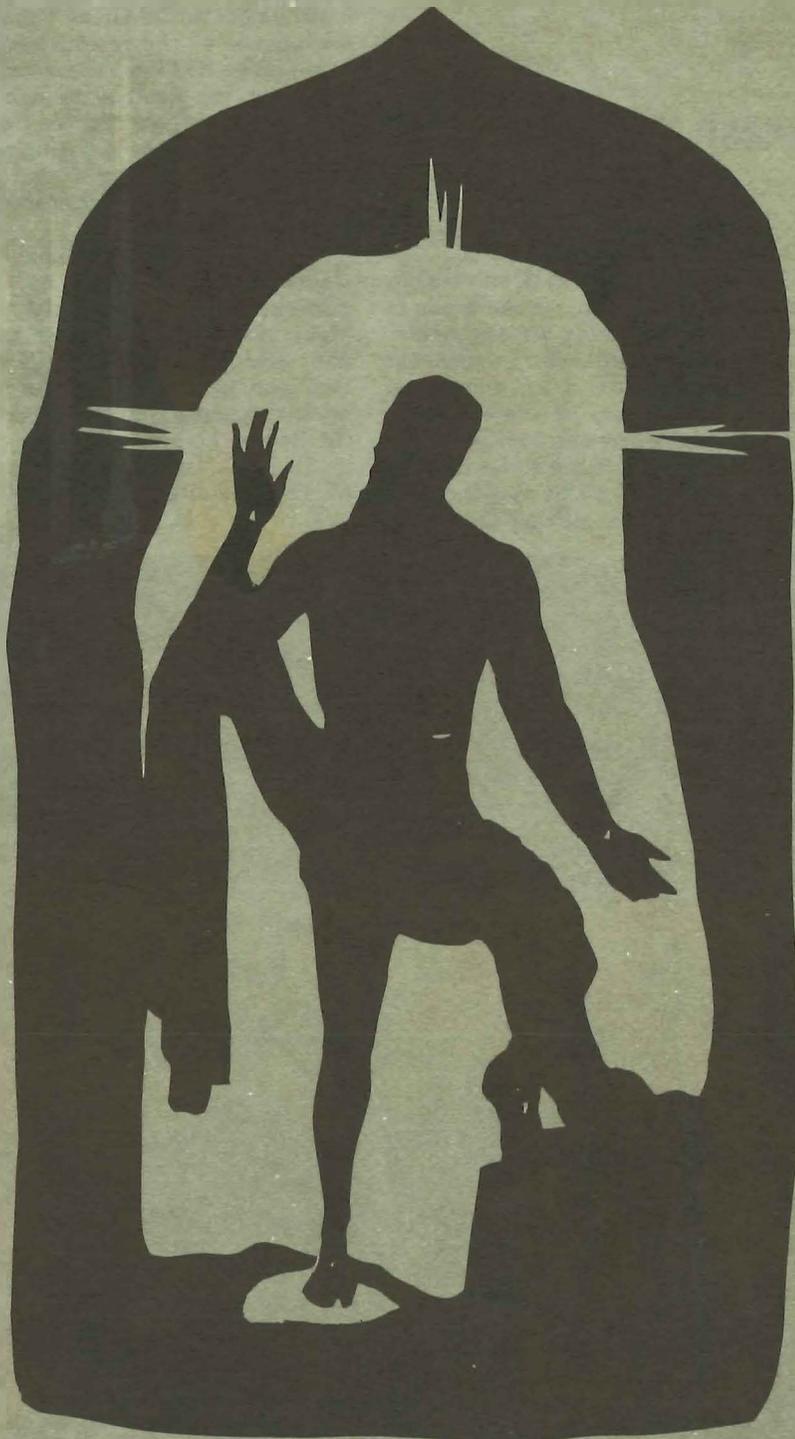


# THE LIVING CHURCH



*They put him  
to death  
by hanging him  
on a tree; but  
God raised him  
on the third day  
and made him  
manifest.  
(Acts 10:39-40)*



## Christos Anesti

In the darkness a flickering candle gives light, and the church begins her celebration of the resurrection of her Lord. The resurrection is the "newest" thing in the good news of the Gospel. It is at the center of the new covenant. It is the great act of the God who makes all things new.

Yet to contemplate the resurrection, to know about it, to allow the reality of it to enter into us — to do this we must go back, far back, back to the beginnings. This is dramatically expressed in the Great Vigil of Easter. Whether or not we have the privilege of participating in this unique and most solemn rite, the Bible passages and prayers assigned to it are always most fitting objects of meditation at this time [BCP, p. 288-291].

These great passages from the Old Testament illuminate this journey backwards, the journey to our sources, our roots, our foundations. In the opening words of the Bible, the beginning of the first chapter of Genesis, we have the beginning of beginnings. "The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters."

We do not read these words in order to discover, or support, or refute any scientific theory of the origin of the universe. We read these words, rather, to go back, to go back with people of earlier and simpler ages, to go back with children, to go back like minds newly awakened, to the time before time, before the order of life, before our clearly formulated thoughts and notions. It is here, in humility and ignorance, divested like Adam and Eve of our belongings and protections, that we are prepared to face the mystery of the risen Lord.

Here, in this place of shadows, we can

see the light; in this place of uncertainty and confusion, we can see the truth; in this place of weakness we can receive power; in these depths we can reach the heights. As the Spirit of God moved over the primeval waters of chaos, so the Spirit will move over the baptismal font now when new souls are to be restored and recreated by grace. So may the same Spirit move over us, stirring the depths

of our hearts and minds, bringing forth new life in us.

We go on, in the Great Vigil to other beginnings — the resettlement of the world after the Flood, the covenant with Abraham, the Exodus through the Red Sea, the restoration after the Babylonian captivity. All of these beginnings bring us step by step closer to that yawning hole in the hillside which is the entrance to the empty tomb.

Our faith is stirred, shaken, challenged, undermined, built up, confused, and clarified, so we can let go. With Mary Magdalene and Peter and John, and later Thomas, and still later the Saul who became Paul, we can let go. We are not the ones who come to the feet of the Savior: he is the one who comes to us. In Greek, two words ultimately say it all: *Christos anesti*, Christ is risen.

H. BOONE PORTER, Editor

### Credo

"And for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs —

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings."

Gerald Manley Hopkins

I believe in the resurrection because when I hear the story in sacred language and divine liturgy I feel it to be making known what is true, felt down deep where things begin. Something wells up to awareness, a spirit, a primordial spirit, like a brown brink emerging out of darkness until something signals a Holy Spirit that existed before me and dwells within. These deep down things emerge above horizon and remain fixed, seared and sealed in consciousness, and no darkness can hide these things that rise again. And again.

J. Pittman McGehee

# THE LIVING CHURCH

Volume 192 Established 1878 Number 13

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

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

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

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

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

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

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

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# LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

## 'A Home Away from Home'

Sometimes I decide not to renew my subscription to TLC, but then I read an article that is worth my yearly subscription, and much more. Such an article appeared in the February 23 issue, by the Rev. B. Madison Currin and called "A Home Away from Home."

As a lay reader for over 30 years, I read many sermons back in the days when we subscribed to "Lay Reader Sermons." I will treasure Fr. Currin's article and use it at the proper time. It says everything.

I was particularly heartened by his sentence, "I found a church that would, at times, get caught up in contemporary fads" but realized, "This too shall pass away." I hope so. I am an octogenarian, born, baptized, confirmed and married in the Episcopal faith, and will be buried in it with the minister using the 1928 Prayer Book. I will look forward to that day, and as the writer ends his article, will "Rejoice and be glad in it."

EDWARD D. STITES

Higganum, Conn.

• • •

In his wonderful article "A Home Away from Home," Fr. Currin treated us to a bit of sly black humor when he quoted a priest "who shall forever remain anonymous," as having said, "My bishop is in direct apostolic succession — from Judas Iscariot."

This "forever-to-remain-anonymous" priest had his tongue in his cheek, didn't he, since Judas had met his violent end quite some time before the 12 had gathered on Pentecost to be consecrated with fire by the Holy Spirit?

If he did not have said tongue in said cheek, I can only say to him, "Father, take 40 lashes from a wet noodle and go sit in a corner!"

The church has its problems, but having Judas Iscariot in the line of succession is not one of them!

Mrs. SAMUEL H.N. ELLIOTT  
Warwick, N.Y.

## Rare Beasts and Swinging Apes

Mrs. Dempsey can well wonder how no. 464 got past General Convention to find its way into the new hymnal [TLC, March 2]. But strange things do get past

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General Convention. After all, no. 262 got past an earlier General Convention to find its way into the *Hymnal 1940*. In that marvelous classic by the Rev. Dr. Percy Dearmer, we sing about the people who "work in sultry forests, where apes swing to and fro." That is about on the same level with "rare beasts and unique opportunities"

(The Rev.) MARTIN DEWEY GABLE  
St. Martin in the Fields Church  
Atlanta, Ga.

{ *The best poets, of whom the late W.H. Auden was one, often refuse to write in the way we wish them to.* Ed.

