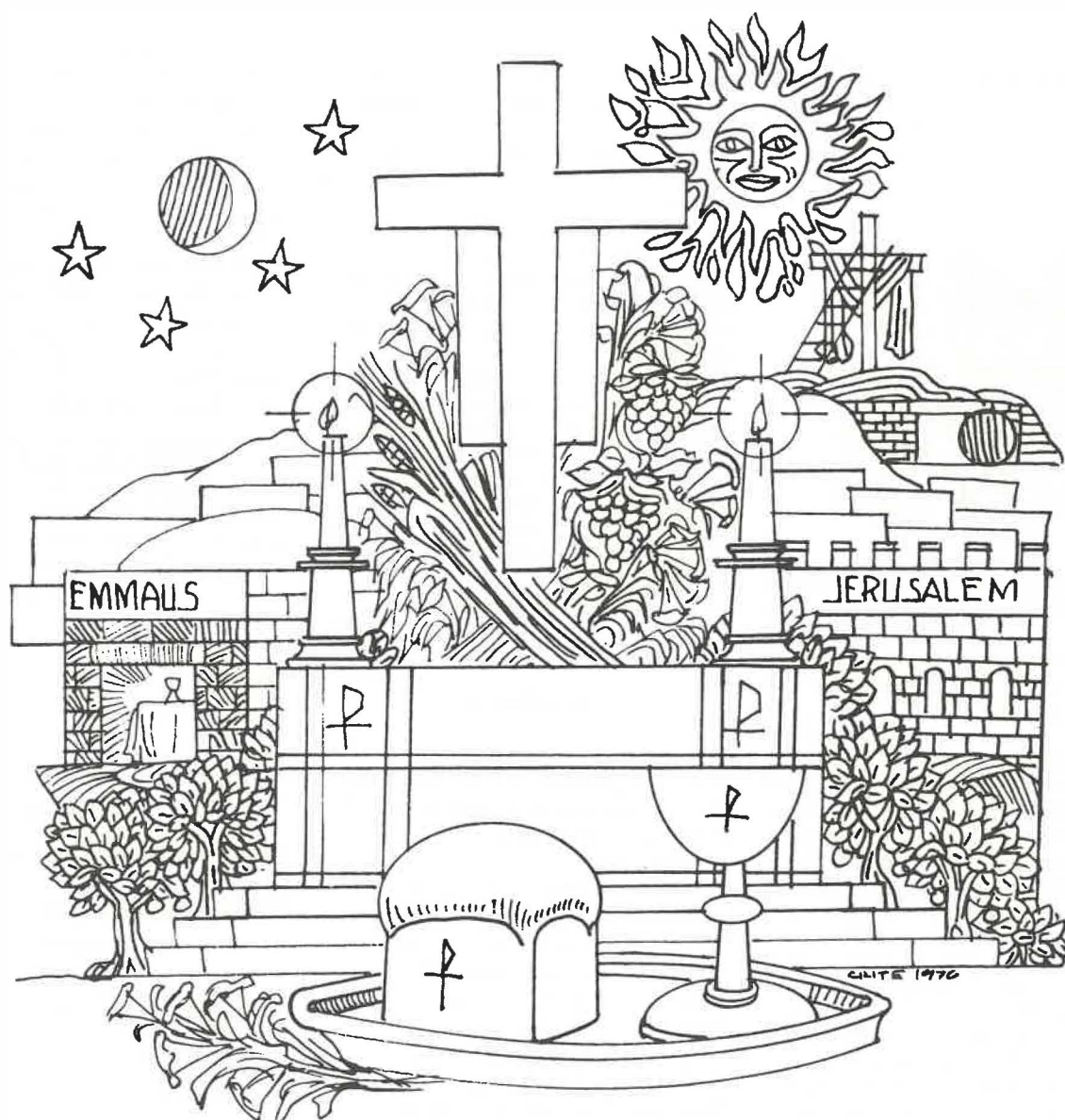


# THE LIVING CHURCH



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## Alleluia



# THE LIVING CHURCH

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## CALENDAR

- April
15. Sunday of the Resurrection/Easter Day
  16. Monday in Easter Week/Easter Monday
  17. Tuesday in Easter Week/Easter Tuesday
  18. Wednesday in Easter Week
  19. Thursday in Easter Week

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.

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**A**lleluia. Christ is risen.

The glory of Easter is the heart of the Christian gospel. Here is the triumph of Jesus Christ which he wills to share with us, the triumph of which you and I are made partakers by the power of the Holy Ghost.

What does this have to do with creation, that basic first article of the Christian creed to which this column is dedicated? If the resurrection is supernatural, if it is a bursting of all earthly



bonds, an overcoming of all the limits of our natural life, then how can it involve creation?

In the historic teaching of the church, as it has come down to us from the earliest times, the resurrection has a great deal to do with the doctrine of creation. Jesus Christ did not rise from the tomb simply as the eternal spirit of God the Son. No, he rose as the incarnate Son, as God made man. His humanity, his complete manhood rose. No doubt his body was mysteriously altered according to the mode of the resurrected life, yet his body, and the entire created part of him, indeed rose. That is plainly what the Gospels teach. Although he mysteriously appeared and vanished, his body had risen, and he ate and drank with his disciples after the resurrection.

Thus the resurrection did not express a break between Christ and the human race, or a break with creation, but rather the perfection of creation, the culmination of humanity. He raised up our nature, our humanity, our created being, to a new and most glorious level. As the familiar Easter Epistle says: "If then you have been raised with Christ, seek the things which are above, where Christ is,

seated at the right hand of God" (Colossians 3:1).

The first chapter of this same epistle goes into this more fully saying, "He is the image of the invisible God, the first-born of all creation" (1:15). A few lines later it continues, "He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent" (1:18).

Jesus Christ is the central figure in the human race, the central figure in history, the central figure, we are bold to believe, in the whole universe. He, the Son of God, entered the created world and made himself part of it. As all existence came from God in the first place, so through him, it comes back to its eternal source.

Our Creator has appointed holy baptism as the basic sacrament of our union with the risen Christ, and the means of grafting us into his transformed humanity. During the weeks ahead in this column we will celebrate the resurrection by reflecting on certain aspects of baptism and of the joy of our inheritance as baptized people.

The Lord is risen indeed. Alleluia.  
THE EDITOR

## To a Redpoll

**Redpoll,**  
Why are you dressed so very fine  
In crimson cap and pinkish vest?  
Is there a celebration?  
A festal day?  
A cause? A place? A time?  
Or hero to remember?  
What do you purpose by your dress,  
Some sudden recollection?  
This Easter garb of yours  
Provokes response.  
Do you but name the Name,  
My "Alleluia" will break forth.  
Then shall we proclaim again  
The mystery of death  
And resurrection.  
He is risen.  
He is risen, indeed.

Jean L. Connor

# LETTERS

## State of the Church

The Rev. Livingston T. Merchant's letter on the state of the church (TLC, March 11) hit the nail on the head. I was so happy to be able to read it and want to thank you for publishing it. I feel very optimistic about the state of the Episcopal Church and this is the mood that I sense in Fr. Merchant's letter.

God bless him, and you, and all others who love our church.

(The Rev.) EDWARD F. OSTERTAG  
St. Luke's Church  
Fort Collins, Colo.

## Raising a Few Questions

*The following letter was sent to Mr. Matthew C. Costigan, treasurer of the Episcopal Church.*

When I had the privilege of serving with you [Matthew Costigan] as a trustee of the late Roanridge I came to respect your competence financially and your zeal for responsibility and accountability. So I now write to ask you to fill in any gaps in my knowledge of the facts and/or errors in perception, if you will be so kind.

