

THE LIVING CHURCH

March 26, 1978
35 cents



"The Resurrection," woodcut by Albrecht Dürer

The First Article

The festival of Easter celebrates the very heart of the Christian faith, our belief in the salvation brought to us by our Lord Jesus Christ through his glorious resurrection. Does it also have a bearing on the First Article of our Christian creed, namely our belief in God as Creator?

Indeed it has. The very nature of Easter, what makes it unique, is the many dimensions, the many layers of meaning, which are gathered up within it. It began with the celebration of spring, the change in seasons which occurs when, after the many cold dark days of winter, the length of the days finally catches up with the length of the nights — what we call the equinox in late March. For ancient peoples, this was not simply a question of more cheerful weather. In the Northern climates, winter was a time people froze to death and starved to death, a time of anxiety, of fear, perhaps even of desperation.

The return of spring literally meant salvation. To be able to find green plants that one could eat, to be able to slaughter new lambs — all of this was cause for profound gratitude. The night of the first full moon of spring was a natural occa-

sion for thanksgiving and prayer, for songs and ceremonies, for rehearsing once more the stories of how life came to be, for offering sacrifices, and for revelry.

For how many centuries, for how many tens of centuries, had men and women celebrated such a feast, when at this very time, on such a night, a prophet named Moses led a group of revolting slaves out of Egypt, and a luminous column appeared to them in the desert, and the waters of the Red Sea dried up, permitting them to escape into freedom! Thus the ancient agricultural feast became their independence day, their national holiday, and the anniversary of God's miraculous intervention in their behalf. The spring lamb, the green food ("bitter herbs"), and other agricultural items became symbols of deliverance from slavery by the power of God (Exodus 12). Beginning on the night of the full moon, this observance, the Pasch or Passover, lasted a week. It has been observed by all practicing Jewish families, all over the world, from ancient times until today.

About two thousand years later, it was at the time of this feast that our Lord was crucified, and on the first day of the week (i.e., the day we call Sunday) within the week of the Passover, he rose from the dead, fulfilling the work of salvation and opening a new era in the life of mankind. For his followers, the annual feast of the Passover, and the weekly occurrence of Sunday, are both indelibly stamped with the Lord's resurrection.

In the light of the stupendous event of the resurrection, does all the rest matter? Yes it does, for it is the background of this feast in the Jewish celebration of deliverance from slavery, and in the more primitive observance of a spring celebration, that Christians have learned the depth of the meaning of the resurrection. Of course the observance of the full moon may go back to some pagan era when the moon was worshiped. Of course the marking of the doorposts with blood was barbaric. Of course the story

of the Exodus contains strange ancient legends. But Easter is not a celebration of the tidiness or sophistication of modern civilization. Easter is the celebration of the primal realities of life and death. It is a reentry into the commonality of age-old experiences of the human race. It is the visceral, elemental quality of the paschal feast which grips the spirit, purges the mind, and gives us a foretaste of the renewal of all things in the Kingdom of God.

When the traditional Easter liturgy is celebrated in full, beginning with the Great Vigil Saturday night, it gathers together and sums up the things that have been discussed in this column during the previous weeks and months. The service begins with the lighting and bringing in of the great paschal candle [page 10] and the reading of the account of creation from the beginning of Genesis, with the creation of light, the Spirit moving over the waters, the creation of plants and animals, and the making of man in God's image, prefiguring Christ. These topics were discussed in this column, for those who wish to reconsider them, particularly in the issues of Nov. 27, Dec. 18, and Dec. 25 in 1977, and Jan. 1 and Jan. 8 of 1978. Subsequently the story of the flood may be read (Jan. 1 and Feb. 26, 1978), and that of Abraham's apparent call to sacrifice his son Isaac (March 19). The story of the Exodus through the Red Sea is read (Feb. 26), and perhaps other passages from later parts of the Old Testament. If holy baptism is administered, or at least the baptismal vows reaffirmed by the congregation, the waters of creation, the flood, and the Red Sea are vividly recalled in this sacrament of new birth (Jan. 8). Finally, the holy eucharist is celebrated with the greatest joy, and we meet our Risen Lord in the breaking of the bread and in the cup of the new covenant of his blood.

Alleluia, Christ is the Passover Lamb that is sacrificed for us: for this reason let us keep this feast (I Corinthians 5:7-8). Alleluia.

The Empty Tomb

This is the emptiness
that fills the world
with wonder
and hope —
that has throughout
the centuries
defied the Cross.

Kay Wissinger

The Living Church

Volume 176 Established 1878 Number 13

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

The Rev. H. Boone Porter, editor and secretary to the Board of Directors; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, editorial assistant; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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CALENDAR

March

- 26. Easter Day
- 27. Monday in Easter Week/Easter Monday
- 28. Tuesday in Easter Week/Easter Tuesday
- 29. Wednesday in Easter Week
- 30. Thursday in Easter Week
- 31. 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

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

How Many Bishops?

Thanks for the interesting and informative article on "How Many Bishops?" [TLC, Feb. 26]. In full accord with your article, J.W.C. Wand in *A History of the Early Church to A.D. 500* also states in regard to the Council at Arles in 314 that "Henceforth at least three bishops were to be present at and to share in the consecration of another bishop" (p. 146).

(The Rev.) VICTOR HUNTER
St. Martin's Church

Lancaster, Texas

Your article "How Many Bishops?" pinpoints exactly the kind of inconsistency involved in the whole "continuing church" movement.

In protest of the decision of General Convention to ordain women and to revise the Prayer Book, the four men nominated to be bishops in ACNA were consecrated in the same irregular fashion that the women seeking holy orders used in Philadelphia. These same people who protested the Philadelphia ordinations as being irregular and invalid did not themselves meet the basic and historical catholic standards for their own consecrations.

I fear that the laypeople who are convinced to join ACNA are not being well served by bishops and priests who profess one standard for others and practice another for themselves.

(The Rev.) JOHN G. MARTIN
St. Alban's Church

Birmingham, Ala.

Respect for Diversity

May I add a wholehearted "Yes!" to the sentiments expressed by the Rev. George Wickersham in his letter [TLC, Feb. 5]?

I think that the new Prayer Book is in most respects excellent, and in many particulars an improvement over the old one. On balance, I like the new Prayer

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Parish Hall

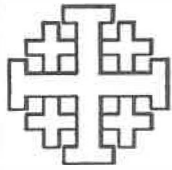
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Book considerably better. But it is clear that this is a matter of opinion, concerning which reasonable Christians differ and must be permitted to differ: the choice of one book over another cannot be elevated to the status of an essential of the faith. The principle ought to be, "that all things be done to edifying."

The unity of the church can best be served not by the enforcement of conformity, but by a love which respects the diversity which we have within this church.

I pray that General Convention will see fit to allow the continued use of the 1928 version by those parishes which prefer it, for as long as they do prefer it. I am convinced that the new Prayer Book will continue to gain adherents on its merits. But we will never be able to force anyone to like it. Let us allow our brothers and sisters to act in accord with their own convictions in the Lord.

"Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother."

JEFFREY M. PLATE

New Haven, Conn.

More Accurate

May I point out, contrary to Laurence K. Wells' letter [TLC, Feb. 19], that the 1552 declaration of absolution which preceded Morning Prayer (and 1662 Evening Prayer) is retained in the Proposed Book of Common Prayer, in the Ash Wednesday Liturgy (PBCP, p. 269).

I too miss the language "this child is regenerate. . ." in holy baptism, but am glad Episcopalians may still call themselves born again Christians, having received "the sacrament of new birth" (PBCP, p. 305), and having been "reborn by the Holy Spirit" (p. 306).

(The Rev.) ROBERT B. DUNBAR

Church of St. John the Evangelist
Boston, Mass.

Roland Allen

Roland Kawano's article on Roland Allen [TLC, Feb. 12] was well done and timely. Searching for a basic biblical and theological voice that would be helpful to church leaders responsible for the survival and revitalization of the multitude of small parishes in our church, the Leadership Academy for New Directions chose the work of Roland Allen. His ideas seem to spark very practical applications to new (or old) forms of ministry that give promise of strength and growth in small parishes. The "apostolic model" mentioned in the article gives an indication of how we might best use trained and skilled professionals so that parishes may develop the lay apostolate using Allen's methods described under the paragraph "Education in the Spirit." Allen's vision points a way to reform and revival through the full ministry of the

whole body of Christ, a way that relies on the Spirit, develops in his time, and cannot be measured by the numbers game.

