

The Living CHURCH



"The Adoration of the Three Kings," by Bloemaert.

RNS

The Man in the Pew

• page 10

AROUND & ABOUT

With the Editor

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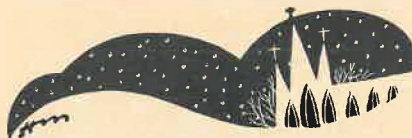
Some ponderabilia for the turn of the year.

(1) "I found myself sitting on a pleasant bank beside a river by moonlight, hearing a harper who sung to a harp; and his theme was: 'The man who never alters his opinion is like standing water, and breeds reptiles of the mind.'" William Blake.

(2) "There is no not-holy, there is only that which has not yet been hallowed, which has not yet been redeemed to its holiness." Martin Buber.

It might make a difference for the better in many of our new year resolutions if we formulated and executed them according to Buber's Principle as stated above. Our conventional way is that of trying to uproot and to cast out our faults. But a fault is a potential good; it needs to be hallowed, not destroyed, and the hallowing consists of detaching it from our malice or greed or selfishness and attaching it to our charity.

Sir James Barrie once wrote to Cynthia Asquith: "Your first instinct is



always to telegraph to Jones the nice thing Brown said about him to Robinson. You have sown a lot of happiness that way."

Cynthia Asquith loved gossiping. (Who doesn't? It has been superbly defined as "a low form of the communion of saints.") But she had hallowed her gossip by hooking it to her charity.

(3) "Sanity is perhaps the ability to punctuate." Parry Idris. Not literacy — sanity. The ability to punctuate is not a grammarian's pedantic virtuosity but the ability to handle what you know, to recognize the nature, the extent, and the limits of your knowledge, and to express it accordingly. The ability to punctuate includes knowing when to bring an assertion (which is a proposition of what you know, or think you know) to a full stop, saying in effect to your reader or hearer: "That's it — exactly it — the whole of it."

The ability to punctuate includes also a willingness to use a question mark instead of a period when that is called for; and it is called for when you know that you don't know the truth of some matter

and are asking what it is instead of proclaiming what it is. An appreciation of the question mark and a willingness to use it is an exercise of intelligent humility.

In one way or another, the ability to use colons, semi-colons, commas, and all other devices of punctuation is in fact the ability to divide rightly the word of truth (2 Timothy 2:15) as a result of rightly knowing our own knowledge and our own ignorance. It is ultimately a matter not of grammar but of sanity.

(4) "The best-preserved thing in all history is an Egyptian mummy. The surest way to make a mummy of yourself is to give all your attention to preserving life." Halford E. Luccock.

(5) "I have never yet heard any middle-aged man or woman who worked with his or her brains express any regret for the passing of youth." Dorothy L. Sayers.

(6) "Do not entertain the notion that you ought to *advance* in prayer. If you do, you will only find that you have put on the brake instead of the accelerator. All real progress in spiritual things comes gently, imperceptibly, and is the work of God. Our crude efforts spoil it. Know yourself for the childish, limited and dependent soul you are. Remember the only growth which matters happens without our knowledge and that trying to stretch ourselves is both dangerous and silly. Think of the Infinite Goodness, never of your own state. Realize that the very capacity to pray at all is a free gift of the Divine Love and be content with St. Francis de Sales' favorite prayer, in which all personal religion is summed up: 'Yes, Father! Yes! and always yes!' " Evelyn Underhill.

TO GEORGE SANTAYANA:

Twenty-five years ago you left whatever this world is for whatever the next world is, and you remain one of my favorite oracles. But if eventually we meet face to face I'll have to ask you one question, and I put it to you now so you can be thinking about it in the meantime. (I know this is nonsense — a "meantime" or a necessity for "thinking about it" in eternity, but I'm still time-bound and can do no better.) While you were here you were an agnostic, and also while you were here you said: "Great is this organism of mud and fire, terrible this vast, painful, glorious experiment."

My question: Whose experiment?

The Living Church

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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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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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.

Pantheism

While I was pleased to see my poem "Pantheism" (*sic*) in TLC [Nov. 30], I was dismayed that the title appeared as quoted above and not as "Panentheism," which is what I gave in my typescript. "Pantheism" identifies God with the universe; "panentheism" sees him at work at every point in his creation, but does not limit him to his handiwork. So the poem expresses the belief — which I share — that "Diesel power" may be regarded as an "epiphany" of the divine, which, however, in itself transcends its earthly manifestation.

I can, however, see how this error could have come about. "Panentheism" is less familiar as a term than "pantheism," and admittedly, with its extra syllable, looks like a typographical error. I can only suppose that at some point in the make-up of that particular issue, "panentheism" was by someone unacquainted with the term taken as an error and so "corrected."

(The Rev.) FRANCIS C. LIGHTBOURN
 Wilmette, Ill.

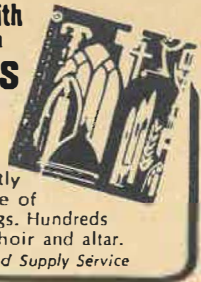
We apologize. It was incorrectly "corrected." Ed.

Hatched, Matched, Dispatched

I have for some time been a devoted admirer, from afar, of what is perhaps the most prestigious, certainly the most widely acclaimed, ecclesiastical coterie of our age. I am, of course, referring to the GUTLEVEL Theological Club. The acronym I have discovered only recently means (and I do hope that no confidence will be betrayed by this revelation) Give Us The Lowest Emerging Views Everyone Loves. Upon discreet inquiry the condition for admittance to this august association was made known to me. I have it on the best advice that an aspirant need only, with the authority of the printed word, take a single step, be it ever so small, toward confusion in the doctrine, discipline, or worship of a church. Not content with mere admiration, I here present a humble contribution as credentials for admittance to the G.T.C.

The notion has been advanced recently and in various quarters that baptism,

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confirmation, and eucharist be unified into a single "sacramental event" on the principle that these hitherto separate sacraments are aspects of, and together comprise, initiation. And initiation, quite obviously, should be all at once.

May I be so bold as to point out, without any pretensions to originality or thought, that each of the seven sacraments is, in one way or another, a sacrament of initiation. Therefore, for the sake of the principle of initiation, let us proceed with the greatest alacrity, and with an eye to amending the Proposed Draft of the BCP, to baptize, confirm, communicate, anoint, marry, confess, and ordain in a single sacramental event all those who intend initiation into the church and faith. And while we are at it, we might exercise another rite of initiation, though it is not a sacrament (but what matters such pettifoggery!); let us bury the initiate!

(The Rev.) STEVEN L. MCCLASKEY
All Saints' Church

San Diego, Calif.

"Gay"

I wish to reply to the letter of R. P. Parkin [TLC, Nov. 23]. The fact that in the 18th century "gay" did not mean "homosexual" has as much bearing on 20th century usage as does Shakespeare's use of the word "moor" to refer to a black person. The use of "gay" to mean "homosexual" is not a "well known Madison Avenue trick," but a gradual acceptance into the mainstream of the language of a word which was several decades ago a type of secret code. The dominant majority always forces its own terminology upon any minority, but when the minority begins to proclaim its own identity, one of the first steps is to call itself by a name which its own members have chosen for themselves in opposition to the one which has been forced upon them. Responsible journalists, including church publications, should recognize this fact. Thanks to THE LIVING CHURCH for the use of this word in its proper context; do not be stampeded by the English purists into forcing it back into the closet.

DAVID WHITE
Co-Convenor, Integrity

Astoria, N.Y.

Dr. Coggan on Preaching

Did your reviewer [TLC, July 27] really mean what he wrote of Dr. Coggan's book, *The Prayers of the New Testament*: "This is an excellent book to keep on one's shelves. . . ."?