• • •

Truly I am amazed at Rose Dempsey's criticism of the *Hymnal 1982*. I strongly disagree with her comment, "This is not a revamping of the *Hymnal 1940*." I think the section containing hymns is definitely a "revision." To strengthen my opinion I will say that with a careful selection of hymns, it would be possible to use the book for years without a congregation knowing it was using a new hymn book!

Many of the new hymns are just as singable as some of the old favorites. I completely fail to understand the remark that "O come, O come, Emmanuel" is "virtually unrecognizable." The only

change I detect in this printing of the hymn is a correction of a mistake in the *Hymnal 1940*. I refer to the first line, the tenth note of the melody in the new hymnal where there is no pause. I am delighted to see the correct rhythm restored. It is strange that this was correct in the *Hymnal 1916*.

As for hymns left out of the new book, I doubt that many will miss "Breast the wave, Christian," "As when in far Samaria" and "Brief life is here our portion."

I think the book is a monumental accomplishment. My only criticism is the one registered by many singers, viz., the type (both text and notes) is too small. It is difficult to read under the poor lighting which is common in churches.

HARRISON WALKER  
Wilmington, Del.

### Correct Version of Creed

It was heart-warming to read Fr. Harry Shaefer's letter [TLC, Feb. 23] in which he raises again the error in the Latin version of the Nicene Creed's incarnation clause, which has been copied in all our English versions. Bishop Michael Ramsey and I have been trying to draw people's attention to it since 1979, as lone voices, and each time, the labyrinthine minds of General Convention's committees have shelved the matter as insignificant, or lacking "popular support."

But how can the continued presence of such an *obvious error* in the Prayer Book be justified? No one is going to be *embarrassed* by the correction of the clause. Why can't the machinery get into gear and restore the reading so that it follows the Greek text, the *only one ever lawfully authorized* by the fourth, fifth, sixth and seventh ecumenical councils? (No translation of the Greek text has such authority!)

In translation, the Greek reads very simply: He was incarnate by the Holy Spirit and the Virgin Mary and was made man.

If this correction is undertaken in good faith by the Episcopal Church, gummied labels could be printed at national church expense (ecumenical office?), and sent to churches to apply over the words that must be corrected. A number could also be printed for those Prayer Books in private hands. The expense for this could not be very great. Who will help us get this correction adopted at Lambeth in 1988?

This will be the centennial of the Lambeth Quadrilateral, and centennial of the conference which first suggested omission of *filioque*! If the Nicene Creed is a foundation document for us, we should have the text right!

(The Rev.) CHRISTOPHER P. KELLEY  
St. Mark's Church  
Shafter, Calif.

### No Right

Dorothy Mills Parker's report from Bishop Browning's press conference following his installation [TLC, Feb. 16] was helpful in many respects, but I need to comment on one issue which she raised.

She refers to an alleged "right to use the old Prayer Book" which has been "too often" denied. I do not here wish to argue the virtues of 1979 over 1928 or vice versa, but I do wish to question the assumption contained in the question.

There is no "right" to use the old Prayer Book. The resolution of the 1979 General Convention is clear enough and it is this resolution to which reference must be made. In Denver, convention authorized the use of texts from the 1928 Book at the discretion of the ordinary under certain circumstances.

(The Rev.) JOHN M. GESSELL  
Professor of Christian Ethics emeritus  
The School of Theology  
Sewanee, Tenn.

### Authority of Bishops

Bishop Higgins [TLC, Feb. 23] makes a plea for the canons of the church to be changed so as to give "more specific guidance for diocesan oversight, especially for its governance between conventions." He believes the canons do not adequately deal with the question, "Who is in charge during the interval, and in what way is the bishop expected

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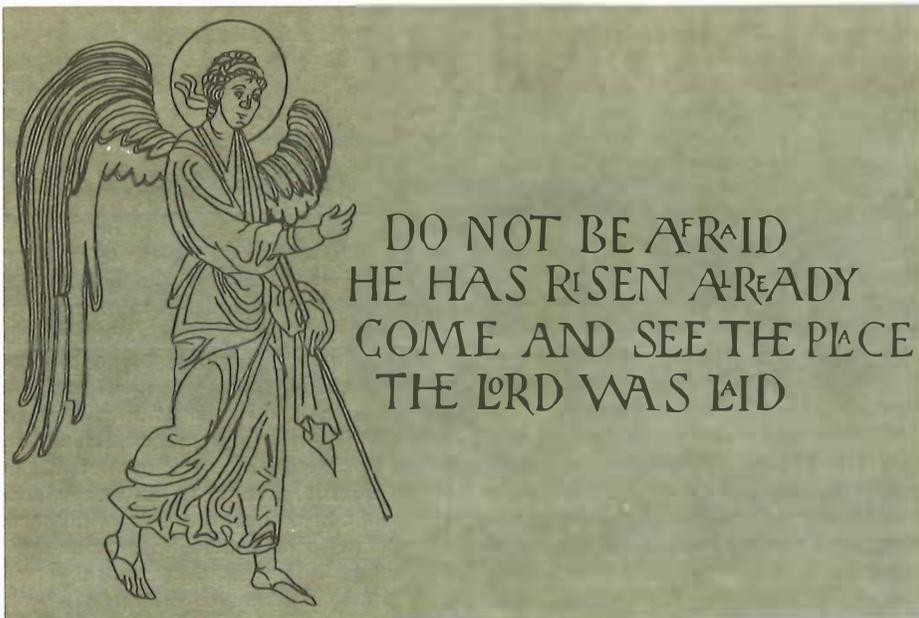
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DO NOT BE AFRAID  
HE HAS RISEN ALREADY  
COME AND SEE THE PLACE  
THE LORD WAS LID

to exercise his office as overseer to the clergy and parishes." His solution is to change the canon law so as to provide the answers.

I think this would be a mistake because the solution to the difficulty stated by Bishop Higgins already exists. The diocesan bishop today has the same authority and responsibility that bishops have always had, except as modified by the canon law of the church. Thus, a diocesan bishop today has the same authority and responsibility as did St. Peter, St. Paul, St. Ignatius of Antioch, St. Clement of Rome, John Henry Hobart, and all that historic line of bishops who have proclaimed belief in one holy, catholic, and apostolic church.

We don't need more canons dealing with the power, authority, or responsibility of the episcopate. What we need are more bishops (and clergy) who understand their historic office and live by that understanding.

(The Rev.) JOHN BLAKSLEE  
The Church of St. Paul

Hammond, Ind.

### Presumptuous Judgments

In your report of the "3 R's Conference" in Winter Park, Fla. [TLC, Feb. 16], you provided excerpts from "A Statement of United Purpose Concerning Renewal."

I am always suspicious of the word "renewal." Lacking a clear meaning, it is often used, as it is here, to put someone down. Under the rubric "Life in the Spirit," it says, "Episcopal churches rarely expect or experience God's power and the fellowship that the Holy Spirit makes available." At best this is presumptuous and at worst, arrogant and false. Perhaps these people possess some gnosis or stigmata proving them holier than the rest of us, but I doubt it.

During the past year, I have worshiped

in more than 20 Episcopal churches, in the East, South, Midwest, and Far West. Having no infallible standard for measuring spirituality, I can only use the dominical principle of knowing them by their fruits. Almost universally I have found Episcopalians to be warm and friendly people who are reaching out in love and charity to those who are far off and those who are near. I believe the sacrament is efficacious; I believe the Lord is with them (and with me).

(The Rev. Canon) ARTHUR MOODY (ret.)  
Philadelphia, Pa.

### Initiation and Rebirth

Fr. Frederick Buechner, in his letter "Private Baptism" [TLC, Feb. 16], makes two statements that I simply cannot allow to stand unprotected.

First of all, his separation of the concepts of "initiation" and "regeneration" is an artificial one. The two concepts are inseparable, not only in our tradition, but in many, many traditions, both Western and Eastern. I refer him to Mircea Eliade's *Rites and Symbols of Initiation: The Mysteries of Birth and Rebirth* for details and examples. The title alone should make my point.

Secondly, and even more urgently, I protest the distinction he makes between the commitment one makes in holy baptism to Christ and that made to the community. According to scripture, the community of believing Christians is the body of Christ in the world. The community into which we are initiated in holy baptism is not only our local parish community, but that greater communion of saints which makes up the mystical body.

VALERE SCOTT

Memphis, Tenn.

} We join in affirming the importance of  
} *Eliade's* brief but significant book. Ed.



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## St. Bartholomew's Files Suit

St. Bartholomew's Church in New York has vowed to go to court to win an exemption from its landmarks designation after being turned down for the third time by New York City's Landmarks Preservation Commission.

After pouring over new documents submitted by the church for nearly 10 hours, the commission voted 8-0 with one abstention to deny the church's request for a hardship exemption [TLC, Jan. 12].

Since 1981 the parish has been fighting landmark regulations in order to construct a skyscraper on the site of its community house adjacent to the church. Both the church and community house were designated city landmarks in 1967. That status prevents the parish from making any changes in the building facades.

St. Bartholomew's has argued that the projected rental income from the office tower — \$3.5 million a year for the first five years — is needed if the church is to maintain programs to feed the hungry and shelter the homeless. But the claim, which has been challenged by a coalition of parishioners and preservationists [TLC, Jan. 19], failed to convince the landmarks commission.