Thoughtful articles like Roland Kawano's do the church a service by reminding us that basic thinkers like Allen can guide us into a new time half a century after their first publication.

(The Rev.) RAYMOND CUNNINGHAM

Registrar, LAND

Millbrook, N.Y.

Initiation of Revision

Can you perhaps supply the answer to a question which arose in conversation recently? Who, or what body, decided that the Prayer Book needed revision?

We know, of course, that General Convention authorized Prayer Book studies, trial use liturgies, revisions, and all the rest of it. But who first put forth the idea that all this was necessary or desirable at all?

NAME WITHHELD

On October 24, 1928, when the revision of the Prayer Book was adopted, the Standing Liturgical Commission was appointed to study "all matters relating to the Book of Common Prayer" and develop the liturgical experience and scholarship of the church "for some possible future use." Mr. Frederic C. Morehouse of Milwaukee, editor of this magazine, was one of the original members. Many suggestions for future revisions of the Prayer Book began to be received by SLC. By 1943, it had successfully completed a revision of the daily office lectionary which was then adopted and put into the front of the 1928 Prayer Book. Following World War II, successive Prayer Book studies were published, and recommendations were widely shared with liturgical commissions in other parts of the Anglican Communion. In 1967, the General Convention adopted a comprehensive plan for the revision for the Book of Common Prayer. This plan was reaffirmed by subsequent conventions. You may find it stated within Appendix 23 of the Journal of the General Convention, 1967. During this same period, in most other parts of the Anglican Communion, an analogous process of revision has gone on under the appropriate synods and provincial authorities. Ed.

Panama Treaty

This is in response to the letter from Mr. Harry W. Osborne [TLC, Feb. 5].

Mr. Osborne asked, "What would any member of the Executive Council know about Panama?"; the answer is, plenty. The Rev. Clarence W. Hayes, a native Panamanian whose entire ministry has been in Panama, is a very valuable and respected member of Executive Council. The Council's member from the Ninth Province, the Rev. J. Leonardo Cespedes

of Matamoras, Mexico, is well acquainted with the problems of the areas served by our church in all of Latin America. Mr. Robert H. Ayres, a Council member from San Antonio, was a prominent leader in our relief efforts in Guatemala (and elsewhere) and understands the problems of Central America. I, and perhaps other Council members, have conducted business in several Central American countries including Panama.

Mr. Osborne further inquired as to whether Bishop Gooden or the present Bishop of Panama were consulted. We are privileged here in Shreveport to have had Bishop Gooden as a resident for the past several years. I discussed the Panama Canal Treaty issue with him, as have many others, and he does support the Panama Canal Treaty. The present Bishop of Panama, the Rt. Rev. Lemuel Shirley, a native Panamanian, vigorously supports the Panama Canal Treaty and was present at its signing. Bishop Shirley's written report and request for support were available to the Council before it acted. As to why Executive Council took this action, one of the principal motivations was to support our own bishop, on the spot in Panama, as he seeks what he believes to be best for his, and our, people. Incidentally, the Council vote was unanimous.

One of the reasons I chose to reply to Mr. Osborne's letter is that I, too, have frequently questioned the necessity of the church taking a stand on many issues. I hope this response will be helpful.

JOSEPH L. HARGROVE

Member of the Executive Council
Shreveport, La.

Bridge Church

During the fundamentalist-modernist controversy of the 1920s, someone offered this guideline — still a good one, I fancy: "In essentials, *unity*; in non-essentials, *liberty*; in all things, *charity*." Take heed, please, comprehensive Bridge Church!

I very much like the tone of the current editorials. Congratulations.

KENNETH D. LONGSDORF
Lancaster, Pa.

Comedy and Tragedy

It has been said that "Life is a comedy to those who think and a tragedy to those who feel." As I contemplate some of the circumstances of the Episcopal Church in this day and age, I feel like a yo-yo.

In response to my letter [TLC, Jan. 8], the Rev. Gerald L. Claudius [TLC, Feb. 19] suggests I strive to contact "the original twelve Apostles and ask them about the small beginning of the catholic faith in their day." That is "comedy." I have often wondered, if they were available to discuss the almost 2,000 year history of

the church, if they wouldn't repeat our Lord's words "you tithe of mint and anise and cumin, and have omitted the weightier matters of the law." Would they even recognize the catholic faith as Fr. Claudius knows it? Meanwhile, I stand with Gamaliel and wait to see whether it be "of God or of men."

When he says "the majority vote of the General Convention . . . can in no way be called the majority vote of the church. . ." he reminds me of another person who called such a majority vote "merely a majority vote." When is a majority not a majority? There I swing to the "tragedy" side.

Laurence K. Wells [TLC, Feb. 19] does not seem to realize that the proposed Prayer Book is the most catholic book we have ever had. It is because of two changes on the side of Bishop Cummins' desire to de-catholicize the Prayer Book 100 years ago that this has been successfully done today! This swings me to the "comedy" side of the issue.

To raise the spectre of statistical success in the last decade is a chimera (not a chimere, which, it just occurs to me, must have come from the same root as chemise) for the statistics for all "mainline" churches are equally bad.

My point in quoting some statistics about the Reformed Episcopal Church was simply to indicate that there will always be those who will emphasize one or two aspects of Christian faith, blowing them up to such a size that the whole faith is distorted and that what was

meant to be an orthodoxy to be commended to the faithful turns out to be a heresy that attracts a fringe. This is hybrid drama. It begins as comedy and ends as tragedy.

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

God's Law

The letter regarding pensions and divorces [TLC, Jan. 15] shocked me. I had not realized that our church allowed our clergy to divorce and to continue on as though no law of God had been broken.

How can I expect my children to grow up believing and obeying God's law when they see their elders, especially those who represent the church, not obeying God's laws?

I'm not an old stuffy prude. I have been divorced and twice widowed and I'm in my 40s and unable to work so I do know what I'm talking about from experience. . . .

How my heart aches for all those who have these problems, for it hurts beyond all words of description. There is no easy answer, but for all time past our church has helped each generation survive its problems by following the law. Do not depart from it now even though times have changed, for God has not changed.

ANN DOTY
St. Edward's Church,
Mt. Dora, Fla.

Jackson, Tenn.

Alleluia

comes forth from my whole being

no other praise
floods me so
that I praise Him
who with such glory
bore my whole self in Him
upon that sweet Wood
and lifted me up
in glory with Him

Never mind the dying
joy from that Sorrow
has split open the grave
and that hill
is lighted with glory

and whoever discovered
the deep, fresh springs of living water
at that place of a skull?

Lord,
if I have only come by this Cross
the springs are enough for me
Alleluia

Sylvia G. Schafer

THE LIVING CHURCH

March 26, 1978
Easter Day

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ARMED FORCES

Bishop Consecrated

Amid streaming battle flags, church and United States flags, and a seven-man brass ensemble from the U.S. Merchant Marine Academy, Charles Lee Burgreen was consecrated Suffragan Bishop for the Armed Forces at the Cathedral of the Incarnation in Garden City, Long Island, N.Y., on February 27.

The Rt. Rev. John M. Allin, Presiding Bishop, was the chief consecrator assisted by the Rt. Rev. Clarence E. Hobgood and the Rt. Rev. Arnold M. Lewis, both retired Bishops for the Armed Forces, the Rt. Rev. William H. Folwell, Bishop of Central Florida, and the Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas.

During the presentation, when the Presiding Bishop asked if anyone knew of a reason why the consecration should not proceed, two members of the Episcopal Peace Fellowship asked to be allowed to speak. The Rev. Nathaniel W. Pierce, of the Diocese of Idaho, spoke out against the church's involvement in war and armament.

"This church has wrapped the gospel of love in a blanket of militarism and violence . . .," he said. He said that no other group, such as the poor, the lonely, hungry, oppressed, victims of war, etc., had its own bishop, and in having a bishop for the armed forces our church has chosen "to legitimize that which is illegitimate, to sanctify that which is unchristian, to bless that which is not of God." He went on to say that maintaining an office of bishop to the armed forces has put the church in the position of having sold out the gospel itself, and becoming a partner "in a scheme that contemplates the wholesale destruction of human life."

Fr. Pierce went on to say that the Episcopal Peace Fellowship did not speak out personally against Charles Burgreen but were "against this church's complicity with violence and militarism and the office of bishop to the armed forces which symbolizes this complicity."

