

The Living CHURCH

"WELCOME happy morning!"
age to age shall say:
Hell to-day is vanquished,
heaven is won to-day!
Lo! the dead is living,
God for evermore!
Him their true Creator,
all his works adore!
"Welcome, happy morning!"
age to age shall say.

Earth her joy confesses,
clothing her for spring,
All fresh gifts returned
with her returning King:
Bloom in every meadow,
leaves on every bough.
Speak his sorrow ended,
hail his triumph now.
"Welcome, happy morning!"
age to age shall say.

— The 1940 Hymnal, # 87
(Bishop Venantius Honorius
Fortunatus, 530-609)



AROUND & ABOUT

With the Editor

I can report that the resurrection of Christ is given more attention by today's theologians than it was a generation ago, whereat we may all rejoice. But I am not yet getting the help from theologians that I want in making the resurrection truth more meaningful to myself and hence to those to whom I preach and write.

Christ is risen. What does that truth do with me, for me, to me—with, for, and to all my fellow creatures? What is the most helpful and meaningful way of answering that question today?

One of the old collects, echoing Romans 4:25, speaks of how Christ died for our sins and rose for our justifica-



tion. I have no doubt that is true, and somehow most gloriously true — possibly the greatest thing God has ever done for us since our creation. But I love to enjoy a gift by reflecting upon just what it consists of, and when I come to the death for my sins and the rising for my justification I'm baffled. I imagine a child at his eighth birthday party. There's a huge gift-wrapped present from his dad. He thinks it might be a basketball hoop for the garage door, or perhaps a bicycle. He opens it and finds a complete set, latest edition, of the Encyclopedia Britannica. He may realize that it is an even choicer gift than the bicycle would be. But, golly, all those big books, all those big words . . . Tremendous, but what to do with it? And why this? And why he? And why now?

The analogy isn't too sound. The Encyc. Brit. isn't really a good gift for the child. (At any rate if it is I can't see it even yet, and I'm 64.) The resurrection is the best of gifts for everybody and even everything in the world. But why and how? Can anybody tell us, in terms

clearly appreciable to us today, why and how it is?

I keep looking to the theologians to help us out, but maybe that's my mistake. Perhaps the Lord says to me and to each one of us: There are certain gifts you have received and truths you have been shown which you must understand, appreciate, use, enjoy, ultimately by yourself, with the help of the Holy Spirit. Every Christian must be his own premier theologian.

At this moment I believe that is it, and it explains why the Lord has not enabled others to do for me what I need to do for myself. The meaning of the resurrection must come to each one of us as we live our own lives by faith in him who died and rose again for us. Every moment, every experience, in the life of discipleship brings its own disclosure of the meaning of resurrection: we are taught—we get that answer we seek—in those moments and experiences. We bury a dear friend and the meaning of "blessed are the dead who die in the Lord" quietly but profoundly flashes upon the inward eye.

"Every act of love is a little death in the divine image," says William Blake. And when we make such an act, we die that little death, and we experience a little resurrection, and somehow it all seems to accord with the Master Plan.

No, we have no right to look to others to tell us what the resurrection means; and if we walk by faith in the risen One we have no need to, thank God. "He is his own interpreter, and he will make it plain."

Dear Readers: There is a typographical error in "Around and About" of March 28 which alters the meaning of the sentence in which it appears. In discussing Origen's interpretation of scripture, I intended to write: ". . . he puts forth an interpretation of some scriptural assertions about God which, in effect, makes God out to be rather tricky." In TLC it appears as ". . . he puts forth an interpretation of scriptural assertions about God which, in effect, make God out to be rather tricky." This is an error. In my indictment Origen is the offender, not the scriptures. Ed.

The Living Church

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CALENDAR

April

- 18. Easter Day
- 19. Monday in Easter Week/Easter Monday
- 20. Tuesday in Easter Week/Easter Tuesday
- 21. Wednesday in Easter Week
- 22. Thursday in Easter Week
- 23. Friday in Easter Week
- 24. Saturday in Easter Week
- 25. Second Sunday of Easter/First Sunday after Easter

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LETTERS

"For Those Who Lose"

There is an issue facing the church that we believe is on the minds of many Episcopalians, but so far we have not seen it addressed in print. That is, no matter what the outcome of this coming General Convention is, there will be a large number of people deeply hurt. The matters of conscience will force these Christians into a struggle that affects all of us.

It is to this that we address ourselves. How are we preparing to meet the needs of these men and women? Not to meet these needs is not to take the Gospel seriously! We offer no solution, but two thoughts that are weighing heavily on us. The first, for those who "lose", to leave the church will leave all of us that much poorer. St. Paul teaches that the body of Christ has many parts. When one part hurts, we all hurt. All parts are needed to make a whole body. Secondly, anyone who plans any type of "victory party" will demonstrate the antithesis of the Gospel. To have a party is to ignore the suffering of others which can only cause greater dissension. To cause any more hurt than is already present makes a mockery of Christian love.

We urge others to join with us in preparing to deal with the joys and disappointments (regardless of the "sides" you find yourself supporting) that the Convention will bring to yourself and others.

ROBERT and KRISTENZA KEIRSEY
School of Theology
University of the South
Sewanee, Tenn.

Thornton Wilder

I very much appreciated Dr. Glenn's article, "I Remember Thornton Wilder" [TLC, Feb. 29]. It provided me with a deeper insight into the life and ministry of Thornton Wilder as a novelist. The photo provided a keen view of his humanizing character. Again, thank you.

(The Rev.) JAMES REED
Waddington, N.Y.

The Voice of the Groundhog

I agree with Dean Wilson's proposal [TLC, Feb. 29] to recycle blues, greens, zebra, sons of, etc., — at least some good will come of the Committee vs Cranmer.

But what of the countless Books of Common Prayer, if they are proscribed? If they are refused the imprimatur?

Suggestion: copies in every library in the nation, and in other places where they may be safe from the spiritual

book-burners. Thus, some more enlightened generation may rediscover the glory that was Anglicanism, before the voice of the groundhog was heard in our land.

(The Rev.) BEVERLY LAMB
St. Paul's Church
Vergennes, Vt.

The PB's Prediction

With reference to the Presiding Bishop's remarks [TLC, Feb.29] in which he predicted that General Convention *would* vote to ordain women and appealed to disgruntled Episcopalians not to break relationships with the Episcopal Church unless they feel "endowed with the judgmental qualities of God himself," I would like to turn this appeal around and head it back to PECUSA in general: Do not break relationships with the one holy catholic and apostolic church by acting unilaterally on this matter, unless you feel endowed with the judgmental qualities of God himself.

The Presiding Bishop also said, you report, "If God can make me a presiding bishop, he can also make women priests." Hmm! I don't know what to

make of that remark. I guess I would respond by saying, "If God can call any of us to the vocation to which we have been called, a miracle in itself in the case of most of us, he can also help us to avoid jumping to such simplistic and short-sighted solutions to very difficult and critical problems."

I happen to view the ordination of women as a radical and innovative attempt to restore a meaningful role of ministry to women in the church. It is hopelessly misguided, however, and would only serve unequivocally to place Anglicans in the protestant camp, and perhaps forever cut out the possibility of reunion with the Orthodox Church and the Roman Catholic Church, something which should be a high priority for us Anglicans, believing of the church in the way that we do.

There is a right way or a wrong way to do anything, and I believe we are dangerously close to doing it wrongly. The Presiding Bishop is on the right track when he sees the danger to our unity within the Anglican Communion to be what is at stake. Please, let's take this reasoning a step further and consider the question of unity within the



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church catholic. The right way to test the question of the ordination of women would be to submit the matter to the judgment of an ecumenical council, and in the meanwhile work strenuously for the assembly of such a council. I frankly feel that voting on an issue such as this in anything but an ecumenical council is presumptuous, and I would call upon deputies to General Convention to refrain from voting at all on this matter. The vote would be meaningless in any case, because a local council of the church does not have the authority to rule on matters of such universal importance.

I foresee General Convention voting "for" the ordination of women, but I hope nobody thinks that that is going to solve anything, either the very important issue of the ministry of women or the matter of the validity of women's ordination. It would only create an impasse. I am sure there will be some who will recognize the situation as being impossible and would make other plans. They would not be making an infallible judgment against the Episcopal Church, as has been suggested. They would only be rejecting the authority of the Episcopal Church to make an infallible judgment on the issue of women in holy orders. With all due respect to the Presiding Bishop, I think there is more to this matter than he seems to make out.

