

THE LIVING CHURCH



Researchers discuss their work on the Shroud of Turin at Los Alamos Scientific Laboratory: from left, Don Janney, physicist; Ray Rogers, chemist; Fr. Dinegar; and Roger Morris, physicist, who points to charred cloth on which he conducted experiments using known painting substances. He was unable to create an image like that on the Shroud of Turin [see page 9]. Photo by Bill Rodgers.

**For Clergy and Lay Leaders
Who Work with Hispanic
Congregations:**

SPRING SYMPOSIUM

**Instituto Pastoral Hispano
Stamford, CT.**

to be held at

The General Theological Seminary
175 Ninth Avenue
New York, N.Y.

Principal Speaker:
Dr. Jorge Lara-Braud
Assistant General Secretary
Commission of Faith and Order
National Council of Churches

Theme: The Emergence of Hispanics
in the Episcopal Church: How
Can A Church Be Catholic,
Evangelical and Reformed?

Dates: April 23-25, 1979

For further information and pre-registration:
The Rev. Enrique Brown, Director
Instituto Pastoral Hispano
714 South Pacific Street
Stamford, CT. 06902
Tel: (200) 348-8856



**Announcing. 3rd Annual
VIENNA INTERNATIONAL
SEMINAR, AUSTRIA**

JULY 10 - 21, 1979

- European theologians, lectures in English.
- Pre-Session tour of Alpine Countries.
- Post-Session tour of Eastern Europe.

\$399 Covers 12 days room, full board,
tuition, concerts, day trips.

For prospectus apply to:

VIENNA SUMMER SEMINAR
150 Greeves St. KANE, PA. 16735
814/837-9178

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address
The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721



The holy season of Lent places before us, in a most striking way, the mysterious relation between nature and grace, between creation and redemption. As St. Irenaeus taught us during the past weeks, it is the one single God who made us and who saves us. Yet for us, as human beings, our created nature seems too often to be in dire conflict with the ways of salvation held before us by the church.

Our Lord's retreat of forty days in the wilderness gives, at least in some ways, the pattern for our observance of this holy season. We are all familiar with St. Matthew's and St. Luke's accounts, in which Satan challenges Jesus to make stones into bread, to throw himself from the temple, and even to worship Satan himself. St. Mark's account, which is much simpler, will be widely read in Episcopal churches this year.

"In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven 'Thou art my beloved Son; with thee I am well pleased.' The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him" (Mark 1:9-13).

Several things are striking here. First there is the close relation between our Lord's baptism and his retreat in the wilderness. It is the Holy Spirit as given in baptism, the anointing spirit (Isaiah 61:1), the Spirit who marks him as the Messiah, who drives him into the wilderness. This was the rough, semi-arid bad-

lands, inhabited mainly by thieves and wild beasts, where John the Baptist had grown up (Luke 1:80), and the kind of country where Elijah the great Old Testament wonder-worker had lived, who at his death bequeathed a double portion of his spirit to his successor Elisha at the Jordan (II Kings 2:9-15).

In the wilderness, Mark alone tells us, Jesus was "with the wild beasts" (Mark 1:13). A passing phrase it is, which the reader might hardly notice. What does it mean? Certainly it points to the loneliness and austerity of the country where Jesus passed the first Lent. It also points to the danger of it. Wolves, bears, and lions still existed in small numbers in Palestine. But above all it points to a different sphere, a different realm. For forty days our Blessed Lord left the world of human affairs, and entered that world dominated by the slow and inexorable rhythms of nature—the passage of the scorching sun by day, and of the moon and stars in the cold sky by night, the soothing of the wind, the rising and falling of plant and beast.

Among the American Indians, and in many other cultures, the retreat into the wilderness, the fasting, and the exposure to the company of animals—all this belongs to the classical imitation of the "shaman," the religious leader who can drive out demons, converse with beasts, still or stir up the storm, and dumbfound chieftans and kings. Elijah and Elisha were such figures in the Old Testament. In Christian history there were the Desert Fathers of Egypt and Palestine who in the fourth, fifth, and sixth centuries sometimes shared their caves with lions, the Celtic saints of the early Middle Ages, and various other individual figures of more recent times. For those of us who believe that Jesus gathered up and recapitulated the spiritual history of mankind, these forty days of shaman-like withdrawal have a distinctive interest.

Here the apparent wall between nature and grace is overcome by determination, fasting, courage, and supernatural support. You and I will probably never tame lions, walk on water, or command storms to be still, but each of us, through Jesus Christ, can do greater things than the world dreams to be possible.

Gifts

Some of the seven are better:
lust can be pleasant,
and gluttony, even pride;
anger often satisfies.

But covetousness and envy
are my lot,
and sloth.

Kathleen Linnell

THE EDITOR

LETTERS

Elevating Our Lord

As a lay person I find your editorial "Who Occupies the Pulpit?" [TLC, Dec. 17] both timely and interesting.

As suggested, we in the congregation should be responsive and understanding. Who in the pews at one time or another have not experienced the trance-state during part or all of a sermon?

During my youth, thanks to the maternal New England Congregational side of my family, I experienced 45 minute sermons, and not the Episcopal "precious quarter hour." Needless to say I was glad that my paternal side of the house was traditionally Episcopal.

This brings to mind an old Congregational Church adage I heard long ago:

"In the 'liturgical' churches our Lord is elevated in the Eucharist, and in the 'free' churches our Lord is elevated in the Sermon."

Shouldn't our Episcopal Church manifest both?

WAYNE S. RAMSDEN

Hanover, N.H.

New Favorite Quote

I enjoyed your good issue of Jan. 28. I am glad to see Bob Gribbon's important work be given attention.

The WCC Central Committee meeting report is good to have, along with the one on the St. Stephen's Conversation. (The thorough ecumenical report last week is gratefully acknowledged, as well.)

I think I am enjoying most your Irenaeus series, though.

Last year our Liturgical Commission had a workshop on his day. Preparing to preach in the Eucharist, I discovered a new "favorite quote" from the saint:

"For since the faith is one and the same, he who can say much about it does not add to it, nor does he who can say little diminish it."

Thanks for the good work THE LIVING CHURCH is doing.

(The Rev.) J.D. WORRELL
The Atrium House

Houston, Texas

Keep Greetings Coming

To those of us who were in the seminary in the '20s and who have had access to THE LIVING CHURCH most of the time since, the Letters to the Editor were always interesting and some wrote and stimulated other letters with favorable and unfavorable offerings. Some of us have wondered when we would write in—well, here comes my first letter in more than 50 years of reading. What moves me to write is not the social gospel matters of the '30s, the war issues of the

'40s (and I was an army chaplain), nor the social issues of the '60s, nor the trial Prayer Book issues or the women's ordination of the '70s—but the letter of Fr. Elliott, retired [TLC, Jan. 7], about the Christmas cards sent out by the president of the Church Pension Fund.

I asked the local rector if he received one, and he said no, so I surmise the cards were sent to the retirees and those associated with the Fund. I have gotten a card from Mr. Robinson for several years now—I retired in 1970—but must admit I never acknowledged them, for which I am now sorry. As one who has had to struggle with a modest pension, I am deeply grateful that the check has always come, and has been increased modestly, and soon will be again. Mr. Robinson talked to the clergy of my present diocese (Erie) more than three years ago, and showed real concern then for those soon to retire, and has done his utmost, with the trustees, to administer the Church Pension Fund for the good of all concerned.

Every Christmas I send cards to friends from over the years, and I cherish the one from the president of the Church Pension Fund, who remembers me and many of those of us now retired, and even cares about what happens to us when many far closer to us couldn't care less.

Now that I am into this letter I think I can speak for myself and many other priests who are grateful for the pension which helps us exist in the late '70s. I think the expense of the card, postage and so on, is justified by the gratitude many of us retired priests feel for the Church Pension Fund and the help it gives us in our survival here in the U.S.A. Thank you Mr. Robinson—keep our pension checks and the Christmas greetings coming.

(The Rev.) A.B. COPE (ret.)

Franklin, Pa.

Lodge's Rabbi

Regarding "The Rabbi of Capernaum" by James P. Lodge, Jr. [TLC, Jan. 28], he must know his Browning's *Dramatic Monologues*. There is no monologue which is the "parent," but there is the rhythm, grammar, and satire, cf. "Soliloquy of the Spanish Cloister" and some parts of "Fra Lippo Lippi."

I enjoyed his poem.

MRS. R. BANKS CLARKE

Detroit, Mich.

Lambeth Quadrilateral

It has elsewhere been said that pursuant to the Detroit Ecumenical Conference [TLC, Jan. 21], formal recom-

The Basics of Christian Faith for a Modern World

Though expressed in contemporary terms, this stimulating introduction to theology is firmly grounded in the biblical message and traditional Christian thought. Using an unusual and effective narrative approach to examine such basic doctrines as those of God, Creation, the Fall, Salvation and the Church, Fackre makes clear for today the meaning of the Christian faith.

