

# THE LIVING CHURCH



"Supper at Emmaus," by Gerrit von Honthorst: ". . . He sat at Table with them, and took Bread and Blessed and Brake it. . ." [see p. 2].



# THE LIVING CHURCH

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## In the Breaking of Bread

During these weeks of Eastertide, this column is being devoted to the unpublished Easter meditations of Thomas Traherne (c. 1636-1674), great Anglican priest, poet, and mystic, most of whose writings remained undiscovered until the present century.

One of the appearances of the Risen Jesus of great interest to Traherne was the journey to Emmaus with two disciples, and the manifestation of Jesus in the breaking of bread (St. Luke 24:13-35), an event closely linked also with the Gospel for this Sunday.

Traherne writes, "After he had resolved to tarry with them, and was gone in, He sat at Table with them, and took Bread and Blessed and Brake it, and gave it to them to Eat. As soon therefore as they did Eat it, their Eyes were opened and they knew Him. And He vanished out of their Sight."

Having thus recalled St. Luke's narrative, Traherne exclaims, "O the Efficacy of Eating with Christ by Love, By Wisdom and Obedience, by faith and Humility! Their little faith was increased, their smoking flax kindled, and their Eyes Enlightened." The reference to smoking

flax, as the flax wick of a lamp, is an artful allusion to one of the great Servant Poems of Second Isaiah, which prophecy the Christ: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him . . . A bruised reed shall he not break and the smoking flax shall he not quench: he shall bring forth judgement unto truth" (Isaiah 42:1-3).

"Behold here," Traherne continues, "the Efficacy of that Holy Sacrament figured in This Bread, To which Christ gives virtue to Illuminate every humble and believing Soul."

Yet for the Risen Lord to appear in ordinary bodily form and even to eat, seems anomalous. "But why then O Jesus didst Thou do an Act so Contrary to thy nature, To thy Wisdom, as to Appear; to thy Spiritual Body as to Eat? Couldst Thou not make thyself Known by other Means? . . . Yes Thou couldst, but yet such was thy Compassion . . . to satisfy their Senses, as well as their Understandings: which thou didst also to convince thine Enemies that it was thine own Body, and a *Real* Body that Thou didst raise again." Reflecting the matter-of-fact 17th century attitude towards ghosts, Traherne quaintly goes on to muse, "Aery Spirits seldom eat, and are seldom felt."

His conclusion of this section is touching, "Thou didst do it [*i.e.* eat] also, that Thou mightest be familiar and Conversant with them." The Risen Lord, the Lord of Glory, the Lord who, as Traherne insists elsewhere, is the incarnation of eternal deity, he wishes to be *familiar with them!* He still wills to be a friend, a brother, a comrade, a companion with his followers — indeed the companion, the "sharer of bread." As we pray in the collect for this Sunday, may the eyes of our faith also be opened, to behold him in all his redeeming work.

We will return to some of Traherne's further Easter thoughts the week after next.

THE EDITOR

### Persistence

Jesus turns the tables on us every chance he gets. We scurry round to straighten them and pile our goods before us, not ready to be counted in the motley crowd that drop their work and follow toward the inner court of freedom. Blinded by our boxes we've no warning when he comes our way again.

Ellen Roberts Young

# LETTERS

## Mexican VIM

I would like to clarify an article regarding the Venture in Mission program in the Diocese of Central and South Mexico [TLC, Feb. 21]. The diocese was, in fact, able to raise a little *more* than one million pesos and so the following amounts were sent:

To the Episcopal Church in the Southern Philippines, \$15,000; to the Diocese of Dallas, \$10,000; for national church projects, \$10,000; for the Presiding Bishop's Fund for World Relief, \$2,140; and for projects here in Mexico, \$14,424.

(The Rt. Rev.) JOSE G. SAUCEDO  
Bishop of Central and South Mexico  
Mexico City, Mexico

## Streamlining Convention

So we want to save money, do we? About this time every three years the cry goes up to cut the cost of General Convention. Why not be truly creative and go to a provincial system, where dioceses would be represented at Provincial Convocation, with each *province* sending four clerical and four lay deputies, along with the president of the province,

to the national General Convention. Provincial Convocations would be smaller, cheaper, and closer to home.

If the nine provinces sent just 72 deputies and the presidents to General Convention, the event could be held anywhere and not limited to the relatively few cities having convention centers large enough to accommodate the thousands who now attend this triennial extravaganza.

If we are serious about "streamlining" General Convention, then let's go to a provincial system and streamline General Convention once and for all!

(The Very Rev.) DONALD H. LANGLOIS  
Grace Church  
Rice Lake, Wis.

## Christian Witness

Your published interview with the Rev. William Weiler, Washington Affairs Officer for the Executive Council, raises questions [TLC, March 28].

Doctrines of the Episcopal Church are set forth in the Book of Common Prayer. After passage by two successive General Conventions, this doctrine is authoritative for the Episcopal Church. Such doctrine must be distinguished from what are merely opinions.

Every Episcopalian is entitled to his or her own opinions, and as a good citi-

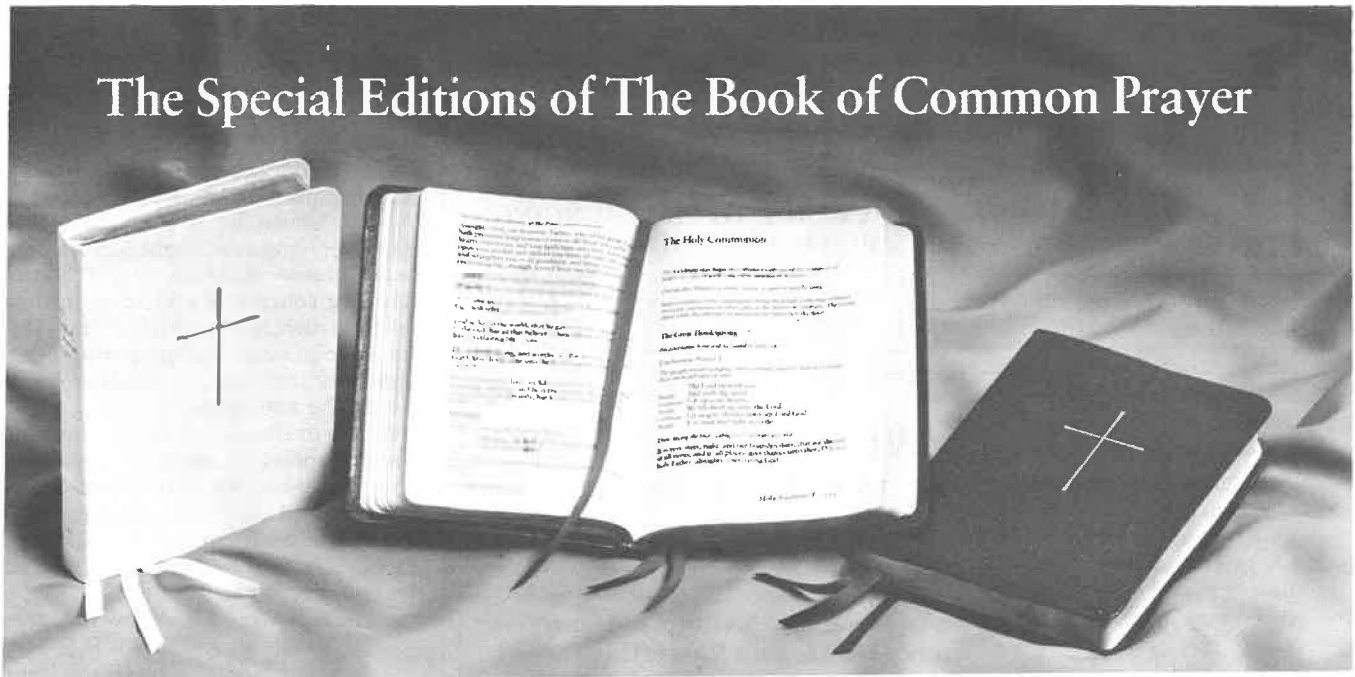
zen of a democracy should make them known as effectively as possible to the elected representatives in government. This is exactly what is done in our free and secret election process.