I perceive the Morehouse-Barlow publishers, the Episcopal Book Club, and the Church Hymnal Corporation as profitable, free enterprise operations. I perceive the Seabury Press presently as not cost-conscious, lavishly paid executives, expensive publication prices to purchasers, use of space at 815 at less than comparable, competitive, commercial cost, and often borrowing money given by Episcopalians for use in Christian mission.

Now it is reported that the Executive Council has forgiven a Seabury Press indebtedness of \$1,163,442 so that the Seabury Press can consolidate with the Church Hymnal Corporation on April 18th.

Will this merger of the money-losing Seabury Press with the well run Church Hymnal Corporation mean more expensive prayer Books and hymnals? Will the merger mean no further Hymnal Corporation profits to help the clergy pensions of the Church Pension Fund? Will the merger mean more loans to the new merged corporation of money given by sacrificial Episcopalians towards church mission? Will it mean continued extravagant operations with accountability to the membership of the Episcopal Church minimal and not much publicized?

There must be some good reasons in favor of this merger or the Executive Council would not have voted it, but I'd like to see the whole matter described, explained and so in writing to you I am also sending a copy to the editors of *The Episcopalian*, *THE LIVING CHURCH*, *The*

*Anglican Digest*, and *The Witness* since I think the general membership of the Episcopal Church deserves and would welcome articles dealing with the details of this proposed merger in a constructive, persuasive way.

At your convenience, please inform and clarify my thinking on this matter.

(The Rev.) EDWARD RANDOLPH WELLES  
Bishop of West Missouri (ret.)  
Manset, Maine

## The St. George Award

There is one small, but I believe important, correction to be made in Sandra Anderson's Executive Council Actions report [TLC, March 18].

The Executive Council endorsed the use of the St. George Award of the Episcopal Church, a new national recognition to acknowledge distinguished service by adults in the spiritual, physical, mental and moral development of youth through service to the church and its scouting programs.

This award is *not* an award of the Boy Scouts of America, as the report suggests, but is an award of the Episcopal Church itself. The first award will be presented by the Presiding Bishop on April 23 (the day St. George is traditionally honored) at the Chapel of Christ the Lord at the Episcopal Church Center in New York City.

Information about the St. George Award and recommendation forms may be obtained by writing the Advisory Committee on Scouting, 815 Second Ave., New York, N.Y. 10017.

(The Rev.) WILLIAM C. HIBBERT  
(Chairman, the Episcopal Church  
Advisory Committee on Scouting)  
Church of the Holy Trinity  
South Bend, Ind.

## Feasts, Fasts and Ferias

Since TLC comes by surface mail, the issue of December 10 arrived very recently, but I should still like to thank you for the very excellent suggestions made in "Feasts, Fasts and Ferias" for observing New Year's Eve.

New Year's Eve, or "Old Year's Night" as it is called here, has always been meaningfully observed by our people. Almost all Anglican churches have services, which in many cases attract as large congregations as do the midnight masses at Christmas and Easter. The service is one of great thanksgiving for God's blessings in the year past, of penitence for sins of commission and omission, and of self and corporate dedication to God in the new year.

We begin at 11:30 p.m. and time the service so that the preacher begins the sermon at about 10 minutes before midnight. A few minutes before 12, the church bell is tolled (during the sermon itself) and at the stroke of midnight

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joyfully rings in the new year. The end of the old and the beginning of the new are thus audibly impressed not only on the worshipers, but on the community at large. We have found the use of the church bell in such a way very meaningful.

Incidentally, we also use the bell on Good Friday, although the strict traditionalist would criticize its use at any time during Holy Week. At the end of the three-hour service, the priest and congregation kneel in prayer and meditation while the bell is tolled 33 times. All then leave the church silently.

(The Rev.) W. DONALD GEORGE  
St. Lucy's Church

Barbados, West Indies

• • •

I see no reason why imposition of ashes on Ash Wednesday need conflict with the day's appointed Gospel. The issue is not the imposition of the ashes but the worshiper's use of them, once imposed.

I've made it a practice to urge a self-examination on Ash Wednesday worshippers:

They are asked to decide whether or not they will be likely to draw attention to the mark once they leave the church. If they think they will seek to draw attention to themselves, it is recommended they rub it off upon leaving. If they feel they can either forget it is there, or at least draw no attention to the fact, it is recommended they leave the mark on their foreheads, as a witness to the fact they observed the fast with worship and an opportunity to witness to their faith when others tell them they have a bit of "dirt" on their foreheads.

(The Rev.) STANLEY C. KEMMERER  
Chicago, Ill.

### Reconciliation

I heartily endorse the letter from the Rev. George H. Jennings [TLC, Feb. 25]. Our church should seek out a way of reconciliation with those sincere and honest churchmen who have acted in accordance with their conscientious beliefs regarding the ordination of women and the Prayer Book revision. They did not act hastily. They gave ample warning to the church regarding their true beliefs in these matters. This severance should not have been any surprise to our bishops and the church at large.

(The Rev.) J. DEAN MAURER (ret.)  
Clarkdale, Ariz.

• • •

I think that the letter "Leave the Door Ajar" by the Rev. George Jennings is one of the most beautifully written and compassionate letters you have ever printed. I hope that the spirit of love in which it was written will indeed carry over and

encourage our church leaders to reach out in reconciliation with our fellow churchmen.

During the Lenten season when we are so reminded of the great love that Jesus had for us, it does seem silly to turn our backs on fellow churchmen whose love for God does remain steadfast, be they called Anglican Catholics or Episcopalians.

MARGOT MILLER

St. Matthew's, Parkrose

Portland, Ore.

### Weather and Husbandmen

I am very glad you still remember Rogationtide ["Feasts, Fasts, and Ferias," Mar. 4]. Rogation Sunday (as far as I know) is not mentioned in the Proposed Book. The prayers given on page 208 have nothing to do with agriculture and the prayer on page 824 for agriculture has only to do with work in the fields.

However, in the Book of Common Prayer on page 39 there is a beautiful prayer for fruitful seasons which brings in the weather and the husbandman (a much more inclusive term than "those who work in the fields" or "all those who labor to gather").

To me, Rogationtide is when we remember all who are engaged in agriculture—from those who furnish the feed, seed, and fertilizer to those who process the agricultural commodity for our use. This would seem to me to be especially important in light of all the attention now being given world hunger by the national church.

Here in Florida we see more land each day being cleared of crops and pastures and used to build housing for those who complain about the high price of food.

DAVID M. BULL, JR.

Member, Committee on Agricultural Workers

Diocese of Southwest Florida

Alva, Fla.

*Our correspondent is quite correct that the term Rogation Sunday is not used as a title in the Proposed Prayer Book as it is not used in pre-1928 or English Prayer Books. Prayers for crops etc., can be said at the most pertinent times of year in different localities. Most of us, however, will probably prefer to keep this at the traditional Rogation season. It will be noticed that in the Propers for the Sixth Sunday of Easter in years A, B, and C, each year at least two of the readings have some reference to the doctrine of creation, food, or something of the sort. In addition to the prayers on page 208, which our correspondent does not find adequate, one may use the prayer on page 207, suffrages in middle of page 384, and prayer 34 on page 825. We hope that further materials specifically for Rogationtide will appear in the new Book of Occasional Services. Ed.*



# BOOKS

## Careful, Critical and Coherent

**THE ORIGIN OF CHRISTOLOGY.** By C.F.D. Moule. Cambridge University Press. Pp. 187. \$17.95, \$5.95 paper.

The person of Jesus Christ is the single origin of Christology, Moule contends. From the earliest days of the church he was understood to be and interpreted as an "Israel-wide, indeed, Adam-wide" person who included within himself persons and communities, upon whom familiar patterns of the divine-human relationship converged (p. 136). Therefore, Christology is not to be seen as the result of an evolutionary process by which the church added significance to Jesus by drawing upon the resources of other religions and cults: Christology is rather the result of a process of development in which communities and individuals gained new insight into what was there all along.