Bishop Allin thanked the representatives of the Episcopal Peace Fellowship and stressed the church's involvement with a ministry to all people — a witness of service as well as a witness of word. He spoke briefly of St. Alban, as a military man who was sent by Rome to minister to the legions in Britain and who

was one of the first to bring the gospel to England.

The Rev. Canon William A. Johnson, canon theologian of the Cathedral of St. John the Divine in New York City, and a professor of philosophy at Brandeis University, preached the sermon. He stressed a ministry of peace for all Christians as being the church's essential nature. He said it was every Christian's job to work in the world to create a condition of peace, minister to human need and effect reconciliation in all walks of life.

Nine other bishops participated in the consecration.

The procession also included many chaplains and officers of the U.S. Army, Navy, and Air Force. The choir was comprised of members of the cadet chapel choir of the U.S. Military Academy in West Point and the choir of Ascension Episcopal Church in Rockville Centre, N.Y., where Bishop Burgreen and his family are members.

Charles Lee Burgreen is the third bishop for the Armed Forces and has been executive assistant to Bishop Hobgood in that office since 1973. He has spent most of his ministry as a chaplain in the U.S. Army.

SANDRA ANDERSON

EPISCOPAL CHURCH

Forward Movement Holds Consultation

On February 27 and 28, the Forward Movement Publications sponsored a consultation on its policies and program. The Rt. Rev. John M. Krumm, Bishop of Southern Ohio and chairman of the executive committee of Forward presided, together with the Rev. Charles H. Long, recently appointed director and editor [TLC, Dec. 18, 1977]. The Rt. Rev. Henry W. Hobson, retired Bishop of Southern Ohio and first chairman of the Forward Movement Commission, opened the meeting with a survey of the history of this official publishing agency of the Episcopal Church. The consultation, held on the outskirts of Cincinnati, included representatives of different elements in church life. The editor of TLC represented the independent church press.

The Forward Movement was created by the General Convention of 1934 as the result of an effort, largely carried out by laymen, to meet the crisis caused by

the great depression. The next year, a pamphlet of daily readings for Lent was published. This pamphlet was followed by others, and the now-familiar *Forward Day by Day* emerged, providing for every day a short Bible reading followed by a commentary, published at minimal expense. Soon other inexpensive pamphlets began to be published. *Prayers New and Old* is the best seller of all these other pamphlets, having first come out in 1937. The sale of *Forward Day by Day*, however, continues to exceed that of all other publications of the agency, with a current circulation of a quarter of a million subscribers. The braille edition of it goes without charge to blind people all over the world. There is also a large-print edition for visually handicapped readers. Approximately 250 different printed items are currently being sold by Forward. Among these, the mini-books have been an important venture in recent years. The offices of the agency have always been located in Cincinnati. The operation is financed entirely by the sale of its publications and by gifts. It has never been subsidized by the budget of the national church.

The consultation considered the present and possible future need for Forward to address itself to younger readers, to provide specialized catalogues (as in the field of Christian education), to enter the Spanish language field, and to explore the use of cassettes and other media. The continuing usefulness of *Forward Day by Day*, both to Episcopalians and to Christians of other churches, was strongly affirmed.

CHURCH OF ENGLAND

USPG to Launch New Effort

A nationwide missionary effort to stimulate parish life has been launched by the United Society for the Propagation of the Gospel (USPG) — one of the biggest and oldest of Anglican missionary societies.

The Rev. Frank James, USPG's Youth Officer, devised the venture, which has at the core of its effort, "Root Groups." These are small cells of young people who will pledge a year of their lives to the service of the church. Recruited from the 18-plus age group, the young people will bring from their widely differing backgrounds a variety of attitudes and experiences. Some will have just left

school, others will have completed professional training, and some may have worked in shops or factories.

"Rooters" will live in a parish at the invitation of the rector and be responsible to him. Commitment will be to the group, as well as to the church. Members will find their own accommodations, and some will support the others by taking jobs. They will function as a self-contained unit, while at the same time entering fully into the life, worship, and ministry of the church.

Training in this field of ministry will be given over a four-week period during which group members will be exposed to the varying life situations of a multi-racial, -faith, and -cultural society.

Fr. James said, "The Root Groups project has caught the imagination of a large number of young people in this country, and I have been overwhelmed by the response. Already more than 50 parishes are clamouring for 'Rooters' to go and work in their areas. Many people imagine that young people have no in-

terest in the church — which is quite untrue. What is true is that the church is not answering the spiritual needs of young people or taking note of their visions, idealism, and beautiful dreams."

League Opposes Women's Ordination

The chairman of the League of Anglican Loyalists (LAL), Dominic Pyle-Bridges, said in London that the League

Resolution of the Philippine Independent Church

The following is the text of a resolution sent to the Rt. Rev. John M. Allin, Presiding Bishop, during the recent Executive Council meeting in New Orleans.

DATE: February 14, 1978

FROM: Iglesia Filipina Independiente, Manila, Philippines

SUBJECT: Re: result of the Supreme Council of Bishops of the Philippine Independent Church in censuring the participation of Bishop Francisco J. Pagtakhan in the consecration of four priests as bishops of a separatist group in the ECUSA.

Whereas, the Obispo Maximo has received written information from the United States, to wit: a cable from the Rev. Arthur Boswell, M.D., sent from Elyria, Ohio and received on January 29, 1978, which we quote:

"Observed on national television tonight that Bishop Pagtakhan participated in an invalid episcopal consecration with schismatic Episcopal group in Denver. I fear for strained relations between our church and Episcopal as a result of this very public action. Letter follows. Obediently, Rev. Fr. Arthur Boswell, M.D.;"

a cable from Presiding Bishop John M. Allin from New York and received on February 2, 1978, which we quote:

"Distressed and shocked by Bishop Pagtakhan joining consecration of bishops for dissident group. Please certify credentials. Letter follows. John M. Allin.;"

and a follow up letter from the Presiding Bishop from New York dated January 30, 1978 informing us that Bishop Pagtakhan, a non-diocesan bishop of the Philippine Independent Church, participated as a co-consecrator in the consecration of four priests as bishops of a separatist group in ECUSA last January 28, 1978 in Denver, Colorado, U.S.A.;

Whereas, in a cable sent to the Obispo

Maximo from Los Angeles, California dated February 7, 1978, Bishop Pagtakhan himself admitted that he did actually participate in the aforementioned consecration in Denver, Colorado;

Whereas, Bishop Pagtakhan left the Philippines without official permission from the Supreme Bishop as required by Article IV, Section 6 (d) of the Constitution of the Philippine Independent Church;

Whereas, Bishop Pagtakhan was never given any permission and was not at all authorized by the Obispo Maximo or any duly constituted authority of this church to be a co-consecrator at the consecration of the four priests mentioned above;

Therefore, be it RESOLVED, as it is hereby RESOLVED, that we, the members of the Supreme Council of Bishops of the Philippine Independent Church now assembled in Manila, Philippines in a special session this ninth day of February, 1978 hereby unequivocally declare in the interest of wholesome Christian discipline and in fulfillment of the urgent need to preserve the sanctity of our apostolic authority as delegated to us by our Lord Jesus Christ through his body, the Church:

1. That we are severely distressed and shocked beyond belief by the evidently indiscreet and unauthorized participation of Bishop Francisco J. Pagtakhan of this church in the consecration of four priests as bishops of the separatist group of ECUSA last January 28, 1978 in Denver, Colorado, U.S.A.;
2. That we completely disown any ecclesiastical, theological or spiritual commitment which the above-mentioned actuations of Bishop Pagtakhan may imply or generate;
3. That we unanimously urge any separatist group in particular and the entire membership of our sister

church, the Episcopal Church in the United States of America in general to willingly demonstrate for the edification of the whole of Christendom the imperative of unity, even as we continue to speak the truth in God's love.

4. That we, conscious of the supreme benefits which the Filipino and the American churches have been harvesting in their witness, life and mission on account of the concordat of full communion relationship between the PIC and the ECUSA since September 22, 1961 are affirming and will continue to affirm by word and action our faith in the Lord's will as spelled out in the terms of our 1961 concordat of full communion; to wit:

- (1.) "Each communion recognizes the catholicity and independence of the other and maintains its own."
- (2.) "Each communion agrees to admit members of the other communion to participate in the sacraments."
- (3.) "Full communion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practices characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith."