I remember the then Archbishop of York lecturing us students in Durham and remarking: "I always assess the date of death of my clergy by looking at their book shelves." I trust your reviewer is happily unaware of Dr. Coggan's

judgment. Instead of a present he might be inflicting a death sentence.

Actually, the book is rather good. I wish someone would reprint *Stewards of Grace*, his book on preaching. In that art, I don't think Dr. Coggan can be bettered by any bishop in the Anglican Communion today. His book reflects this ability. In it he compares English and American popular preaching thus:

"It has been said that some men's sermons correspond to the Psalmist's description of the activity of the Almighty on a chilly day: 'He casteth forth his ice like morsels: who is able to abide his frost?' There are, on the other hand, the sermons so often demanded by our friends across the Atlantic of those who visit their shores, sermons characterized by the adjective 'inspirational.' The late Henry Sloane Coffin once scathingly criticized the majority of such sermons as containing 'a maximum of heat and a minimum of light.' "

(The Most Rev.) ANTHONY CLAVIER

Bishop Primus, the American
Episcopal Church
Simpsonville, S.C.

Leg or Hand Cramps?

Regarding the matter of "A whole New Start" for revising the BCP - I was again struck by John Selden's remark in *Table Talk*, quoted in Bishop Williams' *The Anglican Tradition*, "if you would know how the Church of England serves God, go to the Common Prayer Book, consult not this or that man."

One wonders how the seeker will learn how the Episcopal Church serves God, fighting with the cumbersome proposed book, choosing options, and playing

liturgical games as if worship were a jigsaw puzzle, in which any pattern fits the pictures.

Once the criticism of our worship was that we got leg cramps from over-kneeling. Are hand cramps any improvement?

(The Rev.) EDWARD J. CAMPBELL
Clawson, Mich.

Abigail Rebuked

If I worshiped the god of the storm or the god of the volcano, and were I the slave of icy rationalism and a witch-hunting Puritan, then possibly I would hold the views of Abigail as presented in her article "Sunday School Revoked" [TLC, Oct. 26].

I cannot believe that a grown person in the church could seriously espouse the attitude that Abigail describes. She hints that Sunday school in her day caused her to dislike it. Yet she suggests continuing the same situation by shifting the responsibility to the clergy. She oversteps the obvious: scrap the so-called traditional approach and implement a program that makes use of recent (in the last 400 years, that is) insights into psychology and community development. She presumes to project from one experience (obviously badly carried out) to the entire church. If her proposals and opinions are really as she claims in the article, small wonder her adolescents are like their Jewish friends.

All I can say is, "From such dragons in the classroom, good Lord deliver us!"
(Br.) JOSEPH OF BETHLEHEM WORTMAN
Mount Calvary Retreat House
Santa Barbara, Calif.

January 6th

The rope for infant throats.

Sudden sojourning of hope
a second season
in remote old Egyptland.

Such the royal yoke
of that first glory shining forth
so fine we call Epiphany.

Kings groping humble in a cowshed
must provoke dire consequences
on all gentlefolk

until the final fiery Exodus.

J. Barrie Shepherd

The Living Church

January 4, 1976
Christmas 2

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OHIO

Parish Splits, Priest Takes Outside Job

One-third of the parishioners of Christ Church, Oberlin, are holding services in the chapel of Oberlin College.

The rector has an outside job. And a vestryman commented that the money saved on the rector's salary will go to the support of women taking the part of priests of the Episcopal Church (members of the Philadelphia 11 and the Washington 4).

No one questions that Christ Church is in a financial bind. The vestry has approved the job action taken by the rector, the Rev. L. Peter Beebe. Head of Shadowbrooke House, a retreat center, he still takes Sunday services at the parish.

Last June, Fr. Beebe was convicted (by the Diocese of Ohio ecclesiastical court) of disobeying his bishop, the Rt. Rev. John H. Burt, by inviting two women to hold a communion service in Christ Church. Within 48 hours of his conviction, he repeated the action. For that, Bishop Burt forbade Fr. Beebe to function as a priest outside his own parish and assumed responsibility for decisions about who else may function as a priest there.

Edward Henderson, a member of Christ Church vestry, said the vestry had voted to continue to invite female priests to celebrate the eucharist despite the bishop's objection and that of the parish minority.

Fr. Beebe and a member of the congregational minority agree that a number of those attending service in the chapel have not attended Christ Church in months. A priest from Cleveland, with the bishop's permission, has held the service of holy communion for them.

LOUISIANA

Priest Declines Election

The Rev. Martin R. Tilson, rector of St. Luke's Church, Birmingham, Ala., has declined election as Bishop of Louisiana.

In a statement to diocesan officials and to the vestry of his parish, Fr. Tilson said he feels "that being a parish priest is what God has called me to do."

"This is the most honest decision I

have ever made and I pray it is being faithful to God, to you, the people of Louisiana, and to myself," he said.

Elected on the eighth ballot taken at the Nov. 21 convention held in New Orleans, he was considered to be a compromise candidate.

An earlier election in October had ended in a deadlock.

Fr. Tilson's decision means that a third convention will be called to try to elect a successor to the late Rt. Rev. Iveson B. Noland.

Following Fr. Tilson's refusal to accept the election, the Rt. Rev. R. Heber Gooden, acting bishop of the diocese, said: "Basically he gave as his reason the fact he would prefer to continue as a parish priest rather than become an administrator. My belief regarding that is a bishop remains a priest and a pastor but he has more administrative duties than he had when he was not a bishop."

"I don't think you can say that as soon as you become a bishop you cease to have a pastoral relationship. However, if that's what he believes, he's right in doing what he did."

Bishop Gooden said he was "disappointed and surprised" at Fr. Tilson's decision "because everything he had said to those of us who met him when he was here made us believe he would come."

Fr. Tilson, at his own request, met with the acting bishop, deans of the seven convocations of the diocese, and other members of the staff, and church leaders in New Orleans some time before the election, according to Bishop Gooden.

"He never said definitely he would or he wouldn't [accept]; he said he would let us know," the bishop added.

Meanwhile, the Rev. James Buckner, rector of St. Paul's Church, Shreveport, was officially circulating a petition which he and others in northern Louisiana hope may be a germ for the creation of a new diocese in that area.

Fr. Buckner said in a covering letter that the objective of the petition "is not to ask for a further study whether this should be done [there was one done in

Things To Come

January

25: Theological Education Sunday

February

25-26: Overseas bishops meet with companion diocesan bishops in USA.

1970-71], but hopefully to proceed with all deliberate speed in the orderly implementation of the steps required by Article V of the National Church Constitution to accomplish this objective...."

This matter cannot be acted upon by the diocese until it meets in regular annual session in New Orleans in February.

RELIGIOUS ORDERS

OHC Residence Blessed

The Rt. Rev. Gray Temple, Bishop of South Carolina, recently blessed Tower Hill Plantation, Pineville, as a residence for the Order of the Holy Cross.

Joining the order for the blessing and the Prayer Book office of evening prayer were members of the Order of St. Helena and other friends and supporters of OHC.

Two members of OHC, the Rev. Lincoln Taylor and the Rev. Joseph Parsell, initiated the community's residence at Tower Hill last summer. Since then the Rev. Thomas Schultz, OHC, and Brother Simon Garraway, OHC, have joined them.

Tower Hill is owned by Mrs. Edward St. J. Marion and after an experimental period can be deeded to the order.

The community intends to carry on its life and ministry at the plantation.

MISSOURI

Moratorium Called on Ordinations

A two-year moratorium has been declared on the consideration and acceptance of applicants for the ordained ministry in the Diocese of Missouri.

