

# THE LIVING CHURCH



The Rt. Rev. Blake Kerina, Assistant Bishop for the Alpo Rongo diocese of the Province of Papua New Guinea, greeted his people on his consecration day late last year: In Papua New Guinea, there are many difficulties in training priests who can minister anywhere in this enormous broken country [see page 9].



# THE LIVING CHURCH

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## Human Sacrifice

The ancient people of the Bible may not have understood that the earth is a sphere, but they did not live in a flat world. Their land was marked by rocky mountains and dark valleys, by burning deserts and stormy seashores. Men and women battled their environment, and they battled each other. Victories and defeats, low points and high points marked the path of life from generation to generation. Most important were the spiritual battles, the battles in the human soul.

Anyone who supposes that ancient Hebrew life was casual or easy going will only be shocked by the story of Abraham and Isaac in Genesis 22, which we have as our Old Testament lesson on this "Sunday of Abraham." Here is human sacrifice considered as a serious option, and indeed almost carried out. It is not the offering of some criminal from prison who had already been condemned to death anyhow — as in late Roman paganism. Nor is it the slaying of a prisoner of war — as many peoples have done. No, it is a man tying up his own son, laying him on some firewood, and getting ready to cut his throat. Nor is this the only biblical reference to the practice of human sacrifice. Other instances appear in Judges 11:10-39, I Kings 16:34, and Psalm 106:37-38.

The story of Abraham and Isaac on Mt. Moriah, traditionally known in Judaism as the *Akkedah*, or Binding, has long been an object of intense rabbinical theological reflection, and it continues to repay serious meditation.

We will here call attention to only one small aspect of this mysterious and frightening narrative. The human spirit is so constituted that there is a deep need for sacrifice, even though the human mind cannot explain it. It is an aspect of reality that is not rational, yet it is so important that a man may slay his only son, or his only daughter (as in the citation of Judges above). Today, we of course rationalize it and seek to explain it away. Or we blandly assert that the practice of charity replaces sacrifice. Perhaps in some sense it does, but it doesn't replace *this* kind of sacrifice — the sacrifice of blood and fire and screams of pain and the smell of burning flesh. In Bible country the players play by tough rules.

The Bible will never fit into the logic of the public school system, or of the federal government, or of the American economy. Nor will it fit into your logic or mine. This is not the last word on religion for Christians: on the contrary, it is part of what we start with.

THE EDITOR

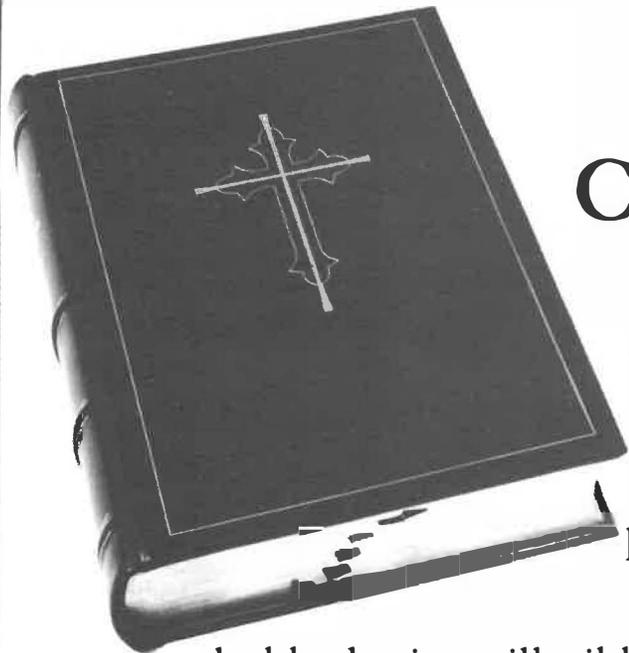
## Altar Blest

The altar blest awaiting us to come  
Remains at best thy earth's eternal home —  
It draws us to thee in collective prayer  
And feeds us with thy Body hidden there.

As we approach that sacred, holy place,  
Grant that we look upon thy loving face  
And give ourselves in total trust to thee  
That Love divine reflected in us be.

Marguerite H. Atkins

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# LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

### Unexplained Omissions

Do you or any of your readers know the rationale of those who made the decision not to include the feast of St. Thomas of Canterbury in the calendar of the 1979 Book of Common Prayer? It seems to me that if ever there was an appropriate commemoration for churches in the Anglican tradition, that of Thomas Becket would be one.

Does this exclusion mean to imply that his martyrdom was contrived and not a true one? Or do contemporary attitudes about church and state preclude his commemoration?

I am a little less curious about the exclusion of Charles I, king and martyr. Again, there are commemorations of many others whose sanctity is at least as dubious as Charles' was, and there is an English tradition supporting his commemoration, as well as several churches dedicated to him.

(The Rev.) JOHN D. SWANSON  
Church of the Resurrection

Norwich, Conn.

### Audibility

"Improving the Packaging," the article by the Rev. Frederick A. Barnhill [TLC, Jan. 24], was excellent. Like many persons, I have a hearing impairment and use a hearing aid. Being retired gives me the opportunity of visiting a number of churches, most with speaker systems.

It amazes and provokes me how many clergy and layreaders are not trained or are just careless and thoughtless in the use of the microphone. At the same service, I may hear clearly and distinctly every word one person says and miss half or more of what another person attempts to communicate.

Please remember the hard of hearing in "improving the packaging."

(The Rev.) EDWARD H. HARRISON (ret.)  
Pensacola, Fla.

### Structure and Holiness

I read with interest the article, "New Pastoral Patterns" [TLC, Feb. 7], and I agree with the need expressed to close the gap that exists between what we claim and what we do. However, those who have not been through the process of dividing a diocese to create a more responsive structure might affirm glibly

that such maneuvering will in and of itself produce the desired result. This is obviously not the case.

What might well happen is that for the period of time required to create this new and exciting entity, the work of the church will be slowed. One might create, in addition to a responsive structure, a corps of professional "structure-ists" who delight in dealing with one another and the problems of structure! Both can be a very high price to pay.

There exists the real possibility that we can become so involved with ourselves, our structures, and our problems, that we forget that we are trying to put these issues aside for some particular reason. For example, to plan constantly for prayer is one good way of avoiding prayer.

This is not to say that we should not plan carefully; it is, however, a warning that planning to accomplish our vocation can become so attractive that we will never attempt to accomplish the vocation. Though it is certainly a presumption on my part, it does seem to me that God wants a world that is holy, rather than a world *organized* for holiness.

A bishop who is not concerned about matters pastoral is not going to become a pastoral bishop because he is elected to a diocese that has a structure that is pastoral. Structures aren't pastoral, people are pastoral. Attitude, which may in some isolated cases still be informed by theology, has as much to do with it as structure. On the other hand, a pastoral bishop, such as the Bishop of Colorado, may be hampered from being the kind of pastor he wants to be and his people need him to be by geography.

Surely there is a better way to deal with the problem than a lengthy process — or any process, for that matter — that carries the real danger of draining the energies of good churchmen and diverting their vision from sanctification to structure.

(The Rev.) CHARLES E. JENKINS, III  
St. Mark's Church  
Arlington, Texas

### Transient Society

At the end of her article, "Mobility and Parish Life," Ann Thomas asks what the church should do to cope with the new transient society [TLC, Jan. 31]. I suggest that every woman and man who can be persuaded be licensed by the bishop to celebrate the Eucharist. Please skip over orthodox objections for now.