For one sitting of the General Convention, or for a diocesan convention, or for the Executive Council to formulate opinions and present them as the positions of the Episcopal Church is presumptuous. Paul before King Agrippa and Nathan before King David were speaking as true prophets proclaiming the Word of God as it came to them. They did not speak as paid representatives of a quasi-political pressure group.

Many Episcopalians may, for what seem to them perfectly valid, even compelling, Christian reasons, differ quite legitimately from the opinions of the Executive Council. It is divisive of the church, and in no way helps to promote that reasoned approach to doctrine and Christian morality that should be our mission in today's world, for any of these bodies to presume to speak for the Episcopal Church and all Episcopalians. . . .

It is quite a different thing to lobby on behalf of opinions, calling this "Christian witness," than it is to proclaim our faith in Christ and his compassionate, reconciling love for all of mankind.

One may agree with many of the mul-



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titudinous resolutions rising from various special interest groups which clutter up the agenda of the church's conventions and councils. If so, one should support them, as a Christian, vigorously, in the free democratic system.

It is quite another thing for those special groups to "capture" a convention or council and then lobby before Congress, posing as an authoritative voice speaking for Episcopalians and Christians. Such presumptuousness may indeed deter our accomplishment of our primary mission in the world today.

(The Rev.) CLARENCE A. LAMBELET  
 Church of St. Paul and the Redeemer  
 Chicago, Ill.

## Indo-Chinese Refugees

Last year [TLC, Sept. 27], you reported the mass baptism of approximately three dozen cultural Laotians (Hmong tribesmen) at Grace Church, Sheboygan, Wis. As a result of your fine article, I have heard from several parishes around the country which are also endeavoring to minister to Indo-Chinese people.

It becomes apparent that the Anglican Communion has done little to evangelize any of the ethnic people in that part of the world. Now, the Hmong and others come to us in our own country. Here, in the Diocese of Fond du Lac, we have hundreds of refugees trying desperately to cope with 20th century American customs, civil and religious.

With this as background, I am proposing the establishment of an Indo-Chinese council to work primarily with Episcopal Laotians, (cultural and ethnic) Cambodians, Thai and Vietnamese. Our council would be a kind of clearing house, pooling our slight knowledge of Indo-Chinese customs and traditions, planning courses of Christian initiation and instruction, employing the rite of the catechumens, and preparing the refugees for moving to another parish, should the need arise.

We are in the embryo state now, but I would appreciate hearing from others who minister to our Indo-Chinese brothers and sisters. Our batting average with minority groups has never been the highest, in this country. We now have the opportunity to put our best foot forward in accepting these new refugees.

(The Rev.) DUANE R.S. MILLS  
 Grace Church  
 Sheboygan, Wis.

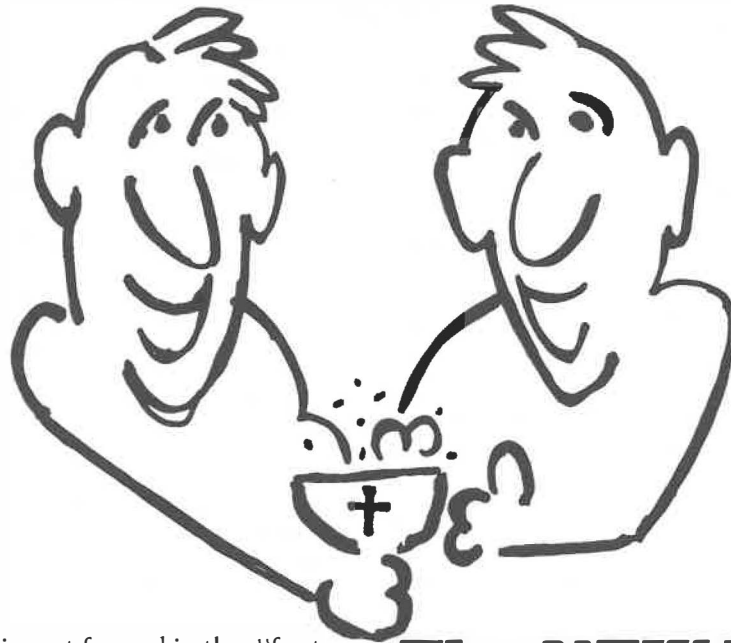
## Reformation Principle

As I write this, there is still a chance that a little girl, age six, will be tried as an adult for hitting her friend with a stick.

It occurred to me that this silly business points up the very great weakness

*Continued on page 14*

# Jesus called us to pass the cup. Not count the drinkers.



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# THE LIVING CHURCH

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## Coadjutor Elected in Maryland

The Rev. Albert Theodore Eastman, rector of St. Alban's Parish, Washington, D.C., was elected Bishop Coadjutor of Maryland at a special diocesan convention on March 20 at Trinity Church, Towson, Md. He received the required majorities in both clerical and lay orders on the third ballot after leading the election from the outset.

A native of California, Fr. Eastman is a graduate of Haverford College and Virginia Theological Seminary. He has served parishes in California and Pennsylvania and was for many years executive secretary of the Overseas Mission Society. He was a member of the board of the Presiding Bishop's Fund for World Relief for six years and served as chairman of the board's executive committee for two years. He has been rector of St. Alban's since 1973.

The Rev. Theodore Eastman and the former Sarah V. Tice have been married since 1953. They have three children.

The Rt. Rev. David K. Leighton, Bishop of Maryland, has announced that he intends to retire in 1987, when he reaches 65. In the interim, Bishop-elect Eastman will take responsibility for major program areas of the diocese, including mission congregations, education, social ministries, advocacy programs, ecumenism, and spiritual development.

## Bishop Honaman Dies

The Rt. Rev. Earl M. Honaman, retired Suffragan Bishop of Central Pennsylvania, died on March 17 at Lititz, Pa., after a lengthy illness. He was 77.

A native of Lancaster, Pa., Bishop Honaman was educated at Franklin and Marshall College, General Theological Seminary, and Philadelphia Divinity School. He held honorary Doctor of Divinity degrees from General and Franklin and Marshall.

Ordained to the priesthood in 1928, Bishop Honaman served in six Pennsylvania parishes before his elevation to the episcopate in 1956. An Army Reserve chaplain since 1934, he was called to active duty in 1941 as a chaplain with the 28th Division, and served until 1945. He earned the Bronze Star during World War II and was promoted to divisional chaplain.

The Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania, said recently, "Bishop Honaman was a caring

and effective priest, bishop, servant, and soldier. His years of active ministry spanned more than 40 years as he served in just about every post in the diocese. He was called upon many times to serve on provincial and national church committees. His deep faith, keen intellect, and strong courage have been an example for the whole church."

Bishop Honaman is survived by his wife of 53 years, Mary Shenk Honaman, one son, and one grandson. A memorial service was held at St. Thomas Church, Lancaster, on March 22.

## Liberia Transfers

On March 18, the Episcopal Church in Liberia transferred from the structure of the Episcopal Church in the U.S. to that of the Anglican Province of West Africa. The change in jurisdiction ended one of the longest formal overseas relationships of the Episcopal Church, which began with missionary activity in 1836 and the dispatch of the first bishop, the Rt. Rev. John Payne, in 1851.

