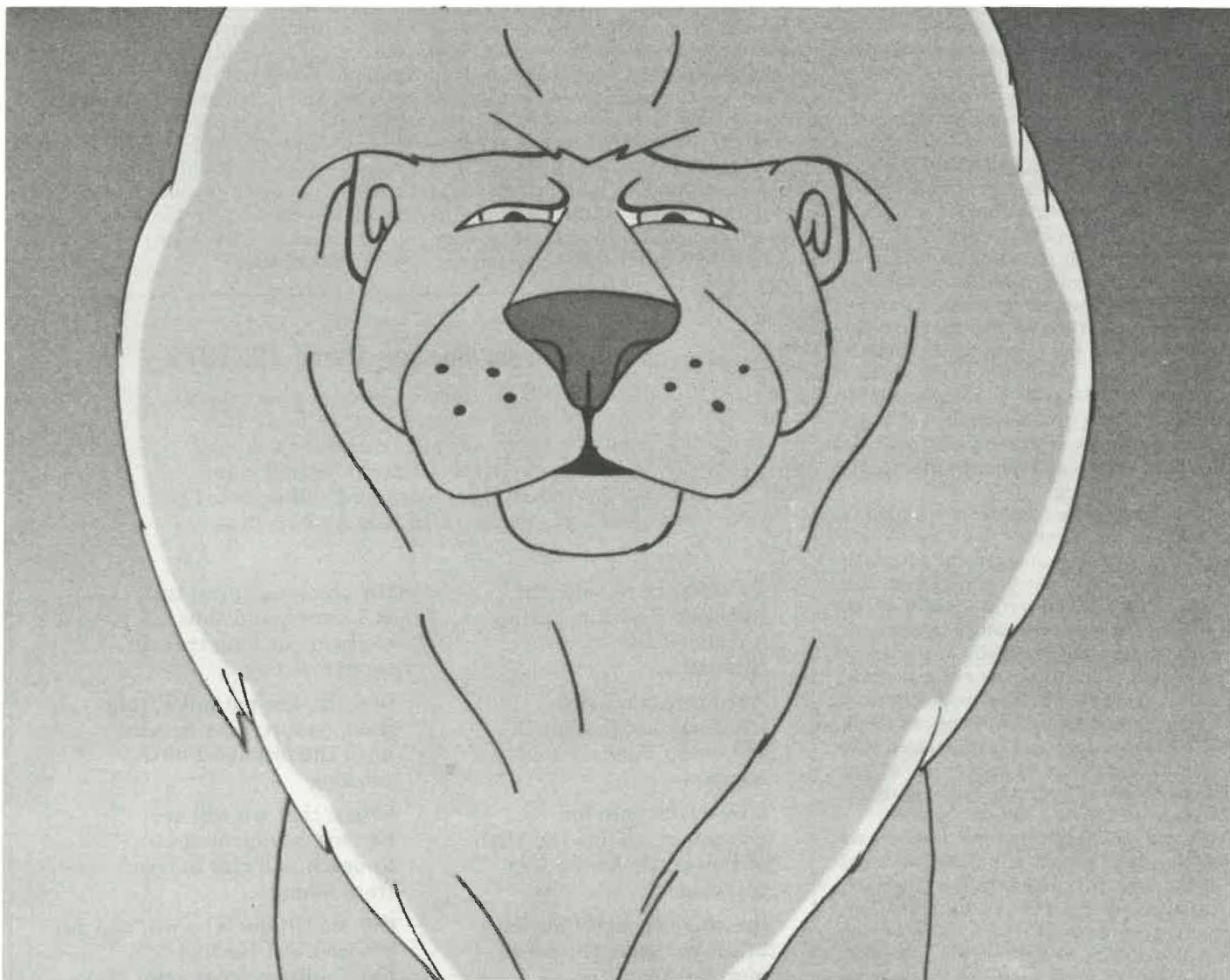


March 25, 1979

45 cents

THE LIVING CHURCH



Aslan, the glorious lion, who will be seen in The Episcopal Radio-TV production of *The Lion, the Witch, and the Wardrobe* on April 1st and 2nd [see page 9].

Ministry of Microphones and Cameras • page 9



Along the Gulf of Mexico, spring may have begun weeks earlier. Along the Canadian border, it may still be weeks away. For most parts of the United States, however, spring is more or less hand-in-hand with Lent. In fact the word Lent comes from an Anglo-Saxon word for spring.

There always seems a certain irony in this. Warm air, singing birds, green sprouts, and the first flowers all make the world more enjoyable just at the time when the church is telling us to curtail our pleasures and to meditate on the cost of sin. This arrangement may or may not please us. Whether we like it or not, our Lord died and rose again at the time of the first full moon after the spring equinox. If we are to have a season of preparation for the observance of these great mysteries of our faith, it will (in the northern hemisphere) inevitably land in the spring.

Lent is upon us, and we are called to observe it. We need not deny the beauty of spring or the wonder of the return of life to the face of the earth. Indeed, in a recollected and prayerful state of mind we may observe the world around us more perceptively. It is one of the many paradoxes of life that the natural world is most gratifying to those who approach it with restraint. Perhaps Lent can teach us to enjoy nature in a dispossessed way—recognizing that its best fruits do not belong to us and yet, in the manner of St. Francis, still giving thanks for them.

As we look into this topic further, we see that the “beauty of nature” does not for the most part give sensuous pleasure. Although we enjoy some balmy weather, many days each year are too cold, too hot, too windy, or too wet for us to stay out-of-doors long without protective clothing. Although nature offers us some beautiful grassy lake shores, much of our land is rough, bumpy, muddy, or overgrown with poison ivy. Some parts of the earth are permanently covered with ice, others with hot sand. Wild strawberries, morels, and well-cooked game are delicious, but if we stick strictly to wild food, as John the Baptist did, we will spend much of our lives hungry.

The appreciation of the created world is in many respects an acquired skill. Those who get up early enjoy the sunrise. Those who take long walks and who train themselves to sit still for long periods see the wildlife in forests and parks. Those who work hard have lovely gardens. It is climbers who taste the exhilaration of mountain tops. The greatest fulfillments and satisfactions are for those who are willing to discipline themselves and to give up short-term pleasure for long-term achievement.

That is also what Lent is all about.

Fortunately, life is not all bad while we wait for the promises to be fulfilled. Both nature and grace offer us tokens, anticipations, foreshadowings, and foretastes of good things to come. Such indeed is the meal at the lakeside commemorated in mid-Lent. It was indeed a sparse repast—apparently only bread and a bit of fish—but more precious than the rich menu of a banquet. So too is our own experience of it, with a tiny bit of bread and a sip of wine. THE EDITOR

Meditation for Sunday, March 25, 1979

“Come out from Babylon, keep yourselves pure, you who carry the vessels of the Lord. But you shall not come out in urgent haste nor leave like fugitives; for the Lord will march at your head, your rearguard will be Israel’s God” (Isaiah 52:11-12 New English Bible)

By accident of calendar
just four days into spring
a double feast occurs
this year:

Annunciation jams
itself against the fourth
of Lenten Sundays and
appears

a contradiction: for
the one proclaims the birth
of Power, He whose war
will clear

the way through Babylon’s
injustice, while the other
marches firmly on
through tears

toward Jerusalem
and Golgotha. But both
describe events ahead
along

the climbing spiral trail
of Liturgy, and thus
confirm our long travail:
though strong

in faith, the patient Virgin
must endure nine months
until the promised birth;
yet long

before that we will see
her son submit himself
to death and rise to free
from wrong

the multitudes who will one day
proceed, not hastily,
like fugitives from gates
of fear,

but ordered, well-rehearsed,
in majesty, toward the peak,
the pinnacle of time, the first
new song.

Stephen J.G. Pepper

LETTERS

Let's Draw Lots

The Rev. Herman Page in the letter "Choosing Bishops" [TLC, Feb. 11] showed many good reasons for changes to be made in our diocesan systems.

I have been a member of nominating committees for bishops in the Diocese of New York and for the past five years I have been inspector of elections in the diocese. During that time we have elected a bishop.

From this experience, I am convinced that the Apostles had the right idea in their first election. Nominating committees should choose three or five candidates, all capable and agreeing to serve, and then draw lots at the convention.

I hope I live to see the day.

(The Rev.) OSBORNE BUDD

Barneгат, N.J.