We should send out every available person to begin to form communities. Open the way to a vision of community, a community gathered around the freedom of every person to accept the responsibilities which appear. A freedom expressed so clearly by the life and teaching of Jesus.

There should be everywhere a commu-

nity of shared experience, burden bearing, and joy found in self-acceptance and acceptance of others; a community which admits its needs and fears; a community which equips its members with the courage and vision to seek or help found another such community in every neighborhood into which the members move.

The need and opportunity face each other again. Can the Episcopal Church make the effort?

JOHN CLARK

Poughkeepsie, N.Y.

### General Convention Site

Hooray for the Evangelical Education Society of the Episcopal Church! The highest assembly of a Christian church should be impressive and dignified, as well as loving and intimate, but it ought not to present an impression of conspicuous consumption [TLC, Jan. 21].

I agree that the convention might well "consider the possibility of meeting in the future in less pretentious surroundings," and if Episcopalians have money burning their pockets, there will surely be many worthy projects to support.

I am astonished and appalled that the church, after years of supporting ERA, would have scheduled General Convention in an unratifying state.

ROBERTA R. BLAIN

Beaumont, Texas

### Lutheran Dialogue

Regarding Bishop Wantland and Pastor Gustafson [TLC, Jan. 24], it seems clear that the positions of both gentlemen are based upon the same false assumption: that there exists in Lutheranism "purity of doctrine" and that Lutherans are "more consistent in their doctrine" than Episcopalians.

The question that immediately springs to mind is, *which* Lutherans are possessed of this purity and consistency? Is it the Missouri Synod, the Lutheran Church in America, or the American Lutheran Church? Or perhaps it is the Wisconsin Synod's purity and consistency which are so attractive to the bishop. . . .

But be careful, Bishop Wantland, for you will have to be continually on your guard, lest impurities and inconsistencies creep into your particular segment of the Episcopal Church. My advice would be to keep close watch on your seminaries, so that at the first sign of wayward thought, you can conduct a purge of the faculty and throw the rascals out. If that disturbs the students, that's too bad; let them walk out with the faculty and form their own seminary.

Enough! I get so tired of Anglicans, and especially Episcopalians, who do not know what a treasure they have in their church and who spend their time

*Continued on page 13*



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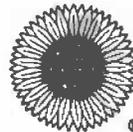
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# THE LIVING CHURCH

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## Northern Michigan Elects Bishop

The Rev. Thomas Kreider Ray, rector of St. Luke's Church, Evanston, Ill., was elected the eighth Bishop of Northern Michigan at a special diocesan convention in Escanaba on February 6.

Fr. Ray, 47, was elected on the second ballot. The other candidates were the Rev. A. Paul Nancarrow, rector of St. Jude's Church, Fenton, Mich., and the Rev. Jack C. Potter, rector of St. John's Church, Lafayette, Ind.

A native of Barberton, Ohio, Fr. Ray was educated at the University of Michigan and General Theological Seminary. He served churches in Grand Rapids, Mich., and Crown Point, Ind., before becoming rector of St. Luke's in 1971. He and Mrs. Ray, the former Brenda Lee Ackerman, have four children.

Bishop-elect Ray will succeed the Rt. Rev. William A. Dimmick, who will become the Assistant Bishop of Minnesota upon the consecration of his successor.

## Trinity Institute: Perspectives on Hope

"I'm trying to figure out how to apply the Gospel to the new political realities, and I found some help here. . . ."

"The thing that's renewed my thinking and uplifted me is that while everything around us is saying that history is winding down — in reality we know that's not true — the Incarnation goes on. . . ."

"A lot of freedom to present images instead of trying to be logical all of the time. . . ."

"A strong feeling of hope; more than I came with."

"Some scope, a bigger reality, to bring into my particular parish operation."

"As a lay person, a lot of the ideas I had or held have been articulated well — I just get so much out of it."

These were some of the different perspectives and responses from participants which reflected the diversity of the 13th East/West National Conferences of Trinity Institute, which this year had the theme, "Hope in Helplessness."

Meeting in January in New York and San Francisco, with a third presentation scheduled for April in Kansas City, institute director Durstan McDonald and his four speakers addressed themselves to the conference theme from their roles as preacher, poet, social activist, and contemplative.

James Forbes of Union Theological Seminary drew a parallel between St. Paul's final journey to Rome and society

in crisis. Citing St. Paul's vision of an angel of God (Acts 27) assuring him that he and all with him would be saved, Prof. Forbes proclaimed that "there is power in the problem," and called for trust in God's final control and direction of history.

The Very Rev. Herbert O'Driscoll, dean of Vancouver's Christ Church Cathedral, spoke on "People of the Apocalypse." He identified several parallels between the emphases of apocalyptic (revelation) literature and those of our day, including common foci on death and the return of fundamentals, the rise of mythic imagery, and the pluralism of lifestyles in tension.

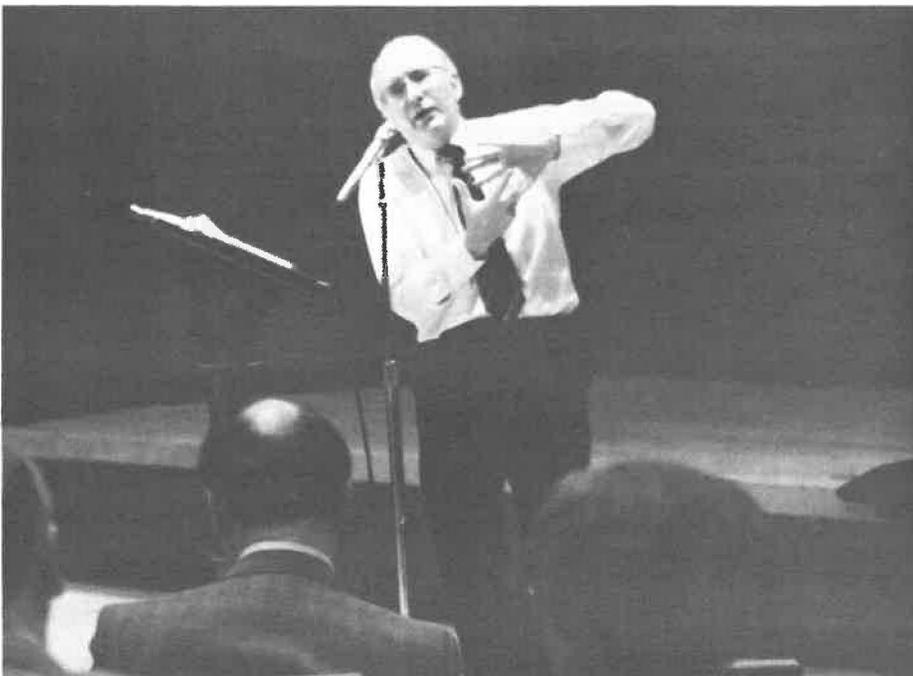
Saying that the "gods are lifestyles," Dean O'Driscoll called for ministries that would be focused on the discernment of spirits (to speak to the lifestyles), the enablement of individual powerlessness through community, and a conscious retrenchment of spirituality to combine, rather than isolate, the spirituality of personal, sociological, and ecological concerns. "We must return to the full spirituality of the *Te Deum*," he said.

