

# THE LIVING CHURCH

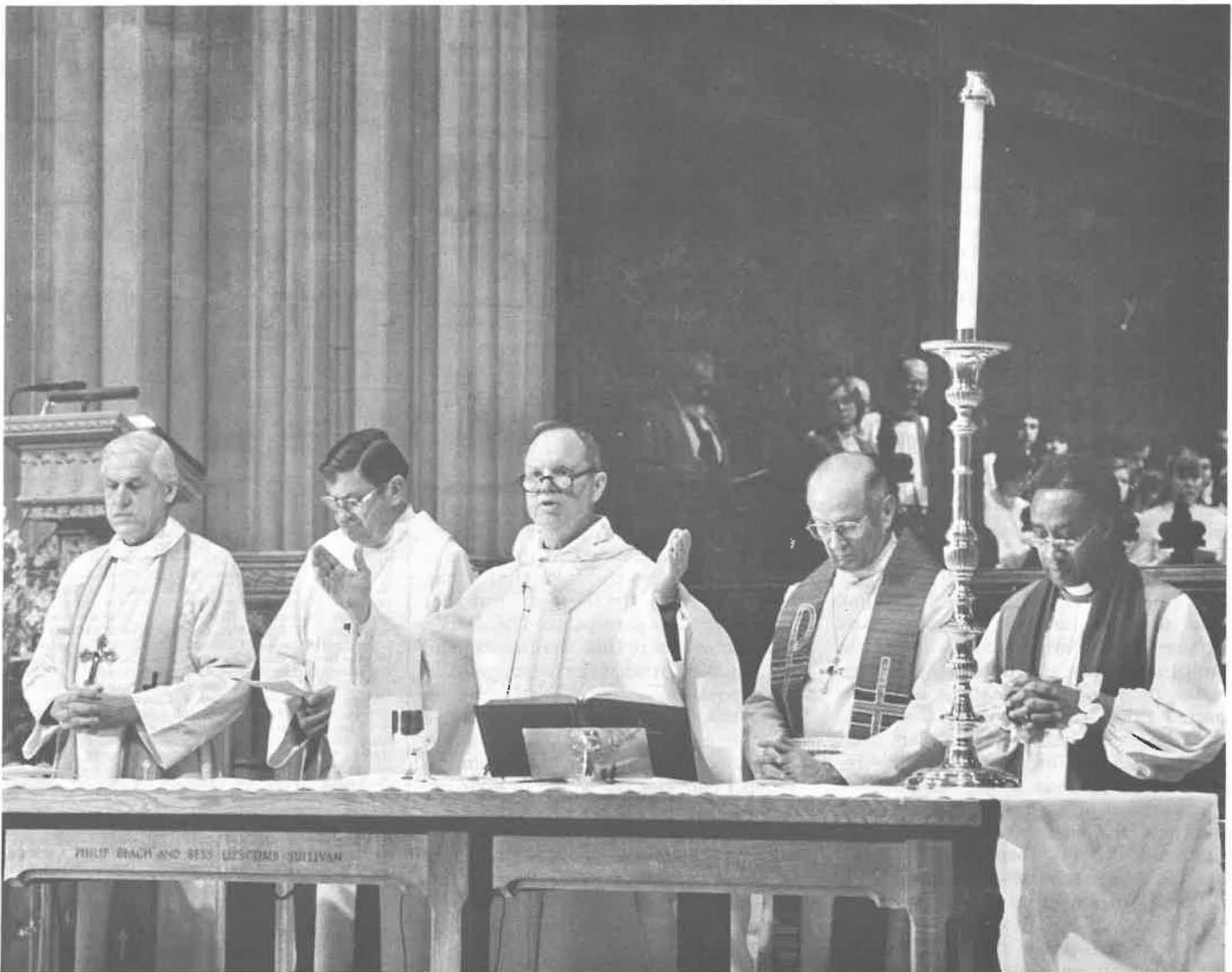


Photo: Morton Broffman

Presiding Bishop John M. Allin (center) joined in the celebration of the Holy Eucharist with (from left) the Rev. David Preus, the Rev. William Kohn, the Rev. James R. Crumley, Jr., and Bishop Walker of Washington: History at the cathedral [p. 8].

**Teach Us How to Repent • page 10**



# THE LIVING CHURCH

Volume 186 Established 1878 Number 8

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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TELEPHONE 414-276-5420

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## ARTICLE

Teach Us How to Repent *Sylvia F. Crocker* 10

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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## The Hudson Valley

By MICHAEL WEBBER

God made a lovely thing when he made the Hudson Valley. He also made a perfect place for admiring that valley — All Angels Hill. There is never a bad time for that view, but the very best time is early morning. You can't see the river itself, but you will see a ribbon of mist tracing it out and, to the north, you can nearly count the trees in the Catskills.

It is a beautiful piece of scenery, and I doubt that it goes unnoticed by anyone who travels that way. Often you will see people there with cameras and often, too, you will see people parked there who can only see the scenery when they come up for air.

Beautiful scenery affects all of us; and that's good. Perhaps because I see that view so often, however, I also have to wonder *why* it affects us. Is it only a built-in response, much like a duck's for water, or a dog's for a steak bone? In part, I think the response is the same, but the fact that I do wonder such things is indication to me that the response is more than simple instinct.

Regardless of my instinctive appreciation for that landscape, I have the ability to move beyond that. I can, if I wish, use the beauty to strengthen my faith. I can even draw on the reflections of others who, in their time, used such occasions to reflect on God. Whether it is Mt. Hermon or Slide Mountain, the prayer is the same: "I lift up my eyes to the hills."

The concern, of course, is bigger than the scenery. The concern is the ability you and I have to reflect on the world around us... and then ask, "Why?"

Why do I respond this way? What does this response mean? And the only answer I know for all that is belief in the Creator, God.

Whether it be scenery or people or situations, belief in God is all I know that offers me reason for being greater than my own pleasure. To believe in God means, for example, that in enjoying the scenery, I am pleasing God. I am enjoying what the Creator, God, intended me to enjoy. And, once again, the Psalmist speaks my own reflections: "The heavens declare the glory of God, and the firmament shows his handiwork" (Psalms 19:1).

Periodically, the world has sense enough to tell me to "take time along the way to enjoy the flowers," but that is such a shallow perception. The deeper, truer perception is that the flowers and even the stop itself offer enjoyment in the deepest sense only when I consider and reflect on their reason for being — and mine as well.

Listen once more to the Psalmist: "When I consider the works of your fingers, the moon and the stars you have set in their courses, what is man that you should be mindful of him, the son of man that you should seek him out? O Lord, our Governor, how exalted is your name in all the world" (Psalm 8).

## One Way

They don't play seesaw like when we were young. Today everything goes up.

William Walter De Bolt

Our guest columnist this week is the Rev. Michael B. Webber, rector of Zion Church, Wappingers Falls, N.Y.



Fleeing across the Thai border from Cambodia, this man became separated from his wife and children. But local teams, undergirded by **The Presiding Bishop's Fund for World Relief**, are working to reunite him with his family as they care for his needs. **Won't you make it possible?**



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# LETTERS

## Lay Ministry

Fr. Jackson's description of lay professionals as "feeling unvalued and second class" [TLC, Jan. 23] is completely accurate, although I believe it extends to most lay people in general. But to be fair, I must state that the fault must be laid squarely at our own (lay people's) feet.

For centuries we have attempted to place on other shoulders the burden for ministry that is properly ours. Now that many of us want to accept our responsibility as first-line ministers for Christ to the world, the church seems not to know how to give it back. And yet, the church *must* learn how to do that in order for us to fulfill our ministry as outlined in the Catechism.

But how is the church to do that? To whom do we lay people appeal to teach us, to form us into representatives, reconcilers, and witnesses? I know of no national or diocesan program which is prepared to do this on a large enough scale.

To train the laity for the work of ministry costs money, just as it costs money to train our clergy. Yet, I suspect that if just one percent of the money now being asked through the one percent resolution were to be earmarked for training lay ministers, then we would see a startling thing: a *truly* living church. All we need is to be taught.

RUSSELL LEMON

Chicago, Ill.

## The Next "P.B."

Perhaps other readers also had trouble discerning the point being made by the Rev. John E. Lawrence in his guest editorial on potential candidates for Presiding Bishop [TLC, Jan. 16]. Was he merely saying that his list represented those who could be elected at or near their 53rd birthday?

Picking a bishop who will complete his term at or near age 65 may have a certain appeal, but it cannot be said to be canonically required. I can find no maximum age barrier, except, of course, that no one age 65 could be elected because, presumably, he could not serve.

