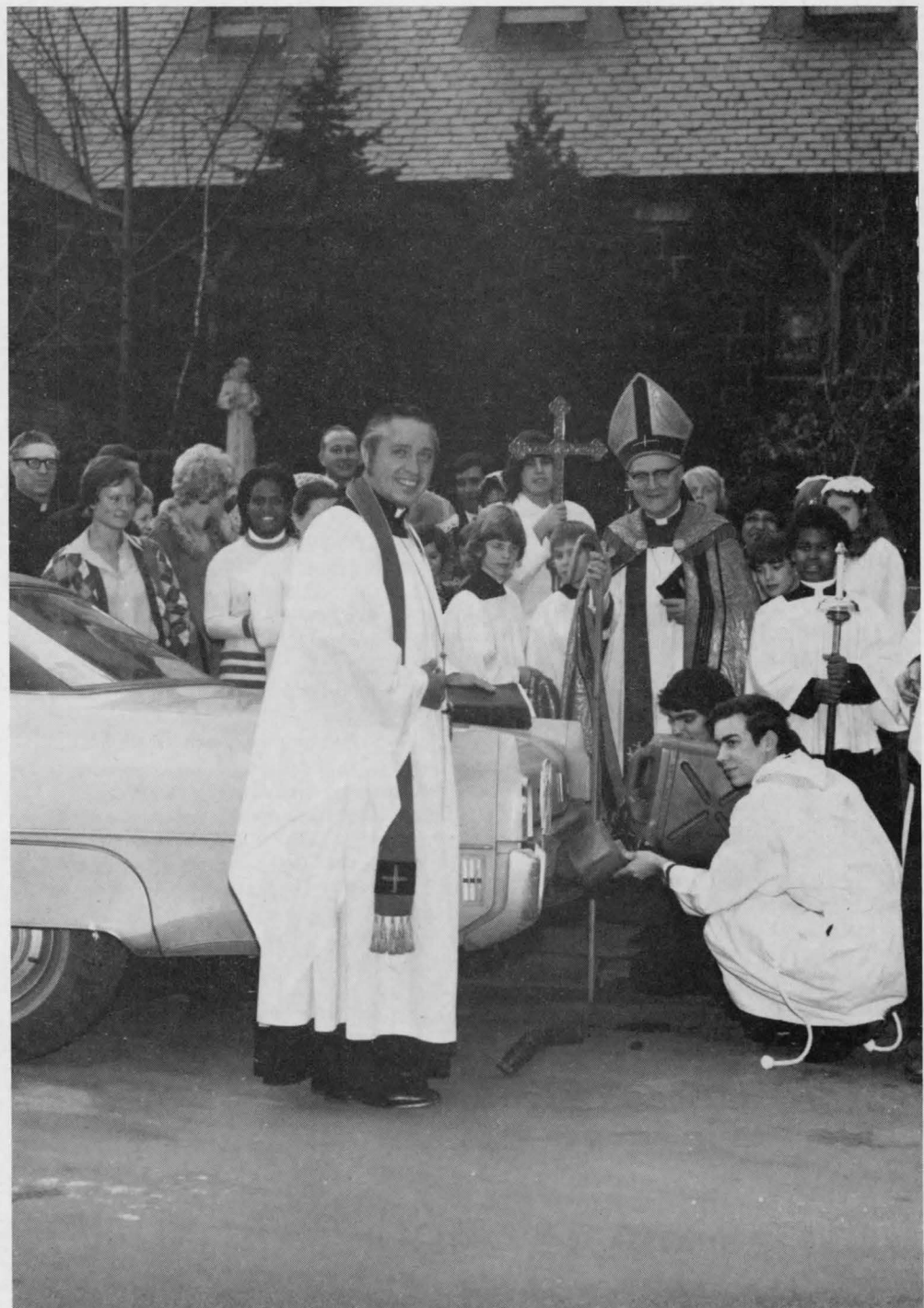


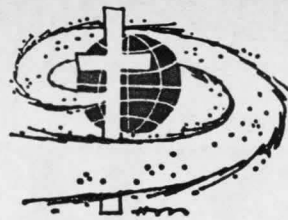
The Living CHURCH

**Christian
Sacrifice**

**Some Call It
Evangelism**



A gift for an episcopal
visitor [p. 6].



— With the Editor —

TO HELEN:

I'm sorry you liked so much and have remembered so well that sermon I preached 20 years ago on "liking and loving." I wish I could unpreach it, but that being impossible you're in for another sermon, as follows:

Back in the '50s many of us American Christians were entranced by the notion that although we are commanded to love people this doesn't mean that we have to like them. (Loving is a matter of the will, liking is a matter of taste, or feeling, we explained; and we had a distaste for "mere taste" that I now find very distasteful. I'll almost say with Goethe that "feeling is all.") As a bald statement of our Christian duty, it is correct to say that God commands loving, not liking, as such. But there is a blind spot in that ungracious dictum, and I was given to see it in a flash one day when I learned of a remark made by Canon Dick Sheppard, one-time vicar of St. Martin's-in-the-Fields, London. He was a marvelous Christian in every way. Asked what he thought of somebody he had met, he exclaimed delightedly: "I don't just *love* him, I positively *like* him!" For me there was strange and sudden illumination in that remark. Instantly I quit thinking about liking and loving as I had before. I hope I'm right in believing that God was putting me straight about it.

Our Lord not only loved people, he positively liked them. To be sure, he used terribly strong words to and about his enemies, but I'm convinced that he spoke them in grief, not in hate. Certainly he liked people as much as he could, whenever and wherever and whomever he could.

To love somebody is to wish for him his highest possible good and to put ourselves actively into the service of that good. To like somebody seems less easily definable. It is not equivalent to approval. Jesus liked some real scalawags, clearly without approving their badness. Isn't liking people a matter of enjoying their friendship and company, and, along with this, rejoicing in whatever good there is in them? We dislike those who make our life unpleasant, give us a bad time; we like those who make our life pleasant and give us a good time.

What was wrong with my sermon and my thinking at the time was a failure to see that if we love somebody, in Christ's image of loving, we will do all that we can to like that person. The way that I and so many other preachers put it some-

how had the effect of saying to ourselves and our hearers: All you really need to do is to love that obnoxious So-and-so by remembering him in your prayers and wishing him well and leaving him to God; do that and you can dislike and detest him to your heart's content with no sense of sin. We drew a wrong inference from our formally correct concept of loving. I'm afraid that this interpretation of the divine commandment is perverse, has caused a lot of unnecessary unhappiness in human relations, and has prevented a lot of necessary growing in love.

Last Ash Wednesday I re-read Newman's sermon on "holiness, without which no man shall see the Lord." He talks about how any man who belongs in hell would be miserable in heaven. He would be miserable because he wouldn't like God and his angels and his saints, having never acquired a taste for them. (Newman implies that holiness and this taste for God and godliness are one and the same thing in human life.) If our life on earth is a preparation for the fullness of life in heaven it must consist of a constant growth not only in loving, as we have defined it, but in *liking as a part of loving*. I can't truly love somebody without either liking him or wanting and trying to like him. So if, as we grow older, we are not growing in the art and the joy of liking people, we are not growing heavenward.

We are taught by the Spirit of God and of Christ, I am now convinced, that one characteristic of the company of heaven is their not only loving but positively liking one another. Dick Sheppard must be having the time of his life in it; and Will Rogers, and Walt Whitman, and all those others who, while in the flesh, were such magnificent likers of people. If, in the words of the beautiful spiritual, we've heard of a city called heaven and have started to make it our home, we are growing in liking all sorts and conditions of people; and if in our Lenten self-examination we find that we are not liking people more and more we had better do some serious praying about it; we need help, *instantly*.

TO A CORRESPONDENT WHO SIGNS HIMSELF SIMPLY "THE WRITER":

We can't publish your article until we know who you are. We can consider withholding your name, but we must know who you are. Sorry about this. (No, on second thought I'm not.)

The Living Church

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

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Letters

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

The CSMO

I was distressed to read [TLC, Jan. 6] that the Executive Council is going to "re-study" the Church School Missionary Offering. Too often "re-study" is merely a prelude to abolition.

Experience at the Church of the Good Shepherd in Austin shows what great potentiality the CSMO has if it is properly promoted. As recently as 1970 that offering at Good Shepherd produced \$262.36 from 168 participants. The following year much greater effort was made to impress on the congregation the importance of this offering and the total receipts were \$426.07, an all time record for our parish. This, however, was only the beginning. In 1972 the offering produced \$1,010.53 and in 1973 the total was \$1,315.42. This was from 234 contributors.

The dramatic increase has been made possibly by devoting a few minutes in church every Sunday during Lent to the CSMO. Our Associate Rector speaks every Sunday, often in a very colorful way, of the need that this money goes to meet and of the importance of participation by all of the congregation and not merely by the children. Many members of the congregation have been encouraged to use mite boxes throughout the year rather than merely during Lent. I think that CSMO can flourish in any parish where the clergy are willing to make the necessary effort to push it.