The Rt. Rev. William A. Jones, Jr., told wardens and clergy of his diocese that the purpose of the action is to allow the diocese "time to design and review together new policies regarding the entire range of issues related to the selection, training, endorsement, ordination, and placement of men and women of the Episcopal Church in the diocese."

He said a major factor is the "large number of persons seeking ordination and the decreasing number of salaried positions available."

The bishop and the commission on ministry had been working on developing new policies while at the

same time continuing to admit applicants under old guidelines. In doing this, he said, "we have come to the conclusion that this is both unfair to the persons and irresponsible to the diocese as a whole."

Bishop Jones noted that "chief among our concerns are post-seminary training for deacons, extent of diocesan responsibility to those canonically resident, training and utilization of non-stipendiary clergy, and the method of screening and selection of applicants. None of these issues is simple. Policy relating to any one of them has far reaching implications for the life of our diocese."

The moratorium will not affect those "already in process," the bishop said.

CANADA

Priest Sees Hospital, Prison Ministries in Trouble

An Anglican parish priest has charged that there is a "sickness" in the hospital and prison chaplaincies and he associated it with the rise of the Pastoral Clinical Education movement in the United States.

The Rev. S.G. West of St. Paul's Church, Dumbarton, Ontario, said the movement originated in the United States, "like so many heresies," and has taken form in Canada over the past 25 years.

"I was suckered into it at one time, being all in favor of new pastoral skills," he wrote in *The Toronto Star*. "However, one began to see the presumptuousness, the personal ambition, the love of kudos, the jargon in which the word 'love' is used excessively, and love itself practiced sparingly."

Fr. West recalled one incident in which he was visiting a hospital ward and was approached by another man wearing a clerical collar and a white coat.

"He beamed at me, and said: 'We chaplains do so welcome the outside clergy,'" Fr. West wrote.

Later, he recalled, he visited a mental hospital, where one of his parishioners had been for a month and had never seen "hide nor hair" of the chaplain.

"That same chaplain is 'busy' teaching the parish ministers all about 'pastoral clinical education,'" Fr. West wrote. "I have received several invitations to his courses."

Fr. West said he had met dozens of chaplains in prisons, both federal and provincial, and that some are good pastors. Others belonged to the new breed of "clinically polished professionals, who have a jargon all their own, a presumption of superiority all their own, and in a very high proportion of cases, a freedom from ordinary Christian morality all their own."

He said that marital disaster seemed to follow their entrance to the dizzy heights of chaplaincy far too often. Someday someone would compile statistics of this aspect "and I imagine they will be startling," he predicted.

Fr. West quoted from a recent release from the Chaplains' Section of the Ontario Hospital Association, which he called a "dilly." He said the jargon was "out of this world." He listed what he called a few gems:

'The patient is more than his disease.'

'The professional is more than a scientifically trained mind using technical skills.'

'Every human being is a unique, wholistic, interdependent relationship of body, mind, emotions, and spirit' and so on.'

"I bet you didn't know all that, and don't miss that word 'wholistic'—it's not as simplistic as whole or simple," he wrote.

"One hears little of the prophetic ministry," Fr. West continued. "The hospital chaplains are interested in persuading people to give organs, but not, apparently, in the terrible 'slaughter of the innocents,' which goes under the sacrosanct name of 'therapeutic abortion.'"

Those who had taken courses in Pastoral Clinical Education, he said, were "hell bent" to educate the parish ministry in their "skills," usually at the expense of the chaplaincy job for which they were being paid.

"Thank God there are still some com-

petent, sane, and devoted Christian pastors, who serve the patient and the inmate, who do their best to insist on Christian values in dealing with people, and who still think the marriage or celibacy vows glorious and sacred," he said.

"Thank God there are still those in churches," he said, "who believe in the ministry of the word and sacraments, and in genuine pastoral care which is non-pretentious, non-pseudo-professional, and which has its roots in the continuing community."

VATICAN

Stress on Bible Cited by Aide

A Vatican expert on the Bible feels that after more than four centuries the Roman Catholic Church is using the Bible as the important instrument for teaching that it is.

The Rev. Walter M. Abbott, S.J., said that only a few years ago did the church adopt as an official policy what Protestants have been doing for more than 400 years—"using scripture to change the world."

After Vatican II, he said, the church leadership decided the laity must play "an active role in spreading the Good News."

"Although not too many people know it yet," Fr. Abbott said, "all people have been called upon by the church to participate in that work."

Stationed at the Vatican since the



Leaders of the National Association of Episcopal Schools are: (from left), Rufus Bethea, Christ School, Arden, N.C., president; the Rev. John Verdery, Wooster School, Danbury, Conn., a past president; the Rev. John Paul Carter, executive secretary; Robert Wall, associate executive secretary; Horton C. Reed, Jacksonville (Fla.) Episcopal High School, vice president; and the Rev. Edwin Ward, Salisbury (Conn.) School, immediate past president. About 1,000 people attended the NAES Triennial Conference in San Antonio.

CONVENTIONS

opening of the council, he recalled that Vatican 11 decreed that the Roman Catholic Church must do all within its power to make the scriptures easily available to every man, woman, and child on earth.

"But," he noted, "the council also said people should be given all the help they need to understand and use the Bible. This is a heavy responsibility and we are trying to meet it with our work on the real common Bible."

Fr. Abbott, a native of Boston, is a ranking official of the World Catholic Federation for the Biblical Apostolate, which he helped to found several years ago.

EPISCOPAL CHURCH

Stewardship Workshops Use Three Models

Some 800 people, clerical and lay, in six provinces took part in a series of seven stewardship workshops during 1975 that were designed to assist local church leaders in developing more effective fund raising programs in their congregations.

The meetings were held in Albany; Arlington, Va.; Dallas; Jacksonville, Fla.; Laramie; Phoenix; and Portland, Ore.; and were financed through grants from the Episcopal Church Foundation and Trinity Parish, New York City. The workshops were sponsored by the national Office of Development/Stewardship.

Three programs were studied—the Covenant Plan of the Diocese of Ohio, the plan developed in All Saints Parish, Pasadena, Calif., and the plan developed in the Diocese of Alabama.

The Covenant Plan is built around an every member visitation; the All Saints program concerns individual congregational fund raising plans; and the Alabama program uses trained consultants drawn from the ranks of diocesan clergy.

At each of the seven meetings a talk on the biblical basis of stewardship was given by the Rev. Robert M. Cooper of the Nashotah House faculty. Basic presentations were given by each of the workshop leaders plus detailed descriptions of the individual techniques offered during small group sessions.

Workshops will be held in February for Provinces I and V in Providence and Chicago, respectively.

A memorial to General Convention asking that it act favorably on the question of women's ordination was passed overwhelmingly in a vote by orders at the 123d annual convention of the Diocese of Iowa. (A similar resolution presented two years ago required the episcopal vote to break a tie in the clerical order.) Convention also approved one resolution and two other memorials, all concerning the Church Pension Fund which was criticized by some speakers as being overly conservative "even by insurance standards." The resolution asked for a study on the feasibility of establishing a mandatory churchwide pension plan for full-time professional lay employees. The memorial has asked for increased pension payments "to more liveable levels" and for equalized clergy pension benefits. Still another memorial asked for completion of the liturgical revision process with approval of the Draft Proposed Book of Common Prayer. A budget of \$406,256 was adopted, this being an increase of \$24,639 over the 1975 figure. Delegates urged that an anticipated 1975 surplus of some \$40,000 be spent on mission in the world with at least 50% marked for world relief.

A non-binding straw vote at the annual convention of the Diocese of Rhode Island showed increased support for the ordination of women, with a clerical vote of 34-25, and a lay vote of 87-64. However, clerical deputies elected to General Convention are evenly split on the issue. Lay deputies favor ordination 3-1. A second straw vote overwhelmingly supported the principle of Prayer Book revision. Before business matters could be completed on the second day of the convention, a quorum call indicated that there were not enough clergy present. Convention was adjourned for a week, at which time, the proposed budget was adopted by a 3-1 majority.