However, perhaps the person deemed most qualified can only give us five or six years before reaching the canonical limit. I can imagine many reasons why the church would be better served by having a short term, but outstanding leader, rather than a long term mediocre leader. (And I don't mean to pass judgment on any on Fr. Lawrence's list by that statement.)

On the other hand, I can find no minimum age requirement. Why should we be deprived of the leadership of an out-

standing candidate who may be only 48 or 49 in 1985? There is simply no support for the contention that "the next Presiding Bishop will have been born in 1933 or before."

Perhaps we are concerned that a "P.B." who ends his term at age 60 or 61 will be of no use to us, and be reduced to playing golf or writing his memoirs. Nonsense. If he has the qualifications we need in a bishop, he can simply return to his primary role as one who presides at the Eucharist and be a preacher, teacher, and pastor.

MARK B. THOMPSON, III  
Albuquerque, N.M.

The editorial, "The Next Presiding Bishop" [TLC, Jan. 16], by the Rev. John E. Lawrence was most interesting. However, I was somewhat disappointed to note that "the democratic method . . . involves bishops, priests, and laity in the nominating process." Why not bishops, *deacons*, and laity?

(The Rev.) JAMES V. WEBER  
Permanent Deacon

Nursing Home Ministry  
Tallahassee, Fla.

## The Franciscan Celebration

I was impressed with the ecumenical celebration in honor of St. Francis that was sponsored in Logansport, Ind. [TLC, Jan 23]. Francis is indeed a saint worthy of emulation, in that he represents the radical call of the Gospel to preach Christ in deed, as well as word.

One element did distress me, however: in Fr. Considine's coverage, there was no mention of any real Franciscan brothers or nuns being present. I cannot imagine an ecumenical service honoring Francis without a Franciscan participating.

In my opinion, it would have been more authentic to have a real Franciscan brother or sister taking part in the service to give a personal witness about the ministry and life of the Franciscan orders throughout the world.

(The Rev.) STEVEN M. GIOVANGELO  
Holy Trinity Church  
Skokie, Ill.

## "The Real Issues"

The Rev. F. Sanford Cutler believes [TLC, Jan. 16] that it is amusing and tragic to debate the nature of the Eucharist or the ministry instead of the real issues that face the church and the world. That argument, that what is really relevant is something other than catholic faith and order, has been around for a long time. It is a plausible argument, but, when put to the test, it is as phony as a three dollar bill.

My study of British and American church history in the 19th and 20th centuries has convinced me that the most adequate answers to the problems of the

world have sprung from the most solid base of catholic faith and order. Father Huntington in the 19th century and the *Catholic Worker* movement in the 20th century produced the most thoroughgoing analyses of their societies, and both were theologically conservative, rooted in the catholic faith.

In contrast, it is the theologically liberal Protestants who best accommodate themselves to the social and political *status quo*. In Britain, Tractarians and Anglo-Catholics challenged, and, in the person of Archbishop Runcie, continue to challenge, the establishment and the ecclesiastical anointing of that which the state chooses to do.

In America, members of what is now Detroit's premier black Anglo-Catholic parish helped John Brown to plot his raid on slavery, while evangelical and liberal churchmen avoided the question entirely. In midwestern cities, Anglo-Catholics helped organize labor unions while Evangelical and liberal priests succored exploiters in their parishes.

Let us remember that Phillips Brooks, that liberal paragon who welcomed Protestant brothers into his pulpit, also believed that the Gatling gun was the answer to the picket line.

DENIS PAZ

Pendleton, S.C.

• • •

I was ordained a deacon in the apostolic succession in 1978, but I am canonically prohibited from consecrating elements. I wonder, does Fr. Cutler [TLC, Jan. 16] feel that the canons "put limits on Christ's presence and activity"?

(The Rev.) ARTHUR L. SAVAGE, JR.

Deacon, Church of the Good Shepherd Athens, Ohio

• • •

To say as does the Rev. F. Sanford Cutler [TLC, Jan. 16] that the tragedy is "that with the real issues facing the church and the world, it should still seem important to debate the nature of the Eucharist or of the ministry," seems to be a matter of putting the cart before the horse.

The tragedy is the opposite. There is nothing worse, or more typical of our day than being in too big a hurry to get where we are going.

Without an understanding of Eucharist and ministry, what is the *real* depth of our unity with Lutherans (or others)? Important as it is, it would seem that all we have done is to "pass the peace." I wonder if that is enough. No, I am convinced it is not enough.

Also, is it not a bit hysterical to refer to basing communion on apostolic succession as a monstrous heresy? Whatever happened to having a heart and yet being reasonable?

(The Rev.) DAVID M. DYE  
St. Martin's in the Fields

Atlanta, Ga.

### Mindless Existence

Name Withheld [TLC, Jan. 16] needs to know that there are many people who feel what he feels, know what he knows, and pray what he prays.

Last summer one of my parents died after nearly three years in a nursing home. Several years ago, when odd behavior began to be manifest in an intelligent, caring, and attractive human being, the diagnosis came back — Alzheimer's disease.

Thank God there are now, in many cities, Alzheimer's groups that assist individuals and families in coping with this incurable and untreatable disease. Persons who have never confronted such a disease would better hold their comments on praying for the death of a person one loves. Death comes in many forms.

(The Rev.) WALLACE A. FREY  
St. David's Church

Dewitt, N.Y.

• • •

The plight and agony of Name Withheld [TLC, Jan. 16] point out the need for properly trained and dedicated pastoral counselors, both at the parish level and on the hospital staff. That Name Withheld, who appears to be a churchperson, must write a public plea for help should be an embarrassment to those



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who have responsibility for his or her spiritual care.

It is perhaps fateful that the letter appeared in the same issue as the excellent article, "Theology by Slogan," by the Rev. R. Charles Meyer, whose insight and realism prove him to be a truly qualified expert in the difficult and emotionally trying work of pastoral care.

Perhaps the church has extended too much of its limited resources on the "trendy" and popular social causes of the day to the neglect of its primary responsibility: to minister competently and diligently to its own, the children of God.

(Deacon) ROSS W. CAMPBELL  
St. Clare's Church

Ann Arbor, Mich.

• • •

I was appalled to read that Name Withheld [TLC, Jan. 16] had received such negative responses from friends when she (or he) stated that she was praying for a dear one's departure from this life because of an incurable condition. I'm sure those criticisms come from unthinking people.

DOROTHY POWER

Rock Island, Ill.

• • •

"Name Withheld" [TLC, Jan. 16] asks for opinions about the legitimacy of praying for the death of his or her spouse, who is slipping into mindlessness in a nursing home. Let me add to what, I hope, are many responses: of course such a prayer is not only legitimate, but appropriate and loving.

As your correspondent clearly understands, no action may be taken to terminate the spouse's life (active euthanasia), but there is no moral necessity to prolong the physiological vital signs by extraordinary means, nor any reason why prayer may not be made for a quick and merciful release, if God be willing.

Name Withheld's friends mean well, but their shock betrayed more sentimentality than genuine Christian spirituality. May Name Withheld be assured of our prayers for the two of them in a difficult and painful time.

(The Rev.) WILLIAM S. J. MOORHEAD  
St. James Church

Oskaloosa, Iowa

• • •

I am writing in regard to the letter from "Name Withheld" — the letter about praying for the death of a spouse who has degenerated mentally to a vegetable existence [TLC, Jan. 16]. I am a priest, and I have deep sympathy for this person because my father, my brother, and I faced a similar situation some years ago.

My mother had reached the point, after a series of strokes, where five minutes of real communication in a given hour was a great blessing. As a wise pastor with whom I counseled put it, she

was "no longer contributing anything to herself."

Strongly believing in the power of God to heal *through* death and resurrection, as well as through restoring health in this life, the three of us made a very conscious decision. My brother, also her physician, withdrew the anti-coagulant medication, thus almost guaranteeing another stroke, and we resolved that when it came, we would simply let it happen.

One morning it did, she slipped into a coma and that afternoon peacefully went through the gate of death into a larger and better life than any of us could imagine. I celebrated her requiem, which was sort of a victory celebration for almost 80 years of creative life before the strokes attacked her.

So to Name Withheld I can only say, "Amen," and God bless you and your spouse. As a wise bishop once told a dying lady in my presence, "God will heal one way or the other, and since it's God, it doesn't make much difference, does it?"

(The Rev. Canon) EDWIN G. BENNETT  
Baltimore, Md.

