ourselves, must always be offered in the spirit of Christ: a sincere desire that “not my will, but thine, be done.”

Confession is the prayer in which we acknowledge our sins and accept God’s forgiveness of them. Here again, it is better to be specific whenever possible, remembering, however, that we have doubtless offended in many ways we do not recall or recog-

About this section . . .

The four weeks of Advent seem an ideal time to refresh our ideas and rethink our practice of personal prayer. This twenty page section briefly surveys the basics of a vast subject. Contributing editor Mary Morrison is producer of the section which also appears this month in the pages of *Presbyterian Life* and the *United Church Herald*.



nize. In confession we humbly and contritely admit we have become separated from God by our own sinfulness, and we open our lives to the healing, reconciling, restoring, uplifting grace of him who loves us in spite of what we are.

Thanksgiving means counting your blessings. As in the case of intercession and confession, it is always better to be specific—to thank God sincerely for particular good things in your life. The true spirit of thanksgiving also accepts the adversities of life, and sees even in them the merciful, if sometimes mysterious, hand of a loving Father.

Adoration is considered the highest form of prayer. It means lifting up your heart to God and saying in whatever words you find most meaningful that you acknowledge him to be worthy of your utmost love and obedience. “The Lord’s Prayer” begins with a simple expression of adoration: “Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done. . . .” You will find many other beautiful and majes-

tic prayers of adoration in the *Psalms* and in the *Book of Common Prayer*. The *Te Deum*, the *Benedictus* canticles, the *Jubilate Deo*, and especially

the *Gloria in Excelsis* are hymns of adoration we can call our own, or use for models, in learning how to pray. ◀

Prayers for 9 to 5

Have you ever felt it would be nice to have a prayer that would help you do your own particular job a little better? You are not alone. In Chicago a group of laymen found they had all had some such feelings and decided to answer the need themselves. The result is a series of “Prayer Cards” for members of the various professions.

The “Prayer for Those in the Managerial Professions” reproduced here, is typical of the series of thirteen. They include: real estate people, the medical profession, public officials, salesman, entertainers, lawyers, office workers, engineers, bankers, funeral directors, educators, and communicators.

You may secure copies of any one, or a selection, of these by writing to:

The Episcopal Churchmen, Diocese of Chicago, 65 E. Huron St. Chicago, Ill. 60611.

A Prayer For Those In The Managerial Professions

O God, enable us to share in Your ordering of the whole creation; inspire us, whom You call as managers, to do Your will.

Help us to understand our associates, superiors and subordinates.

Keep us sensitive to people as well as devoted to tasks, so that we may know the joy of work well done in Your Name; through Jesus Christ our Lord.

Amen.

IN THE FIRST THREE GOSPELS, all the prayers of Jesus contain the same word—all but one which waits at the end like a dangerous rock with the waves washing over it.

The word? “Father . . . Our Father . . . Abba, Father.”

This word has meaning for everyone. For someone who never had a father, it is an absence strongly felt. For someone who had an irresponsible, or over-indulgent, or over-stern father, it means primarily these difficult traits. For most of us it means a fallible human being who did the best he could.

What does the word mean to Jesus? He makes the leap from all these im-

perfections to a father who is everything that one might dream of; and this Father is God. As a child he stands in the Temple and wonders why Mary and Joseph had to hunt for him—surely they must have known he would be in his Father’s house (Luke 2:49). As a man, he goes to John’s baptism; the clouds (of the sky, of human blindness—it could be either or both) part and he stands before the Father and is called “beloved Son” (Mark 1:11).

Throughout his life he stands before and walks in the presence of a Father who—as he tells his followers—knows what people need even before they ask, and gives good things to those who ask for them; who is perfect in compassion, kind even to the ungrateful and the wicked; who forgives the forgiving their trespasses; whose eye is on the sparrow, and on man.

He tells his followers that this Father of his is their Father also, and he teaches them a prayer which asks Him, directly and simply, for the whole world—the world as He intended it to be, with his kingdom spread out all ‘round them; his power working within them, without them; his glory visible to their eyes; and the whole keeping them safe from loss and harm.

But fatherhood means more than a continual Christmas of gift-giving. A good father wants his son to grow up. In his prayers Jesus turns toward such a Father as this, who has in his hands not only gifts but a requirement as well. In fact, the two are halves of one whole as they are in “Forgive us our debts as we also have forgiven our debtors” (Matt. 6:12).

The requirement is that we become sons and grow as sons, learning day by day to accept and adopt the Father’s values and ways of operation—however differently we would do it if we were running things.

At the point in the Gospels when it becomes absolutely clear that Jesus’ message is not going to find a hearing with the higher-ups, Jesus prays: “I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea,

Continued on page 27

Between SON and FATHER

**The Personal Prayers
of Jesus**

BY MARY MORRISON

The Christian's Year

MOST OF CHRISTENDOM has been celebrating special days with prayer since earliest times. The days are not, with rare exceptions, marked because of ideas, but because of events.

The Christian's year is, therefore, a prayer manual. A record of events to be marked and remembered—at prayer. Every Christian always has his own personal days of remembrance to keep as well. The basic framework, as Christians have developed it, is that of a calendar for prayer.

The Christians' calendar grew slowly, from the center outward. Its core is Jewish, which ought not to surprise anyone, since the early Christians were all Jewish until the Church began to spread among the Gentiles. The Holy Days of Christians were those of the Jews—only “fulfilled” by Jesus.

The Jewish “Easter” is Passover, a feast celebrating Israel's deliverance from Egyptian bondage. This was translated by the Christians into the universal deliverance of all men from bondage to sin by the death and Resurrection of Jesus. Further, just as the Jews celebrate Passover and fifty days later (seven weeks of seven days plus one) the harvest-like Feast of Weeks, so Christians celebrate **Pentecost**, or the coming of the Holy Spirit whose teaching brings men to a knowledge of Christ.

Hence the Christian's calendar, before the year 200, was the size of the middle segment on the following two

pages. After that, Christians began to expand the calendar in both directions and ornamented it with the “birthdays in eternity,” or death days, of the great heroes of the Church.

In the late 200's, Christians added the Egyptian feast of **Epiphany**, which then commemorated Jesus' baptism as God's way of disclosing to the whole world the true identity of Jesus.

Early in the 300's, during the reign of the Emperor Constantine, the Church in Rome added **Christmas** to the calendar. Constantine's pagan subjects made a highly popular festival out of the Birthday of the Unconquered Sun following the winter solstice, when daylight begins to lengthen again. The Christian leaders felt that it would be more appropriate to celebrate the birthday of Christ, “our new Sun,” as Saint Ambrose called Him. With December 25 designated as Jesus' natal day, both Pagan and Christian had something to celebrate in the dark days of winter.

Before long, Christians attached **Advent** as a solemn preparation for **Christmas**. **Lent** began with a practical purpose, as the final days of fasting and prayer by candidates about

to be baptized and confirmed early on Easter morning.

By the end of the fifth century, the Christian's calendar was little more than the first two segments, celebrating, in the main, the great events in the life of Jesus from **Advent** to **Pentecost**.

In time the Church numbered the Sundays following **Pentecost** and assigned prayers and lessons to each.

Trinity Sunday, celebrated with importance by Lutherans and Anglicans, is an incongruous addition to the annual sequence of Christians. It was probably instituted by Bishop Stephen of Liège (Belgium) about 910. Despite its popularity in Germany, the Low Countries, and England, Rome opposed it on the ground that it celebrated a doctrine rather than an event. By 1334 even the Romans added it to their calendar, though as a day of lesser importance.

The scheme of the Christian Year, then, should be clear. It begins with the commemoration of the time before Jesus and moves through his life to culminate in his Resurrection and Ascension and the coming of the Holy Spirit at **Pentecost**. The **Feast of Trinity** has been added to celebrate the eternal threefold nature of the Godhead. The second half of the year balances the first; for, having concentrated from December to June on Jesus' mighty acts, we concentrate from June through November, during the weeks after **Pentecost** and **Trinity**, on what He said. In this, we are taught by the Holy Spirit. ◀

1969-'70

THE CHRISTIAN YEAR CALENDAR 1969-70

SUN MON TUE WED THU FRI SAT
PRE-LENT

25	26	27	28	29	30	31
SEPTUAGESIMA			CONVERSION OF ST. PAUL			
1	2	3	4	5	6	7
SEXAGESIMA	PURIFICATION					
8	9	10				
QUINQUAGESIMA						

LENT

15	16	17	18	19	20	21
1st SUNDAY IN LENT			ASH WEDNESDAY		EMBER DAY	EMBER DAY
22	23	24	25	26	27	28
2d SUNDAY IN LENT		ST. MATTHIAS				
1	2	3	4	5	6	7
3d SUNDAY IN LENT						
8	9	10	11	12	13	14
4th SUNDAY IN LENT						

PASSIONTIDE

15	16	17	18	19	20	21
PASSION SUNDAY						
22	23	24	25	26	27	28
PALM SUNDAY	MONDAY BEFORE EASTER	TUESDAY BEFORE EASTER	WEDNESDAY BEFORE EASTER	MAUNDY THURSDAY	GOOD FRIDAY	EASTER EVEN
3	4	5	6			
ROGATION SUNDAY	ROGATION DAY	ROGATION DAY	ROGATION DAY			