The Rev. H. Carl McCall said the churches must raise a "new consensus" to respond to the "fundamentalist, evangelical, political mobilization" which he described as the manipulation of religion for political ends, rather than *vice versa*.

Sr. Mary Luke Tobin, director of the Thomas Merton Center for Creative Exchange in Denver, focused on the nuclear threat as a prime example in calling for a rapprochement of contemplation and action in her address, "Adoration and Agitation."

The conferences included panel and group discussions for the more than 400 participants.

(The Rev.) LEONARD FREEMAN



Dean D'Driscoll at Trinity Institute: The "gods are lifestyles."

## Bishop Burt to Retire

The Rt. Rev. John H. Burt, Bishop of Ohio, told delegates to Ohio's recent diocesan convention that he intends to retire, probably in spring, 1984, and asked for the election of a bishop coadjutor.

Bishop Burt, 64, was consecrated Bishop Coadjutor of Ohio in February, 1967, and succeeded the Rt. Rev. Nelson M. Burroughs as Bishop of Ohio the following year.

An acknowledged leader of Ohio's interfaith community, Bishop Burt joined forces with Roman Catholic Bishop

James Malone of Youngstown in 1978, in an effort to prevent plant closings in the depressed industrial Mahoning Valley. Bishop Burt was active also in helping organize church and synagogue support for the peaceful desegregation of Cleveland's public schools several years ago.

A native of Marquette, Mich., Bishop Burt was educated at Amherst College in Massachusetts, Columbia University, and Virginia Theological Seminary. During World War II, he served as a chaplain with the Seventh Fleet in the Pacific. He was rector of churches in Youngstown, Ohio, and Pasadena, Calif., before becoming Bishop Coadjutor of Ohio.

A recipient of numerous awards for his work in support of civil liberties and human rights, Bishop Burt also holds four honorary degrees. He and his wife, the former Martha Miller, have four daughters.

## Gift from Trinity

A major donation of \$250,000 from Trinity Parish to the Church of St. Luke in the Fields in the Greenwich Village section of New York City has moved St. Luke's rebuilding program significantly ahead in its effort to restore the burnt-out church and community hall.

The gift, which was announced on February 9 by St. Luke's rector, the Rev. Ledlie Laughlin, is a challenge grant, and requires St. Luke's to raise two dollars for every one from Trinity.

"Trinity Church's generous gift to St. Luke's gives a giant step ahead in rebuilding," said Fr. Laughlin. "In addition, its affirmation of the importance of the ministry of St. Luke's in and to the Village gives assurance to other religious and philanthropic bodies that their support of St. Luke's will be very well placed."

The 160-year-old landmark was destroyed by fire on March 6, 1981. The cause is believed to have been pyrofluorocarbonization, a rare and gradual chemical reaction which took place within the wooden beams and caused them to ignite spontaneously.

The original style of the church was Federal, but succeeding generations made alterations in various modes: Byzantine, Neo-Classical, and Romanesque. The church was built from ballast bricks taken from Dutch ships moored in the Hudson River, and its name, invoking the "beloved physician," symbolized a refuge from the yellow fever epidemics that ravaged New York City in the early 1800s.

At an estimated cost of \$5 million, the church will be rebuilt as closely as possible to its original form, incorporating the later non-Federal additions. So far, about \$466,000 has been contributed toward the rebuilding.

# CONVENTIONS

At the 87th convention of the Diocese of Washington, Provost Charles A. Perry of Washington Cathedral announced that the cathedral expects to be out of debt in four years. When Provost Perry assumed office in 1977, the debt was \$10.4 million. "The programs and the staff had been drastically cut," he said, "all construction had stopped and the roof leaked."

Today, "the roof still leaks, but the budget is balanced," and the cathedral debt greatly reduced, he said. "The number of worshipers has increased by 55,000 a year, contributions from support groups are up, and the \$15.5 million capital fund drive, initiated four years ago, is within \$2 million of its goal, which we hope to achieve by year's end."

Recent events marking the cathedral's 75th anniversary year included a seminar on the Vietnam War, a commemorative service for Dr. Martin Luther King, and a pulpit exchange between the Rt. Rev. John T. Walker and Roman Catholic Archbishop James A. Hickey. Still to come are a conference on the "Forgotten People," a George Washington 250th anniversary celebration, and an ecumenical program entitled, "To Refresh the Spirit."

The Rt. Rev. William H. Marmion, acting warden of the College of Preachers, stressed the church's need for "godly, articulate interpreters of the Gospel, who love people and can preach." He asked the convention and the church at large to "send us your clergy — they need what we can give; read our materials, help us with scholarship funds, and remember us in your thoughts, your prayers, and your wills!"

The diocese adopted a 1982 budget of \$1,448,000 for diocesan mission, and \$1,967,000 for episcopal, legislative, and administrative functions. For the first time, delegates were furnished an explanatory listing of all items in the proposed budget, to provide greater participation in the planning.

Among the resolutions passed was one which affirmed the 1979 General Convention's stand on gay rights, and another calling for an immediate freeze on the testing, production, and deployment of nuclear weapons by all nations.

In his address, Bishop Walker announced a vigil for peace to be held from 10 a.m. to 4 p.m. on the cathedral close each Wednesday between now and the convening of General Convention in September. He asked that all clergy and lay people of the diocese join him in weekly prayer and fasting, and that the funds saved by fasting be earmarked for assistance to those hurt by budget cuts — the poor, the oppressed, and the unemployed.

"The question of peace is complicated and controversial," he said, "but what we must assert is that the church must be constantly about the business of peace."

• • •

Discussion of the church's response to federal budget cutbacks in social service and debate over proportional representation highlighted the 166th convention of the Diocese of North Carolina which met in Winston-Salem January 29-30.

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, told convention delegates that "we need to remind ourselves constantly and especially in these days, that the church is not a tax shelter. It is tax free only as long as it serves the common good." He said the church must reach out to those in need.

"This is an imperative of the Gospel for each of us. Not only is this being asked of us by the leaders of our government and social agencies, but, unfortunately, it is slowly being demanded of us by a world suffering from terrorism, unethical practices by individuals and institutions, unemployment, and inflation. . . ."

Bishop Fraser praised existing outreach efforts, and told the 400 delegates from 116 churches that the diocesan council had voted to give an amount equal to at least five percent of the total 1982 diocesan budget to support parish outreach efforts. This action is expected to raise an additional \$60,000 beyond what has been budgeted.

A resolution calling for an immediate bilateral freeze on the testing, production, and deployment of nuclear weapons was passed.

As this convention would be Bishop Fraser's last as diocesan bishop, he thanked convention delegates for the privilege of serving them as bishop and spoke of his plans for the future, which include a trip to the Middle East in February. His successor will be the Rt. Rev. Robert W. Estill, who has served the diocese as bishop coadjutor since 1980.

• • •

At its 108th convention, the Diocese of Newark voted to provide relief services to the needy through its Episcopal Community Services organization.

Representing 61,000 Episcopalians in northern New Jersey, the 550 clerical and lay deputies responded to Rt. Rev. John S. Spong's plan to establish a crisis ministry bringing immediate aid to the hungry, homeless, and elderly for whom federal programs are no longer available.