• • •

To Name Withheld [TLC, Jan. 16]: God bless you for your letter regarding your ailing spouse. Your theology is excellent. If you will read over the Offices for Ministration to the Sick (BCP, p. 453) and Ministration at the Time of Death (BCP, p. 462), you perhaps can take some comfort in your prayers for your spouse.

Please know that your spouse will continue in my prayers that God will grant that person a holy death and life everlasting.

(The Rev. Canon) L. E. DAVIDSON  
Diocese of Oregon

Lake Oswego, Ore.

### Whose Star?

I was born and raised in Minnesota and therefore am powerfully affronted by The First Article entitled "The North Star State," by the Rev. Carl Sayers [TLC, Jan. 16]. Had the estimable Fr. Sayers expended a bit of research, he would soon have discovered that Minnesota, not Alaska, is the North Star State. This is also reflected in Minnesota's state motto, which is in French.

Apologies for this grievous error are in order.

JOHN D. SAVAGE  
Midland, Texas

The World Almanac for 1982 does show Minnesota as the North Star State, also as the Gopher State. It says that Alaska has no official nickname. The Advent issue of the Alaskan Epiphany carried Fr. Sayers' article before TLC did and included the statement that referred to Alaska as the North Star State. Ed.



# THE LIVING CHURCH

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## Bishop Alexander Dies

The Rt. Rev. George Moyer Alexander, Bishop of Upper South Carolina from 1973-79, died on January 9. He was 68.

Prior to his elevation to the episcopate, Bishop Alexander was dean of St. Luke's Seminary at the University of the South in Sewanee, Tenn., for 17 years. Well known as both a scholar and theologian, he wrote extensively on theological subjects and was the author of two books, *The Handbook of Biblical Personalities*, which recently was republished, and *Henry Disbrow Phillips, Bishop of Southwestern Virginia*.

A native of Jacksonville, Fla., Bishop Alexander was a graduate of the University of Florida and the University of the South. He held a doctorate of sacred theology degree from Seabury-Western Theological Seminary and an honorary doctorate from Virginia Theological Seminary.

Ordained to the priesthood in 1940, he served several churches in Florida before becoming rector of Trinity Church, now Trinity Cathedral, in Columbia, S.C., in 1949. He remained at Trinity until 1955, and, as bishop, was instrumental in establishing the church as the diocese's cathedral parish in 1977.

The Rt. Rev. William A. Beckham, who served as archdeacon under Bishop Alexander before succeeding him as diocesan of Upper South Carolina, said that his predecessor was a source of quiet strength for colleagues as well as parishioners. "He was one who truly walked with God," said Bishop Beckham.

Bishop Alexander's wife, the former Mary Danto Bedell, survives him, as do the couple's two sons, the Rev. Stephen G. Alexander of Cincinnati and John R. Alexander of Greensboro, N.C.

## Witness to the Cross

Seeking, in their own words, "to bear witness to the cross, itself an instrument of capital punishment," Virginia's three Episcopal bishops — the Rt. Rev. Robert B. Hall of Virginia; the Rt. Rev. A. Heath Light of Southwestern Virginia; and the Rt. Rev. C. Charles Vaché of Southern Virginia — visited Death Row at Mecklenburg Correctional Center on January 12 and talked with 12 of the 19 prisoners who await execution there.

Later that afternoon, the bishops called a press conference at the state capitol building and issued a prepared statement calling for legislation to abolish capital punishment, which was restored in the Commonwealth of Virginia in 1975.

In answer to reporters' questions, the bishops made the point that retributive justice — "an eye for an eye" — is not Christian, and said they hoped state legislators could become of the mind of Jesus. Our Lord was a victim of capital punishment, they said, but he asked forgiveness for those responsible. The bishops maintained that even if the criminal justice system were infallible, it is wrong for society to meet violence with violence. No human being has a right to take another's life, they asserted.

## Virginia Bishops' Statement

We, the bishops of the three dioceses of the Episcopal Church of the Commonwealth of Virginia, in favoring the abolition of capital punishment and by our action of visiting Virginia's Death Row at Mecklenburg Correctional Center and the state capitol, seek to bear witness to the cross, itself an instrument of capital punishment, which by the redemptive action of God's love, has been transformed into the universal symbol of forgiveness and redemption.

By our action, we seek also to bear witness to Jesus Christ, himself a victim of capital punishment, who suffered death under the laws of political, judicial, and religious systems which, in seeking to protect themselves from violence, used violence to enforce their political or religious dogmas.

By our action, we seek also to bear witness to the action of the Episcopal Church, through General Convention, which consistently has sought the abolition of capital punishment as a means of enforcing laws and ensuring justice in societies not yet freed from political, religious, social, economic, or racial inequalities under the law.

By our action, we seek also to bear witness to the sacredness of human life, which is diminished when an-

Bishop Vaché said that no repeal provision has been introduced so far in this year's session of the Virginia General Assembly. He said he has been advised that there is no state lawmaker "ready to put his political life on the line" by sponsoring one.

## NCC Criticism "Negative"

Presiding Bishop John M. Allin has supported Episcopal Church membership in the National Council of Churches of Christ and also explained Episcopal financial support of the ecumenical organization in the wake of a January, 1983, article in *Reader's Digest* magazine that is critical of the National Council.

"The National Council of Churches, like all organizations, is far from perfect," said the Presiding Bishop, "but in

other life is willfully and deliberately terminated as an act of retributive justice in which the state becomes the agent of vengeance and retaliation because of the heinous nature of the crime committed.

By our action, we seek also to extend our sincere concern and compassion to the families and friends of the victims, and all who are deeply offended by such crimes, urging them in the Spirit of Christ, who from the cross prayed for the forgiveness of those responsible for his suffering and death, to embrace a more excellent way than an eye for an eye or a life for a life.

By our actions and witness, we seek to call into question the morality of retributive justice and call on our governor and legislators to enact legislation which eliminates capital punishment and also seeks to promote redemptive justice through a rehabilitative penal system which enhances the sacredness of all human life and thus embraces the best precepts of our common Judeo-Christian and humanitarian traditions.

By our action and witness, we seek to call on others within our common Judeo-Christian and humanitarian tradition to press for such legislation which (though it may not be politically popular or expedient) expresses a more humane and morally defensible approach to justice and law enforcement, in keeping with our political and religious heritage.

my opinion, Episcopal participation continues to be worthwhile for many reasons. Though the Episcopal Church is a member communion of the National Council, neither that organization, nor its governing board, in any way speaks for Episcopalians or dictates our priorities."

Bishop Allin notes that the *Digest* reports that \$1 million of the National Council's financial support in 1980 came from the Episcopal Church. "While that is substantially true," he noted, "it is also misleading. The *Reader's Digest* article implies that we just handed over \$1 million for the National Council to do with as it pleased. Our people participate in decision-making roles at every level of the National Council structure and we keep close tabs on how the money is used."

Episcopal Church financial records for 1980, the year cited by the *Digest*, indicate that a total of \$1,165,805.08 was transmitted to or through the National Council or Church World Service, NCC's related world relief organization. \$76,408.00 was the Episcopal Church's base support for the National Council 1980 budget.

\$90,790.75 was sent to the council from various department budgets of the Episcopal Church, usually used in jointly-sponsored programs and ministries. Most of the Episcopal Church money going to the National Council — \$998,606.33 — was channeled for human disasters through Church World Service, which is an agency for church bodies to work together overseas.

In most cases, the church — acting through its own relief agencies — contributes to Church World Service appeals that are direct responses to disasters that have occurred somewhere in the world.

"I'm sorry that the *Reader's Digest* article was written or published," said Bishop Allin. "It is always easy for journalists to be critical of any institution, and sometimes this is of positive value. In this case, however, I believe the picture of the National Council of Churches conveyed to *Reader's Digest* readers is an unfair one and overly negative. It does not reflect my experience regarding the National Council of Churches."

## Joint Celebration at Washington Cathedral

History was made at Washington Cathedral on January 16 at the common joint celebration of the Eucharist which formally marked the inauguration of the ecumenical commitment between the Episcopal Church and three Lutheran bodies in the U.S., which was approved in September. It was the first time the heads of all four had come together for a joint celebration, and the service is ex-

pected to provide a model for other such rites.

In his welcome, the Rt. Rev. John T. Walker, Bishop of Washington, said it was "a great moment in the history of the church in this land and of this cathedral, which 75 years ago was begun as a house of prayer for all people."

Presiding Bishop John M. Allin was chief celebrant in Rite II of the 1979 Book of Common Prayer, which is close to the new Lutheran liturgy. Standing with him and Bishop Walker at the altar were Bishop William Kohn of the Association of Evangelical Lutheran Churches, who served as Gospeler; Bishop David Preus of the American Lutheran Church, who led the intercessions; and Bishop James R. Crumley of the Lutheran Church in America, who preached the sermon.