Anglican-Roman Unity

Your editorial, "Agenda for the Future" [TLC, Jan. 21] disappointed me on two points. You state as your opinion, first of all, that "... very few Anglicans anywhere desire organizational unity with the Church of Rome. ..." It has al-

ways been my understanding that the ultimate end of all ecumenical endeavor is the organizational, that is, institutional, unity of all Christian churches. The church Christ founded was institutional and it is his will that there be "one flock and one shepherd."

It is precisely the nature of this organizational church that is the object of so much discussion and debate among the various churches. We strive for unity in doctrine. Pluralism in accidentals has always existed in the church and always will, and undoubtedly this is desirable.

I fear that (if I interpret your editorial correctly) what many Episcopalians desire is solely intercommunion and a relationship with the Roman Catholic Church similar to that which you now enjoy, e.g. with the Old Catholic Church. Would I be correct, then, in concluding that the most Episcopalians seek, in terms of unity, is a federation of loosely joined churches that have identical doctrines on certain dogmatic theses but different on others? If this is so, I think all these commissions and consultations between the churches are doomed to failure. I personally look forward to the day when the Anglican Church will be "joined to but not absorbed by" the Roman Catholic Church. Please do not think me condescending when I express this as my personal belief and hope. If and when that comes about, I believe

that the vast majority of English-speaking Catholics will belong to this "Anglican Rite" of the Roman Catholic Church.

The problem of intercommunion brings me to the second point of your editorial which I find difficult to understand. That many Roman Catholics receive Holy Communion at Episcopal altars, and vice versa, cannot be denied. This practice violates Roman Catholic law on this issue. The normative guidelines in the matter require that certain conditions be fulfilled before this can be allowed, and they are seldom fulfilled in most of the cases to which you refer. It is not reasonable to expect Roman Catholics engaged in official conversations with Anglicans to violate their church's law. To follow the clear directives of the Holy See is certainly not a "curious artificiality," as you state. Far more reprehensible, to my way of thinking, are those who disregard completely their own church's law and participate indiscriminately, under specious pretexts, in the Eucharist of other churches.

I wish you and the Episcopal Church well. Your church is going through a trying period, as is the Roman Catholic Church. Let us take comfort in the promise of the Lord that he will be with us all days until the end of the world. May His Spirit enlighten the leaders of our churches to bring us all closer to that perfect unity which was his express

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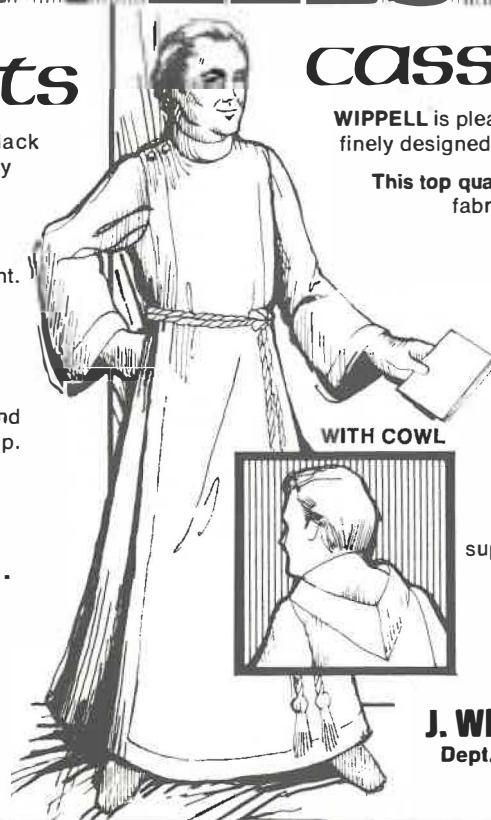
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desire. Perhaps the celebration of the week of Prayer for Church Unity which began on January 18th will be the beginning of the end of the divisions that have torn Christianity asunder for too long a time.

(The Rev.) CHARLES J. GRADY, C.S.S.
White Plains, N.Y.

Bishops in Mitres

Much to my pleasure and surprise, I discovered that *both* the Rt. Rev. Samuel Seabury [Bishop of Connecticut 1784-96] and the Rt. Rev. Thomas John Claggett [Bishop of Maryland 1792-1816] wore mitres for episcopal functions. Although made from silk hats, the mitres were quite impressive. Photographs of both are to be found in an excellent publication of the Art Institute of Chicago, *Raiment for the Lord's Service* by Christian C. Thurman (pp. 35-36).

In this well-illustrated volume, Bishop Claggett is quoted as writing that his mitre was made for him by a daughter of Bishop Seabury's from the pattern of her father's mitre. Apparently, these were the first made for use in the Anglican Communion since the English Reformation.

(The Rev.) GRANT S. CAREY
Trinity Cathedral

Sacramento, Calif.

A few English bishops may have had them in the 17th century. Ed.

Growth and Decline

"Is it God's will that the Episcopal Church in America grow? Yes! . . . an unqualified Yes!" So writes the Rev. Edward E. Murphy III [TLC, Jan. 14].

I, for one, am not so sure that God wants the Episcopal Church in America to grow.

In the first place I have problems with the corollary: if the Episcopal Church grows fast enough, other denominations will start to dwindle in numbers. Is it, therefore, true that God wants the Roman Catholic Church, for example, to decline?

Secondly, there are some assumptions behind the question that bear close examination. If the Episcopal Church is doing God's will, if we are truly living out the call of the Gospel, if our faith is truly centered in Jesus Christ, then God would not only want the Episcopal Church to grow, he would help make it happen.

I am not convinced that these assumptions are valid.

(The Rev.) NATHANIEL W. PIERCE
Grace Church

Nampa, Idaho

We suspect Fr. Murphy had in mind the converting of the millions of unbelievers rather than switches from other denominations. Ed.

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Go On

A Lenten Meditation

By WALTER W. McNEIL, JR.

As he looked up from his death bed his lips formed the words which came as a faint whisper: 'Go on'.

So wrote the dean of St. Mark's Cathedral, Seattle, in September of 1964 after he had ministered to the Rt. Rev. William Fisher Lewis. John Leffler had been reading the 23rd Psalm when his voice broke momentarily. This had occasioned these final two words spoken by this remarkable man of God.

Though his episcopate in the Diocese of Olympia was of fairly short duration, less than five years, the deep spiritual impact he made on the lives of people in western Washington was to go far beyond his greatest expectations.

I was privileged to serve as archdeacon under Bishop Lewis, and when I was thinking about Lent this year and about how often, to many of us, it becomes merely a season of formalities and rote and abstract longing, my glance happened to fall on a picture of Bishop Lewis. In an instant the event described above flashed into my mind. The right use of Lent is not necessarily the multiplication of spiritual exercises for forty days, but it is a God-given opportunity to begin to live so that we may never be afraid to die. Perhaps from the example of this man our Lent may be helped.

The meditation then pictured this man of God kneeling daily, early in the morning, in the chapel of the cathedral receiving the Bread of life. Just as Jesus' custom was to go to the synagogue on the sabbath and to rise up early in the morning to pray, so this servant of his followed the same discipline.

The next indelible scene shifted to the common room of St. Andrew's Retreat House on Hood Canal. A relaxed Bishop Lewis was seated at the side of the large fireplace speaking of the mighty acts of God to a group of clergy and laity who were being raised to the very presence of God. Soon they would leave this mountain-top experience better able to cope with the vicissitudes of life and, hopefully, to more adequately show Christ forth in their everyday lives.

"Don't touch that man with a ten foot pole," the good bishop was told by his advisors. "He will be nothing but bad news to you and the diocese." In his compas-

The Rev. Canon Walter W. McNeil, Jr., is retired Archdeacon of Olympia. He makes his home in Seattle, Wash.

sion and God-inspired wisdom he chose to give him a place in his family. His trust was rewarded. Surely the message of the gospel was deeply rooted within his soul: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous but sinners to repentance" (Matt. 9:12-13).

When he was elected Bishop of Olympia and before he accepted the election, he confided to me his main concern: was the diocese expecting him to be a second Stephen Fielding Bayne, his direct predecessor (who had achieved great success both at home and abroad, and who at that time was serving as the first Anglican Executive Officer), or did they really want him with what he considered his limited gifts? His humility in asking this question was rewarded in the warm reception he received from the people of western Washington.