CHARLES ALAN WRIGHT

Austin, Texas

Help for Shetland

I write on behalf of St. Magnus Episcopal Church, Lerwick, Shetland. This is the most northerly part of the Anglican Church in Great Britain and is set in what must be called an area of great natural beauty. The islands are steeped in history and have a charm uniquely their own. Tourists—literally from all over the world come here again and again.

Three years ago this ancient church was very deeply in debt and there was almost no congregation. I am happy to say all this has been reversed. All debts have been paid; our hall has been renovated and modernized and recently we have had fitted some very beautiful and valuable stained glass windows. The congregation has grown and young families are now attending regularly; our choir has built a considerable reputation in the area. One big problem, however, looms large in our horizon. The organ we possess is worn out. It was not new when the church was built 110 years ago. It was last rebuilt in 1900 and can only be called a collection of other instruments. Virtually no attention has been given to it in the last 70 years. The action is worn out and the pipes are crumbling. One Sunday recently, just as the service began the organ just gave up! So, we are

faced with the task of procuring another organ, the cost of which to our small membership will be prohibitive. For three years they have been encouraged—dare I say pushed—to their limits and they have responded magnificently. Now, however, we must seek outside help.

Our aim is to build up a musical tradition in Shetland—for our own people and for the countless visitors we have each year. Recitals could be provided and give pleasure to a very large number—but all this is dependent on some kind and generous help which I am sure some reader would like to give. All donations should be clearly marked "Organ Fund" and sent to

The Rev. Derek G. Wallace, M.A.,
St. Magnus' Rectory,
Lerwick,
Shetland ZE1 OAQ.

I cannot express how grateful we would be for any help you can give. All donations will be acknowledged.

(The Rev.) DEREK G. WALLACE
St. Magnus' Rectory

Lerwick, Shetland

Monk's Duty

I thank you for the article "Monk's Duty" [TLC, Jan. 13]. Here we have a church properly open for worship and service. It is the empty church that thieves break into.

St. Mark's Church of Beaumont, Texas, is actively serving people who are in need, "giving help to anyone seeking it—food from the church pantry furnished by communicants, bus tickets when valid need is shown, a coupon for gasoline to drive where work can be obtained, or a chance to talk with a fellow human being 'in our Lord's name.'" It is also offering "an opportunity to come to grips with loneliness by furnishing trust which is always lacking in lonely people." And in so doing members of the church who are serving, and those in need who are receiving, help form an active Christian community.

In these times when a great effort is being made for "relevance" to modern needs, this is a wonderful example of the true way. So often the effort is made to serve the world by accommodating the church to standards of the world. Here we have an example of service to the world through faithfulness to the standards of the church, and taking the church into the world to transform the world.

Although there may be some who object to the title of this service, "Monk's Duty," I don't think anyone can fail to appreciate this service to our Lord, who bestowed his greatest favors, not on the most worthy, but on the greatest need.

F. BRUCE GERHARD

Summit, N.J.

Justice for Ellsberg

What is unjust about Daniel Ellsberg's not being put to trial in a situation where a "fair and proper trial would be impossible?" Why did this not "serve justice?" [TLC, Feb. 17.]

Give Ellsberg a chance here. So far as I

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PRICE CORRECTION

We have been informed that the price of
the book *For Expectant Parents* available
from **The Upper Room**, 1908 Grand
Avenue, Nashville, Tenn., 37203, and ad-
vertised in TLC March 3, is \$1.50 each;
10 or more, \$1.30 each.

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work
during the summer with another clergy-
man through a classified ad in *The Living
Church*? Provides an inexpensive way for
you and your family to see another part of
the country.

Use the classified section, too, if you
want to find an out of print book, if you
want to sell used books, furnishings, etc.;
if you want to find the right people for
your staff, if you want supply work or
want to make a change. Details on the
nominal rates are on page 14.

know, Ellsberg was existential about it; he
was willing to risk any penalty society might
mete out for breaking its rules. Judge and
jury might well not have gone along with
your description of his actions; the first
question for the trial, as I remember, was
whether these documents could any longer
be classified as secret.

In no case do I believe one can say all
thefts etc., should receive the same sentence.
Consider the case of Spiro Agnew, one of
our own flock. I read it was not considered
that he was in need of rehabilitation in prison
for his felonious act, though some have been
sent to prison for the same thing.

HARVEY WILSON

Austin, Texas

The Pre-Sermon Prayer

As a retired clergyman there have been
many occasions when I have visited various
parish churches for divine worship. A com-
mon annoyance issuing from many pulpits
has been a prayer that "the words of *my
mouth* and the meditations of *our hearts*
may always be acceptable in thy sight. . . ."

I would remind my brethren that since
they are appealing for a grace beyond the
period of the sermon it would be well to
phrase the prayer so that each of the two
petitions would refer to the congregants as
well as to the preacher. When I used the
Psalm verse (Ps. 19:14) as a pre-sermon
prayer I phrased it thus: "Grant, O Lord,
that the words of our mouths and the medi-
tations of our hearts may always be ac-
ceptable in thy sight, who art our Strength
and our Redeemer. Amen."

(The Rev.) JAMES C. GILBERT
Philadelphia, Pa.

Private Property

As I was going "Around and About"
with you in TLC of Feb. 10, I had some
real problems with your property rights. I
am prepared to tell you you have no right
to own a house or a car. You especially have
no right to own a car. You do have the right
to build your own house, but not without my
permission. Where are you going to build
it? That land is as much mine as it is yours.
What are you going to use to build it with?
The material belongs as much to me as it
does to you.

Sir, how does it follow that if there is
no private property then there is no privacy?
In communes I've lived in everyone's privacy
was recognized and guarded.

Is there enough land for everyone on the
earth to have an equal farm with a horse,
a pig, and a plow? And is there enough
energy? I suspect not. But we can all have
enough if we'll share it.

I can only say if the Bible and the fathers
and doctors of Holy Church do not support
communal living then the church is outdated
and no longer holy!

DAVID NORD

San Francisco, Calif.

Watergate Debate Reformulated

The editor wishes to include Cambodia in
what has become known as the Watergate
Debate. It does therefore seem necessary to
set up some perimeters which the wording
of the present resolution does not. I would

change the resolution to "Resolved: that
Bible Christians should not only not support
an elected official whom they cannot morally
trust, but should make an effort to replace
him." This would more closely fit the issues
which have expanded since Dec. 30th when
the challenge to debate was issued. It would,
of course, entail admitting that the Harris
Poll indicates great distrust of the President,
but it would necessitate proving immorality
to justify the charge. If justified there would
be motions for impeachment, but at the pres-
ent writing such action is intended even
though not justified. The path is very narrow.
If impeached on suspicion or lack of confi-
dence by Congress then the act of impeach-
ment is immoral, even when used to sub-
stantiate suspicions of immorality.

Morality, of course, is not affected by the
use of tapes which are inadmissible in a
court of law as evidence, so judged because
tapes are easily altered. We seem to disre-
gard the fact that privilege, as applied to any
presidential records, was intended to protect
a president from political persecution. And
more regrettably, we allow Congress to pass
laws to act retroactively; in other words,
make past acts illegal by inquisition.

While the American people do not like the
secrecy which surrounds the White House,
the latest polls show they like the way that
the politicians are conducting the inquiry
even less.

Obviously the electorate has already ren-
dered its moral judgment while we are debat-
ing. I enlist comment from such TLC readers
as can separate the political and moral issues
in the hope of lending more objectivity to
the discussion.

LEONARD O. HARTMANN

Evanston, Ill.

I, for one, would vote affirmatively on Mr.
Hartmann's resolution (a different one from
ours of Dec. 30 in substance). I must reject
his suggestion that one can even for a mo-
ment and for the sake of argument or demon-
stration "separate the political and moral
issues." That is like trying to separate an
object from its properties. Ed.

Mit Pleasurekeit

The Afrikaans tour de force in "Around
& About" [TLC, Dec. 9] demonstrated that
your story-teller (Märchenschreiber) is capa-
ble of (Fähig) superhumanly (Übermen-
schlich) outrageous (Übermässig) audacity
(Dummdreistigkeit), which makes him an
ÜbermenschlichÜbermässigDummdreistig-
keitsFähigMärschenschreiber. It evoked our
immensely (Unermesslich) amused (Ver-
gnügt) response, (Empfanglichkeit).

It is most interesting to note that your re-
spectable (Achtungswürdig) magazine (Zeit-
schrift) obviously has an editor (Schrift-
leiter) with enough humor (Humoristisch)
to authorize (Bevollmächtigen) such a
talented (Ausgebildet) accomplishment (Aus-
führung). So we have the Achtungswürdige-
ZeitschriftsSchriftleiternBevollmächtigteAus-
gebildeteAusführung that evoked our Uner-
messlichVergnügteEmpfanglichkeit.

But alas, an emulation (Nacheifern) of it
is a total (Höchste) impossibility (Unmög-
lichkeit), and with a NacheifernHöchst-
Unmöglichkeit, I give up!

MIRIAM WOLLAEGER WILCOX

Sarasota, Florida

The Living Church

March 24, 1974
Lent IV

For 95 Years
Serving the Episcopal Church

NCC

No Endorsement for SLA Action

"No matter how noble the end, kidnapping in America is something nobody with any decency can condone," the president of the National Council of Churches said in commenting on the abduction of Patricia Hearst.