Members of Episcopal and Lutheran churches in the Washington area and from nearby Maryland and Virginia, as well as many people from other denominations, filled the cathedral long before the appointed hour of four o'clock. A trumpet fanfare heralded the procession from the west end of over 100 Lutheran and Episcopal clerics; the provost and canons of the cathedral; visiting bishops; lay participants; choirs; and the four officiating bishops.

Both traditions were reflected in the music, which led off with "The Church's One Foundation," beloved of Anglicans, as the processional. The service music was from the new Lutheran *Book of Worship*.

The lessons (Isaiah 62:1-5 and I Corinthians 12:1-11) were read by Mrs. Thomas Baerwald, general secretary of the ALC, and Dr. Charles Lawrence, president of the Episcopal Church's House of Deputies. A fanfare on the great *trompette-en-chamade* over the high altar announced the Gospel procession and the reading from John 2:1-11 by Bishop Kohn.

Taking the passage from Corinthians as his text, Bishop Crumley preached from the Canterbury pulpit on "Your Vision of the Church." He began by saying that one of the major issues St. Paul deals with here is the unity of the church. "In that piercing question, 'Is Christ divided?', he immediately identifies the church with Christ. . . . thus immediately affirming that the Gospel is the good news of God's action, not a history of human achievement."

The church and its mission, Bishop Crumley continued, "must be seen in terms of that divine intent and purpose. God has given us our Gospel, embodied in one Lord, with one mission, to be carried out in one church. And here is where we run into our human dilemma — our own vision of that church." He reminded the congregation that pride and arrogance often grow out of a congregational or denominational vision of the church.

"For though we have personally experienced nothing of the struggles that made those distinctions so important, we cherish them nonetheless because they are now a part of our identity, that which sets us apart from other people. . .

"But," he noted, "if our vision of the church is that of the creed we profess — that it is one, holy, catholic, and apostolic — then our whole perspective changes, and that is our experience here in Washington Cathedral today." Christ is put in the center, Bishop Crumley said. "There is one church because there is one Lord, and the Lordship is Christ's, not ours. The church is gift, not reward; grace, not merit; with a mission prescribed by that Lord. . . . thus, when we say a church proclaims the Gospel, this is precisely what we mean.

"To insist that the things on which we disagree are of greater importance than those on which we agree is to avoid Christ's intention for us. God calls us to recognize and to cherish that which demonstrates the unity which he has given. These are the reasons," he added, "that I thrill at being a part of this service. . . in humility we come together to the altar this day, and our eucharistic celebration testifies to our faith that God will supply all things, even as he calls us to acknowledge our oneness in him."

All joined in the creed and the responses to the intercessions led by Bishop Preus. "For the new relationship between our churches," he prayed, "with gratitude for the interim sharing of the Eucharist and our common life, and with hope for the complete unity yet to be attained. . . ."

The offertory was the opening chorus of Bach's stirring cantata, *Ein' Feste Burg ist unser Gott*, based on Martin Luther's great hymn. Here the cathedral choir was joined by the choirs of Christ Lutheran Church, the Church of the Reformation, and Augustana Lutheran Church under the direction of cathedral organist-choirmaster Richard W. Dirksen, accompanied by organ, brass, and tympani. The Peace took on a new dimension as Anglicans and Lutherans embraced one another.

Two German chorales familiar to both denominations were sung during the Communion: "Deck Thyself, My Soul, with Gladness," and "Come with Us, O Blessed Jesus," and the mystical "Let All Mortal Flesh Keep Silence," as a seemingly endless line moved down the aisles to the altar rail.

The congregation knelt for the thanksgiving and the blessing and joined the choirs in the recessional. "Now Thank We All Our God," they sang fervently. The procession followed the crucifer and the torch-bearers down the long nave to the west door, and the historic service was over. What its long-term effect will be, no one can say. But here lay people



and clergy of two churches long separated came together in humility and love, looking toward reunion and asking God's grace to achieve it.

DOROTHY MILLS PARKER

## Comments and Reflections on Historic Service

*Dorothy Mills Parker, TLC's Washington correspondent, had these comments and reflections on the historic Episcopal-Lutheran service in Washington Cathedral.*

The night before, a conversation with the Rev. J. Howard Rhys, secretary of the Lutheran-Episcopal Dialogue and professor of New Testament at the School of Theology at the University of the South, provided some valuable insights.

What effect does he think our rapprochement with the Lutherans will have on our conversations with Rome? He believes that at present, we are able to make more progress with the Lutherans, but that this will not prejudice the Anglican-Roman Catholic International Commission talks, which already have reached considerable accord, climaxed by the Pope's visit to Canterbury in May.

"One of the greatest stumbling blocks with Rome is, of course, our having ordained women," he said. He noted that Bishop William G. Weinbauer, who is co-chairman of the Lutheran-Episcopal Dialogue, is also a member of ARCIC, and sees no inconsistency in our carrying on talks with both churches.

In a question dealing with the apostolic succession, Dr. Rhys said that "many Anglicans and Lutherans hope that our new relationship will prompt a desire for the succession on their part, which would probably be effected through the consecration of bishops for the American Lutherans by three bishops in the succession, which would eliminate our major problem with them." He cited Dr. Reginald Fuller, professor of New Testament at Virginia Seminary and a fellow member of the dialogue, who believes this would probably come about by their arranging for an Anglican bishop and bishops of the Swedish and Tanzanian Lutheran Churches, which have kept the succession, to bestow it on the three American Lutheran bodies.

Why are our conversations with Lutherans limited to this country, rather than being international as ARCIC is? "Because there are only three places where there is a significant number of both Anglicans and Lutherans: the U.S., Australia, and Tanzania. Dialogue is more possible where there is such a parity."

The service itself was notably simple and low-key, devoid of the pomp that has

characterized other such significant occasions. The Eucharist was celebrated in the crossing at the large wooden altar table, vested only in the fair linen. The three Lutheran bishops, in alb and stole, walked at the end of the procession with Bishop Walker, in rochet and chimere, and Bishop Allin in white and gold chasuble, without cope and miter or primatial cross. They were seated together around the altar, where they stood together at the consecration of the elements by Bishop Allin and participated in their distribution.

Most of the attending clergy, both Lutheran and Anglican, wore alb and stole. Hardly a cassock or surplice was to be seen. The music was listed as representing both traditions, but only two of the congregational hymns were familiar. The others had new tunes not easy to sing, and it was curious that "A Mighty Fortress," the battle hymn of Lutheranism from the Reformation, was not sung as a congregational hymn. Many present expressed dismay over its exclusion.

Another oddment was that the bread and wine distributed to the congregation had been pre-consecrated during weekday services at the cathedral (the usual procedure for Sunday services), so the significance of partaking of the elements consecrated at this historic joint service was lost, though few realized it.

On the positive side there was a pervasive joy and sense of unity, while recognizing the problems still to be resolved. As such it was a cause for celebration and a significant step forward for which all those involved are grateful.

At the reception afterwards at the College of Preachers, various participants expressed this feeling. Presiding Bishop Allin thought it "a genuine act of faith in the best sense of the word, grounded in the discipline of theology, and thus far more than just a sentimental gathering. It also gave us a real chance to get acquainted, and this helps."

Does he think it will lead to intercommunion, and if so, when? "It is a wasted exercise to try to measure time in the light of the eternal verities," he said, "but I think we are on the way. Understanding will come. It follows the experience of sharing the faith together. I really believe that if we can learn to blend our diversity in the unity of the faith, we will come to understand the real nature of the holy catholic church."

Bishop Preus regards it as "unique first, in that we are expressing the measure of the unity that already exists, without waiting for total agreement about every theological point — a new approach for Lutherans." As to intercommunion, he thinks the service will have a positive effect, but it will depend on a satisfactory resolution of the existing theological problems.

Apostolic succession? "A difficult

item for the dialogue. There has been no emphasis on it as yet. We are aware of its importance to Episcopalians, but there is so far no official move toward it in the Lutheran family of churches."

What most impressed Bishop Kohn about the service was that "it reflected the point we have reached in ecumenical relations, and opened up a new channel that will undoubtedly grow because of the educational factors involved."

A jubilant Bishop Walker pronounced it "a very exciting occasion," and hoped there will be many more."

## Mercer Funds Help Many

According to a report released recently by the Rt. Rev. Robert C. Witcher, Bishop of Long Island, over \$1,300,000 in Mercer Theological Scholarships have been distributed since 1966 by the Diocese of Long Island to more than 3,500 men and women studying for the ordained ministry in the Episcopal Church.