Anthony Tung, a member of the commission, said the church's estimates which placed repair costs over the next two years at \$11 million were "grossly inflated" and unsubstantiated. He maintained that the necessary repairs would cost only about \$1 million in the next two years.

Church officials said St. Bartholomew's will file suit against the city in U.S. District Court in Manhattan.

## Contra Aid Opposed

In one of the sharpest church attacks ever on U.S. policies in Central America, more than 200 religious leaders have accused the Reagan Administration of intentionally spreading "lies" in its efforts to win military aid to anti-government rebels in Nicaragua.

After a March 4 news conference at which religious leaders released both a statement against proposed aid and a separate list of ten alleged lies perpetuated by the administration, seven of the signers led a march up to the U.S. Capitol, where protesters formed a human cross and prayed for Nicaraguan civilians killed since the U.S. began sending aid to the rebels.

About 150 leaders of Witness For Peace, an anti-war group which organized the religious appeal, carried crosses bearing the names of more than 100 of those killed in the Nicaragua conflict. The Rt. Rev. Paul Moore, Bishop of New York, was part of the march.

"In the name of God, stop the lies, stop the killing," said the statement, signed by more than 20 bishops from various denominations, representatives of regional church bodies, the leaders of many Roman Catholic religious orders, and eight heads of theological seminaries, among others.

The activity came in the wake of President Reagan's all-out effort for Congressional approval of \$100 million in military aid to the contras.

Pressure for a firmer church stance and repudiation of statements by administration officials on the Nicaragua conflict have also come from thousands of church members who have traveled to Nicaragua as a show of opposition to U.S. policies, Bishop Moore said. Witness for Peace reports it has sent close to 1,800 people to Nicaragua as part of its peace program.

The statement charged the Reagan Administration with covering up documented evidence of atrocities and violations of human rights committed by the U.S.-backed contras fighting to overthrow the Sandinista government. It also attacked claims by some administration officials that the left-wing insurgency in El Salvador gets its arms from the Nicaraguan government and cited newspaper reports that the Salvadoran rebels have obtained most of their arms through capture from the Salvadoran military.

Explaining the sharper stance taken by religious leaders, Bishop Moore said, "The level of lying is escalating. Therefore, we have escalated our statements." He said the religious leaders would "much rather" argue about issues and policies than about lies, but now feel they first need to get the basic facts before the American people.

## Canon Law Conference

The Virginia Theological Seminary was the site for a two-day conference on canon law held February 19-20. Organized by the Rev. Richard Busch, director of the Center of Continuing Education at the seminary, the event involved clergy and lay leaders from across the country.

The opening presentation, "Law, Mo-

ality, and Grace," was given by Robert C. Royce, chancellor of the Diocese of Long Island, who assisted in conference planning.

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia, presided over the second session on "Clergy Divorce and Remarriage." Participants discussed the effect of clergy divorce on congregations, double standards for clergy and laity, and links between clergy divorce, dissolution of the pastoral relationship, alcoholism and other drug abuse.

A panel discussion followed which dealt with such issues as inclusive language and fraud in the use of discretionary funds.

The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York, led the final session on "Women and the Episcopacy." A proposal that a special meeting of the General Convention be called at the time a woman is elected to the episcopate sparked a lively response. Bishop Dennis noted that with the consent of both houses and the whole church gathered, "we could then proceed directly to consecration."

## Bishop Browning on Woman Priests

The Most Rev. Edmond Browning, Presiding Bishop, told a news service in Detroit that he believes the church will eventually name a woman bishop and that the Church of England will approve the ordination of women to the priesthood.

"I realize there are still people within the American Church who still have very deep problems with women in the priesthood and now, particularly, the episcopacy," said Bishop Browning. "But generally speaking, there's overwhelming support for women in the ministry."

More than 500 woman priests have been ordained in the U.S. out of more than 12,000 clergy. Women have been proposed as suffragan bishops in New Jersey and Alaska.

Bishop Browning said he believed a woman bishop would be named through the "orderly processes" of the church rather than through an irregular procedure such as the 1974 ordinations of 11 women that led the church formally to approve the ordination of women priests in its 1976 General Convention.

The Presiding Bishop said he planned to express the strong support of his church of female clergy when he meets with 27 other Anglican primates at private sessions in Toronto in March.

"I do believe the unity of the Anglican



Israeli archeologists and volunteers work on a fishing boat, estimated to be about 2,000 years old, that was uncovered by the receding waters of the Sea of Galilee in January. They are working against time to preserve and remove the boat, which could dehydrate and crumble.

Communion can be preserved," he said, "and I think it's the task of the primates, at the same time moving the church forward and fulfilling the expectations of the individual membership of the Anglican Communion (to see) that the unity of the communion is held up."

Although the Church of England is still debating woman priests, Bishop Browning said he thinks the final decision will be favorable. "It's taking them a while, but there's no question in my mind where they eventually will end up," he said.

A New England-based traditionalist group, the Foundation for Anglican Tradition, has called a conference in Fairfield, Conn., in early March to discuss possible strategy if a woman bishop is consecrated by the U.S. church. The Rt. Rev. Graham Leonard, Bishop of London, will be the principal speaker, according to sponsors.

## Dioceses Evaluate Companion Programs

Dr. Clement Janda, general secretary of the Sudan Council of Churches, told representatives of 30 dioceses gathered in Washington, D.C., February 5-8 that "partnership must become a reality only when we can stand by each other, even in death, even in failure . . . as a faithful response to our God who calls us to be together."

They assembled to evaluate the church's companion diocese programs in Africa and to discuss ways to expand

and enhance these relationships. Conference leaders emphasized that this was not a meeting for American Episcopalians to develop a "plan" for the African dioceses. One of the main purposes was "to take a reflective look at ourselves and how partnership has affected the life of our dioceses."

There was a major consensus that the key ingredient of companion programs is personal relationships with the African dioceses developed through visits and other communication.

"The whole idea is to get away from the 'white equals sending' and the 'black equals receiving' approach to mission," said one conference leader. "We are partners together in mission."

Cultural differences are part of several communications problems which include slow transportation of goods to dioceses. "Our norm of communication is written, and theirs is verbal," one person pointed out.

The Fifth province (of the Midwest) has a network of companionships with the Province of Nigeria, the church's only province-to-province companionship. At a special meeting, the group voted to continue the provincial level partnership until 1988. After that, participating dioceses will be free to continue or negotiate new companionships.

Alabama reported that their "companions" in Namibia have renewed their mission, "through their witness to their faith in the face of oppression and violence."

Representatives from Minnesota

added that "exposure to the Diocese of Burare has helped to chip away at our church's narrow vision."

At the conference's conclusion, four non-American participants expressed admiration for the degree of dedication, sincerity and commitment to the companion diocese program and to the people of Africa. "I felt overwhelmed by the enthusiasm and power in the activities of the companion relationships, certainly power for good," said Janette Ledwith, a mission education consultant for the Anglican Church of Canada.

Some expressed reservations, including a Nigerian studying in Michigan, who observed that Americans sometimes come across "with good intentions, but they have not realized the extent to which the African people are intensely proud people . . . like Desmond Tutu mentioned, 'For Christians, we are prisoners of hope.'"

In addition to Mr. Janda, those giving major addresses included the Rt. Rev. David Birney, Bishop of Idaho, and Willis Logan, director of African Affairs for the National Council of Churches.

## Australia Ordains Woman Deacons

Eight women were ordained to the diaconate at St. Paul's Cathedral in Melbourne, Australia February 9. Similar ordinations were scheduled to take place within weeks in two other dioceses, Perth and Tasmania.

Eleven men were ordained along with the eight women. The Most Rev. David Penman, Archbishop of Melbourne, had vowed to cancel the ordinations of the men as well as the women if the legal challenge to the women's ordinations succeeded.

The legal challenge to the ordinations came in a petition to the Most Rev. John Grinrod, Primate of Australia, by the Rev. John Fleming, a priest in Adelaide, and 29 others, who called on the primate to ask the church's highest legal body to reconsider its previous opinion that ordination of women to both diaconate and priesthood is constitutional.

The primate issued a statement saying the challenge to the ordinations would create "anger and division" and that it was "pastorally insensitive."

At an August 1985 meeting, the Anglican General Synod passed a bill allowing the ordination of women deacons. That same synod voted down, by a two-to-one margin, a proposal to allow ordination of women to the priesthood [TLC, Oct. 20].

The General Synod is planning to reconvene two years prematurely, in 1987, to debate the ordination issue.

A bomb scare at the cathedral failed to prevent the proceedings, though the service was delayed and the congregation sent outside while the threat was investigated.

# CONVENTIONS

The 196th convention of the Diocese of South Carolina was held on February 22 at the Cathedral of St. Luke and St. Paul in Charleston, with St. Peter's Church in Charleston as host.

At the opening service, the Rt. Rev. G. Edward Haynsworth was instituted as assistant bishop of the diocese. Previously, he was executive for world mission at the national church office in New York.

The Rt. Rev. C. FitzSimons Allison, diocesan bishop, preached at the institution, and the Rt. Rev. W. Moultrie Moore, Jr., retired Bishop of Easton, assisted in the celebration of the Eucharist.