(The Rev.) C. DAVID BURT

The Church of the Good Shepherd
Clinton, Mass.

Permissiveness

Could you allow that important angles are overlooked in "Around and About" [TLC, Feb. 15] *re* "permissive society"?

You said: "A permissive society is one that permits me to make of myself whatever I choose to make . . . When it [law] undertakes to protect the citizen from himself, that is, from choosing and fashioning his own destiny, it is wrong."

Two observations are possible.

(1) Society traditionally served, in some imperfect but real measure, to protect others from our potential for evil. But not only this; it also served to protect us from ourselves. That was the role of the family, the church, and the community. Not only did it curb the evil we were ever ready to express, but also it pressed on us certain expectations of character and performance.

(2) There really isn't much left of society. Today we are uprooted and live very much like a mass of dried beans in a jar. Traditional restraints, conditioning and expectations are largely gone. Each flounders pathetically, all too much on his own. But we rebel against this unnatural loneliness. Often we welcome enlistment in various and sun-

dry perverse groups and movements which have arisen in this breakdown. Sara Moore seemingly did so. Many of us can understand the lure of Satan masked as an angel of light.

May heaven's mercy not only preserve us individually, but also provide for the restoration of the torn and tattered structures of society.

(The Rev.) PHILIP FIFER (ret.)
Pottstown, Pa.

I must vent my feelings *re* "Around and About" [TLC, Feb. 15].

Our founding fathers did not give us "freedoms" without restrictions of morals and mores, and the Constitution has been so interpreted in our courts relative to each of them.

I think Judge Conti was using "permissive" as an easy word, in a sense of people not living up to their responsibilities in setting standards and repressing wrongs. You regularly see this "permissiveness" in government, churches, schools (especially Episcopal churches and schools), homes, and organizations such as ACLU, WCC, EPF, etc., whose basic ideals are good but are regularly abused in practice.

ROBERT B. KNOX

Kissimmee, Fla.

Abortion — Women's Concern

The matter of abortion is women's concern. The male plants the seed and thereafter the female takes over. It is her responsibility to decide whether or not human life should continue or end — and it's a tough question. Men only needlessly complicate matters when they presume to tell women what they should do about abortion. Only the Holy Spirit can guide a woman in this decision and women have just as clear access to the Holy Spirit as men have.

(The Rev.) GEORGE E. GOODERHAM
Folsom, Calif.

The Orthodox View

Thomas FitzGerald's article "An Orthodox View on the Ordination Question" [TLC, Feb. 8] states: ". . . the question of the regular ordination of women to the priesthood is of such seriousness that its discussion and resolution can not be restricted to any one part of the church catholic."

He then states: "The Orthodox Church as a whole has not addressed itself formally to the question . . . No opinion is expected because the question is not presently a prominent one." If the question is not a prominent one why did he write his article?

I cannot decide whether this means that the Orthodox Church doesn't consider itself to be a part of the church catholic (since they refuse to partici-

pate in the resolution of such a serious question) or whether they are merely being phlegmatic. If this posture had been evident at the First Council of Jerusalem, Christian priests would be officiating at the rite of circumcision today.

(The Rev.) GILBERT E. DAHLBERG
St. Barnabas Parish

Denver, Colo.

Correction

There is an error in TLC of Feb. 26.

The correct spelling of the colonial printer of the 1782 edition of the Bible is *Aitken*. The "t" was omitted in the caption on the front cover of TLC, even though the facsimile of the 1782 Bible's title page quite clearly shows Aitken. The article inside further compounds the error.

Our copy of the 1808 edition of the Bible, translated from the Greek by my husband's ancestor, Charles Thomson, was published by the printer's daughter, Jane Aitken.

LOUISE R. RITENOUR
Princeton, N.J.

"Double Effect"

In his article "Ten Theses on Abortion" [TLC, Feb. 15], Robert Cooper states that "There is in Christian moral theology the principle of 'double effect,' i.e. in order to achieve a specific good some evil thing *must be done* in order to achieve that specific good."

This explanation of the principle of double effect seems erroneous to me. On the contrary, the evil effect implied by the principle must proceed from an action that is *good* or at least indifferent. Actions that are *evil in se* (e.g. to lie, blaspheme, fornicate etc.) are never permitted even if a good effect is hoped to be attained through them. The good effect simply cannot proceed from an evil means, and the evil effect may not precede but must follow the good effect. As St. Paul puts it, we may not do evil that good may come of it (Cf. Romans 3:8).

In my opinion, Fr. Cooper further compounds the error in his ambiguous terminology by equating "an undeniably evil . . . thing" with something "[less good.]"

Father Cooper has apparently misunderstood or, at least, poorly expressed the principle of double effect by not properly elaborating the conditions required for its use. At best his explanation is simplistic, at worst it is utterly misleading, erroneous and certainly not the principle of "Christian moral theology" as the majority of Christian theologians explain it.

As applied to abortion, the principle of double effect is valid only in the case of an *indirect* abortion (i.e. one in which the means used are directed toward

another end than the abortion, e.g. the health of the mother). In this case, for a proportionally grave reason an indirect abortion is permissible by application of the principle of double effect. It is therefore morally allowable to use a remedy (good or indifferent action) which directly and immediately tends to cure the ailment of the mother even though simultaneously an abortion occurs from the use of the remedy. In this case the remedy (good action) has a double effect: (1) the cure of the mother which is directly intended; and (2) the abortion which is not intended but necessarily follows from the remedy used. The remedy in itself must be good or at least indifferent; it cannot be evil *in se*.

(The Rev.) CHARLES J. GRADY
Church of Our Lady of the Assumption
White Plains, N.Y.

"Chairperson"

While contending that the Prayer Book and Constitution should be so interpreted that *he* means also *she*, *him* and *his* refer to *her* and *hers* as well, *man* also means *woman* and *Father in God* be given application to females, the Coalition for the Ordination of Women is patently inconsistent in so regarding *chairman* as a "sexist" term that it resorts to the clumsy and infelicitous non-word *chairperson* to designate its presiding officer. The very principle for which the Coalition stands—that our present formularies may be so interpreted as to allow the priesting of women—would seem to be denied by this inconsistency.

(The Rev.) FRANCIS W. READ
Oakland, Calif.

Prayer Book Solution

A parliamentary solution to the Prayer Book controversy: Why not authorize the Draft Book as a supplement to the Book of Common Prayer and leave the 1928 book in its present definitive status? This will avoid the oddity of having two prayer books or, should the 1928 books be discontinued, the danger of anarchy and illegal services.

(The Rev.) EDGAR M. TAINTON
Eugene, Ore.
Why not? Ed.

Bishop Welles's Mistakes

Thank you for your constructive editorial "Who Chooses What Liturgy?" prompted by the Rev. W. J. Barnds' letter [TLC, Feb. 15] quoting "a very real admission (and about the only one I could find in the book) of failure," from my autobiography *The Happy Disciple*. My preface's first sentence warns of "bragging" and admit-

tedly there is too much of that. However, I do mention failures at every stage. Some examples: "I did not make a success of my schooldays at Kent" (page 16). Financially "I was a failure at Woodbridge" (page 41). Little time for my children "may have been the most serious mistake of my episcopate" (page 91). Fr. Barnds quoted "one of the major mistakes" (page 128 emphasis mine). I had to close down and sell some of the missions I had initiated (page 129). "I failed" to persuade the House of Bishops to give up executive sessions when nominating a Presiding Bishop (page 145). I made "a parliamentary mistake" on the Trial Ordinal (page 151). And with regard to July 29, 1974, I tried in the book's last paragraph to exercise honest humility by stating, "We may have been wrong" (page 208), though I believe we were right. Incidentally the unidentified "lonely brother" bishop (page 152) to whose support I alone rose was Fr. Barnds' father, the late Bishop William Paul Barnds.

(The Rt. Rev.) EDWARD R. WELLES
Bishop of West Missouri (ret.)
Manset, Maine

Easter Vigil

Enter
Observe the emptiness
The last of the penitents
have made their peace.
The fonts are empty
The tabernacle is empty
door ajar.

Kneel
Heavy your heart
Let His crucifixion
render it clean
Your soul surrender
Your will surrender
to your Lord.

Arise
Christ now cometh
O'er man's tormentor
He has triumphed
The light of Christ
Thanks be to God
for His Son.

Depart
Beholding the beauty
Carry with you the light
of the Living Lord
Christ is risen. Alleluia.
Risen indeed! Alleluia.
You are filled.