ASCENSIONTIDE

3	4	5	6	7	8	9
ROGATION SUNDAY	ROGATION DAY	ROGATION DAY	ROGATION DAY	ASCENSION DAY		

SUN MON TUE WED THU FRI SAT
ADVENT

30	1	2	3	4	5	6
1st SUNDAY IN ADVENT		ST. ANDREW				
7	8	9	10	11	12	13
2d SUNDAY IN ADVENT						
14	15	16	17	18	19	20
3d SUNDAY IN ADVENT			EMBER DAY		EMBER DAY	EMBER DAY
21	22	23	24			
4th SUNDAY IN ADVENT		ST. THOMAS				

CHRISTMAS

25	26	27
CHRISTMAS	ST. STEPHEN	ST. JOHN EVANGELIST
29	30	31
		CIRCUMCISION
4	5	
2d SUNDAY AFTER CHRISTMAS		
11	12	13
1st SUNDAY AFTER EPIPHANY		
18	19	20
2d SUNDAY AFTER EPIPHANY		

EPIPHANY

6	7	8	9	10
EPIPHANY				
13	14	15	16	17
20	21	22	23	24

EASTER

29	30	31	1	2	3	4
EASTER DAY	MONDAY IN EASTER WEEK	TUESDAY IN EASTER WEEK				
5	6	7	8	9	10	11
1st SUNDAY AFTER EASTER		ANNUNCIATION				
12	13	14	15	16	17	18

WHITSUNTIDE						
17	18	19	20	21	22	23
PENTECOST	WHIT MONDAY	WHIT TUESDAY	EMBER DAY	EMBER DAY	EMBER DAY	EMBER DAY

AUG						
SEPTEMBER						
OCTOBER						
NOVEMBER						

AUGUST						
JULY						
JUNE						
MAY						

19	20	21	22	23	24	25
3d SUNDAY AFTER EASTER						ST. MARK
26	27	28	29	30	1	2
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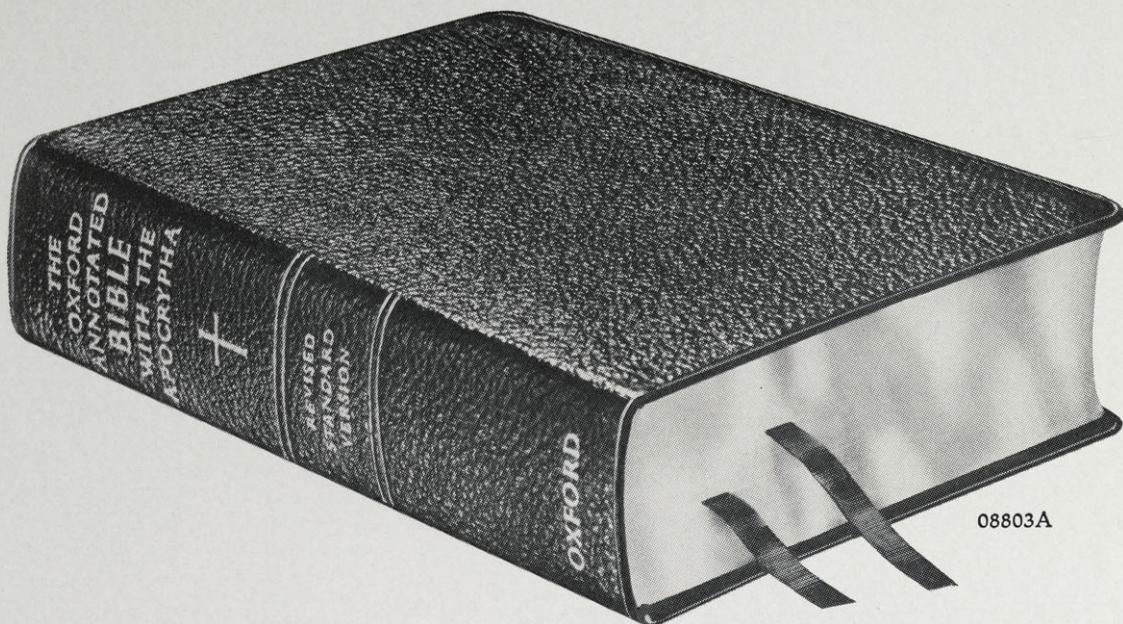
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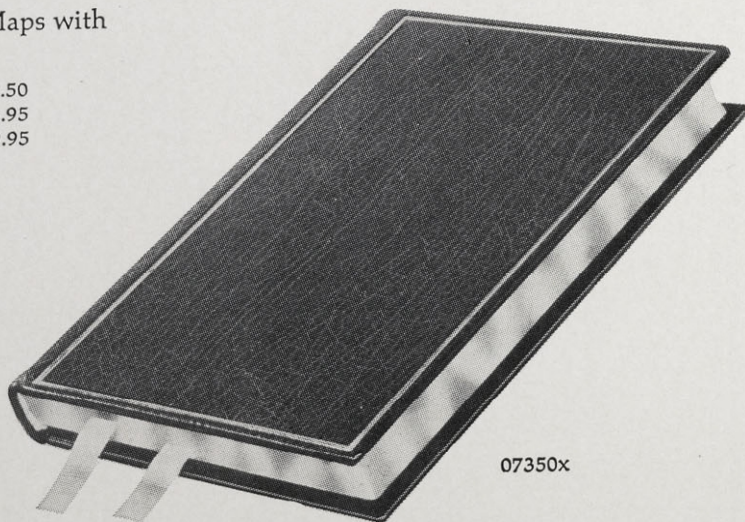
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Between Son and Father

Continued from page 22

Father, for such was thy gracious will" (Matt. 11:25-6).

It's not exactly the easy way, this procedure the Father has chosen. One can almost hear laughter in the tone of the prayer that thanks him for it. Not bitter laughter, not the ironical "Thanks a lot!" our children say to us in hard times, but an accepting laugh that says, "This is how it is, and I'll work with its possibilities."

The next prayer of the Gospel account shows this same attitude in a harsher time—in the Garden alone, "greatly distressed and troubled," when Jesus, turning to his Father, asks and asks again to have the cup of pain, loss, and death taken from him. Even in this terrible moment his trust remains unbroken. He says, "Yet not what I will, but what Thou wilt" (Mark 14:36). And he takes it as God's will that he should be tried and executed, moving through the final few hours with the grace and dignity that come from complete acceptance.

At this point Luke and the other two Gospels begin to tell different stories. According to Luke, the prayer in the Garden is answered to this extent, that Jesus still has a Father to turn to in intercession for others—"Father, forgive them; for they know not what they do" (Luke 12:34). And, in triumphant trust, for himself—"Father, into thy hands I commit my spirit" (Luke 23:46).

Matthew and Mark tell a different and much darker story. The Father is gone. Jesus cannot even call him Father—but he turns toward him just the same; not now the loving, giving Father, but the strong, stern God of his ancestors. And he addresses him in the words of a song of his tradition, Psalm 22. "My God, my God, why hast thou forsaken me?" he asks, and dies.

But we know he was not forsaken. And we can see, looking at the glory of the whole story, that where utter desolation and complete faithfulness meet, there the Father's kingdom comes and his will is done, and his power breaks through to change the world. ◀

DECEMBER, 1969

PRAYER IS WHAT YOU MAKE IT



THERE WAS ONCE AN OLD LADY, E. M. Forster tells us, whose family scolded her for talking so much. Bewildered by the criticism, she asked, "But how can I tell what I think till I see what I say?"

Nothing will tell us what we really think so well as seeing what we say in our prayers. Nothing will show us where we really are so well as being aware of where we are standing when we pray. Nothing will open up to us the whole geography of prayer, its scenic spots and slums alike, so well as some examples of its perils and possibilities.

Where is the man standing, for in-

stance, who prays like this:

Let them be turned back and brought to dishonor who desire my hurt. (Psalm 40:14.)

Or this:

God, I thank thee that I am not like other men, extortioners, unjust, adulterers. (Luke 18:11.)

Any one of us can find himself, more than once in his life, standing in a miasmal prayer-spot of that horrible kind. Most of the time, however, we inhabit comfortable, gently anxiety-ridden suburbs like these:



Prayer of the Author

Grant, I beseech Thee, That all who read this book may be conscious of the deep spiritual insight of the writer; that the sale of this book may result in a nice little nest-egg even after income tax has been deducted; that copies of this book, nicely bound, may make an impressive sight in the study, on the bookshelf which is level with the eye; that amid all the congratulatory applause, the writer may remain conspicuously humble.

Prayer of a Natural Parent

O Lord, do not let William grow up too quickly. May he make no decisions without consulting me first. May he still find his greatest pleasure in my company. I know he is developing new interests, and making new friends, but I do want to share in every part of his life.



Remind him constantly of all that he owes to his parents. Prevent him from growing too independent. And if he must have a girl, let it be that sweet little Cynthia Black. (*He Sent Leanness*, David Head, pages 9, 38.)

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We pray like this within the walls of our small selves and our small concerns—and then think because our prayers are not “answered,” prayer is no good. And so most of us explore no further.

But the geography of prayer is far larger than our suburban mind-set. To explore it we must obviously begin where we are—and where we are, when we get right down to it, does not seem to change much through the centuries. Here is Thomas á Kempis, of the fifteenth century:



Lord, I confess my sinfulness, and acknowledge my weakness. Often it is but a small matter that defeats and troubles me. I resolve to act boldly, but when I am assailed by even a small temptation, I am in sore straits. From a trifling thing sometimes arises a strong temptation; and when I think I am secure, I am almost overwhelmed by a mere breath. (*The Imitation of Christ*, page 118.)