The Rev. W. Sterling Cary of New York refused even the slightest endorsement of the action taken by the Symbionese Liberation Army which held Miss Hearst for a food ransom that was to be distributed to the poor.

"We do not have a right to celebrate any 'fallout' of good effects, such as feeding the poor, by such means," Dr. Cary said during a press conference in Los Angeles where he attended a meeting of the NCC's governing board. Dr. Cary also discussed the national mood and the continuation of extensive injustice.

"The total system in America needs drastic revision," he said. "All of us will be done in if poverty and injustice lead to a denial of all human demands. We have no right to speak of reconciliation in the face of injustice."

"For too long," he continued, "the churches have accepted and abetted what is in reality a jungle law: the most to the strongest."

The role of the church, he declared, "is to be the conscience of the society, not to provide the solutions for its problems."

Dr. Cary said he sees a national mood of "cynicism and despair" more threatening than the hostility that erupted in the 1960s.

"One of the concerns that has come to me is the total, or almost total, loss of credibility by the Nixon Administration in those communities responsible for the election of that administration in the first place," Dr. Cary told reporters.

He suggested "that like the British in such a situation, we ought to have a vote of confidence or no-confidence."

The NCC president feels it is, however, a "cop out" to lay the whole blame for the "sad state of affairs" on Mr. Nixon. Both economic problems and the energy crisis, he said, show that the U.S. system needs fundamental repairs.

"The profit motive has been shown inadequate for the system," he claimed. "Man was not created to amass dollars or wealth. The question is how we in the churches must address ourselves to a situation where profits seemingly always take priority over human needs."

COALITION 14

No Increased Budget for 1975

A group of bishops, priests, and laymen of Coalition 14 met in Salt Lake City, Utah, to elect new officers, discuss concerns, and to divide the more than \$1.2 million allotted by the national church to the 13 dioceses within the loosely knit organization.

Originally 14 in number, the coalition has one "east of the Mississippi" member—the Diocese of Eau Claire—in its otherwise western "lobby" that includes the Dioceses of North Dakota, South Dakota, Western Kansas, Montana, Wyoming, Idaho, Utah, Arizona, Eastern Oregon, Nevada, San Joaquin, and Rio Grande. The Diocese of Hawaii withdrew earlier this year when it became self-supporting.

The coalition budget for 1975 remains at the 1974 level. If there is an additional income it will be allocated at the 1975 meeting. Budgets are arranged two years in advance.

As communicant and financial strength

increases within these dioceses, greater independence is possible. However, the Rt. Rev. Walter Jones, Bishop of South Dakota, does not see any way his diocese can be self-supporting in the next 20-30 years unless there is a drastic change in the economic base for the Indians themselves. The communicant strength of the Episcopal Church in South Dakota is half Indian.

The Bishop of North Dakota, the Rt. Rev. George Masuda, believes, he said, that dioceses within the coalition can reduce their budgets and become independent.

New officers of the coalition are: the Rt. Rev. David Thornberry, Bishop of Wyoming, and the Rev. Hunter Morris of Arizona, secretary. The executive committee members are: Bishop Jones, the Rt. Rev. William Davidson of Western Kansas, the Rev. Victor G. Richer of Montana, and Mr. John Bauer of Eastern Oregon.

CHURCH OF ENGLAND

Separation of Church/State Requested

A measure aimed at giving the Church of England independence of Parliament in governing its worship and doctrine was adopted by a large majority of the delegates to the General Synod.

The over-all vote was 344-10, with a breakdown of 34-0 for bishops; 170-2 for clergy; and 140-8 for laity.

Dr. Michael Ramsey, Archbishop of Canterbury, described the move as an historic vote that had taken 46 years to achieve.

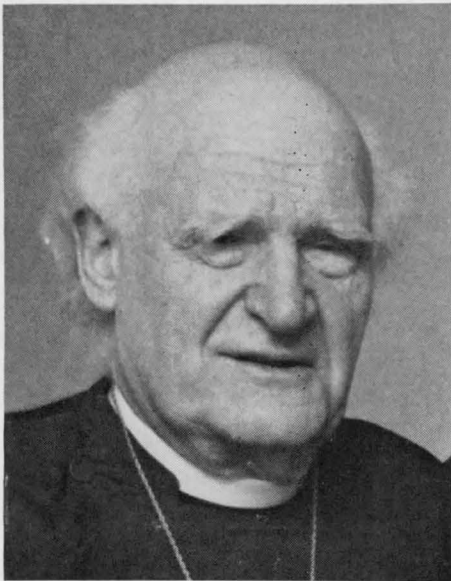
The 1662 Prayer Book is "fully safeguarded" in the measure which provides that parishes may continue to use it even if revisions are approved.

Amendment Asked to Abortion Act

General Synod adopted a strong resolution calling on Parliament to modify the 1967 Abortion Act, eliminate abuses, and recognize the interests of the unborn child.

The resolution held that the law was not working effectively and required modifications. In addition to protection for the unborn child, the synod urged protection for medical personnel who did not wish to participate in abortions.

Debating the issue, the Bishop of Wakefield, the Rt. Rev. Eric Treacy, said, "I would venture the opinion that abortion is a kind of murder, because it is the destruction of human life. . . . The fact



The Archbishop of Canterbury, Dr. Michael Ramsey, plans to visit Anglican communities in Colombia, Chile, Argentina, and Brazil from Sept. 16-Oct. 4. This may be his last major tour before his announced resignation is effective Nov. 15, one day after his 70th birthday. Dr. Ramsey was Bishop of Durham from 1952-56; then Archbishop of York until his appointment as the 100th Archbishop of Canterbury in 1961.

that it is legal does not make it moral. Nothing could indicate more surely the decline of Christian belief and standards in this country than the legalizing of abortion."

The bishop held that it is "odd that a country that has abolished capital punishment should legalize the destroying of a young life in its mother's womb."

The law should be tightened, he claimed, to prohibit all abortions after the 12th week of pregnancy, instead of the current 28 weeks.

Bishops of the Church of England have been criticized by some for their apparent apathy in the abortion issue.

(At a meeting of the Society for the Protection of Unborn Children held in Cardiff, Wales, last year, Dr. Margaret White, a well known Anglican doctor, said that one of the "saddest aspects" of the abortion issue was the "extraordinary silence" of most Anglican bishops.

(Her criticisms did not apply to Wales where the record of the Anglican Church was "superb," Dr. White told her audience. In Scotland, too, she was "delighted" that the Episcopal Church there had passed a resolution condemning the Abortion Act of 1967 and calling for its repeal.

"With the deepest sincerity, I do implore the leaders of the Church of England to look at what is happening; to study the appalling figures for abortion, the hundreds of thousands of unborn children who in plain words are minced up and scrapped, or sucked out of the uterus and burned in incinerators," she pleaded.

(Dr. White added that the Church of England's board for social responsibility has produced a good report on abortion but it was not widely publicized.)

DELAWARE

Bishop Mead Dies

The Rt. Rev. William Henry Mead, 53, Bishop of Delaware, died unexpectedly in his sleep Feb. 25. Death was attributed to a heart attack.

The bishop attended the University of Michigan, Lake Forest College, and the Virginia Seminary (Class of '50). In 1966, he received an honorary degree from his seminary.

Ordained to the priesthood in 1951, he served churches in the Diocese of Michigan, Virginia, Minnesota, and Missouri. He was dean of Christ Church Cathedral, St. Louis, at the time of his election to the episcopate in June, 1968. The consecration was held in November of that year at Christ the King Roman Catholic Church, Wilmington.

Funeral services for Bishop Mead were held in St. John's Cathedral, Wilmington, and burial was in Bishops' Row at Old St. Anne's Church, Middletown, Del.

The bishop is survived by his widow, Katherine, two children, and three sisters.

WASHINGTON CATHEDRAL

Non-Episcopalians Generous with Money

In a report made to the convention of the Diocese of Washington, the Very Rev. Francis B. Sayre, dean of the Cathedral of SS. Peter and Paul, announced that a piece of rock brought back by the first man on the moon will be set into a cathedral window commemorating man's achievement in space.

The dean listed 235 construction projects now underway for the building—stained glass windows, stone carvings, iron work, and wood carvings.

Costs of these works plus the cost of general construction on the cathedral itself will represent an expenditure of \$4,693,000 during the year.

This money comes entirely from private gifts, with more than half from non-Episcopalians. The cathedral receives no support from either the Diocese of Washington or the Episcopal Church.

THE PRINTED WORD

Bible "Smuggling" Denounced

Christianity Today, the evangelical fortnightly published in Washington, D.C., has denounced individuals and groups who "smuggle" Bibles into Communist countries for engaging in illegal practices and for deceiving others.

In an editorial, the magazine comments: "A kind of hero image has settled upon some individual Christians and organizations for their smuggling activities. These Christians hold themselves up to public praise for having cleverly outwitted border guards in order to get Bibles and other Christian literature into Communist lands."