Candy Colborn

The Living Church

April 18, 1976
Easter Day

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ECUMENISM

Kelleran: Church Should Live "Own Theology"

Declaring that in the "promises and covenants of life in Christ . . . women are equals with men," Dr. Marion Kelleran told a conference on women's equality in Christian churches held at Graymoor Institute, N.Y., that the issue of women's ordination is simply a demand that the church "live up to its own theology."

Speaking of women, particularly Episcopalians and Roman Catholics, who seek ordination to the priesthood, she said they believe "that the sacraments are God's, not the church's possession, even though the church administers them. It is God in Christ who works the miracle of sacrament through the Holy Spirit."

"What the sacraments convey and signify is a reality which is the gift of grace, not the possession of the church," she asserted. "And these women who seek ordination to the priesthood say that the church is acting as though it owns the sacrament . . . including the bestowal of the gift it carries."

Dr. Kelleran, who is chairman of the Anglican Consultative Council, stressed that these women "believe that when they meet every qualification devised by a church jealous of the quality of its ordained ministry, and are then turned away solely because they are female, not male—when this happens, the church itself is apostate to its own teaching and to the Lord whose church it is."

In tracing the theological and pastoral aspects of the conference theme, Dr. Kelleran said that in the promises and covenants of life in Christ there is no distinction of sex. "Females are baptized in the same baptism, are redeemed by the same death on the same cross, know and are nourished by the same grace, stand under the same judgment as do males."

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"I believe that generations of women over the centuries have known themselves, have had identity in this way," she said. Nevertheless, she claimed that women are not always co-equal with men in one of God's covenants—"that of community of the redeemed, the church, the body of Christ, the company of all faithful people."

Part of the problem, she said, is the difference between the images of a local, institutional church, where women have not had equal roles, and the image of "redemption, salvation, and glorification," where women may be co-equal. It is in the latter, she said, that women have felt that they were "less than fully admitted to the Christian fellowship."

A great many women, she said, feel the church's rejection of ordination for women is a "rejection of us all . . . a rejection that cuts to the heart of the life-in-Christ which has been a graceful gift of freedom to be what God calls them to be."

She called this rejection an "extreme example, at the ultimate point of church life, of the inequality of women in the Christian church."

The Episcopal Church is not likely to approve the ordination of women to the priesthood during its 1976 General Convention, Dr. Kelleran said, and might not even get around to such a move before the Roman Catholic Church does, although its women's movement recently has been gaining momentum.

Dr. Kelleran, professor emeritus of Virginia Theological Seminary, considered the struggle ahead and said pleasantly: "I'm going to hang in there and be nasty."

CENTRAL NEW YORK

Investigation Leads to Presentments

Last August the Rt. Rev. Ned Cole, Bishop of Central New York, appointed a committee of investigation to examine the events surrounding a "Service of Affirmation Celebrating the Anniversary of the Rev. Betty Bone Schiess," at Grace Church, Syracuse, with a view to determine whether sufficient grounds existed for a presentment or presentments with respect to Mrs. Schiess, the Rev. Walter N. Welsh, and other

diocesan clergy who took part in the service. Mrs. Schiess is a member of the Philadelphia 11.

Bishop Cole recently announced that the committee had made presentments charging that Mrs. Schiess (1) "not being a priest had performed certain acts in the eucharist only a priest shall perform," and (2) "acted contrary to the direction of the Bishop of the Diocese not to officiate at the eucharist at Grace Church, Syracuse, July 29, 1975."

The committee also made a presentment charging that Fr. Welsh gave permission to Mrs. Schiess to officiate as a priest in the celebration of holy communion "with the knowledge" that she "was not licensed so to minister at that time and place."

The bishop said this was the first time in his years in the episcopate that he had received "a presentment which could lead to a trial of one of my clergy."

He said that what lies ahead "is not a pleasant task, but when I was consecrated a bishop, I promised 'to conform to the doctrine, discipline, and worship of the Episcopal Church.' I shall continue to do so, but hopefully in this matter not in a purely legalistic way, but as chief pastor and bishop of the church of God."

Bishop Cole said he would require "both time and counsel" before he determines if a trial or trials are to be held.

CHURCH OF ENGLAND

Synod Acts on Euthanasia Report

The Church of England spoke out against euthanasia when its General Synod received a report which called for better standards in the care of the dying.

"On Dying Well" was prepared by a committee set up by the Board for Social Responsibility in 1970. It was published a year ago but this was the first time the General Synod had had an opportunity to discuss it.

The report said everyone had the right to "die well" with dignity and without pain. Euthanasia, it said, had unfortunately come to mean "the deliberate ending of life because this is believed to be in the circumstances the

The Living Church

only way of enabling the patient to die in dignity and peace."

But the report disputed this view of euthanasia, and claimed that "if all care of the dying were up to the standards of the best, there would be few cases in which there was an argument for euthanasia."

The committee had worked with the idea that the legal and moral issues of euthanasia were not the only questions under consideration.

"Alongside and closely related to it was the question of attitude to dying and the response of medical and allied professions to their responsibilities in this area," the document said. "There is a 'positive' task of improving the general standards of care, as well as a 'negative' task of resisting the introduction of legislation for euthanasia."

Synod received the report and welcomed its emphasis on the need to improve standards of care for the dying. It also shared the report's conclusion that legislation designed to legalize the deliberate killing of the dying would cause greater evils than it would remove and commended the report to the church for study and discussion.

There was total unanimity in the synod that the deliberate taking of life was abhorrent.

ANGLICAN COMMUNION

Meetings Held in Jerusalem and Africa

The Rt. Rev. Furman C. Stough, Bishop of Alabama, attended two meetings in Jerusalem and Africa as a consultant from PECUSA and as chairman of the House of Bishops' overseas committee.

The first concerned the formation of the new Synod of Jerusalem and the Middle East. Member dioceses of the synod are Cyprus and the Gulf, Egypt, Iran, and Jerusalem.

The second, a partners in mission consultation, was held in Juba, the Sudan. Representatives of the Episcopal Church of the Sudan, which is to become an autonomous province in October, met with Bishop Stough and other Anglicans from England, Ireland, Canada, and Africa.

Included in discussions were short and long term objectives, the constitution, financial resources, and theological training for clergy and laity.

A priority would be given to the training of suitable theological staff personnel "on whom any plans for future theological training must depend," Bishop Stough reported.

It was suggested that each of the partners in mission make a commitment to train personnel of the Church of the Sudan over the next five years.

April 18, 1976

Meanwhile, an appeal has been made to the partners to send replacement personnel, six for 1976-77, and correspondingly as required in subsequent years.

Foreign Aid Comes to PECUSA

While Bishop Stough was in Jordan, he met Dr. Samir Koure, who expressed concern for the church in Alabama and gave the bishop a "handful" of Jordanian money for a Sunday school in his diocese.

Shortly after the bishop returned home he presented this gift to the Rev. Graham Glover, who is in charge of the mountain mission at Mentone.

St. Joseph's, which was originally a summer chapel, is self-supporting and serves many needy families in the area.

About that "handful" of Jordanian money: it amounted to \$175 in U.S. currency.

OPEN LETTER

Declaration of Conscience

Representatives of several Episcopal Church-related publications and organizations met at Seabury house, Greenwich, Conn., to review issues, which they say, "are throwing the church into increasing turmoil and confusion."

At the close of their deliberations, they prepared, as members of the Fellowship of Concerned Churchmen, "a solemn declaration of conscience" and sent it as an "Open Letter to the Bishops of the Episcopal Church."

In it, they expressed their concern over "possible developments" at General Convention that "could influence such fundamental principles as the ordained ministry; the beauty, majesty, and dignity of our common worship inherited through the Anglican Book of Common Prayer and the maintenance of the catholic faith; and the authoritative Christian nature of the moral and ethical values held and taught by the church."

Continuing, the signers of the Open Letter said they are convinced that the Episcopal Church is being urged to make "irrevocable errors" which could "destroy — whether at one move or gradually and insidiously — its validity and credibility as an authentic voice of God to man in our age."

The signers, perceiving "the most immediate threat to the church's life to lie in the proposal to ordain women," stated that if General Convention were "to exceed its authority and purport to authorize the ordination of women to the priesthood or the episcopate, . . . we would refuse to accept this action. We would not recognize the validity

either of General Convention's action or of any results of such action."

They added that "if God in his inscrutable purposes should permit the Episcopal Church" to approve women priests, "we . . . are confident that God would in due season open an acceptable way of preserving the Christian heritage we have received."

