

THE LIVING CHURCH



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Archbishop Runcie greeted several hundred young pilgrims from Kent and southeast England as well as 1,500 people who appealed for his support against nuclear warfare on Easter Monday in the 1397 cloister adjoining Canterbury Cathedral [see special Easter report on p. 8].



THE LIVING CHURCH

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

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Christ's Glorification and Ours

The Resurrection of our Blessed Lord, and his subsequent visits with his followers, led in course to his Ascension. For Thomas Traherne, the 17th century writer whose unpublished meditations for this season have been occupying our attention, the Feast of the Ascension, which we observe on May 20 this year, was in every sense a high point of the year.

It was prepared for during the Rogation Days, the days immediately preceding it, which he saw as a time of intense prayer and supplication for assistance in our general physical and spiritual needs, as well as in the traditional concern for agricultural crops. Regarding the latter, Traherne collected a lengthy list of scriptural quotations and paraphrases, expressing God's power over the processes of nature and the weather. The following give the flavor:

"It is Thou who dost cause it to rain. . . It is Thou who dost satisfy the Desolate and Waste Ground, and dost cause the Bud of the Tender herb to Spring forth. Thou only canst number the Clouds with thy Wisdom. . ."

The paschal mystery involves creation as well as redemption, the growth of plants as well as new life in the Spirit, and these references to weather gently suggest this.

Traherne has his explanation of St. Luke's two accounts of the Ascension. "Thou didst bring them out, S. Luke saith in the Gospel to Bethany, in the

Acts to the Mount of Olives; since Bethany is a village on the side of Mount Olivet, on the side of which also is the Garden of Gethsemany all near to Jerusalem."

He then proceeds to his devotional interpretation of this place. "Since thou didst so often visit it, that it was thy Pulpit and thy Throne, from Whence thy Doctrine was wont to Distill like Dew, and thy Precepts to proceed; Thine Oratory also whence thy Prayers Ascended as Incense, and the place of thine Agonies, which is now the Hill of thy Triumph; once planted with Thorns, now the Mountain of Spices."

As to the actual Ascension itself, Traherne once more brings together thoughts of creation and redemption. "This day Thou didst carry the firstfruits of our nature unto God, and by those thou hast sanctified the whole stock. This day God said to our Nature sit Thou on my Right Hand, This Day's Gift going far beyond Adam's Loss. Paradise was the place from which He fell, but this Day we were carried up into Heaven."

Here is the mystical teaching which the New Testament first proposes (as, God "raised us up with him, and made us sit with him in the heavenly places in Christ Jesus" Ephesians 2:6), and which the church fathers later developed, of our links with our Lord, our High Priest and King, as he sits in glory.

We may conclude this series, and take our leave now of Thomas Traherne, by quoting an Ascension prayer which he offers:

"O King of Heaven, Grant that I may follow Thee not only with Desire but Obedience, not only with Contemplation, but with Action: with fruits quite Ripe in Good works, as well as with Budding Longings and Affections. Renew my Strength that with new Courage I may follow thy Steps, Imitate thy Virtues, and Transfer my Heart where thy Glorified Body now is: where Thou livest and Reignest World without End."

THE EDITOR

Prayer

Are all things possible only when we do not accept the impossibility of anything?

Arden Thompson

LETTERS

Unbleached Candles

These days when so many valuable traditions have been discarded, it may appear silly to mention unbleached candles. Unable to buy them from the church supply houses, I purchased two unbleached candles from a local gift shop and used them in Holy Week.

Not only did they seem appropriate, but the spice fragrance they gave supplied the incense. I plan to use them for requiems. Why can't one purchase regular altar candles with frankincense added?

(The Rev.) JAMES BRICE CLARK
St. Luke's Church

Woodland, Calif.

Clerical Divorce

Regarding the growing scandal of clerical divorce and remarriage, I feel that I am to respond in defense of myself and others who are in this situation. I am not proud of the fact that I am divorced, but neither am I ashamed of it.

I confessed whatever wrongdoing on my part may have contributed to the breakup of my former marriage. Having

received total forgiveness from God, I understand my task to be getting on with my life, which will probably mean remarriage. If I understand Jesus' ministry to Mary Magdalen, he neither condoned nor condemned her personal life, but saw beyond it to the person within.

I hope that the church now will be no less charitable to those of us who, for whatever reason, have not kept a marriage together.

(The Rev.) STEPHEN NORCROSS
Meade Memorial Church

Alexandria, Va.

Happy Visitor

Although I have been happy to see letters appearing in defense of the hospitable city of New Orleans, the credibility of those letters may be diminished for some readers inasmuch as they have come from residents of that city itself. As one who has never lived in New Orleans, but has often visited it and long loved it, I too wish to commend it as an entirely suitable *venue* for General Convention.

New Orleans may be expensive, like all convention cities, but it offers exceptionally good value in terms of its culture, history, diversity, and charm. . . . For myself, I look forward to enjoying those good things of God's creation

which New Orleans people know better than most how to celebrate, and I look forward equally to the opportunity of making witness to the Gospel of Christ in one of the great cities of our country.

(The Rev.) WILLIAM N. MCKEACHIE
St. Paul's Church

Baltimore, Md.

Who Serves Whom?

The right or wrong of our administration's stance on the military aside, government's only job is to govern. It is not government's job to force one person to support another through taxes.

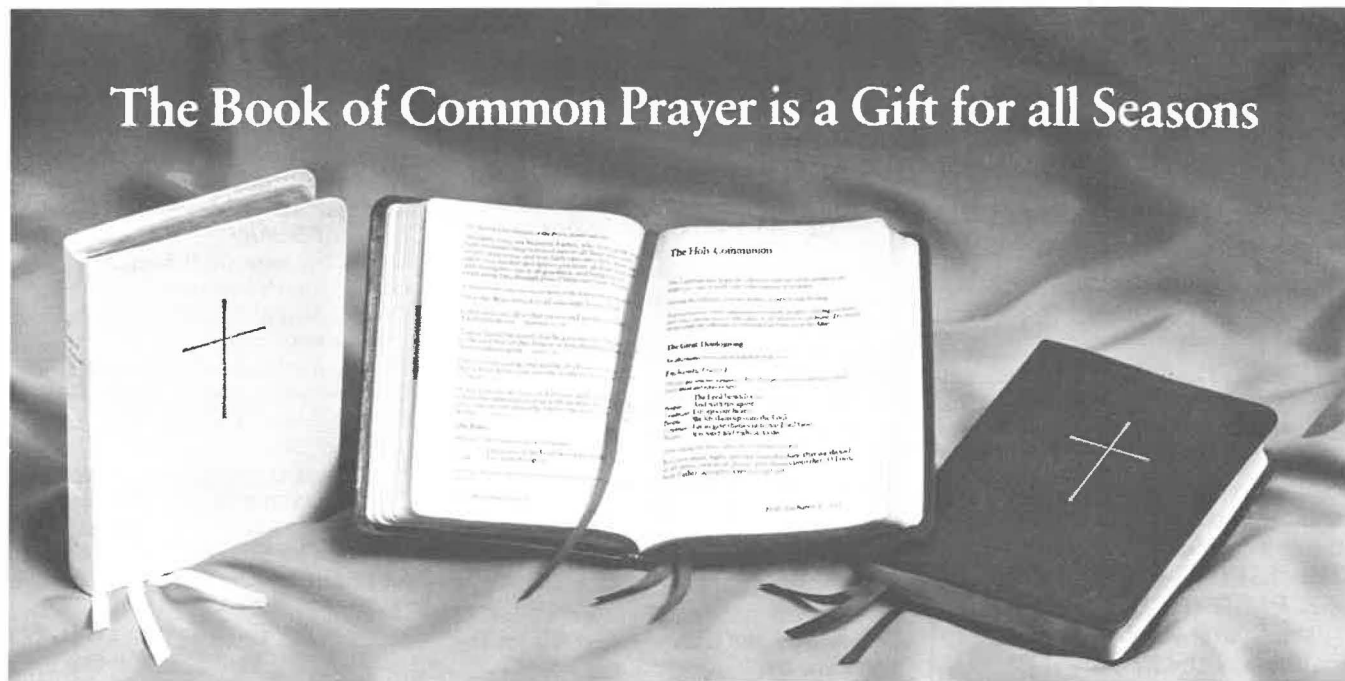
Moreover, Christianity for too long has shirked its roll of responding to the needs of the poor, the excluded, and the powerless. It's time to wake up.