Also approved was a proposal to designate the Diocese of Northern Argentina as a companion diocese, subject to formal approval by that diocese and by the Executive Council. The Rt. Rev. David Leake, Bishop of Northern Argentina and president of the new Province of the Southern Cone in South America, is planning to visit the diocese of South Carolina March 17-21.

A resolution protesting hazardous waste landfills in the state was adopted.

N.A. Terry, president of the South Carolina Episcopal Ministry on the Aging, described the ministry as "the busiest workshop in God's vineyard at present in this ever-changing world." He spoke of the future plans and noted ground-breaking ceremonies planned for this spring for the Gadsden Episcopal Community on James Island, S.C.

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The high point of the 91st convention of the Diocese of Washington held January 24-25, was the call for a suffragan bishop by the Rt. Rev. John T. Walker, diocesan bishop. Since Bishop Walker's consecration in 1979 there has been no suffragan, and it was proposed that one be elected at a special convention on May 31.

The entire convention was held in Washington Cathedral in Washington, D.C. and the convention theme was "The Ministry of the Episcopate." In his convention address, Bishop Walker reviewed the changes that have taken place during his own episcopate including an increase in minorities, the Prayer Book issue, the ordination of women, the rift between laity and clergy, and the changes in society and technology. He emphasized continuation of work already started as well as long range planning for projects ahead.

The keynote speaker at the convention dinner was the Rt. Rev. Bennett Sims, former Bishop of Atlanta, who is now a visiting professor of theology and director of the Institute for Servant Leadership at Emory University's School of

Theology in Atlanta. Speaking on servanthood and the episcopate, he said that "as the world contends with change swifter than at any time in history, we need our institutions — old ones reformed and reborn, new ones fashioned to deal with the complexities that oppress the human soul . . . and the church, despite its limitations, is still life's supreme institutional enhancement."

The convention affirmed a budget of \$2,362,200 and passed the following resolutions:

- to hold a special convention to elect a suffragan;
- to express appreciation for specialized interim ministries and call on congregations to explore ways to strengthen their continued utilization;
- to call for an in-depth study of the church's position on the implications of abortion;
- to express appreciation to the trustees of the Church Pension Fund for their support of the church's stand against apartheid;
- to call on the diocese to express to the Commission on Liturgy and Music its concerns about the importance of inclusive language (not inconsistent with the creeds) and to call for the creation of rituals for some of the major social issues (divorce, suicide, battered men and women, etc.);
- to seek the establishment of an Episcopal chaplaincy center at Howard University;
- to call on the diocese to select and enter into active relationship with a companion diocese.

The convention heard a report from the diocesan commission on peace, whose draft report, "The Nuclear Dilemma: A Search for Christian Understanding" has been widely used throughout the church. Over 7,000 copies of the report have been distributed.

DOROTHY MILLS PARKER

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The 63rd convention of the Diocese of Upper South Carolina was held February 7-8 in Rock Hill, S.C., with the Rt. Rev. William A. Beckham, diocesan bishop, presiding.

The convention opened with registration and Eucharist at the Church of Our Savior; business sessions were held at Tillman Hall on the Winthrop College campus.

The Rev. Henry Tollison, rector of St. Francis Church, Greenville, was received with enthusiasm as he addressed the convention urging upstate church members to conduct an \$870,000 capital funds campaign to renovate and expand Gravatt Conference Center near Aiken, S.C. Camp Gravatt attracts Episcopal and other religious groups, nonprofit organizations and educational groups an-

nually. New and renovated buildings will bring more people, will make new programs possible and will extend Episcopal Church outreach to the community.

The convention adopted a budget of \$1,236,680 for 1986.

AGNES LEE CLAWSON

• • •

The 94th council of the Diocese of Southern Virginia was held at the National Conference Center of the Williamsburg Hilton, Williamsburg, Va., February 7-9.

The council theme was "The Vision of Church Unity," and the Rt. Rev. C. Charles Vaché, diocesan bishop, commented that 1986 marks the 100th anniversary of the Chicago-Lambeth Quadrilateral, and the theme was consistent with the commemoration.

Representatives from the Roman Catholic Diocese of Richmond, the Richmond Area Conference of the United Methodist Church, and the Lutheran Church in America addressed the council on aspects of dialogue between Anglicanism and their respective communions.

Speaking of the adopted budget of \$1,296,787, the bishop said it represented a six percent increase of anticipated income from the parishes and missions, an increase of \$27,000 to outreach ministries, and an increase of \$32,000 to the national church.

In other actions, the council:

- welcomed the new mission of Christ the King in Poquoson;
- welcomed parish status for Christ Church, Danville;
- approved a resolution to effect broader representation in choosing deputations to General Convention;
- approved realignment of convocation boundaries;
- approved the naming of a proposed conference center at Camp Chanco, Surry, Va., as the David Shepherd Rose Conference Center, honoring the Rt. Rev. David S. Rose, retired Bishop of Southern Virginia.

(The Rev.) JAMES McDOWELL

## BRIEFLY...

The National Episcopal Church Women's Board held its first meeting at the Kanuga Conference Center in Hendersonville, N.C. February 19-26. A new structure and set of by-laws was approved for the board at last year's Triennial meeting in Anaheim, Calif. [TLC, Oct. 6]. They gathered at Kanuga to develop a task statement and form committees to address the needs and concerns of churchwomen.

# From the Cave Door

By THE EDITOR

The celebration of the resurrection of Jesus Christ stands at the heart of the life of the Christian church. It is something uniquely and distinctly Christian. Quite properly, it marks us off as the Lord's people, "God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9).

Yet paradoxically, Easter binds us deeply into that spiritual pilgrimage of our race that has been going on not merely for thousands of years, but for literally tens of thousands. A spring festival has probably been observed by at least some human beings since the last stages of the ice age, possible 50,000 years ago. In an era when winter was marked by intense cold, frequent hunger, and possibly heavily overcast skies, one can only imagine the profound relief each year when the spring equinox occurred and the days became longer than the nights. By observing where the sun arose on the horizon, primitive people knew exactly when this occurred. The first full moon after the equinox brought together more light by night as well as by day and provided an obvious time for a night of singing, dancing, and feasting.

On such a night as this, the old people could recount the stories of how the gods made the world and taught the ancestors how to live in it. On such a night young men and women might complete the ordeals of initiation into adult citizenship in the clan. On such a night sacrifices might be offered and roasted on the bonfire — perhaps a bear or wild sheep, perhaps a captive from another clan, or perhaps (as certainly in some periods) the chief's son . . .

It would indeed be a night of mystery, and of awe as well as a night of joy and perhaps debauchery. Here the spirits of the ancestors came close around the bonfire. Here the sacred ceremonies were carefully performed. Here the gods were offered the foods and drinks that would persuade them, once again, to renew the earth, to bring back the birds and reindeer and salmon, to bring up once more the fruits and berries and grasses with sweet seeds.

After many, many more centuries plants and animals were domesticated

and people became herdsmen and farmers. Spring was still crucially important.

Then much later in human history, perhaps only about 4,000 years ago, at just this time, Moses led his band of escaped slaves from Egypt. So their spring feast, the Passover or Pasch, became their national independence day, a day of freedom and liberation as well as a day for eating some of the first agricultural products of the year.

And then, "in these last times," it was on just such a night that the Lord Jesus

emerged from his stone tomb. So we rejoice, with "heavenly hosts and choirs of angels . . . for the victory of our mighty King."

This night of wonders, this night of miracles, this night of good magic, stirs strange thoughts and memories deeply imbedded within us. Old ceremonies cannot always be explained, nor old sacrifices understood. Before the mysteries of life, death and a new life, we must stand in awe. The Chief's Son, his only Son, emerges from the door of the cave, bearing forever the scars of his sacrifice.

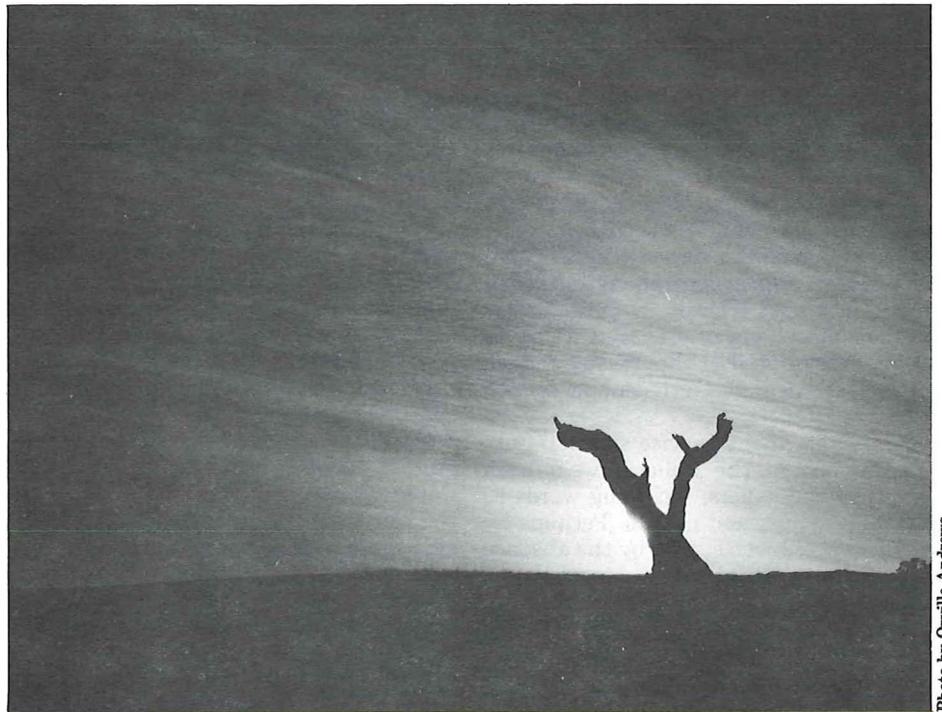


Photo by Orville Andrews

## Good Night

Chaos was dark before the lights were made  
the first created order. The announcement  
of each dawn is dimness, sparks of stars fading.  
Sabbath begins at sunset with candles kindled,  
creation remembered as created world is lost  
to sight. Easter's ancient alleluias came  
when all was black, with lighting of new fire.  
This life begins in a sunless womb. Birth  
is light's shock. We only know of whatever comes next  
that it begins in the dark.

