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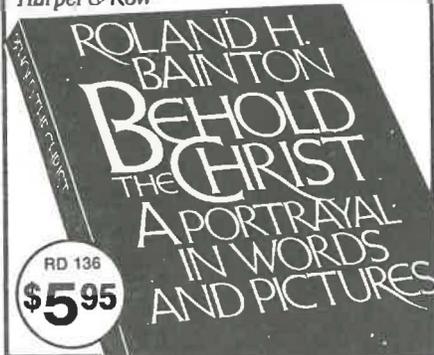
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AROUND & ABOUT

With the Editor

I don't know how I missed it all these years, but only just now have I come upon the story of Ben Franklin's whistle. He tells how, at the age of seven, he met a lad who was blowing a whistle, and he spent all the money he had with him to buy it. He was enchanted by its noise but nobody else was. The rest of the family, he recalls, "told me I had given four times as much for it as it was worth; put me in mind what good things I might have bought with the rest of the money; and laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the whistle gave me pleasure."

I confess that I don't readily sympathize with the family. After all, it was his money, and he enjoyed tooting that whistle until they spoiled it for him. Can't something be said for the proposition that he who spends his money for what he wants is sometimes the best judge of the value of what he's buying? Possibly that thought crossed Ben's sagacious mind. But he goes on to make another point about it altogether. He never forgot the whistle incident and the lesson he learned from it. At the time he writes his story, when well along in years, he reflects upon how "a great part of the miseries of mankind were brought upon them by the false estimates they have made of the value of things, and by their 'giving too much for their whistles.'"

So there you have it, you who preach to yourselves or to others, or give speeches at service clubs or graduation exercises — the question on which to build your masterful message: "Are you giving too much for your whistle?"

Franklin is one of several great American spiritual fathers who have a

lot to teach us about how to spend and what to spend it for (not just our money but our selves). Thoreau and Emerson are among the others. We are a nation of people peculiarly tempted to give too much for our whistles, and for two good reasons: first, we have money for whistles, and second, American whistles are usually the best in the world. Of course it's hard to pass up that extra color TV set you'd like for your bedroom when you see it's on sale. Such are the temptations of affluence.

When tempted to drink too much, remember Tam o' Shanter's mare. When tempted to stick your nose into places where it doesn't belong, remember how the elephant got its trunk (see Kipling). When tempted to spend for non-essentials, remember Ben Franklin's whistle.

There are no atheists in the foxholes of Bataan." Who said it first? If you instantly answer General Douglas MacArthur, that's what I thought until a moment ago when, in Bartlett's *Familiar Quotations*, I found it attributed to someone else. According to Bartlett it originated in a field sermon at Bataan, in 1942, preached by Chaplain William Thomas Cummings (1903 - 1944). I'm still dead certain that MacArthur said it, but when I cast about in my mind and memory for some basis for my dead certainty I can't find anything except a feeling that it sounds like the general.

Among our readers may be somebody who was there on the spot when whoever said it first said it first. If you can cast any light on this, please help us out.

Good Friday

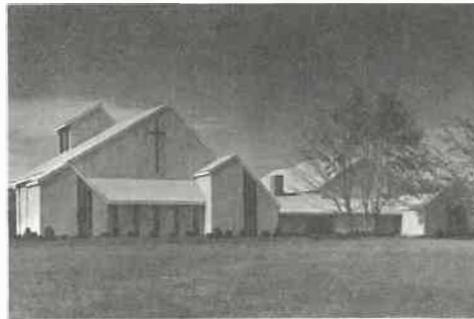
I saw tonight the borders of time and doom
Draw to a center; to one point incline
The perilous strands of light tightened and fine,
The great web finished and lifted from the loom.

I saw that hour Doom and Time together
Suing for sleep, sad kings! Vain, vain
Was their kneeling down! Their crowns had fallen,
their reign

Shaken and lost and swept out like a feather
By that new Lord whose head was crowned with thorn,
Whose side was bleeding, and whose hands were torn.

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Rector, St. Paul's Church
Washington, D.C.

Luncheon at 1:30 P.M.

and Meeting in the Undercroft

Luncheon Speaker:

The Rev. Richard C. Martin
Rector, St. George's Church
Washington, D. C.

Reservations for the luncheon (\$3.00) are necessary and should be sent to Mrs. J. Russell Howell, c/o The Church of the Ascension and St. Agnes, Parish Office, 1217 Massachusetts Avenue, N. W., Washington, D. C. 20005 not later than April 20, 1976.

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KALENDAR

April

- Monday in Holy Week/Monday before Easter
- Tuesday in Holy Week/Tuesday before Easter
- Wednesday in Holy Week/Wednesday before Easter
- Maundy Thursday
- Good Friday
- Holy Saturday/Easter Even
- Easter Day
- Monday in Easter Week/Easter Monday
- Tuesday in Easter Week/Easter Tuesday
- Wednesday in Easter Week
- Thursday in Easter Week
- Friday in Easter Week

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

LETTERS

Prayer for Unemployed

May I take advantage of the extended scope and circulation of your publication to express concern that in these days which have been so very difficult for many, we have yet to be favored with a devotion for those who, through no fault of their own, are numbered among the unemployed together with the members of their families and in particular their children.

It may be that we are coming out of the recession, but this is not the experience of many and we are remiss until we offer for them on a regular basis the concern and devotion of our prayers.

(The Rev.) CUTHBERT PRATT
The Church of the Holy Trinity
Philadelphia, Pa.

Help for Church Music

I should like to divert the attention of TLC readers for just a moment from the controversies raging about us to a critical challenge facing our Mother Church and the entire tradition of beauty. I refer to the financial struggle currently being waged to preserve and extend the priceless heritage of Anglican sacred music, a heritage which continues to find glorious daily expression in over 40 cathedrals, collegiate churches or chapels in the United Kingdom.