And here is Malcolm Boyd, of today:

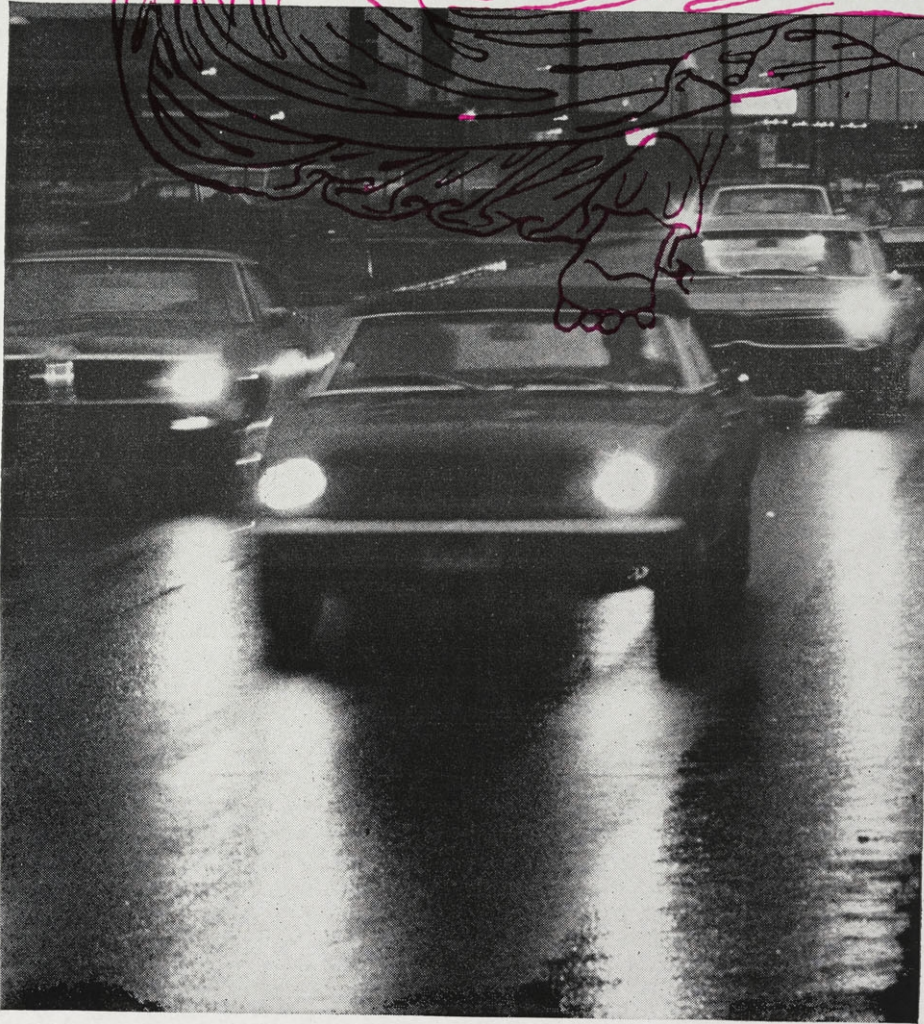
It's bumper to bumper, and the traffic is stalled. . . . I want to get home, Lord, but the traffic won't move. I'm tired from working, tired of waiting, tired of listening to the stupid radio. I'm too damned tired to be patient, and I'm hot and sweaty. I don't feel like being loving or patient or kind or long-suffering.

(*Are You Running with Me, Jesus?*, page 22.)

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Nor do they vary much from place to place on this earth. There is a cry for help from a sunny island:

Prayer is what you make it



In the clatter of everyday, grant me, O God, the inner ear that hears the tranquil ring of a temple bell, the soft foaming of ocean, and the hush of a lullaby, that in the sounds of peace I can go another mile. (Prayers from an Island, Richard Wong, page 16.)

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And from a dark city:

Dust us off, but good, Lord So we can be clean enough For you to see. (Treat Me Cool, Lord, Carl Burke, page 30.)

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Much of the formality of prayer has come about as a means of clarifying its basic where-you-are. Take the Collects, for instance. They are highly structured, as formal and as much like a cut gem as any sonnet. They state first where we would like to be; then where we are; then they ask for help in getting from one place to the other:

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; by the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God. (Book of Common Prayer, page 585.)

O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire. (Book of Common Prayer, page 197.)

We ask for help; and in return the prayers ask one thing of us:

I don't know Who—or what —put the question. I don't know when it was put. I don't even remember answering. But at some moment I did answer Yes to Someone or Something — and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal. (Markings, Dag Hammarskjöld, page 205.)

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Sacrifices and offering thou dost not desire; but thou hast given me an open ear . . . Then I said, "Lo, I come; In the roll of the book it is written of me: I delight to do thy will, O my God; Thy law is within my heart. (Psalm 40:6-8.)

Continued on page 32



Geography of Prayer

Miriam: “O Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.” (Exodus 15:21.) Probable date: Israel’s exodus from Egypt. As far as we know, this is the oldest actual prayer recorded in the Bible.

Jacob (Canaan): “Deliver me, I pray thee, from the hand of my brother. . . . lest he come and slay us all.” (Genesis 32:11.) This is the first prayer recorded in a Bible story.

The Virgin Mary (Galilee): “Behold the handmaid of the Lord; be it unto me according to thy word.” (Luke 1:38.)

The Jesus Prayer, famous prayer of Eastern Orthodoxy (Russia): “Lord Jesus Christ, Son of the Living God, have mercy on me, a sinner.”

St. Francis of Assisi (Italy): “Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is despair, hope; where there is sadness, joy; where there is darkness, light.”

St. Teresa of Avila (Spain): “I do not wonder, God, that you have so few friends, from the way you treat them.”

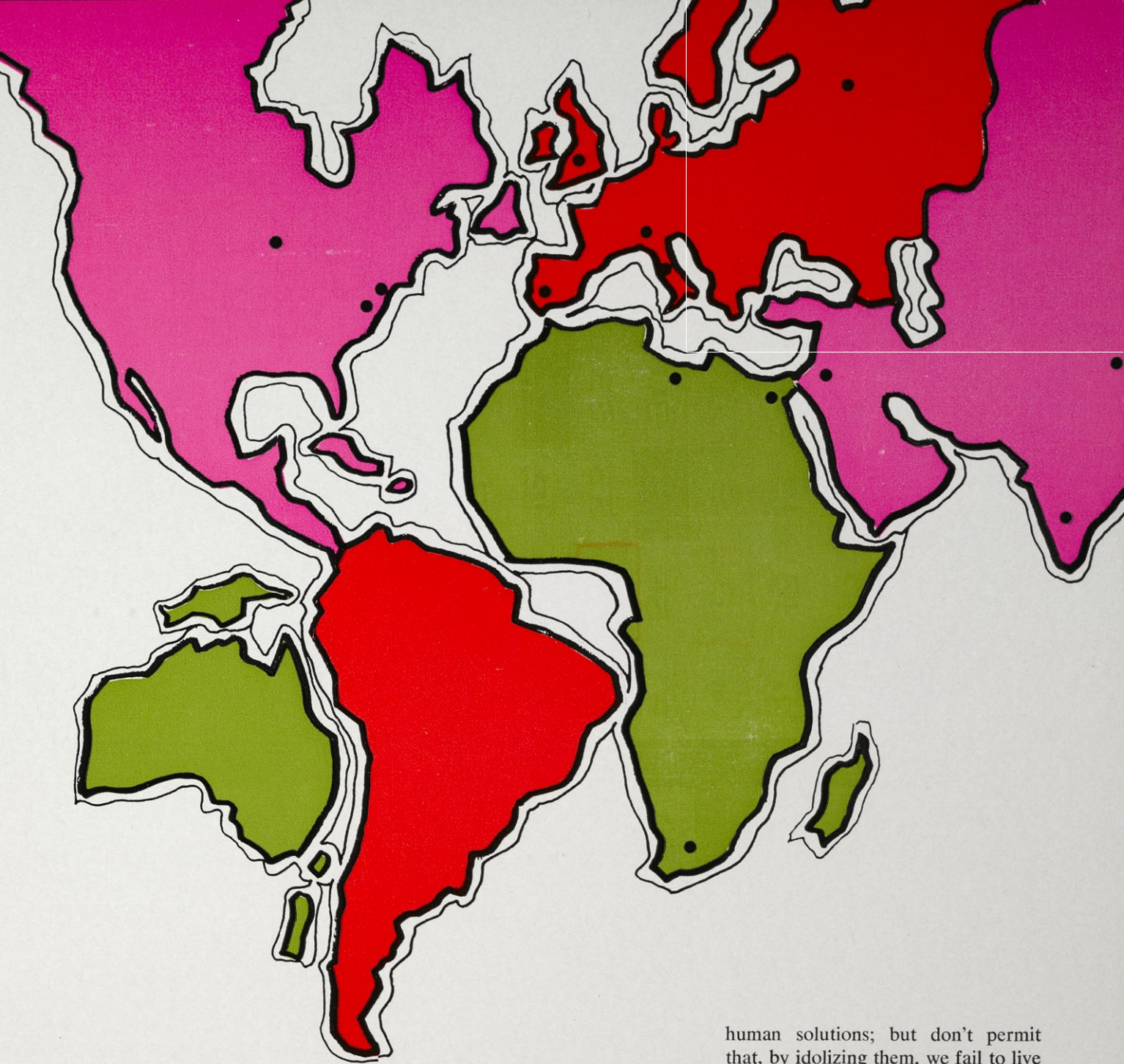
Agnostic, attributed to Voltaire (Switzerland): “O God, if there is a God, save my soul, if I have a soul.”