And,

5. That we pledge our individual and corporate commitment to the very bonds of unity brought about by our bold and creative ecumenical venture of having concordat with ECUSA and to the mutual mission of both the PIC and ECUSA to become the willing instrument of the Lord's Prayer that we all may be one in Him.

The Most Rev. Makario V. Ga, D.D.
OBISPO MAXIMO

"will fight to the last ditch against the ordination of women."

With this declaration, the LAL joins the Church Union and many evangelicals in opposing the ordination of women to the priesthood.

Mr. Pyle-Bridges said, "If it becomes necessary, we shall ensure that all the finances of the League remain in catholic hands."

The LAL was founded in 1968 as an organization for the defense of the "catholic tradition" in the Church of England.

If the ordination of women is endorsed by the Church of England, Mr. Pyle-Bridges recommends that a "continuing" church be formed. If not, "full communion with the Holy See" is the course planned.

Bishop Urges Anglican Recognition

The Rt. Rev. John V. Taylor, Bishop of Winchester, is urging the Church of England to declare its readiness to recognize Free Church ministers as truly ministers of the Word and sacraments.

Bishop Taylor said, in a sermon preached at his cathedral, that it would be unforgivable if the Church of England were to refuse to extend to Free Church ministries the same recognition that it asks Roman Catholics to give to Anglican orders.

"I am not forgetting," he said, "the very great difference that they (the Free Churches) do not have the sign of episcopal succession even though they would claim, and we may recognize, a succession in the apostolic faith. That sign of episcopal succession is, we believe, a sacrament of the church's continuity and unity, and for this reason we go on asking those who do not have it to restore it to their church order."

NCC

White House Meeting

President Jimmy Carter told a delegation from the National Council of Churches (NCC) that it has a superb record in applying biblical teachings directly to human beings, but that the government has a better record than churches in general in trying to eliminate segregation.

Mr. Carter said, "I recognize we have a long way to go in the government, but on balance the government has done a better job than the churches. I say this as a member of both." The President said that compared to what the Christian community could do, outreach and social programs are minimal.

The 28-member NCC group, which was headed by General Secretary Claire

BRIEFLY . . .

The Council of the **Evangelical and Catholic Mission (ECM)**, a group which aims "to restore the Episcopal Church to purity of doctrine and life," has recommended that the 1979 General Convention authorize the 1928 Book of Common Prayer as the lawful alternative to a new prayer book. In this resolution, the ECM was following a 1975 statement adopted by the House of Bishops, which had proposed that the 1928 Book be the lawful alternative to a new Book of Common Prayer. The Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire and chairman of ECM, noted that the intention of the bishops had been to rule out other alternative rites.

Doctors say they expect the **Rt. Rev. Morgan Porteus, Bishop of Connecticut**, to make a complete recovery from a severe heart attack he suffered on January 27. The administration of the oldest diocese of the Episcopal Church in the U.S. is in the hands of the diocesan staff with the help of the Rt. Rev. Milton L. Wood of Greenwich, an assistant to the Presiding Bishop. Bishop Porteus took office in November, following the retirement of the Rt. Rev. J. Warren Hutchens.

Thousands of Roman Catholic pilgrims from various countries converged recently on **Lourdes, France**, to mark the 120th anniversary of the shrine there. According to Roman Catholic belief, the Virgin Mary appeared in a grotto to 14-year-old Bernadette Sourbireous on February 11, 1858. Identifying herself as the Immaculate Conception, she then appeared 18 times between February 11 and July 16. Her message concerned the necessity of prayer and penance. According to Bernadette, Mary requested that a chapel be built at the grotto, where, following her directions, Bernadette discovered a spring. Miraculous cures are credited to the shrine.

An unusual marriage between an **Anglican priest and a Congregational minister** has ended with the death of the husband, 65 year-old Rev. John Garrington, Rector of Greensted, England. His widow, who is known by her maiden name, is the Rev. Elsie Chamberlain, a pioneer among women ministers. She was ordained as a Congregational minister in 1941, and she is the only woman ever to have served as a chaplain to Britain's armed forces. In 1956, Miss Cham-

berlain became the first woman to preside over the Congregational Union of England and Wales, which in 1972, merged with the Presbyterian Church to become the United Reformed Church. Mr. Garrington was ordained to the priesthood in 1938, and became rector of the centuries-old Saxon church of St. Andrew's, Greensted, in 1963. His marriage to Miss Chamberlain was the first of its kind between clergy of the two churches in England. They were married in 1947.

Many Episcopalians attended the 30th annual **Institute of Liturgical Studies at Valparaiso University in Indiana**. They heard the Rev. Robert Brungs, director of the Institute for Theological Encounter with Science and Technology, St. Louis, say that "unisex (androgynization, if a fancier word is needed) presents a particularly insidious threat to the Christian way of life, to Christian worship. Unisex is a concept that will receive a significant impulse when we have achieved that final separation of human reproduction from human sexuality." Fr. Brungs, who is also an associate professor of physics and associate professor of theological studies at St. Louis University, suggested that the technological trend is toward a "monism that would negate the covenantal marriage of man and woman and eventually of the Bride (Church) and Bridegroom (Christ) . . . If the relationship of the masculine and feminine is central to our understanding of God's relationship to his creation, then we must actively resist any blurring of its meaning." Several other sessions during the three-day gathering considered aspects of worship in a contemporary secular environment. Other major speakers were the Rev. Carl Dehne of Rockhurst College, Kansas City, the Rev. George Hoyer, Christ Seminary-Seminex, St. Louis, and the Rev. Nathan Mitchell, professor of liturgy at St. Meinrad Archabbey, St. Meinrad, Ind.

The Rev. Dr. Harry R. Smythe, Director of the **Anglican Centre in Rome**, and a number of Anglican bishops and priests, attended a papal audience recently. In remarks directed to the group, Pope Paul VI said, "God will grant our common prayer for perfect Christian unity." The pontiff welcomed the clerics who represented eight Anglican provinces, and who had been engaged in a three-week seminar in Rome to study Roman Catholic-Anglican relations. The Rt. Rev. John Moorman, a distinguished ecumenist, was a member of the group. He was senior Anglican observer throughout the Second Vatican Council (1962-65).

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EASTER IN CENTRAL AFRICA

By DENIS M'PASSOU

Easter, or, as local Anglicans prefer to call it in Central Africa, *Pasika*, (Passover) comes at a time which means more to the African than the time of spring when flowers grow and all trees begin to have new green leaves. It comes at the time of the harvest — at the time of redemption just as the original Passover was the feast celebrating the redemption of the children of Israel from Egypt to the land of plenty.

When Relatives Were Redeemed: Not a very long time ago people in Central Africa, as in many other parts of Africa, depended entirely on the produce of their little plots for food. The plots were little not because of lack of land, but rather lack of farming implements. Farming had to be done by hand. The months after the harvest there was plenty of food, but slowly the grain stores stocks dwindled and by about spring some had nothing left! To save themselves from starvation, those who had nothing offered some of their relatives to those who had still some grain in their grain stores. This was not slavery in the true sense, for the offered relative went willingly to the family where he could eat and live, while at the same time food given in exchange for his going there would save his relatives. The "pledged" person worked for the family until the time of harvest — about Eastertide — when his relatives would bring an equivalent amount of grain to what they took in exchange for their relative. This food was given to the other family, and their relative was redeemed. There would, naturally, follow a feast of redemption — rejoicing at the friend who had rejoined the family at this good time.

Strengthening the Link with Those Who Died: But as Africans, looking at the time of Easter from the

spiritual point of view, the link is even stronger than this. Perhaps the strongest religious significance of Easter, and the time it comes upon us, is that coming as it does during the harvest season, it comes at a time when various ceremonies used to be held which brought the people close to those whose bodies departed, but whose spirits are still living with their respective families.

The Feast of Mbuyiso: In Rhodesia, one often hears about the feast of *Mbuyiso* or *Kudzorerera*. These are Shona and Ndebele words spoken in the Mashonaland and Matabeleland dioceses respectively, and mean "bringing

back." In Botswana a similar feast connected with *Badimo* ("spirits") was celebrated, and in Zambia and Malawi you will hear of *nsembe ya mizimu* (sacrifices to the spirits).