Moule's book is a careful, critical, and coherent examination of the biblical evidence which supports his thesis; beginning with an examination of the titles, Son of Man, Son of God, Christ, and *kurios*, proceeding to a consideration of Pauline and Johannine images of the corporate Christ, and concluding with a survey of relevant material in Acts, Revelation, and the non-Pauline epistles. To be sure, a number of philosophical, hermeneutical, and historical-critical questions are not addressed: the book's origin as a series of lectures precludes the possibility of a thorough multi-disciplinary analysis. He nevertheless cogently and persuasively argues that the church in its earliest days knew Jesus to be divine: his argument deserves serious consideration by those who have been persuaded otherwise.

(The Rev.) THADDEUS J. GURDAK  
W. Va. Wesleyan College  
Buckhannon, W. Va.

## Continual Prayer

**THE NAME OF JESUS.** By Ireneu Hauscherr, tr. by Charles Cummings, OCSO. Cistercian Publications Inc. Kalamazoo, Michigan 49008. Pp. 358. \$15.95.

People often get excited when they discover the Jesus Prayer. They, like the Russian peasant in *The Way of a Pilgrim* who long puzzled over St. Paul's command to "pray without ceasing," think they have now found the answer. Some have, of course, but, as we learn from J.D. Salinger's *Franny and Zooey*, there is much more to it than constant repetition of a few words.

Ireneu Hauscherr (born 1891) recognizes the importance of the Jesus

Prayer—"Lord Jesus Christ, Son of God, have mercy on me, a sinner"—in Eastern spirituality, and also its attraction for many Western Christians. His book, published in French some years ago, and now carefully translated into English, leads us through the documents of Christian tradition to find out what names the early believers used when they prayed to the Lord, and the reasons behind their choice. Hauscherr then shares what he has discovered of the ways in which continual prayer was taught and practiced. Each chapter has its own separate notes, and the book includes a bibliography of writings in several languages.

Much of this volume may interest only the scholar, yet the author's intention comes shining through to benefit all who love the Lord and desire that closer union with him which the Jesus Prayer might offer. Hauscherr humbly admits to the great joy he has received in "gathering the names of the Lord scattered in so many writings" even though it cost him his eyesight, for, as he says, "Nothing concerning Christ can leave me indifferent, least of all his names, because these are identical in a certain sense with his very person."

It will be difficult for me to say "Lord Jesus" any more without the awareness that I am stating a creed.

RAE E. WHITNEY  
Scottsbluff, Neb.

## Lucid, Careful, and Bold

**THE PRIEST IN COMMUNITY: Exploring the Roots of Ministry.** By Urban T. Holmes III. Seabury/Crossroad. Pp. 193. \$9.95.

The author, in its introduction, described his earlier work, *Ministry and Imagination*, as a sequel to the still earlier book, *The Future Shape of Ministry*. While no such note situates this essay in relation to those, it clearly is the fruit of further reflection on themes already introduced in *Ministry and Imagination*, especially in the fourth and fifth chapters of that work. While still cautious of attempts to differentiate the functions of the left and right lobes of the brain, Holmes is no less fascinated than he was then with the notion of

*Continued on page 14*

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## Canadian Bishops Will Allow Ordination of Homosexuals

Canada's Anglican bishops, meeting in closed session in Ottawa last month, agreed to consent to the ordination of avowed homosexuals, provided they promise to abstain from homosexual acts.

Mixed reaction from the public and the pulpit followed the news, published in at least four major Canadian newspapers.

The Most Rev. Edward Scott, Primate of Canada, defended the bishops' decision at a news conference. He explained that the admission of homosexuality would be a private matter between a candidate for ordination and his bishop.

"I'm sure there will be people in the church who will be disturbed by this . . . both those who feel we have gone too far, and those who think it's not far enough," Archbishop Scott said. "I think it's a position that involves real integrity on the part of the church."

The Rt. Rev. Lewis S. Garnsworthy, Bishop of Toronto, was displeased at the public announcement. He said that it would have been "much wiser to keep this as a bishops' counsel. No one ever decided it should be made public." In a letter to the churches of his diocese Bishop Garnsworthy defended the decision, and denied that the bishops were condoning the homosexual life style, say-

ing they only faced the fact realistically that historically the ministry has been exercised by both homosexual and heterosexual people. A Toronto newspaper cited a "top Anglican moral theologian," who preferred to remain anonymous, who estimated that about 15 percent of Canada's 2,200 priests are homosexual.

An editorial on the subject in the March *Canadian Churchman* charges that the bishops' guidelines have created what amounts to a double standard in behavior between the homosexual and the heterosexual candidate, "whose ordination is not dependent upon a promise of abstinence."

Archbishop Scott disagreed with the *Churchman's* position. He said the church could not condone homosexual acts. In answer to whether the archbishop believed homosexual relations were sinful, he replied that it wasn't "my job or the job of the church to be always defining and judging things."

## Retain 1862 Law Temporarily

The Rt. Rev. Wesley Frensdorff, Bishop of Nevada, has asked state legislators to leave an outdated law related to the Episcopal Church on the books for the time being, because its removal now might affect a U.S. Supreme Court decision.

Members of the Nevada Assembly Judiciary Committee recently came

upon a 117-year-old law requiring Episcopal churches to allow women members on their vestries, and a related law which requires that not more than one-half of a vestry can be female, when they were reviewing a package of legislation with the view of removing sexist language from Nevada statutes. Legislators feel that the laws probably constitute a violation of the separation between church and state, and should be repealed.

Bishop Frensdorff told the judiciary committee that the law was a "historic peculiarity," and agreed that ultimately, it should be repealed. However, he said immediate repeal could affect a court case now being appealed by members of St. Christopher's Church, Boulder City, Nev., who voted to leave the Episcopal Church some time ago.

A lower court ruled that the church property and a \$57,000 fire insurance premium awarded after the church was gutted by fire should go to the Diocese of Nevada, and not to the dissidents.

They, however, have appealed to the U.S. Supreme Court for their right to break away from the national church, and retain control of the church properties. Their position, Bishop Frensdorff said, is that "these are ecclesiastical questions, but any time you have property involved, it becomes a legal matter." He said that repeal of the 1862 state law at this time would confuse the Supreme Court case.

## COCU to Promote Mutual Recognition of Ministers

At a recent four-day Consultation of Church Union (COCU) plenary session in Cincinnati, Ohio, representatives from 10 churches voted to reconvene "as early as possible" with as many of the same delegates as possible, to promote mutual recognition of ministers.

Pleased with the reception given his commission's work on ministries, Dean Lewis Mudge of McCormack Theological Seminary, said, "For the first time in several years, we have the momentum . . . we want to catch the moment." Dean Mudge said he felt the meeting exceeded even the enthusiasm given the 1974 "Cincinnati Affirmation," which invited COCU member churches to accept each other as full members of the church through baptism.