Sir Thomas More, after the hearing which made it certain he would be executed (England): “Thank God the field is won.”

Alcoholics Anonymous, attributed to Reinhold Niebuhr (USA): God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

J. G. Whittier (USA—Boston): “Dear Lord and Father of Mankind forgive our foolish ways.”

Dakota Indian (USA): “Grandfather, Great Spirit, fill us with the light. Teach us to walk the soft earth as relatives to all that live.”



St. Augustine of Hippo (North Africa): "Lord, make me chaste—but not yet."

Teilhard de Chardin, prayer in *The Mass on the World* (China): "Lord, make us *one*."

Alan Paton (South Africa): "Lord, may I this coming day be able to do some work of peace for thee."

A Japanese youth:

O Thou, whose glory reaches to the heavens, our Peerless One, grant that, as Fuji's pain-wrought crown is reflected in the muddy paddy fields near its base, we may each in his own place and in his own pattern catch a fragment of thy likeness and all together reveal the perfection of thy beauty.

Esdras Borges Costa (Brasil):

Deliver us from the temptation of being neutral in the face of existing

human solutions; but don't permit that, by idolizing them, we fail to live on the active hope of God's kingdom.

Chandran Devanesen (India):

I burn, O Lord, for strange flames lick with devouring tongues at all that grows within my heart. Save me, O Lord, from these raging fires that consume my inmost being. Send down thy heavenly rain of tender mercy, wet me through and through with thy torrential love till every strange flame is banished forever from my scorched heart.

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Prayer is what you make it



When we have made this answer, and become clear about where we are, and where we want to be, we are praying our lives. The whole world is open to us and is a prayer, and we can walk in it to find the strong mountains, the cathedrals, the city itself. There is wonder, in words given to a butterfly:

Lord!

Where was I?

Oh yes! This flower, this sun,
Thank you! Your world is beautiful!
This scent of roses . . .

Where was I?

A drop of dew
rolls to sparkle in a lily's heart.

I have to go . . .

Where? I do not know!

The wind has painted pansies
on my wings.

Fancies . . .

Where was I?

Oh yes! Lord

I had something to tell you:

Amen.

(Prayers from the Ark, Carmen Bernos de Gasztold, translated by Rumer Godden, page 37.)

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There is praise—from a Psalmist:

Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

Thou, Lord, shalt save both man and beast: how excellent is thy mercy, O God!

and the children of men shall put their trust under the shadow of thy wings.

They shall be satisfied with the plenteousness of thy house

and thou shalt give them drink of thy pleasures, as out of the rivers.

For with thee is the well of life and in thy light shall we see light. (Psalm 36:5-9.)

There is forgiveness and concern—from sixteenth century England:

Merciful and loving Father,

We beseech thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hand, whatsoever things thou knowest will do them good.

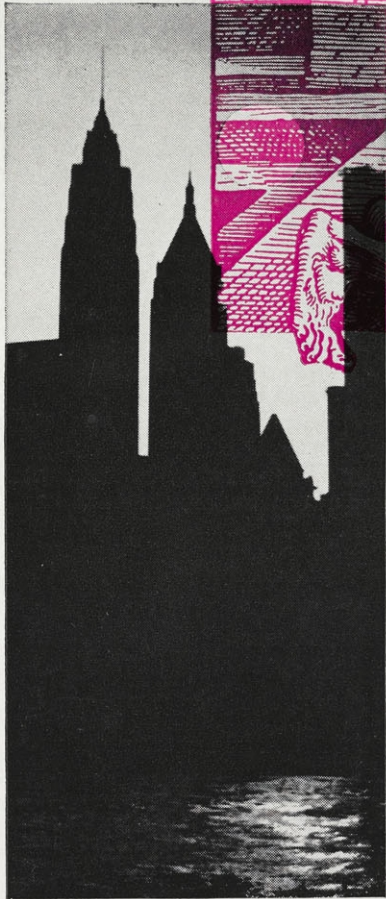
And chiefly a sound and uncorrupt mind wherethrough they may know thee and love thee in true charity and with their whole heart, and love us thy children for thy sake.

Let not their first hating of us turn to their harm, seeing that we cannot do them good for want of ability.

Lord, we desire their amendment and our own.

Separate them not from us by punishing them, but join and knit them to us by thy favorable dealing with them.

And seeing that we be all ordained to be citizens of one Everlasting City, let us begin to enter into that way here already by mutual Love which may bring us right forth thither. (World in Tune, Elizabeth Gray, page 92.)



And intercession—from a modern city:

He's defeated, Lord. Given up.

He goes through the motions of the ministry but there is no light in him.

His cynicism shocks because it reveals the nothingness within.

Too many failures.

Too much apathy.

Indifference.

Death.

Loneliness.

I understand, Lord, because he is my friend and because I also have drunk from that cup. (Look at Us, Lord, R. M. Haven.)

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There is thanksgiving—in an everyday life:

Even though I clutch my blankets and groan when the alarm rings each morning, thank you, Lord, that I can hear. There are those who are deaf. Even though I keep my eyes tightly closed against the morning light as long as possible, thank you, Lord, that I can see. There are many who are blind.

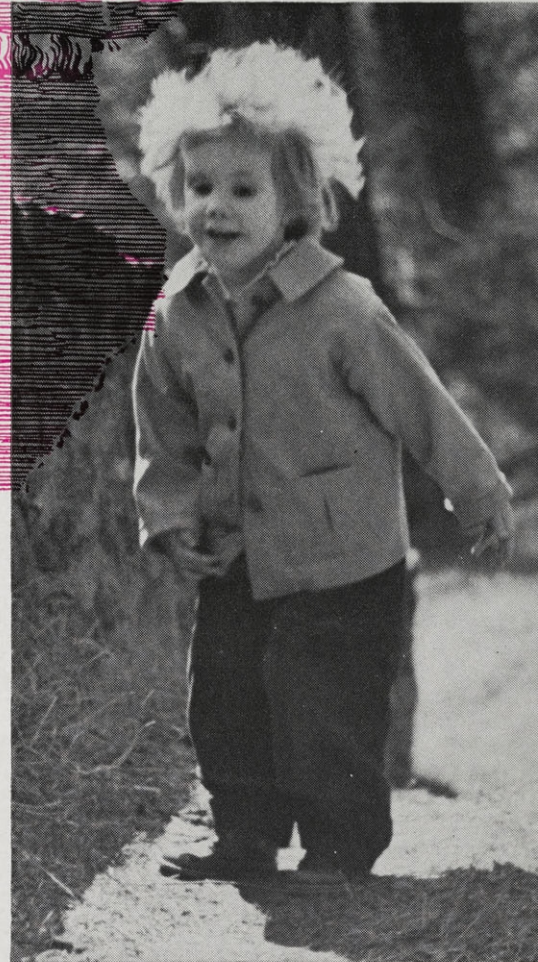
Even though I huddle in my bed and put off the physical effort of rising, thank you, Lord, that I have the strength to rise. There are many who are bedfast.

Even though the first hour of my day is hectic, when socks are lost, toast is burned, tempers are short, thank you, Lord, for my family. There are many who are lonely.

Even though our breakfast table never looks like the pictures in the ladies' magazines and the menu is at times unbalanced, thank you, Lord, for the food we have. There are many who are hungry.

Even though the routine of my job is often monotonous, thank you, Lord, for the opportunity to work. There are many who have no work.

Even though I grumble and gripe and bemoan my fate from day to day, and wish my modest circumstances were not quite so modest, thank you, Lord, for the gift of life.



And finally there is Amen:

Amen. That's right!

Amen. You said it!

Amen. It's true!

Amen. Count on it!

Amen. Sure!

Amen. It can be done!

Amen. It's a promise!

Amen. Let's go!

Amen. Okay, Lord!

Amen. Make it so, Lord.

Make it so!

Amen. So be it!

Amen. Yes!

Amen. Yeah! Yeah!

Amen is not a finale. Amen is a beginning. It's the sure spirit that sets out to do the prayer. It has a very eager spirit. (*Uncovered Feelings*, H. Brokering, page 87.)

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PRAYER:

A Bookshelf of Basics

Books on prayer, the life of prayer, the life of the spirit—whatever word or phrase we want to choose—fall into so many categories and cross over so often and so easily from one category to another it makes it hard to classify, and even harder to select, them.

Here is a start. They will lead you onward.

I. Books on Prayer:

Prayer in the Secular City, by Douglas Rhymes (Westminster, paper, \$1.65). Specifically addressed to those of us who find the concept of God Out There, a Being to Whom we pray, inadequate for our time and thought, this book works rather with the concept of "praying the life . . . praying in God." Helpful and sound.

Letters to Malcolm: Chiefly on Prayer, by C. S. Lewis (Harcourt, Brace, \$3.50). The most lucid and literate of our modern Christian apostles here brings all his talents and the accumulation of his wisdom (it was his last book) to the subject of prayer.

Twentieth-Century Spiritual Letters: An Introduction to Contemporary Prayer, by John B. Coburn (Westminster, \$3.95). "Give to God the things that are God's. You are God's." In this statement Dr. Coburn sums up what for him is the goal of prayer and of life.