We Africans believe that the dead never die. True, the body ceases to function, and we naturally bury it. But the spirit still lives on. This spirit gets lost for a time after its body has been buried, and may be wandering in the deserts of Botswana or over the waters of Lake Malawi until relatives have brewed beer and made a feast to bring that spirit back into the village! This usually hap-

Continued on page 14

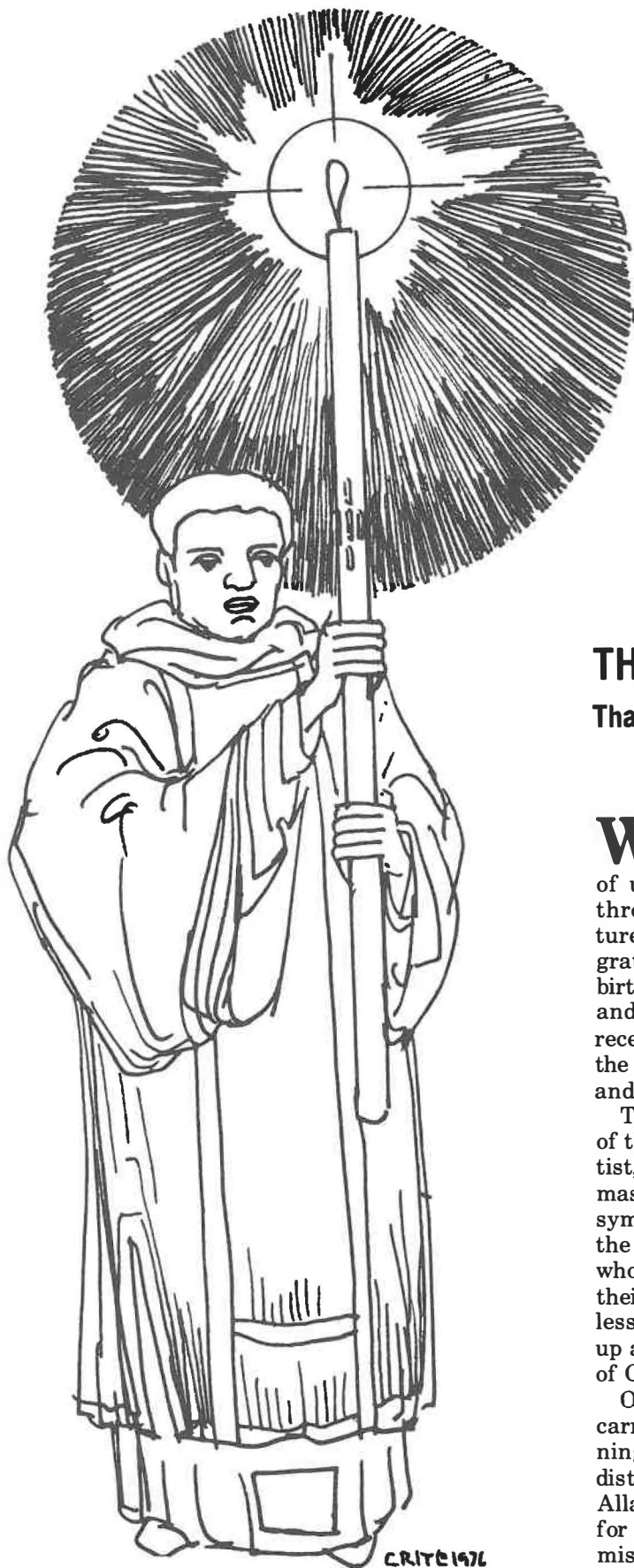


Behold the Son

The Cross stood bare in the night
Signifying the death; crowds broke apart.
The Wine Cup and the shared broken Bread
Hid in the memory of the apostles.
To what bind their meaning,
Those two parched days
That lay withering, fallen out of life?
Then was the sepulchre —
Like a great stone bud —
Opened into God's flowering light
For the exaltation of His Son.
And Cross and Wine and Bread
Proclaim on every candled altar
Jesus, the Resurrected.

Elizabeth Randall-Mills

Dr. Denis M'Passou is administrative assistant to the Most Rev. Donald Arden, Archbishop of Central Africa, and is editor of CAPAnews, information service of the Conference of Anglican Provinces of Africa (CAPA).



THE LIGHT OF CHRIST —

Thanks Be to God

We wish to all of our readers a most joyful Easter. May the risen Christ make himself known to all of us at this time, by the power of his Holy Spirit, through the good news of his Holy Gospel, and the nurture of his life-giving sacraments. We extend our congratulations to all who during the feast receive the new birth of baptism into the fellowship of his holy church, and to those who experience confirmation, or the first reception of holy communion. May this solemn Feast of the Resurrection bring the gifts of new faith, new hope, and new charity to us all.

The cover of this Easter issue reproduces the woodcut of the Resurrection executed by the great German artist, Albrecht Dürer, in 1510. Considered a world masterpiece of graphic art, it is noted for its vivid use of symbolism. In the lower part of the picture, the grave, the place of death, is surrounded by soldiers, some of whom are asleep and others enveloped by gloom. All their weapons and instruments of war have proven useless to contain Jesus in the grave. Above them, he rises up as the new Adam, the manifest image and likeness of God, the one in whom heaven and earth are united.

On this page we have a powerful drawing of a deacon, carrying a newly-lighted paschal candle, at the beginning of the Great Vigil of Easter. It is the work of the distinguished contemporary black Episcopal artist, Allan Rowan Crite, of Boston. It was executed in 1976 for the Associated Parishes, Inc., with whose kind permission we reproduce it here. This picture also speaks symbolically of the Resurrection as a new creation, when the light of the new life of the Lord Christ is raised up to bring salvation to the whole world.

EDITORIALS

Easter in Another Part of the World

In America and other parts of the northern hemisphere, warmer days, blooming flowers, singing birds, and other signs of spring are naturally regarded by Christians as symbols of the Lord's resurrection. Have you ever wondered what Easter is like on the other half of this planet, where days are getting shorter and cooler weather is approaching? The account of Easter in Central Africa [page 9], by Denis M'Passou shows us how, in St. Paul's words, God "did not leave himself without witness" (Acts, 14:17) in other parts of the world, and how other cultures have found their own significant symbols and expressions of the new life communicated to us by the risen Son of God.

In addition to being a journalist, Mr. M'Passou is also administrative assistant to the Archbishop of the Province of Central Africa. We believe our readers will be interested in a recent summary of his current activities.

"I am at the moment preparing for an Elective Assembly which is to elect a bishop for the Diocese of Lake Malawi in Lilongwe on February 11, then travel 550 miles to Ndola for another Elective Assembly to choose a Bishop for the Diocese of Central Zambia. A few days in Lusaka, then I fly to Francistown, 600 miles away in the Republic of Botswana, and from there travel by rail to the troubled Rhodesia (Zimbabwe) where no plane goes from any of the African countries except South Africa. The train journey will take me to Bulawayo, 120 miles from Francistown; this is in the Diocese of Matabeleland where Robert Mercer is

bishop. Then on to Salisbury, the seat of Smith's government and headquarters of the Diocese of Botswana — Paul Burrough is bishop here. The journey from Bulawayo to Salisbury is 330 miles. From there another 200 or so miles into the Eastern Districts; near the war zone I reach Penhalonga, where Patrick Murindagomo, Suffragan Bishop of Mashonaland (official title: Bishop of Penhalonga) lives. Then from there travel straight back the same way by train to Gaborne — capital of Botswana, a distance of nearly a thousand miles. Bishop Shannon Mallory, an American, is the diocesan of the Diocese of Botswana. From here I go back to Malawi, having visited all the eight dioceses in the four countries which make up our Province — perhaps the only Province where one member nation of it is at war with the two others, as Rhodesia is with Zambia and to a lesser extent Botswana."

New Column

It is a great pleasure in this Easter issue to introduce to our readers a new column entitled "Let's Go Fishing," by the Rev. Gilbert A. Runkel, Jr. It will normally appear in the future in the fourth issue of each month. At a time when there is so much interest in evangelism, we believe this column will perform a real service for the church.

The author is the senior priest, in years of service, in the Diocese of Michigan, and he has had wide experience in parochial and diocesan life. Since 1970 he has been rector of St. James' Church, Grosse Ile, Mich.

BOOKS

Layreaders' Delight

A LAYREADER'S GUIDE TO THE PROPOSED BOOK OF COMMON PRAYER. By Clifford W. Atkinson. Morehouse-Barlow. Pp. 96. \$2.50.