Signers of the letter were the Rev. Carroll E. Simcox, editor of *THE LIVING CHURCH*, the Rev. Canon Albert J. duBois, president of the American Church Union; W. R. Baker, vice president of the ACU; Frederick Cooper, vice president, and W.C. Hanna, past president of the Episcopal Renaissance of Pennsylvania; Ellen Crowell, chairman of *The Certain Trumpet*; Walter R. Swindells, managing editor of *The Anglican Digest*; and Dorothy A. Faber, editor of *The Christian Challenge*.

Also, the Rev. Frs. J. Raymond Fisher and Stanwood Graves, Foundation for Christian Theology; Robert C. Harvey, The Canterbury Guild; and Harry Sutcliffe, director of the Episcopal Guild for the Blind.

Canon duBois also signed in his capacity as coordinator of Episcopalians United.

MARYLAND

Death Penalty Directed

A man convicted of killing six persons in a fire bombing has become the first person to be sentenced to death under Maryland's new capital punishment law.

Anthony L. Blackwell, 20, testified he threw a bottle filled with gasoline and capped with a lighted cloth wick into a house occupied by 13 people on July 17, 1975. He said he waited to see the flames, then threw two more bottles filled with gasoline into the house. Seven people escaped from the fire.

He was convicted under the mass murder category of the new state law which mandates the death penalty in specific instances. The law was passed by the Maryland legislature in April, 1975.

The jury in the case had the choice of finding the defendant not guilty or automatically sentencing him to the gas chamber.

An American Civil Liberties Union lawyer who defended Mr. Blackwell, said the conviction will be appealed as will the constitutionality of the Maryland law.

The U.S. Supreme Court has agreed to review the constitutionality of new death penalty statutes involving five cases in which the death penalty was imposed.

Since the court outlawed existing state laws on capital punishment in

1972, new death penalty laws have been passed by 32 states.

The court review will concern cases in Florida, Georgia, Louisiana, North Carolina, and Texas.

SOUTHEAST FLORIDA

A Parish Cares

Before the recent earthquakes in Guatemala, Dr. James A. Winchester, of St. Andrew's Church, Lake Worth, a specialist in tropical agriculture, visited Project LIFE's rubber plantation in that country to offer technical assistance in production methods.

LIFE is an agricultural project and income from its crops supports a clinic at Mariscos in eastern Guatemala where low cost medical services are available.

During his visit, Dr. Winchester realized that an ambulance was needed to transport the seriously ill from the clinic to Guatemala City, 125 miles away.

Upon his return to Lake Worth, he initiated a fund drive for the vehicle.

St. Andrew's and its rector, the Rev. Garfield N. Brown, picked up the campaign and with the aid of the community, purchased a truck/ambulance, stocked it with many emergency needs, and sent it on its way to the clinic.

ROMAN CATHOLICS

Annulments Increase in Twin Cities

The Metropolitan Tribunal of the Archdiocese of St. Paul-Minneapolis received 324 applications for marriage annulments last year and approved 124 of them — a marked change from a few years ago when five annulments were considered "a big deal," according to a church official.

Msgr. Ellsworth Kneal, presiding judge of the Tribunal, said that church teaching on divorce has not changed, but the church now "embraces more refined insights" in considering annulments.

He said in an interview for the *Minneapolis Tribune* that in the past, the Rota, which is the supreme court in Rome, would approve annulments "only on the basis of mental incapacity for marriage — outright insanity.

"Now, within the past five years, the Rota has recognized that people can have more subtle but equally debilitating incapacities for marriage."

The necessary element in terms of annulment is that the condition, whatever it is, must be proved to have been present before the actual marriage. There must be "a preponderance of evidence," said Msgr. Kneal.

BRIEFLY . . .

Twenty-two of Australia's 40 Anglican bishops petitioned Prime Minister Malcolm Fraser not to go ahead with a proposed reduction of \$23 million in overseas aid. Even a small reduction in aid to the Third World countries may make "all the difference" between "remaining alive and actually dying" to people on the verge of starvation, the bishops said.

Anglicans and Roman Catholics are opening a jointly owned and maintained school, St. Bede's in Redhill, England, in September, to accommodate boys and girls from age 12 on. The school, a first of its type, is a merger of St. Joseph's Secondary School and Bishop Simpson School for Girls. The new school has a "declared policy" of emphasizing religious education and "combatting the trends of humanism."

Speaking in Washington before a joint meeting of the National Religious Broadcasters and the National Association of Evangelicals, U.S. Sen. Mark O. Hatfield of Oregon said he believes that religious liberty would be weakened in the U.S. by the formation of a "Christian (political) party" or a "Christian platform" as some have advocated. But, he said, working for the election of Christians into public office is to be commended.

Christian Aid, the relief service agency of the British Council of Churches, collected a record sum of \$8.4 million last year. The report said this was done at a time when "everyone's personal income was being eroded by the rising cost of living" and was accomplished "without the usual stimulus of special appeals for emergencies."

Income of the American Lutheran Church (ALC) slightly exceeded the \$26.5 million budget in the fiscal year that ended Jan. 31. Cash receipts were \$26.1 million, and in addition the budget called for use of \$431,000 in fund balances accumulated in previous years. The ALC has 4,813 congregations.

Twenty-five Roman Catholic priests from New Jersey who have been out of seminary from 10 to 30 years, have completed a month's in-residence study at

the Institute for Theological and Pastoral Renewal on the latest theological and moral developments in their church. The tuition cost for each priest was \$500. A similar program had been held earlier in Rome for American bishops of the church.

Florida's Attorney General Robert Shevin has ruled that electricity used by churches for religious education classes is exempt from municipal public service taxes. Such exemptions, he said, may apply to day care centers for children of church members "if the church utilizes any excess funds derived from the operation of said schools to further church or religious purposes."

The government of South Africa has lifted the five-year ban on the activities of Fr. Stephen Hayes about 15 months before it was due to expire. He was a parish priest in Namibia when he was expelled in 1972. He was ordered "confined" to the Durban Magisterial District and was forbidden to attend meetings. Shortly after the banning, he was appointed to a parish in the Durban area.

Bishop Allan Pyatt of Christchurch, N.Z., was one of four church leaders in the country who have asked the New Zealand Rugby Football Union to call off the tour of South Africa it plans this year. The request was made "for the sake of true sportsmanship, of world relations, of our stance as Christians, and of attempting to bring about peaceful change in South Africa," the churchmen said.

A papal award was given to Archdeacon George B. Timms of Hackney, east London, a founder-member of the Ecumenical Society of the Blessed Virgin Mary, by the Apostolic Delegates to Britain, Archbishop Bruno Heim, at the Organization's annual meeting. The citation recognized Fr. Timms' long service to Christian unity and in particular to his part in the foundation of the society.

Metropolitan Augustinos of Florina, Greece, has forbidden diocesan priests to drive cars lest they be involved in an accident in which someone is killed. Historic canons, not generally so interpreted by the Eastern Orthodox, prohibit priests who have been involved in the death of another person from celebrating the divine liturgy.

AN EASTER NOTE

By WILLIAM H. BAAR

Ever since the dawning of human consciousness, men have asked the question, "Is there a life after death?" The answers have been almost as enduring as the question. The most splendid monuments that survive from every civilization that we know, from the pyramids of Egypt to the Taj Mahal, suggest man's intimation of immortality. To be remembered, to go on living beyond earthly limitations, has been one of the greatest motivating forces that human nature knows. The fact of death, as so many philosophers have recognized, has given enormous significance to life.

There are those who say that the query about life after death is not a contemporary question. What we should really be asking, they say, is, "Is there life after birth?" This is also a profound question. Surprisingly, scientists, rather than preachers, are warning threateningly about the end of the world. Some say it will freeze; others predict incineration. All of us are deeply worried about the destruction of our environment, wasteful use of limited resources, the problems of hunger and overpopulation. With wars and rumors of wars still with us, we sometimes feel we are living in a new dark age, an age that can only end in catastrophe.

This is the way our ancestors in Europe felt a thousand years ago. Added to the daily misery of living in an atmosphere of uncontrolled crime, cruelty and violence was the fear that the world was coming to an end. From small hints in the Bible, they surmised

that a thousand years after Christ a great conflagration would consume the world, and after that, the Judgment. "Is there life after birth?" was a very real question to people who daily saw time running out on the Christian millenium. But the year One Thousand came, and life went on, and the world was not destroyed. Men began to hope again and to build in confidence. Many of the great cathedrals of Europe date their foundations from the eleventh century. There was a joyous and enthusiastic outpouring of human energy and creativity such as history has seldom recorded. Here was the dawning of a new age. As the pyramids are a spectacular answer to the question concerning immortality, so the cathedrals of Europe were built to express man's faith in life after birth and beyond. They were built for time and eternity, and the construction was magnificent.