Along with the concern expressed above was the necessity of deciding to leave Nevada where he had served for 17 years. After his acceptance he confided to me one day as we were riding together to visit a remote mission: "I was celebrating the eucharist at the chapel at Camp Galilee one morning and I heard the Lord saying, 'Do you think that you are indispensable as Bishop of Nevada? Don't you think that this camp (which he loved dearly) and this diocese can get along without you?' It was at that moment that I decided to accept the call to Olympia."

My mind goes back to another time when I was very discouraged about the future of a certain mission congregation. I shared it with him. "Walter," he said, "never forget that this is God's church. He is the Senior Partner. Do your best, but remember, it's not all on your shoulders."

When the doctor told him that he had

six months to two years to live, he wrote to the people of the diocese: "I will welcome your prayers, but I don't want you to be over-concerned about me. I will go on with my ministry as long as God permits. In the meantime, let's get on with the job he has given us to do."

Go on he did. He carried on his blessed ministry to within a few days of his death. During those last days he inspired so much faith among the sick and dying, as well as the healthy, that had his ministry lasted ten more years it could not have accomplished half as much. This seemingly paradoxical statement spells out God's economy, not man's.

Looking then, at the life and death of this man of God, perhaps our lives this Lent will be strengthened by what we have seen:

1. Daily communion with our Lord through prayer and sacrament and study;
2. A humility of spirit which bids Christ come in and make his abode;
3. A desire and readiness to see every person at his best, and to minister to the sick, the friendless and the needy with the love of Christ;
4. To demonstrate a quiet faith and courage in the midst of adversity, suffering and death;
5. To care more that the church of God go on to serve the world than to care about one's own fate.

Instead of being abstract this Lent in our desires to improve our spiritual lives, we have the opportunity to observe the life of one who lived close to our Lord.

We can do the same through God's grace.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isaiah 40:31).

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Pleads for Ugandan Refugees

The Rt. Rev. Festo Kivengere, exiled Bishop of Uganda, has launched a worldwide appeal to aid Ugandan refugees. The appeal has been given the support and encouragement of the Most Rev. Donald Coggan, Archbishop of Canterbury, and the Most Rev. Stuart Blanch, Archbishop of York.

February 18 was chosen as the day to begin the appeal because it was the nearest Sunday to the second anniversary of the murder of the Most Rev. Janani Luwum, Archbishop of Uganda.

Bishop Kivengere said at a press conference in London, "The death of Archbishop Luwum brought to our attention in an unprecedented way something of the effects of the regime of President Idi Amin on Ugandan citizens. Many people do not realize that for numbers of Ugandans, it is no longer safe or wise for them to remain in their country, and probably as many as 50,000 have already fled, mostly initially, to Kenya . . . these refugees are without homes, often without money and the basic essentials of food and clothing, and without work. Many have had their education disrupted. While the main thrust of the appeal will be directed to Anglicans, nevertheless I hope additional support will be forthcoming from other denominations and organizations."

The goals of the appeal are support for educational and professional scholarships, and emergency relief aid in the form of immediate assistance with food, clothing, and shelter.

Bishop Kivengere told the press, "Right now we are a people in exile waiting for the day of return. The gates of Uganda will open in the future. Then we will go home and rebuild our shattered land with gratitude for your assistance in our time of need."

Varied Grants from P.B.'s Fund

At the board of directors' meeting of the Presiding Bishop's Fund for World Relief in February, \$445,924 in grants were awarded.

The Meals for Millions Foundation, which is working to improve nutrition through education and the development of high-protein food products which can be produced by local residents, received \$20,000 for its program in Olancho, Honduras.

A grant of \$29,356 was made to the

Foundation for Peoples of the South Pacific for the Kamaosi On-the-Job Training Program in the Solomon Islands. Local industry is being developed here through the establishment of a saw mill.

The Barwick Community Garden Project, Altro, Ky., received \$6,300 to help with its work of providing low-income families with seeds and materials to grow and preserve vegetables, and the construction of community greenhouses.

A grant of \$66,500 will go to the Church of the Province of Kenya to provide pastoral care for refugees from neighboring African countries.

The Church of South India will get \$20,000 to establish a rural technology center at Madras. This project is co-sponsored by the Diocese of the Rio Grande.

The Los Ninos Hunger Project in the Diocese of Los Angeles has been given \$10,000 in staff support. This program, sponsored by St. Luke's, Long Beach, fed more than 80,000 hungry children across the border in Tijuana last year.

The Appalachian Peoples Service Organization received \$10,000 to assist the Ohio Youth Emergency Relief Network, which trains young people to aid victims of natural disasters.

A grant of \$17,500 to the Agricultural Training Program for Farmer-Leaders in Quito, Ecuador, was made.

Christian Community Services will use its \$3,500 grant for the San Luis Valley, Colo., Food Resources Project, to provide food supplies and consumer education for the poor.

Community Care, Inc., Columbia, S.C., received \$12,210 for the Care Givers Development Project, a pilot program designed to establish a national network of family support systems to improve care for the disabled elderly.

The Relief Center at St. Anne's, South Bronx, received \$6,000 to provide emergency relief for people left homeless as a result of fires and the severe winter.

An amount of \$25,000 was earmarked for scholarship aid for Ugandan Anglican refugee students enrolled in colleges and universities in the Kansas area.

Agricultural Teams, Inc., received \$80,058 for scientific projects to produce high-protein food in Jamaica and Antigua, in cooperation with the International Institute of Tropical Agriculture in Nigeria.

A grant of \$10,000 to the Tri-State Media Ministry of New York, New Jersey, and Connecticut will be spent to

assist in the production of six half-hour television programs on hunger-related problems in urban America.

OXFAM will be given \$52,000 for a radio extension education project in Cochabamba, Bolivia, to help local farmers improve marketing conditions for their produce.

The South African Council of Churches received a \$10,000 grant for the Asingeni Relief Fund and \$10,000 for the Dependents' Conference Fund. Both funds provide legal assistance to political detainees.

A special appropriation of \$7,500 was made for the production of a film about the work and ministry of the Presiding Bishop's Fund. It will receive its premier performance at the 1979 General Convention.

Trinity Institute Attracts 400 Clerics

"The Myth/Truth of God Incarnate" was the theme of the tenth annual conference of the Trinity Institute in New York. More than 400 Episcopal clergy attended.

The Rev. Don Cupitt, director of Studies in Theology and Philosophy, Emmanuel College, Cambridge, posed the non-traditional view. Stating that he wished to reverse neo-orthodoxy, which regards the historical Jesus as obsolete, he said, "I speak of Jesus as Lord, Messiah, and Son of God and, in union with the church, I pray through Jesus Christ the Lord. But I do not accept him as co-equal." Jesus, the Cambridge scholar said, owed everything to God.

The Rev. John Macquarrie, Lady Margaret Professor of Divinity, Oxford, took the orthodox view. He said the fact of incarnation is not just practical, but theological. The disciples, he said, perceived the glory of Jesus Christ as their understanding grew. "... one is not driven to surrender either side of the paradox of Jesus being both God and man," he said.

The Rev. Jon Sobrino, a Jesuit professor of philosophy and theology at the University of José Simeón, El Salvador, said that there is danger of the manipulation of Christ by forces that are oppressive, if the historical Jesus is ignored. Fr. Sobrino presented a paper that explained "liberation theology" as requiring the church to live, as Jesus lived, among the poor.

The Rt. Rev. Michael Marshall,

Suffragan Bishop of Woolwich, emphasized the Catholic orthodox tradition in theology, and deplored what he considered the misuse of the word "myth" by those who wrote essays in *The Myth of God Incarnate*, including Mr. Cupitt. He said the New Testament passages were not myth. The divinity of Christ is uncomfortable to Jew and Greek, he said, but there are three evidences of his truth—in his person, the nature of the eucharist, and the character of the church itself.

The General Conference of the Trinity Institute will hold another session in San Francisco April 22-24 when three other theologians will address themselves to the same theme.

Taiwan Elects Canon Cheung

The Rev. Pooi-Yeung Cheung, 59, a canon in the diocese of Hong Kong, was elected Bishop of Taiwan at a special diocesan synod held on February 13 in Taipei.

The election took place in the first ballot when Canon Cheung obtained the canonical majority of the clergy and lay votes.

Canon Cheung was ordained deacon in 1966 and priest in 1967. He has held many diocesan posts in the Diocese of Hong Kong.

He holds degrees from the Nanking University and Union Theological College in Hong Kong. At the present time, Fr. Cheung is studying diocesan administration and clergy counseling at Salisbury and Wells Theological College in England.