He characterized the overall reaction



RNS

Celebration of the Eucharist at Christ Cathedral, Cincinnati, during COCU meeting: A vote to reconvene "as early as possible."

to the ministries document as, "Here is a good thing which can be made better," and said his commission would present a revised version early in 1980, which would incorporate delegates' criticisms and suggestions.

COCU is trying to create a Church of Christ Uniting without barriers to common membership and ministries.

COCU President Rachel Henderlite, however, sounded a cautious note when she warned that good intentions will not be enough to get all 10 churches to agree on what ministry is and should be. It could be the mid-1980s before COCU members agree on a common ministry, Dr. Henderlite said. Even so, COCU's worship commission is developing a liturgy in which the expected agreement will be celebrated.

Dean Mudge's theological commission is the second to attempt a document on mutual recognition of ministries. Much of the plenary was spent in small groups criticizing his commission's efforts.

The Rt. Rev. John H. Burt, Bishop of Ohio, said the task of figuring out how such a church would be run was "impossible" in the absence of agreement on such ministries as that of bishop.

The Rt. Rev. Donald J. Parsons, Bishop of Quincy, said he would like to know more about the Presbyterian experience with ordained lay ruling elders before judging the role of deacon in any COCU structure.

Commenting on the delegates' new emphasis on the laity and ministries, Dean Krister Stendahl of Harvard Divinity School chided COCU for "ministering everybody." Dean Stendahl, an outsider to COCU as a Lutheran, teased, "The people of God are pictured as a busy army of ministers. . . . It's just too much to identify every person as a mighty minister."

The plenary had been scheduled to meet in Richmond, Va., but the executive committee decided earlier this year to move from that city because Virginia has not ratified the proposed Equal Rights Amendment.

## Canterbury Attacked on High Rents

Arthur Latham, Labor MP for Paddington, and a long-standing critic of the Church Commissioners' rental policies, launched a personal attack on the Archbishop of Canterbury, the Most Rev. Donald Coggan, in the House of Commons, according to a front page story in the *Church Times*.

Mr. Latham accused Dr. Coggan of "personally endorsing and condoning greed by the church," and claimed that the primate was personally responsible for "excessive" rent increases. Many of Mr. Latham's constituents live in property owned and managed by the Church

Commissioners. He also suggested that Lambeth Palace should be used as a center for the poor — "or as a refuge for those suffering from excessive rent increases."

A spokesman for the Church Commissioners said later that main decisions on properties were taken by the assets committee, and that the latest rent increases amounted to about 40 to 45 percent.

According to the *Church of England Yearbook* for 1978, £17.1 million was realized from land and property assets by the Church Commissioners in 1976-77. Total income from all sources was £42.3 million. Clergy stipends, housing, and pensions are paid from this sum.

## Ecuador to Request Extra-provincial Status

The diocesan convention of the Episcopal Church of Ecuador, meeting in Playas, decided to request the General Convention next fall to grant the Missionary Diocese of Ecuador extra-provincial status so that it can form, together with Colombia and Venezuela, an autonomous province within the Anglican Communion.

The resolution requested that the metropolitan authority be transferred to the House of Bishops of the ninth province of the Episcopal Church or to the Anglican Council of South America.

The Rt. Rev. Adrian D. Caceres, Bishop of Ecuador, announced that a similar resolution was passed by the Missionary Diocese of Colombia which recently elected the Ven. Bernardo Merino as its new bishop.

Bishop Caceres said that the Anglican Church of Venezuela is in the process of leaving the Church in the Province of the West Indies in order to form the new Anglican province which will be known as ARENSA (from the Spanish for Episcopal Regional Association of Northern South America).

Venezuela would also be temporarily placed under the metropolitan authority of the House of Bishops of Province IX.

He added that ARENSA is inviting the Anglican Church in Peru to be part of the new province since "historically and culturally they are part of us." The resolution said that ARENSA "constitutes the most effective way to form an autonomous province with Latin American identity."

This is not the first time that an overseas missionary diocese has made such a decision. In 1964 the Episcopal Church in Brazil became an autonomous province within the Anglican Communion, after being a missionary district of the U.S. Episcopal Church for many years.

The 1976 General Convention granted extra-provincial status to the Diocese of Costa Rica in Central America.

Puerto Rico also has decided to become autonomous and is requesting Conven-

tion for such a status.

If Puerto Rico, Colombia, and Ecuador become extra-provincial dioceses, then Province IX will be composed of the dioceses in Mexico, Central America, and Dominican Republic.

The dioceses of the ninth province are full members of the General Convention of the Episcopal Church.

## Church of England Spiritualism Report Made Public

For 40 years, a report on spiritualism submitted by a committee appointed by the then Archbishop of Canterbury, the Most Rev. Cosmo Lang, has been buried in Lambeth Palace archives. It was not published at the time, reportedly because it revealed deep division and disagreement on the subject. With the archbishop's death, the report fell under a 40-year embargo which covers archiepiscopal and various other state papers.

In 1939, the 10-member committee was convened to investigate "communications with discarnate spirits and the claims of spiritualism in relation to the Christian faith." The full report has now been published in the *Christian Parapsychologist*, the quarterly journal of the interdenominational Fellowship for Psychological and Spiritual Studies. In 1947, a section of the controversial report was leaked to a spiritualist journal called *Psychic News*, exciting considerable interest.

All the members of the committee are now dead. One of them, Evelyn Underhill, an eminent mystical theologian, resigned after the first meeting because of "the utterly sub-Christian, anthropocentric, hopelessly un-supernatural character of the spiritualist outlook. It is all about man, his survival, prospects, etc., hardly at all about God."

In the end, the committee was divided. The majority, including the Very Rev. W. R. Mathews, Dean of St. Paul's, the Rev. Canon Harry Anson, Master of the Temple, and Prof. L. W. Grensted of Oxford, although distinctly critical of some aspects of spiritualism, decided that some of the evidence did support the theory of survival after death.

Rather than condemning those who claimed to be in contact with the dead, they believed their practices "might add a new immediacy and belief in the Communion of Saints," and they did not want the church to "regard this vital and personal enrichment of one of her central doctrines with disfavor."

The minority did not believe the spiritualist interpretations of the data, and thought the alleged communications might be "misleading and therefore dangerous."

The Ven. Michael Perry, Archdeacon of Durham, who edits the *Christian Parapsychologist*, said he believes that

the present Archbishop of Canterbury would be doing a service to Christians if he asked theologians and psychical researchers to monitor spiritualism on behalf of the churches.

## Klan Resurgency Noted

Outbursts of militant Ku Klux Klan activity, including numerous cross burnings, have been reported in recent months in Alabama, Mississippi, and Louisiana.

The Invisible Empire, Knights of the Ku Klux Klan, is the most militant of six major factions, and is responsible for most of the violent demonstrations and weapon carrying, according to an investigative report by Wayne King in the *New York Times*. The new militancy appears to be generating a significant increase in membership.

Bill Wilkinson of Denham Springs, La., Imperial Wizard of the faction, told the *Times* that his group means business with the firearms they bear.

"Our people know how to use these weapons," Mr. Wilkinson, 34, said. "They're not for rabbit hunting; they're to waste people. And that's exactly what we'll do if we're attacked . . . we train our people and some are veterans, so they're not going to cut loose into a crowd. But if you attack us, that's right, you're wasted."

A group of 200 heavily armed and robed klansmen recently marched through Decatur, Ala., after the City Council passed an ordinance prohibiting weapon carrying within 1,000 feet of any public demonstration, and klansmen led whites in a counterdemonstration against blacks protesting the conviction of a retarded black man for raping a white woman in Alabama last October.