Mrs. George Mercer, Jr., who died on December 14, 1964, bequeathed to the trustees of Long Island a fund well in excess of \$6 million. The income was designated to provide theological scholarships for "worthy and deserving students studying at one of the church's recognized seminaries in the continental United States and Mercer Seminary in Garden City." Both the seminary building and the seminary scholarships were given in memory of her husband, George Mercer, Jr.

The bishop stated that, in addition to the scholarships for seminarians and support of Mercer Seminary, the trustees of Mercer funds have made special grants to seminaries for the support of minority students and have, from time to time, assisted special projects for continuing theological education.

## NCC President Responds to Criticism

From the pulpit of a Jeffersonville, Ind., church on January 24, United Methodist Bishop James Armstrong, president of the National Council of Churches, defended the council and said that both a recent article in *Reader's Digest* magazine and a segment on the CBS television show, "60 Minutes," were biased, inaccurate, and irresponsible, according to an account in the Louisville, Ky., *Courier-Journal*.

Dr. Armstrong had been invited to speak at Wall Street United Methodist Church by its pastor, the Rev. Jerry Hyde, after the *Reader's Digest* article appeared in January. Neither had foreseen that the CBS show would air just before Dr. Armstrong's scheduled appearance.

"I don't know if I would have been so

*Continued on page 14*

# Teach Us How To Repent

*In too many Christian families  
and individuals,  
the processes of life go on almost  
as if Christ had never existed.*

By SYLVIA FLEMING CROCKER

We all know of families in which parents neglect, mistreat, or in various ways fail to care for their children. And these children, in their turn, may become parents who neglect, mistreat, or fail to care for their own children in many of the same ways. Battered children often grow up to be battering parents; and parents who are uncontrolled in the use of alcohol frequently produce children who have addiction problems in adulthood.

These things do not surprise us because we know that "the ways of the world" are like that: the sins of the fathers are visited upon the sons, from generation to generation.

I believe the church has, to a great extent, failed its people by not teaching us how the world's ways can be broken. In too many Christian families and individuals, the processes of life go on almost as if Christ had never existed. All Christians, of course, are taught to repent and to ask for forgiveness; and most of us believe that somehow God will overlook our sins and give us a new start. What the church has not usually taught well enough is how we ought to go through the process of repenting and what we should expect God to be able to work in our lives.

Above the rear door of the cathedral in Laramie, Wyo., there is a banner which exhorts: "Expect a miracle." The fact is, most of us do not expect miracles to happen, certainly not to us personally. We feel stuck with the way we are, and

we do not expect to be changed, to be transformed more and more into "the shape of Christ." And yet this is precisely what the good news of the Gospel is about: it is news about the ongoing Resurrection miracle — the patterns of the world can be broken, and new patterns can be established in the life of any person, family, or nation.

What I am saying is not a 20th century notion; it is a biblical idea which originated in the time of the prophets. In the book of the prophet Isaiah, God promised the children of Israel that he would do a *new* thing (Isaiah 43:18-19): he would act with power to *change* the ways of the world. And, in both Ezekiel and Jeremiah, God further promised that on the day of the Lord he would act to destroy the foundation of sin in the human heart itself.

Christ's message to us is: The promises of scripture have been fulfilled, the kingdom of God has come! He invites us to find peace and courage in him because, he says, "I have overcome the world" (John 16:33). St. Paul urges us no longer to adapt ourselves to the pattern of this present, but to let our "minds be remade" and our "whole nature be thus transformed" (Romans 12:2). If we allow Christ into our lives, he will give us a new heart and a renewed mind, and we will respond to God and to each other and what goes on around us in *new ways*.

But a common problem which many of us run into when we try to deal with our sinfulness results from a misunderstanding of Christ's statement that committing adultery or killing someone in our heart is just as sinful as actually doing it. The real point Jesus was making is that we cannot get rid of our sin-

fulness merely by refraining from overt sinful acts; the foundation of these sins, and of sin itself, is in the heart and mind of each of us.

The misinterpretation of Christ's teaching has led to much inner dying, because too many people believe it is sinful to have experienced spontaneous inner feelings of lust, selfish desires, or hatred; and because, in a great many cases, they fail to distinguish feelings of anger and desire which are genuinely destructive from those which are normal responses either to physical or psychological damage to themselves, or are, in the case of many desires, manifestations of normal human need. And so, many people try to cope with these feelings either by punishing themselves with guilt, or by suppressing and then becoming unconscious of them.

Earlier in my life, I was one of those who punish themselves with guilt. I made my first private confession in Chicago in 1957. I prayerfully made a list of all of the sins I could remember having committed throughout the course of my 24 years. For the next 15 years I made confessions every few months, sins nearly always having to do with feeling angry and having unloving thoughts toward various people, making cutting remarks, and being selfish.

I tried very hard to control my sinful feelings, thoughts, and actions, but I could maintain that self-control only for a few weeks. Then I would begin to be wracked with guilt and self-loathing, which would be relieved only by making another confession. Over the years, my inner life did not change dramatically, and even though I hoped I would "get better," I did not seem to. I knew just what St. Paul meant when he told the Romans "the good which I want to do, I fail to do; and what I do is the wrong which is against my will" (Romans 7:19).

I wanted to change, and I worked hard at it — and that was probably my problem. I had not yet grasped Paul's answer to the problem of sin: "miserable creature that I am, who is there to rescue me out of this. . . death? God alone, through Jesus Christ our Lord (Romans 7:25)".

In the early 1970s, two important things happened in my life. I began seeing a Gestalt therapist, first for marriage counseling and then for other personal problems. I learned from this work the great value of letting myself become

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aware of how I actually feel and behave in various sorts of situations.

The other, more important happening in this period was that I finally began to focus more upon Easter and the Resurrection and less upon my own sinfulness. Intellectually, I had for years had "all my theological ducks in a row": I had known that the central truth of Christianity is the Resurrection and that Christ is present with us. But, until around 1972, neither of these was truth for me existentially and personally.

Then, like the New Testament Christians, after I had encountered the Risen Christ, I was able to look more honestly and less despairingly at my sins — and to hand them over to him for *him* to deal with.

Now I no longer struggle hopelessly with sin. With God's help, I have learned how to face up to how I am and what I do, and I *offer up* not only my sins, but the problems and major decisions of my life. I still make private confessions, but now much less frequently, and more out of the conviction that the sacramental act is a good check on my objectivity and is itself a channel of God's healing power, than because of unrelieved guilt feelings.

I think many people simply look away from their sins, at first consciously and then automatically, fearing that becoming aware of the full truth about their failures would crush them with a load of guilt. And so they hide their feelings and refuse to judge their actions.

But this manner of coping with our sinfulness is much like Adam's and Eve's fig leaves: we may believe that inner denial effectively covers what we are ashamed of, but God is not fooled. Our refusal to look squarely at these sins makes them nearly invincible, since their efforts then become pervasive and insidious. And so individuals, members of families and organizations, and nations go on creating a terrible legacy of sin and misery as they continue to hurt each other in the same old ways.

At this point we run across a common human fallacy: the belief that "I can't change until, or unless, the other person changes." Yet, in truth, there is a kind of chemistry in all relationships — and if *any one* of the elements changes, then the chemistry of the whole relationship changes. The biblical notion of leaven is helpful here: the Christian is called to be redemptive leaven in human situations and relationships.

Christ wants to be asked to help us change ourselves, and with that change will come changes in our interactions with others. What we must learn is more effective ways to ask him into our lives. And the first step, as the church and Jesus himself have taught from the beginning, is repentance. True *metanoia*, true repentance — which results in a new mentality and new attitudes and

ways of being — is something we and God do together.

If you want a change in your life, here are some practical steps which can help you to become more open to God's redeeming power:

(1) Ask God to help you to grasp how you fail to live as he wants you to. Let him help you become aware of your most destructive feelings, and of the ways you behave toward others about which you feel shame and remorse. Facing up to such things can be a heavy experience, but because God will be with you you will soon begin to feel the burden being lifted from you.

(2) As you become aware of your failures, write them down. You might find it helpful to write God a letter, giving him every other paragraph so that he can speak back to you. Alternatively, you can write your confession as a dialogue, using the format of a play script. Here you will speak to God about what is weighing on your heart, and then you will allow him to speak to you about it.

In this process the main thing, obviously, is the prayer, the inner action, not the written product. But just as God uses such simple elements as water, bread, and wine as vehicles of his healing power, so he can use what you write down on paper as a means of grace.