Fr. Cheung will succeed the Rt. Rev. James TeMing Pong, Bishop of Taiwan, when he retires January 7, 1980.

The Taiwan Episcopal Church is part of the Episcopal Church in the United States but the Hong Kong diocese is part of the Council of the Church in East Asia, the local Anglican jurisdiction.

Archdeacon Merino Elected Bishop of Colombia

The Ven. Bernardo Merino, 48, Archdeacon of Colombia, has been elected Bishop of the Diocese of Colombia at a special diocesan convention held in Bogota on February 10.

The election took place in the first ballot when he obtained the totality of the clerical votes and all but two of the lay votes.

Fr. Merino was born in Venecia, Department of Antioquia. He was ordained a priest in the Roman Catholic Church in 1955 and was received into the Episcopal Church in 1971. After serving churches in Panama he returned to his native Colombia in 1976 and soon became archdeacon of the diocese.

In 1971 the bishop-elect married the

former Josefina Zulueta, also from Colombia. The couple has two small children.

The special convention was presided over by the Rt. Rev. Adrian D. Caceres, Bishop of Ecuador and Bishop-in-Charge of Colombia. A three-man delegation from the ninth province of the Episcopal Church was present at the convention as special guests.

The date for the consecration of Fr. Merino will be announced later after the majority of the consents of the church's dioceses have been received.

This is the first time that the Bishop of Colombia is a national of the country since the creation of the missionary diocese in 1964.

Fr. Merino succeeds the Rt. Rev. William Franklin who resigned as Bishop of Colombia early last year for reason of missionary strategy and returned to his native England where he is an assistant bishop in the Diocese of Peterborough.

"Praise the Lord and Send in the Money"

Paul M. Stevens, soon-to-be retired president of the prestigious Southern Baptist Radio and Television Commission, plans to spend some time waging war on the "charlatans" of the religious airwaves. He hopes to coordinate an informal group of interfaith communicators to bring public opinion to bear on the excesses of what he terms "the wealthy glamor boys of religious broadcasting."

"At this point, I have no organization, no funds, and no staff," said Dr. Stevens recently in Waco, Texas. "All I have is the knowledge of a mass revulsion against these charlatans. There are millions of people disgusted with what they are seeing and hearing from them."



Archdeacon Merino

Dr. Stevens, who is widely known in religious broadcasting circles, says he has been enraged at the phenomenon of some electronic evangelists for years, but has not spoken out about it until now to "avoid involving a Southern Baptist agency in this controversy."

He said he was contacted recently by a member of the Federal Communications Commission who is investigating the possibility of demanding of radio and television ministries "a full disclosure of funds received and how they are spent." Allegedly, many millions of dollars are involved.

"Have you noticed that as soon as one of these guys begins to take in some money, he begins to ask for funds to establish an educational facility, a college of some kind?" asks Dr. Stevens. "Do you know why? I'll tell you why."

"They are under continual scrutiny by the Internal Revenue Service, so they cannot pay themselves too much personal salary. If, however, they establish a university and make themselves president, they can pay themselves large sums of money without IRS scrutiny."

The principle message of some electronic clerics, said Dr. Stevens, is "Praise the Lord and send in the money."

Bishop Williams Dies in London

The Rt. Rev. Ronald R. Williams, retired Bishop of Leicester, died suddenly in London at the age of 72. Only a week before his death he had been appointed an Assistant Bishop of London. From 1961-76, Bishop Williams was chairman of the General Synod's Board for Social Responsibility. He was educated at Cambridge, and served as director of the Religious Division of the Ministry of Information during World War II. He was enthroned as the third bishop of the restored see of Leicester in 1954, and retired after an episcopate of 25 years in 1978.

Bishop Williams spoke out often on controversial subjects. In 1964, he warned of the "humanist and secular" turn British society seemed to be taking, and informed Parliament in the same year that the Church of England would not oppose a fixed date for the observance of Easter should the Orthodox churches agree.

In 1966, the bishop endorsed an Anglican report which held that abortion could be justified under certain circumstances. Referring to a related matter, he said, "We erred over the burning of heretics. We erred over the burning of witches . . . but we still had to learn to eat our words. I think Rome is showing signs at the present time that it may have to eat its words about contraception . . ."

In the late '60s, Bishop Williams headed a commission which called for

the eventual sharing of Anglican churches, and endorsed a far-reaching revision of Britain's restrictive "Sunday laws."

One of his clergy wrote recently to the *Church Times*, "What the people of the diocese saw most clearly in their bishop was a man who loved the Church of England and believed in it with all his heart. At a time when almost everyone was knocking the church, he wrote a book called *What's Right with the C. of E.* The title was a statement, not a question."

Volunteer Missionary to Rwanda

The Rt. Rev. John M. Allin, Presiding Bishop, commissioned Miss Linda L. Kerr of Wheaton, Ill., as a volunteer missionary to central Africa. Miss Kerr will teach at the Theological College of Butare in Rwanda. The college is interdenominational, and is supported by Anglican, Baptist, and Methodist churches for the training of church leaders.

The ceremony took place at a celebration of the eucharist on February 2 at the Chapel of Christ the Lord at the Episcopal Church Center in New York. Miss Kerr was presented by the Rev. David B. Birney of the National and World Mission Office.

Miss Kerr, 28, is a graduate of William Smith College. She has taught French, and received a graduate degree in theological studies from Wheaton College last year. She said of her new work: "Christian mission calls people to participate in the Kingdom of God here and now. The volunteer program is one means of being involved. Biblical models support both volunteer and appointee status. The volunteer is ever conscious of the servant-leader role and of his accountability to supporters and nationals."

Liturgical Publications Announced

The Standing Liturgical Commission has just issued a statement covering several topics. The commission has completed a revision of *The Book of Offices*, a collection of services for special and unusual occasions last revised in 1960. The new version is to be called *The Book of Occasional Services*. Another publication, *Lesser Feasts and Fasts*, widely used collection of material for saints days and other occasions, last revised in 1973, has also been revised. The new edition will include daily eucharistic propers for the Fifty Days of Easter as well as for the weekdays in Lent. Both books are expected to be published in preliminary form by the Church Hymnal Corporation in time for presentation to the General Convention in Denver.

At this time of year, as many parishes complete their plans for Holy Week, the

Commission calls attention to the fact that the new *Book of Occasional Services* provides a form of Agape, or Christian community meal, which may follow the Holy Eucharist on Maundy Thursday, but it does not provide a so-called Seder, or Jewish Passover Dinner, such as has been used in many parishes. Respecting the value and integrity of the ancient Jewish rite, the publication of a Christian adaptation was felt inappropriate. The Christian celebration of the Passover is best expressed, in the opinion of the Commission, in the Great Vigil of Easter.

The Commission will also propose to the General Convention, if and when the current revision of the Prayer Book is completed, that a permanent secretarial office be maintained by the Commission to deal with publications, the miscellaneous responsibilities assigned to the Commission by each General Convention, and the many inquiries constantly received. The present coordinator, the Rev. Leo Malania, does not anticipate continuing to be employed by the Commission. The vicar of St. David's Church, Cambria Heights, Long Island, Fr. Malania has worked for the Commission on a part-time basis for a decade, but has repeatedly expressed his preference for full-time pastoral work. Prior to his ordination in 1965, Dr. Malania was an assistant to the late Dag Hammarskjöld of the United Nations.

New Rector for the Church of St. Mary the Virgin

On February 18, the Rt. Rev. Paul Moore, Bishop of New York, presided over the institution of the Rev. Edgar Fisher Wells, Jr., as the eighth rector of the historic Church of St. Mary the Virgin in New York City.

Fr. Wells, who succeeds the Rev. Donald L. Garfield, who retired last fall, went to St. Mary's from the Church of the Annunciation of Our Lady, Waukegan, Ill. He is a graduate of Brown University and Nashotah House, and before going to Waukegan in 1965, served as a mission priest in the Diocese of Fond du Lac and as a curate at St. Peter's, Westchester Square, the Bronx. Fr. Wells, 49, is a native of New York City.

The institution took place in the context of a solemn pontifical votive Mass of the Holy Spirit. The preacher was the Very Rev. John S. Ruef, dean of Nashotah House, and litanist was the Rev. William A. Crary, Jr., rector of St. Vincent's Church in Euless, Texas. Music for the service, under the direction of McNeil Robinson, included the Mozart's "Coronation" Mass, "Laudate Dominum," "Ave Verum," and Bruckner's "Ecce Sacerdos Magnus," as well as traditional Gregorian chants.