The editorial contends that every tourist entering the USSR is required to sign a form saying he is aware that Soviet law requires him to declare, "among other things, 'printed matter,' and that all objects not declared are subject to confiscation as contraband."

Although the editorial states that there

is "a dire need" for the Word of God among people who live under Communism, it adds that "we should limit ourselves to legitimate means for meeting this need."

Christianity Today claims that tourists are permitted to take declared Bibles into the Soviet Union, and comments: "If every American tourist took in just one, that alone would mean thousands. There are, moreover, some organizations that are getting substantial numbers of Bibles into Communist countries legally."

Efforts like these "should be encouraged," the editorial concluded.

HUMAN RIGHTS

Parents Hit Court for Playing God

The parents of a deformed baby whose 15 days of life sparked a legal and moral fight have criticized a court for playing "God."

The infant son of Air Force Sgt. and Mrs. Robert Houle of Westbrook, Maine, died in the Marine Medical Center, Portland, after being in poor condition for a week. The baby underwent court-ordered surgery when the hospital filed suit against the parents when they refused to permit an operation.

The Houles said: "We are most disturbed by the actions of the court in divesting us of the right to make an intimate parental decision which we believe was rightfully ours.

"Since nature determined that this infant was not a viable life, it was the court and not the parents that played God in deciding that the infant should be kept alive contrary to the laws of nature."

The child, David Patrick, was born with no left eye or ear canal and other deformities. Doctors reportedly said he might never regain consciousness. The baby's doctor told the court that corrective surgery probably would not be of any benefit.

Superior Court ordered an operation, saying the parents had no right to withhold treatment because the baby had a right to life.

MASS MEDIA

SS Colonel Interviewed in Prison

Herbert Kappler, the Nazi police chief in Rome, who was the SS officer in charge of the 1944 massacre of Italian hostages, said he did not know whether the late Pope Pius XII knew of the planned reprisal action.

Mr. Kappler, 67, was interviewed by the Rome daily, *II Tempo*, at Gaeta Prison, where he is serving a life sentence for his part in the execution of 335 Romans in retaliation for the killing of 33

The Cover

St. John's Church, Fort Hamilton, Brooklyn, gave a can of gasoline to the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, during his recent visit to the parish. The Rev. George C. Hoeh (left) is rector of St. John's. At the far left is the Rev. Charles Burgreen, assistant to the Suffragan Bishop of the Armed Forces.

German soldiers by Italian partisans.

The massacre was carried out in the Ardeatine caves just off the Via Appia Attica on the edge of Rome. The site is now a national shrine.

Occasion for the interview was a court action brought by a niece of Pope Pius XII, the Countessa Eleanora Rossignani. She has charged that a film version of a book, "Death in Rome," by Robert Katz, an American living in Rome, defames the Pope by implying that the pontiff knew of the impending executions and did nothing to prevent them.

In the interview, Mr. Kappler said he did not, while preparing a list of victims, eat a sumptuous meal with Himmler's personal representative in Rome, Eugene Dolmann, as shown in the film, "Massacre in Rome." In the 36 hours between the partisan attack (on the contingent of German soldiers) on Rome's Via Rasella and the executions at the Ardeatine caves, Mr. Kappler said, "I neither ate nor slept."

The former SS colonel agreed that he was "morally responsible" for the deaths of the Ardeatine victims, but insisted that if he had not carried out the order (from higher authorities) "it would have been done by someone else."

Eugene Dolmann, who now lives in Munich, has stated that he, personally, had no knowledge of the executions until after the event. He has denied telling Mr. Katz, the author, that the Pope knew of the forthcoming executions.

In the film, Mr. Dolmann is depicted as having prior knowledge of the impending reprisal.

FLORIDA

Bishop Coadjutor Elected

The Very Rev. Frank S. Cerveny, 40, dean of St. John's Cathedral, Jacksonville, since 1972, was elected Bishop Coadjutor of Florida at a recessed session of the 131st diocesan convention held Feb. 23, at the Church of the Good Shepherd, Jacksonville. He will succeed the Rt. Rev. Hamilton West, who plans to retire Dec. 31.

Dean Cerveny is also chairman of the board of the Jacksonville Episcopal High School; Urban Jacksonville, Inc.; and the Cathedral Foundation.

The Bishop Coadjutor-elect is a graduate of Trinity College and General Seminary. Prior to going to Jacksonville, he served churches in the Dioceses of South Florida, New York, and Tennessee.

He and his wife, Emmy Pettway, have three children.

Subject to the necessary consents, the consecration has been set for May 23, Ascension Day.

A convention had been held Oct. 26, to select Bishop West's successor, but the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska, who was named on the 11th ballot, later declined the election.

BRIEFLY...

■ The Rev. George Clive, chaplain of All Saints', Beirut, Lebanon, has been named dean of St. George's Collegiate Church, Jerusalem. Ordained in 1963, he has a degree in Arabic from Durham University.

■ Some 300 people attended a Tucker family reunion of descendants of St. George Tucker (1752-1828), judge and a professor of law at William and Mary College, Williamsburg, Va. Celebrants of the reunion service of Holy Communion in the college chapel were the Rev. F. Bland Tucker of Savannah, Ga., now retired, and the Rev. Herbert N. Tucker of Accomac, Va. The offering was sent to two missionary descendants, the Rev. James R. Graham in Taiwan, and the Rev. Beverley D. Tucker in Kyoto, Japan. The "Kyoto Tucker," who has spent his entire ministry in Japan, teaches at the Bishop William Seminary.

■ The Pro-Life Committee of the Roman Catholic Archdiocese of St. Louis is exploring numerous health insurance plans that might provide the necessary protections for archdiocesan lay employees. Under present coverage, abortions are paid for by Blue Cross-Blue Shield insurance. Objections to such a plan focus on two areas: R.C. agencies do not wish to provide coverage for abortions and, secondly, some archdiocesan officials feel their anti-abortion stance is compromised if insurance premiums are used to pay for any abortions whatever.

■ Author James Baldwin is the third person to receive the Centennial Medal presented by the Cathedral of St. John the Divine, New York City. The presentation took place during a cathedral service at which Mr. Baldwin gave an address. Others who have received the award which honors creative members of society are playwright Tennessee Williams, and dancer Martha Graham.

■ For two years the children's birthday Thank Offering from the Diocese of Bethlehem has gone to the Heifer Project International which makes gifts of animals to people throughout the world. It is a gift which goes on giving as each recipient of an animal promises to give the first female offspring to another needy family in the area.

■ The Rt. Rev. Milton L. Wood, Suffragan Bishop of Atlanta, has declined the position of deputy for administration for the Episcopal Church. He had been asked to take over this work by Presiding Bishop-elect John M. Allin.

■ A check for "humanitarian aid to Israel" has been presented to Itzhak Ken-

nan, the Israeli Ambassador to Norway. The money, raised during a nationwide campaign in Norway launched after the outbreak of the Arab-Israeli war under the slogan, "Let Israel Live," will be used to equip a wing of the Chaim-Sheba Hospital in Tel Aviv for victims of severe burns.

■ In Toronto, the South African embassy has told editors of the *United Church Observer* and the *Presbyterian Record* that their trip to South Africa this month must be postponed. No reason was given for the action. The minister-editors of the papers had been invited to spend three weeks in the country by two Dutch churches "to study all aspects of South African affairs" and to meet with people they chose "regardless of religion, race, or culture." Both editors have visited in South Africa on earlier occasions; both papers have condemned South Africa's policy of apartheid.

■ Suzanne Peterson, a seminary graduate, and Kathryn Piccard, seminary intern, are working in St. Paul's, Des Moines, Iowa. Miss Peterson is a full time assistant to the rector and Miss Piccard is director of the acolyte training program and they both assist at Holy Communion.

■ The recent Executive Council adopted a measure authorizing support of stockholder resolutions calling on EXXON for disclosure of actions of the corporation in the energy crisis; General Electric for submission of an energy impact statement; and authorized the committee on social responsibility in investments to support other similar resolutions.

■ Roman Catholic Archbishop Helder Pessoa Camara of Olinda-Recife, Brazil, champion of peaceful social reform, received a "People's Peace Prize" of approximately \$160,000, at Oslo's City Hall. He plans to use the money to train poor farm workers and to buy building lots for them to cultivate in poverty stricken areas of northeastern Brazil. The "prize" is considered to be an "alternate peace prize" for Dom Helder, often suggested as a Nobel Peace Prize recipient.

■ Strong support is being expressed in South Africa for the election of a black bishop to succeed the Most Rev. Robert S. Taylor, Archbishop of Capetown, who retired March 11. The person mentioned frequently is the Rt. Rev. Alphaeus Zulu, 68, Bishop of Zululand. The elective assembly convenes April 30 to name the archbishop's successor.

■ The Churchwomen of St. Paul's, Clinton, N.C., organized a project for providing books to the Sampson County (N.C.) Prison Library that ultimately has involved 32 religious, civic, social, and academic groups.

The essence of sacrifice

is not death,

but the offering of life.



CHRISTIAN SACRIFICE

By STERLING RAYBURN

It is more blessed to give than to receive."