Many layreaders have been asking for assistance with the Proposed Prayer Book. This handy pocket-sized book by Fr. Atkinson gives them more than could be expected in such a small booklet. The primary emphasis is on the licensed layreader who may be responsible for planning and leading an entire service in the absence of an ordained minister. After a brief survey of the role layreaders may occasionally have in Holy Week rites or other special services, the book deals in detail with what is most often the layreader's most challenging duty — the conduct of Morning Prayer as a principal Sunday service.

Fr. Atkinson rightly believes that to do

a job well, one ought to understand what one is trying to accomplish. The structure of the office is analyzed, and the Church Year is masterfully summarized in seven pages. With this background, excellent advice is given on planning each part of the service. The clergy, no less than the layreaders, will find much here that is helpful. Appendices deal with music, different translations of the Bible authorized for public use, and the physical technique of effective public reading. A useful bibliography is also offered for the training of layreaders.

H.B.P.

Instructive and Useful

MOUNTAIN AND WILDERNESS: Prayer and Worship in the Biblical World and Early Church. By Paul T. Coke. Seabury/Crossroad. Pp. 136. \$3.95.

Paul T. Coke, who is a professor of New Testament at the Episcopal Theological Seminary of the Southwest in Austin, Texas, has written an instructive and useful book on a topic which is both timely and perennial, prayer and

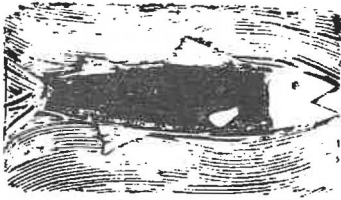
worship. Coke's brief but substantial book should prove very helpful in parish lay courses in spirituality. It is divided into six sessions: I. Worship in Ancient Greece; II. Abraham and Moses in the Worship of Israel; III. The Prayers of David and Solomon; IV. The Mount of Transfiguration and the Wilderness of Temptation; V. The Old Temple and the New Spirit of Prayer; VI. The Advance of Christian Worship in the West and in the East.

Pastors and prayer group leaders should find this a work especially appealing because each chapter concludes with an optional Lenten study guide. There are also notes and suggestions for further reading to enhance the utility of this interesting and clearly written study.

(The Very Rev.) EDWIN G. WAPPLER
Bloy School of Theology
Claremont, Calif.

Books Received

THE CHANGING CLIMATE by Arthur E. Bloomfield. Our changing weather and its effect on the world. Bethany Fellowship. Pp. 117. \$1.95.



LET'S GO FISHING

“After the Late Service”

By GILBERT A. RUNKEL, JR.

It was a Friday. And it had been suggested to me that I talk with the rector of the parish church in one of England's great university towns. So I went to his office, told his secretary my name, and asked if I might see him.

She left. And upon returning a few moments later, she informed me that the rector would be able to see me “after the late service on Sunday morning.”

So, after telling her that I was scheduled to be in Coventry on Sunday, I departed—a little bit angry, and a little bit humiliated.

I knew that the parson was not in conference with anyone else. And I knew that it was unlikely that he was engaged in deep study or prayer: because his door was open—and a number of people were making much noise while repairing bicycles in the hall just outside his office.

A friend suggested that the parson

would probably have seen me if I had told his secretary who I was—and why I was there. And that was undoubtedly true.

But should he not have given me a moment of his time—regardless? Did he have any way of knowing that I wasn't contemplating suicide—or that I wasn't an alcoholic who was coming to him for help—or that I wasn't just a lonely soul who might go berserk if I couldn't unburden myself to someone like him?

Had I told this “busy” clergyman that I had had conversations with the chief evangelism officer of his church (as well as with the chief evangelism officer of mine), I am quite sure that he would

have dropped whatever he was doing: because my (potential) importance would have aroused his curiosity to the point that he would never have asked me to wait until “after the late service on Sunday morning.”

But, in a sense, we're all like that English parson. We're jealous of our time. We're jealous of our privacy. And we don't like to be interrupted while we're doing what we're doing—even if what we're doing is of little importance.

And yet, this would not be so if we realized who it is to whom we belong—and whose time it is that we covet so dearly as our own: for the lives we live belong to God (as well as the time in which we live them). It is not “our” time, nor “our” life—except as a trust from God.

That Person we call “our Lord” has told us how we should treat those who are hungry, or thirsty, or sick, or in prison. And some of his first followers have held his standards high for us to see: “Be ye kind one to another.”—“Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”—“Let us do good unto all men, especially unto them who are of the household of faith.”

But the parson wouldn't see me until “after the late service on Sunday morning.”

Suppose that I had gone to that parish church in search of Jesus—had gone there to find someone (whose life had been touched by his) who would help me find him (so that he might touch my life, also). What would I have thought?

However much I might have been inquisitive about this “Jesus Person,” I would have thought that his disciples were obviously preoccupied with themselves, and that the work of his church had something to do with the repair of bicycles!

But still, lest anyone get the impression that my experience was unique, let it be said that it is an experience common to people who wander into parishes and missions across the world: the parson busy, and people (if not busy repairing bicycles, then) busy cooking in the kitchen—and nobody to speak of Jesus to strangers.

An Introduction

At a time when people are worried about the future of society — when “doing one's own thing” seems to be preferred by many as “a better idea” toward attempting to discover the purpose and meaning of life than is adherence to the Christian faith (or, at least, adherence to the Christian faith as they believe it to be), it might be profitable for those of us who call ourselves Christian to take a good look at ourselves — and our obligations to the faith we profess and which we celebrate joyfully at Easter.

Wherever we focus our attention — the front page of the daily paper — sober radio and television commentaries on politics, community problems, or the needs of youth and/or the aged — what we read and hear boils down (largely) to the belief that most of our troubles stem from the fact that we are spiritually and culturally bankrupt: a people with no truly worthwhile philosophy of life — a society with no clear vision concerning why it exists, or what its obligations are to itself (and to the generations that preceded it, and those still yet to come).

As Christians, we can withdraw from this drug-hooked, vandalized rat-race world (all of whose institutions are suspect in varying degrees), and live in

our own little “religious” world (as though part of God's creation is worthy of our concern — and part worthy of going to hell); or we can face up to the obligations that are ours by virtue of the fact that the “marching orders” given to us at our baptism committed us to fighting under the banner of Christ as his faithful soldiers and servants unto our life's end.

But one of the facts that many of us do not realize (or, perhaps, do not want to admit) is this: that Christ didn't come to earth to found a comfortable church where comfortable people might find comfort apart from the many distractions inherent in that arena where people live and work and play and die — but that he came to be the Savior of the world. And if we accept this fact, our commitment should not be to the saving of the church (with Christ as our “private chaplain”) — but to the salvation of the world (with Christ as the Lord of creation).

The purpose of this series, then, will be to help those who may read it attempt to see evangelism in a slightly different light than they have seen it heretofore — yet realizing that their different talents, different situations, and different cultural backgrounds will make it necessary for them to adapt what they read to their own abilities to use it.

The Rev. Gilbert A. Runkel, Jr., is rector of St. James' Church, Grosse Ile, Mich.

NEWS

Continued from page 8

Randall and President William P. Thompson, commended Mr. Carter for his emphasis on human rights as a factor in foreign policy. But they expressed concern that the U.S. has not applied economic sanctions to South Africa, and noted the human rights aspects of the Wilmington 10 case.

The NCC delegation voiced disappointment at the level of U.S. military spending and arms sales around the world. A domestic affairs aide on the White House staff told the group that the military budget is up only three per cent in "real dollars," and that inflation makes it seem greater, but the group did not seem satisfied with this explanation.

TAIZÉ

Involved in Manhattan

Several brothers from Taizé, the French ecumenical monastic community, have opened a satellite community on the west side of Manhattan.

The brothers have rented an apartment in the area formerly known as "Hell's Kitchen." Brother Leonard, the head of the community, said that as soon as they have put up a ceiling in the apartment, the brothers will look for secular jobs. The community plans to be self-supporting, but in the meantime the headquarters community in France will pay the bills.

During Lent the brothers have held Lenten services in five local churches, one each night of the week. They want to be part of the city, rather than to be enclosed in a life of prayer.

Brother Leonard, who has been at Taizé since the early 1960s, is a member of the Reformed Church in the Netherlands. He said that those who become part of the community from various Christian traditions do not lose their distinctiveness in an ecumenical "mush," but rather, "open up the riches of the community from which they come" to others.