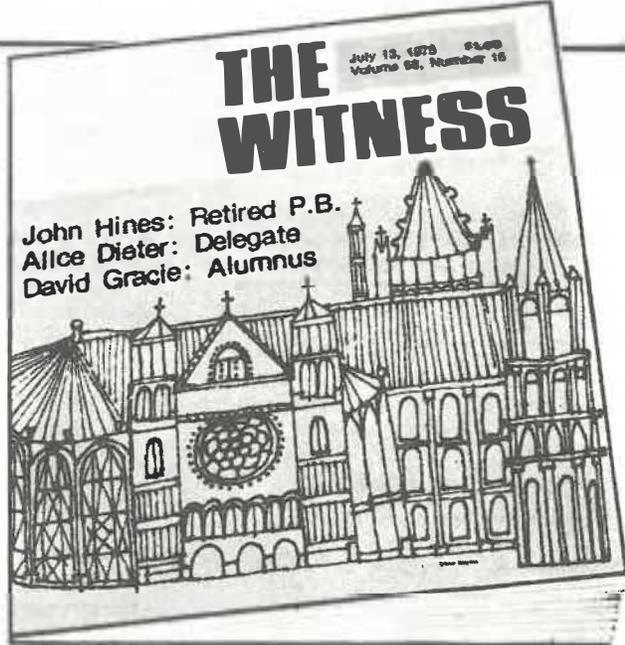
English church music stands at the end of a century of stupendous achievement. All who share in the Anglican Communion are vastly indebted to the countless thousands who, over the past 100 years, have recaptured and restored the magnificent foundations of Tudor church music, embellished an already great tradition with the most prolific outpouring of original genius, and enriched the life of the church with ineffable beauty.

Now the baleful scourge of inflation and related economic ills threatens to vitiate this glorious Anglican tradition. The maintenance of the daily — or even weekly — choral services is extremely costly. Especially endangered are the cathedral and collegiate choir schools (some of which date back 1300 years), where choristers receive a comprehensive musical training second to none, several being threatened with closure. Because of this trend, some cathedrals can no longer maintain daily choral services, and virtually all cathedral choirs are faced with myriad economic difficulties.

I would submit that it is the duty of all devoted Anglicans to combat this pernicious state of affairs. The Friends

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of Cathedral Music provides us with a vehicle for doing so. The Friends are a private organization entirely dependent upon membership subscriptions for support.

There is no fixed amount required for an annual subscription to the Friends. All members receive an annual report and details of the society's activities. Dr. Herbert Howells, CBE, one of the most distinguished of 20th century English composers, is president. Mr. Christopher Dearnly, organist and master of the choristers at Salisbury Cathedral, is chairman.

In addition to joining the Friends of Cathedral Music, interested individuals (and parishes) may wish to consider "adopting" one of the great cathedral or collegiate music foundations for annual support. Each of the cathedrals has its own Friends organization, and all are urgently needful of generous support. I would be delighted to provide interested parties with possibly useful though nonprofessional advice in this regard.

In an age so often characterized by efforts to extirpate the beautiful in the name of egalitarian relevancy, Anglicans bear a special responsibility to vouchsafe to future generations the most ennobling and splendid expressions of Christian faith. All who would help sustain Anglican sacred music are urged to send contributions to: Mr. Noel T. Barnes, Hon. General Secretary, the Friends of Cathedral Music, 3 Fraser Avenue, Horsforth, Leeds LS 18 5EA, England.

FRASER BARRON

Washington, D.C.

Massachusetts Was First

In a news item [*TLC*, Jan. 18] attention was called to a set of guidelines for mixed marriages issued by the Anglican and Roman Catholic Bishops of West Virginia. It was stated that these were the first such guidelines believed to have been set forth in the country.

In 1970, the Massachusetts Commission on Christian Unity — a body which comprises Anglican, Eastern Rite Catholics, Orthodox, Protestant and Roman Catholic representatives — published a set of guidelines entitled "Living The Faith You Share." This has had wide circulation and is now in its sixth printing. It was endorsed by the judicatory leaders of the major denominations in Massachusetts, including the four Roman Catholic dioceses.

The commission, which has been in existence since 1967, meets monthly, addressing itself to ecumenical concerns in Massachusetts. It has just published a second booklet entitled "Ecumenical and Pastoral Directives

on Christian Marriage — Roman Catholic, Protestant and Orthodox Understanding of Marriage" in which individual Anglicans, Protestants and Roman Catholics have written papers on their churches' understanding of marriage and the regulations — if any — which must be followed in the case of a mixed marriage. While this second booklet will not have the general appeal of the first (being primarily conceived as a help to priests, pastors and ministers) we feel that it will serve a useful purpose. Like the first, it has been endorsed by the judicatory leaders of the same Christian churches. We felt your readers would be interested in this information.

JANET B. MORGAN, Chairman
Massachusetts Commission
on Christian Unity

Winchester, Mass.

What God Makes

If the Presiding Bishop was accurately quoted [*TLC*, Feb. 29], "If God can make me a presiding bishop, he can make women priests," we have another precise indication of the imprecision prevalent in the ivory tower at 815 Second Ave., New York.

God does not make *presiding* bishops, only bishops. Men, after seeking the guidance of the Holy Spirit (at least superficially) allow them to preside over administrative divisions of the church. Even the ancient honor of archbishop — which we in PECUSA chose to get along without — is not provided for in holy scripture; only apostles and their successors.

Perhaps we might avoid the breaking up of the ship on the rocks and shoals of the ordination of women and similar innovations if the officers, and in particular the navigators, would brush up on or learn elementary seamanship.

(The Rev.) R. R. PRESSLEY
St. David's Church

Oklahoma City, Okla.

Correction

We are certain that you will want to give credit to *The Anglo-Catholic* for the use of Robert M. Cooper's article "Ten Theses on Abortion" [*TLC* Feb.15]. Fr. Cooper's article first appeared in the Christmas 1975 issue, Volume I, number 7, of *The Anglo-Catholic*, the official publication of the National Catholic Clerical Union and Milwaukee Area Anglo-Catholic Action. The article was written by Fr. Cooper specifically for *The Anglo-Catholic* at the request of its editors.