Weekly rallies and parades on horseback take place across northern Alabama, and money is collected and members recruited along the way.

Some klansmen have attributed the rise in militancy to feelings of frustration over the inability to halt gains by blacks through moderate means. "The boys, they're just fed up. They want some action," Bill McGlocklin, grand klaliff of the Invisible Empire, told the *Times*.

"Law enforcement officials appear to be unwilling or unable to curb the increased militancy," according to the *Times*. A number of policemen are known to be members, and the sheriff of Marshall County, Ala., expressed his "appreciation" for the Klan's "support for law and order" from the podium at a Klan rally last fall.

The U.S. Attorney in Birmingham ordered an investigation into the Klan's display of possibly illegal weapons, and found they complied with the law. Mr. Wilkinson told a reporter that "we paid \$250 registration" for the two Thompson submachine guns he brandishes.

## BRIEFLY . . .

A letter of greeting and strong endorsement from the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, was read at the recent induction of **Anglican Catholic Church (ACC) Bishop C. Dale Doren as Bishop of the Mid-Atlantic States**. The elaborate ceremony based on various medieval rites took place in Washington, D.C. ACC bishops taking part were Bishop James O. Mote, and Bishop William F. Burns. Also in attendance was the Rev. William O. Lewis of Kalamazoo, Mich., who has been chosen to replace Bishop Doren as Bishop of the ACC Diocese of the Midwest.

The tiny historic **island of Iona**, off Scotland's west coast, which houses a monastery founded by St. Columba more than 1,400 years ago, an abbey, and the famous Iona community, will be sold to meet the death duties of the 11th Duke of Argyll. The abbey and the Community belong to the Church of Scotland (Presbyterian), and will remain unaffected by the sale, as will St. Oran's Cemetery, believed to be the oldest Christian graveyard in Scotland. Forty-eight Scottish kings are buried here, including Malcom, murdered by Macbeth. The National Trust for Scotland may be able to make an offer for the island.

**Roman Catholic Bishop Walter F. Sullivan of Richmond, Va.**, has suspended one of his priests indefinitely from practicing his ministry. The suspension followed the publication of an interview in *The Washington Star* in which Fr. Robert F. Hummel openly avowed his homosexuality. "If every gay priest stood up, the [Roman Catholic] Church would have to close a lot of churches," said Fr. Hummel in the interview. An official of the Roman Catholic Richmond Diocese said, "As long as [Fr. Hummel] had kept it to himself, he could have gone on practicing ministry."

Because of the vision of Rabbi Nathan Peter Levinson, a German-born American who is now Chief Rabbi of Baden, **Germany will soon have its first Jewish theological seminary since the end of World War II**. Die Juedisch Theologische Hochschule is expected to open its doors in Heidelberg to about 20 students on October 1. Rabbi Levinson, who had been a student at the last Jewish seminary on German soil in 1941, returned to Berlin from the U.S. in 1958 as an American Air Force chaplain. The

seminary is being organized under the "Hochschule Gesetz" law which means it will be able to grant degrees—the first time that has been true of a Jewish seminary in German history.

**Unification Church members** are individuals prone to higher than average "psychological stress," and membership in the cult has helped to reduce the distress, according to a study reported in the *American Journal of Psychiatry*. Findings showed that a high percentage of Moonies had experienced "serious emotional problems," before joining, and although membership significantly alleviated their distress, the present level of the members' "general well-being" was still less than the average for the control group.

**The Church of Scientology** has petitioned Queen Elizabeth II to lift a ban imposed in 1968 on the entry of visiting members of the sect, who wanted to study or work at a Scientology establishment in Britain. The ban was imposed by the then Secretary for Health, who told the House of Commons that Scientology was a "socially harmful, pseudo-philosophical cult."

A symposium at Queens Collège, N.Y., on "Social Progress and the Black Church," came to the conclusion that the proliferation of **storefront churches in urban areas** is neither a threat nor an embarrassment to established black middle-class churches. It was pointed out that these churches engage the spiritual needs of worshipers who feel ill at ease in more formal settings, and create positions of leadership and responsibility for blacks who can experience these positions no other place in society.

Amnesty International, the Nobel Prize-winning human rights organization, has called on **Equatorial Guinea** to release all prisoners held in the tiny West African country for religious or political reasons. "The death rate among prisoners is extremely high," said an AI spokesman, "and few long term prisoners are believed to be alive." AI charged that numerous deaths from torture and summary executions had taken place in Equatorial Guinea, and pointed out that thousands of citizens had fled. For the past 10 years, the country has been under the thumb of an absolute dictator, President Francisco Macias Nguema.



# LO, I COME TO DO THY WILL, O GOD

*A tribute to Bishop Charles Henry Brent 1862-1929*

By FREDERICK WARD KATES

**F**ifty years ago, in Lausanne, Switzerland, on March 27, while reading "A Commendatory Prayer for a Sick Person at the Point of Departure" on page 317 of a well-worn copy of the Book of Common Prayer, Charles Henry Brent died. A man esteemed in this country and Canada, in the British Isles, and in Europe and Asia, as one of the towering figures in 20th century Christendom, Bishop Brent is hardly more than a name to many churchmen nowadays. To others, however, who saw him, heard him speak or preach, who were confirmed or married or ordained by him, he is a vivid, vibrant, vital memory, a personality far from being forgotten, a life and a witness to be grateful for all one's days. To all who knew him in any degree, by direct acquaintance or by means of his addresses and sermons and books or his worldwide fame, he is considered a modern-day saint.

If history is, as Thomas Carlyle maintained, the history of great men, then the history of the building of the reign of God on earth in this century can be clearly traced in the lives of an apostolic company which would certainly include the names of Mercier of Belgium, William Temple of England, Azariah of India, Berggrav in Norway, Schweitzer in Africa, Soderblom in Sweden, Bonhoeffer in

Germany, Pope John XXIII of Rome, and Mother Teresa in Calcutta. And not least in any list of servants of the Universal Church in our time would stand the name of Charles Henry Brent, born 117 years ago on April 9, 1862 in the Anglican rectory at Newcastle, Ontario, where his father served as rector for 42 years.

Charles Henry Brent began his ministry as curate and organist at St. John's Church, Buffalo, N.Y., 1886-1887, and then from 1887 to 1888 as a member of the staff of St. Paul's Church (now Cathedral), Buffalo, with duties as priest-in-charge of St. Andrew's Mission.

We find him next in Boston, Mass., after a period of two and a half years with the Cowley Fathers. He was a rather shy, diffident clergyman quietly exercising his ministry as an inconspicuous parish priest in the South End of the city at St. Stephen's Church, when he was suddenly chosen by his church in 1901 at the age of 39 years to initiate its missionary enterprise in the Philippine Islands. It was during the subsequent years as a missionary bishop that he developed into one of the most intrepid and magnificent ambassadors of Christ the world had seen for many years.

The world at large first came to know of Charles Henry Brent as a missionary of apostolic zeal and stature laboring in the remote Philippines. There, as a matter of fixed policy, he confined his work to the army, official government circles, and the Moros and the Igorots, two Philippine peoples not before effectively evangelized. As he gave, so also did he receive: In later years he remarked that "it was among the pagan peoples that I learned that equality before God of all

men, which I count to be the chief treasure I have honestly made my own in my lifetime."

It is doubtful that Bishop Brent himself was ever aware of his surpassing importance as a missionary leader. The Episcopal Church in the Philippines today continues to build on the sound foundations he laid. He introduced there in the first decade of this century policies and practices and missionary strategy now long accepted as standard procedure. And it was his experience in a foreign land among primitive peoples as well as with government personnel that led him into and equipped him for ever-widening involvement in international affairs.