"Gabriel Fackre is a good theologian and an excellent story-teller at the same time. His 'narrative interpretation of basic Christian doctrine' is a fascinating adventure in Christian doctrine and Christian life."

—Jürgen Moltmann

The Christian Story, by Gabriel Fackre

ISBN 0-8028-1735-1

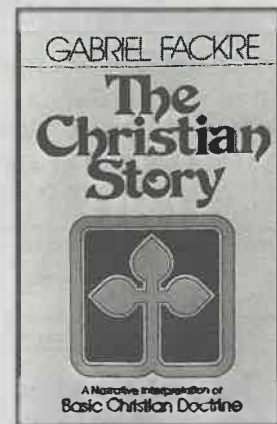
Paper, 283 pages, \$6.95



At your bookstore

WM. B. EERDMANS PUBLISHING CO.

255 JEFFERSON AVE S E, GRAND RAPIDS, MICH 49503





Holy Land Pilgrimage

with

The Rt. Rev. Paul Reeves
Bishop of Georgia
June 11-25

- Pilgrimage to Israel designed especially for Episcopalians
- Eucharist celebrated daily at the holy sites
- Daily prayer and meditations led by Bishop Reeves
- Five-star deluxe hotels
- Expert guide and lecturer licensed by Israeli Ministry of Tourism
- Flying tour to Mt. Sinai
- Three full meals a day

For more information write: "To Israel," P.O. Box 235; Hinesville, GA 31313

UNDER
ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION.

 **Cuthbertson**

2013 SANSOM STREET - PHILADELPHIA, PA. 19103 - 215 564-6033

**Thanks to you
it works...
FOR ALL OF US**



advertising contributed
for the public good



Subscribe to
**THE LIVING
CHURCH**
one year..... \$19.50

mendations will be made to the Denver General Convention to alter the Chicago-Lambeth Quadrilateral in suchwise as to permit the Episcopal Church to engage more closely in dialogue with non-episcopally structured churches.

I wonder how many of your readers share with me a sense of uneasiness at this latter suggestion in view of the theological disarray within Anglicanism over the ordination of women. To act on the urgings of Roman Catholic theologians in the modification of the Quadrilateral is at this stage questionable.

It is undoubtedly true that since Vatican II Roman Catholic theology has come to a higher evaluation of the churchly reality and ministries of the Reformation churches. In many ways this new Roman Catholic understanding comes close to what seems to me to be the Anglican tradition of regarding non-episcopally structured Reformation churches as true churches and their ministries as true ministries of Word and Sacrament while at the same time regarding their lack of the historic episcopate as making them in some way incomplete. (I recognize that not all Anglicans would accept my evaluation of what is the Anglican tradition in this matter but it does seem to me to be the best reading of all of the evidence from Reformation to the present.)

My uneasiness increases when I reflect on the fact that while Roman Catholic theology has come to this higher evaluation of non-episcopally structured Reformation churches and their ministries, Roman Catholic doctrine and practice has officially endorsed these insights but little. I am, for example, unaware of any official response to the question put by Roman Catholic members of the Lutheran-Roman Catholic dialogue in the United States in 1970: "...Whether the ecumenical urgency flowing from Christ's will for unity may not dictate that the Roman Catholic Church recognize the validity of the Lutheran ministry. . . ."

Until there is an official Roman Catholic response to questions such as this, Anglicans are thrown back on their own theological resources and cannot use developments in post Vatican II Roman Catholic theology as a basis for their ecumenical stance. Unfortunately, Anglicans do not have an adequate theology of the church. Our theological tradition on this score has tended to be a juxtaposition of Reformation and Catholic elements without a synthesis. Lacking that synthesis we find our ability to act paralyzed. We desperately need an adequate theology of the church if we are not to find ourselves forever engaged in discussions about unity without ever achieving union.

(The Rev.) JOHN M. FLYNN
St. David's Church

West Seneca, N.Y.

THE LIVING CHURCH

Volume 178 Established 1878 Number 9

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

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

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Tryon, N.C., vice-president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Miss Augusta Roddis, Marshfield, Wis.; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, Berkeley, Calif.; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; William W. Baker, Prairie Village, Kan.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezsell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

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

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; 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.

DEPARTMENTS

Editorials	11
Feasts, Fasts and Ferias	12
The First Article	2
Letters	3
News	5

ARTICLES

The Turin Shroud	J. Robert Wright
Operation STURP	Robert H. Dinegar 9

CALENDAR

March

4. Lent 1
7. St. Perpetua and Companions/Ember Day
9. St. Gregory of Nyssa/Ember Day
10. Ember Day
11. Lent 2
12. St. Gregory the Great
17. St. Patrick
18. Lent 3/World Relief Octave

NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

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: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

©The Living Church Foundation, Inc., 1979. All rights reserved. Reproduction in whole or part without written permission is prohibited.

THE LIVING CHURCH

March 4, 1979
Lent 1

For 100 Years
Serving the Episcopal Church

West Virginia Bishops Oppose Capital Punishment

The Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, has joined with Roman Catholic Bishop Joseph H. Hodges of Wheeling-Charleston and United Methodist Bishop D. Frederick Wertz of the West Virginia Conference in issuing a statement opposing the reinstatement of the death penalty.

West Virginia abolished capital punishment in 1965, but new bills to restore it are now before the legislature. A man-in-the-street poll conducted by the Charleston *Daily Mail* indicated that 75 percent of West Virginians strongly favor restoration of capital punishment, believing it to be a deterrent to crime.

The bishops do not agree. "Violence begets violence," they said in their joint statement. "In a country where violence walks the streets and races through television, the movies, and the print media, the state needs to stand as a beacon of non-violence . . . enacting the death penalty can be a smoke screen for not creatively addressing violence and crime. To presume to be dealing with crime in the streets by enacting death penalty legislation is to be naive about too serious a problem. . . . The death penalty is not only inappropriate and irreversible, but also it is a return to a barbaric, savage concept of vengeance which should not be accepted, condoned, or permitted in a civilized society. It is impossible for us to accept the premise that mankind can end a life that God has created."

The document was presented to the Senate Judiciary Committee by the Rev. John Price, executive secretary of the West Virginia Council of Churches. Mr. Price told the senate committee, "We feel that the action of these three church leaders is significant not only in the ecumenical life of the state, but as a representative Christian concern about this very serious issue."

Deaconess Replies to Charges

Contrary to some published reports, Dr. Una Kroll denied in a letter in England's *Christian World* that she had ever advocated "gay marriages."

Dr. Kroll, who has raised hackles in England with her strong support for the ordination of women to the priesthood, was featured the week before on the

front page of *Christian World*, in an immense headline which read, "Kroll Asks for 'Gay Marriages.'"

Her letter said in part, "Your report of what I said at the Gay Christian Movement's Conference at Leeds is accurate, but your headlines and editorial comments show . . . a misunderstanding of my point of view. . . ."

"I have never advocated 'gay marriages.' By definition, marriage is a solemn contract undertaken by the exchange of vows between a man and a woman. A gay couple cannot marry, but some of them are deeply sincere in their desire to exchange vows of fidelity in front of God and their friends and to receive God's blessing and help in keeping those vows. . . . I was urging the Christian churches to look at the needs of these couples in a prayerful and loving way.

"Your editorial accuses me of 'denying the basic difference between men and women, between procreation and spiritual creativity, between the physical and the spiritual.' Yet it is because I do affirm and rejoice in these basic differences that I want them brought into a creative partnership 'in Christ' who is the focal point of all our differences and the source of all our unity. . . ."

Women's Ordination Urged in Scotland

A campaign urging the Episcopal Church in Scotland (Anglican) to permit the ordination of women to the priesthood has been given a boost with the publication of a pamphlet calling on the church to agree to this move despite the rejection of such a proposal by England's Anglicans.

The author is Dr. Daphne Hampson, a lecturer in divinity at St. Andrews University, acting in behalf of a group supporting such ordinations. She states: "For the church, in this day and age, to turn down the offer of a woman to be ordained, simply on account of her being a woman, is intolerable."

The pamphlet is being distributed to church members who are currently discussing a proposal on women's ordination. Late this year the decision-making body of the church, the provincial synod, will consider the issue.

The move for change is supported by the Primus of the Episcopal Church in Scotland, the Most Rev. Alastair Hag-

gart. He is chairman of the doctrine committee which recommended, by a 5-2 majority, during the provincial synod at Perth in October that the prohibition of the ordination of women be lifted.

This recommendation was made in a report sent for discussion to the seven dioceses in Scotland, and replies will be considered in October this year.

Pope: No Liberation Theology

Condemning "re-readings of the Gospel" that portrays a picture of a "politically committed Christ involved in class struggle" and fighting against Roman oppression, Pope John Paul II came squarely out against practitioners of "liberation theology" among his Latin American clergy.