DIANNA K. OLNHAUSEN
Milwaukee Area
Anglo-Catholic Action

Mequon, Wis.
{ We regret that we failed to mention
{ that. Ed.

The Living Church

April 11, 1976
Palm Sunday

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P.B.'S FUND

1976 Budget Adopted

A working budget of \$2,812,576 for 1976 has been approved by the board of the Presiding Bishop's Fund for World Relief.

Half of the amount is allocated for rehabilitation and development or "general response"; 30% for immediate relief; 10% for educational programs; and 10% for administrative and promotional costs, including authorizing a consultant to make an analysis and evaluation of the agencies through which the fund has operated.

In 1975, contributions to the P.B.'s Fund reached \$2,674,363, a record breaking total.

The board announced the following emergency grants: \$2,000 through Church World Service (CWS) for shoes for children in Cyprus; \$20,000 to the Diocese of Guatemala (reported earlier) and \$90,000 for relief efforts through CWS; \$4,000 for relief of Anglican Arabs in Lebanon; \$5,000 to Diocese of Olympia to cover transportation costs of emergency food program; and \$2,000 for an inner city program through St. Paul's Church, Lynchburg, Va.

The board also announced rehabilitation, development, and education grants of \$10,000 to Lawyers Committee for Civil Rights under Law, Washington, D.C., for a program to enhance the rights of blacks in South Africa; \$15,000 for farm animals and supplies, channeled through CODEL, for Colombia; \$7,500 for scholarships to an agricultural program, for Lesotho; \$1,000 support for an ecumenical program "to generate response" to domestic and overseas hunger, to Louisville United Against Hunger; \$3,600 for scholarships to train food technologists, to Meals for Millions Foundation; \$750 for farm animals and supplies for St. Anne's Mission cattle program at Besao, to Diocese of Northern Philippines; \$2,925 for Goodwill sewing project, through CWS, for Panama; \$10,000 for a community project, Diocese of Grahamstown, South Africa; \$6,000 toward living costs of a worker at Diyarbakir (Turkey) Development Project, through CWS; \$3,000 toward Tidewater Hunger Conference, Va.;

\$9,000 for vocational training, Waddington Center, Lusaka, Diocese of Zambia; and \$12,215 for Boga-Zaire health projects, \$34,000 for Christian Rural Service program, \$100,000 for ranch development, and \$10,000 (through CWS) toward cost of two vehicles for field work—these latter four programs are in the Province of Uganda, Rwanda, Burundi, and Boga-Zaire.

OHIO

Priest Removed from Parish

The Rev. L. Peter Beebe, convicted by an ecclesiastical court of allowing illegally ordained women to officiate as priests, has been removed as rector of Christ Church, Oberlin by the Bishop of Ohio.

The Rt. Rev. John Burt called the action "the dissolution of the pastoral relationship" between himself and Fr. Beebe. The priest, he said, had refused to meet with him and the Standing Committee in an attempt to resolve the problems between rector and parish.

John S. Rea, attorney for Fr. Beebe, declared that the bishop "has failed utterly" as chief pastor of the diocese in attempts to heal the rift in Christ Church.

A court of review of Province V met in February to consider Fr. Beebe's appeal of his conviction. Following the hearing, the Rt. Rev. Stanley Atkins, Bishop of Eau Claire and presiding officer of the provincial court, said it would be several weeks before its findings would be released.

Earlier, eight of the twelve vestry members of Christ Church supporting Fr. Beebe resigned because they believed a majority of the parishioners did not support their rector on the issue of women priests. The eight and others planned to form a church in exile to permit women to celebrate.

In addition to his work in Oberlin, Fr. Beebe is full time director of a retreat center in Mentor, Ohio.

Suspension Rescinded

The Standing Committee of the Diocese of Ohio has rescinded the suspension of a priest from its membership as imposed by the Rt. Rev. John Burt.

In taking the action, the committee said that the formal presentation of charges against the Rev. Dalton D. Downs, rector of Emmanuel Church, Cleveland, had not been brought within the 30 days of the filing of the original complaint. The procedure must be followed according to diocesan canons.

Bishop Burt had suspended Fr. Downs from the Standing Committee and the deputation to General Convention because he had permitted illegally ordained women to officiate at a eucharist in the parish.

In rescinding the suspension, the Standing Committee said that all parties had agreed to the action. It also noted that Fr. Downs had promised to refrain from inviting women to act as priests until after General Convention.

Bishop Burt said he had not attempted to "obstruct justice" in suspending Fr. Downs. He said he had asked the committee to reconsider the charges against the priest when he discovered he had not acted within the 30-day limit.

NEW YORK

Agency Would Close Church Related Hospitals

Among the 27 hospitals in New York recommended for closing by the Health and Hospital Planning Council of Southern New York, four are church-related and all located in the Borough of Brooklyn.

One of them is the Episcopal Church-related House of St. Giles the Cripple, which has 20 beds available for general care. The others, with a total of 280 beds, have connections with the Lutheran, Baptist, or Roman Catholic Churches.

The planning council said New York City has more than enough hospital beds to meet its needs and recommended closing "facilities which in general are not appropriate for meeting the hospital needs" of the city.

Executive Director Thomas Bryam of the American Baptist-related Good Samaritan Hospital charged that the council wants to close church-related hospitals "so that some larger hospitals (not religiously connected) will not have to claim bankruptcy."

He added that "perhaps" the

religiously related hospitals "do not always have the newest buildings or the largest bed capacities, but this should not be used in judging care and neighborhood and religious needs." American Baptist congregations in the New York area voted to support Samaritan's efforts to remain open.

THEOLOGICAL EDUCATION

A Parish with Vision

The first annual worship services conducted by its own theological students were held recently in St. Martin's Church, Houston. The students, George W. Albritton, Gary Bancroft, John Bancroft, Murray Powell, and David Puckett, are communicants of the parish.

St. Martin's was organized in 1952 by the Rev. J.T. Bagby, its present rector, in rented quarters in Tanglewood. In 1954, four acres of land were purchased and a church building was started. It was consecrated in 1973 together with several additional facilities. Today the parish has 4,168 baptized members and 3,310 active members.