BRIEFLY . . .

The Italian government announced in February that it is spending \$550,000 in efforts to restore and preserve "The Last Supper." The fresco, considered by many to be Leonardo da Vinci's masterpiece, is painted on the wall of the refectory of the Church of Santa Maria delle Grazie in Milan. It has long been in a partially ruined state because of the artist's own unsuccessful experiments with the materials he used to paint the scene in 1498. In recent years, the colors have faded at an accelerated pace as a result of bacteria attributed to smog from heavy traffic, and the breath of many visitors.

The Very Rev. **Lionel Meiring Spafford du Toit**, dean emeritus of Carlisle since his retirement in 1973, died recently in Bury St. Edmunds, England, at the age of 75. Dean du Toit was prominent in ecumenical affairs, and served on the Archbishop of Canterbury's Commission on Roman Catholic Relations.

The Roman Catholic-oriented **New Ways Ministry**, Mount Rainier, Md., has announced it will sponsor a retreat for homosexual nuns in May at a retreat facility operated by the church. Co-directors Fr. Robert Nugent, S.D.S., and Sr. Jeannine Gramick, SSND, said it will be the "first time in the (Roman) Catholic Church in the U.S." for such a retreat. Fr. Nugent and Sr. Gramick, pointing out that their ministry to gay Christians extends over the past eight years, said that during the past year they "have become personally aware of a deep sense of isolation felt by many women religious in our church who are homosexually oriented."

The **American Jewish Congress** recently asked the Toy Manufacturers of America (TMA) to halt production and sale of war toys bearing Nazi insignia. Julius Schatz, director of the Congress' Commission on Jewish Life and Culture, made the appeal at a preview of the 1979 American toy fair. "No badge or symbol in human history is as foul a reminder of bestiality as the swastika," said Mr. Schatz. "Yet these insignia of blood lust, of human skin made into lamp shades, of millions of men and women and children slaughtered like cattle, are emblazoned on toys that are sold by the million to American children." Mr. Schatz pointed out that the West German Toy Retailers' Association has recommended a ban on the sale of such toys.

A MINISTRY OF MICROPHONES AND CAMERAS

A Living Church Interview with Caroline Rakestraw

The Episcopal Radio-TV Foundation is a unique agency. Dr. Caroline Rakestraw has directed the activities of the Foundation since *before* its inception. A major milestone in the Foundation's achievements will come on the evenings of April 1 and 2 when C.S. Lewis's classic, *The Lion, the Witch and the Wardrobe*, will appear in two fully animated one-hour segments on CBS-TV (8:00 p.m., EST). THE LIVING CHURCH takes pleasure at this time in presenting an interview with Dr. Rakestraw, conducted by the Rev. Bert H. Hatch, a colleague in the field of Christian communications.

First of all, the Episcopal Radio-TV Foundation. What is it and where did it come from?

The Episcopal Radio-TV Foundation was organized to carry out work that was already in existence. It started as a voluntary effort of the Diocese of Atlan-

ta under the late Bishop John Moore Walker. It soon spread all over the country, and in order to keep up with the work it became necessary to have an organization that was national in scope. So the Foundation was chartered as a non-profit organization in 1954. It had its first

board meeting in 1955, the first board of trustees having been elected by the synod of the fourth province.

There seem to be quite a few people who still believe the Episcopal Radio-TV Foundation to be an agency of the Diocese of Atlanta.

Yes, and I can understand their misconception. The Bishop of Atlanta supported this work out of his discretionary fund at the outset, and he solicited gifts from bishops of neighboring dioceses. That's how it evolved that for a time we were an agency of the Department of Promotion of the Fourth Province. At that time our total assets amounted to \$2,500, and we were committed to do *The Episcopal Hour* on radio, which cost about \$13,000 a year to produce. The Cathedral of St. Philip here in Atlanta gave us an office, but we didn't own a desk, a typewriter, or even a paper clip. *The Episcopal Hour* received \$8,500 from the budget of the fourth province. I spent a lot of time in my car in those days, driving all over the southeastern United States raising money.

The late Bishop Craine of Indianapolis was chairman of our board of trustees for nine years, and he made it one of his missions in life to remove the "provincial imprimatur" from the Episcopal Radio-TV Foundation. He started the annual solicitation of all the bishops of the Episcopal Church.

Which raises an interesting question: who funds it now?

The Foundation is funded by voluntary contributions . . . primarily from individuals. We also have sufficient income from the sale of our educational resource materials, particularly our audio cassettes, to make that work self-sustaining.

Is there no support from the national



Dr. Rakestraw in her office: Meeting the needs of the times.

church budget?

No budgeted funds from the national church whatsoever! We do make an annual appeal to bishops and dioceses of the church for the support of the *Episcopal Series of the Protestant Hour* which is broadcast all over the nation. This usually results in about \$17,000 to \$19,000 per year towards the cost of that program . . . which is about \$40,000.

Is it a good thing or a bad thing, in your view, not to be included in the national church budget?

We could almost say that we have the best of two worlds . . . because the Presiding Bishop is very interested in what we do; he has been the speaker on our radio series and served on our board when he was Bishop of Mississippi. He's an *ex officio* member of our board now. And John Goodbody [Executive for Communication, Church Center Staff] serves as an *ex officio* member of our board. They're both interested in our work, but we receive no financial support from the national church. This gives us a certain freedom . . . the freedom to fail. We haven't failed . . . but we have the freedom to do it without causing the whole church to fail with us.

It is obvious that you consider the work of the Episcopal Radio-TV Foundation a "ministry."

That's right! I think the Episcopal Radio-TV Foundation has one of the broadest ministries in the church. And I feel that I am most fortunate, blessed. I have a full and satisfying ministry; and I am earning my living by doing what I would gladly do as a volunteer if I did not have to earn a living. Our programs and materials are distributed all over the world. It's a two-pronged ministry, actually. Our radio and TV programming is designed for the mass audience, while our educational resource materials are especially designed for "at home" use by individuals and for "in church" use by groups . . . particularly Episcopalians, but they are used by all churches. So it's a very broad ministry. And we are committed to being "enablers of ministry" in that many of our educational resource materials are designed to be placed in the hands of lay persons who have had no experience in conducting study groups. They can use them and gain confidence and have a ministry which they could not otherwise have.

You have been a very active Episcopalian all your life, and have known many of the leaders of the church during your lifetime. Who are some of your "spiritual giants" . . . persons who have influenced and molded Caroline Rakestraw?

Well, let's leave family out of this; parents, sisters. The person I always refer to as my mentor is John Moore Walter, late Bishop of Atlanta, who was my rector when I was a young person. He was my hero and I'd sit in the front pew and soak up every word that he uttered.



A scene from *The Lion, the Witch, and the Wardrobe*.

Some young people have Elvis Presley or Roger Staubach as a hero, but he was mine. When he became Bishop of Atlanta he persuaded me to work with him, which I did for nine years as executive secretary of the diocese. When I was young and forming my own sense of values, he, as my rector, had a tremendous influence on me. Later when I worked with him I learned much about the church and how to work within its structure and organization. He is still a strong influence in my life today even though he died in 1951.

One of the greatest joys of my work has been the opportunity it has provided for me to know and to work with some of the truly great people—both clergy and lay—of the Anglican Communion on both sides of the Atlantic. I have known or worked with, for example, the last three Archbishops of Canterbury. Of course, C.S. Lewis is one of my heroes, and my favorite author. I had the real privilege of meeting him and recording him in the late '50s.

*Speaking of C.S. Lewis, may we assume that the ultimate securing by the Foundation of the worldwide film rights to *The Chronicles of Narnia* was rooted in that original trip to England to record C.S. Lewis?*

Well, that's one of those things that I call "acts of the Holy Spirit" rather than "luck." At the time we approached Professor C.S. Lewis to do some recording for us . . . when I talked about it to several people they laughed at me, and asked me why I didn't get St. Paul! They told me that C.S. Lewis had been invited to speak at Sewanee, at Harvard, and Princeton and Yale—that he'd been offered "The Yard" at Harvard and "The Mountain" at Sewanee, and that he had turned everybody down. They wanted to know how we proposed to get him. So I said I didn't know right then, but that I'd think of something. So I thought of Chad

Walsh [the Rev. Chad Walsh, author and professor of English at Beloit College, Beloit, Wis.], whom I had known at Kanuga, and I called Dr. Walsh . . . and it so happened that he was leaving in a couple of weeks to go and visit C.S. Lewis and his new wife. Chad Walsh agreed to be our intermediary and to talk with Lewis about doing some recording for us for broadcast on our radio series.