(3) When you have finished, prayerfully reread what you have written. As you do this, tell God that you are turning your life over to him. Admit that you

are powerless to bring about basic changes in the way you feel and act, but that you know he can bring about these changes. If you then make a private confession, what you have written can be the basis for your sacramental act.

Some people may find it helpful to ask a friend who is a good listener to be present with them in this phase of their repentance; many others will be able to feel God's presence by talking with him privately. Finally, having unceremoniously disposed of what you have written, feel yourself relax and let go as you begin to watch for signs and wonders to start happening in your life.

Christianity is the Easter religion, the religion of resurrection from death. In this season of Lent, it is Easter and the new life of Easter for which we are preparing. In the Nicene Creed, we say we "look for" the resurrection. The Greek word has the sense of "being on the lookout for," of "waiting expectantly" for the resurrection. We are called to live watchfully, expecting Christ to come bringing each of us the new life of the kingdom.

We must learn firsthand and on a more fundamental level that Christ has broken the bonds of sin, and that he intends to give us life in its fullness — in all that we are and all that we do. Indeed the living Lord's presence in us is the source of our forgiveness and our transformation: he is our lasting hope, both in this world and in the next.

### To George Herbert

*English Devotional Poet (1593-1633)*

We need to read you and avoid the greed  
Inherent in us, collect mustard seed  
Of faith and love that grows and multiplies,  
As the youth fond of his home and church ties,  
Acquires learning, virtue, and piety  
(Motto of a great university).  
At Cambridge you sought the higher learning,  
With classics and music your way earning,  
Attracting King James I's attention,  
Who possibly then had the intention  
Of making you, courtier, "The jewel  
Of Cambridge," he called you; he was to rule  
Until his death. Court or church? You must choose;  
Your choice, the church, surprised some by the news,  
Who knew not your motto, "Less than the least."  
Love invited you as guest to His feast.

Lucille D. Short

# EDITORIALS

## It Happens Again

Following the General Convention last fall, there were complaints in our pages [TLC, Oct. 24] and elsewhere that at the great opening service the sacred elements distributed for the communion of the congregation were not consecrated at that service, but on a previous occasion. It is now reported that a similar practice was adopted for the major Lutheran-Episcopal joint celebration [p. 8].

We are not questioning the sacramental validity of this arrangement, nor the objectivity of the divine grace bestowed on the communicants. But sacraments involve human as well as divine aspects. Humanly speaking, thousands of people come to these great liturgies expecting to share the same bread of heaven and the same cup of salvation with one another and with their spiritual leaders.

It comes as a surprise and a disappointment to learn that they were in fact receiving elements consecrated at a different liturgy in which our Presiding Bishop and Primate had had no part. For an interchurch joint celebration, it hardly seems fair to the members of the other churches.

It might have been said, in defense of the Washington joint celebration, that it was an unprecedented occasion at which unexpectedly large numbers might present themselves for Holy Communion at the last moment. Or that it demonstrated to the Lutherans our belief (different from theirs) in the permanence of the eucharistic consecration. But to defend it as a normal

practice of the National Cathedral is to compound the offense.

We strongly support and endorse the reservation of the consecrated elements for use, as needed, particularly in communicating the sick, the dying, prisoners, and others who cannot attend the normal public liturgy. We rejoice that this practice is now explicitly sanctioned by the Book of Common Prayer. From time to time, no doubt reserved elements may be used at public services.

Such occasional use, however, is far different from deliberately consecrating vast amounts of bread and wine at one liturgy with the intention of using them at another liturgy when it is expected that one of the chief figures in the church will be officiating.

## Interchurch Agencies and the Media

The public media seem to have declared an open season for attacking the World Council of Churches and the National Council of Churches [see pp. 7 and 9]. Thousands of people, who in many cases had scarcely any previous awareness of WCC or NCC, have now heard of them as left wing, crypto-Marxist agencies, associated with guerrilla outfits in Third World nations.

We would make many criticisms of these ecumenical agencies, but the pictures presented by the *Reader's Digest* and "60 Minutes" were hardly balanced, and certainly did not give the public an accurate view of the major activities of these interchurch organizations, or of the uses to which their resources are devoted. It is well for all of us to bear in mind that even the most conservative religious bodies could easily be caricatured in the press or on the air in a similar fashion, and in the years ahead probably will be.

## BOOKS

### Good Tool for Growth

**GROWING THE SMALL CHURCH: A Guide for Church Leaders.** By C. Wayne Zunkel. David C. Cook Publishing Company, Elgin, Ill. Pp. 109. \$3.00 paper.

This publication is a course of study for an adult group interested in the possibilities of growth for a small congregation. C. Wayne Zunkel is a pastor of the Church of the Brethren, and he has combined his own experience in church growth with a knowledge of much of the written material in the field.

A small church is defined as one having a membership of 200 or less, which means over half of the congregations of the Episcopal Church. He states, "We know the things that make for growth," and brings in such sources as Lyle Schaller, Carl Dudley, and the Institute of American Church Growth.

The author says, "The truth is, your church can grow (1) if it wants to grow;

(2) if it is willing to apply growth principles; (3) if it is willing to pay the price to grow; and (4) it is not terminally ill."

My own experience with small Episcopal churches, however, is that these statements are true, but there are many churches that are satisfied with things as they are. Many clergy and people give lip service to growth, but it is only too frequent that many excuses are offered for non-growth.

"We've always done it that way before," so the liturgy is aimed more at insiders than visitors. Many small churches have no education program, and the passive laity expect the priest to be a one man church growth committee. All of these actions speak louder than the words saying, "But we really want to grow."

A vestry, an adult church school class, or an evangelism committee could make good use of this material to get started. Each chapter has reading material, a lesson plan, good reference notes to additional material, and charts which may be duplicated for classroom use. This book does not use our common Episcopal Church "lingo," but there is much

here to "read, mark, learn, and inwardly digest," and then *act* on.

Jesus gave us a commandment to baptize and teach and make disciples of all nations and peoples. Surely the Episcopal Church, with its heritage, its biblical faith, its liturgy, and its social concern has much to offer, through our smaller congregations. This book is a good tool to help us do it.

(The Rev.) HERMAN PAGE  
St. Philip's Church  
Topeka, Kan.

### A Useful Collection

**WRITINGS ON SPIRITUAL DIRECTION:** By Great Christian Masters. Edited by Jerome M. Neufelder and Mary C. Coelho. Seabury. Pp. xvi and 205. \$11.95 paper.

It is possible to approach Christian devotion and the art of spiritual direction in a systematic way. See, for example, Kenneth Leech's *Soul Friend: The Practice of Christian Spirituality*, an excellent guide of this kind.

It is also possible to approach the "art of arts" through selected quotations

from the sources — from the desert fathers to the present. This collection of *Writings on Spiritual Direction* takes the second path.

The editors have compiled their materials under such headings as Need for Spiritual Direction, Images and Models of the Spiritual Director, Seeking and Choosing a Spiritual Director, Directors' Advice to their Colleagues, and Personal Teachings. The result is an anthology of passages from *The Life of St. Anthony*, through Julian of Norwich, Teresa of Avila, and John of the Cross, to such moderns as Evelyn Underhill and Morton Kelsey.

This is a handy collection of materials, useful both to directors and directees. It is based on a substantial acquaintance with the range of Christian spirituality over the centuries.

The guiding principle of the work might be expressed in the words of Baron von Hügel, "Behind every saint stands another saint. That is the great tradition. I never learnt anything by my own old nose."

(The Rev.) RAYMOND A. PETERSON  
Huron College  
London, Ont.

## Individuality and Divine Light

**BEYOND IDEOLOGY.** By Ninian Smart. Harper & Row. Pp. 350. \$16.50.

In these, the Gifford Lectures for 1979-80, Ninian Smart considers the idea of two levels of truth as "a methodological tool in the critique of religion and life." Neither his understanding of these levels, nor how he applies them to religious life, are surprising.

The first level he associates with Christianity, stressing the numinous, sacramental theism, power, and ethical responsibility. The second he associates with Buddhism, stressing mysticism, impermanence, wisdom in place of power, and emptiness. He suggests that the first level is generally thought to be for the ordinary person in the world who needs, among other things, security, whereas the second level is for the person of insight who transcends these needs and looks beyond the ordinary into the void or the empty.

So far as the two levels are concerned, I do not think there is much to add. Smart presents them clearly and fairly. But, of course, this does not mean we must fold up our tabernacle and head for the stupa. This is because there is a problem, not with his treatment of the levels, mind you, but with their assigned relative value. We can agree with John Calvin when he comments that God, in making himself known to his children, "must... stoop far below his proper height." The problem remains, to whom is God stooping, to the Buddhist, to the Christian, or to both?