The deputies passed a resolution asking the U.S. President and Congress to propose a bilateral nuclear arms freeze to the Soviet Union. They voted to encourage members of the diocese to ob-

*Continued on page 12*

# A Saint

## for All of Us

**St. Benedict faced up to some  
of the issues which were as fundamental in his  
day as they are in ours.**

By ESTHER MOIR DE WAAL

**N**ow is the hour for us to rise from sleep," exclaims the Prologue to the Rule of St. Benedict. "Let us open our eyes . . . let us hear with attentive ears . . . run while you have the light of life."

That urgent call to awake and to listen was addressed to the monks of Monte Cassino in the sixth century, but it is still as relevant in 20th century America as it was then. It was written at a time of disorder, of violence and extreme complexity, of what one scholar calls "shifting landmarks and peoples." It held out a vision which was at once urgent and yet moderate, balanced, realistic.

St. Benedict faced up to some of the issues which were as fundamental in his day as they are in ours. How do we experience and attain wholeness? How do we resolve our commitment to property and possessions that we cannot evade, even if we wanted to? How do we relate to the people around us, to our environment, and above all to God?

St. Benedict will not present us with ready-made answers or precise solutions. But we are at once aware that here is a man with a profound understanding of human nature and a very real grasp of human need, both individual and corporate. And while the Rule sets before us

the highest aims, it also shows a tender, often a humorous patience with human weakness. It is remarkable for its moderation and its discretion. When we read that the abbot is "so to temper all things that the strong may still have something to long after, and the weak may not draw back in alarm," we glimpse something of the author's essential humanity.

Ours is a world which believes in efficiency and the professional approach to affairs. What underlies this is something which St. Benedict would recognize as the right ordering of any institution, the balancing of a budget, the responsible handling of material possessions. There is in Benedictine tradition no vow of poverty as such, though it is immediately clear that it is impossible to fulfill the requirements of the Rule without living in the *spirit* of poverty.

What we have can be seen to be held in stewardship, in trust for others, so that we do not want to possess and manipulate the things (and people) in our lives, but rather handle and enjoy them with reverence and detachment and respect. William Blake's phrase, "He who would love must love in minute particulars," is very true of what St. Benedict has to say of the prosaic and material side of life, the ordering of property of domestic affairs, for he keeps in tension the desert and the market place, the enclosure, and the world outside.

At the heart of Benedictine understanding lies an appreciation of the importance of balance. The three elements which make up the monastic life, the

*opus Dei* (daily worship of Eucharist and Office), study to feed the intellect, and manual labor, reflect the balance of body, mind, and spirit. Alternation and equilibrium of these three elements in our life can become a source of psychological balance if all are seen to be important and are treated with respect.

In the West, we are only now slowly recognizing the importance of the body, and the role of work, above all of manual work. This is something which the over-intellectualized 20th century needs to rediscover. Using the hands may be a means of keeping in proportion the torrent of words which seems to dominate and threaten. Manual work may do much for us, and it is, above all, a constant reminder of the reality of the Incarnation.

The feeling for harmony and proportion is reflected in the first of the three Benedictine vows, stability. It grows from the necessity of learning to live with those to whom we are committed, whether of our own choosing or not. Only when we stop running away, whether from places or people, shall we come to know ourselves fully. Then answers to "where I am" and "who I am" are closely interrelated.

The second vow, conversion of life, is the essential counterpoise to this, for it implies that we should come to terms with change. The Christian life is not simply a contract here and now, but a process of growth and development, an inner openness towards the future. When St. Benedict speaks of "a school of the Lord's service," he means something dynamic, a continual reshaping of the path so that each step brings the possibility of working out a new dimension.

And if obedience, the third vow, is not a matter of mechanical conformity, but a free willing acceptance of God's will, then we touch the heart of the monastic paradox: its end is perfect freedom.

The hope of the Benedictine community, as of those of us in the world, is that we should find the structure and the space to become both adult and free. The Rule points the way to the promise of the Gospel that we should grow into the glorious liberty and the full stature of the sons and daughters of God.

If sometimes it seems that the institutional church ends up by enslaving people and encouraging dependency, then we need to find a corrective in St. Benedict. Because it is so firmly rooted in the acceptance of men and women as they are, the Rule asks for no spectacular performance or amazing feats of endurance. But it does assume both commitment and perseverance, possibly the hardest lessons of all for us today. The prize of freedom is never gained by running away; rather it is the reward of a never-ending conversion in the setting of the place and the people whom God has chosen for us.

---

*Dr. de Waal is a well known British church historian lecturer, and faculty member of the Canterbury Cathedral summer program. Her husband is the Dean of Canterbury Cathedral.*

# A New Kind of Priesthood

By G. DAVID HAND

Montagu John Stone-Wigg was the exotic name of the first Anglican bishop of an exotic country. He was consecrated in 1898 to be the first Bishop of New Guinea (which meant British New Guinea, afterward called Papua under the Australian colonial regime).

The other half of the country was German New Guinea, afterwards called New Guinea by the Australians. The two halves are now Papua New Guinea, and both are still trying to forget the boundary which the greed of colonial grabbers drew, unasked, between them.

The first baptism in the Anglican area was in 1896, five years after the first two pioneer missionary priests arrived. The first ordination was in 1915. The candidate, Peter Rautamara, was trained "on the job" and in the dialect of his people — one of the 750 dialects that make Papua New Guinea worse than Babel and difficult to weld into one nation, let alone one church. After World War II, the Australian government decreed that English was to be the universal language of education and administration.

Here you see one of the big difficulties in training priests who can minister anywhere in this enormous broken country, with its great communication problem. Till 1951, those few who gained the priesthood had all been trained in the language used by Peter Rautamara, Wedau. Wedau is spoken by only a thousand people as their native language, but it spread as a kind of mission language in the early generations of missionary activity.

One of Montagu Stone-Wigg's colleagues, Henry Newton, became the

third Bishop of New Guinea in 1922. He made it his aim to push the training of Papuans for the priesthood. They were paid only a tiny pittance out of grants from overseas.

During the last 30 years, we have tried to combine higher standards of the knowledge of English and academic theological learning with a priestly formation suitable to the country. There is an emphasis on the financial responsibility of the parishioners to keep their priests alive.

My own Diocese of Port Moresby consists entirely of urban areas. We have deemed it our duty and joyful privilege to be the trail blazers in complete self support. In this national capital district, we have six fully self-supporting congregations, and we take no money (least of all for priests' salaries) from overseas grants. We hope in this way to set an example to those in less monied areas who have a harder row to hoe in this matter.

Now about 100, or well over two-thirds of the priests in Papua New Guinea are "national" [indigenous], as are three of our six bishops. There are many simple and holy men who, with their wives, have our unbounded admiration for the way in which they have borne the burden and heat of the day, and have set an example to all of us of pastoral faithfulness, intercessory love, evangelistic zeal, and constancy of witness.

Newton Theological College, with its entirely new complex of buildings, an excellent staff, and a keen crowd of about 25 students is the bright star in our firmament. The students have almost all come in from some other, often quite lucrative, trade or profession. Half of them are already married. They receive a small allowance from the province while they pursue their four year course, and all of them have to grow food as well.