For the past several years, special Christmas and Easter offerings together with money given as memorials each year have been added to the Theological Education Fund of St. Martin's and used to aid the parish's theological students.

Since 1952, ten communicants have been sponsored and ordained to the priesthood.

The vestry and congregation take seriously the words of Proverbs 29:18—"Where there is no vision the people perish."

ENGLAND

Millionth Abortion Marked

The Archbishop of Canterbury supported the week of prayer and repentance planned by the Roman Catholic bishops in England and Wales to mark the millionth abortion since the 1967 Abortion Act went into effect.

"Witness One Million 1967-76" was observed with ecumenical services, vigils, and public meetings.

The Most Rev. Donald Coggan said that though he believed that a number of the abortions "were unavoidable—and indeed necessary to save the mother's life and health—the total is horrifying. There is something wrong in a society which allows such a figure to be reached."

He commended all those who during the season of Lent gathered to mark the week "as a time for repentance and prayer with abortion in mind: repen-

Continued on page 14

CONVENTIONS

At the convention of the Diocese of East Carolina, a missions committee recommended that an archdeacon and two priests be appointed to serve 16 congregations in the northeastern section of the diocese. Convention adopted a budget of \$385,352 which includes \$81,000 to the national church. Bishop Hunley Elebash reported that gifts and bequests in the amount of \$580,000 would become available to the diocese over a period of 15 years. Diocesan property at Duck Point was made available to the Southeastern Mental Health Center as a half-way house for teenagers who have been institutionalized as the result of drug abuse and/or other behavior problems, with the understanding that a program would be made available to clergy and others interested in working with these young people. Convention was recessed until June 18, at which time delegates will consider the Draft Proposed Book of Common Prayer.

The ordination of women to the priesthood and episcopate was endorsed at the annual convention of the Diocese of Tennessee, in a vote by orders: clergy, 79 to 34, and laity, 115 to 94. The vote ran counter to convictions which Bishop John Vander Horst had declared in his opening address. If the Episcopal Church were to make this change, he said he could imagine "the thundering voice of God" exclaiming: "With such a unilateral move, what happens to the apostolic faith and church of whom 94.6% of my children are a part? What would you do to the unity of the church catholic?"

Expressing concern about Prayer Book revision — the bishop said: "Revision of phraseology is one thing, revision of theology is another" . . . If confirmation became "simply a nice affirmative service rather than a sacrament," the change would be "not revision but theological whitewash" . . . The proposed credal clause, "by the power of the Holy Spirit, Christ was born of the Virgin Mary," fails "to convey the clear meaning that God himself was the Father" and that such a change would "shake the very foundations of our incarnational religion."

Convention voted down Prayer Book resolutions that asked General Convention (1) to discharge the Standing Liturgical Commission with thanks and reaffirm the 1928 Book of Common Prayer as the authorized liturgy, and (2) to arrange for a poll of every communicant's preference for either the

1928 Book or the 1976 Proposed Book as the established liturgy, the tally to be publicized and certified to the 1979 General Convention. Voice votes on the two motions were negative.

The adopted budget of \$1,057,646 includes \$210,469 for national church support. Endowment income will support the episcopate in full for 1976 — \$93,100. Commitments for 1976 were increased by \$26,946 to \$873,046. Of this total, 55.3% will come from ten parishes — five in Memphis, two in Nashville, one each in Lookout Mountain, Chattanooga, and Knoxville.

Delegates adopted a resolution that the 144th convention commit itself to the unity and continuity of the holy catholic church under the guidance of God the Holy Spirit. General Convention was memorialized to make the same commitment.

The 1976 budget for the Diocese of Nebraska allows for no distinction between operations and program. At the annual council meeting three budgets were acknowledged but fair share acceptances will determine which one will be used. The fully supported budget would require \$220,000; (1975) maintenance level would require \$209,229; and the survival budget would require \$190,000. In January, pledges totaled \$197,821, with a few congregations yet to make their commitments. Payment to the national church will be at least \$40,329, the level considered to be minimal. The treasurer's end-of-the-year report showed both operations and program budgets ending 1975 "in the black" with payment of the remainder of Bishop Robert Varley's severance pay and \$40,000 to the national church included.

The Diocese of Delaware approved a \$372,100 budget for 1976, up from last year's \$339,777 figure. However, the diocesan Camp Arrowhead on Rehoboth Bay has a deficit of \$70,000 from the past two years. There is no indication of misuse of funds, according to the report to convention, but more of a failure to give adequate financial statements on the situation. The camp has been operated by the diocese since 1955 but its accounts were not audited for 1974 and 1975. Delegates passed a resolution calling for calm acceptance of whatever final decision is handed down in a pending school desegregation suit concerning Wilmington schools. Convention was recessed until May when it will hear a full report on Camp Arrowhead and debate issues to come before General Convention, such as Prayer Book revision and the ordination of women to the priesthood.

St. Agnes' House

By FRANCES K. SWINFORD

St. Agnes' House, a hostel for patients receiving cobalt treatments for cancer at the University of Kentucky Medical Center in Lexington, will observe the first anniversary of its opening April 14.

Located in two houses on Woodland Avenue, five blocks from the medical center, St. Agnes' has housed nearly 100 persons during the year. Although full capacity is 18 patients, the average number in residence at one time is 13. The normal length of stay is six weeks.

One of the houses is composed of living room, kitchen, chapel, nuns' apartment, and several bedrooms; the other is devoted entirely to sleeping quarters for the outpatients. The house is operated by three nuns of the Society of St. Margaret, whose mother house is in Boston. Sister Jane Elizabeth is the only nun there on a permanent basis; others come and go.

St. Agnes' House was made possible by a grant of \$18,000 from the United Thank Offering (UTO). The University of Kentucky, which owns the houses, cooperated in renovation and repairs. Much of the equipment and furnishings and the decorating expenses were donated.

Contributions come from churches, civic organizations and individuals both within and without the diocese. Scholarships are available for those patients unable to pay the weekly rent of \$21.00.