Subsequently, I received a postcard from Chad Walsh, from London, which read: "C. S. L. says 'yes.' Write details. Love, Chad."

And that's the way the whole thing started. So, I went to London to record C.S. Lewis. At that time I was the only employee of the Episcopal Radio-TV Foundation, and a friend gave the Foundation \$500 towards my expenses. Another friend stayed in the office as a volunteer so I could go and do the job. And he [Lewis] recorded for us ten talks from his original handwritten manuscript which was later published as *The Four Loves*. This recording has become a classic. It's the only professional recording of C.S. Lewis's voice available in the entire world.

While I was having lunch with C.S. Lewis one day, I was asking him about various things he had written; which ones he had most enjoyed doing . . . and he said something like, "Long after I'm dead and my scholarly papers are gathering dust in a museum some place, I think I shall be remembered for *The Chronicles of Narnia*." Well, I had never heard of *The Chronicles of Narnia*. Of course, I had read his *Mere Christianity*, *The Problem of Pain*, *Christian Behavior* . . . but I had not discovered his fiction. I didn't realize that the best was yet to come. I read *The Lion, the Witch and the Wardrobe* on the plane coming home, and that's the way that started.

And you determined right then and there, thousands of feet over the North

Atlantic, that one day the Episcopal Radio-TV Foundation would bring that story to television?

Well, anybody who has read Lewis's *Chronicles of Narnia* knows that he wrote those books in pictures . . . as I read his words I could see Mr. Tumnus, the White Witch, Aslan, the glorious lion, and Edmund, Peter, Susan and Lucy. So, I closed my eyes and it was like seeing those characters on television. And from that day, which was in the late '50s, until *The Lion, the Witch and the Wardrobe* goes on television, I have been working to bring this dream to reality.

A lot of people wanted the film rights. How did the Episcopal Radio-TV Foundation of Atlanta, Georgia, beat out the competition?

Well, we had a lot going for us in that by the time we had obtained a grant from the Lilly Endowment for \$100,000, which was the cost of the rights, we had a "track record" which was respected by the trustees of the C.S. Lewis estate. Lewis had died by this time and the rights were being handled by the trustees. They knew us through our earlier recording of *The Four Loves*, and we had subsequently acquired the worldwide cassette rights to that same material. We had brought out this material in a cassette album, and they had learned to trust us. They knew we would protect the integrity of *The Chronicles of Narnia*. I think this had a great deal to do with it and they knew we would not settle for anything less than first-class professional production.

Are you pleased with the production of The Lion, the Witch and the Wardrobe? Is it everything you wanted it to be?

Nothing has ever been everything I wanted it to be . . . but I am pleased and excited and as the time approaches I can hardly wait.

I'd like to add to this my observation that this is the first time in history, so far as I know, that the religious, educational and commercial segments of our society have joined together in the production of a television program. We have put together a unique coalition. The Episcopal Radio-TV Foundation entered into a production partnership with Children's Television Workshop. They're the people responsible for *Sesame Street* and *The Electric Company*. The animation is being done by Bill Melendez and Associates. They do, among other things, the *Peanuts* specials on TV. A vital part of the coalition fell into place when the J. Walter Thompson Advertising Agency took the property to Kraft, who was excited enough about the project to invest \$3 million for the production, air time and promotion of the two fully animated, one-hour specials. You can see from the folks on our team that this is a first-class operation, as we promised the Lewis trustees it would be.

You stated in a recent newsletter pub-

lished by your office that there is a misconception in some quarters regarding the income to be made by the Foundation from the TV production of The Lion, the Witch and the Wardrobe. What is the situation?

Somehow some people have gotten the idea that the \$3 million Kraft is investing in *The Lion, the Witch and the Wardrobe* has come to this Foundation. Let me assure you that this is not the case. It has gone directly to the film producer, the advertising agency and the network. After a few years we expect to have some income from the *Chronicles of Narnia*, but that is not the case now, nor in the near future.

What is your opinion of current "religious" broadcasting in this country?

That's a very broad question. It should come as no surprise that I believe *The Lion, the Witch and the Wardrobe* to be an example of religious broadcasting at its best. It is fantasy, of course, and there is much symbolism of the Christian faith for those who have eyes to see and ears to hear. It is presented in fantasy and in an entertaining way that will reach people who would never, never, ever listen to or watch even the best "religious" broadcasters such as Billy Graham, whom I consider to be the best of the overt "religious" broadcasters.

And when you consider the extremes, the Jim Jones debacle has, of course, focused worldwide attention on religious cults. This, I think, is a good thing. Many people do not know that Jim Jones first became well-known through radio. People ask why the government does not do something before the situations such as the Jim Jones one reach a climax. Of course, the reason is the First Amendment. So-called religious radio and television are very prosperous fields to be involved in right now. One new religious radio station is opening per week and one new television station per month is either opening or changing their existing format to "all religious." Such stations are used in begging people for money. I believe they are feeding on people's guilt and hunger for the real truth of the Gospel.

Would you assume, then, that they are obviously meeting a lot of people's needs?

I would not want to make such a judgmental statement, but this I do know. Not one of the current crop of "religious/television" personalities is connected with a mainline church, nor are they accountable to a community. They have a second thing in common which is that none is broadcast on public service time. They buy time and use it to ask for money. I consider this extremely dangerous—the power of the Holy Spirit combined with the power of television, plus almost unlimited funds, is too much power for one person to wield. It is essential for me to have the support of a community, and a community to be accountable to. For the Episcopal Radio-TV

Foundation, that community is our board of trustees. This board is referred to as unique in the entire country. Thirty-five people—bishops, other clergy, lay persons from all parts of the country and many walks of life—lawyers, marketing and advertising experts, a pollster, a network news anchorman, a banker, CPA, physicist, financier and others—all of whom give their expertise, time, money and prayers.

In closing, what do you see in the future for the Episcopal Radio-TV Foundation?

In the first place, there are six more books in *The Chronicles of Narnia*. We've just gotten our feet wet with *The Lion, the Witch and the Wardrobe*.

We are known as something of a pacesetter in the field of religious broadcasting. We did, for example, the first religious television spots, and the first religious "soap opera" on radio. We were responsible for presenting C.S. Lewis on radio; the only time he was ever on radio in the United States. We developed the *One Reach One* television series which broke religious television out of what I call "the Sunday morning graveyard." We simply would not schedule it earlier than noon on Sunday, and on many stations it was shown in prime time. We have remained flexible. In the 1960s we dealt with social issues on *One Reach One*. This is what we considered to be the need at that time.

Now we're moving to meet the need of the present time with *The Lion, the Witch and the Wardrobe*, which is fantasy, good entertainment, and good family entertainment. We are also doing some radio spots which will be offered nationwide as soon as they have been tested in a couple of areas.

We have remained flexible enough to move with the needs, and we hope we will continue to do that. That's what we're doing in the area of programming for the mass audience. At the same time, we are working with practically every department and commission of the Episcopal Church in developing programs to further their work, and to provide a well-rounded inventory of educational resource materials. Some of the groups we're cooperating with in this regard are the Standing Commission on Church Music, the Liturgical Commission, and the Office of Evangelism and Renewal. We've worked with most of the seminaries, the Evangelical Catholic Congress, and Trinity Institute. We've just recently produced cassette tapes which capture the highlights of the Lambeth Conference, and the Episcopal Conference on Family Life and Aging. Our goal is to assist them by expanding and extending their ministries. Our future is limited only by our imagination. Our staff and our board of trustees work very, very hard to take advantage of the opportunities for service that each new day provides.

EDITORIALS

New Board Members

The board of the Living Church Foundation has recently elected two new directors. The first is the Rev. Murray L. Trelease who is the rector of St. Paul's Church in Milwaukee. The second is Mr. Carl J. Bohne, Jr., of Wilmette, Ill. He is presently junior warden of St. Matthew's Church, Evanston. A certified public accountant, Mr. Bohne is a senior partner of Arthur Andersen and Co. We congratulate these two new directors on their election and are grateful to them for their willingness to undertake the responsibilities of their position.