It is here that Smart's book disap-

points me — not in his priority of value, which certainly can be argued, but in his unwillingness to face its consequences. For example, he continually insists upon the dignity, even the "sacredness," of the individual, in recognition of which he admits to "pluralisms" and at times prefers to speak of "aspects" rather than "levels" which imply a comparison.

Toward this end he concludes, "creative and peaceful struggle is what should be looked for, so far as possible. This is not just a placid dialogue, but a genuine struggle. For, in my view, the way in which human rights have been trampled... is appalling... In all this, there is contempt for human dignity, and this contempt finds its corrective, I believe, in seeing the divine light which diffuses from the beyond into the human person."

Fine, all well and good, but alas, only a paragraph later it seems the "divine light" goes out. He writes, "though we should be in our worldly dealings committed, as I have suggested, to social personalism, it would be somehow absurd, at least from the angle of the beyond, to shrink people into their social identities: to boil them down even to their own self-images... The individual is not to be lost in social relationships, however fulfilling and comforting they may be. The ethics of respect for such social values is itself provisional, since one can always point to something which lies beyond them and beyond existence in the cosmos."

Once again, it is not this conclusion, which implies the loss of the self, with which I take exception. It too can be argued. It is just that Smart does not argue. He simply reflects on these matters, and we learn he leans towards Buddhism, but also, at times, towards the idea of the individual which fits better with Christianity.

We have learned to expect more serious analyses from the Gifford Lectures, and I add, from Ninian Smart.

(Dr.) T. R. MARTLAND  
Department of Philosophy  
State University of New York  
Albany, N.Y.

## Useful Reference Works

**HANDBOOK: Member Churches, World Council of Churches.** Edited by Ans J. van der Bent. Friendship Press. Pp. x and 283. \$14.95.

This is a reference book providing condensed information on over 300 Christian churches in all parts of the world. After surveying the major international communions, it proceeds through the world, continent by continent, with an alphabetical listing of nations and their churches. For each church, brief statistical information is given, together with several paragraphs outlining the history and organization of the particular

church, and items of significance in its life and work.

The various priorities and programs attributed to the different churches sometimes sound unrealistic. Of course, not all denominations belong to the World Council of Churches, but a great many of them do, and this volume provides ready access to basic information about different Christian bodies both in this country and abroad.

Inevitably, such a compendium contains errors, and this volume is no exception. Thus the Prayer Book of the Spanish Reformed Episcopal Church is shockingly described as containing "Moorish-Arab influences" (what is meant is Mozarabic influences, which are very different). The Episcopal Church in this country is described as having intercommunion with the Polish National Catholic Church, which is regrettably no longer the case. The detailed information thus cannot be accepted uncritically.

H.B.P.

## No Early Demise

**CONFIRMATION RE-EXAMINED.** Edited by Kendig Brubaker Cully. Morehouse-Barlow. Pp. 136. \$6.95 paper.

When I began to read this book, I was transported back to the endless debates of the 1950s. That seems to be the spirit of the first four essays. The last four and the concluding essay seem rather to be concerned with the parish as the community nurturing the newly confirmed. If the concluding essay had come first, it would have given a stronger context in which to examine the various essays.

None of the material is particularly new or startling. Reginald Fuller, Daniel Stevik, Leonel Mitchell, and Bishop Parsons have useful things to say, but present what they or others have already written on at great length. No doubt a new generation of readers will find it helpful to review this ground.

The motivation for this attention to confirmation is obviously that we are not going to see its early demise. The pietistic legacy of the Oxford Movement is too great, so we had better use confirmation as part of the continuous process of conversion, instruction, and formation.

Not unexpectedly, John Westerhoff's essay is the most provocative, as he suggests ways to bring together the liturgical action and the pedagogical process. Those who are interested in centering the educational task of the parish on the initiatory rite will want to read this book, particularly if they accept the premise set in a recent editorial by the Rev. Henry H. Breul [TLC, Oct. 31].

(The Rev.) PETER C. MOORE  
St. Paul's Church  
Seattle, Wash.



## NEWS

Continued from page 9

eager to respond to your invitation if I'd known CBS was going to put out such a welcome mat," he told the capacity crowd of over 500. "I am glad to be president of the National Council of Churches. . . but it isn't the easiest place to stand right now."

Dr. Armstrong said that the "60 Minutes" segment, reportedly seen by 50 to 60 million people was "by far the most destructive of all" and "profoundly disappointing." He said the council's staff in New York had begun preparing a formal rebuttal to the TV report, but that he had come to Jeffersonville with a list he had made while watching it:

- The meaning of what he had said on-camera was altered by editing in mid-sentence, Dr. Armstrong averred.

- Although NCC involvement with left wing groups was mentioned, it was not substantiated.

- Balancing material, although recorded by the CBS camera crew, was not

broadcast.

For example, of approximately 1,000 delegates to a Methodist conference, CBS wired only one for sound, Dr. Armstrong said, a minister who sponsored a resolution demanding that the entire United Methodist Church withdraw from the World Council of Churches due to the council's alleged support of revolutionary groups. It was neither shown nor reported that the conference's legislative committee rejected the resolution 54-9 "after thoughtful, probing debate." After floor debate, the 1,000 representatives voted 10-1 in favor of staying in the World Council.

Dr. Armstrong, who had presided at the conference, commended the minister for bringing the resolution and promised "as a servant of the Prince of Peace" to "speak out against violence anywhere in the world." The delegates rose in unison and gave him an ovation.

"That, Mr. [CBS correspondent Morley] Safer, was grass-roots Americans speaking — and not one soul watching

last night has the slightest idea," Dr. Armstrong said in Jeffersonville.

As for the *Reader's Digest* article, "Do You Know Where Your Church Offerings Go?" which appeared in January, Dr. Armstrong had several specific complaints:

- The article said the NCC had not spoken out against the Soviet invasion of Afghanistan, but it did so in a resolution and a formal letter, and last year urged churches to observe "Afghanistan Day."

- The article said the council had not spoken out against the Idi Amin regime in Uganda. It did.

- Food which the article said was sent to Communists in Vietnam was distributed through church groups directly to orphanages and a hospital to feed starving children at the request of the International Red Cross;

- Money the article said went to Cuba was given to a conservative United Methodist bishop in Miami to fund the reuniting of refugee families.

## CLASSIFIED

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### BOOKS

"TITHING: God's Command or Man's Demand — Which?" — is the title of soon-coming report. Need names and addresses of all interested persons (1-10,000) for mail campaign. Details: Xavier Press, 3122 Jerome, Dallas, Texas 75223. (214) 826-5835.

### CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

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### NEEDLEWORK

THE FOUR EVANGELISTS charted for cross-stitch or needlepoint. St. Matthew, Mark, Luke, or John, or grouping of all four: \$1.50 each. Karen L. Ford, 8364 Solano Dr., Scottsdale, Ariz. 85253.

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

### NOTICE

PRIEST AVAILABLE for Good Friday who has preached on the Seven Words 214 times. Also available Holy Week and Easter. Reply Box H-544.\*

### POSITIONS OFFERED

LARGE URBAN parish seeks a priest to be director of program; energy and creativity more important than experience. Equal opportunity employer. Reply Box C-543.\*

SMALL PARISH with attractive rectory in historic village of Essex, N.Y., on the shore of Lake Champlain, in the foothills of the Adirondack Mountains, one hour from Lake Placid Olympic region, seeks a retired priest for Sunday Liturgy and limited pastoral work. Rectory (furnished if required), utilities and modest stipend. Contact: William Cooper, Box 146, Elizabethtown, N.Y. 12932. (518) 873-6521.

PART-TIME PRIEST needed for a small parish in the heart of Ohio. Very active parish with debt free church needing spiritual leadership. Grace Episcopal Church, 126 W. Walnut St., Galion, Ohio 44833.

ORGANIST-CHOIR DIRECTOR for small parish near Boston and Worcester. Salary \$3,600-\$4,000. Write to: Holy Trinity Church, Box 685, Southbridge, Mass. 01550.

### POSITIONS WANTED

YOUTH MINISTRY/CHRISTIAN EDUCATION — May, '83, M.Div. graduate available for a parish seriously interested in a full-time lay minister, skilled in these fields. Ted Schurch, 600 Haven St., Evanston, Ill. 60201.