"This is a project that has enlisted the support of everyone who has heard of it," said the Rt. Rev. Addison Hosea, Bishop of Lexington, at the official opening last April. It continues to do so.

Most of the patients who have stayed at St. Agnes' House are Kentuckians, although a few have come from neighboring states. Usually they are

Frances K. Swinford is president of the Episcopal Churchwomen of the Diocese of Lexington. Photos by John Noye.



Residents of St. Agnes' House ready for a trip to the University of Kentucky Medical Center for treatments. Sr. Winifred, SSM, helps load the car.

strangers to the city with no relatives here and no other place to stay. They are representative of many religious persuasions but so far there has not been an Episcopalian in residence.

The patients usually walk back and forth to the medical center for treatments but if the weather is inclement they rely on volunteers to drive them or they take taxicabs. Volunteers also help out with crafts and entertainment and with odd jobs in the houses and yard. Two Boy Scouts cared for the yard last summer. A troop of Girl Scouts raked leaves last fall and an EYC group washed windows.

Residents engage in many activities while at the hostel. They play games (checkers is a favorite), watch television, read, sing songs, cook and do light

housework. Crafts include making flowers from burlap and painting on cloth with water colors. They have kitchen privileges and are often found exchanging recipes and combining skills for a home cooked meal. In good weather they have cookouts once a week.

There is very little self pity at St. Agnes' House. Although some patients are angry with God and with the world when they arrive, they usually learn from others how to live with cancer. Cheerfulness, hope and love pervade the place. The patients are high in their praise for the dedicated sisters who help make the hostel "a home away from home" for all who enter therein. St. Agnes' House is a place of bodily and spiritual refreshment.



The kitchen at St. Agnes' House is a favorite gathering place for residents. They enjoy coffee and conversation as Sr. Jane Elizabeth, SSM, looks on.

TRULY THIS MAN

*Against the darkness
of Good Friday, the Master's
nature glowed*

By GEORGE W. WICKERSHAM II

Come Easter and we hear no end of the Resurrection of Christ. And so be it! This was the greatest event in human history. It was and still is at once the vindication of the human animal and the justification of his faith in God.

All of this notwithstanding, the Resurrection is not the heart of the Gospel. When you put the facts together, everything in the New Testament either leads up to or flows from—not the Resurrection but—the Passion. The climactic day in the history of mankind is not Easter, it is Good Friday.

Reading the Gospel of Mark — undoubtedly the earliest of the four Gospels, we cannot but be struck by the fact that the Passion is really what that Gospel is all about. The first verse of that extraordinarily terse book states baldly, "The beginning of the gospel of Jesus Christ, the Son of God." From there on, the brief work is aimed, quite evidently, at bringing the reader to accept this introduction. With me, at

least, it succeeds. I believe that if we had no other Gospel, we would still have enough here to persuade many, even though Mark's Resurrection passages, save for that of the empty tomb, are missing.

Christ's words, his actions, his character — these shine through Mark's humble Greek. They are tremendously moving. Moreover, the accounts "ring true." One is not suspicious of the writer's integrity. We are conscious of sincere, if occasionally confused, reporting. But when we come to the Passion, all of this seems doubly so. Indeed, we become acutely aware of the fact that it was the Passion which convinced the author of his theme.

Personally, I think that he was there and also that, whatever the pundits may hold, he was the young man who unwound himself and fled naked from the scene of the arrest. Why else this detail? But it is the whole text which bears this out.

Regardless, what Mark is saying in his narrative is plainly that against the darkness of Good Friday the Master's nature glowed as it had never glowed before, no, not even on the Mount of Transfiguration. What we were seeing,



RNS

The entry into Jerusalem:
No build-up, no ballyhoo.

quite obviously, was not simply man, but God.

Imagine! Setting out to prove that a man was divine by dwelling on his death! One can conceive of zealous evangelists emphasizing the miracles and, ultimately, the Resurrection — but this is not true of the authors of the Synoptic Gospels, and especially not true of Mark.

There is a marvelous tale about Marco Polo, the medieval traveler, — of how he told the story of Christ to the mighty men of Cathay. The Oriental noblemen were moved by his account of the acts and sayings of the Nazarene. They sat on the edges of their cushions as Polo spoke of the growing tension between Jesus and the priests. They drew on their daggers when he came to the betrayal. They hung breathlessly on his words while he related the details of the trial and of the scene before Pilate.

Finally, the emperor himself could stand it no longer. "And did he call down fire from heaven," he inquired, "and slay them?"

It was a tense moment. The atmosphere was charged. Polo felt as though he was holding all of China in his hands. "No," he replied quietly. "He was nailed on a cross and died between two thieves."

In went the daggers, back went the listeners. To their minds that was no way to prove that anyone was a son of the gods. But this is exactly what Mark set out to do. As Paul aptly put it, this was "a stumbling block to Jews and folly to Gentiles."

The Rev. George W. Wickersham is rector of St. Luke's Church, Hot Springs, Va.

The Passion narrative in Mark really begins, not with Palm Sunday, but where the author states, "And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid." From there on, it is a story beyond any story in the annals of man. And what a man this man was!

His entrance into the city drew a crowd which has never been forgotten, and there had been no build-up, no ballyhoo — in fact, just the opposite. And the cleansing of the Temple! John puts it first in his Gospel, in conflict with the other three. But there is an evident reason why a later account would do this. No other event in Jesus' life gave a better measure of his stature. There in the key place of the nation, he stood triumphant. Nobody dared to touch him. Rulers, priests, guards — all were virtually handcuffed. There is no exaggerating the significance of this. For four consecutive days Jesus held the Temple — and at the height of the feast.

In order to take him, otherwise proud men had to resort to stealth. In order to try him, they had to do it illegally — before dawn. In order to execute him, they had to persuade the Roman Governor — by lying. And in order to avoid a riot, they had to get the whole messy business done by nine o'clock. It was a disgraceful procedure carried out by desperate men.