Pray and Live, by A. D. Duncan (SPCK, London, paper, 90¢). Mr. Duncan contends convincingly that the elaborate discursive prayer of the Reformation and since has put many people off from the joy of the natural forms of mental prayer which are biblical in origin and have a long Christian tradition.

Spirituality for Today, edited by Eric James (SCM Press, London, paper, \$1.50). This report of the Parish and People Conference held in England in 1967 under the chairmanship of the Rev. John B. Coburn contains ten chapters on how to pray.

The Use of Praying, by J. Neville Ward (Epworth Press, London, paper, \$2.52). A contemporary viewpoint—how to, and why—covers all sides of active prayer, putting contemplation near the top. Practical and helpful.

Good Old Plastic Jesus, by Ernest Larsen (Liguorian Books, paper, \$1.50).

Although the word hardly appears in this book, prayer is its subject—true prayer and false prayer, discussed in the current language, and around the interests, of the young.

II. Books on the kind of inner life that grows out of and leads back into prayer (or if a shorter term is needed, "the life of prayer" or "the spiritual life"):

First Questions on the Life of the Spirit, by Thomas E. Powers (Harper & Row, \$4.00). Louis Cassels says, "a powerfully written handbook on how to find God, by a man who did so, to his own vast surprise."

The Perennial Philosophy, by Aldous Huxley (Harper & Row, \$2.45). Many quotations, woven into an admirable basic text by a brilliant writer and editor, make this a handbook not only of the subject, but of its history as well, from its beginnings to now, and in all the world's religious traditions.

Practical Mysticism, by Evelyn Underhill (Dutton, paper, \$1.35). A short introduction to mystical prayer by a great lady whose erudition is painlessly presented in lucid and delightful English style.

Mysticism, by F. C. Happold (Pelican, paper, \$1.65). A short, concise discussion of mysticism with a viewpoint congenial to modern ways of thinking. The anthology, which is over half the book, is so representative that a reader who is not ambitious to consult the originals will still have a fair idea of the mystics' thought and experience.

III. Books of Prayers and Meditations:

Some of these are traditional, some not; usually the title or the name of the author will provide some clue as to which.

Instrument of Thy Peace, by Alan Paton (Seabury, \$3.50). Twenty-one meditations-with-prayers based on the famous prayer of St. Francis, beginning, "Lord, make me an instrument of thy peace."

Free to Live, Free to Die, by Malcolm Boyd (New American Library, paper, 75¢). A month of daily meditations by the author of *Are You Running With Me, Jesus?*.

Creative Brooding, by Robert Raines (Macmillan, \$2.95). Designed to help the reader find his place in his time and his way in his life.

A Diary of Private Prayer, by John Baillie (Scribner's, \$1.50). A classic of traditional devotion.

The Psalms. If you can get past the barrier of over-familiarity, no prayers and meditations go more deeply into the human situation than these. In the *Book of Common Prayer* they are arranged for daily use in a monthly cycle.

The World in Tune, by Elizabeth Gray Vining (Pendle Hill Publications, \$2.95). Prayers, poetry, and prose selections with comments, arranged for easy daily use.

The Apron Pocket Book of Meditation and Prayer, edited by Benson & Smith (Seabury, \$1.95). Especially for women, arranged by topics rather than days, for two-minute rather than half-hour stretches.

Prayers, by Michel Quoist (Sheed & Ward, \$3.95). A fusion of traditional and modern approaches makes this book timeless.

IV. The Classics: Many of these come in shorter, selected form, and some have been newly and colloquially translated in the Penguin Classics Series. These are the masters, all of them.

Meditations for Every Day, by Francois Fenelon (Forward Movement Publications, paper, 20¢).

William Law: Selections on the Interior Life, edited by Mary Morrison (Pendle Hill Pamphlet, 45¢).

Daily Readings from William Temple (Abingdon-Apex, \$1.45).

The Practice of the Presence of God, by Brother Lawrence (Revell, paper, 85¢).

Revelations of Divine Love, by Julian of Norwich (Penguin, \$1.45).

The Imitation of Christ, by Thomas à Kempis (Penguin, \$1.25).

The Scale of Perfection, by Walter Hilton, (Burns & Oates, London, \$1.08).

The Cloud of Unknowing, translated by C. Wolters (Penguin, \$1.25).

Confessions, by St. Augustine (Penguin, \$1.25).

Meister Eckhardt, translated by R. D. Blakney (Harper & Row, paper, \$2.95).



WORLDSCENE

Black, Indian Funds Gain; BEDC Organizes

While the Episcopal Church continues to raise the \$200,000 for the National Committee of Black Churchmen (NCBC), the Black Economic Development Conference (BEDC), which may eventually receive the funds, has begun to do some programmatic organizing.

► As of October 31 Executive Council Treasurer Lindley M. Franklin, Jr., reports a cash balance of \$35,796 in the NCBC fund and total pledges of \$93,890. The \$100,000 fund for the National Committee for Indian Work has a \$3,283 balance in cash and pledges totaling \$15,000.

The Diocese of Pennsylvania completed its Special General Convention pledge of slightly over \$15,000 to NCBC, the biggest cash contribution received by Mr. Franklin's office to date.

The Episcopal Church has not yet turned any money over to either NCBC or the Indian and Eskimo Committee.

► The NCBC, which has said it would make no specific plans about the Episcopal money until it is received, held its third annual meeting November 11-14 in Berkeley, Calif., with an agenda which included black economic development, political action, and education.

► "We have been working on the Southern land bank project," Dr. Robert S. Browne, BEDC's Eastern Regional vice-president says, "but we're worried about getting a few thousand dollars to hire some people with expertise to do some basic research on the plan."

Dr. Browne, an economics professor currently on leave from Fairleigh Dickinson University, Teaneck, N.J., is teaching part-time at Rutgers University in Newark, and working

on black economic development research in New York. His office, the Black Economic Development Research Center, is unofficially an arm of BEDC, though it is also doing research for Cornell University.

At a meeting in Atlanta, Ga., September 20, BEDC members met with 25 representatives of Southern cooperatives to discuss the Southern land bank idea, one of the original programs set forth in the BEDC's so-called Black Manifesto.

► In other BEDC developments, James Forman, the original spokesman for the Black Manifesto, has been named BEDC field director and

continues as a member of the steering committee.

► Recent Episcopal action related to the drive for black economic development includes an action by the Diocese of Chicago's Convention which voted to raise \$25,000 from individual and church contributions above the regular diocesan budget. The money, when raised, will be channeled through the national Episcopal fund.

► Bishop Anson P. Stokes, Jr., of Massachusetts, has urged his diocese to provide \$15,000 for blacks and \$7,500 for Indians and Eskimos. "I see this as an opportunity for rediscovery of the Church as a movement, not as an institution," Bishop Stokes said in a pastoral letter, "and frankly I'm just using this issue as a starting point."

► The Diocese of Pennsylvania, at its recent convention, voted to try to raise a "substantial sum of money," suggested at near \$5 million, to be disbursed by a local committee of blacks, in addition to the diocese's contribution to the \$200,000 national church fund.

► The National Sponsoring Committee for a General Convention Special Offering was enlarged by the last meeting of Executive Council (*see November issue*) and the total membership of that committee was recently announced.

The members are as follows: Bishops Charles F. Hall, New Hampshire, chairman; George L. Cadigan, Missouri; William H. Marmion, Southwestern Virginia; G. Richard Millard, California; E. Hamilton West, Florida; and the Revs. Canon Gordon E. Gillett, New Hampshire; Dillard Robinson, Newark; O. Dudley Reed, Springfield; John W. Ellison, New Mexico and Southwest Texas; Don B. Walster, Oregon; and Paul Roca, Arizona; Mrs. Sea-

Week of Prayer For Christian Unity January 18-25

"We are fellow workers for God" is the theme for 1970's Week of Prayer for Christian Unity.

You are invited to join in prayer with other Anglican, Protestant, Roman Catholic, and Orthodox Christians throughout the world during the 1970 Week of Prayer for the affirmation of Christian unity.

A prayer leaflet has been designed for use in public services or private prayer this coming January. It contains two Orders of Service with suggestions for the imaginative development of these services, Bible readings, short meditations, prayers, and intentions for each day.

The leaflets are \$4 per 100 or \$3.50 per 100 for orders of 1,000 or more. To order, write to: Week of Prayer, Graymoor, Garrison, N.Y. 10524



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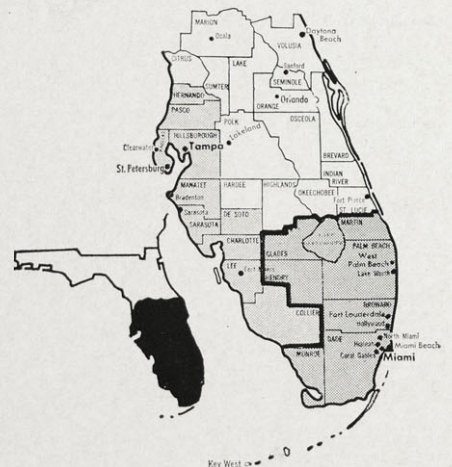
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ton G. Bailey, Georgia; Philip H. Rhinelander, California; Charles F. Bound, New York; Prime F. Osborn III, Florida; Oscar Carr, Jr., Mississippi; Gerald A. Lamb, Connecticut; Charles L. Ritchie, Jr., Pennsylvania; Mrs. Mary Durham, Michigan; and John Paul Causey, Virginia.