Christine Fleming Heffner

# 'Let the Children Come to Me . . .'

By SUSAN W. BROOKS

**W**hen you're in England for Easter, it's tough deciding where to go for mass. After some debate — Westminster Abbey, Windsor Chapel . . . we set out for St. Paul's Cathedral. Five young cousins were less than thrilled. Two mothers were ecstatic. Easter at the cathedral!

We maneuvered around busses and packs of tourists to find a place to park. The service was in process as we squeezed between meandering visitors in the rear of the nave and were guided by harried but gracious ushers to seats only recently vacated by short-stop worshippers.

My eight and four-year-old sons and eight-year-old nephew sat with me. The other two children and my sister were also seated, somewhere among the sea of faces. Our spot allowed us limited view of the chancel and priests. But we could enjoy every detail of the life-size replica of the Garden of Gethsemane to our right.

The order of the service was carefully spelled out in the bulletin we'd been given by the ushers, including words to prayers, hymns and chants. Perhaps by coincidence, I was struck by the absence of women in the chancel — there was a men and boys' choir, there were male priests and servers. Things were different here, but still quite comfortable and familiar.

It was impossible for me to keep from reflecting on the beauty of this magnificent building and the many events which had transpired within its old walls. This was one little Easter service in the parade of pomp and pageantry that ebbs and flows here. No matter. It was still the real thing, not a National Geographic article or a TV report. None of the other worshippers or celebrants would particularly notice our being at this service, but we would not forget.

The boys drew pictures on the white

spaces of the bulletin until Communion. All three of my children have received regularly since they were old enough to declare a wish to be a part of the holy meal — but that was in Maryland, Pennsylvania, Virginia, and Wisconsin, not Great Britain. At the altar rail, they knelt with hands outstretched as usual. The priest quietly passed by their waiting hands, giving each a blessing.

When the rail had been served, the eight-year-olds and I stood to return to our seats. Four-year-old Joshua did not. He stayed on his knees and loudly announced, "I'm not leaving!" I bent over to lift him out of the way trusting that he and I could talk this situation out elsewhere. But I was too late. One of the priests was already heading our direction. He motioned to oncoming communicants to stand back, and Joshua's urgent demand for the elements was met.

We returned to our seats. The children continued to draw in the margins of the bulletins and to study the detail of the garden to our right. I was in shock. Could my own child not have understood the privilege that was ours in sitting inside these walls for worship? Did he not notice the size of this place? The dignity of the clergy? Who did he think he was to protest in the midst of hundreds of worshippers? To interrupt Communion? Why couldn't he see how busy the priests were and just head back to his seat as the other boys did? I'd have to talk this over with him later. The final hymn had begun.

Choir and priests recessed through the main aisle, then circled back toward an exit near the Garden of Gethsemane. As I wondered anew what they might be thinking about the incident with Joshua, one, then two of the priests stepped out of the procession and reached out to shake Joshua's hand! "You were right to protest," they told him, congratulating him for taking a stand, for speaking out. Incredible! Right here in this museum-piece of a church, two priests stopped to tell a

four-year-old, my four-year-old, that he was right! They disappeared into the sacristy.

We never learned their names, but we got the message. Even in the formality of ancient museum-piece cathedrals, or maybe especially in these monuments, there is life and love, the love of Christ. And there is a current of spontaneity, of growth, of the potential for change. Totally unexpected . . .

Here on Easter Day we had experienced the surprise and joy of people of different nationalities, different generations and different traditions compromising to communicate perfectly their needs to give and receive God's love, bread, and wine. And demonstrating with incredible clarity Jesus' directive, "Let the children come to me . . ."

## Easter without End

Hallowed be the Glorified,  
the Risen Christ alive . . .  
we no longer blind —  
as if it were Emmaus,  
we, his companions  
aware of his Presence,  
especially his hands,  
the hands understood,  
eternally breaking  
and blessing the bread.

Hallowed be the Glorified,  
the Risen Christ alive  
in Easter without end.  
Resilient through creation,  
see the splendoring  
of a perpetual spring:  
from the hands of Christ  
flowering the universe,  
falls upon the world  
the fragrance of his Grace.

Elizabeth Randall-Mills

*Susan W. Brooks resides in Madison, Wis.*

# Easter Sunday

By GORDON P. SCRUTON

What he had dreaded most was about to happen. It was Easter Sunday morning. The annual Easter hordes were out in force on this sunny spring festival day. And his well was dry. For him it was Black Friday.

He was physically and spiritually exhausted. He had nothing to say. He didn't even want to get up this morning, let alone process into the flower-decked sanctuary to parade before the whole world his emptiness. Oh, he had notes from a sermon he had used three years ago. He could muddle through. But he felt shame, embarrassment, guilt. "Here is the best moment of the year to proclaim the Gospel and I have nothing to say." He grieved as the congregation sang enthusiastically the triumphant Easter hymn before the sermon.

The moment of truth had come. In desperation and panic he began, "Dear friends, I know you expect me to proclaim the joyous story of Christ's victorious resurrection over sin and death. You expect me to speak inspiring words to you which will give you hope in the midst of your personal struggles and the despair of our world.

"But I confess that I don't feel like preaching resurrection to you this morning. Very honestly, I don't want to be here. I'd rather be home in bed. I feel exhausted and I'm hurting. I feel personally let down and very lonely. I wish I was a teacher or a car mechanic — anything but a priest. Worst of all, I feel God has left me. He has given me no inspiration. I have no word of the Lord to share with you to lift your spirits.

"All I can say is, sometimes the Christian journey is very lonely and painful. Sometimes I wish I were not a follower of Christ because the way can be so dark and discouraging. For me, today is much more like death than life. God seems very far away and I feel angry that he is abandoning me to the embarrassment of this moment.

"When you leave the church this morning, you will probably say, 'The priest was certainly depressed today, wasn't he!' You may even be angry at me for draping a dark pall over your Easter by my words. But perhaps my experi-

ence of darkness on this Easter will help you remember that Christ's resurrection is always connected to his death. Outwardly we may be celebrating Christ's resurrection, but inwardly we may be suffering death on our own crosses.

"There is no magic formula which transforms our crosses into resurrection. We cannot make ourselves joyous because the calendar tells us to rejoice. We cannot truly experience the resurrection until we truly experience Black Friday. Perhaps this is our greatest source of hope as Christians. No matter how dark and isolated we may feel, we know this deadness is not the last word. In Christ the last word will be *life*. Meanwhile, we endure our sufferings as a prelude. Even though this Easter is dark for me, and perhaps for some of you, still Easter is not over yet. On that first Easter, many of the disciples also felt this darkness. During the terrors of the holocaust

many Christians felt more despair than hope. Today in Central America, in South Africa, and elsewhere, the raw wounds of death and repression shroud the Easter lilies in funeral black. In such situations there is only one word of hope — today is not the last word. There are still 50 days 'til Pentecost. In the end, Christ's resurrection will be the last word. Jesus is victor. Nothing can separate us from the love of God in Christ Jesus.

"My prayer for you and for me on this Easter is this: that we will honestly face our fears, our emptiness, our loneliness. That our Christianity will not be a shiny smiling veneer masking our inner personal despair. But that rather, by honestly facing our emptiness and offering this to Christ, letting-it-be in his presence, we will discover, some day, the joy which came to those first disciples. Christ is risen and has come to bring life and hope to our death and despair. Amen."

The priest slowly turned, stepped down from the pulpit and joined his people in the ancient creed: "We believe in one God. . . ."

As he walked to the altar, a question echoed within his mind. It was not one of his usual questions: "What will people think? What will they say? How will I handle the feedback?" This was a new question. It erupted within him with strange power. Was I faithful to the Easter Gospel?