Yet in the face of all of this, Jesus never cracked. Through every challenge, every injustice, every cruelty, every ignominy he maintained his magnificent attitude towards humanity. And the ordeal was total — even to the depths of despair — "My God, my God, why hast thou forsaken me?" Still, he died as he had lived — irreproachably.

He was on his own, and his own was sufficient. This was what tore the curtain of the Temple. This was what broke the Centurion. Here was where man was revealed as God — and where God was revealed as man.

When we read the last six sentences — those hammer blows — of Mark's account of the Passion, we notice that every one of them begins with the word "and." There are no comments and no judgments — just events. Suddenly we realize that for Mark, what happened on Golgotha, however tragic, was proof enough of his opening proposition, "Jesus, the Son of God."

Notice and notice again: no miracles, no signs, no wonders — just a man, as Polo stated flatly, dying between two thieves. Ye gods, what a Gospel! And yet the Centurion's judgment is the one borne out by time: "Truly this man was the Son of God!"

HOLY WEEK

Peace March

Palm fronds wave
caressing face and hands
all come to green us out of death.

Creature

Dumb donkey's dream role
dressed in green branches
dancing with a load of life

Hosanna

Stones bellow
rocks reply,
hills hum for glee,
We recognize you, Brother.

Plot

Whisper beneath the cloak of the mob.
Here we will stab him,
and here, here.

Robe

Naked and unashamed once more,
snake eyes roll
at the foot of the tree.

Cut Free

Spear between the bars.
Caged bird unfurls chill pinions
toward exodus.

Life Signs

Stars tremble.
Temples rend.
Fig trees shrivel overnight.
Glad tomb rocks roll.

Mary

Oh dear!
It wasn't the gardener I saw after all.
Or was it?

J. Barrie Shepherd

EDITORIALS

The Media as Scapegoat

Do people tend to drink more, smoke more, commit more crimes, engage in more sexual activity because of what they see on television? Who knows? A Senate subcommittee has been digging into the problem of drinking, and asking expert witnesses and people with an alcoholic problem how they answer that question. The response has been quite lacking in consistency. Some say yes, others no.

Don Newcombe, former baseball pitching star and a man who has had that problem, told the subcommittee that in his opinion the portrayal of drinking on TV as humorous or as socially desirable encourages people who ought not to drink to do so.

Another witness who has had the problem, Thomas J. Swafford, a CBS vice president, testified that "drinking is very much a part of our life" and so, if television is to mirror life as it is actually lived, what's out there must appear on the screen.

Perhaps it would be a healthy step forward if the media were to accept as a working principle the truth that Mr. Swafford affirms, but go farther with it and include in its presentation or reflection of "real life" the sad story of what alcohol abuse does to people. Mr. Newcombe made a sound point — alcoholism is never humorous, and never helps anybody toward any ultimate good. Anything appearing in the media that gives a rosy picture of it gives a false picture, and cannot be a realistic reflection of the real facts of life.

But what we are most concerned to say is that it is dangerously easy for well meaning people to become so concerned about the corrupting influence of the media that they neglect their own more immediate duties as parents, pastors, teachers, or good citizens. After all, nobody is going to become an alcoholic or a criminal solely on the basis of what he sees on television. If he becomes such it will be because he has not been given a sound moral, spiritual, personal and intellectual education — using that term in its most comprehensive sense.

All who have some power of influence for good need always to be sure that they are using it to the utmost of their power, and not using the media or anything else as a scapegoat for their neglect of their own duty.

Tokyo Rose Should Be Pardoned

Our blessings to the Japanese-American Citizens League that is preparing an appeal to President Ford on behalf of Mrs. Iva Toguri d'Aquino — the "Tokyo Rose" of World War II. In 1949 she was convicted of treason for her wartime

activities, lost her U. S. citizenship, spent six years in prison and went into debt to pay a \$10,000 fine. It is not contended that she was not given a fair trial or that her punishment was too severe, but all must agree that it was ample and that it is time to end it. As long as she must remain a non-citizen of this country her punishment continues.

Mrs. d'Aquino will be 60 years old on July 4, and her friends hope that she can receive a presidential pardon and reinstatement of her citizenship on or before that date. There is something of a political problem for the President in that timing, and the formal request for a pardon may be postponed until after the November election. We hope not.

Born in Los Angeles and an alumna of UCLA, she was visiting Japan in 1941 when the war began, and there was no way she could return to the U.S. until the war was over. She did not try to escape justice. After her release from prison in 1956 she could have moved to Japan but she chose to remain in this country, living in disgrace.

Mrs. d'Aquino is not taking an active part in the campaign for her pardon. She has said: "There is an old Japanese saying, 'Rumor dies out after 75 days.' But this — this will take 75 years. I can't wait that long. I'll get my reward in heaven."

We hope that she won't have to wait that long. Besides, it is a matter of justice rather than of reward. This woman has been sufficiently punished. She has all the makings of a good citizen and she should be allowed to be one for the rest of her days.

We urge our fellow churchman Gerald Ford to respond with magnanimity when the appeal reaches his desk. And what better time for a presidential pardon could there be than this nation's bi-centennial birthday?

Ebed Yahweh

When once upon that desert lake
Thy wakened voice bade storm be done
And rainclouds scudded to forsake
A startled sky and glistering sun
Mid wisps of gently warming air
And smell of drying robes and sails
Didst thou foresense thou must prepare
For stripes and thorns and cross and nails?
Thou son whom David yet called Lord
Whom Pilate dubbed the King of Jews,
Foreswearer of both shield and sword,
Who wert thou — such a path to choose?

Cyril C. Means, Jr.

BOOKS

Both Sides of the Question

THE ORDINATION OF WOMEN: Pro and Con. Edited by Michael P. Hamilton and Nancy S. Montgomery. Morehouse-Barlow. Pp. 212. \$4.95.

To read this book is to perceive fully and *existentially* the depth and intensity of the agony presented to the Episcopal Church by the question of the ordination of women to the priesthood and the episcopate. We are being forced into confrontation with a question that does not admit of any compromising solution. To a church that has lived for so long delicately balancing so many and so diverse conflicting bodies within her very *being*, a tenuously bridged chasm between opposites, such a situation is almost unimaginable.