A short definition of the term might be "scriptural justification for social action." Different interpretations among Latin American clergy of how to achieve social justice for the continent's millions of poor people range from those who seek to preserve the status quo, through a broad middle ground believing in strong but non-violent action, to avowedly Marxist priests who believe that violent change is the only recourse for the continent's poor.

The pontiff was in Mexico to attend the opening of the third Latin American Bishops Conference (CELAM) in Puebla, Mexico. He also visited the Dominican Republic and the Bahamas, and was greeted everywhere with outpourings of affection from enormous crowds.

The message he brought, however, was disappointing to those who feel that prayer alone will not suffice to redress the wrongs of hundreds of years of the most oppressive type of capitalism. "You are priests," the pope said to a group of the clerics. "You are not social or political leaders or officials of a temporal power. Don't forget that temporal leadership can easily be a source of division, while the priest should be a sign and factor of unity and fraternity."

Although Pope John Paul II warned against depicting Christ as "a political figure, a revolutionary, as the subversive man from Nazareth," he told the prelates not to ignore the infringement of human dignity on the individual, social, or political level. He called for a renewed effort in evangelism, and said the church must form public opinion "in favor of a more just and equitable distribution of

goods, not only within each nation but also in the world in general. . . ."

At an impromptu press conference in Rome after his plane landed, the pontiff declined to define his position as either conservative or liberal. He called these terms "artificial constructions which want to impose themselves upon the reality of faith, of the church, of the people of God, of man himself."

Cuban Synod Approves Election

A diocesan synod of the Episcopal Church of Cuba has approved the election of a bishop coadjutor by petition of the Rt. Rev. Jose A. Gonzalez, Bishop of Cuba, who announced his intention to retire at "a future date."

In 1966, the church in Cuba became an autonomous diocese under a metropolitan council, composed of the Primate of the Anglican Church of Canada, the Most Rev. Edward Scott, the Archbishop of the Church in the Province of the West Indies, the Most Rev. Alan J. Knight, and the president of the ninth province, the Rt. Rev. Lemuel B. Shirley, Bishop of Panama and the Canal Zone.

No date has been set for the election.

Views on Violence from South Africa

The Rt. Rev. Desmond M. Tutu, General Secretary of the South African Christian Council (SACC), said in a recent television interview on the South African Broadcasting Corp. (SABC-TV), that people are quick to condemn the violence of "terrorists," but fail to express the same kind of moral outrage when the South African armed forces kill civilians.

"Is it not violence," asked Bishop Tutu, "when they kill women and children in the camps and we have a banner headline in most of our newspapers, 'Thousands Killed,' reported almost gleefully?"

The bishop was referring to a recent attack by Namibia-based South African security forces on guerrilla bases in Angola. The bases hit are run by the South-West African People's Organization (SWAPO), which has been resisting South African rule in Namibia for years.

"The point I am trying to make," Bishop Tutu explained, "is this: let us condemn violence, and I would like us . . . to condemn the structural violence that is in this country."

When he was asked whether SACC was not showing solidarity with the revolutionaries by using "a lot of money" to assist those who have run afoul of South African security laws, Bishop Tutu replied, "One of the awful things about South Africa today is that someone is guilty until he has proved that he is innocent. This is one of those awful things;

we have had this sad abrogation of the rule of law. Now we believe that each person has the right to the best possible legal defense that he can get, and that is not to say that we condone whatever he may be alleged to have done. I would have thought that a Minister of Justice would be exceedingly pleased that there was an organization . . . helping him in the administration of justice."

The bishop's last comment referred to a broadcast statement by Minister of Justice J. Kruger in which the official attacked SACC's activities.

Two priests from Bishop Tutu's Diocese of Lesotho have written to the Most Rev. Bill Burnett, Archbishop of Capetown, that the Church of the Province of Southern Africa "reflects in many respects a church in collusion with the system of apartheid and the government which promotes this evil ideology."

The Rev. John R. Osmer of St. Barnabas Mission in Masite, and the Rev. Michael Lapsley of the National University of Lesotho in Maseru, wrote an open letter recently to the archbishop complaining about statements he has made critical of the World Council of Churches' grants to liberation movements in southern Africa.

One criticism Fr. Osmer and Fr. Lapsley made is that "the Anglican Church continues to license priests to serve as paid officers of the South African Defense Force, who are thereby bound by all the discipline and regulations of this army. When a Christian comes to the conclusion that the liberation movement is the only remaining vehicle for achieving basic human rights in the land of his birth, he finds that

priests of the Anglican Church are in the uniform of the oppressors' army."

With regard to the archbishop's criticism of the WCC grants, the priests wrote, "It appears that the WCC criteria that grants are to be used for humanitarian activities are not acceptable to you. Such unequivocal support for those seeking the liberation of the subcontinent you regard as unacceptable to Christians. . . ."

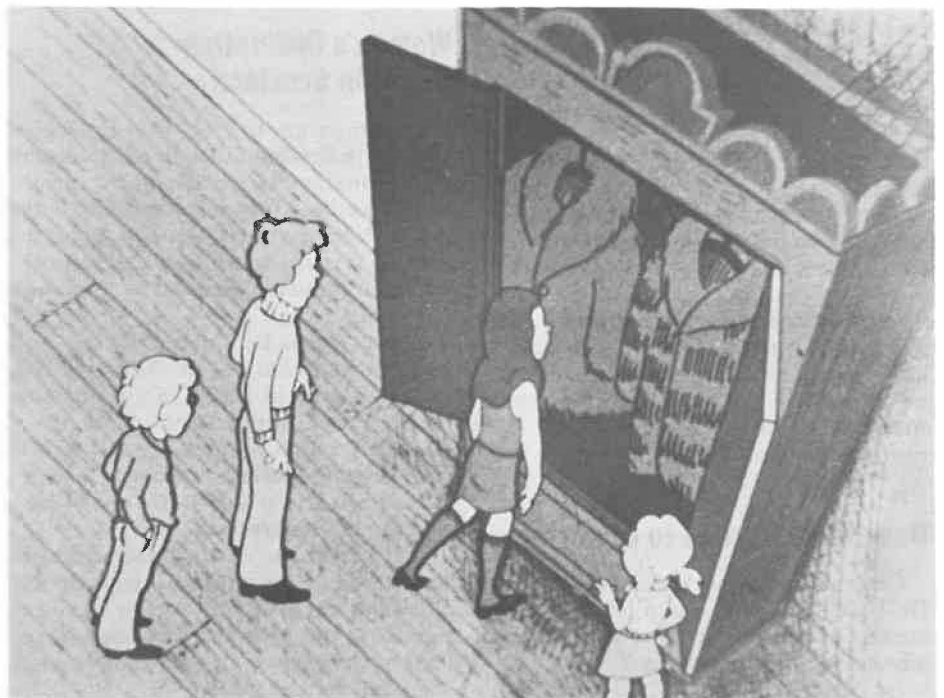
"Historically, one Christian response to all forms of violence has been pacifism . . . [however] most Christians agree that sometimes the use of violence in an already violent situation can be the lesser evil, or even the concrete expression of love for one's neighbor."

Emergency Grants from P.B.'s Fund

In mid-December, torrential rains drove 5,000 people from their homes in the Diocese of Arizona. December tropical storms created a serious food crisis in Vietnam, and Church World Service, the relief arm of the National Council of Churches, asked for aid to the area. CWS also appealed urgently for help for refugees in the south central African republic of Zambia. A typhoon with core winds of 160 mph struck the northern Philippines in late December causing severe damage to crops.

All of these year-end disasters—natural and man-made—were alleviated with emergency grants from the Presiding Bishop's Fund for World Relief.

The fund sent \$5,000 to the Rt. Rev. Joseph M. Harte, Bishop of Arizona, to aid an Arizona Ecumenical Council to



The gateway to the magic land of Narnia: A scene from the film of C. S. Lewis's classic *The Lion, the Witch and the Wardrobe*, which will be aired on CBS-TV on April 1 and 2. The worldwide film rights are held by the Episcopal Radio-TV Foundation.

provide food and blankets. A grant of \$2,500 went to assist relief efforts in Vietnam, and \$4,000 was dispatched to CWS in Zambia for medical supplies. The Rt. Rev. Richard A. Abellon, Bishop of the Missionary Diocese of Northern Philippines, received \$5,000 to begin rebuilding.

Bishop Nicholls Criticizes Synod

The Rt. Rev. Vernon Nicholls, Bishop of Sodor and Man, feels that meetings of the Church of England's General Synod cost too much and achieve too little.

Writing in the latest issue of his *Diocesan News*, Bishop Nicholls expressed concern that hundreds of people are called three times a year to Church House for meetings of the General Synod.

"Do we need three synods?" he asked. "Can we afford the enormous expenditure? Are we achieving the results synodical government promised us in the late 1960s? I don't think we are."