Nearing the end of that thousand years of history, we again find ourselves asking the question, "Is there life after birth; will life go on?" We are as far in time from the builders of the cathedrals as they were from the life of Christ. Like them, we again sense a catastrophic end. Like them, we feel a great darkness over the earth. In a few years we will stand on the threshold of another whole millenium, or will we?

Easter tells us that death and destruction are not a part of God's plan. These are things we bring upon ourselves. Adam was created to live forever. Death was unnatural in the garden of Eden. The cross was God's design for man's disorder. The victory of Easter and our participation in it through baptism give us a new chance at life and freedom. Life and death are not just events of nature that happen to us. They have to do with decisions that

we make. And so we see that, "Is there life after death?" and "Is there life after birth?" are really parts of the same question.

After some centuries of darkness and fear, our ancestors grasped the meaning of the resurrection and, tentatively at first, and, then in a blaze of glory, laid the foundations of a new civilization built in faith and hope. They finally grasped the truth of Augustine's assertion that if the old city must die of its own corruption, we will build a new and greater one in its place. Out of the ashes of the city of man will spring the City of God.

Heaven is not just a fluffy cloud, an ethereal fog, where we roam as disembodied ghosts in everlasting simplicity. Heaven is a community of happy people who are able to get along with one another. It is a peaceful society of human beings who have learned deeply from life, and who are daily growing in the knowledge and service of God. Far from being a shadowy unreality, heaven is as real as this life. In fact, it will be experienced as more real, because our consciousness of reality will be heightened. Vision will be clearer. Without illusion and without distraction, we will see things as they really are.

We will be in some sense physical as Christ was after his resurrection. We will not be dissolved as a drop of salt in the sea. We will be ourselves. We will be what God had in mind in creating us, fully human, wholly individual beings, happy and unafraid. Because Easter is real, our eternal life begins with baptism. The power of death over us is broken, and the gift of new and unending life in him is restored. Baptism becomes our death and resurrection.

As citizens of the City of God, we build the kind of life on earth that will prepare us for heaven. We are right to concern ourselves with the preservation of our environment and the problems of hunger and population. We are right to fight against war and destruction. These things are not of God. For birth and death are not purely biological, but are the consequences of choices in a wonderfully dynamic world. If heaven is living in a community of happy people who have learned to live together in love and understanding, then we must strive to make life on earth that way, too. Christ must be all in all, Lord of this world as well as the next.

Easter gives rise to a glimpse of the final reality. In faith and joy we ask, not so much if life will go on in this world or the next, but what this life will be like. God set us in a world so unspeakably beautiful that we can barely learn to know it in a lifetime. Just think of the glory of the world he has created for us to enjoy throughout eternity!

The Rev. William H. Baar is rector of Emmanuel Church, La Grange, Ill.

AN UNTIMELY DEATH



By CRAIG BIDDLE

Never in a human life is there a test more rigorous than the death of someone we love. All the talk and thought and meditation in the world can never prepare us completely for the raw reality of death.

One of the results of this is that death becomes an equalizer. When someone close to us dies we find ourselves on a strange equal plane where no one is very much more experienced than the other. To put it another way, we become part of a large, concerned family, feeling the same feelings, asking the same questions.

Therefore I believe we can look to God today as, in a sense, brothers and sisters of the same family, asking God,

The Rev. Craig Biddle III is rector of Trinity Church, New Haven, Conn. This article is an adaptation of a homily delivered in memory of Suzanne White Boyce at St. John's Church, Wisconsin Rapids, Wis.

"Why? Why to such a young woman? Why to us?"

And the first answer that comes back is that Susie, our wife, mother, sister, daughter and friend, is not the key issue. From the standpoint of the Lord, death is not the worst thing that can happen to a person. From God's standpoint, death brings a new life, a kind of glorious reawakening, a resurrection.

True, it's difficult for any of us to understand what has happened to Susie. We wonder in our human way where she is now. Resurrection is a tough idea, ancient, deep, true, but tough. So perhaps a story would help. A poet once remarked that "any sorrow can be borne if a story can be told about it."

I really don't know where this story came from, but it was found in the pocket of an army officer killed in action, on a little scrap of paper entitled "The Ship."

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length

she is only a ribbon of white cloud just where the sea and sky come to mingle with each other. Then someone at my side says, "There! She's gone!"

Gone where? Gone from my sight—that is all. Her diminished size is in me, not in her, and just at the moment when someone at my side says, "There! She's gone!" there are other voices ready to take up the glad shout, "There! She comes!"

Death brings on a new adventure for those who have died, a new adventure beyond an eternal horizon. But we're here in the middle of this ongoing adventure, and we suffer sorely because of this death. And I repeat I am convinced that the Lord God is a great deal more concerned about us than about Susie.

Perhaps another person's experience might help. Anne Morrow Lindbergh wrote a book a few years ago recounting all the events and feelings surrounding the kidnapping and death of her twenty-month-old son. As she looked back on those terrifying moments of shock, fear, uncertainty and finally grief, she gave us these words about suffering: "I do not believe that sheer suffering teaches. If suffering alone taught, all the world would be wise, since everyone suffers. To suffering must be added mourning, understanding, patience, love, openness and the willingness to remain vulnerable."

We are sorely challenged by this death, but we too can find resurrection by:

Mourning: Fearing not to express our feelings, weeping, holding each other.

Understanding: Death is not the issue—life is the most critical problem we face. And we do not have to face life alone.

Patience: There's no way that sorrow and suffering will disappear overnight. We can learn to hold on, to "Let it be," as the Beatles so memorably sang.

Love: The Christian is one who touches. I told Susie's father, as we were discussing his trip to Dayton to see his daughter before she died, that Christians have a unique need to touch one another. Just to touch is often enough. As we have been touched by God in the Incarnation we need to touch each other, while we still love and move and have our being.

Openness: We can learn from this death about the shortness of human life and therefore learn to live it as fully and lovingly as possible.

Finally: The *willingness to remain vulnerable*. Despite our pretenses, we are not strong, we are not capable, we are not "Rocks of Gibraltar."

We know that—and that's good. The Lord made us to feel life at it's highest joys and deepest sorrows. God comes to the vulnerable, and that means God comes to us.

EDITORIALS

To Christians of 2076

To the faithful in Christ of St. Paul's Church, Council Bluffs, Iowa, in the year of our

Lord 2076 A.D., or later, or earlier, who will read these words: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

At Eastertide in 1976 this magazine, now in the 98th year of its own pilgrimage, wishes you joy in him who was, and is, and is to come.

In 1884 your parochial forebears built a beautiful cut stone edifice which was their house of worship until 1972, when that building, which had been constructed upon an old river bed, crumbled and caved in. When the cornerstone was opened, among its contents was found a copy of *THE LIVING CHURCH*, Vol. 8, No. 1, dated Chicago, April 4, 1884.

On Easter Day, April 18, 1976, a new church building is being consecrated, and this Easter issue of *THE LIVING CHURCH* is being placed in the new cornerstone along with the documents of the old cornerstone.

When this new cornerstone will be opened God alone knows; but because this God is he who raised up Jesus from the dead, and quickens our mortal bodies with immortal life, and is our eternal home, we are happily content to leave all knowledge of the future with him.

We speak to you out of a troubled time in the world that God has made and also in the church that Jesus bought with his blood. In his words as quoted by St. Luke, there is "distress of nations, with perplexity." For us of our time and place it seems more like perplexity, with distress. Certainly we have much perplexity in our portion of Christ's church known as the Protestant Episcopal Church in the United States of America (PECUSA). We can't help wondering whether, when you come along, there will still be a PECUSA under that name and as the ecclesiastical entity it has been and is, or whether PECUSA will then be, with us, "among the folks in history." Well, there again God alone knows, and because he does know we might as well not worry about it.

Here are a few of our perplexities and quandaries. Ought women, or can women, be ordained to the ministries of sacramental priesthood and episcopate?