In his letter of transfer to the Archbishop of the Province of West Africa, Presiding Bishop John M. Allin summed up the past and anticipated the future. Referring to the "rich blessings in mission and witness" that the Liberian-U.S. relationship had brought to both churches, Bishop Allin said he transferred the diocese "with a deep personal sense of gratitude for the witness and love expressed in the lives of members of the church in Liberia over many decades.

"This transfer does not terminate the relationships of this church with the Diocese of Liberia, but it opens up a new dimension of relationship for which I rejoice. It also provides the Episcopal Church in the U.S. with a new opportunity to welcome forms of Partnership in Mission with the Church of the Province of West Africa, which is now the household in which our beloved Diocese of Liberia will find its life and mission stirred and enriched."

Liberia's diocesan bishop, the Rt. Rev. George D. Browne, will be invited to be a collegial member of the Episcopal Church's House of Bishops, and Liberian deputies will be seated with voice at meetings of the General Convention during the transition period. In addition, the Covenant Plan which governs the transfer calls for some financial support to the Liberian church until its anticipated self-reliance in 1990.

Liberia brings nearly 60 organized congregations and about 40 additional missionary stations to the province, as well as a strong tradition in education, shown by church sponsorship of Cuttington University College and its affiliated agricultural training school.

## Fund Board Meets

The board of the Presiding Bishop's Fund for World Relief met in February in Greenwich, Conn., and approved regular grants totaling \$281,087 for refugees, relief, and rehabilitation and short term development grants.

The Rev. Samir J. Habiby, director of the Fund, told the board that the actual income for 1981 from church giving to the Fund was \$2,278,100. This sum was in addition to U.S. government-derived reception and placement grants totaling \$763,039 and the \$247,625 remaining in available funds from the Rochester Gift. In addition, the Diocese of Southwest Florida contributed \$850,000 in Global Hunger monies to Venture in Mission.

Fr. Habiby noted that the general undesignated receipts of \$1,464,900 indicated strong support for the Fund's program. This figure represents an increase of 30.6 percent over 1980.

The Fund is continuing its East Africa Appeal, for which Presiding Bishop John M. Allin called upon "all Episcopalians this Christmas-Epiphany season to pray for the peoples of the Horn of East Africa and to give to the Presiding Bishop's Fund for World Relief to help alleviate their suffering." Nearly \$150,000 had been received for that appeal by year's end.

The following rehabilitation and development grants were among those approved by the Fund's board:

- \$30,500 to the Diocese of Washington's Free Clinic for adolescent health/counseling/education/community outreach;
- \$30,000 to the Diocese of Haiti for the training of Haitian religious sisters;
- \$25,000 to the Diocese of Los Angeles for its African Studies Center at UCLA in partnership with the Episcopal Church;
- \$12,000 to the Diocese of Antigua, for the Applied Nutrition Program (Meals for Millions/Freedom from Hunger Foundation);
- \$10,000 each to the Diocese of Washington Policy and Education Program; the Diocese of Bethlehem Urban/Rural Food Dependencies; and the Los



Angeles Interfaith Hunger Coalition.

The Refugee/Migration Affairs Committee submitted grant requests totaling \$93,887 in church-donated funds and \$25,500 in Bureau for Refugee Programs government-derived fundings.

The committee on refugee/migration affairs also passed on a resolution regarding the alleged use of virulent toxins in chemical and biological warfare in Southeast Asia, and sent it to the Executive Council. The council endorsed it and forwarded it to government authorities.

## Marketing Change

To counter critics who mounted an international boycott against its products, the Nestle Company gave new instructions to its marketing personnel in March which suggest that the huge corporation intends to bring its infant formula marketing practices into line with the World Health Organization code passed in May, 1981.

The code, adopted by the World Health Assembly in Geneva, Switzerland, governs the marketing of all breast milk substitutes. It bars giving free formula samples to nursing mothers, promoting the formula in health facilities, and mass marketing the food to the general public. The use of so-called "mothercraft nurses" is prohibited under the code, as are pictures used with the product which idealize its results. Health warnings and detailed instructions for sanitary handling and proper dilution must appear on the labels.

It was developed following years of protest from religious and other groups that aggressive marketing of infant formula in the Third World jeopardized the lives of infants. Critics maintained that breast feeding is more nutritional and economical, and that the formula was often prepared under unsanitary conditions in underdeveloped nations, leading to disease and death. Excessive dilution, due to the food's relatively high cost, also caused malnutrition in numerous cases.

In announcing the guidelines, Rafael D. Pagan, Jr., president of the Nestle Coordination Center for Nutrition in Washington, D.C., said that to certify that Nestle is complying with the new guidelines, the company will form an audit committee composed of two prominent clergymen and two medical scientists to be chaired by "an individual of high international repute."

A spokesman for the Infant Formula Action Coalition (INFACT), one of the principle organizers of the boycott, was skeptical of Nestle's new plan, but said the policy guidelines were "a big step forward on their part." The group belongs to the International Boycott Committee, whose members also include the National Council of Churches' Interfaith Center on Corporate Responsibility.

## BRIEFLY...

The Rt. Rev. W. Fred Gates, Jr., Suffragan Bishop of Tennessee since 1966, has announced his intention of retiring as of December 31. Bishop Gates, 70, told delegates to Tennessee's diocesan convention that by then, he will have been in the active, ordained ministry for 45 years, "all in the Diocese of Tennessee. For this I am most grateful," he said. "I have thanked God many times for placing me in this part of his vineyard." The convention responded with a lengthy standing ovation, according to the *Tennessee Churchman*.

Bard College has received a \$25,000 liberal arts grant from the Atlantic Richfield Foundation, according to Bard President Leon Botstein. The unrestricted grant will be used to support the college's programs and activities.

In Massachusetts, a governmental task force on alcohol abuse and highway safety has proposed a tough new set of laws to combat drunk driving. Among its proposals are laws to make it a felony to kill a person while driving intoxicated; to make a sober passenger in a vehicle driven by a drunk liable to fines; mandatory imprisonment for all but the first drunk driving conviction. The Rev. David A. Works, an Episcopal priest and vice chairman of the task force, said, "Some of the recommendations are rugged, but we found that in the second-, third-, and fourth-time offenders that we were dealing with a new kind of person, a social psychopath type of drinker, some of whom are also involved in [other crimes]"

"We too often think that people are too busy to be asked to do anything more for the church," said Harry Griffith, executive director of the Anglican Fellowship of Prayer. "We sin against one another in not calling on one another. God has ministries for all of us that need to be carried out." In Oconomowoc, Wis., Harry and Emily Griffith recently completed the 25th of the diocesan "Prayer in Practice Workshops" which they have conducted as a husband and wife team in many parts of the U.S. during the past two and a half years. Looking back over these 25 conferences, Mr. Griffith said, "We are finding a much greater appreciation and understanding of lay ministry today than was the case several years ago. The church has come a long way, but there is still a long way to go."

*Hope for New Life* is the title of a new film about the refugee ministry of the Presiding Bishop's Fund for World Relief. Narrated by the Rt. Rev. John M. Allin, the film visits a refugee camp in Africa; the Immigration and Naturalization Service detention center for Haitians in Dade County, Fla., and examines refugee resettlement ministry in the Dioceses of Northern Indiana, Louisiana, Los Angeles, Dallas and Olympia. The 28-minute, 16 mm film was produced for the Episcopal Church by Alva I. Cox, and prints are available without charge for parish use from local diocesan offices.