The meetings in July and November, in Bishop Nicholls' view, showed clearly that too much was being attempted, with the result that business was either rushed or deferred. He pleaded for a period in which legislation and controversial debate can be reduced to a minimum, and an examination of synodical structures undertaken.

"General Synod," the bishop was quoted as saying by the *Church Times*, "in the four years that I have known it, has given little time to some of the major issues facing the United Kingdom, such as unemployment, homelessness, lawlessness, and the permissive society."

Bishop Nicholls is well known as an enemy of Britain's so-called "permissive society." He believes flogging, which is legal on the Isle of Man, to be an appropriate penalty for certain offenses.

Instituto Pastoral Hispano

Alternative theological training methods for Hispanics were explored at a two-day conference sponsored by the Instituto Pastoral Hispano. The theological education models presented January 26-27 at Seabury House in Greenwich, Conn., emphasized contextual training.

Attending the conference were 10 Episcopal priests, two seminarians, three lay workers, two anthropologists and two religious educators. The Rev. Enrique Brown, director of the Instituto Pastoral Hispano in Stamford, Conn. headed the meeting.

Richard Blot, an anthropologist connected with the New School for Social Research in New York City, and Iris Lopez, a Ph.D. candidate in anthropology from Columbia University, presented a discussion of the cultural differences

within various Hispanic groups and between Hispanics and Anglos in the U.S. They emphasized the necessity of being aware of historical and social differences in the backgrounds of various Hispanic groups in the U.S. in order to work with the individual groups in a positive way—whether it be in the area of religion, education, politics or social services. The background, cultural expectations and presuppositions of Puerto Ricans in the U.S. were then presented to demonstrate how unique that group is within the larger community of people called Hispanic.

Dr. Richard Snyder, director of a contextual training program called the Interseminary Theological Education of Ministry (ISTEM), presented the contextual model for theological education as a viable alternative for Hispanics. ISTEM is a combination of academic course work and practical application, with guidance from a circle of lay church people, ordained ministers, faculty, and peers.

The Rev. William Muniz explained the Sewanee training alternative called Theological Education by Extension. This program depends upon a mentor who directs a course of highly structured studies and relates it to current developments in the student's ministry [TLC, May 21, 1978].

Episcopal Church Polity and Canon Law as it provides for alternate routes to ordination was presented by the Rev. Joe Morris Doss, rector of Grace Church in New Orleans, La. He pointed out that though the canons stipulate minimal requirements, they also provide for ordaining leaders among special groups with particular needs.

Cathedral Silver Saved

A loan of £20,000 by the Kent County Council has made safe the Rochester Cathedral silver, according to the *Church Times*, England's leading Church of England weekly.

In November, it was reported that the dean and chapter, the cathedral council and the greater chapter, had agreed to sell items worth about \$60,000 at Sotheby's in London to finance a proposed Visitors' Center [TLC, Nov. 19].

A storm of criticism greeted the plan, which would have disposed of a pair of Charles II communion vessels and some Commonwealth candlesticks, and the silver was withdrawn from the sale. Through it all, the dean, the Very Rev. John Arnold, and the chapter, held firmly to their belief that a visitors' center was needed at the cathedral.

The loan, which is for a period of five years, is interest-free, and the visitors' center is expected to open in early June. The silver, according to the *Church Times*, will be lent to Medway Borough Council for display in the Guildhall Museum.

BRIEFLY . . .

Patricia Hearst, released from federal prison almost exactly five years after she was kidnapped by members of the Symbionese Liberation Army, became an Episcopalian while in jail. The Rev. Edward J. Dumke, an acquaintance from Miss Hearst's student days at Berkeley, visited her regularly in prison. Reared and baptized a Roman Catholic, Miss Hearst was accepted into the Episcopal Church in 1976. Fr. Dumke said she was not firm in her religious faith up to the time of her kidnapping, but has been "deeply devout" since her arrest and imprisonment. He denied that her conversion was calculated to create a public image of her as a religious person, and said he tried to keep references to it out of the news media.

The Rev. Lewis P. Bohler, Jr., a black Episcopal priest who has a long record of civil rights activities and participation in community affairs, has been appointed to the Los Angeles Board of Education. Fr. Bohler's appointment staved off the massive demonstrations threatened by black community leaders who demanded that a black person be appointed to the empty seat. Fr. Bohler, 51, is rector of the Church of the Advent, Los Angeles.

The American Bible Society has announced it will release in March a new version of the *Good News Bible*, which is approved ecclesiastically for both Roman Catholics and Episcopalians. The Minneapolis General Convention passed a resolution in 1976 asking for a version with the Apocrypha in order that it "be available for use in public worship among those churches which read it for edification in their services of worship." The version will have the imprimatur of Roman Catholic Archbishop John F. Whealon of Hartford.

Guidelines for ecumenical debate on the divisive issues of abortion and homosexuality, "offered in hope that Christian unity may grow and be maintained," have been approved by the **Commission on Faith and Order of the National Council of Churches**. The guidelines are believed to be the first of their kind, and they do not take any position on these two issues. Single copies may be secured from the Commission on Faith and Order, National Council of Churches, 475 Riverside Dr., New York, N.Y. 10027.

THE TURIN SHROUD— MIRACLE OR FORGERY?

By J. ROBERT WRIGHT

The so-called "Holy Shroud" is preserved in the Cathedral of St. John Baptist in Turin, Italy, over the high altar of the Royal Chapel of the dukes of Savoy (former rulers of Italy). Thousands, perhaps millions, of Christians believe that it is none other than the very linen cloth in which Jesus Christ himself was wrapped in the tomb, and upon which has been imprinted—somehow—an entire picture of our Lord at the moment of his transition from death to resurrection! What are we to make of this remarkable object, and of the remarkable claims which surround it?

Let us first proceed to a factual description. The shroud is of dimensions 14 feet and 3 inches long by 3 feet and 7 inches wide, carrying a faint imprint of the front and back of a powerfully built man of nearly "ideal" anatomical proportions with beard and long hair, who was approximately 5 feet and 11 inches in height, between the approximate ages of 30 and 45, characteristically Jewish in appearance, placed in the attitude of death, with hands crossed over the loins. The eyes seem to have been closed with coins over them, a not uncommon Jewish burial practice of New Testament times. The image has been formed as though the body was first laid with the feet at one end of the cloth and the head towards the middle, with the remaining half then drawn lengthwise over the head and down to the feet again. Medical comparisons indicate that this is the image of a body that has suffered death by crucifixion. There are various scourge marks, multiple puncture wounds on the forehead and back of the head, an oval-shaped wound some three to four inches in diameter on the right side of the chest, and other wound marks that indicate crucifixion. Triangular patches on the

shroud, so prominent in every photograph, have nothing to do with the actual image, but are rather attempts to repair damage (including scorches and water-stains) caused by a fire in 1532. The nail prints, in contrast to the usual artistic practice of depicting them as going through the hands of Jesus, appear to have pierced the wrist of this man rather than the palms. At least since the turn of the present century, however, this has often been regarded as the more probable manner of crucifixion, because the body weight would have torn the nails through the flesh of the palms, and this probability has received some confirmation from the discovery in 1968 of the remains of a victim of crucifixion from the New Testament period also showing nails to have gone through the wrists.

The shroud itself seems much like a photographic negative; i.e., the image appears abnormal and reversed to the naked eye, but lifelike and positive when it is reversed upon a photographic plate. The image, thus, is rather like an emanation projected by a light from the body upon the linen as upon a photographic plate. The projection, moreover,

is in three dimensions, the strength of the impression being greater or less in direct proportion to the distance between the body's surface and the linen cloth wrapped around it.

Such is the object that has begun to capture the fascination of millions within the last decade, as increasing numbers of scientists, historians, New Testament scholars, and other specialists have been drawn to devote their attention to it. Exhibited for the first time in 45 years to the general public from August 27, 1978 (when 80,000 saw it on the first day) until October 8, the shroud was also shown over television in 1973 and earlier to a small commission in 1969. It has been the subject of international symposia in Turin, Albuquerque, and London, and at least seven books in English have been written about it within the last year (by, in alphabetical order, Langton Fox, Rodney Hoare, Thomas Humber, Peter Jennings, David Sox, Robert Wilcox, and the author of the book presently under review, which is by far the most substantial), and a short film about it in English, *The Silent Witness* has been produced. Pope John Paul II went to see it after the election of his predecessor John Paul I, and remarked at the time that if the Polish people were not restricted in their travels he was sure that millions of them would want to see it. English Anglican bishops John Robinson and Hugh Montefiore (both better known for skepticism than for credulity!) have published opinions tending to affirm its authenticity.