GEORGE H. SUTTON
Wilmington, Del.

Challenge for Survival

Let me make the following remarks in response to Amy Schoch's article praising our colleges [TLC, April 18].

Perhaps many Episcopalians are only minimally aware of the Episcopal colleges and their special ministry because they can see little difference between our colleges and other colleges. Many non-Episcopal colleges encourage intellec-



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tual freedom while nurturing Christian faith, prepare students for life, and even have an Episcopal chaplain on campus or at a nearby church.

What would make an Episcopal college distinctively Episcopal is the presence of dedicated Episcopal professors teaching in their classrooms and Episcopal administrators influencing academic policies. Past failure to recruit members of our church as teachers and administrators (and, of course, as students) explains in part why so many former Episcopal institutions have been completely secularized.

Those remaining within the Association of Episcopal Colleges make no attempt to encourage the employment of qualified Episcopalians. The Association does not provide a job register for Episcopalians seeking to work at an Episcopal college.

Colleges do not advertise their vacancies in Episcopal publications, and in the advertisements in professional publications, they omit any reference to their church relationship. Apparently they give no preference to Episcopalians in their hiring process.

Institutions are essentially the people in them. Without a long range goal to encourage the employment of Episcopal personnel, how long can these Episcopal colleges remain a "vital part of the church's ministry"?

CHARLES E. DICKSON, Ph.D.
Minot, N.D.

Those of us who have attended certain church affiliated schools, and followed their affairs, must know of the reality of this problem. Ed.

Get on with God's Business

It seems to me that the people who condemn the 1979 Book of Common Prayer are entirely too concerned with form, rather than with substance in worship.

Those responsible have enriched our Book of Common Prayer by including some things which were omitted from previous books and adding other services of an occasional nature, thereby making it a more complete book. If people would look closely, they would find that there are, in fact, several lovely services, such as Compline, an Order of Worship for the Evening, and one for the noonday, too.

Now, my personal preference is Rite I, but I have learned to live with Rite II as well. I have learned to bend a little. Why can't we all? Can we not now say, "Enough is enough"? Let us get on with God's business and have done with this infernal squabbling that only serves to diminish our stature. I fervently pray that we can.

KENNETH L. JONES
San Jose, Calif.

Our Poets

Just a note of thanks from all of us who try to find a vehicle of expression for our faith through written poetic expression. Your printing of our attempts not only encourages us to continue writing, but to continue thinking about our faith in a world that usually discourages such thoughts.

THOMAS T. LUTER

Tampa, Fla.

Gilbertian Parody

My friend, the Rev. David Bird, rector of St. Andrew's Church, New Kensington, Pa., regaled the clergy of the Diocese of Pittsburgh at our 1981 clergy conference with a Gilbertian parody which was originally written in response to the Prayer Book crisis in the Church of England in 1927-28.

While the author of the piece, calling himself "Quack Quack," had a different audience in mind, the truth of his words rang out for those of us who heard them last fall. I thought your readership might enjoy them as well, with thanks to the *English Church Times*, which revived the verses.

First chorus of Wild Men (Evangelicals)—

A put back-the-clock new Book,
A bring-in-the-Jesuit Book,
A plainly-papistical, grossly-sophistical,

Most anti-scriptural Book.
Second Chorus of Wild Men (Anglo-Catholics)—

A bait-on-the-hook new Book,
A thank-you-for-nothing new Book,
A part-sentimental and part-oriental
And part-made-in-Germany Book.

Chorus of Bishops—

Our noble deposited Book,
Our composite (copyright) Book,
Our most diplomatic, anti-fanatical,
Protestant-Catholic Book.
Our please-be-good-boys new Book,
Our don't-make-a-noise new Book,
Our why-can't-you-risk-a-bit, trust-the-Episcopate,
Save-the-Establishment Book.

They haven't really changed a lot, have they? The words quoted can be found in *The Secret Story of the Oxford Movement*, by Desmond Morse-Boycott (1933).

(The Rev.) THOMAS C.H. SCOTT
Calvary Church

Pittsburgh, Pa.

Freedom

Self-sacrifice is the most completely free act of freedom we have. *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

BOOKS

Grounded in the Life of God

COMPASSION. By Donald P. McNeill, Douglas A. Morrison, and Henri J.M. Nouwen. Doubleday. Pp. 142. \$12.95.

The three authors, from Notre Dame University, Catholic University, and the Abbey of Genesee, met weekly for nine weeks to discuss how to live compassionately in our world. The question is especially acute for those of us who have more than our share of wealth, comfort, and power in a world filled with human suffering.

The writers nicely avoid the pitfalls of despair or indifference, calling for a life of compassion which is grounded in the life of God and worked out in the context of Christian community. The answers they suggest are wise, worldly, and exciting.

This book will be useful in the meditations of many individuals and groups. It is illustrated with drawings by a doctor in Paraguay, whose son was kidnapped and tortured to death by the police.

(The Rev.) DAVID M. BARNEY
Trinity Church
Concord, Mass.

Guidance for Inquirers

EPISCOPAL IS COMPELLING. By William T. Patten. Preface by Bishop Sanders of Tennessee. St. Alban's Church, 6422 Lake Shadows Circle, Chattanooga, Tenn. 37443. Pp. 125. \$2.95 paper. \$1.95 in quantities of five or more copies.

William T. ("Billy") Patten, the rector of St. Alban's, has pulled together his catechetical reflections on the Episcopal Church for his inquirers' classes. Now, many more inquirers can benefit from his sound and friendly reflections on the life of faith, the church, and the contents and practices of the faith.

The author tries to convey the power of Christ and the church in his own experiences and example. In this way, "Episcopal is compelling," for he has found himself compelled to explore the full dimension of faith and ministry. He bids his inquirers to do the same.

Patten includes the normal material on history, the Prayer Book, and Episcopal polity and liturgy, but in an ingenious and sincere way, he starts with the inquirer's experience of God, an inductive approach as a means of introducing seekers to the Episcopal tradition. He wants the inquirer to come to grips with his or her deepest question — what has drawn me to the faith of the church?

The strongest section of the book discusses spiritual formation and practice, presenting 12 parts in an ongoing spiritual plan for every Episcopalian's life.

His insistence on spiritual direction for all is a compelling suggestion, not only for inquirers, but for all lay people and many clergy as well. The purpose of such direction is to help the new (or experienced) Christian to see the true nature of Christian obligation — development of this new life.

Clergy may find his comments on liturgical practice insufficient, though, reflecting the diversity of Episcopal worship (a point Patten promotes). Yet his work is a compelling model for all parish clergy in bringing new and prospective members to active discipleship.

(The Rev.) JOHN R. THROOP
St. Simon's Church
Arlington Heights, Ill.

For Stewardship Programs

MONEY IS NOT A FOUR LETTER WORD. By John MacNaughton. Seabury. Pp. 133. \$3.95 paper.

This book was originally published in 1975 as *Stewardship—Myth and Methods*. The new title was suggested at that time by the late Oscar C. Carr, Jr. in a statement that recommended the original publication.

There is a basic stewardship message here that needs to be heard over and over until the biblical theology of money is completely understood and all Christians are comfortable with it. Parish leadership can challenge a congregation by using the methods described in the five chapters which are easily understood.

The author outlines complete directions for planning and directing a parish stewardship program. He writes for both ministers and lay leaders in an easy to follow step by step process. MacNaughton deals with only the usual income basis for giving and does not address the matter of total wealth of potential givers. As a result, there is a complete void in dealing with estate wealth and the implication of considering this source as a basis for income planning and stewardship.

Money Is Not a Four Letter Word is a good fundamental approach to the traditional giving concepts and should be in the library of all ministers and lay-readers.