The 128th council of the Diocese of Milwaukee voted unanimously to send a Bicentennial gift of \$10,000 to Nashotah House, with the money to come from unexpended 1974 balances. Most of the deputies elected to General Convention favor Prayer Book revision, with two of them supporting existing changes. Five of them oppose the ordination of women. Grace-Holy Innocents Mission, Hartland, was accepted as a parish with a change of name to St. Anskar, reflecting the Scandinavian

heritage of the area. A 1976 budget of \$453,283 was adopted. Tabled were resolutions which would have memorialized General Convention (1) to open ordination to women and to recognize the Philadelphia 11 and Washington 4 illegal ordinations; and (2) to take no action regarding ordination of women but to convene an "International Catholic Commission on Ministry" prior to the 1979 General Convention, which would then decide the issue. The department of Christian social action was asked to make a complete study of the 1958 and 1968 Lambeth Conference statements on abortion and report back findings and recommendations to the 1976 council.

The ordination of women was rejected by a 2 to 1 margin at the sixth annual convention of the Diocese of Southeast Florida. The clergy voted 58-30, and the laity, 100-53. Among leading opponents was Christine Cainas, who is studying for the diaconate. She held that the "equality of males and females does not mean that their roles necessarily are interchangeable. Their differences are good. The symbolic role of a male priest is scripturally and theologically sound." Mrs. Marta Weeks said: "I have felt I have had a calling into the priesthood" and if she met the requirements "I would hope the church would not stand in my way." Black priests called denial of ordination to women the result of prejudice comparable to that which denied the priesthood to blacks for many years. However, a number of black women delegates applauded the outcome of the voting.

The four clerical deputies elected to represent the Diocese of Eau Claire at General Convention oppose the ordination of women to the priesthood as do three of the four elected lay deputies. Delegates attending the annual diocesan convention adopted a record budget of \$166,520 which includes \$19,148 for the General Church Program and a \$500 increase for priests in the diocesan missions plus \$1,200 for travel, \$900 for utilities, \$200 for car replacement, a house or housing allowance, pension premiums, and insurance that amounts to about \$800 for a married man. Apportionments have not been increased but congregations are expected to meet their obligations in full for support of the programs. The diocese probably will ask for a subsidy of \$37,160 from Coalition 14.

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TROUBLE AHEAD?

There are disquieting distress

signals present in our current

infatuation with evangelism.

By DAVID G. DEVORE

The new enthusiasm for evangelism now extensive throughout the Episcopal Church is not without its developing signals that trouble lies at hand. There are a number of ominous indications that our hot romance with evangelism is going to be only a sometime thing.

Our excitement itself is one of these signals. It is a pervasive excitement that is empty of remorse. We are far more thrilled than we should be about this new thing we are going to do. We ought to be more awed than we are by the fact that we have not, in any systematic way, been doing it all along. New resolutions for amendment of life generate excitement; but when the excitement is not fortified by sorrow for failure in the past it too often evaporates. We simply abandon our resolution as another program of self improvement we have outgrown. Outgrowing projects is right and good in any number of instances, but not in the case of Dominical commands. The Mutual Responsibility and Interdependence program of the Episcopal Church has receded in importance since it was introduced a decade ago. The eucharist has not receded in importance since it was introduced two millennia ago.

Evangelism in the Episcopal Church is

The Rev. David G. DeVore is Executive Director of the Bishop Hare Home for Indian Boys in Mission, S.D.

beginning to look more like MRI and less like obedience to a commission from our Lord Jesus Christ. We have taken it as a gimmick — perhaps an answer to declining membership — certainly as a tonic for an ecclesiastical body recovering from a high fever of social activism. We have not yet grasped with deep sorrow the fact that what we are dealing with when we talk of evangelism is not a new program we can try out if we choose, but a portion of our Christian obligation which we have, as a church, generally ignored and sometimes even repudiated.

There are other disquieting distress signals present in our current infatuation with evangelism. If the Episcopal Church is committed to evangelism, then presumably we should be witnessing some measure of curiosity among Episcopalians toward those churches, groups, and individuals that have been doing evangelism successfully over the years. It is puzzling, then, to find on the contrary a general, almost intentional, disinterest in such historic events as the International Congress on World Evangelism held at Lausanne, Switzerland in July, 1974. Official and unofficial publications of the Episcopal Church have given virtually no attention to this immensely significant gathering of evangelicals from every corner of the globe — especially from the Third World. This is strange behavior for a denomination which claims a concern for evangelism.

One is led to suspect in this that what

Episcopalians really want is to be evangelical in their own way and on their own terms. There is no doubt that as Anglicans we must pick and choose what we can accept from various evangelical Christian bodies. We may not take everything that comes along from them indiscriminately. Neither, however, may we haughtily conclude that an event like the International Congress on World Evangelism at Lausanne is of no consequence to us. Episcopalians are neophytes in this evangelism business, and we had better be willing to take a few lessons from those more battle tested than ourselves.

Our seminaries offer yet another cause for wondering just how serious the Episcopal Church is about evangelism. The subject of evangelism has always been received with a certain nervous twitching in the halls of Anglican academia. I managed to get through seminary without once having heard the names of Charles Spurgeon, D. L. Moody, or Samuel M. Shoemaker mentioned from lectern or pulpit. I have subsequently discovered my experience was not unique. I once heard Gert Behanna — who is about the closest thing the Episcopal Church has had to a public evangelist — admit that she would rather speak anywhere in the whole wide world than in a seminary of the Episcopal Church. That is a pretty sad comment on our seminaries, considering with what joy the common people of the church have heard her.

Even the impact of our current warmth over evangelism does not seem to be producing any systematic curriculum revisions in our seminaries. (I emphasize "systematic" because evangelism can never properly be merely a subject in a course list. Church history, and dogmatic, systematic, ascetical, liturgical, pastoral, and biblical theology must all work in unison to train the seminarian for evangelistic leadership.) This is yet another early warning signal that our interest in evangelism may be transitory. I have the impression that our seminaries are waiting to see if the whole business will blow over — like MRI, social activism, and sensitivity training. In a sense who can blame them? We are a church of fads. Why should a faculty experienced in evangelism be hired when their services may not be required in another couple of years? One only regrets that even among the learned men and women of our church, the commission from our Lord to evangelize the whole world is apparently taken with no more seriousness than any other optional curriculum planning possibility.

There is another signal of our ambivalence about evangelism on the horizon. Perhaps it is the most alarming of all. One may label it the "inclusion process," and it is endemic to

Anglicanism. Slowly, and ever so unobtrusively, the concept of evangelism in the Episcopal Church is having sufficient layers of association and meaning added to it that it is being changed beyond recognition. That of course is an excellent way to kill it. We do not want to reject evangelism head on; that might cause a fuss. We will instead simply expand its meaning until it becomes a function co-terminous with any good churchly activity we are already doing. Who could be so heartless as to question the satisfied assertion of the parish organist that she is really doing evangelism by "reaching out to others with the message of music"?

Examples of this blurring of meaning lie all about us. I recently heard a notable Anglican cleric say to a group of priests gathered to hear him: "I fail to see why evangelicals should receive all the kudos for 'conversion' — for the same thing we Anglicans have known all along by another name: 'growth in the spiritual life.'" Popycock! It is one thing for evangelism to be all things to all men; another for it to be anything to anybody.