The Church of England in Australia and the United Kingdom built our college. Our provincial council has challenged the Papua New Guinea Church to build a really worthy chapel at the heart of the school. The Japanese Church has graciously set a fast pace by trying to meet every local dollar with one Japanese dollar. Bless them!

How is a young man selected for training for the priesthood? He must have what equals a fourth year of high school certificate. And only once have we taken in a student straight from high school. The rule has been that the man goes out and gets other job training and then a job commanded by that training. In this way, he knows what he is turning his back on when he enters the college with the thought of the priesthood. It is made clear to him that a priest earns the minimum wage which the government allows.

The young man must have the nomination of his congregation, his priest, and his bishop, and the approval, if at all possible, of his parents and family. If he appears to be suitable, he enters college with no promise of ordination at the end of the period.

In one year of the course, the candidate is placed with a carefully chosen experienced pastor, from whose example he will learn. Priests are not usually posted to their own home areas — it is difficult for a prophet to have honor in his own country.

We also have several excellent missionary priests who provide on the job training for a variety of well tried Christian leaders who may become village priests of lower academic but high spiritual standards. We do not mean to imply that a man who has no flair for western culture nor excellence of academic achievement cannot be a priest (witness St. Peter and the Curé D'Ars).

For ordination day, customs vary. At its best, the service is said or sung in a Papua New Guinea cultural expression of music, words, action, and dancing (e.g., the Offertory procession and the consecration and elevation).

Most of those present are clothed in what have affectionately become known as "traditionals": feathers, shells, bracelets, bangles, beads, sweet and pungent grasses and herbs. We also see chasubles and stoles, copes and miters of the wild mulberry tree bark, beaten out as tapa cloth. Music is sung to a guitar or to the boom of the hourglass-shaped *kundu* drum, which is inseparable from the greatest and most honored feasts of the village.

For the future, may the leaders of families, clans, and tribes, of our nation and of all nations, bring their worth into the worship. May the temple be the Lord God Almighty, and the Lamb its lamp. And may our priests serve in holiness and humility before God and his people and be worthy jewels for his crown.

---

*The Most Rev. Geoffrey David Hand was a 1941 Oxford graduate. He has spent his entire ministry in Papua New Guinea and has since 1977 been the archbishop and metropolitan of that part of the Anglican Communion.*

# EDITORIALS

## It Is Up to Us

**L**ent does not simply happen to you or me by chance. Nor is it something we can passively expect somebody else to arrange for us. You and I are the ones who benefit from it, and we are the ones who need to assume responsibility for observing it. If each of us observes a stricter spiritual life throughout this holy season, results will indeed follow. No one else can prevent any of us from praying more, disciplining ourselves more, or being more charitable. It is up to us.

On the other hand, Lent is not a purely individualistic exercise. By keeping Lent seriously, you encourage and support others in doing so. Just a few dedicated people can bring fervor and enthusiasm to a weekday lenten service, or a study group, or a local social service program. Let us make this Lent a good Lent for our parishes and for ourselves. The grace of God is offered to us: it is up to us to accept the gift.

## This Month

**M**arch is an important month for us and for our parishes this year, as most of Lent falls within it. We will have a number of items in this magazine relating to the themes of this season, including installments of The First Article touching on Bible passages appointed for the Sundays, articles relating to the spiritual life, and appropriate poems.

Next week, the issue of March 14 will be our spring Parish Administration Number — we hope spring will be well on its way by then, at least in the southern states!

Our monthly column, Feasts, Fasts, and Ferias, will appear next week. Regarding our monthly calendar which appears in this issue, one of our readers has made a good suggestion which we pass on. Each month we can pray for God to guide each of those scheduled conventions, meetings, and conferences.

## BOOKS

### Introductory Study

**AN INTRODUCTION TO THE PARABLES OF JESUS.** By Robert H. Stein. Westminster Press. Pp. 228. \$8.95 paper.

This is a welcome addition to the rapidly growing library of studies of the parables of Jesus. It should be particularly useful to teachers and students of the New Testament and to all preachers who wish to catch up on some recent scholarship and to embark on their own search.

Stein begins with the nature of the parable form, its antecedents, and how Jesus, or the Gospel writers, have used these inimitable stories. While the author does not exclude their possible use in polemics, or as tactical ways of disarming opponents, and though he notes their high literary qualities, their importance for him is didactic: in the parables, "we stand on the firm foundation of Jesus' own teachings."

The most appealing section of the book is the chapter, "How the Parables Were Interpreted." Stein cites hilarious examples of the allegorical method of interpretation beginning with the church fathers to well into the 19th century. He includes the Venerable Bede, Thomas Aquinas, and Archbishop Trench. Surprisingly, Calvin was firm in rejecting these interpretations as fantasies. His conclusions, especially from the parable of the Good Samaritan, were well ahead of his time.

In a cursory survey of contemporary developments, the author begins with

Adolf Jülicher, who firmly rejected the allegorical method, and insisted that each parable made only one point (which turned out to be, in Stein's words a "general tenet of 19th century liberalism"). Stein formulates four principles of interpretation: seek the one main point, seek the context in which the parable was uttered; seek to understand how the evangelist interpreted it; seek what God is saying to us today.

These principles should be useful to a beginner, who, it is to be hoped, will decide for himself whether the complications of plot and the personality traits of the characters are nothing more than "local coloring meant to add interest to the story." Stein allows for the possibility that a parable may have different meanings for different readers, but he is firm in holding to the one point theory of interpretation. As for the more recent esthetic, cultural, existential, or structuralist readings, Stein considers much of this as "modern day fads and trends."

In the last four chapters, Stein applies his method to some of the parables to make the point that "properly understood, the parables will be as demanding, threatening, rebuking, as well as encouraging and promising, to us as they were to Jesus' hearers."

Whether one agrees or not with Stein's interpretation of the parables, this book is valuable as an *introduction*, a point of departure, or perhaps a first stop on a long voyage of discovery, the end of which is still a long way off.

(The Rev.) LEO MALANIA  
Saint David's Church  
Cambria Heights, N.Y.  
and the George F. Mercer  
Memorial School of Theology  
Garden City, L.I., N.Y.

### Reformation Classic

**FOXES' BOOK OF MARTYRS.** By John Foxe. Whitaker House. Pp. 409. \$2.95 paper.

This inexpensive reprint of a classic piece of Protestant propaganda brings easily to hand a sterling example of English Reformation piety. Foxe (1516-1587) wrote to inspire admiration for Wycliffe, Huss, and the Protestant martyrs of Scotland and England, whom he linked to the martyred apostles and early Christians.

Look here for Latimer's famous last words to Ridley at the stake, and for Cranmer's holding his offending hand over the flames and using repeatedly the words of Stephen, "Lord Jesus, receive my spirit."

(The Rev.) DAVID R. KING  
St. John's Church  
Elizabeth, N.J.

### Children's Bible

**THE CROSSROAD CHILDREN'S BIBLE.** Edited for American readers by Andrew Knowles. Art work by Bert Bouman. Crossroad. Pp. 447. \$12.95.

On the back of the dust cover Gavin Reid proclaims, "This is a book that could make family worship or bedtime prayers a high spot in the day." This is the usual claim using the hyperbole of all dust cover statements. In this instance the claim could be true.

The Bible stories are marvelous as we all know that they are, down under that cloying and deadening coat of piety with which we manage to cover them. The drawings are clever and complementary. There are 350 full color paintings.