NORTHERN IRELAND

BBC Fund for Ireland

The British Council of Churches (BCC) has announced that its Fund for Ireland has brought in \$30,000 since it was begun in November, 1976.

The Rt. Rev. John Trillo, Bishop of Chelmsford, is chairman of the fund, which is designed for self-help projects in Northern Ireland. A good deal of the money provides Irish children with holidays, and the fund also aids youth clubs, play centers, and a reconciliation center in Belfast where young Roman Catholics and Protestants can meet and talk.

CONVENTIONS

Following vigorous and heated debate, the 83rd convention of the **Diocese of Washington** adopted a resolution which declared that the decision to ordain women to the priesthood was "prophetic," and commended the action to other branches of Christendom. The principle passage in the resolution said that the diocese "prays that the decision (to ordain women) ... will soon be embraced by all branches of the Catholic Church." Opponents of the resolution spoke of its being contrary to the spirit of reconciliation and healing called for by the Rt. Rev. John M. Allin, Presiding Bishop. The resolution passed handily. The Rev. John T. Walker, presiding over his first diocesan convention since becoming bishop in 1977, is one of the staunchest supporters of the ordination of women to the priesthood, as was his predecessor, the Rt. Rev. William F. Creighton. The delegates also voted to continue support of programs designed to alleviate hunger in the world — a particularly strong interest of this diocese — and to encourage individuals and parishes to give to organizations which work toward self-help programs for providing food and voluntary family planning. The convention passed a resolution in support of the use of public funds for abortion, after considerable debate. The body of this resolution asserted that "the particular belief of one religious body" was being forced on those who believe otherwise.

. . .

At its 161st convention in Cleveland, the **Diocese of Ohio** reaffirmed the House of Bishops' stand against the marriage or ordination to the priesthood of homosexuals. The Rt. Rev. John H. Burt, Bishop of Ohio, headed the theology committee which reported to the convention on this matter. While saying that homosexuals are God's children who have equal claim to the "love, acceptance and pastoral care in the church," and are certainly entitled to equal protection under law, Ohio Episcopalians based their findings on the statement that "biblical understanding rejects homosexual practice." The resolution was passed by a slight majority of clerics present, and by a two-thirds majority of lay delegates. A diocesan budget of \$1.3 million was approved, and a missionary budget of \$419,000 was adopted under charges from delegates that the emphasis of the diocese had moved from mission to maintenance. Venture in Mission (VIM) was given tentative approval. The delegates also voted to write letters to manufacturers of infant formula to protest their advertising methods in under-developed countries [TLC, Jan. 29].

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EASTER

Continued from page 9

pens around Eastertide, not that people care much about the calendar as such, but simply because Easter time happens to be the time when there is enough food that some of it can be spared for the dead — and it takes plenty of good food to please them.

When the Dead Are Back: In my own African language, we do not refer to those who died as the dead, but as *anzathu alikukhonde'wa* (literally — our relatives who are now living in the back yard). In traditional Africal religion prayers are addressed to *anzanthu alikukhonde'wa* in the same way that in the church we address the saints, asking them to pray for us, the implication being that they are much holier than we are. In traditional religion the belief goes further than that — these people whose bodies are gone have become spirits, and therefore speak a spiritual language. But at the same time they still understand our earthly language and problems — were they not with us before they went to the back yard? So they can talk to God — who is a Spirit — in a spiritual language. Of course, for many of us the

belief that the spirits of our ancestors can be effectively used as intermediaries is weakening, but they have not gone away from the back yard — not even in the mind of this writer, who has had the opportunity to study the American way of looking at divinity.

Victory Over Forces of Nature: Easter time in this part of the world is also the time when traditionally people celebrate the victory over the forces of evil — and sometimes the acts of God. When your farming, upon which all your life depends, springs up and grows, there is a continuous time of uncertainty and struggle — against weeds, pestilences, and even weather. But when the time of Easter comes, which happens to be about the time of harvest, there is jubilation at the victory of man over all stumbling blocks to harvest — a real reason for rejoicing.

Nearer Nature; Nearer the Dead: We in Africa live nearer the dead, and nearer nature, and when nature has produced the real thing — not just flowers — our joy is complete, thank God! Come to Easter service on Sunday morning in one of the village churches, and at the time of the offering you will see a queue

of people with baskets full of grain, bunches of bananas, bundles of sugar canes, cassava and all kinds of food. They have a hundred and one things to thank God for. His Son conquered death and came back to life on this day, as the dead always come to life in spirit. This is the time their grain stores have been refilled with life-giving food; this is the time they used to redeem their beloved, and God chose this time to bring back their Redeemer from the dead; the time of plenty, of sacrifices, of joy — God couldn't have been better!

Similar ceremonies would have taken place in *nsembe*, *mbuyiso* or *kudzorera* if these villagers were not Christians, and if you had sneaked out of the church after the service and visited the neighboring villages, you would have found groups of people drinking free beer, or dancing if it is in the evening. This could be the last stages of a *nsembe* (sacrifice) which was probably offered under a tree or at a special shrine just when you were singing in the church last night.

The days may be getting shorter in the southern hemisphere, but the list of enjoyable feasts certainly gets longer this time of the year, and for very good reasons.

CLASSIFIED

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

FOR SALE

NAVY BLUE ties with Episcopal Church Shield-in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

MISCELLANEOUS

SCRIPTURE cake recipe: 50¢ plus stamped self-addressed envelope. Johann, 484 W. Ridge Ave., Bloomsburg, Pa. 17815.

POSITIONS OFFERED

ASSISTANT RECTOR: Priest, young, experienced in charismatic renewal for medium-sized suburban parish. Duties include youth ministries, education, and visitation. Send resumes to: St. James', 11815 Seven Locks Road, Potomac, Md. 20854.

CURACY offered in growing two church parish from June, 1978. Beginning salary. University town. Inquire of the Rector, St. John's Episcopal Parish, P.O. Box 3146, Chico, Calif. 95926.

POSITIONS OFFERED

RECTOR WANTED: Upper midwest, suburban professional parish, modern facility, with new multi-purpose addition (low balance). Approximately 135 families, budget above \$75,000. Excellent rectory, neighborhood, schools. Salary competitive. Send resume with references, education, and experience. P.B.C.P. Reply Box M-362* by mid-April.

WANTED: Retired/retiring clergyman, sound churchman for small self-supporting organized mission, Diocese of Western North Carolina, Great Smokey Mountains. Non-stipendiary, vicarage, honorium \$100 monthly, travel, usual expenses. Needed immediately. Reply: Grace Episcopal Mission, Mrs. R. Willcox, Clerk, Rt. 1, Box 47, Robbinsville, N.C. 28771.

POSITIONS WANTED

CREATIVE, experienced, liturgy-centered woman with M.R.E. seeks position in parish, school, or diocese. Teunisje Velthuisen, 621 Lawndale Ct., Holland, Mich. 49423.

QUARTERLY PUBLICATION

SOUL SEARCHER. Christian answers to psychic questions. Sample copy \$2.00. FCPR, 351 Main St., Ridgefield, Conn. 06877.

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

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PEOPLE and PLACES

Positions Accepted

The Rev. **Ernest DuRoss** is rector at St. Martin's, Chargin Falls, Ohio.

The Rev. **Charles B. Farrar** is now in the Diocese of S.E. Florida.

The Very Rev. **Richard M. George** is dean of the Cathedral Church of St. Paul, 3601 N. North Street, Peoria, Ill. 61604.

The Rev. **Raleigh Hairston** is rector of St. Simon of Cyrene, Cincinnati, Ohio.

The Rev. **Stephen P. Pressey** is rector of St. Katherine's, Williamston, Mich.

Resignations

The Rev. **Frank Cleveland** resigned as rector of the Church of the Redeemer, Avon Park, Fla.

The Rev. **Larry A. Snyder** resigned as rector of Trinity Church, Coshocton, Ohio.

Retirements

The Rt. Rev. **Fine Halapua**, Assistant Bishop of Polynesia, Nuku'alofa, the capitol of Tonga.

Church Army

Robert A. Jackson was commissioned an evangelist and captain in the Church Army Society; St. George's Church, 2nd and U Streets, N.W., Washington D.C.

Armed Forces

The Rev. **N. Frederick Lang**, Th. D., chaplain, Lt. Colonel, USAF, retired from active military duty June 1, 1977. Add: 131 S.W. Colonial St., Port Charlotte, Fla., 33952.