(The Rev.) GLENN A. EATON
Grace Memorial Parish
Portland, Ore.
Executive Director
Episcopal Bishop of Oregon Foundation

Love

Whoever loves is impelled to do something for his beloved. *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

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Controversial Book

The Episcopal Book Club's choice of Alan Paton's new book, *Ah, but Your Land Is Beautiful*, for its spring selection has plunged EBC into the most spirited controversy in its history, according to various news reports.

"We knew in advance that we would have some objections because the book is about the controversial subject of apartheid — racial prejudice," said the Rev. James B. Simpson, EBC's executive director. "However, we were not prepared for any of our members, mainly Episcopalians, to openly reveal that they are racists."

Fr. Simpson said the hostile letters received by the club at its Eureka Springs, Ark., headquarters, have been outnumbered by letters of warm commendation. "All in all, reaction is running about five to one in favor of the book," he said. "It's not that we grieve for financial loss, but that there is anyone in the Episcopal Church who has not accepted the Gospel teaching that everyone is equal in God's eyes."

Mr. Paton, a white South African and a devout Anglican, has received high



Ann Browning

The Rt. Rev. William H. Folwell, Bishop of Central Florida, and the Rev. John Lathrop, director of the Hunger Network in the Diocese of Southern Ohio, stopped to chat during a recent four-day legislative briefing in Washington, D.C. The sessions, sponsored by IMPACT, an interfaith, legislative action network, were attended by some 500 persons from 18 Protestant, Roman Catholic, Jewish, and Anglican religious groups, including more than 70 Episcopalians.

praise for his new book from reviewers in Britain and the U.S. [Reviewed TLC, April 25]. Two of his earlier novels, *Cry, the Beloved Country* and *Too Late the Phalarope* are considered to be classics.

Ecumenical Journey Planned

A Canadian Anglican bishop is preparing to depart on an historic journey on behalf of the Anglican Communion. The Rt. Rev. Henry G. Hill, co-chairman of the Anglican-Orthodox Joint Doctrinal Discussions (AOJDD), plans to visit the patriarchates of the Oriental Orthodox Churches in the Middle East and India. This will be the first visit by an official representative of the whole Anglican Communion.

A principal aim of Bishop Hill's trip is to discuss how the existing relationships with these ancient autonomous churches may be developed, perhaps through dialogue. This ecumenical journey has been under discussion for some time, and was suggested by the fourth Anglican Consultative Council in Canada in 1979.

The proposal that Bishop Hill should undertake the task on behalf of the Anglican Communion received the support of the Primates when they met in Washington, D.C., last year and the fifth Anglican Consultative Council in Newcastle, England. The Archbishop of Canterbury, who was Bishop Hill's predecessor as chairman of the AOJDD, has written to the heads of the churches concerned to commend the visit. The journey will be in two phases, one in early summer and one in September.

Bishop Hill's itinerary includes visits to the following: Rome, to the Secretariat for Christian Unity; Larnaca, Cyprus, Archbishop of Kitium (Greek Orthodox); Damascus, the Holy Patriarchate of Antioch; Jerusalem, Bishop Faik Haddad (Anglican), and the oriental churches; Cairo, the Holy Coptic Patriarchate; Addis Ababa, the Holy Ethiopian Patriarchate; Erevan, the Holy Patriarchate of Armenia; Beirut, the Holy Armenian Patriarchate of Antelias; and Bombay, the Holy Orthodox Syrian Church of India.

The tradition of the oriental patriarchates is more strongly rooted in monasticism than is the western manifestation of Christianity. This fact makes Bishop Hill's choice as envoy even more appropriate, as he resigned as Bishop of Ontario in 1981 and moved into a contemplative community in Montreal — a

Roman Catholic Benedictine priory which is open to Christians of other denominations.

Commenting on the significance of his forthcoming trip, Bishop Hill said, "We go as a worldwide Communion on a brotherly visit. We wish to talk to them about possibilities of theological dialogue. We do not, as yet, know if they want such a relationship. We also want to explore ways in which we can serve each other in a fraternal manner."

He noted that many of the leaders of the oriental churches were educated in England and have personal relationships with the Church of England "but this is the first move by the whole Anglican Communion to raise the possibility of official dialogue."

The Most Rev. Edward Scott, Primate of Canada and a long-time friend of Bishop Hill, commented, "We realize the difficulties these churches face in maintaining a Christian presence in the geographical area which saw the birth of our faith. By the bishop's visit, we express our identity with them as they exercise their unique ministry and mission."

Central American Plans

The future of Province IX of the Episcopal Church — especially its role in the Anglican Communion — came under close scrutiny during two related March meetings held in Panama City, Panama.

The first was a follow-up Partners in Mission Consultation which devoted much of its attention to the possibility of the dioceses of Province IX separating from the Episcopal Church and reconstituting as an individual body within the Anglican Communion. The second was a provincial synod which, with some division, set up the machinery to begin to accomplish that goal.

Participants were present from the Dioceses of Colombia, Ecuador, Guatemala, Central and South Mexico, Northern Mexico, Western Mexico, Nicaragua, Panama, and the Dominican Republic. The extra-provincial Dioceses of Costa Rica, Cuba, and Puerto Rico were also represented.

Partners in Mission representatives had journeyed to Panama for the Consultation from Canada, England, Argentina, Brazil, and the U.S. Archbishop G.C.M. Woodroffe of the Province of the West Indies was present, as was Bishop H.H. Jones of Venezuela — a diocese seeking translation from Archbishop

Woodroffe's jurisdiction to Province IX.

Political turmoil in Central America affected the meeting. The Rev. Luis Serrano of El Salvador could not obtain a visa to enter Panama. Concern was expressed by many for the Rev. Atinaldo Carlos and his son Kenneth, who have been in prison in Nicaragua since January. A military coup took place in Guatemala while the meeting was in session. Uncertainty and fear about the political scene were reflected in conversation and in intercessions, but most Latin American participants were reluctant to talk about their national political concerns.

The various dioceses reported on statistics, problems, missionary strategy, and plans, as did representatives from the "partner" regions. But the overriding concern of the Consultation was the series of questions surrounding the possible formation of these dioceses into an independent branch of the Anglican Communion.

A proposed model plan for such an independent province was represented by Bishop Leonardo Romero of Northern Mexico, chairman of an *ad hoc* committee that had been appointed for the task. The proposal would have dioceses in the new province grouped into four regions: Mexico, Panama and Central America, Caribbean Sea, and Ecuador-Colombia. Invitations most likely would be extended to Costa Rica, Cuba, Puerto Rico, and Venezuela to come into the new church body.

Some major questions raised by the proposal included possible subsidy from the Episcopal Church, pension provisions for clergy and lay employees, development of constitution and canons, and theological education.

Discussion by the whole Consultation as well as comments made in small groups revealed mixed feelings about the proposal. One bishop said privately that while he desired to raise no objection to the plan, he could muster no enthusiasm for it either. A lay person observed that "you can be oppressed by those close by, as well as by those far away."

As the Consultation considered the question of autonomy for the Province IX dioceses, the question of continuing support from the Episcopal Church came up. In his sermon during a festive Eucharist, however, Bishop Romero noted that the whole Episcopal Church has received many contributions from the Province IX dioceses — and that these dioceses should think of contributing more in the years to come.

The Consultation served as a major forum for airing the issue and, when the synod took it up, participants claimed to see a "consensus on the question of autonomy" in the 19-12 vote of approval. Synod moved from that basic step to establishing an autonomy committee and preparing a resolution asking General Convention action on the plan. A cove-

nant will need to be worked out and close coordination maintained with the Anglican Consultative Council.

The synod also recommended admitting Venezuela as an extra provincial diocese of the province, subject to the approval of General Convention. Until now, Venezuela has been part of the Church in the Province of the West Indies.

Help with Newcomers

Interviews with newcomers to a congregation are providing insights and data to five parishes in the Diocese of Indianapolis and St. Peter's Church, Ellicott City, in the Diocese of Maryland, through a new study by the Alban Institute in Washington, D.C.

From 34 to 75 persons in each congregation were interviewed to determine the reasons they had come to worship there and the reasons they stayed or left. Each respondent was interviewed orally through 46 questions and wrote answers to 19 others.