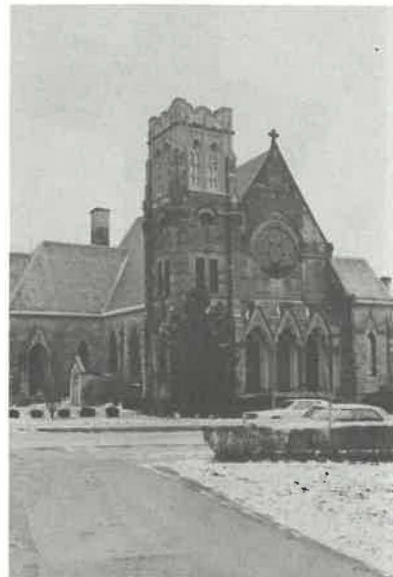
We are perplexed about the bearing of what we have always received as the laws and commandments of God upon many of the new, unprecedented, and changed circumstances of human life on this planet. Some other perplexing problems:

World hunger, with the threat of overpopulation of our crowded planet: as of 1976 we are not yet able to plant human colonies on other planets;

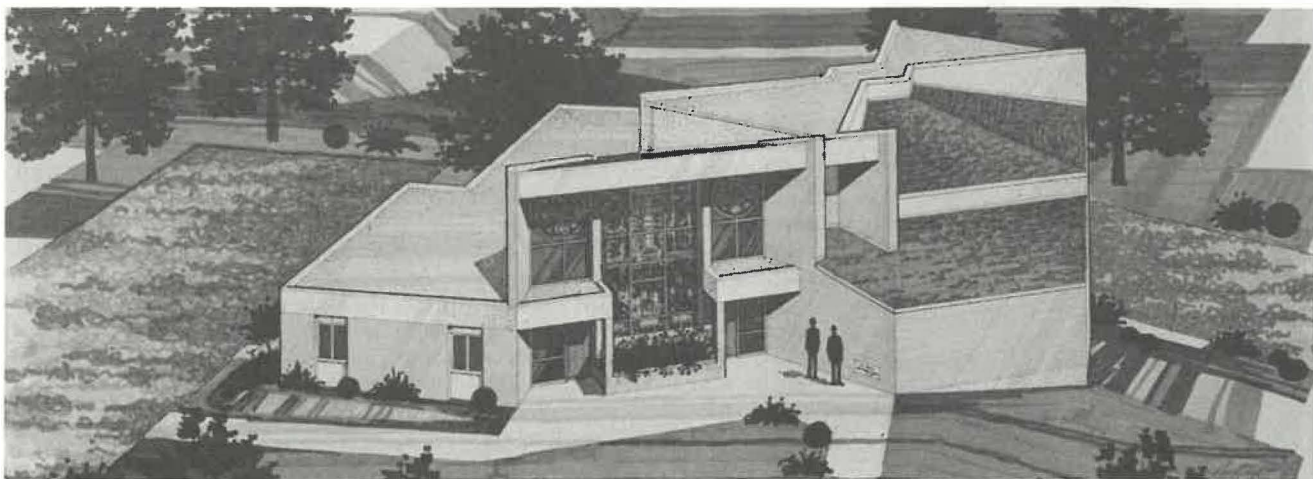
International conflict: as of now we have not yet found a way to persuade all nations to live together in peace, brotherhood, and mutual aid and caring, as God wills;

Sexual morality, and along with that something that seems to be getting underway — a radical transmutation of the monogamous and "nuclear" family into something else, of which we cannot yet see the outline;

Christian reunion: how can the church become outwardly one without sacrificing the freedom of



The old and the new: The edifice which served the congregation of St. Paul's Church, Council Bluffs, Iowa, from 1884 to 1972 (right), and a sketch (below) of the new St. Paul's Church to be consecrated April 18, 1976.



both individuals and denominational groups to pursue what they believe to be God's way for them to worship and serve him?

But we are forgetting that when you come of age in your time you will be able to look back at us and see how our quandaries and perplexities worked out—how God worked them out. We hope that our experience will be of some help and guidance to you. One of our twentieth century sages has well said that people who will not learn from history are doomed to repeat it.

Perhaps as you read this you will exclaim: "So those Christians back in 1976 thought *they* had problems! If there was perplexity in their complexity we wonder what they would make of ours! Oh to turn the clock back to 1976 when life was so beautifully simple!" We think that's entirely possible, because looking back over history to date we can see that life on this planet for the people of God has never grown simpler or easier as age succeeds to age. So, if it is more complex and difficult for you

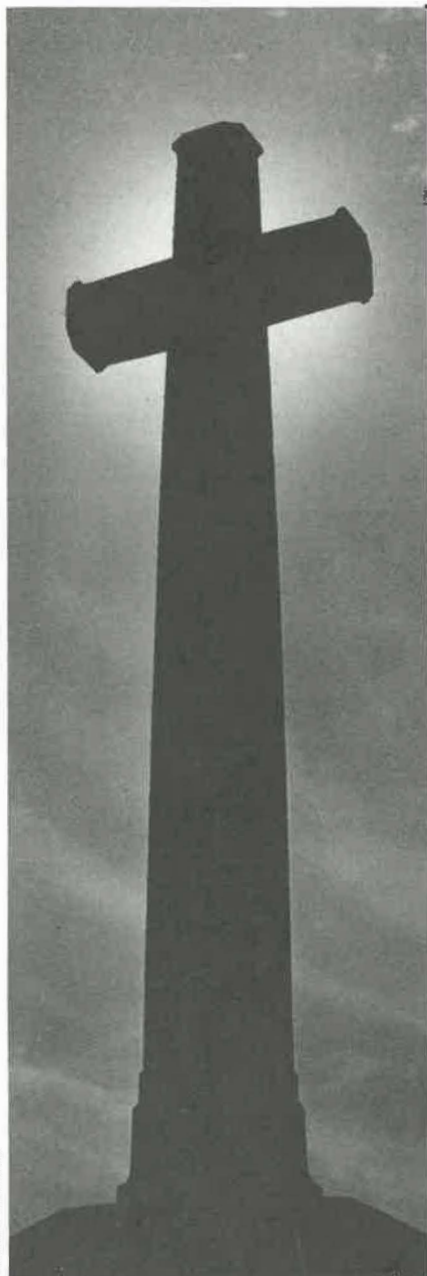
even than it is for us, to use a slang phrase of our day—"that figures."

As Christians celebrating Christ's Easter victory, and recalling his promises, and thinking about you of a generation yet unborn, we reflect that before you come to read these words this present world may have passed away. In that event God grant that we shall meet one another face to face before the Great White Throne. But if when you read these words Christians will be saying, in the words of the Epistle to the Hebrews, "not yet are all things put under him, but we see Jesus . . . crowned with glory and honor," we pray that our greeting will find you rejoicing in the Lord and abounding in the power of his might.

When you receive this message pray for us that we may go from strength to strength in the life of perfect service in Christ's kingdom, as we pray for you now.

"He is risen. The Lord is risen indeed."

"Even so, come, Lord Jesus."



Harold Lambert

Easter Message, 1976

"My Hope Is To See Another Spring"

Easter and spring, beyond reason, seasonally regenerate hope.

All sorts of reasons—poetic, psychological, scientific, fanciful—can be offered; none is completely adequate.

Although some human conditions prevent the experience of hope, yet hope continues. The aged, sick, ill and disappointed, even those on that edge of despair where hope becomes submerged, can feel the stirring of spring, sense the returning of life, of budding and beauty. Dim eyes may see promises offered in the brightness of a new coming day.

The doubtful, or non-believer, and those of other religious traditions and faith can hear the note of hope in the Easter message. There may be no response, no belief; but until quenched, there is a longing in all of us which may form the thought or be given expression in the words: "I hope to see another Spring."

No one chooses to believe we came into this life for naught or merely to endure. Signs of hope, goodness experienced, potential worthy of fulfillment, promising possibilities, the desire to continue or need for a new opportunity can create hope among us. Just the thought of being raised from the dead, impossible as such may seem, stirs imaginative hopes.

The Gospel accounts of the Resurrection of Jesus give perspective to possibilities which quicken hopes as well as questions. The prospects of greeting those we love in the bright freshness of a new spring morning must be appealing to any person whom love has touched.

The continuing Easter is the celebration of the power of creative and redemptive love over sin and death. Spring is Easter's parable, nature's sacramental, the visible sign of life's return, the inspiration warming cold hearts with enthusiasm and discouraged minds with sustaining faith.

To endure the dull chill of winter, the long gray days, and to recall again the joy-filled greeting those who had come to love Jesus were given on that first Easter morning renews my hope to see another spring and the coming of the bright new day.