From the mountains of Luzon halfway around the world to the battlefields of France he moved in 1917 to serve as Senior Headquarters Chaplain of the American Expeditionary Force under General John J. Pershing, whom he had confirmed in 1910 in Manila. In this capacity he was the equivalent of Chief of Chaplains of the American troops in Europe, directing 1,300 chaplains and coordinating the activities of the religious and social agencies concerned with the spiritual and moral problems of the men in uniform. Frequently employed on high-level diplomatic errands ironing out friction between the allied nations, he was a constant and constructive interpreter between the United States and Great Britain. The present structure of the Army Chaplains' Corps owes much to his recommendations, based on his wartime experience.

To Bishop Brent the war was an unmitigated disaster and tragedy. In a letter dated September 18, 1914, speaking of the war, he wrote: "It appears to me the declaration of the failure of civilization." The war years were a soul-searing ordeal for him. "The war cut him to the heart," reported an Australian bishop friend, Gilbert White of New South

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*The Rev. Frederick Ward Kates is the author of numerous books and publications. He is a well-known authority on Bishop Brent. Before his retirement he was dean of the Cathedral of St. John the Evangelist, Spokane, Wash., and served as rector of several churches.*

Wales. In his diary under date of July 28, 1918, Bishop Brent wrote: "The horrors of war and its savagery increase. God grant that we may in the end declare to all ages the futility of war as an agent of God's kingdom."

If he went into the war a priest and a patriot, Bishop Brent came out of it a prophet and a seer. Deeply baptized in suffering, shocked and sickened by the brutality and carnage, the waste and moral evil of war, more international than ever in his outlook and influence, he now added one more cause to those he served—the cause of permanent peace, of peace among the nations brought about by peace and unity among the churches. "Unity of heart and hands among the churches is the sole hope for the great peace," he declared in his address at the opening of the Universal Christian Conference on Life and Work at Stockholm, Sweden, in 1925.

Before and during the war years several "home" dioceses had sought Bishop Brent as their leader. Three times he was elected Bishop of Washington and three times he declined. He was also elected to the bishopric of New Jersey and declined. It was to Buffalo, N.Y., that he went at war's end. Though he had been elected the fourth Bishop of Western New York, October 2, 1917, it was not until February 6, 1919, that he took up his work as diocesan of the area now comprising the Diocese of Western New York and the Diocese of Rochester. With him came new vigor, new life, and an enlargement of vision, and through him the people of the diocese shared in the great causes with which his name was identified and of which in many instances he was the spearhead.

Regarded as a founder of the ecumenical movement of the 20th century by churchmen of every affiliation, Bishop Brent's passionate dedication to the goal of an organically re-united Christendom dates from 1910, when, while attending an international missionary conference at Edinburgh, he noted in his diary under date of October 5th: "At the morning Eucharist there came vividly before me the possibility of a world conference on Faith and Order." His wartime experience served to intensify his conviction concerning the urgent and imperious necessity of welding into one the splintered body of Christ, in his own phrase, "not at all costs, but at all risks," if the Christian Church was to bear any significant and decisive witness in the modern world. The First World Conference on Faith and Order, convened in Lausanne, Switzerland, August 3-21, 1927, and over which he presided as president and guiding genius, marked the culmination of his efforts as the foremost apostle of church unity in our time.

Poignantly, painfully, aware of "how much that is new is beginning," Bishop

*Continued on page 15*

# PURPOSE OR PERISH

*Without love, life is hideous  
and the world bedlam*

By GEORGE W. WICKERSHAM II

**M**ost of us are of two minds. With one we dream of attacking life vigorously and of living with enthusiasm. With the other we seek to withdraw from the world and to escape its entanglements. Responsibility, involvement, relationship: they beckon us at one time, repel us at another.

I believe it safe to say that when life entices us, we are in a generally healthy state of mind. When life depresses us, the diagnosis is just the opposite: our mental health is not good. Still, most of us probably know few people, including ourselves, of whom we may not say that they have great possibilities one day, danger signals the next. The seed of suicide is in us all.

One of life's tragic sights is that of well-mannered, accomplished people disintegrating in their middle years: disintegrating mentally and physically. I am speaking of people of promise—people whose progress from strength to strength we had taken as a matter of course. Well educated, able. . . . Suddenly we realize that they are spiritual wrecks. All of their education and expertise, all of their accomplishments and contributions: all of these have added up to walking suicide, and sometimes to actual suicide.

The more we see of this, the less we take happiness and equanimity for granted. Life never really gets any safer. Its temptations, its dangers, its pitfalls: they simply change from year to year. As we become wiser, our problems become

more subtle. Woe to the self-satisfied! Woe to the self-confident!

A man like Charles Bennett, that noble citizen of Tamworth, New Hampshire, who at age 96 continued to take care of himself, insisted on manufacturing sleds, ladders, ox-bows (of all things!), wheelbarrows, etc., would not put his fiddle or piano aside, and, above all, continued to be good company—here was someone at whom to marvel. Charlie just would not bow out. He almost made it to the century mark, but not quite.

A psychiatrist might approach this matter of mental health one way, a pastor another, but I am fairly certain that both would agree that a person's objectives are involved. To a very large extent it is a matter of motivation. A man with a positive objective is alive, even if his objective is difficult to fathom, as was Charlie's. A man with no purpose in life is sick, yes, sick even to death.

We note that life in our society is so arranged that positive objectives are all but rammed down our throats, that is, once we have reached the age of six. Ironically enough, before six we are given far more responsibility for ourselves than after. We are expected to supply our own objectives: "Go out and play!"

At any rate, there is no question about our objective during school years. It is to pass: that great overriding aim. School provides us with other objectives too: some good, some questionable. There are athletics, dramatics, citizenship and the ever-present pressure to be popular. After school come more objectives: marriage, job, children, handling the family and the still pressing matter of status. Thus purposes are thrown at us, goals of

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one sort or another, until we have "attained."

We are now foreman, or vice-president: we have a nice house; the children are educated and married; the bank account is solid; we belong to the club. And all of a sudden life is sheer hell. We find ourselves worrying about the pints which we pour, the packs which we puff, the expensive gadgets which we never get around to using, the hours which we spend doing virtually nothing, the impatience of our family and friends, the trips which take us nowhere and our increasing dependence on the doctor. Boredom!

Life has tricked us. For years it has thrown things in front of us, things which we did not always want to do but which, nevertheless, we felt compelled to. We did them, year after weary year, relentlessly, as if pressing on for a prize. Now that we have done them all, we find that there is no prize.

The truth is that life has always provided us with purposes, but against the day when we become mature enough to provide our own purposes. One is reminded of the robin who brings worms to her young, but against the day when they will be strong enough to go out and find their own worms. The point being that we should have found fundamental aims in life long before we made that last promotion or final big sale.

The Christian tradition allows us but one objective. Strangely, or not so strangely, all of science points in the same direction. The New Testament gives it the Greek word "agape," formerly translated as "charity," but now as "love." This is not romantic love nor personal preference love, but the unqualified acceptance of people—all people: the sort of emotion which makes a person forever concerned, constantly busy, always involved.

Such is the emotion of love. It gives a man an all-absorbing and never-failing objective. There is no limit to its possibilities, for it deals with a rather large commodity, the commodity of people. An eye to people is what kept Charlie going, though he lived alone.