We hear that often enough.

Half an hour later the priest hears at the door "I got a lot out of the service today" (laudable, insofar as it goes). But later in the week, house or hospital calling, he hears, "Well, I don't get much out of church" or "I don't need" it, etc.

One could write a book on how Episcopalians got this way, but the simple fact is that we are "what's in it for me" people, by and large. It may be more blessed to give than to receive, but we go to church to get, and when we need to get. Of course, there are many glorious excep-

tions, but one gets the feeling that they are indeed exceptions. Are we capable of translating "it is more blessed to give than to receive" into "it is more blessed to offer worship than to get x, y and z benefits?"

One of the oldest names for that part of the communion service which embraces the "fourfold acts" (offertory, consecration, breaking of bread and communion) is the *anaphora*—Greek for "the lifting up." Indeed, it is in this part of our worship that we hear those ancient and universal Christian words, "Lift up your hearts." First and foremost we come to the communion service, mass, eucharist (or whatever name you prefer for the Lord's own service) to be lifted up, and give. And, nowhere in the Christian life is it more consistently and dramatically set forth that it is in giving (offering in the *anaphora*) that we receive (in taking communion).

This lifting up, this *anaphora*, is properly called "sacrifice." Indeed, speaking of his own life-giving sacrifice, Jesus says "I, if I be lifted up will draw all men unto me."

One could write pages on the details of sacrificial worship in the Old Testament, and of its fulfillment in Christ's sacrifice in the New Testament: but one fact stands out in importance. The *essence* of sacrifice is *giving*. Death has its place, but one of the worst mistakes Christians ever made, at least in Western Christendom during the Middle Ages and since, is to *equate* sacrifice with death. Simply, the relation that sacrifice has to death is indirect. It is partly practical ("victims" had to be killed before being offered in worship—this killing under the old law was done before the time of sacrifice). Another reason the sacrifices of the Old Law were killed before the offering was that the blood could not be offered—the blood being "the life of the victim" had to be drained and poured out on the ground before the sacrifice could begin. A third connection between death and sacrifice is "death to self" on the part of the offerer.

But the essence of the sacrifice itself is not death, but rather the *offering of life*. We may truly say "Christ died for our sins," and we may validly speak of the "sacrifice of the death of Christ": but we must remember that the essence of our Lord's life-giving sacrifice is the oblation, offering, lifting up, of his *life*. His death is his supreme life-giving.

The first Protestants—Luther, Calvin and the others—were, don't forget, brought up from the cradle as medieval Roman Catholics. Even when they repudiated what, by their lights (not always undimmed) was wrong in the church of their day, they still tended to think like medieval Roman Catholics, and continued to harbor many medieval notions which are now questioned seriously on all sides.

Luther, Calvin and Cranmer, as well as the various popes and cardinals of their age, mistakenly equated sacrifice with death. Modern American Christians also often equate sacrifice with death.

The Reformers read in the Bible "Christ died once for our sins" and equating sacrifice with death, were constrained to deny the universal and traditional teaching that the mass is a true sacrifice. They just couldn't see any justification for saying Jesus dies in every mass.

The whole business is a tragedy of errors. The Reformers were right: Jesus indeed does *not* die in every mass. The traditional Catholics were likewise right: the mass is a true sacrifice. The problem: equating sacrifice with death.

The continental Reformers did everything they could to divorce the communion service from any notion of sacrifice. Counter-reformation Roman Catholics apparently did everything they could to make the mass a re-enactment of Calvary. The Anglicans, trying to be balanced, and

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to satisfy everyone (as usual), stressed the sacrificial nature of the eucharist in the prayers (we offer alms, oblations; ourselves, our souls and bodies; praise and thanksgiving, and we make "memorial" of our Lord's "precious death and passion," of his death and sacrifice).

When Rome condemned Anglican orders in 1898, largely on the basis that our rite apparently does not intend to ordain "sacrificing priests," the Archbishops of Canterbury and York in their famous "Reply" stressed the (foregoing) sacrificial language of our Prayer Book.

I submit, however, that, even as we have sought to "tell it like it is," we have slipped into what one might call the "heresy of two sacrifices." It is popularly taught that the eucharistic sacrifice is composed of bread, wine, money, praise, thanksgiving, and ourselves (and flowers, incense and whatever else we add to the offering). That's *our* (and lots of priests stress "our" in the Prayer of Consecration or "Great Thanksgiving") sacrifice. Now Jesus, it is taught, did his sacrifice long ago, and we "remember" it in the eucharist.

Think about it: We are saying that Jesus 2,000 years ago offered up his *full, perfect and sufficient* sacrifice, and now we presume to add to it today with *our* sacrifice. *No way.*

There is but *one Christian sacrifice*, that of Christ. If any sacrifice is offered in the eucharist, it is that of our Lord.

But, don't we indeed offer the aforementioned things as the Prayer Book states? Indeed we do, but *in Jesus*. By him, with him and in him. It is the fact that the eucharist is (to use his own words) his *memorial*, which is old-fashioned Jewish for "sacramental reality-charged sign," that our "sacrifices" have any value whatsoever.

In every eucharist the one oblation once offered is literally, truly, made present in this time and in this place. The manner of this making present is "spiritual." But "spiritual" is not the antonym of "literal" as most Americans seem to think. ("Reverend, do you mean that literally or spiritually?" I reply, "Both.")

Our Lord's self-oblation, his sacrifice, began with his conception, continued throughout his earthly life, culminated when he offered himself in obedience even unto death on the cross, and continues forever in heaven. This one sacrifice is made present for us in every eucharistic celebration: in that holy liturgy our alms and oblations, selves, praise, thanksgiving and devotion are lifted up in, by, through and with him. We are renewed in him, and in him share in his renewal of all things.

The Episcopalian who understands these truths is not likely to think of going to church primarily to get anything—not even communion: for he will know that even in the case of receiving the blessed sacrament it is "in giving that we receive."

Two Songs of the Virgin

I.

I remember the day I walked to Ain Karim:
Soft sun and air
Warmed my mind to the secret within.
My glad feet,
Eager on the gentle slopes,
Sped fast as my beating heart.
And then I saw Elisabeth:
The sun sang its glory round her head.
At the touch of my hand
Her womb leapt in joy,
And Yahweh filled the air.
"You are blessed among women,"
Elisabeth sang,
"And blessed the fruit of your womb."
"The Lord shall do as he has said."
The music then pierced through my soul:
I sang with angels, choirs, and crowds;
Their shining voices illumined mine—
"My soul doth magnify the Lord!"

II.

It's near morning, and Joseph is asleep:
it must have been a dream, then.
I saw a young man tall and strong,
straight-jawed and yet gentle,
sober yet kind,
come striding into Nazareth.
It was market day and the crowds were out.
People stared and listened
as the young man brushed by them.
I couldn't hear his words,
but I saw them fall, unheard.
Some people laughed,
others nodded, then turned away.
Only a few, without a sound,
stepped out to follow him.
They came to the eastern gate,
and I was standing there.
Night lowered the sky, the crowds were going home.
He looked at me.
one long and piercing stare,
and I felt the blackness of his eyes
sink my soul like a rock.
I struggled to scream,
but no sound was there.
My drowning eyes watched him go,
alone again now,
through the eastern gate,
until he disappeared in the dark.
...
And is that you, little babe?
And is this to be the day?

Stephen Pepper

SOME CALL IT EVANGELISM

It is making an impact, for good or ill,
on the life of the church.

By CHARLES E. RICE

EVANGELISM of all kinds is on the upswing throughout the country. Church people from widely differing traditions are pushing it. A display of evangelistic packages attracted hundreds to a recent gathering in Tennessee. An interdenominational group has launched a continental program of evangelism with all the earmarks of a religious blitzkrieg. Witness groups, visitation techniques, weekends of religious intimacy, and time-tabled testimonies are flourishing. Even the popular song charts echo the mood.

In the face of such enthusiasm questions may sound uncharitable, if not blasphemous. The very label "evangelism" invokes for some the kind of immunity usually reserved for motherhood. Nevertheless, these movements are making an impact, for good or ill, on the life of the whole Church. They cannot be excused from the theological scrutiny of either the critics or the advocates.

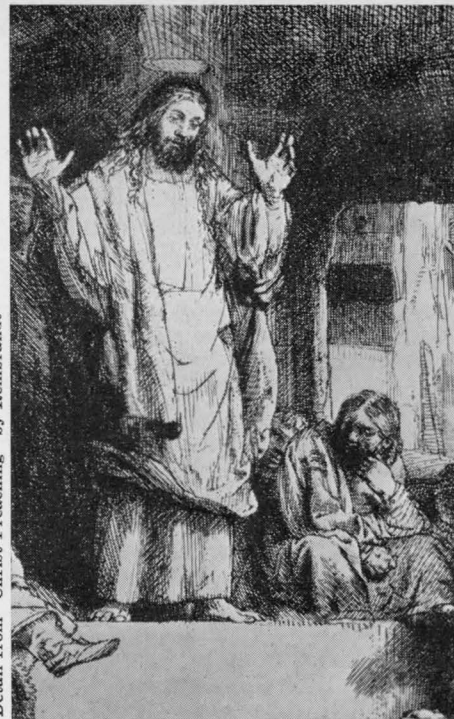
Evangelistic movements in any age have claimed special, and sometimes exclusive, concern for the Gospel. Such a claim is far from trivial. The Gospel of

God in Christ is the heart of all Christian life. Proclamation of the Evangel is the commission of the whole church. Whatever else they may do, evangelistic movements spell judgment upon the household of God. For precisely these reasons, we can ill afford to counterfeit gospels. Evangelistic movements cannot escape the same critical searchlight which their existence turns upon the rest of the church.