What then is the purpose of this book presently under review? Briefly, it is to summarize where things stand at the moment. In addition to recounting in more detail the kind of information I have just summarized, Ian Wilson (a history graduate of Oxford University and a journalist) also proposes one possible reconstruction of the shroud's life history, to which we now turn. In ancient Christian times in the Syrian city of Edessa, there was a cloth called the mandylion on which was impressed the image of our Lord's face. In 944 it was taken to Constantinople where it remained until 1204 when it disappeared during the disorders of the Fourth Crusade. While it was in Constantinople, a copy of it was sent to Rome which was the original of the so-called "Veronica's Veil" type of picture. Wilson proposes that the mandylion was in fact the Holy

Shroud Prayer

(Neither affirming nor denying the Turin Shroud's "authenticity")

O Lord Jesus Christ, who by an inexplicable act of mystery have vouchsafed to us upon this holy shroud an impression of your most sacred body so cruelly tortured and put to death for our salvation, together with an image of your most holy face disfigured by the wounds and blows of wicked men, grant us by the merits of your suffering so to venerate upon earth every image of your likeness, upon which even angels long to gaze, that we may be made worthy to contemplate forever your countenance in heaven, where you live and reign with God the Father and the Holy Spirit in everlasting splendor, world without end. Amen.

*J. Robert Wright, a medieval church historian and ecumenical theologian, is St. Mark's Professor of Ecclesiastical History at the General Theological Seminary, New York City. The book reviewed in this article is *The Shroud of Turin: The Burial Cloth of Jesus Christ?* by Ian Wilson, Doubleday and Company, Inc. Pp. xiv + 272. \$10.00.*

OPERATION STURP

The Shroud of Turin Research Project

By ROBERT HUDSON DINEGAR

The acceptance of the Shroud of Turin as the burial cloth of Jesus of Nazareth mentioned in Holy Scripture is based upon several facts. Among them are: (1) The long-time established history of the Shroud, (2) the congruence of the well-known legends about the original burial cloth with those that surround the possessed Shroud, and (3) the utterly remarkably detailed similarity of the image on the Turin Shroud to the mental picture given by the gospel accounts of the Passion of our Lord. The long-time existence of faithful cults of veneration, the acceptance of the church of the dulia shown towards the Turin Shroud as well as the persuasiveness and example of many who believe in its authenticity all have contributed towards establishing an unusual degree of significance to this particular relic. In addition, since the latter part of the 19th century, the objective scientific investigation that has been done on the Shroud of Turin supports the claims made for it. The importance of firmly establishing that there remains today in physical existence an object that not only could bear a portrait of Jesus of Nazareth but also might be impregnated with a portion of the Precious Blood—the means of our salvation—cannot be overstated. Operation STURP — Shroud of Turin Research Project—was formed for this purpose.

STURP originated in the first days of 1976 when I was studying theology at the College of Santa Fe, New Mexico, along with John Jackson, a U.S. Air Force officer stationed in Albuquerque. A chance remark disclosed a common interest in the Shroud of Turin. On February 25 a meeting of Jackson and his co-

The Rev. Robert H. Dinegar, Ph.D., is curate of Trinity-on-the-Hill Church in Los Alamos, N.M. He is also employed at the Los Alamos Scientific Laboratory. The Los Alamos Scientific Laboratory is in no way connected with the Shroud Project. The time spent on Shroud research was done on "vacation or leave without pay."

worker Eric Jumper with the Rev. Adam Otterbein (President of the Holy Shroud Guild), Raymond Rogers, Donald Janney, Roger Morris and myself at Los Alamos, N.M., confirmed the desirability of a scientific investigation of the Shroud. Fr. Otterbein agreed to open negotiations for permission to examine the Shroud. Jackson and Jumper were transferred to the U.S. Air Force Academy at Colorado Springs in July, 1976. In the following months additional scientists expressed an interest in the project and significant results were obtained with computer enhancement and modeling of the Shroud image from available pictures as well as literature searches, equipment evaluation, and chemical tests on samples of linen.

In Lent, 1977, the U.S. Conference of Research on the Shroud of Turin was held at Albuquerque, N.M. Open to anyone seriously interested in Shroud research, the background of the participants was truly international in scope. The Rt. Rev. John Robinson and the Rev. David Sox represented the British Shroud Society. Msgr. Giulio Ricci of the Vatican Center of Sindonological Study was present. Drs. Walter McCrone of McCrone Associates of Chicago and Robert Bucklin, deputy pathologist of Harris County, Houston, Texas, added expanded scientific expertise as did Jean Lorre and Donald Lynn of the Jet Propulsion Laboratory and William Mottern of the Sandia Corporation. Authors Ian Wilson and Thomas Humber were also in attendance. A firm workable program of scientific investigation was put together. The Rev. Peter Rinaldi, Vice-President of the Holy Shroud Guild and retired Roman Catholic pastor from Port Chester, N.Y., assumed the responsibility for liaison with the Archbishop of Turin. Fr. Rinaldi had been an altar boy in the Cathedral at Turin many years ago. It had been his privilege to see the relic in 1933 and the experience has stayed with him all his life.

In September, 1977, a delegation presented the proposed outline of investigation to the Archbishop of Turin and the International Center of Sindonology in Turin. His Excellence approved in principle, as did the Center and the legal

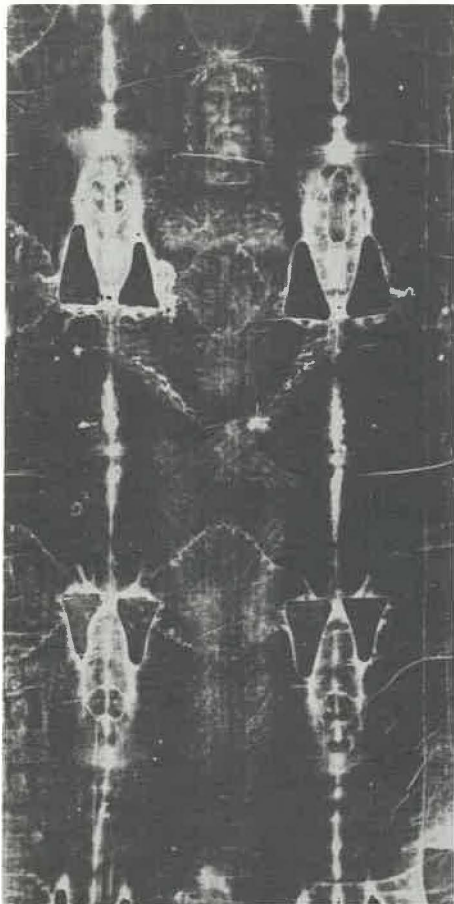


Photo of the frontal image of the Shroud (negative). Courtesy of the British Society for the Turin Shroud (©, 1978, from *The Shroud of Turin* by Ian Wilson).

Shroud, but that it was spoken of simply as the representation of our Lord's face, because the cloth was folded up in such a way as only to expose that section. Some believe that the mandylion went from Constantinople to Paris where it was finally destroyed during the French Revolution. Wilson proposes, however, that it was the sacred and secret picture possessed and venerated by the Knights Templar in the 13th century. It is in the middle of the 14th century that the present shroud emerges into the light of history in France. During the mid-15th century it was acquired by a Duke of Savoy and this noble Italian family has possessed it ever since. It is now in a chapel especially designed for it which was completed in 1694.

Although Wilson's history of the Shroud from the first century until the 14th is largely conjectural, all the evidence indicates that if the image on it can be identified with any one human being, then the most likely and indeed the only likely candidate is Jesus Christ. But is it a "true" image or a forgery? Although scientific inquiries are now in process, at the present time we simply "have no information as to how the image was produced on the cloth." No other image, no other impression, no other

Continued on page 14

owner of the Shroud, Umberto of Savoy. June, 1978, saw the formation of the official team of scientific investigators to make the trip to Turin. Jackson and Jumper assumed official duties as coordinators. Ten teams representing the various types of testing to be done and support were formed. They consisted initially of 25 men and women. Over the first weekend in September, 1978, a "dry run" of all test procedures was successfully completed in Amston, Conn., the home base of the Logistic Support team leader Thomas D'Muhala, President of Nuclear Technology. Operation STURP began in earnest on September 28/29 when the scientific team enplaned for Turin. At 2224 hours, October 8, 1978, we received the Holy Shroud of Turin in the Visiting Princes rooms of the Palace of the House of Savoy. On October 14, 1978, the most famous relic in Christendom was returned to church officials. The "agony and the ecstasy" of the 14 days of Operation STURP rates a reporting all its own!

Investigations associated with establishing the credibility of the Shroud of Turin can be separated, for convenience, into two categories. The first speaks to the age of the cloth; the second, to the collection of data on the image. Recent advances in physical-scientific methods and techniques can provide valuable data in both these areas. I shall very briefly discuss what types of investigative methods should be advantageous and which were actually used. More detailed information about these techniques is given in the original scientific reportings and in the *Proceedings of the US Conference of Research on the Shroud of Turin* (Albuquerque, 1977).