### POSITIONS WANTED

MUSIC DIRECTOR/Organist/Liturgist, Master's Degree, 10 years experience with traditional and renewal liturgies, seeks new music ministry (not necessarily full time). Reply Box S-545.\*

### SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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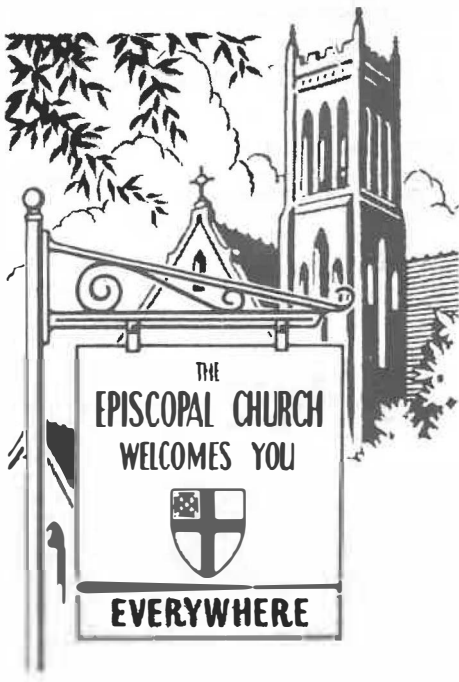
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# LENT CHURCH SERVICES

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**.

## TUCSON, ARIZ.

**ST. PHILIP'S IN THE HILLS** Campbell Av. at River Rd.  
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa  
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

## EL DORADO, ARK.

**ST. MARY'S** 512 Champagnolle  
The Rev. Edward J. Holt, r  
Sun H Eu 7:30 & 10; Wed H Eu 6

## BEVERLY HILLS, CALIF.

**ALL SAINTS'** 504 N. Camden Dr.  
The Rev. M. Gregory Richards, r; the Rev. Carol Henley, assoc  
Sun H Eu 8, services 9 & 11; Wed H Eu 6; Thurs H Eu 10

## REDLANDS, CALIF.

**TRINITY** 419 S. 4th (Across from Beaver Clinic)  
The Rev. L. E. Hemmers; the Rev. J. K. Saville, III  
Sun 8, 10 Eu; Wed 10 Eu LOH

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederick W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## HARTFORD, CONN.

**ST. JAMES'** 75 Zion St.  
The Rev. Thomas C. Wand, r  
H Eu Sat 5; Sun 8, 10; Wed 7; EP & Pot Luck Thurs 6:30

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses 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** 4 Church St.  
The Rev. C. Christopher Epting, r; the Rev. Cecil Radcliff, c; the Rev. Henry Marsh, d  
Sun Masses 7:30, 9:30, 11:15; Wkdy Masses Tues 5:30, Thurs 10, Fri 7; Wed Parish Supper & Christian Ed 6. Organ recital Thurs 12:15

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## LONGBOAT KEY, FLA.

**ALL ANGELS BY THE SEA** Coast Federal Bldg.  
510 Bay Isles Rd.  
The Rev. Thomas C. Aycock, Jr., v  
Sun Eu 8 & 10:30; Wed Eu & HU 10

## WINTER PARK, FLA.

**ALL SAINTS'** 338 E. Lyman Ave.  
Sun 7:30, 8:45, 11:15; Wkdy 12:05; Thurs 6:30, 9:15; C Fri 11:15

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## BOISE, IDAHO

**ST. STEPHEN'S** Cole Rd. at El Caballo  
Sun H Eu 8 & 11; Wed H Eu 10, 9

## BARRINGTON, ILL.

**ST. MICHAEL'S** 647 Dundee Ave.  
The Rev. W. D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and mass: 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

## CHICAGO, ILL.

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr.  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 & 8; C Sat 5-6

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

## ELKHART, IND.

**ST. JOHN THE EVANGELIST** 226 W. Lexington Ave.  
The Rev. Howard R. Keyse, r; the Rev. Robert L. Rademaker, c  
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.  
South of Toll Road 3 miles on Rt. 19, downtown

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 6630 Nall, 66202  
The Rev. David F. With, r  
Sun Eu 7:30, 10, noon

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BALTIMORE, MD.

**GRACE AND ST. PETER'S** Park & Monument  
E.P. Rementer; FS Thomas; D.L. Garfield  
Masses: Sun 7:45, 10 (High), 1. Mon, Wed, Thurs 6; Tues 11:30 & U; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat 12:30

**OLD SAINT PAUL'S, 1692** Charles St. at Saratoga  
Baltimore's Mother Parish  
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP, 11. Daily 8:15 MP; 12:15 H Eu; 5:15 EP. Lenten preaching every Wed & Fri 12:15

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10-30, Fri 6-7

## FLINT, MICH.

**ST. PAUL'S** 711 S. Saginaw  
The Rev. Peter A. Jacobsen, r  
Sun Masses 8 & 10. Daily Masses 7 Mon, Fri; 9 Tues, Thurs, Sat; 7 & 12:10 Wed

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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.

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).  
Mon-Fri H Eu 12:10

## OGALLALA, NEB.

**ST. PAUL'S** 318 East A  
The Rev. Paul L. Crowell  
Sun Eu 10:30. Wkdy Mass as anno

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## LEVITTOWN, L.I., N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, r  
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 8

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin L. Bowman, v; G. Daniel Riley, ass't  
Sat 5, Sun 10, Wed 7:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

## ST. BARTHOLOMEW'S

Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon,  
Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues,  
Thurs, Fri & Sat 5:15. Church open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts;  
Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
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The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 Sol; Weekdays as anno

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the  
Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP  
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 8:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.  
SM Wed 12:45-1:15

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gili, assoc; the  
Rev. John L. Miller, and the Rev. Susan C. Harriss, James  
B. Simpson, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11,  
HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 8:30 EP & HC;  
Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP  
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev  
5:30 Wed 12:10 Choral Eu. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
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 (1S & 3S); Mon thru Fri HC 1:05

## HOPE MILLS, N.C.

**CHRIST CHURCH** 2 miles off I-95  
Sun 9:45 Christian Ed, 11:15 Eu; Fri 8 Eu

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu  
12:35. H Eu Wed 7:30, Sat 12:05

## CHARLESTON, S.C.

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

## EDISTO ISLAND, S.C.

**TRINITY CHURCH** (founded 1774) Highway 174  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9:30; HD Eu, Lenten devo as anno

## PAWLEYS ISLAND, S.C.

**ALL SAINTS, Waccamaw** River Rd.  
The Rev. Charles H. Murphy, III, r  
Sun 8, 10; Wed 10

## SIOUX FALL, S.D.

**CALVARY CATHEDRAL** 500 S. Main  
James H. Waring, dean; Paul Henry, ass't  
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C.V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2718 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan  
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.  
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

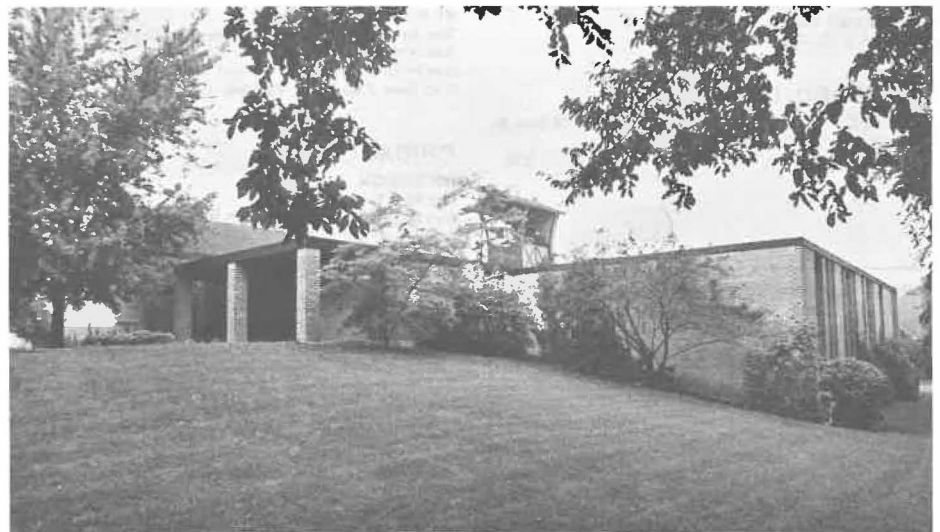
**ADVENT** 9820 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## CASPER, WYO.

**SAINT STEPHEN'S** 4700 S. Poplar St.  
The Rev. Thomas P. Hansen, r  
Sun 8 Ser & Eu, 9 Ch S, 10:30 Ser & Cho Eu; Thurs 7 Eu



St. Michael's Church, Barrington, Ill.