There is a story that our Lord once came upon a man who was plowing on a Sabbath day. Jesus looked at the man and simply said, "Blessed art thou if thou knowest what thou art doing." The story suggests an elementary question which looms before us whenever we are busy doing anything, anytime. The question is no less pointed whenever we presume that what we are about is "evangelism." What, indeed, are we doing or trying to do?

It is a question of purpose. What are we hoping to achieve? It can be evaded in cliches such as "convert the sinners," "reach the unsaved," or "find lost souls." It can be glossed over with slogans such as "The world for Christ in this generation," or the more recent ambition "to bring the message of Christ to all persons in North America in 1973."

The question still stands and summons



Detail from "Christ Preaching" by Rembrandt

God speaks the saving Word and the name of that Word is Jesus Christ.

all of our works, good and bad, into divine judgment. The disarming force of the question may be disclosed in unlikely places such as with the unclean spirit which had a rendezvous with Jesus in Capernaum. The spirit when accosted asked, "What business have you with us? Have you come to destroy us?" (Mark 1:23b-24a; Moffatt tr.). Whether we address ourselves to everyone in North America or to the family next door, they are entitled to the same question: "What business have you with us?"

If, in the name of evangelism or social action or whatever, we map out persons or communities as targets of a religious assault, then our mission is something less than the sharing of liberating good news. If we think of the "unsaved" as those folks who ought to be more like us, then we have confused the gospel of Christ with our own pet religious preferences. (And how often does our zeal for the "unsaved" narrow itself to a courting of the *interesting* "unsaved?")

As Christians we are called to manifest the knowledge of God in Christ to the world. The grace of God impels us to be liberators one to another. This liberty of the sons of God is his objective for us and for all men. What St. Paul describes

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as the aroma of Christ is the fragrance of joy, life, freedom, reconciliation. The world will recognize the Evangel by these fruits. And there are no ways to calculate how the world will respond to such witnessing.

The purpose of the New Testament witnesses was singular and clear. They proclaim in word and deed the acts of God in Christ. They were confident that this was both urgent and sufficient. They were preoccupied neither with identifying the unsaved nor with their own religious experience. St. Paul does not dwell on his Damascus road emotions but on the Christ who met him there. His apostolic manifesto still stands as an acid test of our evangelism: "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (II Cor. 4:5 RSV).

Nothing reveals our understanding of the Holy Spirit more than does the kind of power we are willing to wield on our neighbor. It is imperative, therefore, that we face the question of power when we aspire to be evangelists.

We cast doubts upon the holiness of the Holy Spirit when we assume that anything which happens in the spiritual realm is his doing. We cast doubts upon his place in the Godhead when we act as though we can do it better ourselves. We cast doubts upon his presence when we protest too much that he is here.

The realm of the spiritual has not yet finally been laid at the feet of our Lord. With the rest of creation, it still "groaneth and travaileth." None forget this more easily than those of us who are out to "increase spirituality." In the name of evangelism, every conceivable kind of physical and psychological assault has been committed on the spirits of men . . . "for their own good," to be sure. Magic, mystery and manipulation have all been handmaidens in this tyranny. Whenever a human being exhibits symptoms of a "spiritual experience," let us not hastily conclude that he has been with Jesus. The current revival of satanism and the occult should remind us that the realm of the spirit is still anybody's ballpark.

The confidence with which we too often approach the task of communicating the Gospel is no little part of our answer to the question of power. What minister has not been told, on occasion, that he is basically a salesman? This assumption is encouraged by the array of new techniques now at our disposal. We are more capable than ever of inducing guilt, awe, affection, fear, loyalty, dependence, and all the other sentiments which are within the spectrum of religious experience. We are capable, and, if we dare, in our evangelism we can demonstrate the kind of power which only the Holy Spirit can wield without condemnation.

We will not be spared this pitfall simply by mouthing pious words over our machinations. The more fervently we claim that

he is present in our works and that his stamp of approval is upon our successes, the less susceptible we shall be to his surprises.

In Christian terms, God alone speaks the saving Word and the name of that Word is Jesus Christ. That this redemptive, life-giving event can transpire in the converse of one man with another, in a sermon, or in any way, is sheer miracle. But, so it is. And we are but asked to proceed mindful of this graceful possibility.

The Evangel himself calls all our approaches and efforts in question. Our pretensions of saving our brother—or our-

selves—are revealed for what they are. We may and will, because we are sinners, delimit our targets. We will, in our blindness, seek to intrude where God alone can go. Meanwhile, with us and without us, through us and in spite of us, the "wind bloweth where it listeth."

Christ in us, the hope of glory . . . this, thank God, is not a psychic condition, nor is it at the mercy of my experience or yours. Good news, but it is not the kind of self-congratulatory sentiment we could conceive or convey. A Word full of grace and truth, mercy and awe, which confounds our illusions while raising us from the dead—this is the Evangel.

THE QUALIFICATIONS OF A BISHOP



Recently the president of the standing committee of a diocese which was preparing to elect a bishop asked a retired bishop, the Rt. Rev. Allen J. Miller, Retired Bishop of Easton, to prepare some suggestions about the qualifications of a bishop. He responded with what follows—a meditation on the Scriptures which are contained in the Prayer Book Form of Ordaining or Consecrating a Bishop.

I Tim. 3:1. It would appear not possible to add to the list of qualifications of a bishop or overseer such as are listed in I Tim. 3:1; and it is probably a little more difficult to live up to them. The one word that seems to leap out of the text is the word "blameless." It is derived from "ana-lamvano" "not to lay hold of." Timothy is being tested as a young overseer in the church and Paul is anxious that there be nothing in his life that critics and non-believers can lay hold of and turn against him and against the Gospel. The list furnishes both a warning and means whereby if heeded Timothy can go about his work without blame.

Acts 20:17. The one qualification that seems to stand out in Acts 20 is that of humility. Paul seems happy to be able to remind the elders from Ephesus that he, a very aggressive man by nature, was able to dwell among them and to preach the Gospel "with all humility of mind." He goes on to say that he was able to do this because he kept himself constantly aware of the grace of God.

John 21:15. Jesus would have Peter know that there is a way to prove one's love—by feeding the lambs and the sheep. The importance that Jesus placed upon this spiritual feeding is seen in the thrice-repeated question "Peter lovest thou me?" Peter must have been embarrassed the third time around: "Lord thou knowest all things; thou knowest that I love thee." One can sense that Jesus did not like to press this question. But it was necessary. Peter was about to share in caring for the sheep of the Kingdom and he was being reminded that sheep will not live without food.

John 20:19. After the crucifixion the frightened disciples were huddled quietly in a secret place, for fear of the Jews. They were bewildered, and leaderless. Into this situation appeared Jesus with his words of peace and his gift of the Holy Ghost. He would remind his disciples and through them the leaders of our day that they have two heavenly gifts to share, peace and the Holy Spirit.

Matt. 28:18. Jesus would have those who serve him conscious of the source of power. A commissioned officer in the kingdom does not march alone. He has, through the Son of God, all the power of heaven and earth at his command to wage and to win the battle and warfare against sin, the world and the devil. And as a faithful missionary and evangelist he will continue "Christ's faithful soldier and servant unto his life's end."

EDITORIALS

Is Death-bed Honesty Enough?

One of the good things that is happening today in the field of "thanatology" is that clergy, medical people, psychologists, and others who deal professionally with those who are dying are thinking and working together as never before.

Among the influential pioneers in this field is Dr. Elisabeth Kubler Ross. In a recent conference of clergy on "facing death" she reminded the ministers that some dying patients "may want to die in anger" and that it is "your problem (as ministers of religion) if you can't accept it."

She said that many ministers are unable to deal honestly with dying patients who express extreme anger or hatred of God. Rather than discouraging such talk, Dr. Ross argued, ministers should encourage the patient's true feelings to come out. "I think chapels should be used as screaming rooms," she said. "God can take it."

In our view she is entirely right: If the patient has a grudge against God, he should "let it all hang out" as the current slang has it. Anybody who has learned anything from *Job* about dialogue with God will agree. Job the exemplary pray-er was God's Number One Plaintiff.

But without wishing to invite a debate with Dr. Ross on a subject about which we are deeply indebted to her wise counsel we would remind pastors and friends of the dying that those *in extremis* need more from the rest of us than just encouragement to shake their fists at God, if that is what is in their hearts to do. When people are on their death beds the hour for calm and reinforcing counsel is very late; but if the minister's, or friend's, mission is to bring to the dying the Good News of resurrection and eternal life in Christ that is the most decisive word that must somehow be spoken.