Last summer I attended a large three day convention of Episcopalians, one that has been held annually for years, and which boasts, of all things, an "altar call." "It really is a very evangelistic event," cooed one priest. Naturally, I was interested to see how this would turn out. At sermon's end sure enough there was an invitation for anyone to come forward who wished to commit his life to Christ—or who wanted special prayers for the sick, for his relatives, for himself, for world peace, or for any other special intentions. Nearly the whole congregation arose and went forward, the lines to the altar rail looking rather like those at holy communion. Evangelism is certainly not synonymous with "altar calls"; but if that is the method of choice, the clarity of its purpose should not be muddled. If there were any converts to the Christian faith in that group, they were totally unable to be identified, much less given the special counseling help so important to sustaining the new and momentous decision they had just made. Since there were no precautions made for follow-up on new converts, one suspects none were really anticipated in the first place. We Episcopalians have increasingly chosen to confuse and dull our perception of what we are talking about when we speak of evangelism. We have begun, benignly enough, to make evangelism fuzzy at its edges; we may end by turning it to mush at its center.

One hopes that by now every Episcopalian knows that evangelism is not the same as a church membership drive. It is not to be associated necessarily with efforts to reach vast numbers of people. And it is not to be

confused with revivalism. However good any of these things are in themselves, or however much they may on occasion be by-products of evangelism, they are not central to it. What is central of course is the proclamation of the Gospel to the end that unconverted wills are moved to repentance and faith in Jesus Christ. Whether that proclaiming takes the form of a voluble sermon preached in an arena, or a whispered suggestion at a hospital bedside, or a friendly discussion over lunch is a matter of each Christian's circumstance and vocation.

Evangelism properly understood is a discrete part of the catholic faith as it is known by the Episcopal Church. Indeed it is the full, churchly, sacramental life that is the right end and final cause of evangelism. Without the fullness of the catholic faith as its anchor, evangelism too often finds itself adrift at sea floating toward strange ports. (John Wesley, for example—blessed man that he was—today would hardly recognize some of the offspring that call him "father founder.") Satan's current campaign to kill evangelism in the Episcopal Church centers around trying to keep it conceptually isolated in our minds as an activity *additional* to our basic faith and church life: We must see evangelism

either as a "backlash to social activism," or as an "effect of the charismatic movement," or as a "program for renewal." Under such headings evangelism is understood only as a passing thing hardly worthy of our final commitment. Once that kind of irresolution is associated with an enterprise, its eventual abandonment is quite predictable.

That there have always been innumerable Episcopalians who have been zealous and holy evangelists is beyond question. They come in a huge variety of shapes and sizes, and it has been my immense privilege to have known some of them. It is the stability of our current enthusiasm for this as a denomination that is uncertain. I believe that signals are already appearing that indicate evangelism will never find itself finally established as a normative part of the life and faith of the Episcopal Church. What will be diminished of course is love; for that in the end is what is at stake, love for God and love for our neighbor: Love for God so real that it finds speaking of Jesus the most natural thing in the world; love for one's neighbor so like God's own love that it desires that no man should be without knowledge of so wonderful a Savior.



An Epiphany Prayer

Raise me a clarion dazing all the dark,
More jubilant than birds of dawn that sing.
Sound me a trumpet blaring clear. Now hark!
I hear it echo: loud I hear it ring.

Coin me a word discountenancing fears,
Sturdier than stone to stay my feet.
Grant exultation! Lord, thy Presence nears:
The far fanfares of Heaven's battalions beat.

Light me a lustrousness to rule the night,
Shriving over shame and mortal harm.
Swear deliverance! Saviour, cleave my sight:
Bare before me thy victorious arm.

Lawrence Mills

Are the needs of

THE MAN IN THE PEW

being replaced by programs

for the "changing and restructuring

of society"?

By ROBERT SHACKLES

Dark nights of the soul are not necessarily limited to mystics. They are overwhelmingly powerful experiences which also come upon ordinary, average people. The terror for such people is that, lacking some extra, mystic strength, they must face super-powerful depression with only regular human resources. Consequently, such average men become quiet, tragic souls who, unless given some help, some guidance, some extra power for living beyond themselves, are simply mislaid, or ignored until the news comes, often obscurely, that "the deceased was a member of St. Something's Parish, Somewhere." It almost doesn't matter. Wherein lies enormous tragedy.

The Rev. Robert Shackles is rector of St. Paul's Church, Muskegon, Mich.

At that point, it is too late. The announcement marks a tragedy no one knew was happening because faces are much less easy to read than we imagine. Writers love to note that "care etched its lines," or "joy sparkles in the eyes," or "maturity oozes from every pore," or other easy, superficially defining statements. But it is often true that laugh lines casually noted are not from laughter, but from pain. Consider how often a picture of a person grimacing in pain can at first appear to be one of laughing pleasure. Which emotion it is comes clear only from knowing the content and context of a person's life.

Just so is tragedy. Day by day, it presses the man who is incapable of ordering up the nobility of spirit known by mystics. Tragedy consumes the man whose pain is too easily mistaken for

pleasure. He is ignored because he is unable to utter a cry his fellowmen will understand. In the final obituary moment tragic ignorance especially betrays. "The deceased was a member of St. Something's, Somewhere."

That noted membership implies stability, pleasure, tolerable joy. Implied in the statement are answers and substance the deceased may very well never have known. For some, the reality is there. For some in their souls' black nights, membership does show a greatness in spirit and mastery by faith over life's threats. Thank God it is so, for in their mastery lies our hope that other men's lives may also be measured — if only we find the key — and the door in which a lock for that key is fixed.

Mystics have their ways, and how they go is quite beyond an ordinary man's ken. Even when these mystics write and tell us "Here! This is the way!" we still are not at all sure. Why? Because what is always being said really is "this is *my* way," and our average, ordinary minds are seldom able to see in the light of *his* success the personal path out of *my* darkness. This is what is not passed through the grill-like barriers which separate the ordinary from superordinary men who seem so directly involved with God.

Too much is assumed. Too much is ignored. Too often there is no effort, perhaps truly no desire, to go beyond the newspaper paragraph or the fragmentary view through the grill. It is also true that being a member of a parish community is often more of a hindrance than an opening door into the Spirit. Indeed, there are those who say that the parish is perhaps the *least* possible place of help, the *least* meaningful way of access to God.

Perhaps reading the great mystics' writings would be a more workable joy, however difficult it is to understand that phantasmal correspondence which transpires between the mystic and the Holy Spirit. Possibly there the seeker, however bewildered, would at least gain some sense, some feeling, some implication of Godly power. This is more than can be said for much parish life nowadays.

More and more often, the parish church exists least of all as a primary source of personal sustenance in Christ. Instead, the needs of ordinary men for personal commitment to and communication with God are ignored, replaced all too often by all sorts of programs for "changing and restructuring society."

In truth, for the man in the pew, regardless of his political, social, or recreational views of daily life, there often *seem* to be few pastors to whom he can turn for help. Increasingly, an or-

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The Living Church



THE SEVEN SLEEPERS

By ENRICO S. MOLNAR

There is a strange feast day included in the Byzantine and Roman Church calendars, that of the Seven Sleepers. It has no counterpart in the Anglican calendar, not even in the Lesser Feasts and Fasts. It is derived from a popular fable which spread from church to church during the early years of the fourth century A.D. It has to do with an incident said to have taken place at the height of the Decian persecution (Decius, emperor from 249 to 251). Seven young Christians, who were being pursued by the imperial police, took refuge in a cave near Ephesus, for lack of any other escape route. But Jesus Christ took pity on them and, sending one of his angels plunged them into a deep sleep. They slept on there, forgotten by the world, for a century and a half, while one after another all Roman persecutors disappeared - while Constantine the Great reshaped the destinies of the world, and while Theodosius II shaped his empire in the shadow of the cross.