From One to Three In South Florida

The first new dioceses to be formed out of an existing diocese since Rochester was created from Western New York in 1931 held their organizing conventions in October.

At its September meeting in South Bend, Ind., General Convention II granted the petition of the Diocese of South Florida to divide into three parts. Both the new dioceses of



Southeast Florida and Southwest Florida are meeting to ratify their respective constitutions in November. After the secretary of General Convention announces that they have been formally received into Convention, the continuing Diocese of South Florida will convene to choose a new name and reorganize.

► **The Diocese of Southeast Florida** elected the Rt. Rev. **James L. Duncan**, Suffragan of South Florida, bishop, and the Rt. Rev. **Albert E. Swift**, assistant bishop. Bishop Duncan's jurisdiction includes the East coast as far North as Jensen and South to the Keys, seven counties in all. Some 51,000 members affiliated with 38 parishes, 37 missions, and

one unorganized mission, make up this new diocese. Bishop Duncan envisions a planning process for Southeast Florida which will produce a program growing out of local needs and concerns, developed by inter-parish members in local areas rather than one "imposed from the top down."

► The **Diocese of Southwest Florida** elected the Rt. Rev. **William L. Hargrave**, Suffragan of South Florida, their bishop. Bishop Hargrave's jurisdiction includes 10 counties on the West coast from Collier County in the South to Hernando in the North. He serves 30 parishes and 32 missions numbering around 40,000 members. Two missions are petitioning for parish status.

Good News in Church Army

Good news for Church Army workers and those they serve came with the announcement in October that continued operation of the Army headquarters at Episcopal Church Center in New York is assured.

Following a study which showed the precarious financial state of the organization and suggested it needed a clearer sense of its own goals and methods of achieving them, the Board of Trustees appointed a Committee on Reorganization. The financial situation had necessitated temporary discontinuance of national operations in August.

The Committee, meeting at Seabury-Western Theological Seminary in August, appointed Captain Howard Galley, C.A. interim administrator of the national headquarters. He will serve until the Army's membership meeting on January 28, 1970, when new officers will be elected.

The Committee also considered revisions to the Church Army's constitution. These would clarify the Army's purpose to train laity of the Episcopal Church and serve in difficult mission posts. They also discussed plans for continuing financial support. The organization receives no funds from the General Church Program budget.

There are 75 active members of the Church Army serving in a variety of places in the United States such

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as inner city ghettos, Indian reservations, and institutions for the disadvantaged.

In addition to the Rev. H. Boone Porter who chaired the Committee, members included the Rt. Rev. Lyman C. Ogilby, Bishop Coadjutor of South Dakota; the Rev. James P. Morton, Urban Training Center, Chicago; Mr. Lorraine F. Pitman, president of the Board of Trustees; the Rev. Leo Malania, trustee; Captain William S. Avery, C.A.; and Sister Brooke Bushong, C.A.

Diocese of Hawaii Organized

The Diocese of Hawaii, first missionary district outside the continental United States to become a U.S. diocese, elected a bishop and held its organizing convention in October.

The Rt. Rev. E. Lani Hanchett, Suffragan of Honolulu, was elected diocesan on the first ballot. He is a descendent of the last King of Kauai. The Special General Convention II at South Bend, Ind., consented to the Missionary District of Honolulu becoming the Diocese of Hawaii. The new jurisdiction includes all the state's 20 islands.

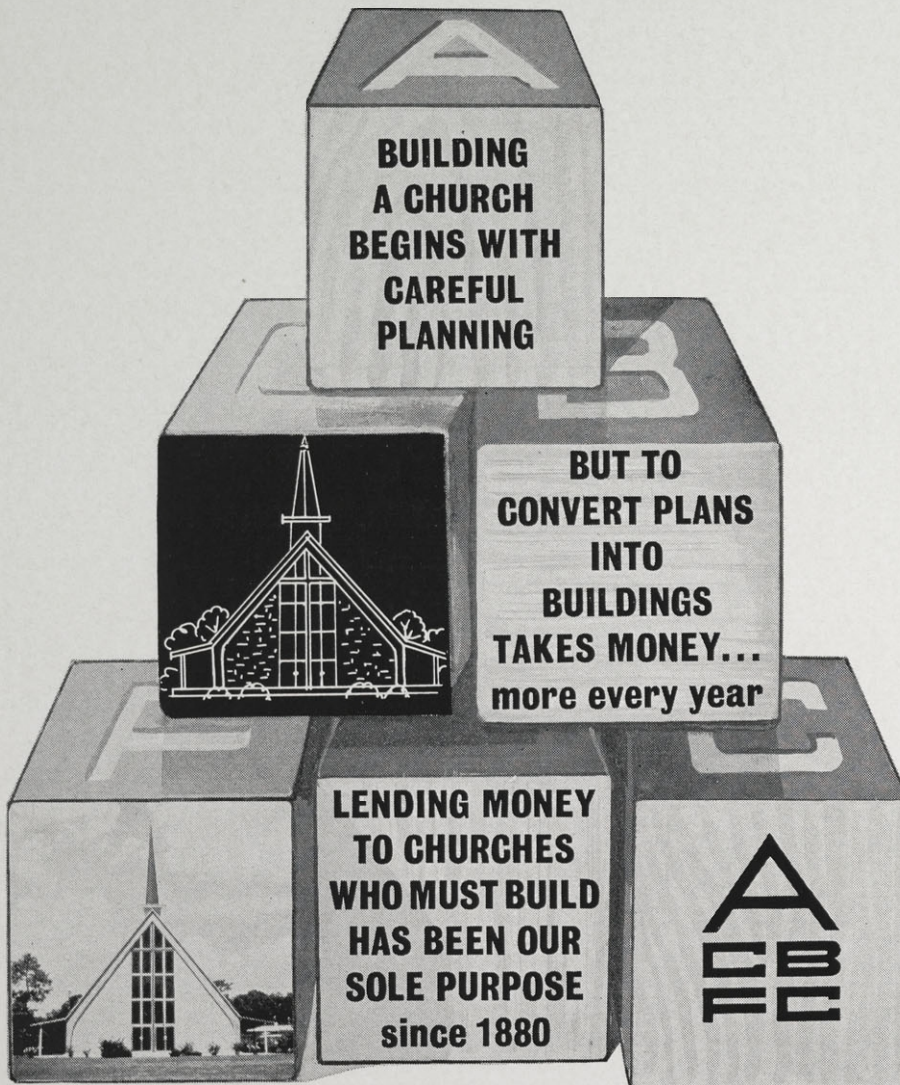
Churches Participate In War Moratorium

The October 15 Moratorium against the war in Vietnam involved thousands of churches across the nation. Though churchmen differed widely in their views on the Moratorium, many of them were involved in some way. In Washington, D.C., for example, 17 of 79 Moratorium events were religious ceremonies, many of them ecumenical.

Church-sponsored events across the country ranged from tolling of church bells in honor of the war dead to services where the names of the war dead were read as a protest against the "senseless killing" in Vietnam.

Some examples of Episcopal activity:

- In Philadelphia, Pa., Bishop Robert L. DeWitt held a memorial Eucharist and declared a month-long observance of the Moratorium. The



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bishop asked churches to hold special prayers for the war dead on All Saints Day, November 1.

- In Massachusetts, Bishop Anson P. Stokes participated in an inter-religious service to mark the Moratorium and signed a statement asking for immediate cessation of all U.S. offensive in Vietnam.

- In New York's Trinity Church, Wall Street, businessmen read the names of men killed in Vietnam. At the Episcopal Church Center, prayers were said every 15 minutes all day for the war dead.

- At Washington's National Cathedral, prayers for peace were said every hour.

- In Detroit, Mich., St. Joseph's Church passed a resolution asking for a cessation in warfare and a re-ordering of national priorities.

- In Rhode Island, Bishop John S. Higgins issued a statement saying the situation was not a simplistic one, and that "we can only hope and pray for peace, for pardon, and for a new sense of international responsibility."

- In San Francisco, Episcopalians joined in an interdenominational service at a United Church and special prayers were read at Grace Cathedral during Evening Prayer. Bishop C. Kilmer Myers asked for a day of prayer on November 9.

Other peace demonstrations are planned for November 14 and 15 and many church people will probably participate though as we go to press few definite plans have been announced.

More Critics Speak Out

The Foundation for Christian Theology, an independent, conservative group of Episcopalians, issued a formal statement in October charging that the national Episcopal leadership has diverted "funds away from the true mission and vocation of the church into the support of politically oriented groups."

The Foundation's Board of Directors met with 35 clergymen and laymen from 15 states in St. Louis, Mo., for two days. At the close of the meeting they issued a document, "Christian Affirmation: A Response to the Crisis in the Episcopal Church," which opposes General Convention II's decision to give



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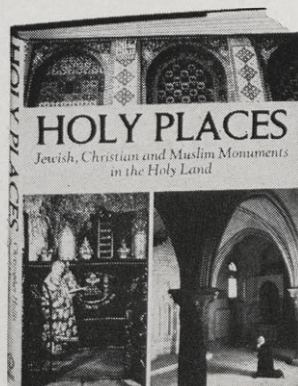
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\$200,000 to the National Committee of Black Churchmen.

The statement says, in part, "This action brought to a head the smoldering concern and dissatisfaction of vast numbers of laymen and large groups of clergy," and added, "The only way we can effectively change the current tide of this church is to call for a massive but orderly diversion of funds in accordance with responsible guide lines, to assure that no funds will go into the current program of the church until such time as this church through responsible leadership can demonstrate a recognition of the real mission of the Church."