What is remarkable is that this story teller has unabashedly loosed the humor with which God deals with his people, and the belly laughs resound . . . God's and ours. Life takes on dimension and vitality, and we know that God is in our midst.

When asked to review this book, I was assured by the book editor that "I would simply want to hug this book." Being somewhat dubious that such would be my response, I must confess now that she was right!

(The Rev.) SUSAN M. CLARK  
Deacon, Christian Education  
Christ Church  
Whitefish Bay, Wis.

### Outstanding Essays

**THE OTHER SIDE OF GOD.** Edited by Peter L. Berger. Anchor Press/Doubleday. Pp. 304 and viii. \$7.95 paper.

This fascinating book is the result of presentations and conversations sponsored between 1978 and 1980 by the Radius Institute, which is devoted to the study of the implications of modern culture for Judaism. Its authors, all of them well known scholars of the history of religions, met to consider the popular notion, identified and explicated by Peter Berger, that religious experience can be categorized in two modes: *confrontation*, in which the sacred is perceived as Other, and *interiority*, in which the distinction between the believer and the One is dissolved.

It is commonly assumed that the former type of experience dominates the religions of the West (Judaism, Christianity, and Islam), while the latter prevails in Eastern religions. It was this assumption which the authors addressed in their essays.

As the book makes clear, this simplistic paradigm did not survive sustained analysis. Hasidism, Gnosticism, and the Sufi tradition in Islam have challenged the West's insistence on perceiving encounter with God in wholly confrontational terms. Excellent essays by Ewart Cousins and Howard Clark Kee on the religious experiences of St. Francis of Assisi and St. Paul, respectively, argue for a "middle way" at the very heart of the Christian faith.

This assertion of a "creative middle" is continued in difficult but well-argued chapters by Diana Eck, John Carman, Robert Thurman, and Taitetsu Unno on the religious symbols of India's religions, Hindu Ghakti, Indo-Tibetan Buddhism, and the Shin Buddhist tradition. The book concludes with an analysis of the participants' discussion by John Huckle and a brief but superbly written commentary by Harvey Cox on the implications of the study.

Perhaps one of the book's greatest strengths is its authors' pervasive sense of the limitations of their study. As phenomenologists of religion, they



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have attempted objective analysis of the data presented by the spectrum of religious experience in the world's great religious traditions.

But underlying their work is the haunting question of its implications for the future practice of religion — the perennial question of relativism. As Berger observes, neither fundamentalist "true believers" nor those who dismiss all religion as illusion need be troubled by the implications of their study. But to those of us who continue to be religious but who have faced the knowledge contained in this book, it matters enormously. The book is therefore prolegomenon, but what comes after is out of these scholars' hands.

The theoretical nature of their undertaking dictated that the participants be historians of religion, rather than theologians. Judaism and Christianity were represented by scholars with roots in those traditions. Unfortunately, with the exception of Shin Buddhism, the Eastern religions were interpreted by Western scholars (although Professor Carman grew up in India).

I missed the presence of a scholar of the psychology of religion, given the rich assistance that Jung and others have provided for us in comprehending the phenomena of religious experience. Furthermore, I believe that the Orthodox Church's perspective would have enriched the treatment of confrontation/interiority within the Christian tradition.

But these are small points. This is a challenging, creatively troubling book. For those willing to give it the care it deserves, it raises with sensitivity and clarity the questions we must ask as we ponder what it means to be religious in a pluralistic world, where truth is neither absolute nor self-evident.

(The Rev.) JOHN L. KATER  
Christ Church  
Poughkeepsie, N.Y.

### Books Received

RECONCILING. By Francis J. Buckley. Ave Maria Press. Pp. 95. \$2.95 paper.

ABORTION: The Silent Holocaust. By John Powell, S.J. Argus. Pp. 182. \$3.50 paper.

ACHIEVING PROMISES: A Spiritual Guide for the Transitions of Life. By William Kraft, Westminster. Pp. 120. \$6.95 paper.

THE INFLATED SELF: Human Illusions and the Biblical Call to Hope. By David G. Myers. Seabury. Pp. xv and 189. \$5.95 paper.

THE MAN WHO COULD DO NO WRONG. By Charles Blair, with John and Elizabeth Sherrill. Chosen Book. Pp. 230. \$9.95.

CHILDREN IN CHAINS: An Angry Look at the Shame of Our National Sexual Exploitation of the Young. By Clifford L. Lindedecker. Everest House. Pp. 334. \$15.95.

THE MINISTERS MANUAL, 1982 Edition (Doran's). Edited by Charles L. Wallis. Harper & Row. Pp. 280. \$9.95.

THE FORGOTTEN FATHER. By Thomas Smail. Eerdmans. Pp. 189. \$5.95 paper.

## NEWS

Continued from page 7

serve a weekly period of fasting and prayer for peace in the world.

The rapidly changing ethnic composition of northern New Jersey was reflected in the convention's welcome to Korean and Indian congregations. St. Peter's, Bogota, N.J., has opened an Episcopal mission served by a native Korean priest. An Essex County congregation of the Mar Thoma Syrian Church of Malabar, India, was received into union with the Diocese of Newark.

It was announced at the convention that a charter has been granted for the Episcopal Federal Credit Union of the Diocese of Newark, the first to be given to a body covering such a broad geographical area. Officially recognized and affirmed at last year's convention, the organizing committee has expressions of interest from 600 people with the prospect of \$200,000 in interest-producing deposits guaranteed by the federal government.

The deputies welcomed 19 new priests into the diocese.

## BRIEFLY...

Lay professionals now may register with the Church Deployment Office at the Episcopal Church Center in New York, thus making use of the same system clergy use to make their services available to the church. Registration will be offered to those who have training and education roughly equivalent to that required of the clergy, and applicants must be communicants in good standing. Interested laity are asked to contact the Church Deployment Office, 815 Second Avenue, New York, N.Y. 10017-4594.

The Very Rev. Frederick H. Borsch, dean of Princeton University's chapel, was one of the 280 persons aboard a World Airways DC-10 that slid off a runway at Boston's Logan International Airport on January 23. He said the plane landed smoothly, but he soon realized it was not slowing down. "I braced myself, tucked down my head, and I could feel the pilot veer a little to the left. We went up, then down, and my seat belt held pretty well. I bumped the front of the seat." After the mishap, which is believed to have cost two lives in the icy waters of Boston Harbor, Dean Borsch said, "I helped some people out, then I walked out on the wing, went down the chute, and waded five or six yards to the runway."

## LETTERS

Continued from page 5

and energy looking longingly at other denominations and sects. All of them, it seems, lust after another's purity and consistency, either of doctrine, ceremonial, or clerical dress.

Some people, unfortunately, can't stand freedom. They look around for shackles to place upon themselves and everyone else, so that, chained to others of like mind, they will always know where they stand.

As for me, I love the openness and broadness of Anglicanism, and I love it most at the communion rail, where I can, with liberals and conservatives, Protestants, Catholics, evangelicals, and charismatics, partake of that sacrament which, with baptism, is the only unity we need or ought to achieve.

(The Rev.) ROBERT C. GRANFELDT  
Church of St. George the Martyr  
Road Town, Tortola, B.V.I.