Love is the source of all true creativity, all great art, all moving music and all good business. It is the wellspring of real statesmanship. It gives meaning to education, a point to work, a worthy aim to money, solidity to the family and purpose to retirement. Without it, life is hideous and the world, bedlam: we but tramp the treadmill of trouble, and end with a cancelled commuting ticket. The seed of suicide begins to grow.

Love is the only ultimate alternative to futility. It is the one lasting antidote to boredom. Love alone provides an acceptable objective in all that we do, a purpose which is gratifying, an end which yields a prize. It is, after all, the one happy emotion—even if it means carrying a cross.

Endless are the encomiums which we can give to the emotion of love, but, alas, we must always face the simple fact that it is an emotion, and, like all emotions, it cannot be put on or off like a garment. There are those who have it and there are those who do not. One is inclined to assume that such is the end of the matter.

Here is exactly where we must recall that the New Testament shouts from Matthew through Revelation that such is definitely not the end of the matter. "God is love," says St. John, "and he who abides in love abides in God." "And we all, with unveiled face," says St. Paul, "beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." "Behold I stand at the door and knock," our Lord is quoted as saying in Revelation: "if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." "Take my yoke upon you," St. Matthew quotes the Master, "and learn from me. . . ."

Learn from him, indeed! Would that more would do so! We spend our lives learning every technique but the main one. We relegate religion to a minor department and worship to an occasional Sunday. The Bible is for Sunday schools, and prayer for the pious. Business, the professions, engineering: these are all-important. We give but a polite nod to those things which we call "the intangibles," and life thunders on. It also thunders by. Presently school is out. The children are gone. We are 65. Retirement stares us in the face. There are four billion people in the world and we have nothing to do.

Papa is home now and begins every day by saying, "Well, what do we do now?" Mama, who always has something to do, is in despair over him: wishes that he were back in the office.

Sixty-five may be rather late in the game to decide what we are going to do with our lives. For some it is too late, because they do not make 65. Fortunately for others, the Lord is receptive to eleventh-hour laborers. (That great parable! Hope of the hopeless!)

The question is, why do we waste so many years in essentially aimless and obviously unrewarding endeavor? Why do we spend our money on that which is not bread?

"Seek the Lord while he may be found. . . ." The sooner the better! For the fact is that the capacity to love comes only from him. Added to this is the fact, learned by so many through bitter experience—the stark fact that without love as their motive, human beings are trapped in a life which they would just as soon not live.

It is a case of "purpose or perish," and there is, ultimately, but one acceptable purpose.



RNS

Why do we waste so many years in essentially aimless and unrewarding endeavor?



## CHRIST IS RISEN

### Christ is Risen

**W**e extend our sincere Easter greetings to all of our readers. Christ is risen: may the light of his risen presence abide in our hearts now and forever. May we perceive him, and be guided by him, in our own lives and together with others. May this Easter be one of renewed faith, hope, and charity for all Christians everywhere.

### Resurrection Now

**T**he resurrection of our Blessed Lord Jesus Christ is his victory over sin, death, and evil, a victory which he wills to share with us. We look forward to sharing it in the life to come, but as Christians we are also to begin sharing in it here and now. We are called to do so both as individuals and as communities.

Certainly it is time for Episcopalians to think about this. We have been brooding long enough about various problems. Some of them are not solved (many problems never are), but it is time for us to redirect our attention to the Good News of the Gospel and to the tasks we are called to do.

The church of the 1980s will need to be more alert, more lively, more clear about its goals, and more resourceful about accomplishing them. We hope that THE LIVING CHURCH and its readers will be instrumental in bringing this about. We call on you to join us, at this time of the Easter Feast, in looking ahead with courage, commitment, and trust in our Lord. For this reason we are pleased to include in this Easter issue a tribute to the renowned Bishop Brent, who died 50 years ago. His life and words continue to offer a challenge to us as we seek to apply the meaning of the resurrection in our lives and in our world.



# Resurrection

Sound  
was the first intruder.  
A bird  
awake too early.  
A plaintive chirp,  
"Will the sun ever rise?"  
Another bird,  
another early riser,  
confirmed the query.

Startling  
to hear such sounds of life  
inside a tomb,  
behind a great rock  
sealed with that solid sense  
of solid human understanding:  
I mean that everybody knows —  
"Once you're dead,  
you're dead!"  
RIGHT?

EXCEPT  
The sound came again.  
The bird chirped.  
It was enough  
to open half an eye,  
to stir a muscle,  
to feel it move,  
in the darkness  
to move an arm.  
Remove a napkin from the forehead,  
fold it absently and lay it to one side.

Meanwhile  
sitting, standing, walking,  
discovering dim-grey sight  
to accompany the hearing of sounds.  
Aware now of the immense rock:  
"ONCE YOU'RE DEAD, YOU'RE DEAD."  
Stirring, standing, walking,  
testing, and then trusting, the steps.  
Now moving toward the rock,  
eagerly.  
Alive.  
Conscious.  
Amazed that it recedes.

DEATH,  
that one certainty,  
dies.

It rolls away  
as the dawn  
turns that dim-grey whisper of a world  
into a very early morning  
on the first day of the week.

Richard C. Wyatt



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## 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) .**

## EXCHANGE

I would like to arrange swap of churches during August with priest with family in Rocky Mountain area. Write: **Fr. Peter MacLean, St. Mary's, Shelter Island, N.Y. 11964.**

## PIPE ORGANS

**1928 MOLLER**, 2 manuals, 6 ranks; can be seen and played until May 1, 1979. Write: **Christ Episcopal Church, P.O. Box 164, Blacksburg, Va. 24060.**

## POSITIONS OFFERED

**EPISCOPAL** parish seeks a resident minister on Lake Erie Island, South Bass, Ohio. Three bedroom, one-story rectory and garage located next to church. Ideal for retirees and people desiring a small parish in summer resort area, nearby lake and outdoor recreation. Contact, Clerk G. E. Massie, P.O. Box 213, Put-in-Bay, Ohio 43456.

**EXECUTIVE DIRECTOR** for neighborhood agency. MSW with CON. in C.O. or ADM or equivalent: at least 3 years experience; Bilingual: experience in supervision and government funding. Job description available from: **The Rev. D. Shearer, P.O. Box 2153, Paterson, N.J. 07509.**

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

# BOOKS

Continued from page 5

bimodal consciousness, and no less fascinating in writing of it. Claiming such bimodality only as a "heuristic device," he nonetheless frames this study of priesthood in terms of the contrast and interplay between consciousness in its two modes, active and receptive, relating these to a wide range of analogues from rational and symbolic to masculine and feminine. As with *Ministry and Imagination*, Dean Holmes' treatment of his theme is lucid and careful, but extremely bold. Those who might wish to attack the occasional statement out of context (e.g., his treatment of Christ as both Logos and Eros) will have a field day, but will only prove his point that our capacity for understanding is seriously limited by our one-sidedly activist consciousness.

In contrast to *Ministry and Imagination*, this much smaller book is a highly personal statement and those reviewers who complained (embarrassingly, I believe) of the academic apparatus of the earlier work will surely find some satisfaction in the total absence of notes and bibliography. Others, we may hope, will be led back to the larger work for the bibliographical leads to the further examination of the theory of bimodal consciousness. Holmes' assertion that this theory, if it does hold, "will be the single most important discovery of the twentieth century," may merit some qualification, but not much. Certainly, in this small book alone, it has borne rich fruit already.