The chronological age of objects composed of organic matter frequently can be estimated by the process called "Carbon-14 Dating." The principles involved in this method, references to the scientific literature, and comments on the application of this method to the Shroud of Turin were discussed by Professor Cesare Cordegone in 1973 (*Report of the Turin Commission of the Holy Shroud*, Jan. 20, 1976, pp. 31-38). His conclusion then was that greater accuracy in the method was necessary before such tests should be conducted on the Shroud. He correctly emphasized the relatively large sample size that would be necessary for any valid answer, even under the best of circumstances. It was then certainly questionable whether 60 grams—of the order of $3 \times 10^3 \text{ cm}^2$ —of the holy relic should be sacrificed to obtain a date that could be uncertain by enough years as to make the answer of little positive value. What would even be worse would be the injection of both an uncertain date into the Shroud-dating problem and an element of uncertainty that could be considered as questioning the validity of data given by another method, e.g., the "pollen work" of Professor Max Frei

(*Summary on the Report on the Holy Shroud of Turin by the Commission of Experts*, Peter Rinaldi, Apr. 29, 1976, p. 4).

It appears that no longer is such the case. Carbon-14 dating techniques seem to be at a point of refinement where previous correct objections to using it need not be held. Mass-spectrometric methods are able to use sample sizes of a few milligrams. In addition, carbon-dating time ambiguities have been reduced to where the corresponding chronological time falls within an interval of less than 100 years. With such limits only a few threads of the Holy Shroud are needed for a valid average date with standard deviation.

No Decision Made

Carbon-14 dating as related to Operation STURP has been misunderstood. Never did the authorities say it could not be done. No decision was even made, as this experiment was not presented for approval. It is true, however, that certain nonproject-connected efforts were made to obtain samples of the Shroud for this purpose. This action and subsequent reaction did result in unfortunate negative publicity. The position of church officials, however, was clearly and publicly stated at the World Congress on the Shroud of Turin held in that city October 7-8, 1978. The announcement from the Archbishop (Anastasio Ballestrero) said that when a consensus on method and scientifically sound proposal for carbon-14 dating was forwarded to his office, such a request would be considered. Furthermore, His Excellency said that enough material for such a test would be saved out from the current exposition and not returned to the sealed repository which can be opened only with much delay and many official permissions. Clearly, worthy scientific proposals are solicited by those to whom the care of the Shroud is entrusted.

Among those who have seen the Shroud, however, it is not clear that carbon-14 experiments are really necessary in order to date the cloth. Experts knowledgeable in such matters as cloth identification and comparison feel that it would be very surprising if the cloth known as the Shroud postdates the fourth century or antedates the first. Multiple confirmations are always welcome and the carbon-14 experiments undoubtedly will be carried out.

Experiments on the Shroud should and did emphasize collection of data on the image. Such information was obtained in a non-destructive fashion by examination of the cloth with electromagnetic radiation of various wavelengths as well as chemical microprobing techniques on particles removed from the surface of the cloth.

Radiation of very short wave length—e.g. in the X-ray region—corresponds to the energy levels in atoms; thus the kind

of atoms present in an area can be identified. For example: X-ray fluorescence techniques can detect elements normally found in blood samples (iron/phosphorous) and those metals of high atomic mass which are usually found in paint pigments. Electron and ion microprobe analyses also give this type of information. Together, both qualitative identifications and sensitive quantitative determinations can be realized. Traditional views on "blood" areas and on the "painting" of the image will be strengthened or weakened, probably even confirmed or denied, by the results.

While elemental analysis on the Shroud is necessary, it is not sufficient. Structural data must also be available, if meaningful hypotheses as to what caused the image as well as the mechanism of formation are to be formulated. Investigation of the Shroud using radiation in the infrared region is invaluable here. This relatively long wave length radiation is of energy comparable to that associated with the properties of groups of atoms. Information as to what functional groups, characteristic of which types of molecules, are present in the different areas of the cloth, is obtained from methods using this type of radiation. Infrared thermography as well as micro-Raman spectra (*Proceedings*, pp. 118-130) are thought to be the most likely to identify blood components and burial substances such as aloes, myrrh, etc., which Holy Scripture tells us were associated with the body and the original burial cloth. Information gathered using these methods can be checked independently using the ion microprobe.

In between these areas of the electromagnetic spectrum lie the regions of ultraviolet light and that visible to the human eye. Reflectance and fluorescence spectra were taken as aids in the analysis of the image as well as the blood and serum stains.

Standard photographic work using light of known wavelengths covered the entire Shroud in enough detail to permit both weave-feature analysis and enlargement of specific areas of interest. Scanning electron microscope pictures of the particles removed from the different Shroud areas, at magnifications of as high as 10,000 times, hopefully will provide valuable data as to image depth and sharpness. Such information frequently speaks to formation mechanisms.

The teams of Operation STURP were organized along the lines of the experimental work described. X-ray radiography and fluorescence data were taken by Morris, Mottern, and J. Ronald London. Ultraviolet and visible light reflectance and fluorescence examination was under the direction of the husband/wife team of Roger and Marty Gilbert from Darien, Connecticut. Joseph Accetta and Thomas Haverty along with University

Continued on page 15

EDITORIALS

This Month

The Shroud of Turin is a fascinating subject to which many publications are devoting their attention. We are pleased to present to our readers two discussions, one by a scientist belonging to a research team and one by a medieval historian—both of them Episcopal priests—which together give a good view of the present state of “sindonological research.”

Next week, we will have our March Parish Administration Number. The next week, following St. Patrick's Day, we will feature the Church of Ireland. The issue of March 25, already the Fourth Sunday of Lent, will contain a LIVING CHURCH Interview. We hope our readers will enjoy good reading with us during the month of March.

The Episcopal Church and Abortion

The issue of elective surgical abortion draws attention and will probably continue to do so. What is the position of the Episcopal Church? Looking at the *Journal of the General Convention, 1976*, p. C-1, we find the text of the motion, which, after substitutes and amendments were defeated, finally passed. The entire motion is lengthy, but pertinent portions are:

“... responsibility ... to practice responsible birth control. Such means for moral limitations do not include abortions for convenience.”

After enumerating cases in which physical or mental health of the mother is threatened seriously, where deformed off-spring are anticipated, or pregnancy has resulted from rape or incest, it is declared “Termination of pregnancy for these reasons is permissible.”

Other statements are “... where it is ... believed ... that pregnancy should be terminated for reasons other than the above, members of this church are urged to seek the advice and counsel of a priest of this church, and, where appropriate, penance.

“That whenever members of this church are consulted with regard to proposed termination of pregnancy, they are to explore ... other preferable courses of action.

“That the Episcopal Church expresses its unequivocal opposition to any legislation on the part of the national or state government which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them.”

Depending on how you view it, this is either a well-balanced Anglican approach, or a typical series of ambiguous Anglican compromises. In either case, it is evident that the practice of abortion by members of this church, except for certain specified kinds of cases, is deplored. “Members of this church,” which includes physicians, lawyers, social workers, relatives, etc., as well as clergy, are to explore other *preferable* alternatives. This applies not simply to contemplated abortions by Episcopalians, by apparently by anyone. Hence, it

would seem that no Episcopalian is acting in accord with the teaching of this church if he or she takes part in rallies, demonstrations or publications advocating irresponsible abortions for any individuals or groups.

The final paragraph, about “unequivocal opposition,” is a predictable example of the reaction inspired by Roman Catholic political action in this area. Precisely what it means is unclear. It affirms “the right of individuals.” Does a healthy young wife, whose husband, other children, and parents all are looking forward to a new member of the family, have a right to terminate pregnancy because a lecturer at a club to which she belongs promotes this as a liberating experience for today's woman? We would think not ... but the words adopted by the convention give little guidance. The woman we describe and her family need Christian help, not slick slogans.

Judicial Death

The issue of capital punishment is not entirely separate from that of abortion—both involve the elimination of those whom others of us find unwelcome on this planet. Critics of the death penalty point to its unfairness. Virtually every American who has been placed in an electric chair has been poor, and many have been members of minority groups. Few have been great leaders in the world of crime. Of course the same is true of imprisonment. While we read of minors being sentenced to decades of imprisonment for armed robbery, a wealthy heiress in California is released after a brief sojourn behind bars. American penal practice is not an agreeable scene.

The question of whether the death penalty is or is not a deterrent is difficult to decide. One public figure has said he never had known a murderer who was deterred by it. But how many potential murderers, or “non-practicing” murderers, do we all know who have been deterred by it? Perhaps even ourselves?

Ultimately, it is doubtful whether any standards of ethical conduct can be enforced by police action alone upon an unwilling populace. In our American society, it is required that citizens practice ethics, but the government is not supposed to support those religious agencies which provide the ultimate philosophic basis and inspiration for ethical conduct. In other words, the government is only one half of the picture. It can provide restraints for those who disobey the rules, but the non-governmental, voluntary, and religious sector must supply motivation for those who do obey the rules. Whether or not religious bodies wish to see themselves categorized in this way, this seems to be the situation in which we find ourselves, and it is certainly better than the situation in which millions of Christians find themselves outside of the free world today.