But there it is. The present British solution just will not wash with Ameri-



cans. We will not have the face to say that there are no theological objections to ordaining women but refuse to do it anyway! And there is no other middle ground and no one in this excellent book even suggests that course of action.

Almost without exception, each of the essays is so well done, its arguments presented with such sweet reasonableness, that with even the barest modicum of an open mind, one is swayed backwards and forwards in "pro-ness" and "con-ness," and left gasping at the end. The various disputants, Marianne Micks, Stanley Atkins, Suzanne Hiatt, and one coyly pseudonymous author, argue from the same data, quote the same Scriptures, look back to the same tradition, and do so with such cogency and winsomeness, that one reads and nods in agreement until it dawns on one that he is in the intolerable position of wishing everyone well!

When the discussion leaves the abstract and theoretical level and proceeds to the concrete event of the ordination of the Philadelphia 11, we are not much better off. Bishop Corrigan's apologia is beautifully written and ap-

peals to the overriding authority of the Holy Spirit for justification in terms that we all will recognize (or should) as familiar struggles within our own life of prayer and vocation. But Bishop Cole's following essay almost equally touches the same notes but in the key of obedience to the same Spirit within the discipline of the canons of the church.

The book is not limited to a mere "in house" discussion but the caveats on both sides of the issue are sounded in articles that explain both the position and experience within the Protestant churches which have ordained women to their ministries, within the Swedish Lutheran Church, and helpful delineations of the position of the Roman Catholic Church and the Orthodox churches. The cumulative effect of this section is to reinforce the statement (printed in an appendix) by the Joint Commission on Ecumenical Relations that action, either pro or con, by us will have significant ecumenical impact but that we must act, however we do, primarily in the light of the truth as we see it.

In a concluding essay, Fr. Richard Anderson honestly faces the question of the possibility of schism that might result from the decision on the ordination of women in Minnesota this year.

This book will not convince an uncommitted reader one way or the other, much less change the mind of an aficionado. Its great value may lie in making possible an affirmative answer to the question Fr. Anderson raises: "Can I live, and participate, and give, and grow in a church that is out of step with my thinking and convictions about priesthood?" (Or, one might add, about Prayer Book revision, or just about anything else!) It is only at the deepest level of prayer that the union between freedom and obedience is discovered on the cross. That at least we have unequivocally from our Lord. Unlikely as it may seem, this whole controversy may lead there for us.

(The Rev.) GEORGE C. L. ROSS
St. Paul's Church
San Diego, Calif.

Books Received

THE FRENCH AND AMERICAN REVOLUTIONS COMPARED, Friedrich Gentz (1800), tr. John Quincy Adams. A reissue, for Bicentennial Year study. St. Thomas Press, Box 35096, Houston, Texas 77035. Pp 95. \$1.50 paper.

PEACE ON EARTH HANDBOOK, Loren E. Halvorson. An action guide for Christians who want to do something about hunger, war, poverty and other human problems. Augsburg. Pp. 128. \$3.50 paper.

A LITTLE BOOK ON RELIGION (FOR PEOPLE WHO ARE NOT RELIGIOUS), Samuel Sandmel. The author, a Jewish teacher and scholar, presents an objective description of major religious beliefs and practices with a view to adult understanding. Wilson Books. Pp. 146. \$4.95 paper.



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LC476

NEWS

Continued from page 8

tance, for our own failure to live up to the great positive ideal of family life and family love, and prayer, that this ideal may become a reality to the community at large."

SWEDEN

"Sexual Consent" Law Reconsidered

A government commission made up of sexologists, psychiatrists, psychologists, and criminologists, has recommended several changes in Sweden's laws on sexual consent and sexual behavior that include the following:

Lowering the age of sexual consent from 15 to 14;

Abolishing penalties for incest after the age of 18;

Eliminating all special references in legislation to homosexual acts so that the law covers homosexual and heterosexual acts without distinction;

Allowing a man to live with a prostitute without automatically being liable to a charge of living on "immoral earnings;"

Reducing the minimum penalty for rape from two years to six months in jail; and

That sex "exhibitionists" be liable to prosecution only in the event of "molestation."

Commission members expected strong opposition to their recommendations from the country's religious leaders.

CROP

Record Income Received

CROP, the community hunger appeal of Church World Service, received a record \$6.8 million in 1975, a 35% increase over the 1974 total. Church World Service is the relief and development agency of the National Council of Churches.

About 25% of the 1975 income was contributed from areas where CROP was relatively unknown five years ago.

Officials at the national office in

Elkhart, Ind., said \$5.3 million of the 1975 total will be used to combat hunger and \$1.4 million to provide clothing.

They also cited what modest contributions can accomplish through the hunger appeal agency: \$5 will buy enough seed for a small village community garden; \$10 will buy enough milk for some youngster in a refugee camp to have a glass a day for 20 weeks; \$50 will buy enough beans to feed 20 workers and their families for a month while they build a much needed school; and a larger amount, such as \$850, will buy a windmill that might make a difference between life and death to a whole community in time of drought.

Hungry people in 47 countries received food and agricultural supplies provided by CROP through Church World Service last year. The largest single amount of aid was sent to India—more than \$1 million worth of wheat and corn.

Midwestern states conducted drives to collect grain and Kansas led with its contribution valued at \$605,128.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

OREO: ON RACE AND MARGINAL MEN AND WOMEN by Professor Charles V. Willie, Harvard University. \$3.95 at bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

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RETIRED teacher seeks church-related job. Vigorous health. Write: Helen Voerge, Lake Harbor, Fla. 33459.

PUBLICATIONS

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church in Delaware* by Dr. Nelson Waite Rightmyer, sometimes Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia, \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewes, Delaware 19958.