(The Rt. Rev.) JOHN M. ALLIN
Presiding Bishop

BOOKS

Search for Meaning

HUNGER FOR EXPERIENCE: Vital Religious Communities in America. By John E. Biersdorf. Seabury/Crossroad. Pp. 174. \$7.95

The decline in church attendance together with the so-called "stabilization" of institutional religion as measured by membership and financial contributions is well documented. Statistics for membership growth among the denominations are very uneven because of differing reporting procedures, but Episcopalians, along with American Baptists, United Presbyterians and the United Church of Christ actually recorded lower membership in 1970 than in 1960. Every study this reviewer has seen indicates that, while all religious bodies have been hard hit by inflation, the so-called "liberal" main line churches have been hit the hardest. Many think that the urge for the good things of life has made middle and upper income Americans shift to a scale of values other than the needs of the church.

It is the conviction of Jack Biersdorf that "the most dramatic recent development in religious life in this country has been not the decline in institutional growth, but the sharp increase in religion in the culture generally." After a period of intense study of 35 religious communities representing the growing edge of religion in America today, the author concludes that vital, alive groups experiencing tremendous growth in the last decade include: black religion, the Jesus Movement, the Charismatics, transpersonal psychology and the followers of Eastern disciplines. While these movements have little in common theologically or sociologically, all are characterized by the hunger for (and discovery of) what is variously called "the presence of God," "unitive consciousness," a personal encounter with a God who bestows personhood, power and relationship.

This experience occurs in an intensity of expression so marked that it has made a major impact on the thinking and planning of those concerned with renewal, and the work of the Holy Spirit in the changing culture.

The studies in this book cover a variety of groups and experiences, bound together by the theme of interpersonal intimacy and a sense of community in a highly impersonal, mobile and root-less society. "Churches and synagogues are not the only institutions helping people to achieve their

humanity" (the author warns:) "And . . . whether they grow or decline in the years ahead depends partly on their ability to furnish meaning-laden experiences to those who hunger for them."

The message *Hunger for Experience* contains should be pondered by all who carry the pastoral responsibility. Certainly the research data and interpretation are required reading for those who would help the church minister effectively in our changing world.

(The Rev. Canon)FRANK V. H. CARTHY
Christ Church
New Brunswick, N. J.

Half Measures

THE FORGOTTEN DREAM: Experience, Hope, and God. The 1974 Bampton Lectures. By Peter Baelz. Mowbrays (The Alden Press, Osney Mead, Oxford OX2 OEG). Pp. 142. £ 4.50.

The 1974 Bampton Lecturer is Canon of Christ Church and Regius Professor of Moral and Pastoral Theology at Oxford. If one picks up this book expecting a profound or brilliant presentation of the case for Christian belief he will be sorely disappointed.

Dr. Baelz undertakes to engage in friendly and helpful dialogue with what he calls the half-believer. And to his credit it may be said that he is a good listener to the other side. He seems to understand the position of the half-believer or the non-believer intimately, as if from the inside. That's a good beginning for the dialogue. But it

never really moves anywhere because Baelz seems not at all sure that the position of the full-believer, which he presumably represents, is the better position substantially. Worse yet, Baelz evidently does not really occupy the position of the full-believer himself. If he understands the half-believer so well it may be because that is exactly where he stands. This reviewer wondered throughout the book, but especially when Baelz discusses the resurrection mystery, what on earth goes through his mind when Dr. Baelz recites the Apostles Creed. The resurrection of Jesus means, for him, that when we remember Jesus we are "given life by God. Jesus has a risen life because God communicates his own life through him" (p. 100). An empty tomb and the risen Lord's eating and drinking with his friends have no part at all in it.

The half-believer is invited to experiment with the belief that God is a loving Father and that the way of love is a fulfilling way to live. In fact, "Jesus himself may be said to have experimented in this belief with his life . . ." (p. 139). We have yet to find a trace of that in the remembered words and deeds of Jesus, who spoke as one having authority and not as a modest experimenter.

This book is pretty anemic stuff, as Christian apologetic or as anything else. Any half-believer reading it may well ask: What have I to gain by embracing this version of Christian faith which Dr. Baelz advocates, or what have I to lose by staying where I am?

C.E.S.

At the Tomb

What else could they have done? Stunned to despair
More deafening than sound, how could they hear
That clarion command? How shout the News,
Muffled with unshed grief more terrible than tears?
Their dirges choked them: they had come prepared
To lock their love away like a useless garment
Within the splintered hope-chest of their hearts.

Loving involves the courage to relinquish.
They learned it early: mother, cousin, friend;
Each affirmation wed to a denial
Beyond the final cry and letting-go. How could they tell
The rule reversed, until they saw it broken
In Love Himself? Pale with the paradox
They fled fulfillment, trembling and afraid.
What else could they have done? How could they know?

Jean Maria LaGuardia

CLASSIFIED

advertising in *The Living Church* gets results.

CAMPING

WILDERNESS experiences for young people. Backpacking, survival, nature study, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, N.M. 87105.

ENGLISH LODGINGS

THE FOURTEENTH century Duckpit Farmhouse Restaurant and Accommodation. Petham, near Canterbury, England. Reservations essential. Details on request.

ORGANIZATIONS

CAUCUS on Concerns in Human Sexuality. Statement published in *TLC*, January 18. For a copy, write to Community of St. Matthew, Box 906, Florence, AZ 85232.

POSITIONS WANTED

ORGANIST — CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-253.*

SUMMER SUPPLY

EPISCOPAL priest who wishes to vacation in beautiful northeastern Ontario may live in rectory during the month of August in lieu of one Sunday service per week. Beaches, lakes, scenery, fishing within easy reach of the rectory. Those interested please write: The Rev. B. R. Brazill, P.O. Box 8, New Liskeard, Ontario, Canada. POJIPO.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

PEOPLE and Places

Positions Accepted

The Rev. Peter G. Berdahl is curate, St. Mark's, Glen Ellyn, IL.

The Rev. Philip Laine Blansett is curate, St. James's, Alexandria, LA.

The Rev. R. MacDavid Fields, is vicar, St. Paul's Maryville, and St. Oswald's in the Fields, Skidmore, MO.

The Rev. James W. Hauan is rector, St. Stephen's, Fargo, ND.

The Rev. William M. Johnston is rector, St. Thomas, Neenah-Menasha, WI.

The Rev. Chester A. LaRue, Jr. is curate, St. Philip's, Palatine, IL.

The Rev. Bruce E. LeBarron is assistant to the rector, St. John the Evangelist, Elkhart, IN.

The Rev. William Maddox is rector, St. Margaret's, Dayton, OH.

The Rev. James Martin is rector, St. Stephen's, Granger, UT.

The Rev. James Edward Putnam is rector, St. Mark's, Newark, NY.

The Rev. Frank M. Swindle, Jr. is rector, Trinity, DeRidder, and vicar, Polk Memorial, Leesville, LA.

Ordinations

Priests

Arkansas — The Rev. Richard L. Taylor, rector, St. Andrew's, Marianna, AR.

Chicago — The Rev. Messrs. Donald Edward Castle, curate, St. Mary's, Park Ridge; Charles William Heimberger, curate, Emmanuel, Rockford; William George Kruse, curate, St. Elisabeth's, Glencoe; Michael Richardson Long, curate, St. Giles', Northbrook; William Robert McCarthy, curate, St. Michael's, Barrington; Joseph I. Moore, curate, Christ Church, Waukegan; Robert Keith Myers, Jr., curate, Holy Comforter, Kenilworth; James Lightfoot, Risk III, curate, St. Mark's, Barrington Hills; and Robert Charles Setmeyer, curate, Church of the Redeemer, Elgin (IL).

North Dakota — The Rev. Robert L. Woodward, assistant, St. Paul's, Grand Forks, ND.

Southern Ohio — The Rev. D. Darwin Ralston.

Erie — The Rev. Larry R. Gattis, curate, Trinity Church, 212 N. Mill St., New Castle, PA 16101.

Los Angeles — The Rev. Holway Dean Farrah III.

Southwest Florida — The Rev. Donald Lee Woodrum, assistant, Christ Church, 4030 Manatee Ave. West, Bradenton, FL 33506, and the Rev. Paul Dickson, Ed.D., Ph.D., assistant, Church of the Ascension, Orange Ave. at Pine St., Clearwater, FL.

Deacons

Chicago — Anselm H. Amadia, assistant, St. Luke's, 424 Lee, Evanston, IL 60202.

Milwaukee — John Albert Dinges, assisting, Zion Church, 135 Rockwell Pl., Oconomowoc, WI 53066.

Retirements

The Rev. Lawrence M. Berry, rector of Emmanuel, Lockhart, Tex. retired Dec. 31.

The Rev. George W. Bersch, rector of St. Paul's, Beloit, Wis. retired Jan. 31.