We're not taking issue with Dr. Ross. What she says is very true and very important. But when people are dying they need help, not only in being honest with God but also in being trusting toward God.

Free Speech — and Free Hearing

Some people think that "the media" can do no right. Others, fewer in number, think they can do no wrong. Seldom does anybody specify which medium he's talking about when he categorizes, and because the media differ as widely as human beings all generalizations about them are false, (except this one).

If this country is to be a free nation it must have free media of information, communication, and debate. But any particular medium or news organ can make unwarrantable claims in asserting its own autonomy and freedom. It seems to us that the Columbia Broadcasting System is doing this in its suit against Vanderbilt University.

Vanderbilt maintains a service, called the Vanderbilt Television News Archive, where complete videotapes of network news programs are permanently preserved.

CBS has asked the court to order the university to surrender video tapes of "CBS Evening News with Walter Cronkite." The network's attorney has announced that if the court so orders, these videotapes will probably be erased.

CBS charges Vanderbilt with infringement of its copyright. Whether the use made by research scholars of this material constitutes such an infringement is a question for the lawyers and the courts to decide. About that we offer no opinion. It should be obvious that if anybody quotes a news reporter he should quote him correctly, for to misquote him is to violate his right to be accurately quoted.

But if TV reporters and commentators want "full faith and credit" equal to that of the journalists of the printed word they must be content to let their productions get equal treatment. No newspaper can ask a library to surrender its bound volumes of that newspaper. When Mr. Cronkite says something, as when Mr. Reston writes something, it enters the public domain in a larger-than-legal sense of that phrase.

If the media want freedom of speech for themselves, they cannot object to a full freedom of hearing by those to whom they speak, and freedom to hear includes the right to preserve what is heard for future reference. If now and then a commentator says something which later he may wish to unsay, that's one of the occupational hazards of his profession. (We ought to know.)



OVERHEARD IN JERUSALEM

I once met a kind man
Who talked with me;
I'd have liked him for a brother
For his jollity.

He told me he had walked
In Sidon and Tyre;
Eaten Galilee whitefish
By a lakeside fire;

Searched once for figs
On a figless tree—
That could have been Jesus!
Cried a small boy to me.

Harold Lewis Cook

CHRONICLES OF WASTED TIME. By **Malcolm Muggeridge.** William Morrow & Co. Pp. 284. \$6.95.

If you can stand reading a book whose author is as pitiless to himself as he is to the people he criticizes, then start in on Chronicle I of *Chronicles of Wasted Time*. Malcolm Muggeridge is a Christian with an intelligence so frighteningly quick and impatient that his tolerance for human foibles and feeblenesses is almost non-existent. He is at one and the same time deeply aware of the matters of the spirit, with a passion for integrity and a penetrating insight into what makes people do the things they do and be the things that they are. But I come away with the impression that his scorn (there is so much of it in this book) is reserved for the things which privately could be said to intrigue him: the Establishment, the soldiery, homosexuality, the prelacy. And there is a certain wistful side to him which displays itself in his respect for the good. Friends he refers to are not many in this autobiography, but they are indeed saintly.

So here is an author with the capacity to recognize and to welcome with all his heart saintliness; to be brilliantly funny and clever in his assessment of events and to be thoroughly cruel and unforgiving all at one and the same time. Of this latter and to my mind lamentable propensity, Eric Milner-White's devastating line in one of his prayers comes through, "the dishonest honesty of frankness meant to hurt."

I don't think anyone would describe Malcolm Muggeridge as nice, but I think his book could be described as compellingly readable. You have to have a strong stomach to cope with his lack of mercy and an awareness of his desire to be truthful.

(The Rev.) JOHN ANDREW
Saint Thomas Church, New York City

BY WATER AND THE HOLY SPIRIT. By **John M. HINES.** Seabury Press. Pp. 95 (paper). \$2.95.

In *By Water and the Holy Spirit*, John M. Hines gives an enthusiastic and down-to-earth rationale for new concepts of worship in the Episcopal Church. He strongly favors early communion, and makes a very good case for a re-examination of baptism as it has been practiced. But this is not where the heart of the book lies.

This book is not really about baptism, confirmation or communion. It is about children in the church and our response to them. Over and over again in every context the author asserts a truth that should be obvious: "Children are people." They are God's people; they are full

members of the body of Christ. The author quotes a college student who told him that his first impression of the church was that that was the "place where people go to be sad." How strange that we should convey that impression. It is so contrary to the Gospel, so contrary to the faith we profess. Further, making children feel at home in church is not just a matter of children's chapels, sermons for the "wee folk" or youth services. Child tokenism is better than child neglect, but it is a far cry from accepting children as the full-fledged baptized Christians they really are.

John Hines gives many practical illustrations of how this insight can be put into practice. He reminds us that if we are going to succeed in giving life to these new forms, we must be prepared to do a great deal of teaching. Experimentation need not result in haphazard services if everyone participating knows what he is doing. Whatever one might think of the author's point of view in some of the details, there is no doubt but that his is a powerful voice raised in a good cause.

One instance where I would have to disagree with the author is in his attitude toward silence and quiet in the church. A quiet, mysterious atmosphere can be

exciting to children; it can stir their imaginations. To a child, the church can be like no other room on earth. I am not sure the author would support this contention. But this is a small point. John Hines has caught hold of a big idea and we would do well to work toward the goal he sets so clearly before us when speaking of children in church: "Their roll is the same as all our rolls—sharing, caring, learning, growing, being sorry and forgiving, loving one another as Christ loved us." Yes, thank you for reminding us that children can do all of these things and do them well!

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church, La Grange, Ill.

KIERKEGAARD: A Biographical Introduction. By **Ronald Grimsley.** Scribner's. Pp. 127. \$5.95.

I do not believe that this introduction to Kierkegaard's life and thought can be too highly recommended. The author, who is head of the French Department at Bristol University and the author of other books on French existentialism and Kierkegaard, has given us a very complete picture of Kierkegaard's religious and literary development without dragging in many of the details which the early student would probably find irrelevant. It is not, actually, a short book because the printer has used a very small type; and each page could

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AT LAST, for the whole congregation this Palm Sunday—**ST. LUKE PASSION, CYCLE "C"** GOSPEL: N.E.B. TRANSLATION, **DRAMATIC PART—READING.** Bulletin-size format, 3¢ each (min. 50, otherwise 10¢) FOB. Our Parish News, 214 Wooster St., New Haven, Conn. 06511. Phone 203-865-2314.

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LARGE ATLANTIC beach house, Florida, all attractions convenient, best beach, exchange for two Sunday celebrations—Rite II flexible—August, September, also one or more Sundays after Easter. Reply Box T-107.*

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

Prof. Grimsley's work is a mere summation of Kierkegaardian scholarship. He has read the Kierkegaardian material, and he has read the major commentaries. Nevertheless, he very ably discusses the poet's job as one in which the poet takes his own private sorrow or joy and universalizes that emotion so that it can speak to every man. His discussion of Kierkegaard's break with Regina is particularly interesting. Neither Prof. Grimsley nor I is a physician; but his conjecture is interesting. When we consider Kierkegaard's death, it even becomes plausible.

For this reviewer the most rewarding insight was the recognition that Kierkegaard and Schopenhauer through their rejection of Hegel had come to a similar position as to the nature of the exceptional man: the saint (p. 108). Another insight which most readers will find more rewarding is his suggestion that we translate Kierkegaard's stages into spheres; the lower stage or smaller sphere is not denied. Rather, it is included in the higher stage or larger sphere. Although Kierkegaard rejected Hegel's conclusion, he was not above using Hegel's methods.

Grimsley does not tell us this, but Kierkegaard went on record in the *Journals* and elsewhere that as a philosophy Hegelianism had not been surpassed. His quarrel with Hegel was a religious and not a philosophical quarrel. Schopenhauer's quarrel was purely philosophical. It is regrettable that Kierkegaard did not come upon Schopenhauer until near the end of his own tragic life; he might not have felt so lonely. However, we must recognize that the two men had very little in common: Schopenhauer was highly self-indulgent in almost every respect; Kierkegaard was an ascetic.

(The Rev.) ROY E. LEMOINE, Ph.D.
Tallahassee, Fla.

Books Received

INCOGNITO, S. Paul Schilling. Abingdon. Pp. 207. \$5.95.

JERUSALEM PRAYER FOR THE WORLD TODAY, George Appleton. SPCK. Pp. 109. 60p net paper.

GURU AND DISCIPLE, Abhishiktananda. SPCK. Pp. 176. Cloth £2.75, paper £1.25.

INTRODUCING THE BIBLE, William Barclay. Abingdon. Pp. 155. \$1.45 paper.

POLITICAL THEOLOGY, Dorothee Soelle. Fortress. Pp. 107. \$3.50 paper.

SCRIPTURE, TRADITION AND INFALLIBILITY, Dewey M. Beegle. Eerdmans. Pp. 332. \$4.95 paper.

DANCING AT MY FUNERAL, Maxie Dunnam. Forum House. Pp. 112. \$4.95.