The Rev. Chester L. Talton, mission officer for Trinity Church in New York City, has announced the opening of a day care center to utilize the parish nursery and child care facilities during the week. According to Fr. Talton, the day care center grew out of the needs of the area as well as the resources of the parish. "As the area around Trinity grows by leaps and bounds, it became clear that a facility of this type was very much in demand. It is geared to handle not only the children of downtown residents, but also those of workers in the Wall Street area who may drop the children off before work and pick them up after."

## CONVENTIONS

The Diocese of El Camino Real, which holds three conventions yearly, held its first 1982 convention at St. Edward the Confessor Church, San Jose, on February 6. Over 250 clerical and lay delegates from 41 congregations were present, with a like number of visitors and alternates.

In his convention address, the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real, announced three long-range ministry and mission programs for the diocese: a lay ministers' training program; full use of the Sewanee Seminary Training Program; and a task force for Venture in Mission, to be called Adventure in Mission (AIM). He asked each congregation to address at least one of the following issues in 1982: Hispanic ministry; ministry to the aging; world mission; a companion relationship with a Third World country; or the issue of peace and nuclear armaments.

The convention voted to continue fair share apportionment for five years, approved the establishment of an executive task force to act for convention between meetings, and endorsed the proposed California Bilateral Nuclear Weapons Freeze initiative by a vote of 130-61.

# Educational Cutbacks

The elimination of federally guaranteed student loans for seminarians will have an impact of special dimensions on the church.

By RICHARD MANSFIELD

Some people may have noticed reports in the news media about 5,000 students converging on Washington in the first week of March to participate in a protest demonstration. It was not about nuclear plants or civil rights, but an issue a lot closer to students: education. The students came to Washington to protest any further slashes in education funding by the federal government.

People may be aware of the massive reductions in federal funding for human services, which have included drastic cutbacks in aid to education. What they may not know is the serious effect that recently proposed cutbacks in education will have on our church.

One of the proposals for the federal budget is to eliminate all graduate students from eligibility for the Guaranteed Student Loan Program. This program is really two programs in one: a *federally insured* program, in which the federal government insures lending institutions and pays interest subsidies for loans made directly to students, and a *federal reinsurance* program, in which the federal government reinsures and subsidizes state and non-profit guarantee agencies, which guarantee loans made by lending institutions to students.

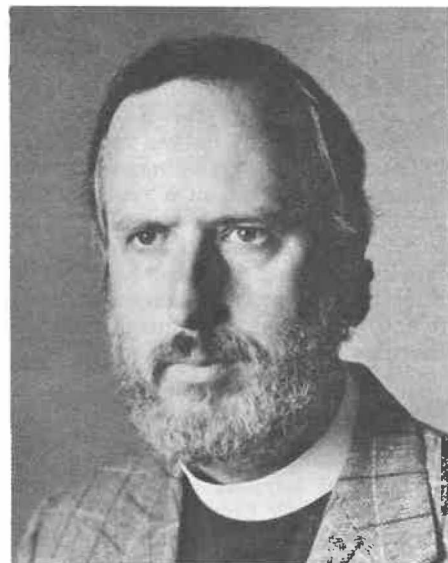
Both programs make long term, low interest loans (seven percent for loans made before January 1, 1981, and nine percent for loans made thereafter) to un-

dergraduate and graduate students who are enrolled on at least a half-time basis. Undergraduate students may borrow up to \$2,500 per year up to an aggregate of \$12,500. Graduate students may borrow up to \$5,000 per year up to an aggregate of \$25,000, including the undergraduate borrowing. All borrowers are charged an origination fee of five percent of the loan principal, deducted when the student receives the grant.

Last year President Reagan proposed and Congress passed legislation to limit this federal loan program to those students who are in real need of assistance. This was done by limiting the program to borrowers with individual or family adjusted gross incomes of \$30,000 or less. I think most of us can support that change. Beforehand, there was the possibility that some of the wealthiest families could get these loans for their sons and daughters whether they needed them or not. This is a cost that the taxpayers should not have to bear.

What is now being proposed, however, is an entirely different matter. All graduate students, regardless of need, would be eliminated from the Guaranteed Student Loan Program. This would mean that graduate students facing the high cost of graduate tuition would have to take out short term, high interest loans, which would come due before they could graduate and find a job which would permit them to pay back the loans.

In other words, it would make it impossible for many who are now in graduate schools to remain there, and it would make it impossible for many others to apply to graduate schools. The magnitude of the problem both for the gradu-



Dean Mansfield: "The seminaries have extended themselves to the limit. . . ."

ate schools and for the graduate students can be seen when it is realized that half of the nation's graduate students, 650,000, are receiving guaranteed loans worth a total of 1.8 billion dollars to 2.3 billion dollars at the present time.

It may not at first seem very clear how the elimination of GSL loans would affect the church, until it is realized that seminaries are exclusively and entirely graduate schools. Bexley Hall, one of the ten accredited seminaries of the Episcopal Church, is part of a larger consortium in conjunction with Colgate Rochester Divinity School and Crozer Theological Seminary.

There are presently 225 students attending these divinity schools. Of these students, 61 presently have guaranteed student loans from the federal government totaling over \$200,000. It is important to realize that seminarians cannot look forward to a position of high financial remuneration even if they are employed full-time in the ordained ministry, and many of them come to seminary with education debts from their undergraduate work.

Presently at Bexley Hall the tuition is \$2,750, an unbelievable bargain compared to any other private graduate school. This tuition only pays 20 percent of what it costs to educate and prepare persons for the ministry on a yearly basis. The basic Master of Divinity degree program for those who are to be ordained in the Episcopal Church is a three-year program. The seminary has to make up the difference between real costs and tuition paid through its endowments and the contributions of churches and individuals to its annual fund.

In addition to the \$2,750 tuition, a single student at Bexley Hall pays \$1,597 for room and board. This means that the cost of tuition, room, and board for a sin-

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*The Very Rev. Richard H. Mansfield, Jr. is the dean of Bexley Hall, which is a member of the Rochester (N.Y.) Center for Theological Studies.*



gle student amounts to \$4,347. This does not include any other costs, such as books or the maintenance of a car which is usually needed for field education placements. Seminarians try to make ends meet by a combination of financial aid from the school, a part-time job, summer employment, and perhaps some assistance from their parishes and dioceses. Still, many of them could not afford to be in seminary unless they could supplement all their sources of income with guaranteed student loans from the federal government.

Over half of our parishes and missions have 200 communicants or less with budgets of under \$50,000. This means that they can only afford minimum salaries for their clergy. If students can only get through seminary by accumulating massive educational debts, they will not be able to consider these positions, where they are needed. They would not be earning enough to pay off their debts while at the same time being able to pay for their living expenses.

The seminaries, so far without any official national church support, are doing all they can. In addition to charging less than 20 percent of what it costs to educate and prepare persons for ministry, we here at the divinity schools in Rochester also have a budget of \$195,000 for financial aid. Even if General Convention this fall does approve a proposal for parochial support of the seminaries, any advances could be wiped out or even exceeded by the financial effects of the elimination of the Guaranteed Student Loan Program.

This proposal for cutbacks threatens to cripple seriously the future leadership in many of our vital professions and will limit them only to the rich. The elimination of federally guaranteed student loans for seminarians will have an impact of special dimensions upon the church. It threatens the leadership of the church, which the same administration expects, along with others in the private sector, to lead our society in taking up the gap caused by reductions in the federal budget for human services.

Seminaries have extended themselves to the limit to offer preparation for the ministry at a cost to the student that is a fraction of the cost to students at other graduate institutions. But even these low costs will make seminary an impossibility for many of those called to ministry, especially those from the minorities. This will be a setback to the church in its efforts to have a broader representation of socio-economic background and race in its ordained leadership.