Deaths

The Rev. **Charles Hamilton Bascom**, retired priest of the Diocese of Central Florida, died December 12 at the age of 91. He was ordained to the priesthood in 1912 and served churches in Nebraska, Maine, New Hampshire, North Carolina, and Florida before his retirement in 1956. After retirement, he made his home in New Smyrna Beach, Fla. He is survived by one daughter and one grandchild.

The Rev. **Deaconess Edna Mitchell Sargent**, who served on the staff of the Episcopal City Mission,

Chicago, from 1937 until her retirement in 1963, died December 18 at the age of 86. She made her home in Kaneohe, Oahu, Hawaii, and funeral services were held at Calvary Church, Kaneohe.

Mrs. Ida Lea Blackburn, 77, wife of the Rev. Laurence H. Blackburn, D.D., retired priest of the Diocese of Ohio, died December 23. The Blackburns made their home in Berea, Ohio. She was a graduate of Baldwin-Wallace College, and a member of the Society of the Companions of the Holy Cross for 37 years. In addition to her husband, Mrs. Blackburn is survived by a son, two grandchildren, two sisters, and a brother.

Mr. Seaborn J. Flournoy, 74, of Portsmouth, Va., died December 31st. Mr. Flournoy had been elected a deputy to General Convention since 1952, and had served as chairman of General Convention's finance committee. He had been a trustee of the Church Pension Fund for two terms. He was also a trustee of the Virginia Theological Seminary, and for many years was a trustee of Boys' Home in Covington, Va. Mr. Flournoy served as a delegate to the Anglican Congress, in Toronto, in 1963. He served the Diocese of Southern Virginia in many capacities, and at the time of his death he was a trustee of the funds of the diocese. He served regularly on the vestry of Trinity Church, Portsmouth, since 1935, and was a council delegate regularly. He is survived by his wife, Georgia Flournoy.

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



WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER & ST. PAUL
Massachusetts and Wisconsin Avenues, N.W.
Sun 8, 9, Eu; 10 Folk Mass & Forum; 11 Eu. MP last Sun; 4 Ev;
5 Organ Recital. Wkdays 7:30 Eu; 12 Intercessions; 4 Ev or EP.
Tours daily 10 to 3:30

ALL SAINTS' Chevy Chase Circle
The Rev. **C. E. Berger, D. Theol., D.D., S.T.D., r**
Sun HC 7:30; Service & 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

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

FT. LAUDERDALE, PLANTATION, FLA.

ST. BENEDICT'S 7801 N.W. 5th St.
The Rev. **W. L. Stevens, the Rev. D. F. Henderson, Jr.**
Sunday Masses 8, 10 (Solemn), 6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
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; the Rev. **Trenton Pitcher**, ass't
Sun Eu 8, 9:15 & 11, EP 5; Daily Eu 12:10; Daily Offices 9 &
5

CHICAGO, ILL. (Cont'd.)

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

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

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument St.
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School
Chapel 8:40 daily, HC Tues 11:30, Wed 6; Thurs 8; Fri 8:40

BOSTON, MASS.

ADVENT 30 Brimmer St.
The Rev. **G. Harris Collingwood, D.D., r**
Sunday Mass 8, 9, 11; Daily EP 5:30, Mass 6

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Avenue at Holbrook
The Rev. **Orris G. Walker, Jr., r**; the Rev. **James A. Trip-
pensee**, assoc; the Rev. **Harold J. Topping**, d; the Rev. **Archie Rich**, ecu. assoc; the Rev. **Roland Schaedig**, ecu.
assoc
Sun H Eu 8, Sol Eu 11. Wed Low Mass & healing ser 10

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, HS; Fri 5:30 HC

KEY — Light face type denotes AM, black face PM; add, address; anno, 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; S.M, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

BOONVILLE, MO.

CHRIST CHURCH 4th & Vine
The Rev. Lawrence B. Lewis
Sun H Eu 10:45 (3S MP); 5:30 H Eu), Lent Wed 7:30

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. Randolph L. Frew, v
Sun Mass 9 (Sung), 12 noon; Ev & B 6. Daily Mass & Wed 7:30
House Mass; Fri 7:30 Sta; Sat C 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

CAMDEN, N.J.

OUR SAVIOUR 1900 Broadway
The Rev. Charles N. Robertson III
Sun 10 (High). Phone 468-4693

BROOKLYN, N.Y.

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

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8, 10; Wed 9:30; Fri 7: Ev Daily 5:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

ST. ANDREW'S Richmondtown, Staten Island

The Rev. Geoffrey R. M. Skrinar, r
The Rev. J. Colin Malner, c
Sun H Eu 8, 10, 11:30; Wed in Lent H Eu 12, vespers &
healing 8

ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S), 4 Ev-Special
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15, Saints' &
Holy Days 8. Special preaching services Mon-Fri 12:10. EP
Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.

CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave., at E. 74th St.

Ernest E. Hunt III, r
Sun 8, 9:15, 11, 12:15, 6 HC

ST. IGNATIUS 87th St. & West End Ave.

The Rev. Howard T. W. Stowe, r; the Rev. Charles A.
Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A.
Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle
Redellinghuys
Sun Masses 8:30, 11 Sol; Mon-Fri 8; Mon-Thurs, 6; Sat, 10;
Sta & B Fri 6; Daily noonday Office 12

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & 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

New York, N.Y. (Cont'd.)

ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie
Lang

Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30;
Church open daily to 6

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport

The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation Sun Eu 1

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall

The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton

Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S 3rd & State Sts.

The Rev. Robert H. Pursel, Th.D.
Sun HC 8; 10:30 (1S & 3S); MP 10:30 (2, 4 & 5); Ch S 10:30. H
Eu Mon-Fri 12:05; Sat 5:15, C by appt

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Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

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

BROWNWOOD, TEXAS

ST. JOHN'S 700 Main St., 76801

The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.

The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E.
Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald
G. Smith, D.D.

Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107

The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow

Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11; 12

HOT SPRINGS, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S 216 California 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.

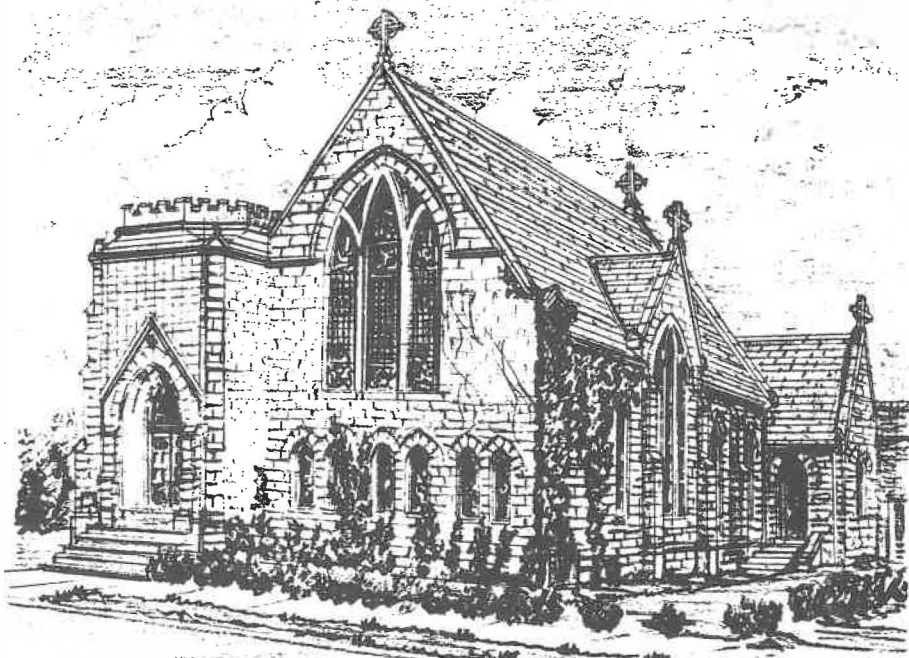
The Rev. Richard C. Nevius, v
(715) 634-4768
Sun Sung Mass 10:15, Tues 9:15, Thurs 8

MADISON, WIS.

SAINT DUNSTAN'S University Ave. at St. Dunstan Dr.

Sun Masses: 7:30, 9 (Family Eu), 11:30. Wkdy: Wed 9, Thurs
7, Fri 7.

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