The study revealed differing strengths and deficiencies in each parish, but none of the churches had a "consistent incorporation process," according to the Ven. James P. Fallis, archdeacon and coordinator of the project in the Diocese of Indianapolis. "Helping newcomers become part of the congregation is largely hit or miss and is usually left to clergy," he said.

The findings showed Episcopal worship to be a strength in every parish. "The beauty and dignity of our worship, whether Rite I or Rite II, is an attraction," Archdeacon Fallis said. In three of the congregations, the music was cited as a significant positive factor. Other commonly found strengths were the clergy, Sunday schools, strong lay leadership, the physical facilities, and congregational friendliness.

The same congregation seemed "warm" to some people and "cold" to others. Other common difficulties for those entering a parish centered around lack of guidance and orientation to Episcopal worship; neglect of spiritual needs; lack of follow-up for newcomers; little attention to the special needs of those who transfer in.

Plugging gaps in the incorporation process, especially by utilizing strong lay participation in special committees, was recommended strongly. The greatest value of the study to the Rev. Roger J. White, rector of Trinity Church, Indianapolis, is that "it's put us in a better position to deal with things we were sensitive to but didn't have well focused."

A monograph based on the study will be written by the Rev. Alice B. Mann, associate in evangelism for the Diocese of Pennsylvania, and Trinity Church in New York City plans to sponsor a national conference on incorporation, using Alban Institute data.

Fund Grants Aid Victims

Salvadoran refugees on the west coast and victims of floods in Indiana and a cyclone in Tonga were the recipients of emergency grants in late March from the Presiding Bishop's Fund for World Relief.

The largest amount, \$15,000, was sent to the Diocese of Northern Indiana in response to an appeal from the Rt. Rev. William C.R. Sheridan, diocesan bishop. In Ft. Wayne and vicinity, 8,000 persons were made homeless and property damage topped \$20 million, according to Bishop Sheridan, who described the situation as "horrendous."

The grant included \$10,000 to be used for direct relief for those who were displaced by the floods and \$5,000 to provide assistance for refugees in the affected area. The diocese had an additional \$30,000 from other sources to help in its ministry, and another \$15,000 in donated food and clothing.

On the other side of the world, the Fund provided an emergency grant of \$10,000 to assist victims of Cyclone Isaac in Tonga. The Rt. Rev. Jabez L. Bryce, Bishop of Polynesia, made an appeal for assistance through the Rt. Rev. Edmond L. Browning, Bishop of Hawaii.

A third grant was made to the Diocese of Los Angeles for its Salvadoran Refugee Project at St. Clement's Church in Huntington Park. This grant, for \$3,500, will enable the project to continue to provide emergency social services.

WCC-RCC Meet in Italy

"The Roman Catholic Church and the member churches of the World Council of Churches share in the one ecumenical movement and are guided by an increasingly common understanding of the goal of visible church unity," concluded the WCC-RCC Joint Working Group at its annual meeting in Ariccia, Italy, early in April.

The statement emphasized that "visible, realistic steps are being found for growing together in the service of unity and mission." It noted, however, that difficulties are found in major WCC-RCC structural differences.

The JWG's chief agenda item was the completion of its fifth report assessing changes in the ecumenical situation since 1975, when the last report was issued. Among other findings, the report stressed "that the search for unity cannot be separated from the struggle for peace and social justice."

Among areas of ongoing collaboration, the JWG report noted the joint staff consultative group for social thought and action formed in 1981, following the dissolution of SODEPAX, a WCC-RCC agency which dealt with social development and peace issues.

Easter in Canterbury

By JAMES B. SIMPSON

Only a blind woman, holding tight to the lead of her fawn-colored Labrador guide dog, was unsurprised when Canterbury Cathedral was plunged into vast darkness as its Easter Vigil began.

Resumed only a few years ago after the passage of unnumbered Easters, the moments of quiet inky blackness momentarily returned the ancient edifice to the scene it must have presented centuries earlier to its large household of Benedictine monks. They seemed to live again, ghostly figures, as the choir in white surplices moved up a side aisle. Only one stumbled into a chair. At the cathedral's west end, raw reddish-colored kindling waited to be ignited by the dean.

"... On this most holy night," began the Very Rev. Victor de Waal in the liturgy used in an increasing number of

parishes in the waning hours of Easter Saturday, "... the church invites her members, dispersed throughout the world, to gather in vigil and prayer."

A thick white paschal candle lay in readiness on a nearby table. It was simply inscribed with a long narrow cross in Canterbury's distinctive blue. Its Alpha and Omega with the year 1982 were in red. Then, the liturgy unfolding, grains of incense were fastened with heavy gilded pins. Awaiting the wick, the kindling blazed like a bonfire, warmly illuminating the nave.

As the procession moved up the center aisle, the celebrant stopped first at a cluster of 14th century columns adorned with the nave's only flowers — a soaring arrangement of three dozen calla lilies amid dark green leaves. It is the bay which shelters the sumptuous Laudian font; hidden from the Puritans and reassembled in 1660, it is a rare and remarkable survival of Caroline church furnishing, beautifully carved with figures of the Evangelists and topped with a grandly tapering cover.

"The light of Christ!" the celebrant sang. So began congregational participation in the Vigil. Each worshiper

lighted a hand torch, as the English call the small candles with their white cardboard holders. The congregation of 250 trailed the clergy into the choir, settling comfortably in the venerable oak stalls.

One by one, as the readers came forward to the giant brass eagle lectern in the center of the choir, it was evident that they represented a cross-section of the cathedral community — a canon's wife, a newly ordained priest awaiting assignment, a woman deacon, and the head verger's daughter, who wore a filigree butterfly, symbol of the Resurrection, on her jacket.

Punctuated by collects, hymns, short anthems or psalms, the Vigil never faltered. The responses of the choir boys in their ruffled collars kept the ears of the blind woman's dog on the alert. In between, he thumped his tail on the choir's stone floor.

The renewal of baptismal vows reminded those who have read advance plans for the pope's visit to Canterbury that the affirmations will be said again on that historic day near the end of May. Plans for a Eucharist were discarded as being more divisive than unifying, and the recitation of the Apostles' Creed rather than the Nicene Creed will avoid the age-old filioque controversy.

When the full lights came on in the choir, a plethora of bells emerged from cloaks and coat pockets, and the guide dog got quickly to his feet. The blessing of incense was accorded by the Bishop of Dover, suffragan to Canterbury, presiding in silver cope and miter trimmed with blue. After the Gospel, the congregation remained standing for the homily of St. John Chrysostom, read by the Rev. A.M. Allchin, who is one of four residential canons and also cathedral librarian. The fourth century homily, a tradition in the Orthodox Church, has been used each year since the Canterbury Vigil was resumed.

At Communion, the blind woman's dog seemed a bit shy of the steps, but nonetheless led her slowly to the altar rail. She carried her lighted candle, managing her cane with her other hand. Among others who received were two Franciscan friars from a small group stationed in Canterbury and four nuns of the Community of the Sisters of the Church who have a children's home at Broadstairs.

Just before the dismissal, the bearded dean recited a favorite quotation from Thomas Merton: "Come, People of God, Christ our Passover is sacrificed, and in sharing his banquet we pass with him from death to life! He has risen . . . he is going before us into his kingdom! Alleluia!"

Then, two hours and five minutes after it had begun in the shadows of the nave, the Vigil came to its end. The blind woman and her dog went confidently into the dark of the new Easter.

The Rev. James B. Simpson of Eureka Springs, Ark., is executive director of the Episcopal Book Club and editor of the Anglican Digest. He was the only U.S. priest to accompany Archbishop Runcie throughout his American visit and currently is with him in Nigeria.



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Archbishop Runcie blesses a patient at St. Joseph's Hospice in London.

A tulip tree bloomed in the bombed-out yard of the restored Church of St. James, Piccadilly, and cherry blossoms peeked over the garden walls of Buckingham Palace on Easter Day.

Down at Canterbury, past the verdant orchards of Kent, the Most Rev. and Rt. Hon. Robert Runcie, 102nd in succession to St. Augustine, preached to an Easter congregation of 1,500. On the next day he addressed nearly as many students in the 1397 cloister adjoining his cathedral and then departed for a three week visit to Nigeria.