### Bride of Christ

The trend toward Anglo-Catholicism in the church is her realization of the true way of Christ. Through champions of the same (for example, Bishop Wantland of Eau Claire, and Fr. Meisel of the Church of the Ascension and St. Agnes in Washington), the prayers of the Manual of Catholic Devotion, the Anglican Missal, and the new Book of Common Prayer will lead the church ever forward as the historical bride of Christ and his angels.

RICHARD KERN, seminarian  
Placentia, Calif.

### City Mice Have Problems

Hortense Webber's contention [TLC, Jan. 10] that years of service should be used to provide equality in our pension plan is a good one. Many good and godly priests have suffered financially, as retirement approached, from years of service in what might be called obscure surroundings.

Her argument leads to several incorrect implications, however. The first is that clergy who serve congregations in urban areas always are best compensated. Another is that urban or suburban parishes and missions have large staffs freeing the clergy from secretarial or custodial duties.

### The Living Church Fund

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Priests and deacons who serve in the city or near it are no more or less exempted from the problem of inadequate pensions than are their brothers who serve in isolated settings.

(The Rev.) THEODORE W. BEAN, JR.  
Chairman, Department of Mission  
Diocese of Long Island  
Brooklyn, N.Y.

### Reimbursement, Not Salary

True compensation for the clergy includes salary, housing (either rectory or allowance), and health insurance. Not included as compensation, but as business expenses requiring reimbursement, are travel, discretionary fund, and any expense account. Even the Pension Fund premiums should not be considered direct compensation since this money is not put into a separate account, but rather pooled for the use of all eligible clergy and certain dependents.

The clergy should be realistic about compensation and appreciative of all the nuances thereof, yet, at the very same time, vestries should not credit items for compensation which are merely reimbursed business expenses.

(The Very Rev.) GEORGE L. W. WERNER  
Dean, Trinity Cathedral  
Pittsburgh, Pa.

### Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

March	
8-10	Conference, Lilly Endowment: Understanding the Local Church (Atlanta)
April	
11	Easter
19-21	Executive Council Meeting (Greenwich, Conn.)
19-23	Associated Parishes Council (Toronto)
26-29	Associated Church Press Convention
May	
2-8	Age in Action Week (Episcopal Society for Ministry on Aging)
3-7	In House Week, Episcopal Church Center
8	Convention, Diocese of New Hampshire (Claremont)
15	Convention, Diocese of Maryland
20	Ascension Day
30	Pentecost
June	
11-12	Convention, Diocese of Central Pennsylvania (Lewisburg)
July	
6-10	Full Gospel Business Men's World Convention (Anaheim, Calif.)



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# CLASSIFIED

## BOOKS

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## BOOKS/PUBLICATIONS

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## POSITIONS OFFERED

**CHURCH MUSIC DIRECTOR:** Mid-California coast Episcopal Church seeks music director with pioneering spirit and willingness to work flexibly and creatively with a variety of people. The applicant should be competent in organ and choral direction, know sacred repertorie and musical styles, and possess an M.A. in sacred music or equivalent musical experience. Position open immediately. Send resume, including at least two references to: Music Director Search Committee, All Saints' Episcopal Church, P.O. Box 1296, Carmel, Calif. 93921.

**OPENING FOR RECTOR:** Small, very rural Rocky Mountain parish. Ecumenical flavor, community involvement. Great outdoor location. Women applicants encouraged. Reply by March 31st to: Little Snake River Parish, c/o Laura Salisbury, Box 42, Savery, Wyo. 82332.

**OPENING** for curate/assistant, age 25-45. Pastoral calling, ministry to youth, sharing all other duties. Three bedroom house, two car garage. Use 28 and Rite I. Three minute walk to hospital, schools, downtown. Reply: Canon French, Christ Church, Coopers-town, N.Y. 13326.

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

# PEOPLE and places

## Appointments

The Rev. Patricia Carnahan is serving as associate at Christ Church, North Hills, Pittsburgh, Pa. Add: 5910 Babcock Blvd., Pittsburgh, 15237.

The Rev. Matthew Conrad is assistant at St. Mark's Church, Santa Clara, Calif.

The Rev. George H. Glazier, Jr. is assistant to the rector of St. Paul's Church, Winston-Salem, N.C.

The Rev. John W. McMillan is rector of the Church of the Incarnation, Great Falls, Mont. Add: 600 Third Ave. N., Great Falls 59401. (TLC news correspondent Joanne Maynard reported in February: "This means that all of the parishes and missions in Montana have priests for the first time in years!")

The Rev. F. William Miles is rector of the Chapel of the Intercession, Thornton, Col. Add: 390 E. Ninety-Ninth Pl., Thornton 80229.

The Rev. MacDonald Wilhite, Jr. will become rector of the Church of St. John the Baptist, Wausau, Wis., on March 14. Add: 330 McClellan, Wausau 54401.

## Ordinations

### Priests

Alabama—James Hunter Isaacs, curate, St. Boniface's Church, Sarasota, Fla.

New Jersey—Thora L. Chadwick, assistant, St. Mary's Church, Point Pleasant, N.J. Roger M. Gentile, serving St. Ignatius' Church, Manhattan, New York City. Daniel W. Hinkle, assistant, St. Mary's Church, Haddon Heights, N.J. George A. Kyle, assistant, St. Luke's Church, Gladstone, N.J. Lee Powers, vicar, Trinity Church, Swedesboro, N.J. John A. Weatherly, vicar, Christ Church, Trenton, and assistant at St. Andrew's, Trenton.

## Resignations

The Rev. Charles A. Hulet has resigned as priest-in-charge of Holy Trinity Church, Delair, N.J.

The Rev. Helen McClenahan, formerly assistant at the Church of the Holy Communion, University City, Mo., and locum tenens at St. Paul's Church, Overland, Mo., is now a full time student in clinical pastoral education at the Deaconess Hospital, St. Louis, Mo.

## Schools

Oregon Episcopal School will have a new headmaster for the 1982-83 academic year. He is the Rev. Malcolm H. Manson, who is presently head of the Marin Country Day School in Corte Madera, Calif. He will succeed the Rev. Peter W. Sipple, who will become head of Salisbury School in Salisbury, Conn., in July of 1982.

## Deaths

The Rev. Warren E. Traub, a member of the Brotherhood of the Way of the Cross for more than 40 years, died on December 30 in Waterbury, Conn., after a brief illness. He was 76 years old.

A graduate of the Columbia Engineering School, he was employed for a time by telephone and lighting companies, entering the priesthood at the age of 35. For 12 years he was rector of St. Paul's Church, New Haven, Conn. In 1953 he became rector of St. John's Church, Ithaca, N.Y., from which post he retired 19 years later as rector emeritus. Fr. Traub moved with his wife, the former Dorothy Yates, to Cheshire, Conn., where he served on the staff of St. Peter's Church. He is survived by his wife, a daughter, Mrs. Norman E. Woodward of West Hurley, N.Y., and five grandchildren.

# CLASSIFIED

## POSITIONS OFFERED

**CAMP DIRECTOR WANTED:** Experienced mature full-time director for Colorado Mountain summer camp and supervisor of year-round pre-school and day care center staff. Located on 400 wooded acres near Denver. Fully ACA accredited, non-profit, with over 50 years cherished tradition of offering boys and girls 8-16 quality camp experiences in non-denominational setting. Modern living quarters furnished. Salary negotiable. Send complete resume and five references to: T.M. Lewallen, 2258 Krameria St., Denver, Colo. 80207.