Then the angel of the Lord of the living returned and brushed their eyelids. The sleepers awoke and emerged from their hiding place. They were suspicious at first, frightened at the

thought that the guards of Emperor Decius might reappear and arrest them. But astonishment soon drew from them cries of wonder, and gestures of thanksgiving. As they slowly emerged from the cave, they saw churches sparkling with marble and mosaic, golden domes and towers crowned with crosses glistening in the sunshine. And in the town squares they saw crowds, praising the name of Christ the King. Was it possible?

Another variant legend adds that, overcome by the sheer joy of this miraculous transformation of the world they knew, they sang the *Te Deum*, which so perfectly expresses the joy of victory. Of course we know that this classic of worship was probably written by Nicetas, a humble bishop of Remesiana, a little known township in the Balkans, in about 370 A.D. Still, it makes a good story, because the *Te Deum* was written in an age of great anxiety, an age which our own resembles in so many ways.

We praise thee, O God, we acknowledge 'thee to be the Lord. All the earth doth worship thee, the Father everlasting. To 'thee all angels cry aloud, the heavens and all the powers therein . . . The holy church throughout the world doth acknowledge 'thee . . .

This splendid hymn, set later to the stately Gregorian chant, became a vehicle through which the church, on most joyful and solemn occasions, showed the Lord of the earth, the true Lord of lords, her gratitude, her trust and her devotion. But though the glory of the Lord shone forth in his promises and in his mighty acts in history, was not man's horizon polluted by a smog of his own making?

I wonder what would be the reaction of the Seven Sleepers, had they fallen asleep in a cave in New England, sometime during the American Revolution, and were awakened now, by a magic wand, and thrust into an America engaged in a square dance of bicentennial celebrations? Would they sing another *Te Deum* or a *Miserere*? In the classical legend the Sleepers went into hibernation at a time when the church they knew was a church of the catacombs; when they awakened they discovered they were gazing at a church of the empire, in which the icon of the emperor was practically on the same level as the icon of the Lord. Today, walking among some bicentennial liturgical dancers in certain ecclesiastical dance halls, I detect a distinct Erastian tune. Church and state, religion and country, become an almost indistinguishable woof and warp in the loving loom of history.

But "the Word of God is living and active, sharper than any two-edged sword, piercing to division of soul and spirit" (Hebrews 4:12). There is another very early Christian masterpiece known as *The Letter to Diognetus*. In it, the unknown author wrote these magnificently succinct sentences:

Christians live in their country, but only as if they were passing through it. To them every foreign country is their fatherland (since it belongs to their Lord), and every motherland in which they live, they are as foreigners (since the Kingdom of Christ is not of this world).

If there is a modicum of truth in the legend of the Seven Sleepers, I am sure they sang the *Te Deum* against that kind of background in which the conviction expressed in *The Letter to Diognetus* was a flaming reality. It is only against that background that the closing lines of the *Te Deum* make any real sense. They are a cry of love, a shout of loyalty to Jesus Christ, the Lord of history and of all life:

We worship thy Name ever, world without end . . . O Lord, have mercy upon us, as our trust is in Thee. O Lord, in Thee have I trusted, let me never be confounded!

Sleepers, awake!

The Rev. Enrico S. Molnar, O.A.R., is currently at St. Michael's Valley Priory, Tajique, N.M.

EDITORIALS

Problems Besides the Big Two

As we head into 1976 it is well to bethink ourselves, with the loins of our minds girded, that in the church today we face some urgent problems besides the Big Two: *i.e.* ordination of women and Prayer Book revision. If you read last week's issue of this magazine you will recall sobering articles dealing with two of these other problems: alcohol abuse and drug abuse.

Episcopalians are by no means the only people, of course, who have to face these problems on their doorsteps, or, more accurately, within their doors and in the very bosom of their families. Other Christians and all other people in general must deal with them. There is no need, indeed no place, for an essentially denominational approach to them. All concerned people can and must work together.

But speaking as one member of our particular church family to the rest of the family we would remind us all that in this year 1976 we must not let ourselves become so exclusively preoccupied with the Big Two that we neglect such urgent problems as alcohol abuse and drug abuse. Such problems cannot await our attention at some more convenient season. With any problem that involves the potential destruction of human lives and souls the time is now — not next year, or next week.

If it isn't too late for us, individually and together, to make some ecclesiastical resolutions for this new year, let us join in making this one: that to the last minute of 1976 we shall try to fight our holy war against sin, the world, and the Devil on *all* fronts where our Enemy confronts us — not just on the fronts of the Big Two. For if our Enemy knows anything about military strategy (and there is terribly ample reason to believe that he does) he realizes that his best chance to undo us is not through our Maginot Line but at some spot where we don't think that the issue is especially urgent or important.

Doctors and the "Right to Strike"

We hope that all Americans who hanker for a national health program modeled upon the British pattern were reading their papers recently when the story of five-year-old Seema Bhela appeared in print.

Seema was a little Londoner suddenly stricken with a respiratory failure. An ambulance was summoned and came immediately. But one hospital after another refused to accept her for emergency treatment because hospital doctors were in a "slowdown" (apparently an English euphemism for "strike") for more overtime pay. A hospital finally

did admit Seema, but by this time she was dead.

Dr. Paul Copeland, a spokesman for the striking doctors, said "I do not want to comment without knowing the full details. We do not know whether or not the baby would have died anyway." Of course not. We never absolutely know such things. But we do know that there are some callings a person may pursue which exist fundamentally to minister rather than to be ministered to, and medicine is one of those callings. If the effect of "socialized medicine," or whatever governmentally controlled medicine may be called, is to teach physicians to see their calling simply and solely as a job, who needs it?



Of course, American physicians operating on an essentially free-enterprise basis are not without fault, and what needs to be said about medicine as a calling rather than as a job is as pertinent to them as it is to their British colleagues. There have been some "slowdowns" here and there in medical services in this country within the recent past, most of them resulting from the refusal of some doctors to pay the exorbitant cost of malpractice insurance. That is a problem that needs to be effectively solved in the public interest. But however sympathetic we may be to either the doctor or the patient in that particular seeming conflict of interest, we have to come back to this: Nobody in the profession of Hippocrates has any right ever to refuse treatment or service to anybody solely as a means of getting more pay. And when a society puts its medical professionals on the same basis of employment and compensation as that of postal clerks and legislators and all other government employees it seems to be telling them that their calling is just another job and that they have the same right to strike as all others have.

For that matter, people who enter any profession which exists to serve human social and personal needs forfeit a categorical "right to strike," as Calvin Coolidge long ago reminded us in his famous telegram concerning the strike of the Boston policemen: there is no right of public servants to strike against the public. People who want to exercise that right should not be policemen, or firemen, or physicians, any more than they should be ministers of religion.

Anointed in Christ

By H. BOONE PORTER, JR.

The convivial joys of Christmas lead on to Epiphany. This ancient feast has several different meanings attached to it, perhaps the most important of which is the commemoration of the baptism of Jesus. One of the reasons our rubrics do not permit the transfer of the Feast of Epiphany to the Sunday following is that this is already built into the arrangement of the propers. In our present Prayer Book, we read of our Lord's baptism on the Second Sunday after Epiphany. In the new lectionary, it is on the Next Sunday after Epiphany, and this is specifically noted as a feast. Thus, those who do not get to church on January 6 will, nonetheless, celebrate a major aspect of Epiphany on one of these Sundays.

As has been said in this column before, a feast can always be given a greater emphasis by appropriate hymns, preaching, special prayers, and decorations. Decorations around the font can make it conspicuous on this day, and prayers can be offered for grace to live up to our baptismal commitment. Best of all, holy baptism can be administered on this especially appropriate occasion. Having a baptism helps us celebrate the baptism of Jesus, and his baptism helps us understand our own baptism more fully.