► Presiding Bishop John E. Hines, who was in St. Louis to address the Diocese of Missouri's annual convention, commented on the Foundation action. Bishop Hines declared that the leadership of the Episcopal Church has not "sold out" to anyone.

He said, "The Foundation is a tiny group in the church which has not altered its position since it began. . . . It is still fundamentalistic, pro-segregation, extremely conservative, and not willing to face the twentieth century and its demands on the Church."

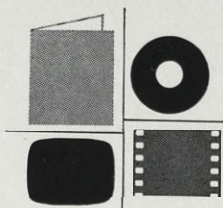
Referring to the criticized Convention action, he said, "We chose a sensitive, open course which reflects a humane concern for minority groups. To have done less than this would have been to apostate the ministry to which Christ calls us today. To withdraw from the engagement until a calm day and see the Church's major role as that of maintaining the institution is to sound the death-knell of the institution."

The Christian's Year Calendar for 1969-70

Extra copies of the **Christian's Year Calendar** appearing on pages 24-25 may be ordered for 10¢ each.

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Liturgy: Some Like It Not

TRUE STORY: An Episcopal rector is actively involved in the major social issues of our time—anti-war and draft counseling, civil rights and open housing, anti-poverty and decent housing. By preaching, by marching, by writing, by “committeeing” he is involved. His parishioners supported him in all these causes—some vigorously, others reluctantly—but no one “left the church.”

Then, following diocesan policy, he made the trial *Liturgy of the Lord's Supper* the normal eucharistic service for a six-month period. At the end of that time a significant number of parishioners had “left the church” and at canvass time pledges were down \$10,000. Moral of the story: Liturgy is still a lively and essential factor in the church's overall program.

Here are three books about this vital issue of liturgy, although only one deals specifically with the Trial Liturgy. David E. Babin's *INTRODUCTION TO THE LITURGY OF THE LORD'S SUPPER* (Morehouse-Barlow, \$1.95) is a good “introduction” to the subject for any layman or clergyman. In the first part of the book Mr. Babin provides an excellent discussion of the meaning of liturgy and of criteria for liturgy in our time. “A good liturgy,” he says, “will be capable of reflecting, offering, and informing all of life.”

Babin emphasizes that such a liturgy needs sound theology, flexibility, and celebration. The second part of the book describes the Trial Liturgy in detail with the emphasis on posture (standing is recommended), ceremonies, and best placing of parts of the service (Penitential Order and The Peace).

Although well written, the book

puzzles me on one account. In the opening discussion of liturgy the author does not use the Trial Liturgy or its parts as illustrations for his broad theoretical points. Moreover, in the subsequent “how to do” description of the Trial Liturgy he refers only twice to the excellent criteria he established in the opening section. In other words, the book's two halves are unlinked, which is too bad.

So often churchmen of all types have “hang-ups” with liturgies, whether new or old, because they have neither a sound nor an adequate understanding of the meaning of eucharistic worship.

Arthur A. Vogel deals with this problem magnificently in his *IS THE LAST SUPPER FINISHED: SECULAR LIGHT ON A SACRED MEAL* (Sheed and Ward, \$4.50). It is easily the best and most helpful book of this lot.

Refreshing Spoonful

Most recent of the I-taught-in-the-ghetto books, Sunny Decker's *AN EMPTY SPOON* (Harper & Row, \$4.95) is a highly individual report, sometimes funny, sometimes sad, always refreshing. No more impressed by the current black mystique than by the now-discredited white one, Mrs. Decker comes through strongly as a human being teaching other human beings in those years of rapid change, 1967 and 1968. —M.M.

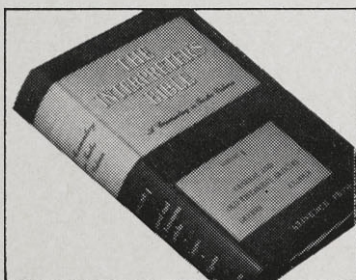
Professor Vogel vigorously challenges the popular misunderstandings of the Eucharist: it is “more than a church service . . . not a quaint activity requiring us to state our problems in its terms if it is to help us . . . not an otherworldly activity handed down to us from on high for which we have to go out and find significance.” The Eucharist for Vogel is “radical . . . new . . . contemporary . . . so necessary for every man [because it is] the key to our lives.”

Through the use of anthropological, sociological, philosophical, and especially psychological data, Father Vogel demonstrates that man is a real person in the world “only through his participation in community, language, and body. He can be himself only through these dimensions of being.” The author then shows theologically that the true reality and meaning of the Eucharist is also in terms of body (Body of Christ), language (the Word), and community (the Church). Thus, that which constitutes man as a person in this life is also that which constitutes the meaning of the Eucharist.

As for the “relation of liturgy to the world,” Father Vogel claims that discussions of this issue “have been led by people whose primary interests were historical.” He believes this can be helpful, but because of their perspectives “. . . they were not able to see and do everything at once. They were largely unaware of the secular insights we have discussed which deepen our understanding of liturgy from another point of view.” This book contains many such insights.

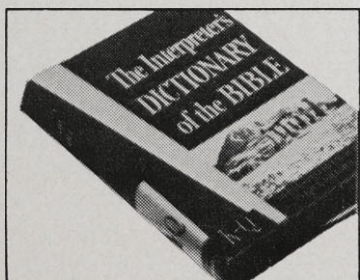
Archaic and unreal church buildings in which the liturgy is done are another, but rarely discussed, major obstacle for liturgy and worship to-

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day. And not only are the buildings a stumbling block, so are the furniture, art, vessels, and vestments. A Roman Catholic layman, Trevor W. Moore, does an exciting presentation of this problem in his *WHERE THE ACTION IS* (World Center for Liturgi-

cal Studies, 50¢). On one level this booklet contains an excellent discussion of contemporary church art and architecture. But it is much more. Dr. Moore centers his views of liturgical art in the midst of the meaning of the Church and its mission, of liturgy and renewal, and of Christ and the Christian faith. Fine photographs well illustrate the author's views.

—RICHARD M. SPIELMANN



The General: Routine, Explosions, And Uncommon Faith

SINCE AT LEAST THE DAYS of the Olympian Dean Hoffman, the General Theological Seminary has had a taste for the stately. Current editions of the *Clerical Directory* are aptly illustrated by awe-inspiring group photographs of the seminary faculty that in range of poses and expressions are charmingly reminiscent of one of the *bas reliefs* on the base of the Albert Memorial.

Anyone who thinks life at "the General" has been as tranquil as the photographs suggest, however, has another think coming. *THE STORY OF THE GENERAL THEOLOGICAL SEMINARY, A SESQUICENTENNIAL HISTORY 1817-1967*, by Powel Mills Dawley (Oxford, \$7.50) describes an academic routine punctuated by explosions of melodrama and sometimes of farce that reads on occasion like a film scenario put together by

Ibsen, Sarah Orne Jewett, and the Marx brothers.

Critics of present-day theological education will find the book illuminating and, in an odd way, reassuring: General suffered many vicissitudes, yet trained a distinguished list of alumni notwithstanding.

Foolish investments and stingy support nearly finished off the seminary more than once. Students and professors alike were often poor and sometimes broke. The trustees, bemused by financial difficulties or preoccupied with the real estate, were so slow to approve curriculum changes that in 1890 the increasingly restive students were still required to recite from textbooks that had ceased to be novel in the reign of Queen Anne.

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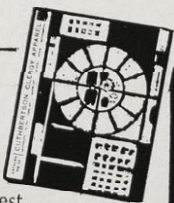
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the Episcopal Church because of the seminary's peculiar position as the creation of the General Convention, the professors were once officially investigated by what amounted to a House Un-Episcopal Affairs Committee set up by the House of Bishops. Even those much more distantly connected with the General could find association with it distinctly hazardous. At a meeting to discuss the nervously abrupt administrative policies of Dean Forbes, one of the trustees grew so impassioned that he overstrained his heart and fell dead to the floor. Dean Seymour's brother-in-law was murdered in the seminary shrubbery.

Detailed without being indigestible, fair-minded, urbane, Dr. Dawley's narrative contains frequent quotations from the seminary records. He adds to his account's liveliness and historical importance by including material from less accessible sources, notably the papers of one of the seminary's early professors and unsung heroes, Samuel Roosevelt Johnson. The letters of John Pintard, an early trustee, whose deliciously astringent comments on his contemporaries—especially the High Churchmen among them—provide one of the unexpected delights of the book.

The bread-and-butter of finances, buildings, curriculum, and administration is not neglected, but attention is chiefly focused on the professors—and rightly so. Few were scholars by modern standards; few were notably gifted teachers, although one or two—like Dean Fosbroke—were giants. But they were men of faith, integrity, common sense, and resilient humor. In good times and bad they were the seminary's lifeline.

Thanks to them, the General's history is tied together by "the unbreakable thread of the faith of men, united in the fellowship of a believing, worshipping, and witnessing community, finding therein the sustaining presence of the Lord whose ministry they were called to share, and a deeper understanding of the Gospel they were charged to proclaim."

That faith, in Dr. Dawley's skillful re-telling, makes their story absorbing and moving.

—GEORGE L. BLACKMAN



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Orville Andrews: 21 (left), 28 (center). The Lutheran: 13. From *The Church: A Pictorial History*: 28 (right), 29 (right). Robert Wood furnished the rest of the drawings and photographs for the 16-page section on Prayer. He also provided the amusing drawing for pages 8 and 9.