A year ago, he set out on a 3,000 mile, coast-to-coast U.S. tour and later visited Ireland. A few days after Christmas, he traveled to Burma and went on to mainland China. After his return, the archbishop visited the Lowlands and during Lent gave a few days to the World Council of Churches in Geneva.

Dr. Runcie's brief royal wedding sermon was the high point of the Easter to Easter year. More than anything else, it established him as a warm, caring man with the casual British public and the world. Now, as parish priest to the Queen's family, he can look forward to baptizing an heir to the throne.

Lambeth Palace, a sprawling cluster of towers and turrets by the Thames, has its cherry trees, too, blooming among stone angels in the courtyard. On the eve of Easter, a classmate from Oxford put some hard questions to Dr. Runcie in his flat, which is tucked away on the second floor of the palace.

"Faith is a great gift which can bring peace to the war within you and God is a mystery to live by," Dr. Runcie told him. "When one is an Archbishop of Canterbury, one has to rally the troops. But I can't think of Jesus as a 'pal.' That just seems to diminish the mystery."

The remark about not thinking of Jesus as a pal became the banner headline in the Easter *Sunday Times*. It was one of those intimate glimpses, showing the interviewer's hostility or doubt under the surface — respectful, but designed to make the subject seem vaguely uncertain of his convictions. Dr. Runcie, however, manages, unlike some of the episcopate, to escape looking not quite bright.

For the first time in the memory of the present staff, ten o'clock Matins was combined with late service on Easter morning at Canterbury Cathedral. Dr. Runcie entered at 11 in procession and took his place at a prie-dieu on the Gospel side of a free-standing altar at the crossing. He wore the gold and cream cope and miter made for his enthronement.

The congregation converged through a covered walkway erected to protect them from stones dislodged during the current restoration. Whereas freshly cut white granite is commonplace at the cathedrals in Washington, D.C., and New York, it seems as unusual as lunar rocks



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Angela Rosalind Runcie practices for a charity concert at Lambeth Palace.

beside the pock-marked fabric of Canterbury. The great west window, usually afire with tiers of saints and kings, gaped against sagging plastic sheeting, naked of the 12th century glass that one disdainful guide said was "a visual stimulus for a largely illiterate congregation."

"You can't hurry stonework even for a pope," observed Canon A.M. Allchin. "The glass is ready — as clean as it was when set seven centuries ago, but the top niches needed further repair. You don't know what you're up against until you're up there." The rugged right tower is also sheathed in scaffolding, but for the first time in memory, Canterbury has a full ring of bells.

The first hint of the use of the *Alternative Service Book* came with the Collect for Purity said in unison. The service continued, as it had at the Vigil, with Rite A and the third Eucharist Prayer — a British cousin to Rite II. The paschal candle had been moved from the sanctuary beyond the choir to the side of the crossing's free-standing altar, which was vested in a Laudian frontal of dull gold.

For his sermon, Dr. Runcie was escorted to the nave pulpit of carved highly polychromed figures, a memorial to a dean of the last century. It is a many-hued gem set off by the nave's austere arches and somber stone choir screen.

"The only thing at the first Easter which transformed the disillusioned friends and disciples of Jesus into a world-converting power is the reality of the Resurrection," the archbishop said. "Here is no mere dramatic symbol of an eternal pattern of death and rebirth which can be discerned in the new lambs and spring flowers. The Christian community was formed in the beginning by those who believed that God had acted

to open the door through which man could pass to share in the divine life which not even death and time can quench."

He spoke of "two recent signs I have seen of Resurrection power loose in the world" — a dying artist that he had met while visiting a hospice who asked if she might send him her last work. A piece of pottery arrived following her death, which contained a broken egg shell. "It is one of the most precious gifts I have ever received," said the archbishop, "a powerful expression of the Resurrection faith that she had broken out of the shell, left behind her limitations and infirmities as she journeys into a fuller life in the sight of God."

The second sign, Dr. Runcie said, was the spiritual faith of Polish Christians. "The Resurrection faith has rebuilt the rubble [of World War II] into a temple of spiritual power and energy which nothing in all creation can destroy," he said.

He asked for prayers for the people of the Falkland Islands, the members of the British Task Force and their families, and the "American mission of mediation." With the dispatch for which English ceremonial is famous, 1,100 persons had received Holy Communion and were singing the recessional by 12:35.

Back at Lambeth Palace, a butler uncorked champagne, corks flying. Near a window seat, a handsome round table centered with a vase of pink roses displayed books recently received by the archbishop, including Iris Murdoch's *Nuns and Soldiers*. In a far corner stood Mrs. Runcie's grand piano. Mingling with the guests were Rebecca Runcie, teen-aged daughter home from school, and James Runcie, a recent Cambridge graduate who is studying with a repertory theater in Bristol.

Urban Prescriptions

During recent months, various groups within the Episcopal Church and elsewhere have called for renewed attention to the city, and particularly the plight of the urban poor. But precisely what is the church to do? We have some funds and some leadership to offer, but they seem as nothing compared with the vast sea of poverty, alcoholism, outrageous housing, unemployment, crime, deteriorated schools, community collapse, and sheer hopelessness to be encountered in the inner cities, the ghettos, the depressed and blighted areas that are to be found within most of our metropolitan centers.

In our opinion, the mission of the church cannot be effectively pursued in this context simply by handing out money, even if we had much more of it. Money is indeed needed, but money alone cannot suffice. The church cannot give its own distinctive Christian witness in the inner city, or anywhere else, without bringing souls to Christ, incorporating them into the church, and nurturing them by teaching, the sacraments, and pastoral care. In short, we must have a constituency in the inner city.

In some places, there are well attended, well supported, and well staffed Episcopal churches located downtown, or in the more thriving residential districts. They generally have an effective ministry for their parishioners, and sometimes a considerable outreach beyond their own membership. In many more places, however, we see the old downtown churches with dwindling membership, and sometimes virtually no membership in the surrounding neighborhood.

What has happened? Where are the people who once entered the doors beneath these high steeples? Where have the former people gone, why have new people not replaced them? That story can be told in detail, but this is not the time for it. The question now is how to regain membership, how to reverse those policies and practices which have alienated people, and replace them by constructive strategies for Christian mission.

Simply trying harder will not do it. Many devoted priests and lay leaders have tried heroically. On the other hand, thriving inner city congregations of poor people of other denominations indicate that the potential for strong church life is there. Indeed many inner city groups, blacks, Appalachians, urban Indians, and Hispanics, take it for granted that religion will be a major factor in community life.

Five Approaches

We believe that there are five basic approaches which can reverse some of our erroneous policies in inner city Episcopal congregations which are sick, ailing, or dwindling. These five points, known to some of us as "new directions for churches in small communities," are highly applicable to small churches buried within large communities.

(1) The identification and training of responsible lay leadership. The Episcopal Church is having good expe-

rience today with Theological Education by Extension (TEE) and other methods of developing informed leadership in affluent parishes of well educated people. Yet comparable methods are needed even more in poorer congregations. The New Testament somewhere suggests that the poor may be even more receptive.

(2) Besides such full-time, fully-salaried, professional clergy as we can send into the inner city, such churches need clergy raised up from their own midst, who can support themselves within their own communities, among their own people to whom they are tied by custom, background, and blood. Poor churches cannot afford many clergy hired on the middle class professional basis. Always to staff them with clergy subsidized by the diocese destroys responsibility and pauperizes the congregation.

Poor people who are respected as religious leaders by their peers need to be ordained as priests and deacons, after training by TEE and other appropriate methods. Today, a few exceptional individuals are ordained here and there as non-stipendiary deacons or priests. Sometimes they are ineffective because of the absence of suitable deployment, pastoral leadership, and the nurture of their ministry. In any case, a few scattered individuals are not an adequate basis for long term strategy.

Almost all dioceses need many more such ministers so that they can learn how to use them. As a rule of thumb, it may be suggested that the average diocese should seek to increase its number of active non-stipendiary clergy by ten times in the next five years. This is a generally attainable goal. Diocesan commissions on ministry can and should devise means of achieving it.