The Living Church Foundation is the corporate name for the non-profit organization which publishes this magazine. The foundation has no other present functions or activities. Serving without remuneration, its board members establish the general policies and business practices of this publication.

Sex Versus Love

Abortion is an issue that will continue. Undesired human conceptions are occurring at an appalling rate, and increasing numbers of women, and many young girls, are responding in this drastic manner. Whatever one's position about abortion may be, surely no Christian (or Jew or Moslem, for that matter) can view this massacre of the unborn without anguish.

It is ironical that this should be occurring at a time when Americans have at hand more ways of preventing conception than have been available in any previous eras of human history. Plainly the prevailing sexual

permissiveness has outpaced the advances of technology. The same may be said of the widespread occurrence of venereal disease.

A preoccupation with sex has become characteristic of all levels and classes of people, young and old, rich and poor, liberal and conservative alike. Thoughtful Christians, however, are not surprised at the fact that this is not an age characterized by happiness or fulfillment in the relations between men and women. Permissiveness and promiscuity have never been effective substitutes for love, commitment, and faithfulness. Christians have always known that. This brings us back to the topic of abortion again, for one of the major reasons couples want children is because the man and the woman love one another.

The feminizing of abortion as a purely woman's issue has had the regrettable effect of withdrawing all attention from the question of the responsibility of the father, as well as of the mother, for conception. Responsible attitudes towards sex must involve both partners.

Human Specimens

Current medical technology is making abortions easier to perform, but ethical standards become more difficult to define. What pregnancies really offer grave threat to a mother's health? Very few nowadays. At what point is a baby able to be successfully delivered and raised? At an earlier and earlier point. Soon it will be possible to care for human fetuses in laboratories at almost any point in their development.

This almost inevitably will be done because the scientific researcher is endlessly in search of specimens. It will be feasible in the future to take an infant which the mother chose to abort and raise it in a laboratory to any age, including adult maturity, as a scientific specimen.

BOOKS

The Power of Ritual

LEARNING THROUGH LITURGY. By Gwen Kennedy Neville and John W. Westerhoff, III. Seabury. Pp. 189. \$8.95.

The two essays which make up the book have been written by a cultural anthropologist and a priest-professor concerned with religious education and more specifically the development and maturation of faith. This is not a "how to do it" book and some might ask whether it really deals with liturgy at all. Professor Neville's essay explores the phenomenon of "folk liturgies" of the American south and makes the point that ritual celebrations are integral to the process of culture learning and the facing of life-crises both within a family and a church congregation.

Professor Westerhoff's essay deals with the question of catechesis as "the process by which persons come to know (understand), internalize (live), and ap-

ply (do) God's Word in their individual and corporate lives." Liturgy is seen as an essential part of the process of nurture and conversion which is the ground of authentic religious faith.

Both authors remind us of the power of ritual, both to form and transform at a time when we are in danger of accepting revised liturgies as little more than new words and rubrics. Professors Neville and Westerhoff oblige us to go further and to stretch our understanding of the significance and meaning of liturgical celebration. For this we should be profoundly grateful.

(The Rev.) FRANK T. GRISWOLD, III
Philadelphia, Pa.

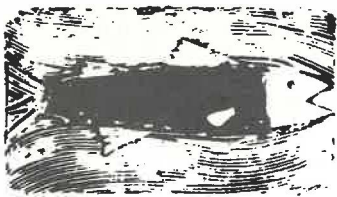
Profound Synthesis

THE WORLD IS A WEDDING: Explorations in Christian Spirituality. By A.M. Allchin. Oxford University Press. Pp. 167. \$7.95.

This is not a book to skim but to savor. Being a collection of essays, most of which have been previously published, the book's deficiencies are the result of

the different audiences for which they were originally intended, and an inevitable unevenness. Nevertheless, it successfully brings together in one volume the heart of A.M. Allchin's profound synthesis of an astounding variety of material ranging from ancient liturgies to modern Welsh poetry, gathering gems from Eastern Orthodoxy and even non-Christian religious traditions along the way. The perspective throughout is a thoroughly Anglican incarnational spirituality, which takes most seriously the world, rejoicing in the holiness of sacred places. Supremely the spirituality expressed here celebrates the Christian's participation in "the transfiguration of the world in the presence of Christ." An aid in appreciating the wealth of resources available for forming Christian ascetical theology, as well as a broadening and illuminating guide for devotional and theological reflection, this book is to be commended highly. Read it slowly, though, and let it wash over you.

(The Rev.) PHILLIP R. STRANGE
St. James Church
Dallas, Texas



LET'S GO FISHING

By GILBERT RUNKEL

The Lure Must Be Visible

The tower reached far into the sky—its top extending high above the clouds. And at its base stood several groups of people—each looking up toward the heavens expectantly. At intervals, one of the groups would rush toward a glistening jewel as it floated down from above the clouds—grasping it, and worshiping it as “the Truth.”

But each time a jewel drifted to earth—with a group rushing forward to capture it so it might be adored—gales of laughter came echoing down from above the clouds.

Finally, however, one of those who had been milling around the base of the tower in an attempt to capture one of the jewels as it fell from the heavens climbed up the tower—up, up, up—until he could see the tower's top above the clouds. And around the tower's top he saw a host of angels standing before a jewel larger than any jewel in all creation. One of their number held a chisel and a mallet in his hands, which he used to chip small fragments off the jewel—letting them flutter to the earth.

The jewel was the Truth of God. And

the angels burst into gales of laughter every time they saw one of the little groups on the earth gather in a fragment of it—worshiping it as though it were all the truth there is.

How tempted people are to assume that they have all the truth. Some take the position that there is a “Creator God”—and nothing else. Others worship a God who is “a Spirit”—the spirit of love, the spirit of goodness, the spirit of nature, the spirit of life, or something else. And still others believe in a God who is both a “Creator God” and a “Spirit God”—but a God who has also manifested himself to mankind in the person known as Jesus Christ.

There's truth in all these positions. And almost every religion in the world has elements akin to them: has some sort of “Creator God” belief, or a “Great Spirit” belief, or a “God Coming to Earth” belief. Truth is not available to Christians alone; for God makes himself known to whomever he desires.

But because we are Christians, because the Bible is our sacred literature, and because Paul was responsible for so

The Days of Lent

I trust that I might hope.
I hope that I might trust.
I selfishly desire that selfishness
Might be purged.
I live that I might have the Life
That belongs to All that I am not.

Because I have pursued and have grown tired,
Because I have known the positive hour
For only an hour,
I grow urgent again in these empty hours.
And though I have fed to satiety,
I have eaten in sorrow all these days;
Therefore, my appetite turns to the Lady's song.

Because I cannot hope to give without reservation,
Because I cannot hope to cross this vacuum of hubris intent,
Because I can only hope,
I stand alone until I stand again
In that hand that stretches across eternity,
That stretches across a tree,
That stretches out to me.

Vincent Adkins

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much of our New Testament, it would be profitable for us to learn what this greatest of all missionaries believed: for he is our best model for evangelistic activity.

Paul speaks of "love, joy, peace, patience, kindness, goodness, faithfulness, and self-control" (Gal. 5:22-23) as the "fruits of the Spirit." But how does Paul think of "the Spirit" that is responsible for these fruits? In 2 Corinthians 3:17, he says that "the Lord is the Spirit." And in Romans 7:15-8:16, he says that "the law of the Spirit of life in Christ Jesus has set me free. . . . You are in the Spirit if the Spirit of God really dwells in you. If Christ is in you, your spirits are alive. . . . He who raised Christ Jesus from the dead will also give life to your mortal bodies . . . through his Spirit that dwells in you. . . . For all who are led by the Spirit of God are the sons of God. . . ." To Paul, then, the Holy Spirit is the Spirit of God, the Spirit of the Lord, the Spirit of Christ—the Spirit that Paul apparently thought "proceedeth from the Father and the Son" (as the Creed puts it).

Now, I believe that it is well for us to keep Paul's experience (and assessment) of the Spirit as being "the Spirit of God" or "the Spirit of Christ" firmly in mind as we go about our task as evangelists: because we might otherwise be tempted to think that our own experience of "the Spirit" was the "entire jewel of truth" (which might cause the angels to laugh at us). We must remember that *our* task is not to bear witness to the Holy Spirit—but to our Lord. It is the Spirit that empowers us—motivates us—stirs us to this activity. But it is Christ that the Spirit calls us to bear witness to, the risen Christ who said to his first followers, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It was this Spirit of the Lord—the risen Lord—that dwelt in Paul (to the degree that he could say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20), and filled him with the desire and the strength for mission.