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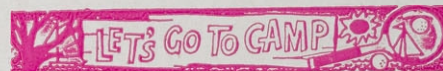
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To strengthen communications and parish life, "Operation New Dimensions" teams are visiting parishes throughout the diocese. These "O.N.D." teams help parishes develop a sense of interdependence and willingness to support the mission of the Church wherever it exists. They also urge fellow churchmen to deepen their commitment to God, and to seek the guidance of His Spirit. A lively program of Christian education emphasizes family life, work with youth and young adults, and continuing education for clergy and lay leaders.

The Diocese of Harrisburg developed an "Operation Understanding" program following the 1967 General Convention's determination to act strongly in assisting disadvantaged people. Directed by the Department of Christian Social Relations, "O.U." is encouraging groups, parishes, and missions to identify and interpret local needs and approaches.

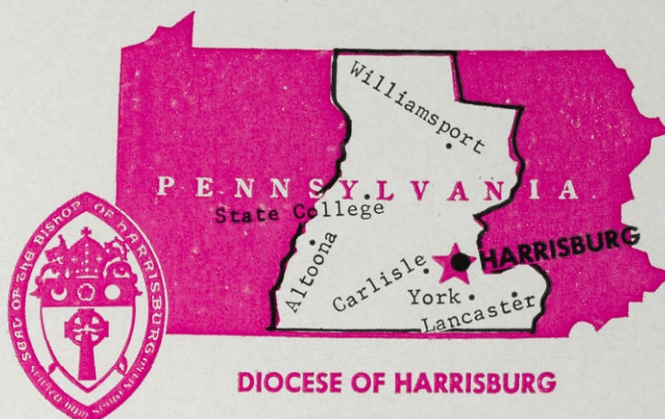
The Greater Harrisburg Area "O.U." committee is working with pre-school nursery groups and planning non-profit housing rehabilitation. Volunteers are working in recreational and child care centers near public housing in Harrisburg.

St. John's, Carlisle, lends a set of tools to anyone wishing to improve his home. St. John's, York, houses and helps run a Headstart program.

Episcopalians in Lancaster have joined ecumenical efforts to eliminate sub-standard housing, to foster open housing, and to support a clothing and home furnishing "bank" from which families who have encountered adversities can draw.

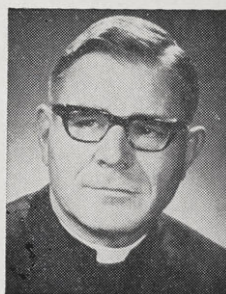
St. Luke's, Altoona, made a survey on the need for housing for the elderly and found that a 600-unit building could be a self-liquidating project. The parish is now coordinating action to begin constructing the apartments. Parishes in Williamsport joined other denominations in "Neighbors Incorporated" to study housing needs.

For the last two summers students have taken part in "Y.O.U." (Youth Operation Understanding). The Urban Services Department of the York YMCA this past summer provided a residential center for neglected teenage boys at the YMCA. At the outbreak of civil disorder in York,



"Y.O.U." shifted priorities. The group began working with a predominantly white youth gang to help them understand police, civic organizations, and the black community.

One Harrisburg churchman said, "To listen is good. To hear is better. To understand and act constructively on that understanding is ideal. It is toward this ideal that 'Operation Understanding' addresses itself."



The Rt. Rev. Dean T. Stevenson was born in Pottsville, Pennsylvania, August 16, 1915, the son of Paul and Martha Stevenson. He earned B.A. and M.A. degrees at Lehigh University and was graduated from General Theological Seminary.

He began his ministry in Bethlehem as curate of the Cathedral Church of the Nativity and as chaplain to Episcopal students at Lehigh University.

From 1942 to 1946 he served as U.S. Army chaplain in North Africa and Italy. He was appointed Dean of Leonard Hall at Lehigh University in 1946 and was elected Archdeacon of the Diocese of Bethlehem in 1957. He was consecrated to be fourth Bishop of Harrisburg on October 13, 1966.

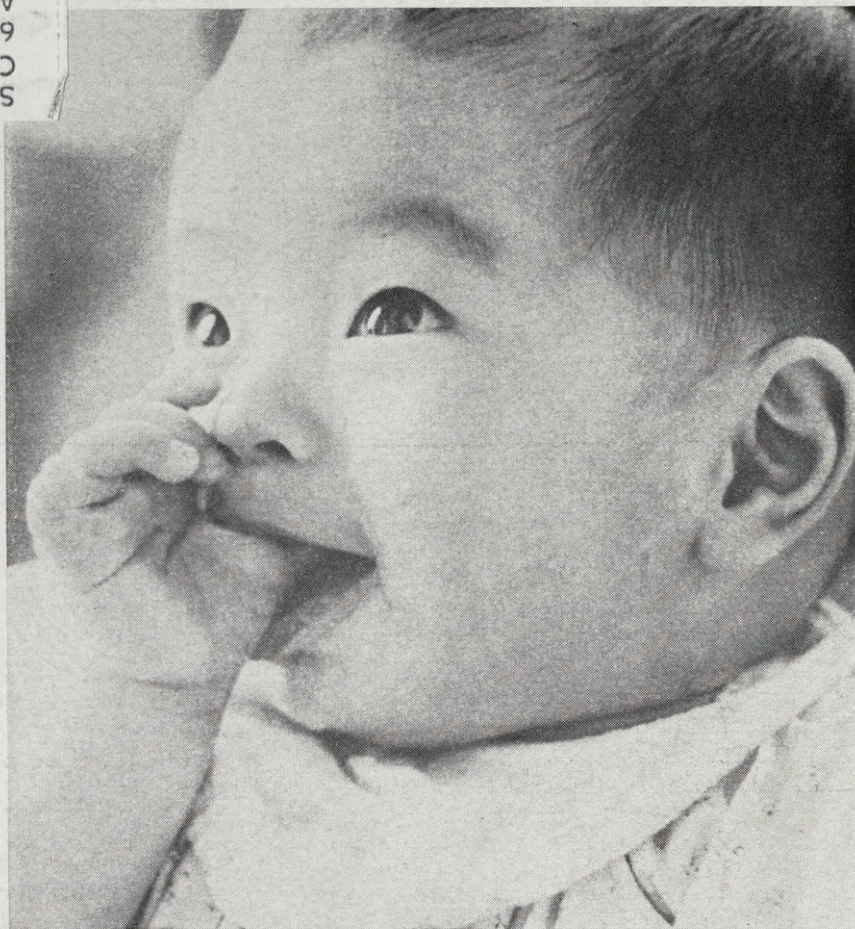
Bishop Stevenson serves on the House of Bishops' Committee on Constitution and is a member of the Board of Trustees of the Philadelphia Divinity School and of Lehigh University.

A community leader with an interest in educational progress and with a continuing devotion to athletics, Bishop Stevenson was selected for Sports Illustrated's All American Award in 1961.

Bishop Stevenson and Doris M. Quier were married on July 5, 1942, and have three children. James is curate at St. Stephen's Church, Wilkes-Barre, Pennsylvania; Frederic is a student at the Philadelphia Divinity School; and Ruth is a high school student.

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Happiness is having a mother to love you



And nine-month-old Lin Su contentedly sucks her thumb as she watches her new "mother" come to give her a nursing bottle of warm milk.

Lin Su's "mother" is a staff member at our Pine Hill Babies' Home in Hong Kong and to Lin Su she means happiness and security—and most important—love.

You see, until she came to us, this little girl had been badly neglected and abused. Her mother died when Lin Su was born and her father disappeared soon after. Lin Su was left alone in the shack which was her home. Neighbors found her and tried to take care of her.

But they were desperately poor with several children of their own. There simply wasn't any place where Lin Su was wanted. No one picked her up to cuddle her, she was often hungry and wet and cold for hours before anyone found time for her.

Besides being dangerously undernourished, Lin Su had been deprived of the warm, loving atmosphere that all babies need if they are to thrive.

Now, Lin Su is happy. You can see from her picture that contentment and security have filled her world. She is responding well to the tender care she receives and her eyes light up when her "mother" comes near.

It's good to comfort and take care of a little one like Lin Su. Won't you

share this feeling with us by becoming a CCF sponsor for one of thousands of other children who are victims of events they cannot help?

I urge you to reach out to a needy child. For only \$12.00 a month you can sponsor a little boy or girl, and help provide happiness, security and love.

Please fill out the coupon today. Then in about two weeks, you will receive a photograph of the child you sponsor and a personal history. Your sponsored child will write to you and a housemother or staff worker will send you the original letter and an English translation, direct from overseas.

Whenever you may wish to send a

special little gift, you've only to send your check to the CCF Richmond office and the entire amount will be forwarded, along with your instructions for its use.

For more than thirty years, through CCF sponsorships, Americans have shared their blessings with needy children around the world. Please, let today be the day you join this special group and begin to enjoy the rewards that come from person-to-person sharing with a little child.

Thanks so much.

Sponsors urgently needed this month for children in: Philippines, Thailand, Taiwan (Formosa), India and Brazil. (Or let us select a child for you from our emergency list.)

Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S FUND, Inc.

Box 511, Richmond, Va. 23204



I wish to sponsor ☐ boy ☐ girl in
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☐ Choose a child who needs me most.
I will pay \$12 a month. I enclose
first payment of \$_____. Send me
child's name, story, address and pic-
ture. I cannot sponsor a child but
want to give \$_____.

☐ Please send me more information.

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