(3) Small congregations cannot go it alone. Their frequent isolation from each other and from the diocese is usually counter-productive. Functional regional groupings, by whatever name they are called, are a desirable step, and provide a context for local planning, training, and the development of special lay and ordained ministries.

(4) Regional groups of several congregations need qualified, mature, and duly authorized leadership — such a leader may be called a canon missionary, regional dean, program coordinator, or whatever. Such leaders can engage in planning, the identification of gifts and ministries, training, and the pastoral nurture of non-stipendiary clergy and lay leaders. This requires special skill. Some have obtained it the hard way. Others have had special training (*e.g.*, in the Leadership Academy for New Directions, or other programs). Individuals with such competence are needed in every diocese.

(5) The strategy of the church in the city must be clearly based on New Testament understandings of the church. The insights of psychology, sociology, and political life are very useful, but the primary business of the church is to proclaim the Christian message, and the church's own manners, morals, and methods should clearly reflect this specific message. The concept of the church as the body of Christ can be taught, learned, and acted upon.

These five points are not proposed as separate items, of which one or two might be helpful. The diocese which adopts one, three, and five, without the more controversial two and four, will only be applying patching plaster to exterior symptoms. We do not believe that any long run strategy for the Episcopal Church in the inner cities of our nation will be sound, unless all of these five issues are dealt with, although the exact manner of implementation will differ in different cases. And the sooner the better: time is running out for the church in our cities.

The Talents of the Laity

Our guest editorial this week is written by David E. Sumner, editor of the Interchange, diocesan paper of Southern Ohio, from which he has adapted this editorial.

A colleague recently said to me, "Clergy have trouble dealing with a healthy, self-sufficient lay person. If they discover he has a secret alcoholism problem, *then* they know how to deal with him." This points out that the church — both clergy and laity — sometimes has a "problem mentality" that focuses on looking at the problems and needs of people, rather than the resources they may have for ministry.

If a member of one of our congregations is a successful businessman and a respected member of the community, it seems that he has to have a business reverse, a serious illness, or family difficulties before the clergy know what to do with him. These people who enjoy professional standing in the community often lose it as soon as they cross the boundary of the local church.

Why does ministry have to be thought of only in terms of crisis? Somehow counseling, for instance, is often thought of as "real ministry," while we're not sure what to do with those with financial expertise, dramatic or artistic creativity, or administrative abilities, to name only a few.

Seminaries, by their nature and curriculum, train their students to look for problems. In over 100 courses listed in a recent catalogue of a large Episcopal seminary, none of the courses deals with helping the laity to discover their ministries and areas of service.

In this same catalogue, courses on ministry deal entirely with pastoral care, homiletics, and liturgics from the perspective of the parish priest. None examines ministry from the perspective of the lay person or the parish as a whole. The implications are clear. There are large, untapped reservoirs of talent and ministry for the church among the laity simply because the focus has been on finding the problems, instead of finding the possibilities.

So the successful, respected businessmen of our parishes sometimes become the cranky vestry members that the rector finds ways to work around (instead of through). They may complain about the new liturgy, try to impose their plans over others' wishes, or generally create a reputation of being irascible.

Someone like this may be feeling, "I have something

to say that I'm not being given a chance to say." Or he may feel used and manipulated by the parish for his large financial contributions. Someone with consuming work in finance and business may have other untapped creative and intellectual interests which the church may be the last to recognize.

Loneliness, pain, guilt, and suffering are not the only ailments of the soul, but a prevalent view of the ministry often makes it seem so. A larger number of parishioners may suffer from frustration because of untapped creativity, unchanneled abilities, and unexpressed ideas that traditional parish duties do not allow for.

It is wrong to assume that the laity will find complete expression for their abilities in their secular vocations and can fulfill their ministries only by teaching Sunday school, layreading, singing in the choir, or serving on the vestry. It is time for the church to stop thinking its job is done when the gifts of the laity fill these parish slots.

At a time when human suffering and misery are increasing across our national landscape, we must not throw up our hands and say, "Oh, no — no more problems!" It is time to start discovering all of the abilities and resources that are available, and going out to discover the areas of ministry they will fulfill.



The Mockingbird

I am
Your mockingbird —
and one who fancies, Lord,
the mocker's seat your Psalmist so
deplored,

But not
to ridicule —
my imitative art
is flattery's sincerest form
and part.

To feign
another's tune,
to sing it true and strong,
is not to lessen but enlarge
a song.

Gloria Maxson

THE ASCENSION

By JOHN HALL

My old neighbor was about to have his third operation. Soon the various attendants would be in to prepare him. We said good night, but I think that we both knew that it was goodbye. We both just had a feeling about it. At least I did.

You don't want to say anything at a time like that, about a feeling like that, because a lot of times those feelings turn out to be wrong. The ones that we remember are the ones that come true. ("I had a feeling I would never see him again.") Also, you do not want to create a self-fulfilling prophecy through the power of suggestion.

We talked about a lot of things. Local

The Rev. John Hall serves St. Augustine's Chapel, which carries out the ministry of the Episcopal Church at the University of Rhode Island in Kingston.

gossip. Hospital routine. We remembered funny instances that we had shared. Future plans were mentioned. We could have handled the whole scene better!

We said good night, assuring each other that we would be in each other's prayers. It was our last time together. I will always remember it. One does remember last days.

That feeling can be noted around the campus at this time of year. Students who have been here for four years, or more or less, are to be seen walking quietly among the buildings, looking up at the tops of them as if they had never paid them any notice before. This has been home. Life has been lived in and around these structures. Now it is almost over. It will be time to move on to a new phase.

I wonder what it must have been like

for Jesus and his friends on their last day together — the day before the Ascension. Do you think that he said to them, "Tomorrow I will be ascending into heaven. After breakfast, we will all go out to Bethany, and while you watch, I will rise"? I don't think so.

I think that they all just quietly enjoyed each other's company, and that they all "kind of knew." They knew it was time for a new phase. They knew he would be going. He had said that he would send his Spirit after he had gone.

They had been through so much together. It had truly been a lifetime, including birth and death — the birth of baptism and the death of the cross. And in between. . . .

Somebody recalls the feeding of the 5,000. All those people fed with just that little bit of food!

"Everybody remembers the miracle of the food, but does anyone recall the miracle of the teaching, the miracle of being together?", one of the apostles asks.

"Let's hope so."

"Remember when Peter fell in the water?"

(Much laughter).

"He tried to walk on it like the Lord."

"He did walk on it. But then he thought about it and realized that it was impossible, so he fell in!"

"I don't think I ever laughed so hard in my whole life."

No one says much about the cross, but the reality of its presence is always there. It always will be. And the resurrection — they go together. The evening is peaceful and warm. If only it would never end.

You say good night, but you know that it is goodbye. He looks at you. He looks at you. There is healing in that look. And something that will carry you, something that will carry you through the next phase, and the next.

You drift off to sleep, hoping that tomorrow will never come, and remembering at the same time some of the things that he has said:

"I, if I be lifted up, will draw all persons to me."

"In my Father's house are many mansions. I go to prepare a place for you."

"I will send my Spirit."

"Lo! I am with you always."

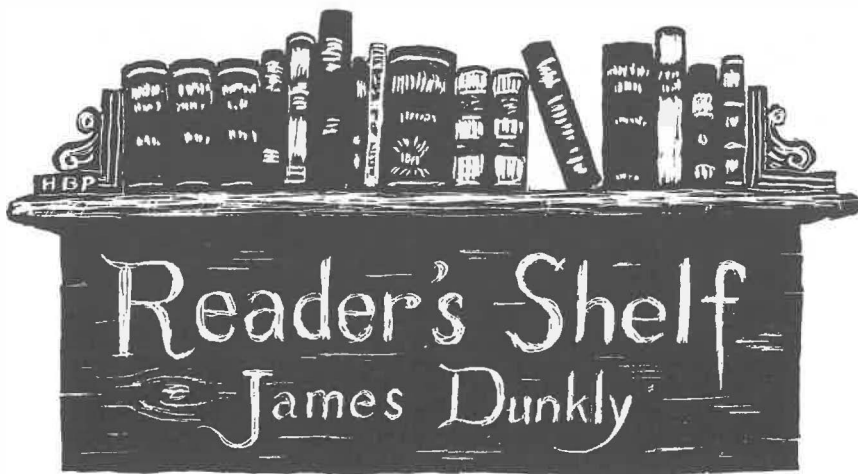
Nun Before Matins

Formed silence, bound
yet set apart in high relief
among the empty choir,
motionless, as if cut
from altar stone

what sound do you hear,
crossing the sonnet of your face
like sun moving over alabaster?