## POET'S PROPER



### Psalm 118:14-17, 22-24

1. God is my strength and song,  
The Savior I have found;  
Now from the tents of all the just  
Comes the triumphant sound:
2. "The right hand of the Lord  
Has gained the victory!  
The right hand of the Lord has won,  
Has triumphed gloriously!"
3. I shall not die, but live,  
And make the Lord's works known;  
The stone the builders cast aside  
Is now the cornerstone.
4. This is the Lord's own work  
And marvellous to see;  
The Lord has acted on this day,  
We praise his victory.

Easter Day - A, B, C

Short meter, suggested tune:  
Festal Song (no. 551, *Hymnal 1982*;  
no. 535, *Hymnal 1940*).

Christopher Webber

*The Rev. Gordon P. Scruton is rector of St. Francis Church, Holden, Mass.*

# EDITORIALS

## Faith in the Resurrection

*"See my hands and my feet, that it is I myself."*

**L**ike other great events, Easter has both an objective and subjective side. Objectively, Jesus did rise from the tomb, return to his followers, and visit with them on several occasions. Subjectively, his disciples perceived, as never before, that he was truly the Son of God, that he had overcome the powers of evil, and that he would share eternal life with his people. As Jesus said to them, "Why are you troubled, and why do questionings rise in your hearts? See my hands and feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have" (St. Luke 24:38-39).

The subjective faith would have no basis without the objective event. The event itself would not have changed human life if it were not believed to have meaning and significance. Many people, it is claimed, have been resuscitated after death and burial, but they have not changed the course of history or given us a new vision of human destiny.

The outward event and the inward faith must go together. Unfortunately, individuals who become obsessed with the details of every event related in the Bible sometimes lose sight of the larger meaning and purpose of the words. Conversely, others become so concerned with ideas and meanings that the concrete events of the life fade into the background. A Fundamentalist may become so preoccupied with the fact of the empty tomb that he loses sight of Jesus as the incarnation of the Second Person of the Holy Trinity. An intellectual liberal may become so preoccupied with the "resurrection experience" of the apostles that he forgets that someone really did rise from a grave. The intellectual liberals and the Fundamentalists each tend to view their own perspective as correct, and (of course) other perspectives as wrong.

Today the church needs wise teachers, powerful preachers and committed bishops who can approach the great mysteries of our redemption with humble faith while at the same time reflecting on the wide range of meanings — many meanings — which the saving deeds of our Lord involve. Redemption, resurrection, the glorification of Jesus, his ascension, his heavenly intercession, and the outpouring of the Holy Spirit — these are no topics for one-track minds. Whether it be the high road or the low road, no single road is sufficient for approaching the glory of the Lord's resurrection, or the outpouring of his grace, and the knowledge of the presence of him, as he still discloses himself to us in the opening of the scriptures and in the breaking of the bread.



### Our Greeting

**I**t is with much pleasure that we wish a most blessed Easter to all of our readers, and we greet them with the traditional salutation for the day: *Christ is risen.* May all joyfully reply, *He is risen indeed.*

May this be a time of joy and faith and gratitude to all of us, as we celebrate the resurrection of the Lord. May it be a time of new spiritual power for us all, as individuals, as parishes, and as a church. May it be a time when the risen Savior, by the action of the Holy Spirit, makes his presence real to all of us, and through us, to others.

### Peaceful Revolution

**W**hen people armed with flowers, rosaries, and smiles can stop tanks, when a nation of over 50 million people can have a peaceful revolution, and a well-entrenched dictator be replaced by a petite grandmother, there must be something good in human nature. The Philippine people have given the world a wonderful example.

Meanwhile it was not a purely secular revolution. Both inwardly, in the personal faith of Mrs. Aquino, and outwardly in the overt support of religious leaders, there was a powerful spiritual dimension. (This seems to have been the case in Haiti, too.) In this regard also, the recent developments in the Philippines give the world something to think about.

# BOOKS

## Splendid and Valuable

**EVANGELICALS ON THE CANTERBURY TRAIL: Why Evangelicals Are Attracted to the Liturgical Church.** By Robert E. Webber. Word Books. Pp. 174. \$12.95.

I once asked a group of 80 students, members of a class in theology at the Cathedral Church of St. John the Divine, how many of them were "cradle Episcopalians." To our amazement, no more than 10 or 12 acknowledged that they were Episcopalians from birth. That fact of conversion to the Episcopal Church is movingly reported in *Evangelicals on the Canterbury Trail*, a new book by Robert E. Webber (whose earlier book *Common Roots: A Call to Evangelical Maturity* helped the Evangelical churches to recognize the need for both sacramentalism and social action).

Webber is a graduate of Bob Jones University and Concordia Seminary, hardly places where Anglicanism receives either fond or wide publicity. But he is also a convert to the Episcopal Church, and serves our church as a professor of theology at Wheaton College, and also as an Episcopal layman. His book is a stirring account of the new flood of newly converted Episcopalians, the Evangelicals.

Webber's well-written book is divided into two basic parts, Part I, "Why the Anglican Tradition?" and Part II, "Six Pilgrims Share Their Stories." There is an addendum, a short Part III, "The Church of the Future."

Part I analyzes the theological and spiritual reasons why Evangelicals are attracted to the Episcopal Church: a return to a sense of mystery in theology and worship, a longing for a fuller, more Christocentric experience of worship, a desire for a sacramental vision of life, the search for the identity of spirit and matter, the claim that the entire ongoing tradition of the church may be grasped, and the desire to grow into (what Webber calls) "a holistic spirituality."

Part II portrays the spiritual journeys of six Canterbury pilgrims: the Rev. Michael Anderson, an Episcopal priest in Deerfield, Ill.; James Johnson, an administrator of the World Relief Corporation in Wheaton, Ill.; John Skillen, professor of English at Gordon College, Wenham, Mass.; Isabel Anders, a widely published writer [and an author in *THE LIVING CHURCH*, see TLC, Feb. 9]; David Neff, associate editor for *Christianity Today*, and his wife La Vonne, a freelance writer.

What, to my mind, is the remarkable common denominator in all of these conversion experiences, is the awareness that the Episcopal Church provides the

best means by which one can embrace an authentic and accurate historic Christianity. This is what these Evangelical Anglicans are telling us! And to hear that good news from them about our often-troubled and sometimes self-destructive communion is worth the price of Webber's book alone.

But this review cannot end without reference to Webber's addendum, the short Part III of *Evangelicals on the Canterbury Trail*. That is the announcement by Evangelicals to the Episcopal Church, U.S.A., that these Evangelicals are bringing something with them into the Episcopal Church; a simple trust in the power of Jesus Christ to save all sorts of sinners, a firm desire to be orthodox, i.e., to believe what the church has always believed, a commitment to biblical preaching and scriptural studies, and a deep concern for evangelism and mission.

Surely the church of Jesus Christ is profoundly enriched by this real intermeshing of the sacramental and evangelical traditions.

Robert E. Webber's *Evangelicals on the Canterbury Trail* is a splendid and valuable book. It ought to be read widely by new and old Anglicans.

(The Rev.) WILLIAM A. JOHNSON  
Albert V. Danielson Professor  
of Philosophy and  
Christian Thought  
Brandeis University  
Canon Theologian, Cathedral  
Church of St. John the Divine  
New York, N.Y.

## On the Lighter Side

**THE LIFE AND TIMES OF MISS JANE MARPLE.** By Anne Hart. Dodd, Mead. Pp. x and 161. \$13.95.

Not many detectives, professional or amateur, center their lives around a quiet semi-rural parish church, and even fewer keep a copy of the *Imitation of Christ* on their bedside table, even when enjoying a rare holiday at a tropical resort. Such a one, however, is Miss Jane Marple, the quintessential Anglican who solves the mystery in many of Agatha Christie's books and short stories, and who has often appeared on stage, cinema, and TV. This volume, with the right mixture of seriousness and playfulness, brings together all that is known about Miss Marple and the circle within which she lives.

St. Mary Mead, her village, is discussed in detail. With its successive vicars, retired colonels, tea-drinking elderly ladies, tradesmen, and (more recently) young families in the housing development, it offers a mini-history of social and economic changes in England. Miss Marple's own biography cannot be so fully reconstructed. She first appeared as an elderly lady in the early 1930s. In order to reappear at the scene of crimes

for over 40 more years, her age had to be cut back somewhat and her Victorian costume changed to the tweeds of the 20th century British country gentleman.

Evidently the daughter of a canon or dean of some English cathedral, she is frequently in the homes of the clergy, but finer points of churchmanship are not explored. It is correctly observed that she is that kind of Anglican possessing great interior discipline, but finding it difficult to speak of her faith to others.

For all admirers of "Aunt Jane," this book will provide enjoyable reminiscences of murders past, and an enticing introduction to others which one has not yet read. Appended bibliographies will help locate the latter.

H.B.P.

## Books Received

**HEALING THE WOUNDED.** By John White and Ken Blue. Inter-Varsity. Pp. 238. \$11.95.

**SANDY: A Heart for God.** By Leighton Ford. Inter-Varsity. Pp. 180. \$9.95.

**WHAT IS ENLIGHTENMENT?** Edited by John White. Jeremy P. Tarcher, Inc. Pp. xx and 232. \$8.95 paper.

**SINGERS OF THE NEW SONG.** By George A. Maloney, SJ. Ave Maria. Pp. 175. \$4.95 paper.

**CALLED TO BE ONE IN CHRIST: United Churches and the Ecumenical Movement.** Edited by Thomas F. Best and Michael Kinnamon. WCC Publications. Pp. xiii and 77. \$4.75 paper.