One aspect of baptism we need to understand better is spiritual anointing, or unction (both words mean the same thing). This is something most English-speaking Christians have missed. In the Old Testament, anointing with olive oil was a ceremony used for consecrating prophets, priests, and kings. The Jewish people came to look forward to a greater prophet, priest, and king who would be anointed by the actual spirit of God (Isaiah 61:1-3). This looked-for savior was called the Anointed One, or in Hebrew, the Messiah. The descent of the Holy Spirit on Jesus was thus of great importance. It signalized that he was this Messiah, the savior anointed by God. The Greek-speaking followers of Jesus called him the Christ, which is

simply Greek for anointed. This has remained as the most frequently used title of our Lord, and as his followers, we call ourselves Christians. In baptism, we share his anointing and we are made a royal and priestly people (I Peter 2:5,9 and Revelation 1:6) in him. The New Testament sometimes speaks of the gift of the Holy Spirit as an anointing, or unction (II Corinthians 1:21 and I John 2:20, 27).

We touched briefly on this topic in this column last year, but there is evidently a desire and need for fuller information on the subject within the Episcopal Church. Perhaps some misunderstandings can be cleared up.

In the early church it was believed important to have an outward and visible sacramental expression of our spiritual anointing, and so at their baptism Christians were anointed with a fragrant oil solemnly blessed by the bishop. This oil is usually called chrism, a Greek word for ointment related to the word Christ. It is applied by the officiating bishop or priest to the forehead of a new Christian in the form of a cross. In many parts of the Christian world, this anointing is regarded as the sacrament of confirmation. It was used almost universally throughout the Christian world from the third century until the sixteenth, and it continues in use among the majority of Christians. Chrism continued to be part of the baptismal rite in the First English Book of Common Prayer of 1549. It subsequently was dropped, although we still speak of children as being "christened." Chrism has remained continuously in Anglican usage only for the anointing of British monarchs at their coronation. Now, however, it is again authorized for use in the Episcopal Church. Because of its biblical basis, its ancient and widespread use, and its rich theological symbolism, many believe its revival to be very desirable.

If the bishop is coming to your parish, and is willing to consecrate holy chrism, we recommend the following procedures: First, obtain pure olive oil from the grocery (very little will be needed). Obtain an aromatic ingredient from a pharmacy, such as synthetic oil of cinnamon

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When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

CHURCH SERVICES NEAR COLLEGES

Refer to Key on Back Page

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

CALIF. POLYTECHNIC STATE UNIV.

San Luis Obispo

ST. STEPHEN'S 1344 Nipomo St.
The Rev. Wayne W. Welch, r; the Rev. John Leo, assoc
Sun 8, 10; other services as anno

UCLA Westwood

UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
The Rev. Terry Lynberg, chap.
HE: Sun 6, Tues 7, Thurs 12:05

COLORADO

UNIVERSITY OF DENVER Denver

ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC 9:15, MP, HC, EP daily
Evans Chapel Student Center 1957 S. High

GEORGIA

GEORGIA INSTITUTE OF TECH. Atlanta

ALL SAINTS CHURCH 634 W. Peachtree St.
The Rev. Paul R. Thim, chap.
Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest

HOLY SPIRIT 400 Westminster Rd.
The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

MAINE

BOWDOIN COLLEGE Brunswick

ST. PAUL'S 27 Pleasant St.
The Rev. Donald A. Nicerson, Jr., r
Sun 8, 10:30

NEW JERSEY

RUTGERS UNIVERSITY Newark

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick

Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc
Eucharist: Sun 10, Wed noon, Fri 11:30. EP Tues 8; other services as anno

NEW YORK

R.P.I. and RUSSELL SAGE COLLEGE Troy

ST. PAUL'S 3rd & State Sts.
The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

OHIO

OHIO UNIVERSITY Athens

GOOD SHEPHERD 64 University Terrace
Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

INDIANA UNIV. OF PA. Indiana

CHRIST CHURCH 902 Philadelphia at Ninth St.
The Rev. Arthur C. Dilg, r
Sun 7:45, 9, 11

PENNSYLVANIA STATE UNIVERSITY

EPISCOPAL CHURCH AT PENN STATE
EISENHOWER CHAPEL University Park
The Rev. Derald W. Stump, chap.
HC: Sun 9, 6:15; Tues 7 and as anno

TEXAS

LAMAR UNIVERSITY Beaumont

ST. MATTHEW'S 796 E. Virginia
The Rev. Earl 'J' Sheffield III, chap. & V
Sun 10, 6

NORTH TEXAS STATE UNIV. Denton

TEXAS WOMAN'S UNIV.

ST. BARNABAS'
The Rev. Charles E. Walling, r
Sun 8 & 10; Sat 5:30

ST. DAVID'S 623 Ector

The Rev. Edward Rutland, r
Sun 8, 9:30, 11:15 & 5:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney

TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11: 7:30 & 11 June-Aug.

VIRGINIA

LONGWOOD COLLEGE Farmville

HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH

The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg

BRIDGEWATER COLLEGE Bridgewater

EMMANUEL CHURCH

The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
Sun 8, 10:30; Thurs 7

The Directory is published
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January and September issues.
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or oil of bergamot. It may be necessary to order these a week or more in advance. Purchase the smallest available bottle of it (1/4 ounce is very adequate). When the bishop is to arrive, put a small table in the church, covered with a white cloth, near the font or in some other suitable place. On a silver or glass tray put a container for the olive oil. We suggest a small glass beaker for this, also obtainable from the pharmacy. Put about four teaspoons of oil in it. Put the little bottle of aromatic ingredient also on the tray (see that the cap is loose before the service!) and a small spoon. Also provide a paper napkin or two.

If baptism is to be administered, immediately after the blessing of the water, the bishop goes to the table to consecrate the chrism. He should stand back of the table, facing the people, with other clergy to his right and left. A few words of explanation should then be given to the congregation. The bishop may then hold up the beaker of olive oil for all to see it, and with the help of a priest or deacon, pour the aromatic ingredient into the olive oil. About a spoonful (or the entire contents of a 1/4 ounce phial) will be more than adequate. The mixture can be stirred briefly with the spoon. The bishop alone then recites the prayer on page 11 of Authorized Services. The baptismal service then continues.

After the administration of the water, the bishop anoints the foreheads of the new Christians, moistening his thumb for this purpose by sticking it into the beaker of chrism, and wiping afterwards with a napkin. After the service, the contents of the beaker can then be poured into a small bottle with a tight stopper and labeled "Holy Chrism." As chrism is a consecrated sign of the presence of the Holy Spirit in the church, it should be treated with reverence, and kept in an aumbry, tabernacle, or other safe place. On subsequent baptisms during the year, the officiating priest anoints the foreheads of the newly baptized with it.

If the bishop desires to consecrate chrism on an occasion when baptism is not administered, it may be done at a eucharist celebrated by the bishop with the assistance of other clergy. It may take place right after the sermon (if it has been preached about), or before or after the offertory. Or, the traditional Western Catholic practice may be followed, of consecrating the chrism after receiving holy communion and before the final prayer of the eucharist. In either case, the bishop may go to the small table, accompanied by other clergy, and follow the same procedure suggested in connection with baptism. Other alternatives are, of course, possible, but we believe the arrangements here suggested can be carried out in the average parish without undue difficulty.

THE MAN

Continued from page 10

dinary man finds parish life a bewildering frustration in which change is the only normalcy. Meaningful answers for man's personal problems are considered a waste of time to the precious goals and preoccupations of the social engineer who sits at his desk dreaming up new ways to be relevant.