The appendix relating the findings of the book to theological education is critical for commissions on ministry, bishops, and, of course, theological educators. The whole is characteristically well written and edited, the only exception worth noting occurring in the last full paragraph on p. 183 where "no validity" must surely read "any validity," or where (alternatively) "defend" must read "attack." That aside, this is a book to be read and one upon which we might meditate long.

(The Rev.) **THOMAS J. TALLEY**  
Professor of Liturgics  
The General Theological Seminary  
New York City

## Books Received

**AFFLICTION: A Compassionate Christian Look at Understanding the Reality of Pain and Suffering in Our Lives.** Revell. Pp. 253. \$7.95.

**ONE MINUTE WITH GOD** by Bill Lampkin. Abingdon. Pp. 142. \$4.50.

**LORD, LET ME LOVE** by Marjorie Holmes. Doubleday/Galilee. Pp. 268. \$7.95.

**A PROFILE FOR A CHRISTIAN LIFE STYLE: A Study of Titus with 20th Century Lessons for Your Church** by Gene A. Getz. Zondervan. Pp. 200. \$1.95 paper.

# CLASSIFIED

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-404.**\*

**PRIEST**, 59, married, desires small parish or mission to serve for remaining active years. Good preacher, pastor, counselor. Reply **Box B-405.**\*

## SUMMER PROGRAM

**SEARCH**, explore . . . the Religious Life Summer Program, August 5-18, and 19-31, 1979. Prayer, study, ministry. Write: **Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.**

## WANTED

**FAITH CRAFT** madona and child 12-1/2". Fr. Mowdy, 1656 Scott, Williamsport, Pa. 17701.

**ONE** or more copies: *The English Gradual, "Part II: The Proper,"* Francis Burgess (ed.), Plainchant Publications Committee, London (Pub., circa 1913(?)). Write: **Brother Fredrick, TCSC, OFSA, Postulant, Anglican Catholic Church, P.O. Box 14172, Fort Lauderdale 2, Fla. 33302.**

**BROTHER GREGORY** wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: **Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.**

**10 volume set of Donne's Sermons**, University of California Press. Good Condition. Reply **Box H-406.\***

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## BISHOP BRENT

Continued from page 10

Brent became in the postwar years a prophet of a new era, and increasingly during his latter years we find him speaking forth, not only as a world citizen and Christian statesman but as a clarion-voiced, clear-eyed prophet of a new world, a world under the sovereignty of God.

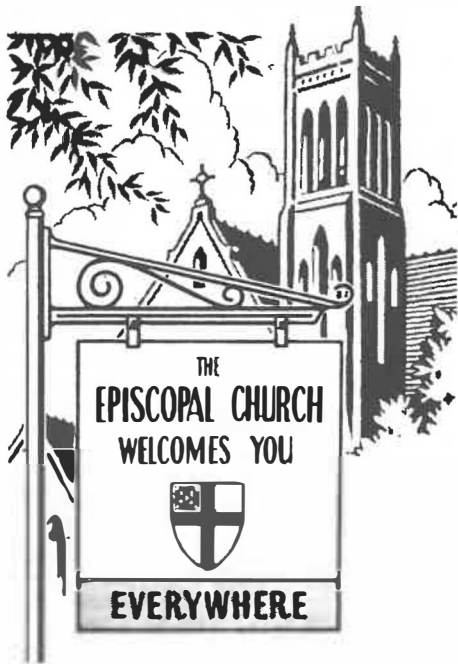
The burden of his message and its constant refrain was unity and peace, coupled with a reiterated appeal and challenge to men and nations alike to rise to the heroic needs of the hour. The commonwealth of mankind was his concern. "The commonwealth of mankind is the only thing that is sufficient," he wrote in his 1918 Notebook while the fury of war mounted to a climax on the western front, "the only thing that will satisfy church and nations alike. Realization being distant makes no difference in our disposition. We are not working for the moment but for the whole stretch of time and for timelessness." On another page

in the same notebook we find these words: "Our outlook on mankind, not only from a church but also from a human standpoint, must be catholic. The lesser loyalties must always find expression in the major loyalties—the national or local church in terms of the universal, the nation in terms of the world of men." He continued: "It is our creative responsibility to shape the world and make it according to a pattern given us by God," and this pattern he understood to be that of a world at peace, for "war, or organized destruction, is the negation of society; unity, or organized construction, is fulfillment."

Bishop Brent's last major sermon, delivered in Canterbury Cathedral November 25, 1928, four months before his death, is filled with the luster of his own glorious idealism. It was both as a world statesman and as a Christian mystic that he made the following confession on this occasion: "I am not ashamed to bare my soul to you. I glory in the fact that an incomparable vision holds me in its gracious thrall. It is not so much that I

possess it, as that it possesses me. My vision of a world, in the here and now, at peace and unity with itself. . . . If this vision seems so distant as to be impossible, yet it is a vision which inspires in a kingdom of far vistas. He who now holds it, with the embrace of faith and hope, in his own soul, already possesses the reality, and hastens the coming of that happy day when the affairs of this world will no longer be conducted by the whim of man, but according to the eternal purpose of God as revealed in Jesus Christ our Lord. Whether in this life, or beyond, it is the only kind of world great enough for man made in the image of God."

If the worship of God is in some part "the honoring of his gifts in other men, each according to his genius, and loving the greatest men best," then we of the church today act rightly in offering our praise and thanksgiving to God for the life and work and witness of Charles Henry Brent. All that remains to be said is this: "A great character is like a great sanctuary. You visit it and leave and go away and duty begins."



## LENT CHURCH SERVICES

### 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

### BRIDGEPORT, CONN.

**ST. JOHN'S PARISH** Park and Fairfield Aves.  
The Rev. Samuel Walker, r  
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun;  
Tues 10 Eu & teaching series; Wed 8 healing service & Folk Eu; Thurs 12:10 Eu & special preaching service. "Serving the Greater Bridgeport Community since 1748."

### 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.

The Rev. James R. Daughtry, r  
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). Wkdys 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 (IS & 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; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

Continued on next page

# 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

## DETROIT AREA

1928 Prayer Book Services only  
**MARINERS' CHURCH**, 170 E. Jefferson  
Sun 8:30 & 11

**REDEEMER**, Southfield, 18140 Cornell  
Sun 8 & 10:30

**ST. JOHN'S**, Woodward & Fisher Fwy.  
8 & 11

## 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

## 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

## JERSEY CITY, N.J.

**ASCENSION IN THE HEIGHTS** New York & South  
George Swanson, r; John Merschtna, Litanist; Craig Bates  
& Susy Norris, seminarians  
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**  
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

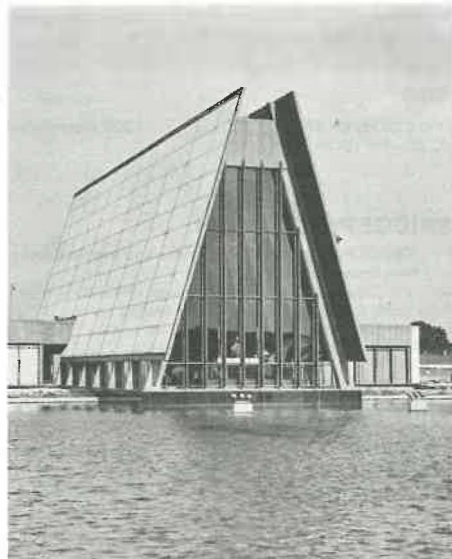
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**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
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**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff  
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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**ST. MARY THE VIRGIN**  
48th 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.



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## 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, 10:130 (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

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-  
Fri Mass 12:10, EP 5:30. Sat Mass 9

**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

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