It would be unconscionable for this country to go back on its long-standing commitment to equal opportunity by making graduate education and professional training unavailable to those who do not have the individual or family resources to pay for it.

# Death and the Easter Season

“Does death destroy God’s plan for us?”

By WILLIAM H. BAAR

**T**he Christian religion teaches us that sin and death are intruders. They are not a part of God’s plan. Without his disobedience, Adam should have lived forever in the paradise that God created for him. As St. Paul says, in Adam all men died.

And so, since Adam’s disobedience, death has been a fact of human experience. We may live longer than our ancestors, but the mortality rate is still 100 percent. In every community that we know, death, from accident or disease, is a part of the daily record. Like a vicious beast it rages across the countryside, devouring whom it will.

The fact of death raises many questions, not the least of which is, “Does death destroy God’s plan for us?” Broken dreams, lost hopes, lonely years, empty days — in human terms this is what death means — a colossal intrusion. Is God’s dream broken, too?

We begin to glimpse an answer to this question when we look at the cross. At first, all we see is the death of the finest and most exalted Man who ever lived. The cross is cruel, ugly, painful, unfair, certainly not in the plan of a loving God. But then listen to Christ’s words and

look into his face. He forgives his murderers, provides for his blessed mother, promises paradise to a thief, and then commends himself to his Father.

The cross becomes the instrument through which he redeems the world, for there he presents to the Father the perfect obedience that Adam owed and did not offer, the loving response that all of us are called upon to make. On the cross Jesus becomes the second Adam, offering the love which all of the children of God owe to their Creator.

As in Adam all men die, so in Christ are all made alive. Jesus, the new Adam, redeems mankind on the cross. His life is the offering. It ends in death and darkness. In spite of its beauty, are we back to the broken dream? Is the “intruder,” the savage beast, to win again?

And then comes Easter shattering the sadness of Good Friday, dispelling the darkness with a radiant light. The fallout is one of overwhelming glory. Christ won a victory on the cross. His unbounded love prevailed over every evil, and, finally, even over death itself. And now we see the cross as God’s design for man’s disorder. The Easter season answers our question. Death does not destroy God’s plan for us. God takes away the sting of death and robs the grave of victory, by making it the condition of our resurrection and the way we return to him.

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*The Rev. William H. Baar is the rector of Emmanuel Church, LaGrange, Ill.*

# EDITORIALS

## Central American Tragedy

The past months have brought much saddening news from different parts of Central America. When North Americans visit those nations, as some of us have, they may be amazed that within relatively small geographic areas there are such drastic differences of economic status, political allegiance, race, religion, language, and culture.

Although parts of Central America have been penetrated to a considerable degree by North American business, tourism, and government agencies, many of their problems are unfamiliar to most of us. It is unlikely that North Americans, or any other outsiders, will be the ones to solve their problems. It appears that the best we can do is to encourage negotiation, conciliation, and the arbitration of just grievances. If it comes to a shootout, guerilla warfare is unlikely to be our strong card.

## A Church in Tension

*Our guest editorial this week is based on excerpts from the rector's annual report to St. Mary's Church, Portsmouth, R.I. We are happy to hear from the Rev. Gordon J. Stenning.*

Recently, the Episcopal clergy have received a great deal of attention in our local newspapers. We clergy seem to have a great ability to wash much of our linen in public, and maybe that's all right, but I have several things to say about the church because of the fact that I am very happy about being an Episcopalian. I am one of those strange Episcopal clergy who has been an Episcopalian all his life, but that does not detract from my ability to appreciate the beauty of the Episcopal Church.

There is not a question in my mind, the Episcopal Church lives in tension. There are two ways to con-

struct buildings — one is a normal construction in which the construction is always in compression; the other type of construction is symbolized by the geodesic dome in which tension often plays a major role. In the long run, these buildings are much stronger than other types held together by compression. The Episcopal Church's construction is that way — it involves tension. We do not all do the same thing in the same way.

The Archbishop of Canterbury has said that the Episcopal Church is like a very priceless violin in which the strings have to be kept in tension in order to produce beautiful music. He is right. We are not a church of conformity in which everyone must think the same way and do the same thing, any more than in the home everyone has to act and think exactly the same way. Your home is based on love, although at times there may be periods of disagreement, argument, and anger. So the Episcopal Church is based on the love of Jesus Christ, although within this love there are variances of opinions, times of tension, and periods of strife.

In William Manchester's book, *The American Caesar*, the author speaks of General Douglas MacArthur's belief in "the merciful Episcopal God." I also believe in a God who is merciful, loving, and knowable. I sometimes think that it takes a particular mind-set to be an Episcopalian, because the Episcopal Church does not have all the answers, nor does it claim to have them. It is continually searching, growing, and changing under the three-prong thrust of church tradition, experience, and Bible teaching. Any one of these three thrusts taken individually can end up in intellectual disaster, but it is the job of the church to search and to seek the will of God.

I believe it is because of these qualities that we have attracted some of the most intellectual and best religious minds throughout the centuries. I always feel a tinge of sadness when someone must run off into the security of easy answers or some authoritarian faith. But for me, it is a joy to be in a living, moving body of Christ.

I would like to quote Thomas March Clark, fifth Bishop of Rhode Island (1854-1903) and Presiding Bishop of the United States (1899-1903): "There is a great deal of sound common sense still left in the church. The church is not going over to Rome to be wedged there, neither is she destined to float off into the shoreless sea of heresy and unbelief. Our clergy and laity are, for the most part, moving on in the quiet discharge of their duties, undisturbed by pessimistic predictions of general decay and ruin. . . ."

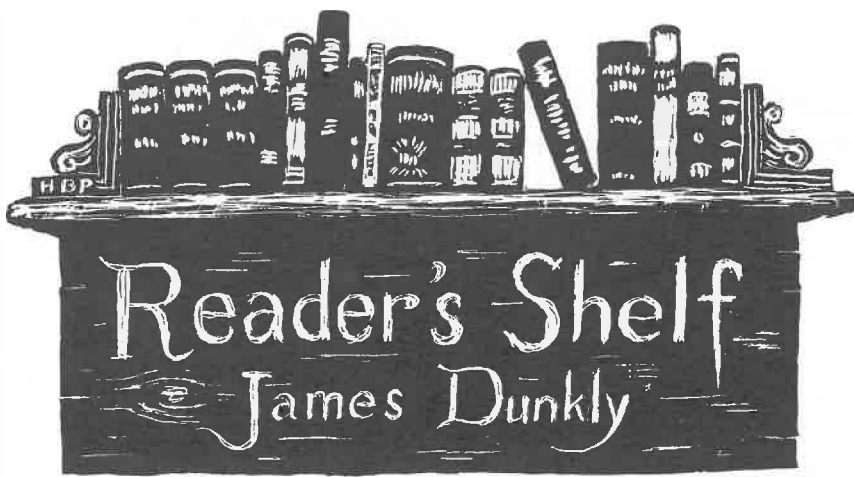
"It does not follow that either section of the church is absolutely sound, or either absolutely unsound. Things are a little mixed in this world. If the church is the church of God, it will be saved from ruin; and if it is not, the sooner it goes to pieces the better."

I rejoice that I am an Episcopalian, I rejoice that we are a church of thinking people who can struggle with our faith and, hopefully, know what the Lord wants us to do, not only for the betterment of society, but for the healing and strengthening of our souls.

### Humility

In the humility of humus, Lord of Earth,  
I am willing to feed a flower or two  
or keep a carrot's secret,  
as thou think'st best,  
or be a resting place  
or a scratching place  
for some passing beast —  
Thy will be done. However  
I want you to know this earthling soul  
prays happiest  
after the spring rains  
when I become a mudhole  
for some barefoot child to splash in.