That a man standing before him hungering for spiritual reassurance represents the relevance of Christ ("Inasmuch! Inasmuch!") seems a truth eternally escaping the consciousness of the "modern priest." Is the average man so unimportant? Are the "great issues" facing the church so crucial that this average guy is not worth giving attention? But is not this uninspired, perhaps even uninspiring, seeker after God the fundamental "great issue" of Christ on the cross?

What ails us in this age, that only the superfaithful mystics have any hope for serious resolution of so common a things as a need for God experienced in prayer, worship and work? And they realize that hope only because they have the capacity to seek and do for themselves. How can we so carelessly ignore the little man — who very often is not all so little —

because some of us have succumbed to a demonic urge to play God with human existence? How can some accept ordination to the cure of souls and almost immediately turn ignorant to all who seek not great issues but rather that profoundest of human needs, fundamental and basic to all hope — the search, the need, the hope, the absolute struggle of the soul for God?

That vast *laos* for each member of whom Christ personally died cries out for pastors. They plead for men of God who will love them in Christ and in so doing will show them the way into forgiveness, into hope, into their own giving love, into the power of their resurrection with him — thereby to redeem by more Christlike lives the naughty world in which they live. The people ask, but hear of men who will be pastors only to the angry stone-throwers and the shouters of relevant obscenities. The man in the pew pleads for forgiveness and acceptance; he does not plead for approval of his selfishness. It is purest arrogance to accuse that, as some do. It is full blindness.

The man in the pew pleads for pastors who will lead him to God, personally and in corporate parish life; through sacrament, prayer, praise, and holy directions to find hope and power for

living fruitfully in a bewildering age. The man in the pew cries. He calls out "Bishop?" He hears the sound in his ears; only silence in his soul. He calls out in his parish "Father?" He hears great clanging cymbals and moving guitar string chords; but emptiness in his mind's faith-wish. He calls *Kyrie Eleison* — but there is in the Church of St. Something's, Somewhere no sound, not even the slightest echoing *Christe Eleison*.

Non-pastoral priests cannot understand why it is that though they scream at highest pitch and volume of their tongues, no sound is heard — though a remnant in a far corner of some field of life sob out their faltering, ordinary faith. They are the only remaining nobility among the sons of men. Amid the cooling ashes of their campfire hopes it seems vaguely, possibly, a stirring motion may be barely perceptible.

Will a phoenix rise from today's ashes? May it please God so to be! Will the people win the new life? Can those pastoral priests yet remember? "Inasmuch" is for the *laos theou* also! Will the cry of *the people* for God be heard? It must, for it is the only way to put sound in the growing silence we call "The Church." Let it be—the *Beginning*.

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ORGAN-PLAYING priest desires position as organist-assistant in parish desiring first-rate music program. Complete resume' upon request. The Rev. Bruce E. LeBarron, 526 Amity Road, Bethany, Conn. 06525.

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THE LIVING CHURCH

CHURCH DIRECTORY



CORTE MADERA, CALIF. (Marvin Co.)
HOLY INNOCENTS' 2 Tamalpais Blvd.
 Sun 7:30, 8, 9:30 & 11; Eve 7:30. Wed 11:30 & 8.
 Fri 7. Charismatic.

LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. Fr. John D. Barker, S.S.C., r
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B, 3 (15);
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
 LOH 1st Sat 9

SAN DIEGO, CALIF.
ST. LUKE'S 3725—30th St.
 Sun 8 HC, 10 Cho Eu (15, 35, 55), MP (25, 45). Sun 10 S.S.
 & child care. Wed 11:30 HC

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 and Ser 9 & 11 (HC 15); Daily 10

ST. PAUL'S 2430 K St., N.W.
 Sun Masses 7:45, 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

JACKSONVILLE, FLA.
ST. JOHN'S CATHEDRAL 256 E. Church St.
 The Rev. Very Rev. John F. Mangrum, dean; Rev. Canon
 Ward Ewing, Rev. Canon George Kontos; Dorothy
 West, Christian Ed; Thomas Foster, organist and choir-
 master
 Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10,
 7 Fri & Sat

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
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 Griesmyer, D.D., the Rev. Canon Harold S. Olafson,
 D.D.
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 Mass. C Fri 5-6. MP & EP Daily. An Anglo-Catholic Parish
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OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues
 & Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.
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 "Serving the Loop"
 Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.
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 The Rev. Howard William Barks, r; The Rev. Jeffrey T.
 Simmons, c
 Sun HC 8, 9, 11; Daily HC, Hours posted

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 Second and Lawrence (Near the Capitol)
 The Very Rev. Eckford J. de Kay, Dean
 The Rev. Gus L. Franklin, the Rev. Ronald L. Greeson
 Sun H Eu 8 & 10; Daily H Eu as announced

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; In-
 str, Instructions; Int, Intercessions; LOH, Laying On of
 Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer;
 MW, Morning Worship; P, Penance; r, rector; r-em, rec-
 tor emeritus; Ser, Sermon; SM, Service of Music; Sol,
 Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young
 People's Fellowship.

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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

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

MIDDLETOWN, N.J.
CHRIST CHURCH The King's Highway
 The Rev. James B. Simpson, The Rev. Geoffrey G. West
 Sun HC 8 & 10; Daily HC 9

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

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun 8 HC, 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4
 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat
 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
 HC

ST. BARTHOLOMEW'S Park Ave. & 51st St.
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 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
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 Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (15 & 35) MP
 (25 & 45); Daily MP 9, Thurs 12 HC & Healing

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 87th Street, one block west of Broadway
 The Rev. Charles A. Weatherby, r
 The Rev. Howard T. W. Stowe, c
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 Sat 10; C by appt

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

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
 ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas
 Ousley; the Rev. Dr. Leslie J. Lang
 Sun HC 8, 9, 11 (15) MP 11, ES 4; Mon thru Fri MP 8, HC
 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
 12:10, HC 12:40, EP 15, HC 5:30; Thurs HC 12:40.
 Church open daily to 9:30.

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 Serving Protestants, Anglicans and Orthodox
 Sun H Eu 1 followed by Happy Hour

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TRINITY CHURCH Broad at Wall
 The Rev. Franklin E. Vilas, p-i-c
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP
 5:15; Sat HC 9

NEW YORK, N.Y. (Cont'd)
ST. PAUL'S Broadway at Fulton
 Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

ST. AUGUSTINE'S 333 Madison St.
 The Rev. Harry Vann Nevels, v
 Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
 The Rev. Frederick B. Williams, v
 Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues,
 Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
 The Rev. Ledlie I. Laughlin, v
 Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat
 HC 7:30, Thurs HC 8:45, 6:15. HS 12; EP 6

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
 Barnett; the Rev. Canon Donald G. Smith, D.D.
 Sun Eu 7:30, 9:30 MP (Eu 35), 11:15 MP (Eu 15); Daily Eu
 Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

HOT SPRINGS, VA.
ST. LUKE'S
 The Rev. George W. Wickersham II, D.D.
 Sun 8 HC, 11 MP (15 HC)

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

PARIS, FRANCE
AMERICAN CATHEDRAL OF HOLY TRINITY
 23, Avenue George V
 The Very Rev. Robert G. Oliver, Dean
 The Rev. Frederick B. Northup, Canon
 Sun 9:30 HC, 11 MP (HC15). Tues & Thurs 12:30 HC

ACAPULCO, GRO., MEXICO
HOLY CROSS (1 blk. east from the Marriot)
 Tes. 2-26-39 and 4-14-94
 Sun Lit & Ser 11; EP 6

GENEVA, SWITZERLAND
THE AMERICAN CHURCH (Emmanuel, Episcopal)
 Rue Alfred Vincent
 Sun HC 9:30, Ch S and Adult Study 10, MP 11