## POSITIONS WANTED

**PRIEST/COMMUNICATOR**, speaker, writer, video tape producer seeks new challenge. Reply Box C-516.\*

## PUBLICATIONS

**AXIOS** a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

## SERVICES OFFERED

**ORGAN DESIGN CONSULTANTS:** Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

## SUMMER PROGRAM

**SEARCH . . .** the Religious Life Summer Program, August 14-28, 1982. Prayer, study, ministry. Write: Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

## TRAVEL

**HOLY LAND PILGRIMAGES** to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

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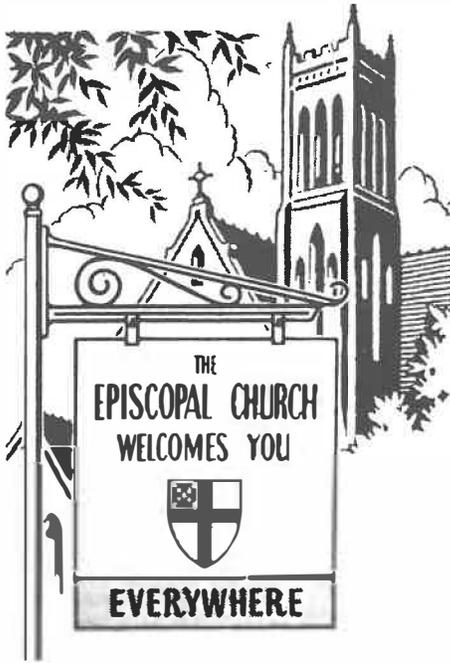
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# LENT CHURCH SERVICES



## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
The Rev. Chris Epting, r; the Rev. Clarke Olney, c; the Rev. Henry Marsh, d  
Sun Masses 7:30, 9:30 (sung), 11:15 (1S & 3S), MP (2S & 4S).  
Wkdy Masses Tues 5:30, Thurs 10 & healing, Fri 7. C by appt

## COCONUT GROVE, MIAMI, FLA.

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

## HOLLYWOOD, FLA.

**HOLY SACRAMENT** 2801 N. University Dr.  
The Rev. Bryan A. Hobbs, r  
Sun Masses 7:45 & 10; Wed Mass 10:30 & 7:30

## JACKSONVILLE, FLA.

**GOOD SHEPHERD** Park & Stockton Sts.  
The Rev. Robert J. Vanderau, Jr.  
Sun 8 (HC) & 10 (HC 1S & 3S); Wed 11 (HC)

## LONGBOAT KEY, FLA.

**ALL ANGELS BY THE SEA** Coast Federal Bldg.  
510 Bay Isles Rd.  
The Rev. Thomas C. Aycock, Jr., v  
Sun Eu 9, Wed Eu & HU 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd.  
The Rev. John F. Mangrum, S.T.D., D.H.L., r  
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8 HC; Wed 7 HC & Christian Healing

## 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

## 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 and 6; 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  
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  
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

## BALTIMORE, MD.

**GRACE and ST. PETER'S** Park & Monument  
E.P. Rementer; F.S. Thomas; D.L. Garfield  
Sun Masses 7:45, 10 (High), 3. Mon, Wed, Thurs 6, Tues 11:30 & U; Fri 8:40; Sta & B 6; Sat 12 noon, C Sat 12:30

## 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

## BROOKLINE, MASS.

**ALL SAINTS** 1773 Beacon St., near Cleveland Cir.  
The Rev. W. Christian Koch, r; the Rev. Lyle G. Hall, ass't r  
Sun Eu 8, 10:30, 6; Wed Eu 10:30. Daily Office 8 & 5:30 Mon-Fri

## NEWTON, MASS.

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadiq, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## CHESANING, MICH.

**ST. JOHN'S** (Opp. Heritage House Restaurant)  
The Rev. Lewis W. Towler, v 602 W. Broad  
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

(Continued on next page)

## ALTURAS, CALIF.

(and MODOC County)  
**ST. MICHAEL'S** 310 North St. 96101  
The Rev. Edwin T. Shackelford, III, v  
Sun H Eu 10 (1S 8 & 10); Sta & Mass Wed & Fri 7; Sta & EP Mon 7

## BOLINAS, CALIF.

**ST. AIDAN'S** 30 Brighton Ave.  
The Rev. G. Peter Skow  
Sun Mass 10:45; Tues, Thurs, Sat Mass 9. Wed, Fri Mass 7:30. Other services as anno

## REDLANDS, CALIF.

**TRINITY** 419 Fourth (across from Beaver Clinic)  
The Rev. Louis E. Hemmers  
Sun H Eu 8 & 10. Wed H Eu & Healing 10

## 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. Frederic W. Meagher, 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; Thurs 7; EP & Pot Luck Tues 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



St. Christopher's Church, Midwest City, Okla.

**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.

# LENT CHURCH SERVICES

(Continued from previous page)

## NORTHFIELD, MINN.

**ALL SAINTS'** 419 Washington  
The Rev. James A. Newman, r  
Sun HC 11; Wed 7:30

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10:30, Ch S 9:30, 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

## 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

## 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

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
ass't  
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

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

**ST. JAMES OF JERUSALEM** W. Penn and Magnolia  
The Rev. Marlin Leonard Bowman, v  
Sat Vigil 5; Sun Eu 10. Founded 1880

## MORRISTOWN, N.Y.

**CHRIST CHURCH** Near 1,000 Islands  
The Rev. Dan Herzog, parish priest  
Sun 9:30 (Easter 5 only); Tues & Fri 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

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

**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; 4 Ev-Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGES**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Jane Henderson, 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**  
**PROTESTANT/ECUMENICAL CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

**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 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.  
Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral  
Service & 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

## MIDWEST CITY, OKLA.

**ST. CHRISTOPHER'S** 800 S. Midwest Blvd.  
(Only 1½ miles from Tinker AFB)  
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St. (opposite Court House)  
The Rev. Vernon A. Austin, r; the Rev. William H. Willard, c  
Sun: H Eu 7:30 & 11:15; Solemn High Mass 9:20, School of  
Religion 10:30, MP 7:15. Daily: MP 8:45, H Eu 12:05 (also 9  
Thurs), EP 4

## PHILADELPHIA, PA.

**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts., LO 3-1876  
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins  
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &  
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Ro-  
sary). Confessions: Fri & Sat (5-6); half hour before each  
Sunday Mass; at any time by appt.

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon  
12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c  
Sun H Eu 8, 9, 11

## CHARLESTON, S.C.

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

## SIOUX FALLS, S.D.

**CALVARY CATHEDRAL** 500 S. Main  
Walter H. Jones, Bishop; James H. Waring, dean  
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 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'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 EP Wed Night Life 5-9.

## BOUNTIFUL, UTAH

**BOUNTIFUL COMMUNITY CHURCH** 150 North 400 East  
(Resurrection Episcopal)  
Richard C. Nevius  
Sun Eu 9 (ex 1S), service & sermon 11 (UCC). Joint Eu 1S  
11. Wed H Eu 7

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H  
Eu

## 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

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23 Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon J.  
Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.  
John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30