Even the summer anguish
of the peonies outside the open window
or Martha's spoon
scraping a refectory pan
can not drown
your counterpoint.

Joan Wallace Gartland



PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Series B: Easter. By George W. MacRae and Charles P. Price. Fortress. Pp. 64. \$2.95 paper.

The latest addition to this excellent series. MacRae is a New Testament scholar of international eminence, specializing in Johannine literature and Gnosticism. He is a Jesuit and holds a chair in Roman Catholic theology at Harvard Divinity School. Price, who was preacher to Harvard University for a number of years, now teaches theology at Virginia Seminary and is co-author of *Liturgy for Living* in the new Church's Teaching Series.

PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Series B. Lent. By Elisabeth Schüssler Fiorenza and Urban T. Holmes. Pp. 62. Holy Week. By Roy A. Harrisville and Charles D. Hackett. Fortress. Pp. 63. \$2.95 each, paper.

The late Dean Holmes of Sewanee here joins an outstanding Roman Catholic exegete in examining the lections for Lent in Year B, according to the now familiar and widely appreciated *Proclamation* format.

The commentators on the Holy Week lections are Harrisville, who teaches New Testament at Luther Seminary in St. Paul, and Hackett, a professor of ministry, who teaches at Emory.

THIS IS THE WORD OF THE LORD: Year B: The Year of Mark. Edited by Robin Duckworth. Oxford University Press. Pp. xii and 164. \$9.95 paper.

Published in cooperation with the Bible Reading Fellowship, this book is intended for laity in those churches using the three-year lectionary; Year A has already appeared. Comments are offered on each lection; there are a number of contributors from various denominations. The introduction offers brief in-

troductions to Mark, John (used on some Sundays in Year B), the Psalms, and those Epistles that occur in Year B. The texts of responsorial psalms are printed in full. While the Roman Catholic scheme is followed, the Episcopal Church's lectionary is given, with a table of equivalents. A very useful publication.

CELTIC MYSTERIES: The Ancient Religion. By John Sharkey. Crossroad. Pp. 96. 117 illustrations (24 in color). \$9.95 paper.

This is a lovely picture book with a rather imaginative reconstruction of Celtic religion. A short but good bibliography is included at the end. The volume is part of a series called *The Illustrated Library of Sacred Imagination*, which includes similar books on the Grail, Egyptian mysteries, martial arts, sacred geometry, dreams, Zen, and so on. (I am indebted to my wife Nancy, who is a Celtic scholar, for this evaluation.)

AN EXPERIENCE OF CELIBACY: A Creative Reflection on Intimacy, Loneliness, Sexuality, and Commitment. By Keith Clark. Ave Maria. Pp. 176. \$4.95 paper.

Clark, a Capuchin, is a popular retreat leader and spiritual director. Here he explores the meanings of intimacy and loneliness as part of a very personal case for embracing celibacy, not just enduring it, if one feels called to that kind of life.

WITCHCRAFT. By Charles Alva Hoyt. Southern Illinois University Press. Pp. xi and 166. \$19.95 cloth, \$10.95 paper.

A textbook, in effect, to the scholarly study of witchcraft, with a history and analysis of seven types or schools of witches: orthodox, skeptical, anthropological, psychological, pharmacological, transcendental, and occult. Hoyt's ancestor, Goody Martin, was hanged as a witch for walking through a Salem rainstorm without getting her feet wet.

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ANNUAL MEETING

Monday, May 17, 1982

**GENERAL THEOLOGICAL
SEMINARY**

New York, N.Y.

11:00 A.M.

The Rev. Dr. Roland J. Foster

"The Office of Presiding Bishop"
Luncheon 12 Noon

CLASSIFIED

BOOKS

A DAILY FAITH by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

MICRO MINI BIBLE New Testament and Psalms, 2" x 2 3/4". King James \$3.50 + \$1.00 postage or complete Bible in three volumes \$9.95 + \$1.50 postage. SMC, Box 5705K, Walnut Creek, Calif. 94596.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

NOTICE

COME JOG 8 mile Showboat Race in lovely Chesaning, Michigan, Saturday, June 26, 9 a.m. Write: Lew Towler, 602 W. Broad St., Chesaning, Mich. 48616. Please enclose SSAE.

POSITIONS OFFERED

VIRGINIA THEOLOGICAL SEMINARY — DEAN AND PRESIDENT. Virginia Seminary, a graduate institution in Alexandria preparing students for priesthood and other ministries in the Protestant Episcopal Church, seeks recommendations and applications for the position of Dean and President. The Dean and President, as Chief Executive Officer of the institution, is expected to exercise academic, spiritual and administrative leadership in the Seminary community and to serve as the Seminary's representative and liaison to alumni/ae, friends, and the Episcopal Church nationally, the Anglican Communion, and ecumenical organizations. A profile and job description may be obtained from: Bishop Robert Atkinson, Chairman, Search Committee, The Protestant Episcopal Theological Seminary in Virginia, Alexandria, Virginia 22304. Recommendations and applications should be made by July 1, 1982. (*The Seminary does not discriminate on the basis of race, color, sex, or national or ethnic origin.*)

WANTED: Principal for small girls' boarding school. Also housemother. Send credentials to Box M-522.*

OPENING for associate rector, eight to ten years' parish experience. Share in pastoral work, preferential teaching skills, spiritual discipline, liturgical and sacramental foundation. Resourceful parish with exceptional benefits package. Reply: The Rev. Robert McCloskey, Jr., St. Peter's, 500 S. Country Rd., Bay Shore (Long Island), N.Y. 11706. Immediate vacancy. Send resume, CDO profiles and/or other pertinent information.

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

BRIEFLY...

The Rev. Harry B. Whitley has been elected secretary of the Church Pension Fund, according to an announcement from CPF president Robert A. Robinson. Fr. Whitley, 40, joined the Fund in 1981 as clergy coordinator. In that position, he has acted as liaison between the Fund and the clergy, answering questions relevant to retirement and disability benefits, pension calculations, death benefits, and CPF rules. A graduate of Michigan State University, Fr. Whitley also holds three degrees from General Theological Seminary in New York.

Increasing tension between U.S. foreign policy and the foreign activities of U.S. churches and religious groups will be the subject of a three year study by the Council on Religion and International Affairs. CRIA president Robert J. Myers said that a grant of \$260,100 from the Lilly Endowment of Indianapolis will finance the study. Co-directors of the project will be the Rev. Thomas Stransky, C.S.P., for many years superior of the Paulist Fathers, and Sharon Worthing, a New York attorney who has specialized in church and state constitutional issues.

Sir Mark Heath, the first ambassador to the Vatican in more than four centuries, presented his credentials to Pope John Paul II on April 1 at a ceremony in the Apostolic Palace in Vatican City. On March 18, Archbishop Bruno Heim, newly named *pro nuncio* to Britain, had presented his credentials to Queen Elizabeth II in Buckingham Palace. The ceremonies marked formal resumption of full diplomatic relations for the first time since 1534. During World War I, a British mission was set up in Rome to counteract German and Austrian influence on the pope. The mission was made permanent in 1923 and is now an embassy.

Calling the nuclear arms race "the greatest spiritual crisis in history," Roman Catholic Archbishop Raymond C. Hunthausen of Seattle said he will join a boat blockade when a Trident submarine arrives in Puget Sound this summer. Archbishop Hunthausen attracted wide notice last June when he urged the U.S. to begin unilaterally reducing its nuclear arsenal and suggested that, if this did not come about, citizens might consider withholding their taxes. Later, he announced his intention of withholding 50 percent of his income taxes as an arms protest.