**SANCTUARY: A Resource Guide for Understanding and Participating in the Central American Refugees' Struggle.** By Gary MacEoin. Harper & Row. Pp. 217. \$7.95 paper.

**THE PEOPLE OF THE CREED: The Story Behind the Early Church.** By Anthony E. Gilles. St. Anthony Messenger Press. Pp. xi and 170. \$5.95 paper.

**CLOSED: 99 Ways To Stop Abortion.** By Joseph M. Scheidler. Crossway. Pp. 350. \$9.95 paper.

**MOTHER TERESA OF CALCUTTA: A Biography.** By Edward Le Joly. Harper & Row. Pp. vi and 345. \$17.95.

**THE MESSAGE OF I CORINTHIANS.** By David Prior. Inter-Varsity. Pp. 285. \$7.95 paper.

**ECUMENSIM: Striving for Unity Amid Diversity.** By Mark D. Lowery. Twenty-Third Publications. Pp. xiv and 181. \$9.95 paper.

**THE STORY OF THE CHURCH.** By A. M. Renwick and A. M. Harman. Eerdmans. Pp. 267. \$8.95 paper.

**SCRIBES, SCROLLS, AND SCRIPTURES.** By J. Harold Greenlee. Eerdmans. Pp. viii and 102. \$6.95 paper.

**THE ANGUISH OF THE JEWS.** By Edward Flannery. Paulist Press. Pp. vi and 369. \$12.95 paper.

**ROMANS: Tyndale New Testament Commentaries Revised Edition.** By F. F. Bruce. Eerdmans. Pp. 274. \$5.95 paper.

**IF THIS PEW COULD TALK!** By James Allen Sparks. Abingdon. Pp. 128. \$7.95 paper.

**OFFENSE TO REASON: The Theology of Sin.** By Bernard Ramm. Harper & Row. Pp. x and 187. \$15.95.

**LOVE IN A FEARFUL LAND: A Guatemalan Story.** By Henri J. M. Nouwen. Ave Maria Press. Pp. 118. \$5.95 paper.

**THE CARING PASTOR.** By Charles F. Kemp. Abingdon. Pp. 145. \$9.95 paper.

# PEOPLE and places

## Appointments

The Rev. Darrow L. K. Aiona is now vicar of the Waikiki Chapel, 227 Lewers St., Honolulu, Hawaii 96815.

The Rev. Richard C. Barnes is interim rector of St. Luke's, 320 Second St., Marietta, Ohio 45750.

The Rev. George Bean has been appointed interim rector of Grace Memorial, 1021 New Hampshire Ave., Lynchburg, Va. 24502.

The Rev. Arthur Bevins is now the rector of St. Christopher's, El Paso, Texas.

The Rev. Covy E. Blackmon is now interim rector of St. Peter's, 1317 Queen Emma St., Honolulu, Hawaii 96813.

The Very Rev. Frank H. Clark is now dean of Gethsemane Cathedral, 204 S. 9th, Fargo, N.D. 58102.

The Rev. John Connell is vicar of St. Barnabas, 91-429 Fort Weaver Rd., Ewa Beach, Hawaii 96706.

The Rev. Burt H. Froelich is now rector of St. Peter's, Box 357, Ashtabula, Ohio 44004.

The Rev. David C. Helms, III is rector of All Saints', Pleasant Ridge, Ohio; add: 6301 Parkman Place, Cincinnati, Ohio 45213.

The Rev. Charles G. K. Hopkins is now vicar of St. John's-by-the-Sea, 47-074 Lihikai Dr., Kaneohe, Hawaii 96744.

The Rev. Pierce W. Klemmt is now rector of Christ Church, 601 E. Walnut St., Springfield, Mo. 65806.

The Rev. Terry A. Meadows is now associate rector of St. Mark's, Upper Arlington, Ohio; add: 2151 Dorset Rd., Columbus, Ohio 43221.

The Rev. James S. Miner, II is rector of Trinity Church, 125 E. Broad St., Columbus, Ohio 43215.

## Changes of Address

The Rev. John A. Cranston is now at 95 Beacon St., Apt. 5, Boston, Mass.

The Rev. Frederic Howard Meisel is now at his new address: Alexandria House, Apt. 2108, 400 Madison St., Alexandria, Va. 22314.

## Retirements

The Rev. Charles Folsom-Jones, from St. Mark's, Fort Lauderdale, Fla.

The Rev. Jacob A. Viverette, as assistant, St. Paul's, Winston-Salem, N.C. On May 1, Fr. Viverette becomes part-time interim director of Christian social ministries, Diocesan House, Raleigh, N.C.

## Deaths

The Rev. Bernard Arthur Hemsley, rector emeritus of St. Andrew's, Staten Island, N.Y., died on February 7 at the age of 76.

Born in Sussex, England, Fr. Hemsley was graduated from Yale University in 1931. In 1934 he received his M. Div. from Yale, and he also studied at General Theological Seminary. Prior to becoming rector of St. Andrew's, Fr. Hemsley served Holy Trinity Chapel, New York City and St. Luke's, Sea Cliff, Long Island. Rector of St. Andrew's for 30 years, he retired in 1975; during retirement he served as an associate chaplain at St. John's Hospital, Smithtown, N.Y. and as an associate at St. James'

Church, St. James, Long Island. Active in ecumenical work, Fr. Hemsley is credited with helping promote the canonization of Elizabeth Seton, the first American to be made a Roman Catholic saint. He is survived by his wife, the former Dorothy Elaine Beier.

The Rev. George F. Vought, school minister at the Brooks School in North Andover, Mass., died at the age of 45 in Newberry, S.C. on February 12.

A graduate of St. Anselm's College and the Virginia Theological Seminary, Fr. Vought was curate of Christ Church, Andover and for the past 15 years had been head of the religion department at Brooks School. He was also the honorary assistant at St. Paul's in North Andover. At the time of his death, Fr. Vought was on sabbatical leave from Brooks School and was serving as interim rector of St. Luke's, Newberry, S.C. He is survived by his parents and his sister, all of whom live in New Jersey.

Evelyn Lee Winchester Montgomery, mother of the Rt. Rev. James W. Montgomery, Bishop of Chicago, and daughter of the Rt. Rev. James Rideout Winchester, late Bishop of Arkansas, died at the age of 100 on February 25.

A native of Macon, Ga., Mrs. Montgomery was raised in Nashville, Tenn.; Memphis, Tenn.; and St. Louis, Mo. where her father held cures as rector. A graduate of Bryn Mawr College, she was active in the Daughters of the King for over 75 years, a member of the diocesan department of Christian education, and a member of the Episcopal Churchwomen's board of directors. Her daughter is deceased, but she is survived by the Bishop of Chicago, five grandchildren, and four great-grandchildren.

## CLASSIFIED

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### MUSIC

1940/1982 HYMNAL Cross-reference. First line and numerical. \$3.00 postpaid to: St. John's, 734 McDonald, Fallbrook, Calif. 92028.

### NEEDLEWORK

"TEXTILES FOR TODAY'S CHURCH: A Guide to Creating Fiber Art" by Roslyn Hahn. Information on fiber and thread selection; liturgical colors and seasons; sizes and shapes for various vestments and paraments; symbolism; needlework techniques; fringes; and construction and finishing techniques. \$9.25 postpaid. Karen L. Ford, Box 10097-L, Scottsdale, Ariz. 85271.

### POSITIONS OFFERED

PRINCIPAL/TEACHER—Small Episcopal day school seeks principal/teachers for reopening school, nursery-grade one. Call or send resumé to: Transfiguration School, South Long Beach Ave. & Pine St., Freeport, L.I., N.Y. 11520. (516) 379-6226.

FULL-TIME URBAN COORDINATOR for large east coast diocese (New Jersey). For description and further information, write: The Rev. Canon Ronald G. Albury, 103 Grove St., North Plainfield, N.J. 07060.

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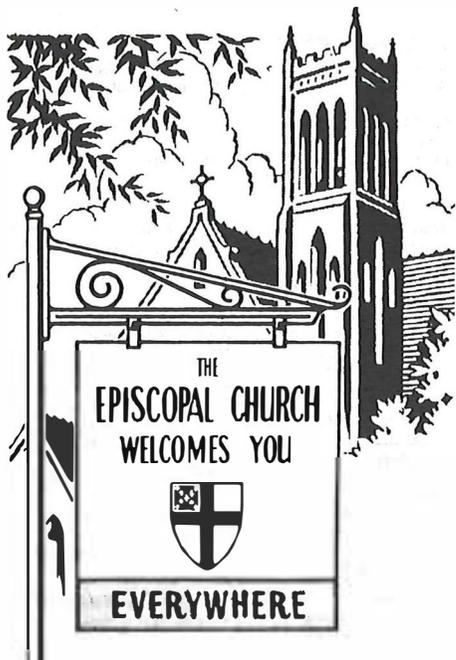
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# LENT CHURCH SERVICES



## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons  
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

## WEST PALM BEACH, FLA. (Wellington)

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

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Highway  
The Rev. Robert E. Walden, r  
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

## BARRINGTON, ILL.

**ST. MICHAEL'S** 647 Dundee Ave.  
The Rev. W.D. McLean, III, r; the Rev. D.L. Turner, c; the Rev. Vincent Fish  
Sun H Eu 8 & 10; Daily MP & Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

## CHICAGO, ILL.

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

## ELKHART, IND.

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

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun H Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

## MISSION, KAN.

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

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett, assocs  
Sun H Eu 8, 10:15; Wed 10 & 8:30. Daily MP 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

**ST. STEPHEN'S** Park Square  
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as announced

## DETROIT, MICH.

**ST. MATTHEW'S & ST. JOSEPH'S** 8850 Woodward Ave.  
The Very Rev. Orris G. Walker, Jr., D. Min., r; the Rev. James A. Trippensee, the Rev. Harold J. Topping, assocs  
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass. Daily Office 10 & 4.