Patricia Knight Cluett



**HEALING TOUCH.** By John H. Peterson. Morehouse-Barlow. Pp. 102. \$4.95 paper.

Material from study courses offered in the Diocese of Rhode Island. Peterson assumes that the Bible can be used as a manual for Christian healing today, without much regard either for the special nature of the biblical literature or for the distance between that day and this. Social, psychological, and medical observations are often made in a way that lends them no great credibility.

**RECOVERY OF THE PROTESTANT ADVENTURE.** By Neill Q. Hamilton. Seabury. Pp. ix and 227. \$8.95 paper.

An interesting combination of New Testament study and church history, in which Mark's Gospel is put together with the course of Protestantism in America to demonstrate the loss of the primitive Christian combination of private and public dimensions, so that Christianity in America has been driven into the false dichotomy between personal spirituality and social activism. A stimulating, timely book. Hamilton teaches New Testament at Drew University.

**AN AMERICAN EXPERIENCE OF GOD: The Spirituality of Isaac Hecker.** By John Farina. Paulist. Pp. 240. \$11.95.

The founder of the Paulists, Isaac Thomas Hecker (1819-88) tried a number of approaches to religion before settling on Roman Catholicism and determining to convert Protestant America. His bold venture in mission was coupled with an equally bold determination to bring Christianity into meaningful dialogue with modern thought. Farina's book is important, as the church historian Robert Handy points out in his preface, because it demonstrates from Hecker's own papers the extent to which his early experiences with Methodist

perfectionism, Mormonism, Transcendentalism, and other movements continued to affect his mature thinking and his own interior life.

**CONFESSING THE FAITH IN THE CHURCH OF ENGLAND TODAY.** By R.T. Beckwith. Pp. 36. **A KIND OF NOAH'S ARK: The Anglican Commitment to Comprehensiveness.** By J.I. Packer. Latimer House. Pp. 39. £ 1 each, paper.

Numbers nine and ten in the English Evangelical series, *Latimer Studies*. Beckwith pleads for renewed seriousness in the matter of assent to doctrinal

formularies in the Church of England, and at the same time for new formulas of assent to old formularies and for the revision of those formularies themselves, all of which antedate the rise of modern scientific thinking and such religious revolutions as the Oxford Movement and Vatican II. Packer laments much present day "radicalism" (his term) in the Church of England, but he insists that it is the evangelical's duty (and the catholic's) to stand firmly in the Anglican fold, since doctrinal disarray is the consequence of theological freedom, which is too precious to relinquish for the sake of greater uniformity. Both men write thoughtfully; both have some wisdom for all of us.

**THE EARLY CHURCH.** By W.H.C. Frend. Fortress. Pp. xi and 273. \$11.95 paper.

A reissue of a good survey of early Christianity first published in 1965. Some corrections and bibliographic additions have been made, but the work is otherwise unaltered — a pity, given the amount of scholarly work in the last 15 years, as Frend's own new preface admits. A pity, too, that one is asked to pay almost 12 dollars for an outdated book of less than 300 pages, with no illustrations. Still, Frend can be very helpful, largely because he pays proper attention to the emerging church's social situation in the Roman world at large.

### Emmaus Again

They tell us you are dead.  
You were a trouble-maker  
a blasphemer  
defiling the Sabbath  
with your charlatan tricks.

They say you earned  
the torture and the thirst,  
the three wounds  
and the felon's cross.

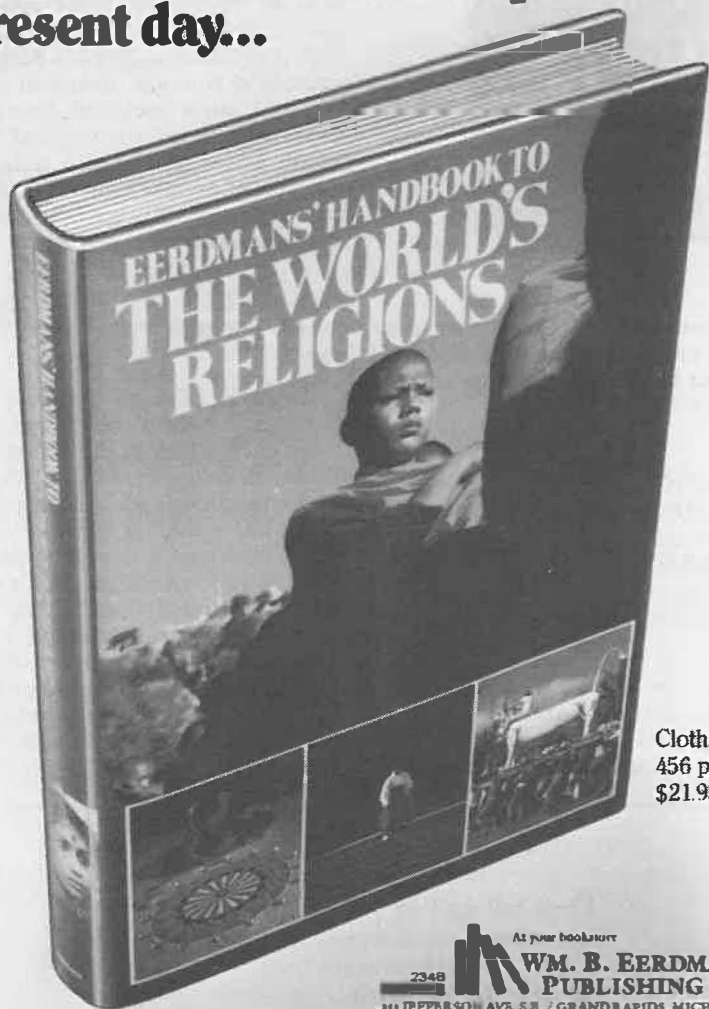
Those anguished words  
flung in an ancient language  
at a darkened sky,  
the earthquake and the walking dead,  
your empty sepulcher,  
illusion.

Still,  
today I'll walk a dusty road  
toward home,  
and bake a loaf of bread  
and pour the wine  
and wait. . . .

Caryl Porter

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## Helpful Lutheran Essays

**CHRISTIAN INITIATION:** *Reborn of Water and the Spirit.* Edited by Daniel C. Brockopp, Brian L. Helge, and David G. Truemper. Institute of Liturgical Studies, Valparaiso, Ind. Pp. 168. \$7.00 paper.

Some Episcopalians are beginning to catch on to the fact that the really radical revision in the Book of Common Prayer was in the sacraments of initiation. We live with and are growing into new patterns of baptism, admission to communion, and confirmation; the possibilities for a restored catechumenate provided in the Book of Occasional Services can, perhaps, have a great impact on parish life.

These give great potential for a positive transformation in our sense of all Christians as called to ministry, and of what our life together can be. It is interesting to learn from the addresses printed here, and first delivered at the February, 1980, Institute of Liturgical Studies at Valparaiso University, that the new *Lutheran Book of Worship* shares a similar approach to questions of initiation discipline and that our fellow Christians of the Lutheran Church are finding the same important issues.

Although there is little new ground broken here, these thoughtful essays on the pastoral, theological, and liturgical aspects of transformed initiation rites will stimulate anyone who reads them carefully. This series of occasional papers should provide all Christians with much food for thought.

(The Rev.) RONALD H. MILLER  
St. Alban's Church  
Murrysville, Pa.

## Great Novelist Returns

**AH, BUT YOUR LAND IS BEAUTIFUL.** By Alan Paton. Scribners. Pp. 271. \$12.95. Episcopal Book Club spring selection.

When Alan Paton, now 78 years old, publishes his first novel after 28 years, it is indeed an event. Readers will not be disappointed. The present work is a narrative set in South Africa in the 1950s, but in the vivid and fast-moving story, the action becomes very contemporary.