CLASSIFIED

POSITIONS OFFERED

CHALLENGING MINISTRIES in the Canadian Province of Newfoundland. Write: St. Paul's, 390 Main, North Andover, Mass. 01845.

HAD ENOUGH SNOW? Small Florida church needs retired priest, 60-68 years, limited pastoral duties in exchange for vicarage and all utilities. Reply to: Search Committee, 655 S. Broadway, Bartow, Fla. 33830.

POSITIONS OFFERED (ACC)

CANDIDATES for rector wanted: All Saints' Anglican Church, Charlottesville, Va., seeks male priest applicants for position of rector. Parish organized summer, 1981, recently affiliated with the Anglican Catholic Church, Diocese of the Mid-Atlantic States, serves growing community of 1928 Prayer Book churchmen. Position seen as opportunity and challenge, in an especially desirable place to live, for either a recently ordained or a retired clergyman committed to exclusive use of the 1928 Book of Common Prayer as the basis for parish liturgy. All inquiries held in strictest confidence. Reply: All Saints' Anglican Church, P.O. Box 117, Charlottesville, Va. 22902 or The Rt. Rev. William deJ. Ruthford, Route 2, Box 227, Fincastle, Va. 24090.

POSITIONS WANTED

ORGANIST/CHOIRMASTER with boy choir and arts administration experience seeks new position. Excellent education and references. Reply Box K-517.*

PRIEST-ORGANIST/CHOIRMASTER seeks shared ministry or curacy with responsibility for music together with pastoral duties. Experiences in all phases of pastoral ministry and of music (including boy choirs). Married. Resumé and references upon request. Reply Box L-521.*

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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PEOPLE and places

Appointments

The Rev. Ralph J. Cogswell, Jr. is curate of St. Clement's Church, Philadelphia.

The Rev. Norval H. Curry will be rector of Christ Church, Beatrice, Neb., as of June 1. Add: 524 N. Fifth, Beatrice 68310.

The Rev. Harold A. Emery will be rector of St. Philip's Church, Moon Township, Pa., as of May 15. Add: 1522 Coraopolis Heights Rd., Coraopolis, Pa. 15068.

The Rev. Stanley G. Fowler, Jr., is rector of St. Andrew's Church, Seattle, Wash. Add: 111 N.E. Eightieth St., Seattle 98115.

The Rev. John A. Guernsey has for several months been vicar of All Saints' Church, Triangle-Dale City, Va.

The Rev. Kevin Johnson is curate at St. Mary's Church, Wayne, Pa. He was formerly at work in Queensland, Australia.

The Rev. Frederick V. Kettle is warden of Drexel Lodge, a Drexel University Conference Center in Newton Square, Pa.

The Rev. Robert D. Marston is assistant to the rector of St. Francis' Church, Greensboro, N.C.

The Rev. Paul E. Neuer is rector of St. Simeon's Church, Wildwood, N.J. Add: 114 E. Twenty-Fifth Ave., North Wildwood 08260.

The Rev. Walter Strickland is rector of Christ Church, 305 Church St., Brownsville, Pa. 15417.

Ordinations

Priests

Bethlehem—Marcella Louise Klimas, assistant, St. Luke's Church, Scranton, Pa. James Lloyd Davis, assistant, Church of the Epiphany, Glenburn, Pa.

Chicago—Lyonel Wayman Gilmer, assistant, Church of Our Saviour, Chicago, and chaplain at Children's Memorial Hospital, Chicago.

Milwaukee—David L. Holland, professor of New Testament and patristic literature, Nashotah House.

Retirements

The Rev. Robert F. Gardam has retired as rector of St. Luke's Church, Cambridge, N.Y. Add: 301 Whitehall St., Plant City, Fla. 33566.

Transfers

The Rev. John A. Zunes, instructor at Durham Technical Institute, Durham, N.C., 27703, is now non-parochial in the Diocese of North Carolina. He was formerly on the special list of the secretary of the House of Bishops. Add: 161 Windsor Circle, Chapel Hill, N.C. 27514.

Deaths

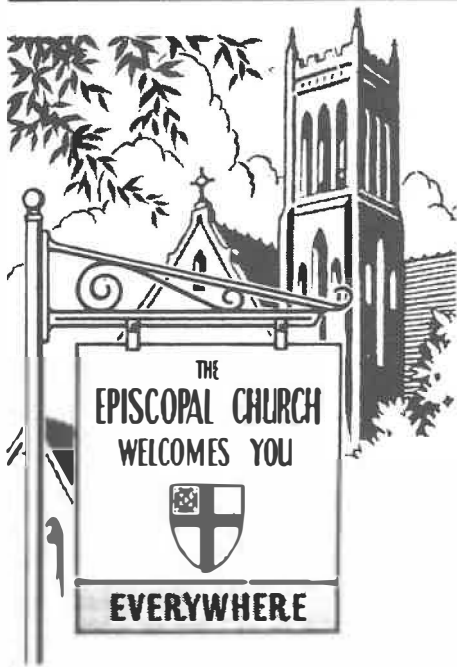
The Rev. John Ellis Large, the author of many books, including *The Ministry of Healing*, died on March 20 at the Sarasota (Fla.) Nursing Pavilion at the age of 75.

Dr. Large was rector of the Church of the Heavenly Rest in New York from 1950 to 1961 and then rector of St. Boniface's Church, Sarasota, until six years ago. Previously he had served St. Simon's Church, Brooklyn, Christ Church, Babylon, L.I., and St. Andrew's Church, Wilmington, Del. His wife, the former Dorothy Rave, died in 1978. He is survived by a daughter, Carol M. Horton of Providence, R.I., and three granddaughters.

James E. Crapson, 58 years old, died on Palm Sunday at a Topeka hospital after a long illness.

Born in Erie, Kan., he was the son of Frederick Ralph Crapson and Edith Whitworth Crapson. He served in the U.S. Navy and attended Washburn University. He lived in Topeka since moving there in 1943, and in 1945 married the former Winifred Stiles. He had been employed by the Kansas Department of Transportation before retiring in 1963. In spite of severe serious disability, he remained a concerned and active member of St. David's Church, Topeka. He also reviewed books for THE LIVING CHURCH.

He is survived by his wife, who is president of the Conference of Diocesan Liturgical and Music Commissions; his mother; and a brother, Dr. Leeland Crapson of Tarkio, Mo.



CHURCH DIRECTORY

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.

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. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

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 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

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, Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST

Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 602 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

(Continued on next page)

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdy Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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; Inst, 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.

CHURCH DIRECTORY

(Continued from previous page)

MINNEAPOLIS, MINN.

GETHEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10:30, Ch S 9:30, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, rem
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; 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. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

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); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, v 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hilt, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Milner, and the Rev. Susan C. Harriss, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, 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

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

KNOXVILLE, TENN.

ST. JOHN'S Cumberland & Walnut, Downtown
The Rev. James L. Sanders, r
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

BROWNWOOD, TEXAS

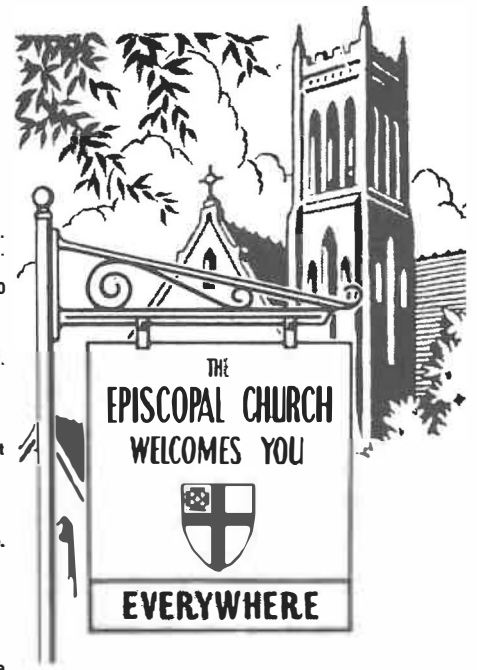
ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C.V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 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



HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 EP. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H Eu

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

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.
The Rev. Charles Lynch, r; the Rev. John Talmage, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP 5:15, Sat Mass 10

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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