Our Lord has laid on his followers a heavy charge regarding prisoners (Matt. 25:31-46). As Christians and citizens, we may properly ask that governmental agencies give more attention to penal questions.

The Weekday Eucharist in Lent

By THE EDITOR

In parishes where the Eucharist is celebrated several times each week during Lent and it is attended to some extent by the same people, it is important that the propers be carefully planned. If one has heard passages read on Sunday, and they have been expounded in a good sermon, it is not at all offensive to hear them again once during the following week. To hear them two, three, four, or more times, however, is deadening, and the Liturgy of the Word is reduced to a dull and repetitious ceremony. The priest, furthermore, cannot go on reading or rereading the same passages with vitality, or continue to offer a brief but animated homily on them.

In other times of year a good deal of variety is easily achieved through the propers for lesser saints' days and the votive propers (of the Holy Spirit, of the Cross, for the departed, etc.) which may be used on ordinary unassigned weekdays. Such should not be the case in Lent, for these other observances will obliterate the distinctive themes of this unique season.

The remedy is to be found in *Lesser*

Feasts and Fasts, Revised Edition (Church Hymnal Corporation, 1973). This provides daily selections from the day after Ash Wednesday until Saturday before Palm Sunday. (Note: this is in contrast to the 1963 edition of LFF which only had propers for each Wednesday and Friday in Lent.) First of all, there is a cycle of 12 general Lenten collects which may be used in rotation on weekdays—these are helpful for the Daily Offices as well as the Eucharist. Then there are readings for every weekday in Lent, except for the final Holy Week. (Readings for Holy Week, which are of a somewhat different character, are in the Prayer Book.) These daily assignments consist of two passages only: one from the Old Testament or Apocrypha, and one from the Gospels. In view of the limited time often available for weekday services, it was wise not to include Epistles. The emphasis on the Old Testament in Lent is balanced, in any case, by the emphasis on the New Testament during the Easter Season. The selection of passages represents a thoughtful revision of the traditional

Lenten eucharistic lectionary. Some of the same passages (though not always on the same day) are given in the American Missal.

When the PBCP is used, another option is to use Morning (or Evening) Prayer for the Liturgy of the Word, and thus have the Old Testament lesson and the Gospel from the Daily Office lectionary.

Major feasts which may fall in Lent (such as St. Matthias, February 24, St. Joseph, March 19, and the Annunciation, March 25) should of course be observed according to rubric, but what about the lesser feasts? Are they to be ignored? Not entirely, but they certainly should be given a lower profile. A lesser day with special meaning for the parish can be observed with suitable propers. Examples would be St. David (March 1) in a parish with many Welsh people; St. Gregory the Illuminator (March 23) where there are many Armenians, or Bishop Brent (March 27) in the dioceses in which he served. Otherwise, the lesser days can simply be commemorated. In the BCP 1928, this is done by adding a collect of the saint after the collect for the day. In the PBCP this is done by adding the name into the Prayers of the People (see pp. 330, 385, 386, 391) and/or into the Eucharistic Prayer (see pp. 369 and 375), and into the versicles at Evening Prayer (pp. 68 and 122).

Similarly the votives can be used with restraint on a few occasions only. Thus a requiem will be celebrated when a member of the congregation has died, or votives for the ministry (BCP 1928, pp. 260-1; PBCP, pp. 205-6, 256-7) may be used on Ember Days. For the most part votive intentions can simply be inserted into the intercessions during Lent.

Look Ahead

One of the basic purposes of this column is to urge clergy and lay leaders to plan ahead. As Easter approaches, we remind our readers that one of the best resources for the Easter Vigil is *The Great Vigil of Easter: A Commentary*, available from the Associated Parishes, 3606 Mt. Vernon St., Alexandria, Va. 22305. A copy may be purchased for every member of the parish liturgy committee. Looking further ahead to Rogationtide, there is the annual resource booklet published by the National Association of Conservation Districts. This year's booklet is entitled *Interdependence*. The foreword is by President Carter. (Your editor did last year's foreword; it's nice to be in good company!) A thousand copies have just been made available to us. For as long as they last, we will send, with our compliments, a copy to any reader who sends us a self-addressed 9" x 12" envelope with 40 cents in stamps affixed. If you would like two copies, state this and put on 53 cents worth of stamps (third-class mail).

Suffering

May the suffering I endure
 Make my love for thee more pure —
 Love for others, yet to be
 More and more a gift from thee.
 "Of my suffering you may share
 Thus for others more to care —
 Caring more, in loving me,
 So your love will purer be."

M. Atkins

POET'S PROPER



Mr. Bar-Zebedee Recalls

Why, yes, He often told us of the time
When, fresh from that shattering experience
In Jordan River
He made for the desert to try to put his thoughts in order
And foodless, bedless, lost track of time.

Old Shaitan came to him with three good offers
That at the time seemed strange to me,
Why these special things were proffered
And why rejected.

Now, with my seventy years' allotment overrun,
Those offers and their answers make more sense.
A few would not have starved, fed stone bread,
But would have died with hungry hearts, eventually.
A rising against Rome would have killed some Romans
But they'd have crushed us finally.
Now we are conquering Rome from inside
And will engulf it.
A showy bit of magic, say, for instance,
Yanking the nails from the cross and springing down
All woundless
Would have convinced a lot of yokels
Of something or other but not of God's love.

Yes, it had to be this way,
He couldn't be God
And play at being God
Both at once.
(That's Adam's sin.)
But here, the others have told
This tale.
If you're to be my secretary
You must let me make my own emphases.
There's so much to tell
That they left out.

James P. Lodge, Jr.



Jamaica
Interfaith
**CARIBBEAN CONFERENCE
& BEACH HOLIDAY**
July 16 - 25, 1979

In cooperation with United Theological College, Kingston, includes a week at Montego Bay beachfront hotel.

\$599 includes: Air fare from N.Y. or Phila., meals, lectures, sightseeing, hotels.
(Miami departure deduct \$90; Chicago add \$25; other cities accordingly).

OPTIONAL SIDE TRIP TO CUBA!
Details from:
INTERNATIONAL SEMINARS
150 Greeves St.
Kane, Pa. 16735
(814) 837-9178

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."
The Rev. Edwin H. Cromeey, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161.



MARY MOORE

Box 3394-L
Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces
HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE
Write for our Catalogue

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

CLASSIFIED

BOOKS

IN RESPONSE to continuing requests for the altar edition of "The Anglican Missal," a limited printing has been made available at \$125.00 per copy. Order from: **The Frank Gavin Liturgical Foundation, Inc., P.O. Box 25, Mount Sinai, N.Y. 11766.**

ANALYTICAL Index 1928 and 1977 Book of Common Prayer. **S. Yancey Belknap, 5550 Harvest Hill Road, Dallas, Texas 75230.**

THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All subjects. Ask for list **L.C. PAX HOUSE, Box 47, Ipswich, England.**

CHURCH MUSIC

GLORY TO GOD — music by Clark Kimberling for The Holy Eucharist, Rite II. Choir-organ edition (16 pages), \$1.20; congregation (6 pages), \$.30 or \$22.50 per 100. **University Press, Box 329, Evansville, IN 47702 (phone 812-479-2376).**

CONFERENCES

WHAT IS A DEACON? Explore "The Diaconate — A Unique Place in a Total Ministry" at a major conference on the diaconate, May 31, June 1 and 2, sponsored by the National Center for the Diaconate and Associated Parishes at University of Notre Dame. Write: **The Rev. James L. Lowery, Jr., 14 Beacon St., Room 715, Boston, Mass. 02108. (617) 742-1460.**

FOR SALE

ALLEN ELECTRONIC, W.35, pipe console, good condition, mahogany with speakers and gyro. \$1,200.00., **Kay Kunath, 1808 1st Avenue East, Spencer, Iowa 51301. (712) 262-2607** after 6:30 p.m.

WURLITZER ELECTRONIC, model #4410, self-contained, 44 note manuals, 13 pedals, serviced, excellent condition, \$575.00. **Kay Kunath, 1808 1st Avenue East, Spencer, Iowa 51301. (712) 262-2607** after 6:30 p.m.

HOLY CROSS INCENSE available in six blends made by monks of OHC using aromatic gums and resin imported from Sumatra and Ethiopia. Description of each blend and price list sent on request. A sample of all blends (2 oz. of each) may be ordered for \$6.50 postage paid. **Incense Dept., Holy Cross Monastery, West Park, N.Y. 12493.**

POSITIONS OFFERED

ORGANIST-CHOIRMASTER, downtown Milwaukee parish. Romantic English "Tub" organ. Traditional Anglican music in eucharistic parish, Rites I and II. Twelve voice choir, A.G.O. scale. Reply: **St. James Church, 833 W. Wisconsin Ave., Milwaukee, Wis. 53213.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-402.***

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

SHROUD

Continued from page 9

shroud, Wilson points out, is like this one, and there is general agreement that such an image could not have been produced by any process or technique of which human beings are known to have been capable either in the Middle Ages or even today. Thus far, scientific opinion finds the closest analogy in a scorch of extremely high intensity and quite short duration, a kind of controlled thermonuclear flash of physical radiation sufficient to leave reddish marks of thermal discoloration on the cloth itself without destroying it. Such a scorch or flash seems in some way to have emanated from within the dead body and to have produced sufficient heat and light to create the "negative" impression that survived. Was this mysterious burst of power the moment of the resurrection? If so, is the Turin Shroud a literal "snapshot" of it? What can we say?