The course of the novel unfolds before us the lives of several different families and individuals — representing English, Dutch, Indian, Black African, and mixed ethnic backgrounds — during the tragic years that the laws maintaining apartheid were increasingly enforced. Police harassment, the ruthless seizures of property not held by white owners, and the curtailment of civil rights all create a web of suffering which reaches

out even into the lives of the entrenched Dutch Afrikaners.

In the beginning of the book, one wonders if it will be simply a diatribe against the latter group. It is not. Some of them emerge as heroes in the story. Others are confused and puzzled as they attempt to do what they think is right. Even the Prime Minister, Dr. Malan, feels some inhibition against using the full force of the laws.

Meanwhile, we see some of the victims of injustice rising above it, forgiving their enemies, opposing violence, and remaining dedicated to the land which is treating them so shamefully. Through these characters, the author's own deep charity, his opposition to violence, and his hope for his nation are expressed.

This book tells a moving as well as an exciting story. It also serves as a warning to ordinary citizens of any land, as to how easily one party can take over the government, alter the laws to suit its purposes, and then brand opposition as treason. Then one cries, "What is happening to us?"

Last but not least, it is a pleasure to read an Anglican book, in which figures like Trevor Huddleston (not yet a bishop) or Archbishop Geoffrey Clayton can move easily and naturally across the pages. There is also the young man about to study for the priesthood and his beautiful Indian fiancée — a union forbidden in South Africa.

Anglicans are given no blanket exoneration, however. One of the least sympathetic characters in the whole book is also "one of us" — but one who succeeds in repenting just in the nick of time!

H.B.P.

### Disciplined Thinking

**THE CONCEPT OF PRAYER.** By Dewi Z. Phillips. Seabury. Pp. 167. \$7.95 paper.

Dr. Phillips deals with prayer in the light of the issues raised by linguistic analysis. It is not a "how to" book. His thesis is that prayer can be discussed in a meaningful way without proof of the existence of God.

The author uses several examples of prayer common to the Christian community to describe the phenomena of praying. It is rather like analyzing talking into a telephone without knowing whether anyone is on the other end.

The difficulty lies in giving a non-religious account of a religious activity. Jew and Christian can talk to each other out of a common experience and set of presuppositions. With a Buddhist who considers the existence of God to be unknowable, the conversation is more difficult. The reader is urged to look at specific examples of prayer in terms of the meaning it has in the community from which it rises.

*The Concept of Prayer* is a reprint of a

1965 book. It is useful in thinking and talking about prayer. It is no help in praying. Since there is so much "mushy" writing about prayer and the marketing of techniques, I recommend the disciplined thinking of this book. I am reminded of Gerhard von Rad's comment that false prayer to the true God leads to true prayer to false gods.

(The Rev.) JOHN I. KILBY  
Grace Church  
Clinton, Iowa

### Lively Style

**C.S. LEWIS'S CASE FOR THE CHRISTIAN FAITH.** By Richard L. Purtill. Harper & Row. Pp. 146. \$12.95.

I have enjoyed reading this book and found it most helpful. It has a bright,

lively style and does effectively focus the profusion of Lewis's writing on central issues of the Christian faith.

However, the title of the book is misleading. First, I will never believe that Lewis ever intended to make a "case" for the Christian faith. It is absurd to believe that the Almighty needs defense. God made the "case," and Lewis, like all of us, was only a witness.

Further, Purtill is not careful to separate clearly his own thought from Lewis's; and, if anyone's "case" is here, I suspect that it is Purtill's. That the title is a misrepresentation is unfortunate; that the book is on the market will be good for many.

(The Rev.) STEPHEN M. HALL  
St. Paul's Church  
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**LETTERS**

*Continued from page 4*

in having little children receive the sacrament of Holy Communion. Of course children do eat with us, except in those well run households in which, when there are guests coming, they eat ahead of time in the kitchen.

But they are not guilty of the things that we are guilty of, and they have neither the need for judgment nor the need for forgiveness which is involved in the sacrament of the Lord's Supper. There is no word in the Gospels of children being present when our Lord was crucified; they were the only segment of society which did not need to be represented, except in the presence of their parents.

We have allowed ourselves to be carried away by sentimentality in this matter of having little children receive the sacrament. Preparation for this is impossible to give in any way that means anything.

The only way such sentimentality can be supported is by an authoritative structure, involving confession and absolution. To my mind this is just as unbecoming (and unhealthy for a child) as that evangelical business of leading them into a "born again" experience, or persuading them they have had such an experience.

If a child should not be tried as an adult, a child should not be treated as one by the church, and we should go back to observing the sound Reformation principle: the age of discretion, the time at which a child becomes truly responsible for his or her actions.

(The Rev.) **TIMOTHY PICKERING**  
Church of the Redeemer

Bryn Mawr, Pa.

**Return**

You walked  
through old familiar  
leaf laden places  
saw once again  
your early joy  
not yet green  
with Spring's hopefulness  
but filled with promise  
like bright sun  
sending out contagious sparks  
to light new fire  
again inside you  
incendiary uncovering  
of memories long asleep  
but now ablaze.

**Richard A. Bower**

**PEOPLE  
and places**

**Appointments**

The Rev. John D. Burley is assistant rector, in charge of ministry to youth, at The Falls Church, Falls Church, Va.

The Ven. Stephen C. Galleher is archdeacon for program and communication in the Diocese of Newark.

The Rev. Jennings W. Hobson, Jr. is vicar of the Church of the Incarnation, Mineral, Va. He will continue to serve as assistant to the bishop for deacons programs and is carrying on with this work and other diocesan responsibilities from an office in the Mayo Memorial Church House in Richmond. He and his wife are living in Mineral.

The Rev. Holt M. Jenkins is assistant rector of St. Paul's Church, Alexandria, Va.

The Rev. Robert D. Marston will begin work as associate rector of St. Francis' Church, Greensboro, N.C., after Easter Day.

The Rev. Henry N. Parsley, Jr. is rector of St. Paul's Church, 111 Waring St., Summerville, S.C.

The Rev. Stephen J. Waller is rector of St. Timothy's Church, Milwaukee.

The Rev. Russell Way has been associate vicar of Christ Church, Boston, the Old North Church, since the first of the year.

The Rev. David R. Williams will become assistant to the rector of Immanuel Church on the Hill, Alexandria, Va., on May 1.

**Ordinations**

**Priests**

Dallas — Cornelius Hiebert, who is on the staff of the Church of the Resurrection, Dallas, Texas; add: 11500 Ferguson Rd., Dallas 75228. Uriel Osnaya, who is an Hispanic minister at St. Matthew's Cathedral, Dallas; add: 5100 Ross, Dallas 75206. Joel Bevington Reed, curate, St. Mary's Church, Texarkana, Texas; add: Box 5008, Texarkana 75501.

Kentucky — Robert L. Coomes, vicar, Christ Church, Elizabethtown, Ky; add: Box 566, 122 N. Mulberry, Elizabethtown 42701.

**Deacons**

Wyoming — Robert Anderson. Add: 3106 Buena Vista, Torrington, Wyo. 82240.

**Retirements**

The Rev. William Winston Pendleton retired a short time ago after 23 years as rector of Emmanuel Church, Woodstock, Va., and St. Andrew's, Mount Jackson. He was active in the development of the Shrine Mont Conference Center and will continue to serve as chairman of the Shrine Mont Commission.

**Changes of Address**

The Rev. Bruce Montgomery, vicar of St. Martin's Church, Martinsville, N.J., may be addressed at 1310 Tullo Rd., Martinsville 08836. He is now canonically resident in the Diocese of New Jersey.