## FLINT, MICH.

**ST. PAUL'S** 711 S. Saginaw  
The Rev. Peter A. Jacobsen, r  
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

## MINNEAPOLIS, MINN.

**ST. LUKE'S** 46th & Colfax S.  
The Rev. George H. Martin, r  
Sun 8 H Eu (Rite I), 10:30 MP and H Eu. Thurs 7, H Eu. EP Mon-Fri 5:45

## LONG BEACH, MISS.

**ST. PATRICK'S ON-THE-GULF** 200 E. Beach  
The Rev. Meredith Spencer  
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

*(Continued on next page)*

## SAN DIEGO, CALIF. (Pacific Beach)

**ST. ANDREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
The Rev. Robert D. Kelsey, r  
Sun H Eu 7:30 & 10; Wed H Eu 10 & 6:45

## SAN JOSE, CALIF.

**TRINITY** St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Coaling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
The Rev. C. Christopher Epting, r; the Rev. Michael P. Basden, c; James Brush, organist; Roger Norman, youth dir; Mary Hudson, pastoral care coord; Linda Britton, headmistress  
Sun Masses 8 & 10, Daily Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10, Fri 7, Parish Supper & Christian Ed Wed 6. Organ recital Thurs 12:15. C by appt

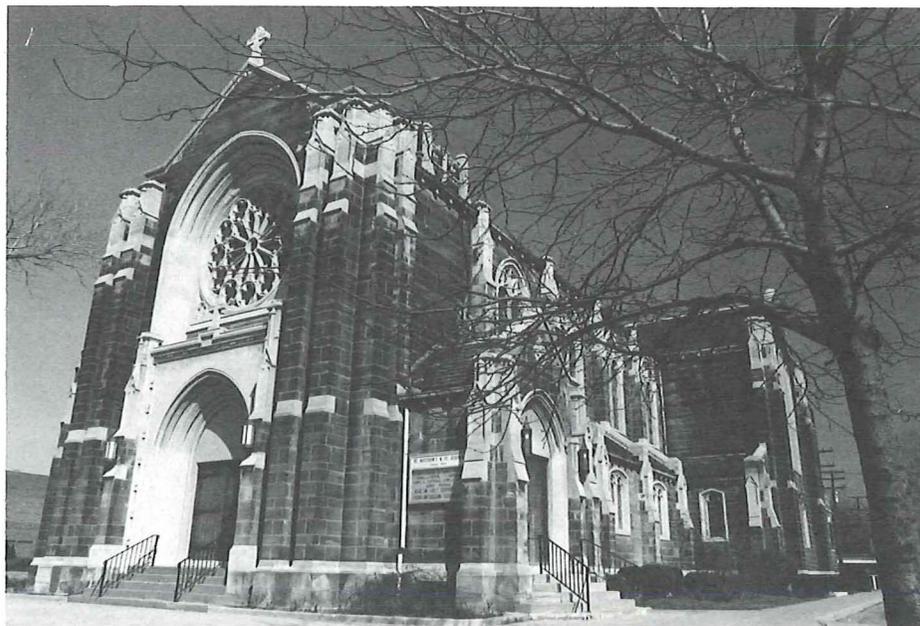
## COCONUT GROVE, MIAMI, FLA.

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

## JACKSONVILLE, FLA.

**SERVANTS OF CHRIST** 1221 State Rd. 13, Fruit Cove  
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Sun Adult Ed 9:30, H Eu 10:30. Where Jesus Christ is lifted up! Join us for worship

**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.



St. Matthew's and St. Joseph's Church, Detroit, Mich.

# LENT CHURCH SERVICES

(Continued from previous page)

## PASS CHRISTIAN, MISS.

HISTORIC TRINITY ON THE GULF COAST  
The Rev. Bronson Bryant, r  
The Holy Communion 8, 10, 6

## KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marlon W. Stodghill, c; the Rev. Stephen L. McKee, chap/assoc; the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

## 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

## BERNARDSVILLE, N.J.

ST. BERNARD'S Claremont Rd.  
The Rev. Frederick Baldwin, r 766-0602  
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Thurs 10 HC & Healing

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals  
The Rev. Canon George Charles Hoeh, r  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled with all services

ST. PAUL'S 199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

## LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J. Broesler, c  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

## LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Penn & Magnolia  
Marlin Leonard Bowman, v Est. 1880  
Sun 9 & 11 MP & Mass. Sat 5 EP & Mass, Thurs 8 Stations & B

## NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

ST. ANDREW'S Richmondtown, Staten Island  
Geoffrey R.M. Skrinar, r; Frederick W. Schraplau, assoc  
Sun Masses 8, 10 (Sung), 12 noon; Thurs 12 noon Mass & Healing Service; Lenten Studies Wed 8

EPIPHANY 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; 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 2nd Ave. & 43d St.  
CHAPEL OF CHRIST THE LORD  
Daily Eucharist, Mon-Fri 12:10

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

ST. MARY THE VIRGIN (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls;  
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS 12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30.

PARISH OF TRINITY CHURCH  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.  
JFK—Q10 Bus Direct  
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF  
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

## WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

## ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.  
The Rev. Edward Gettys Meeks, r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)  
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c  
Sun: H Eu 8; School of Religion & Adult Forum, 9:15; Sol Eu 10:15; MP 7:45. Daily: MP 8:45; H Eu 9 (Tues & Thurs), 12:05 (Mon, Wed, Fri); Major HD also 7:30 (Sol High). Wed in Lent: 7:30 Stations of the Cross, Address, Benediction

## PHILADELPHIA, PA.

ST. MARY'S 1831 Bainbridge St.  
Sun Eu 10; Tues, Thurs Eu 6. MP Mon-Fri 7:30

ST. STEPHEN'S 10th & Market Sts.  
A National Healing Ministry  
Eu & LOH Sun, Thurs, Fri (215) 922-3807

## PITTSBURGH, PA.

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

## WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. Lawrence C. Provenzano, the Rev. Joseph P. Bishop  
Sun Eu 8, 9 & 11

## 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. Nelson W. Koscheski, Jr.  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

## FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

## HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. James V. Liberator 440-1600  
Sun H Eu 8, 9:15, 11:15, Wed H Eu 7

## SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP; 12:10 HC. Wed Night Life 5:30-8

## CHRISTIANSBURG, VA.

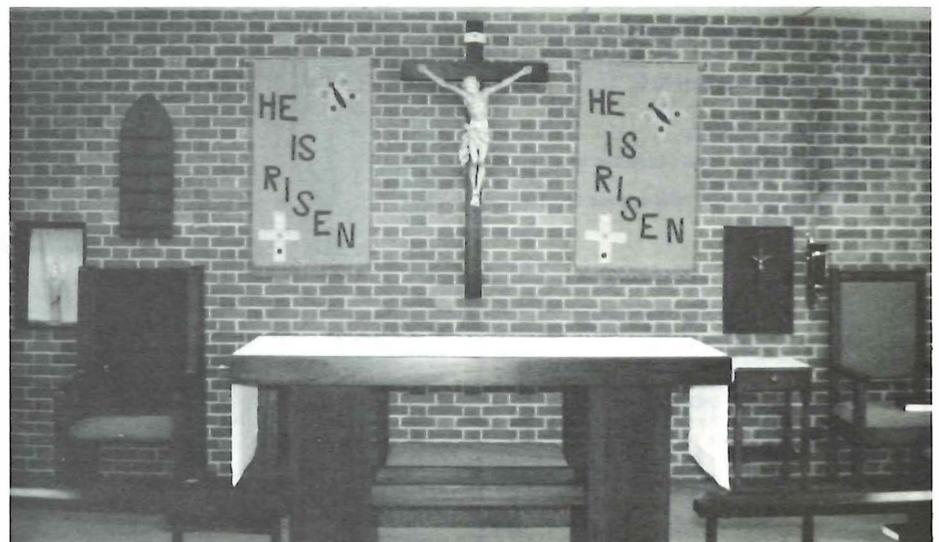
ST. THOMAS E. Main & Roanoke Sts.  
(I-81, Exits 36, 37)  
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d  
Sun HC 10, Wed 10 HC HS

## MADISON, WIS.

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

## MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno



St. Patrick's Church, Long Beach, Miss.