DON'T CALL ME PREACHER, Phil Barnhart. Forum House. Pp. 117. \$3.95.

THE GAY CHURCH, Ronald M. Enroth and Gerald E. Jamison. Eerdmans. Pp. 144. \$4.95.

CHANNELS OF HIS SPIRIT—A KEY TO THE STUDY OF ACTS, Horace R. Weaver and James C. Hares. Abingdon. Pp. 125. \$1.00 paper.

MAN THE CHOICEMAKER, Elizabeth Boyden Howes and Sheila Moon. Westminster. Pp. 218. \$9.00.

PEOPLE and places

Ordinations

Deacons

Chicago—(All locations in Illinois) **William Daniel Barnhart**, 353 Inverway, Palatine (60067); **Richard Carl Bell**, 1000 Geneva Rd., St. Charles (60174); **Paul Harold Dunakin**, 819 Golf Lane, Wheaton (60187); **David Kimball Hardin**, 909 Chippewa Lane, Wilmette (60091); **James Drain Hemphill**, 1305 Forest Ave., Evanston (60201); **Richard Henry Pemble**, 32 Crescent Place, Wilmette (60091); **Thomas Gibson Smith**, 118 Tanglewood Dr., Elk Grove Village (60007); and **Robert Charles Taylor**, 18741 Carrol Gate Rd., Wheaton (60187). These men are assigned to St. James Cathedral, Chicago.

Religious Orders

Community of St. Mary, Western Province has moved from Kenosha, Wis., where it has been for 62 years, to St. Mary's Convent and Ecumenical Center, 3288 N. Lake Dr., Milwaukee, Wis. 53211.

Church Army

Los Angeles—Capt. Paul Millsbaugh, C.A., is on the staff of St. Matthew's, Baldwin Park, and the Parish of East Los Angeles.

Deaths

The Rev. Canon **Frederick Harry Arterton**, 69, warden of the College of Preachers from 1960-72, died Feb. 3, in Chevy Chase, Md.

Helen Brent, 94, sister of the late Bishop Charles H. Brent and former dormitory mother at William Smith College, died Jan. 19, in Denver, Colo.

The Rev. **Alsace Lorraine Burgreen**, 77, part time assistant at Christ Church, Springfield, Mo., and father of the Rev. Charles Burgreen and the Rev. Robert E. Burgreen, died Jan. 30, following an automobile accident near Warrensburg, Mo.

Geraldine Prockter Cumming, 40, junior warden of St. Mark's Church, Berkeley, Calif., and daughter of the Ven. Basil Prockter of Abbotsford, British Columbia, died suddenly Dec. 8.

The Rev. **Frank Reginald Fisher**, 73, rector of SS. Mark and John, Rochester, N.Y., from 1933-66, died Dec. 26, after a lengthy illness.

Rebekah Hibbard, communicant of St. James' Church, Pasadena, Calif., pioneer in women's work in the Episcopal Church, and one of the first four women elected (1934) to the then National Council (Executive Council), died Jan. 3, in Pasadena.

The Rev. **Theodore H. Kerstetter**, 77, priest of the Diocese of Nevada since 1939, died Dec. 26, in St. Jude's Home, Sandy, Ore. Memorials may be made to the home.

The Rev. **Donald S. Labigan**, 59, communicant of St. Peter's Church, Geneva, N.Y., and former professor and chaplain at several private schools, died Jan. 2, in Geneva. Ill health forced him to retire in 1970.

The Rev. **Albert H. Lucas**, 79, headmaster of St. Alban's School, Washington, D.C., from 1929-49, and father of the Rev. Albert Lucas, died Nov. 10, after a lengthy illness, at his home, Wakefield Manor, Huntley, Va.

The Rev. **Ralph Sadler Meadowcroft**, Litt.D., 69, rector emeritus of Grace Church, Charleston, S.C., and author, died Nov. 14.

Annie Lowman Mundy, 79, communicant of Christ Church, Valdosta, Ga., and widow of the late Rev. Thomas G. Mundy, died Jan. 10 in Valdosta.

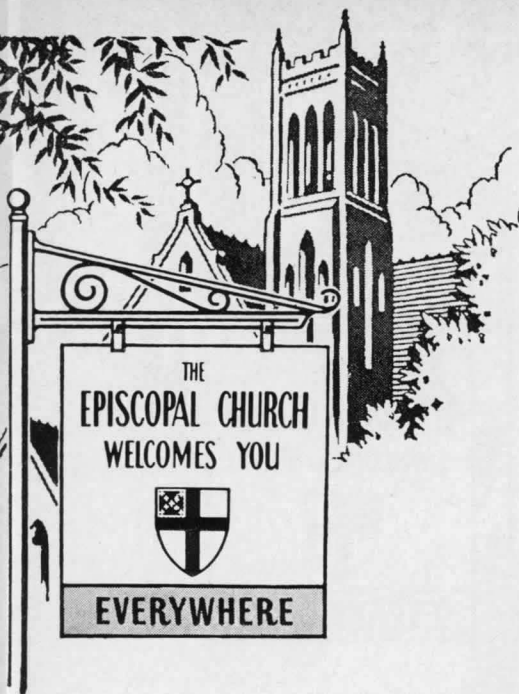
Hal G. Perrin, 68, retired executive director of Bishop Clarkson Memorial Hospital, Omaha, and founder of the Assembly of Episcopal Hospitals and Chaplains, died Jan. 31, at Clarkson after a brief illness.

The Rev. **Donald F. Snyder**, 46, rector of St. Timothy's Church, Kingsport, Tenn., since 1970, died Dec. 10, of an apparent heart attack.

The Rev. **George Thomas Swallow**, 46, died Dec. 8, after a lengthy illness. He had had to take an early retirement while rector of St. Luke's Church, New Orleans.

LENT CHURCH SERVICES

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



WASHINGTON, D.C.

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

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

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

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

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

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

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

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

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

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



CHURCH OF ST. JAMES OF JERUSALEM
LONG BEACH, L.I., N.Y.

CHICAGO, ILL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HEMET, CALIF.

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

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

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

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

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

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

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

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

LENT CHURCH SERVICES

(Continued from previous page)

BRADLEY BEACH, N.J.

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

WARETOWN, N.J.

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

BROOKLYN, N.Y.

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

EAST MEADOW, N.Y.

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

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

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

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

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

NEW YORK, N.Y.

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

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

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

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

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

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

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

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Hitchcock, Jr.
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser;
H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs
H Eu 6; C Sat 10:30-11 and by appt

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

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

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Sun 8 HC, 10:30 MP (HC 1S & 3S), Tues 6 HC;
Thurs 10 HC. Church open daily for prayer.

MIDLAND, TEX.

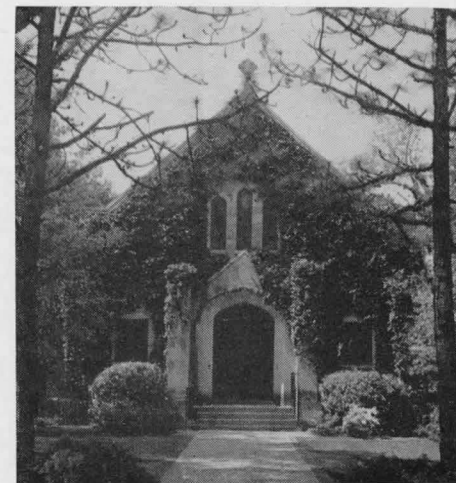
HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

ODESSA, TEX.

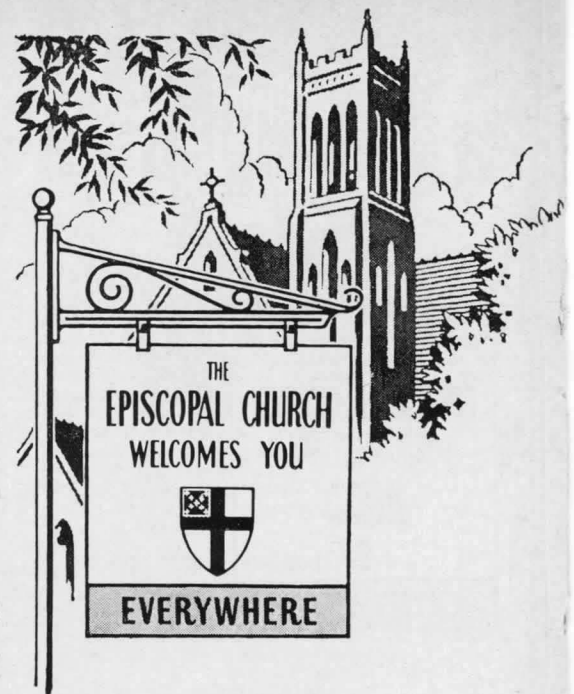
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D. N. Hungerford, r; J. P. Haney, assoc r
Sun services 9:15, 11; Ev 7

ST. BARNABAS CHAPEL

Tangelwood & 42nd
Sun services 8:30 & 10



EMMANUEL CHURCH
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Services: Mass Christmas & Easter 10

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Sun HC 8, 11 MP (1S HC)

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The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

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

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