First, we must emphasize that even if some future test by some radiocarbon dating should prove "correct," there will never be any final proof that this is the same actual cloth that wrapped the crucified body of Jesus of Nazareth. Second, if such a dating were the result of such a test, although considerable weight would be added to the view that there was a physical and not merely spiritual aspect to the resurrection, this shroud could as easily be cited as pointing towards a mere human "resuscitation" or even as proof against an actual death on the cross.* Third, for me, at this point in the course of the investigations, I think it best to withhold judgment, neither dismissing it out of hand, nor leaping to accept it, for to do either would be to let one's theological presuppositions dictate a conclusion before sufficient information is known. The Shroud of Turin is obviously both a piece of archaeological evidence and an object of religious devotion. Further evidence authenticating it will neither prove nor disprove Christianity.

Finally, what do I think of Wilson's book? Obviously it stimulated me and I think it is well worth buying and reading, but I must also say that this book is certainly not the final story. At points, its narrative is not clear, its statements inexact, and its assertions undocumented. There are too many open ends, assumptions without proof, oversimplifications, and at least minor inaccuracies. But it is still the most comprehensive summary available on a subject of considerable importance to virtually every Christian, and with forty pages of illustrations the price is quite reasonable.

*Rodney Hoare in *The Testimony of the Shroud* (St. Martin's Press. Pp. 128. \$7.95) pursues this argument that the body of Jesus underwent so little destruction by crucifixion that he never really died. Ed.

CLASSIFIED

PUBLISHING SERVICES

PUBLISH YOUR BOOK! Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for face-filled booklet and free manuscript report. **Carlton Press, Dept. LVO, 84 Fifth Avenue, New York 10011.**

SERVICES OFFERED

RETIRED priest conducts five day missions renewal and reconciliation small or large church accommodation and collections. Write: **Miracle Missions, Box 97B, Bridgeville, Del. 19933.**

SUMMER PROGRAMS

WILDERNESS RE-CREATION: Summer 1979 program now available. Explore trails in personal theology, renewal, through seminars, informal discussion, worship, hiking, riding in high country area. Small ecumenical community. Seminary credit possible. Families, singles, welcome. Two, one-week sessions. Write: **Director, Ring Lake Ranch, Dubois, Wyo. 82513.**

TRAVEL

HOLY LAND-Egypt, Jordan, Greece, May 23, 1979, \$1,398. OBERAMMERGAU — June, July, 1980. Dr. Allan Hauck, P.O. Box 176, Kenosha, Wis. 53141.

WANTED

ACCORDION needed for Cursillo Ultreyas for Diocese of Erie. Will pay postage for donation of same. Write: **Ted Willis, 821 W. Dutch Rd. Fairview, Pa. 16415.**

NEEDED for new mission: Any and all church furnishings and liturgical appointments. Can you help? **Robert Bowman, 237 Queen Anne Lane, Jackson, Miss. 39209.**

COPY or copies of out-of-print workbook, "Confirmation Made Interesting." **Christ Church, Box 59, Adrian, Mich. 49221.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

**THE LIVING CHURCH
to BUY or SELL**

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

The Living Church

STURP

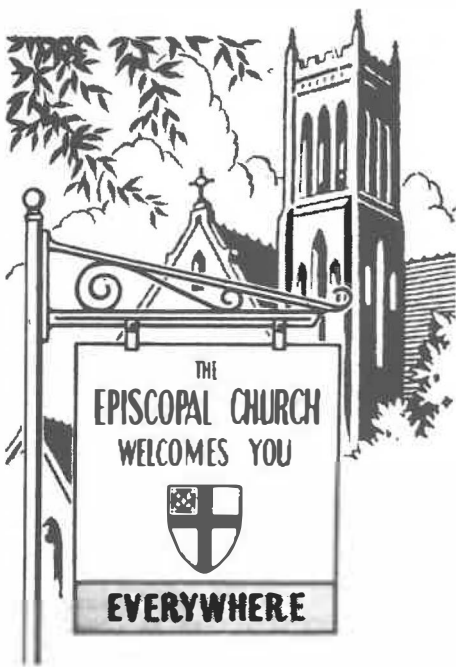
Continued from page 10

of New Mexico graduate student J. Stephen Baumgart spent long hours with the infrared radiation detecting equipment. Raymond Rogers and I removed 35 samples from chosen places on the surface of the Shroud by means of pure hydrocarbon adhesive tape, specially prepared by Dr. Allan Wreigard of 3M Corporation. The photographic and computer analysis and enhancement work was in the more-than-capable hands of Lynn, Lorre, and Janney along with Donald Devan, Vernon Miller, Mark Evans, Samuel Pellicori, Barrie Schwartz, Robert Ewing, and David Bowman. John and Patricia German, Rudolph and Joan Dichtl joined Thomas Dolle, Katherine Jackson, Margaret Jumper, and Mary Stevenson (husband: Kenneth—Public Affairs Coordinator) as very capable assistants to D'Muhala. Truly a cosmopolitan group with a single goal—the collecting of data from the Holy Shroud.

One further aspect of Operation STURP remains to be discussed. Should we have performed tests which—a priori—might be incapable of giving significant quantities of meaningful information or perhaps generate data of sufficient impreciseness as to raise grave uncertainties? The answer seems to be clearly in the affirmative. Our Lord—the very Person we believe was wrapped in the Shroud of Turin—said he was the Truth. We must follow his example and seek to discover what is true. In the Shroud investigation this fact shows itself forth by requiring two intertwined responsibilities. As scientists we have the duty to make an unbiased thorough investigation of the Shroud of Turin using any and all methods and to set forth unprejudiced interpretations of what we observe. As Christians we have the responsibility to insure that no compromise of the faith comes from our efforts. The path leading to a simultaneous achievement of both these ends is more deceptive than might first appear. We weighed carefully each experi-

ment beforehand. If it appeared likely to give an answer, and we thought we could do it, it was attempted. Each goal was clearly set out in advance, with some indication of how well we expected to achieve that goal. We collected data. Those obtained from examination of the Shroud, with electromagnetic radiation of wave lengths in the X-ray, ultraviolet, visible and infrared regions are currently being interpreted. Microprobe analyses of the particles removed from the surface of the relic are in the process of being done by experts in the United States, as is the electron microscopy. The destructive mass-spectrometric work is scheduled when all other tests are completed.

When will the results of the data interpretation be ready to be announced? Probably late this year. We hope to better significantly the two-year upper time limit we have imposed upon ourselves. We can be and we will be—we must be—found responsible to both the scientific and religious communities in which we live.



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

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

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

EPISCOPAL CENTER

1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

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. Masses daily

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. 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

GRACE

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

SHAWNEE MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall
Daily Eu. Sun Eu 7:30, 10 noon

BALTIMORE, MD.

CHRIST'S CHURCH Chase and St. Paul Sts.
The Rev. Dr. Winthrop Brainerd, r
Sun HC 9 (said), 11 (sung), EP 5 (sung). Wklys 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

AUBURN, ALA

HOLY TRINITY Church Dr. (off So. Gay)
Sun 8, 10; Wed 7, 10
(Take Exit 51 off I-85 2 mi. north)

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 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.

LENT CHURCH SERVICES

(Continued from previous page)

ROCKVILLE, MD.

CHRIST CHURCH 109 S. Washington St.
The Rev. E.D. Brown, the Rev. R.J. Vanderau, Jr.
Sun HC 8; HC 10:30 (1S, 3S, 5S), MP 10:30 (2S & 4S)

BOSTON, MASS.

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; Mon 5:15

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
Sun H Eu 8, Sol Eu 11, Wed Low Mass & healing ser 10; Thurs
6 Stations of the Cross & Mass

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; Thurs 12:10 Spiritual Healing,
LOH & Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

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
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. 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
- special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &
5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8
to 6.

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY AIRPORT Center of airport
PROTESTANT/ecumenical CHAPEL
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Eu 1. Chapel open daily 9:30 to 4:30

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
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 daily to 6.

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

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 Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

EASTON, PA.

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

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 70 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. C. V.
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

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

MILWAUKEE, WIS.

ST. PAUL'S E. Knapp & N. Marshall Sts.
The Rev. Murray L. Trelease, r
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

OCONOMOWOC, WIS.

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



Zion Parish, Oconomowoc, Wis.

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.