The Rev. Alan H. Tongue, retired priest of the Diocese of New Jersey, should be addressed at 144 Pershing Blvd., Lavallette, N.J. 08735.

**Deaths**

The Rev. Frederick W. Brownell, honorary canon of the Cathedral Church of St. Paul, Detroit, died on February 14 at the age of 71. He had retired in 1978.

A graduate of Bexley Hall, he was married to the former Carolyn Beach Waters. Canon Brownell held



# CLASSIFIED

## BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

A DAILY FAITH by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

JOYFUL JOURNEY by Merle Irwin. A practical guide for retirement living with inspirational and spiritual overtones. Select this book as an excellent Easter gift. Obtainable from: Holder Enterprises, Box 3411, Santa Barbara, Calif. 93105. 166 pp., paperback, \$5.00.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Catalog available. The Anglican Bibliopole, Box 99309D, San Francisco 94109.

## 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.

## EXCHANGE

PRIEST with family planning June vacation in midwest. Will trade Sunday supply for rectory use. W. Bergmann, 112 Orchard, DeKalb, Ill. 60115.

EVANGELICAL Anglican clergyman seeks holiday exchange with American colleague in the spring/summer of 1983. House and cars available; some Sunday duties. Any area of interest/beauty considered. Write: The Rev. E.A. Ruehorn, St. Mary's Vicarage, Bolton Road, Hawkshaw, Bury, Lancashire. BL8 4JN, England.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

STERLING SILVER ciborium gold finished containing a small gold tulip with diamond and platinum ornament containing seven diamonds. Celtic cross on top of lid. Over-all height 6 1/2". Base 5" in diameter. Cup 3" in diameter. Will send color photo if interested. Appraised value \$1,600. Sale price \$1,000. Reply Box S-520.\*

## POSITIONS OFFERED

CURATE/ASSOCIATE. Eucharistic parish. Shared duties: Preaching, calling, teaching, and services. Housing allowance. Reply: Rector, 601 E. Walnut St., Springfield, Mo. 65806.

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

April 25, 1982

many official church positions in the Diocese of Michigan. He was associate rector of St. Paul's Church, Jackson, Mich., from 1948 to 1952, and rector of St. Aidan's Church, Michigan Center, from 1952 to 1964. He also served as chaplain to the Southern Michigan State Prison from 1956 to 1968.

The Rev. John Gorman Clarkson, Jr. died on January 5 at the age of 55 in Columbia, S.C., where he was chaplain at the Tucker Resources Center operated by the South Carolina Department of Mental Health.

Fr. Clarkson served in the Diocese of Jamaica from 1969 to 1978. A member of Phi Beta Kappa, he worked for several years as a tutor at the United Theological College of the West Indies, and from 1971 to 1978 as diocesan director of the Anglican Supplementary Training Program of Jamaica. In earlier years he was rector of St. Bede's Church, St. Petersburg, Fla., and assistant at the Church of the Ascension, Clearwater, Fla. He also worked for a time in South Carolina. Fr. Clarkson was a graduate of the Virginia Theological Seminary. He is survived by his wife, the former Mary Taylor, two sons, two daughters, and his parents.

The Rev. Stanley Francis Hemsley, priest-in-charge of Christ Church, Bethany, Conn., and honorary canon of Christ Church Cathedral, Hartford, Conn., died at his home on February 8 at the age of 74.

Canon Hemsley was born in England, and the family moved to Connecticut when he was a child. After serving parishes in New Haven, Hartford, and Bloomfield, Conn., he came to St. John's Church, Stamford, Conn., in 1939 as assistant rector. He became rector three years later and served in that capacity until his retirement in 1974. In 1972 he received an honorary degree of Doctor of Divinity from Berkeley Divinity School, where he had many years before earned a master's degree. Canon Hemsley is survived by his brother, the Rev. Bernard Hemsley of St. James, Long Island, N.Y.

The Rev. Canon Thomas E. Jessett of Seattle, senior priest in the state of Washington, died February 25 of cancer at the age of 80.

Canon Jessett was born in England and attended schools there and in Canada. He served in the Canadian Army during World War I. After the war, he taught school in Vernon, B.C., and at Iolani School in Hawaii. He came to the state of Washington in 1923 and began his ministry as a layreader in Chelan County. He then became lay vicar of the Church of the Good Samaritan in Colfax, while he was a student at Washington State University. During this time he also studied for Holy Orders. As a priest, he spent his entire ministry in Washington, serving parishes in Spokane, Wenatchee, Olympia, and Everett before moving to Seattle, where he founded St. Dunstan's Church of the Highlands, as well as St. Alban's parish in Edmonds. Before his retirement in 1967, Dr. Jessett spent two years as editor of the *Olympia Churchman* and director of Christian social relations for the Diocese of Olympia. Canon Jessett was a member of the board of the Historical Society of the Episcopal Church and was for many years historiographer for the Diocese of Olympia. He wrote a great many articles and books, primarily on Pacific Northwest history. Canon Jessett is survived by his wife, Louise, a daughter, Mrs. Angela Magnus of Sunriver, Ore., a son, the Ven. Frederick E. Jessett, archdeacon for program and ministry in the Diocese of Spokane; and six grandchildren.

## Prayer

The life of prayer is the highest accomplishment of which the human spirit is capable. *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

# CLASSIFIED

## POSITIONS OFFERED

PART-TIME ORGANIST and choir director wanted for small Episcopal church in Milford, Pa., located along the Delaware River in the Poconos. Pipe organ and enthusiastic choir. Please contact: Search Committee, Good Shepherd and St. John's, Fifth and Catharine Sts., Milford, Pa. 18337.

OPENING for associate rector, eight to ten years' parish experience. Share in pastoral work, preferably teaching skills, spiritual discipline, liturgical and sacramental foundation. Resourceful parish with exceptional benefits package. Reply: The Rev. Robert McCloskey, Jr., St. Peter's, 500 S. Country Rd., Bay Shore (Long Island), N.Y. 11706. Immediate vacancy. Send resume, CDO profiles and/or other pertinent information.

SUMMER MINISTRY: St. Mary's-in-Tuxedo, Tuxedo Park, N.Y. 10987. We are looking for a priest to work with college and high school students — late June to late August. \$1,800 plus living accommodations. Contact: Edwin Cromey, 914-351-5122, or send resume.

UNIQUE 3-dimensional ministry opportunity in scenic southeastern Alaska: 1) Priest-in-charge of a small mission; 2) Director of an emerging camp/conference center; 3) Deanery resource coordinator for five congregations. \$17,000 plus housing, utilities, normal benefits. Application deadline May 15. Write: Gene Grasty, Sr. Warden, St. Andrew's Church, Box 1048, Petersburg, Alaska 99833.

SMALL northern New Hampshire parish (210 communicants, \$28,000 budget) seeks rector. Warm, lively church in excellent recreational location. Write: Freeman Keith, Senior Warden, St. Paul's Church, Lancaster, N.H. 03584.

## 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.

## CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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# CHURCH DIRECTORY

## 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

## 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. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

## 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

## COCONUT GROVE, MIAMI, FLA.

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

## 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

## 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

## 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 10:10-10:30, Fri 6-7

## NEWTON, MASS.

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

**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.re., 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.

## MINNEAPOLIS, MINN.

**GETHEMANE (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

## 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

## 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

## 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

## 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; 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., Susan Grove, 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

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

**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

## 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

## 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** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. John Talmage, assoc; the Rev. William Newby, v, Deaf Mission  
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP 5:15, Sat Mass 10

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS** 23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary  
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30