The Rev. Edward L. Chandler, rector of St. Michael's and All Angels', Cincinnati, Ohio, retired Feb. 15.

The Rev. Elmer Maier, rector of St. Mark's, Beaver Dam, Wis., retired Mar. 1 to Richland Center, Wis.

The Very Rev. George F. O'Pray, dean of Chautauqua, and former rector of St. Luke's, Jamestown, N.Y., retired Mar. 1.

Aubrey Reid, perpetual deacon of St. George's, Belleville, Ill., retired in Dec. to Tampa, Fl. Address: 21 Canal Dr., 4851 Gandy Blvd., 33611.

The Rev. William P. Richardson, Jr., rector of St. George's, New Orleans, La., retired Feb. 15.

The Rev. George H. Van Doren, rector of St. Peter's, Akron, Ohio, has retired from the active ministry and is assisting at St. Andrew's, F9 West Lowell Ave., Akron, on a part-time basis.

The Rev. Dales M. Vandegrift, rector of St. David's, Caldwell, Ida. retired in Jan.

Seminaries

General — Dr. Anne-Marie Saigat has been named librarian with the rank of associate professor, effective July 1. She is a graduate of the University of Illinois and McCormick Seminary, and has a doctorate from Union Seminary. She succeeds Dr. Niels H. Sonne who retired Jan. 1, after having been with General since 1947.

Religious Orders

Order of St. Helena — Information and applications for the summer program for young women may be obtained from the Convent of St. Helena, Box 426, Vail's Gate, NY 12584.

Order of the Holy Cross — Information and applications for the summer program for young men may be obtained from Holy Cross Monastery, West Park, NY 12493.

Conference on Religious Life — The advisory council has published a directory, *Anglican Religious Communities in the United States and Canada*, which may be ordered from St. Paul's Press, Box 1000, Sandy, OR 97055.

Dioceses

New York — The Rev. Tollie L. Caution, 73, St. Clement's, Mount Vernon, was named a canon emeritus of the Cathedral Church of St. John the Divine. The occasion was also the 50th anniversary of his ordination to the priesthood and Mrs. Caution's 70th birthday.

South Dakota — After 26 years as diocesan financial secretary, Mrs. William J. Limpo has retired. During this time, she worked with Bishops Roberts, Gesner, and Ogilby, and more recently, Bishops Walter Jones and Harold Jones.

Anniversaries

The Rev. Canon Harry Watts, 85, on the staff of St. John's Cathedral, Denver, from 1925-59, observed the 60th anniversary of his ordination to the priesthood on Jan. 25. On the same day the Very Rev. Herbert M. Barrall, dean of the cathedral since 1963, observed the 30th anniversary of his diaconate.

New Addresses

The Rt. Rev. Robert Cochrane, Diocese of Olympia, 1551 10th Ave., E., Seattle, WA 98102.

The Rev. Ware King, 517 S. 13th St., Laramie, WY 82070.

Deaths

The Rev. Thomas Deane Brown, 80, retired priest of the Diocese of West Va., died Jan. 24 in Richmond, Va.

Estelle C. Carver, 86, long-time retreat conductor, biblical scholar, and teacher, died Jan. 8, in Alexandria, Va. Services and burial were in Fairfax, Va.

William H. Farnham, Jr., former director of the Spokane Diocesan Corp., and treasurer of the diocese from 1935-71, died Dec. 4.

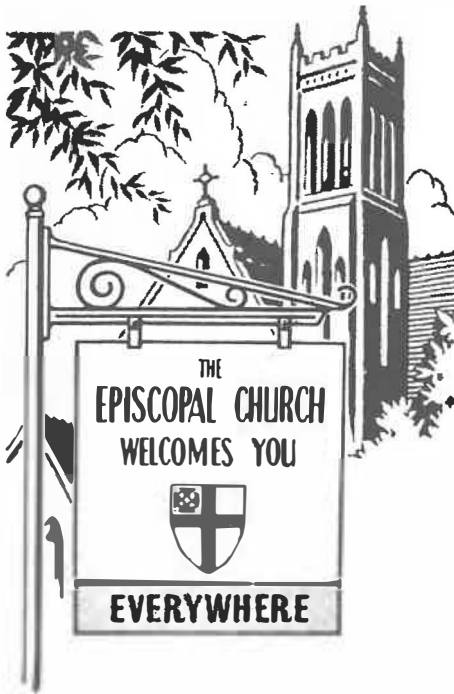
The Rev. Glenn H. Hewlett, 59, rector of Holy Communion Church, Washington, D.C., died Feb. 13. Memorials may be sent to Holy Communion Church or to the Washington D.C. Children's Hospital.

The Rev. Chester L. Hulst, 69, retired priest of the Diocese of Olympia, died Dec. 22, after a long illness. He had served as a USN chaplain for 30 years.

The Living Church

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.



SAN FRANCISCO, CALIF.

ALL SAINTS' 1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & 8 6; Daily (ex Tues,
Thurs & Fri) 9:30; Tues 6; Thurs 7; Fri 12:15; Stations of the
Cross & Meditation Fri 7 (during Lent); C & Holy Hour Sat
4:30-5:30

DENVER, COLO.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Sun Masses 8, 10:15 (High), Ev & 8 5 (1S); Daily Mass; C Sat
12:15, Sun 10

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 1S); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & 8 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

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. A. Charles Cannon, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs
10 (LOH)

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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
Fr. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6; Daily

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

CANTERBURY CENTER 791 Fair Street, S.W.
The Episcopal Presence in the Atlanta University
Center Community
Jazz Goes to Church—1S & 3S; Family Mass—2S & 4S

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.

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.
The Rev. E. A. Norris, Jr., r; the Rev. S. H. Helferty
Sun Masses 8, 9, 11 & 6; Ev & 8 7; Daily Mass 7 & 6; Daily
Office 6:40 and 5:40. C Sat 5-6

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

INDIANAPOLIS, IND.

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

NEW ORLEANS, LA.

HOLY COMFORTER
Mirabeau Ave. at Elysian Fields
Sun HC 8, 10 (MP 2S, 4S 10) Thurs HC 10

BOSTON, MASS.

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

CAPE COD, CHATHAM, MASS.

ST. CHRISTOPHER'S Main Street
The Rev. C. Carozzi, r
Sun HC 8, 10 (1,3,5S); MP 2S & 4S. Wed HC 8:30

OMAHA, NEB.

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

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed
9:30 & noon HC & Healing; 7 Healing

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

GARDEN GROVE, CALIF.

(Diocese of Los. A. — Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M.
Baumann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 & 9:30 H
Eu; 7:30 Home Communion

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10
HC

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 (1S);
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 (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC



Church of Our Saviour, Atlanta, Ga.

KEY—Light face type denotes AM, black face PM; add, address; 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)

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

ST. MATTHEW'S 4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Mass 10; Mon, Tues, Thurs, Sat EP 5:45; Mass 6; Fri
12:15 Mass; 7:30 Sta & 8; Sat C 5

BRICK TOWN, N.J.

ST. RAPHAEL'S The Rev. Peter Cooke, v
Wed 10 HC at Chapel, 1800 Lanes Mill Rd. Call
458-3883. Sun 10 HC at Vets Mem. Elem. School, off Van
Zile Rd.

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10; Wed 8

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

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10:30, 5

NEW YORK, N.Y.

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

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
A Bicentennial Church
Sun H Eu 8, 10, 11:30. Vespers 6; Wed in Lent Vespers and
Healing

ST. ANN'S FOR THE DEAF West End Ave. & 82st St.
The Rev. Columba Gilliss, OSH
Sun HC 11:30; EP 1st Sun 3:30

ST. BARTHOLOMEW'S Park Ave. & 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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S., 11 HC (1S & 3S) MP (2S
& 4S); MP 9, Wed 5:45, Thurs 12 HC

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 & 8 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2¹-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Greene; the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) 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 5:15, HC 5:30; Thurs HC 12:40.
Church open daily to 9:30.

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

QUEENS, N.Y.

RESURRECTION
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th and Diamond Sts.
Sun Masses 8 & 11 (Sol High), C 10. Daily Mass 9 also Tues 7
and Thurs 6:45. A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

ST. PHILIP'S 142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

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 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

ST. ANNE'S 6055 Azle Avenue
Fr. Norman V. Hallen
Sun MP & Eu 8, Sung Eu 9:30



MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

HOT SPRINGS, VA.

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

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6

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Church of the Holy Spirit, West Palm Beach, Fla.