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de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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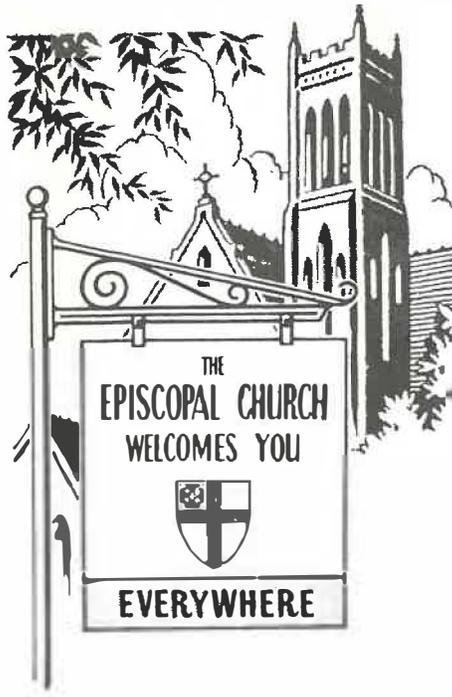
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THE LIVING CHURCH

The Living Church

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.



DENVER, COLO.

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

NORWALK, CONN.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service and Ser 9 & 11 (HC 1S); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

COCOA, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;
C Sat 4:30

LANTANA, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N.
Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

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

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

INDIANAPOLIS, IND.

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

NEW ORLEANS, LA.

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

ANCHORAGE, ALASKA

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

CORTE MADERA, CALIF. (Marin Co.)

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

GARDEN GROVE, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

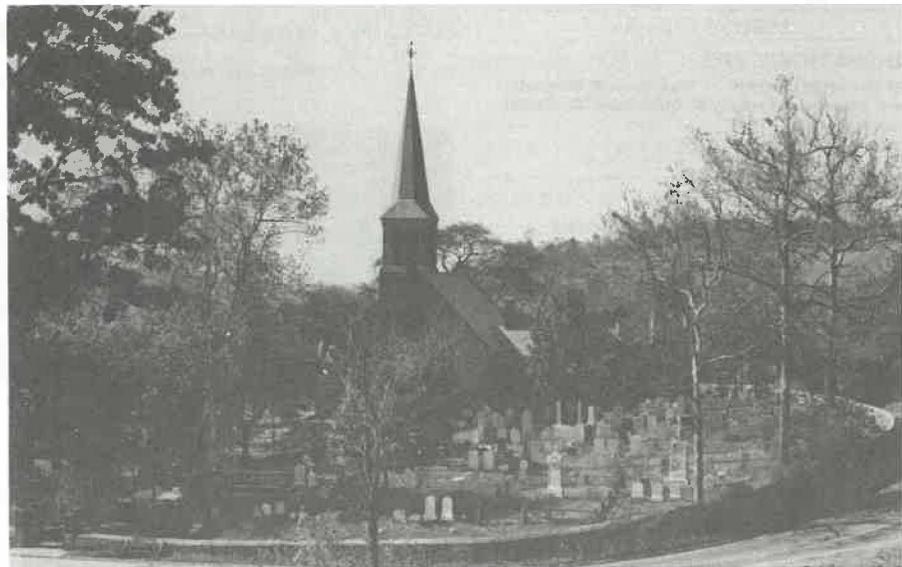
SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC

SAN FRANCISCO, CALIF.

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

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



St. Andrew's Church, Richmondtown, Staten Island, N.Y., was founded in 1708. The building has been much restored, although a considerable portion of the original 25x40 foot structure remains. During the Revolutionary War the church was placed under martial law and was used by British officers as a meeting place. One of the early rectors was the Rev. Dr. Richard Charlton, grandfather of Mother Elizabeth Seton. Among the rectors who have occupied the pulpit, three men have been consecrated bishops of the church: Samuel Seabury, Richard Channing Moore, and Charles S. Burch. In 1975 St. Andrew's was designated the first bicentennial church in New York City.

LENT CHURCH SERVICES

(Continued from previous page)

THE PROTESTANT CHAPEL J.F. Kennedy Airport
Center of airport opposite Control Tower
Marlin Bowman, chap.
Serving Protestants, Anglicans and Orthodox
Sun H EU 1 followed by Happy Hour

BOSTON, MASS.

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

CAPE COD, CHATHAM, MASS.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz,
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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

BRICK TOWN, N.J.

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

MIDDLETOWN, N.J.

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

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

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

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

NEW YORK, N.Y.

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

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday
HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;
Saints' Days 8, EP Mon, Tues, Thurs & Fri 5:15. Church open
daily 8 to 6

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

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

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

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T.W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8 Wed 6; Sat
10; C by appt

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2'-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Greene; the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
Church open daily to 9:30.

TRINITY PARISH

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

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

QUEENS, N.Y.

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

PHILADELPHIA, PA.

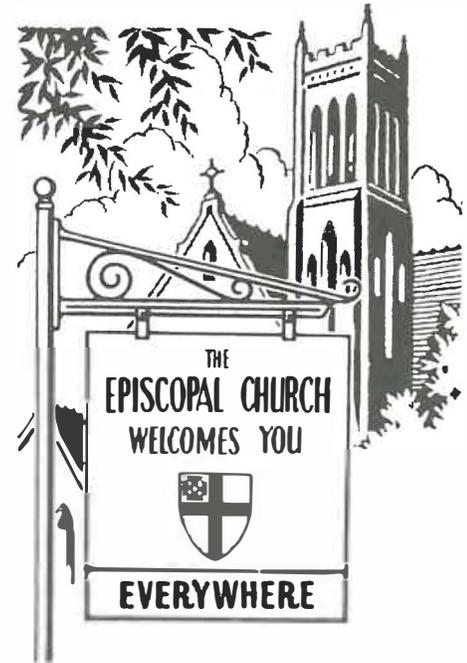
ANNUNCIATION, B.V.M. 12th and Diamond Sts.
Sun Masses 8 & 11 (Sol High), C 10. Daily Mass 9 also Tues 7
and Thurs 6:45. A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

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



All Saints' Church, San Francisco, Calif.



CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnet; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

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

MIDLAND, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 7:45, 9, 11. Sat C 11 - 12

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

HAYWARD, WIS.

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

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