In other words, it was only after the risen Jesus showed himself to those believers who had been with him during his ministry (the apostles)—and to one unbeliever who became his greatest champion (Paul)—that the Holy Spirit became operative in their lives.

The lure of Christianity was (and is) a Christ who is visible. And that, making him visible (through our love and through our lives), is our task as evangelists. In time, the rest of "the picture" will fall into place, because, as Canon Streeter once said, "If Christ is our portrait of the Father, he is no less our portrait of the Holy Ghost."

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Priests

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Los Angeles: The Rt. Rev. Robert C. Rusack ordained the following to the priesthood: Linda Harrell Bruno, Richard Warrne Graves, Emily Stevens Hall, James Augustus Maronde, and Donald Louis Rohe.

Southwest Florida: Harry G. Williams was ordained priest and will be assistant of Cathedral Church of St. Peter, St. Petersburg, Fla. Add: P.O. Box 1581, St. Petersburg, Fla. 33731.

Fond du Lac: Kell Morton, assistant at Trinity Church, Oshkosh, Wisconsin. Add: P.O. Box 379, Oshkosh, Wis. 54901.

Chicago—Kenneth K. Behrel, curate, All Saints, Western Springs; **George Walter Brandt, Jr.**, priest-in-charge, St. Margaret, Chicago; **Craig J. Lister**, curate, Holy Comforter, Kenilworth; **William H. Morley**, curate, St. John, Naperville; **Michael G. Wallens**, curate, St. Mary Magdalen, Villa Park, and youth officer for the diocese; **Harry J. Walsh, Jr.**, assistant, St. Hilary, Prospect Heights; (for Missouri)—**Patricia Handloss**, locum tenens, St. Dunstan's, Dover, Mass.

New Jersey—John H. Witherington, assistant, Trinity Church, Cranford, N.J.

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Eastern Oregon—Floyd Clark, deacon-in-charge of the Sumpter Community Church through St. Stephen's Church, Baker, Ore.

West Virginia—Henry George Randolph, Jr., assistant, St. Matthew's, Wheeling, W. Va. Add: P.O. Box 508, Wheeling, W. Va. 26003.

Retirements

The Rev. Canon **J. William Robertson**, rector of Holy Trinity Church, Iron Mountain, Mich. Add: P.O. Box 283, Little Lake, Mich. 49833.

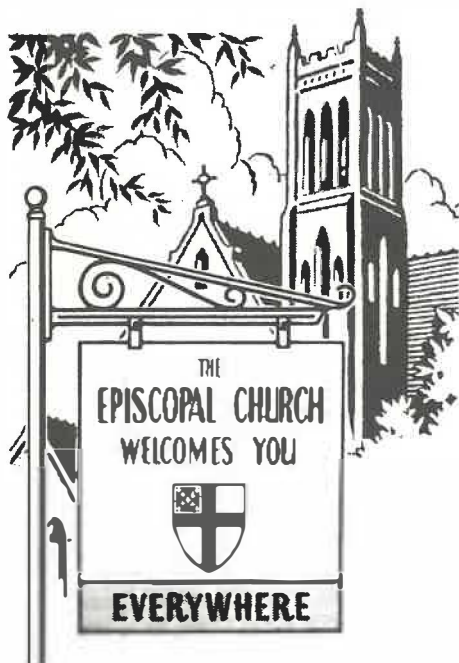
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The Rev. Canon **Frank L. Titus**, rector of Calvary Church, Indian Rocks Beach, Fla. Add: 73 Country Club Dr., Largo, Fla. 33541.

Resignations

The Rev. **John R. Kimble**, Trinity Church, Toledo, Ohio; the Rev. **Charles W. Ransom**, St. Mark's, Wadsworth, Ohio; the Rev. **John Wiggle**, St. John's, Youngstown, Ohio.



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

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Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

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

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Sun HC 9 (said), 11 (sung), EP 5 (sung). Wkdays HC 12 noon

GRACE & ST. PETER'S Park & Monument St.
The Rev. E.P. Rementer, r; the Rev. F.S. Thomas, ass't
Sun Masses 7:45, 10 (Sol), 3 (1S & 3S), Mass Mon & Thurs 8; Tues 11:30 & U; Wed 6; Fri 8:40; Sat 12 & C 12:30. School chapel daily 8:40; Sta & B Fri 6

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Sun H Eu 8 & 10, Wed 11 & 7:30

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; ChS, 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; R, 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.

Continued on next page

LENT CHURCH SERVICES

(Continued from previous page)

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pensee, assoc; the Rev. Harold J. Topping, d
Sun H Eu 8, Sol Eu 11, Wed Low Mass & healing ser 10; Thurs
6 Stations of the Cross & Mass

TROY, MICH.

ST. STEPHEN'S 5500 N. Adams Rd.
The Rev. Dr. Carl Russell Sayers, r
Sun Eu 8 & 10, Ch S 10. C by appt

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu. Tues 7:15 HC; Wed. 5 Eu Spiritual Healing, LOH.

JERSEY CITY, N.J.

ASCENSION IN THE HEIGHTS New York & South
George Swanson, r; John Merschtina, Litanist; Craig Bates
& Susy Norris, seminarists
Sun 9:30 High Mass; Thurs 10 Table Mass & Hunger Study

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

PATERSON, N.J.

HOLY COMMUNION Pearl & Carroll Sts.
The Rev. Donald R. Shearer, r
Sun 8 Low Mass, 10 High Mass & ser. Daily as anno

GARDEN CITY, N.Y.

CHRIST CHURCH 33 Jefferson St.
The Rev. Byron H. Brown, Jr., r
Sun 8 & 10. Daily HC. Wed 8, Bishop Sherman, speaker

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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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. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev
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to 6.

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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

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Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP i, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daiiy to 6.

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

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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

EASTON, PA.

TRINITY 234 Spring Garden St.
Sun HC 8 & 10 (MP 2S); Prayer and praise 7; Wed HC & heal-
ing

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

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Sun Eu 8, 10 (Cho). Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

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Westapher; 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, Tues, Thurs, Fri; 7 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

LANCASTER, TEXAS

ST. MARTIN'S 700 Westridge Ave. at 6th St.
Fr. Victor Hunter
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &
HC 7:30

SAN ANTONIO, TEXAS

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Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

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 Very Rev. Richard C. Nevius, v (715) 634-4768
Sun Sung Mass 10:15; Tues 9:15; Thurs 6

MADISON, WIS.

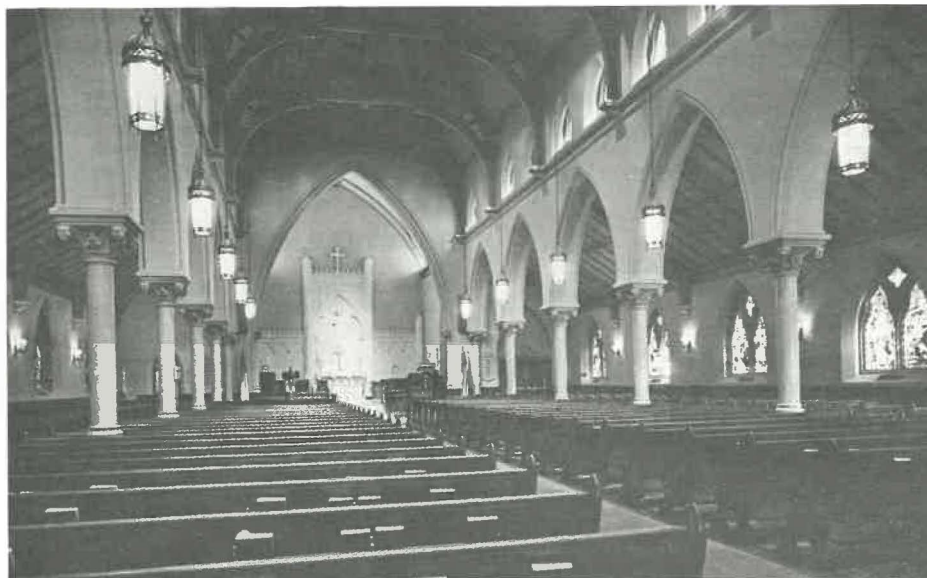
SAINT DUNSTAN'S 6201 University Ave.
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Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

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ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon



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