

THE LIVING CHURCH



Glebe House, Woodbury, Conn., site of the election of Samuel Seabury 200 years ago [p. 8].

Melbourne Brindle



Redeemable Time

By WILLIAM J. MCGILL, JR.

One wintry day, I sought relief from the cold realities of the season by taking down from the shelf Edwin Teale's *A Walk Through the Year*, a journal recounting his thoughts and observations during daily walks with his wife along the trails which meander through the woodlands of his New England farm.

I turned eagerly to the entries for spring. One of them in particular struck me. Under a late March date, the author spoke of seeing about 200 Canada geese flying north. "Mile after mile along the route, people lift their eyes to the clamoring birds." They know then that the real spring is almost here.

A refreshing vision — and eloquently described by one who deeply loves nature and observes it closely. What he describes is one of the certain signs of spring. As one of Teale's neighbors had remarked to him, "Other signs of spring may fail, but you can't fool a goose." We have here an epiphany, one of those manifestations by which the created world announces a change of season.

Many of us order our lives by reference to such events. We know from the patterns of nature that it is time to cease doing one thing and to begin doing another. It is a valid, even necessary way of ordering our lives. The patterns of nature have long influenced human perceptions of the world.

Too often, however, the things we seem to learn from these patterns are

too simplistic. We allow the apparent regularity of these recurring signs to lull us into the belief that we live within an ever returning circle of time. The cycle of the seasons and the emergence of spring from the depths of winter can delude us into perceiving life itself as a cycle, and into believing that we find the meaning of life in the idea of an eternal return. We have even developed numerous religions from that perception.

Certainly as Christians we order our round of worship with a succession of festivals and seasons which we celebrate each year. But in celebrating them we are not reenacting events of the past. Liturgy is not sympathetic magic — though sometimes we act as if it were. The events we celebrate do not recur.

Each year when we celebrate the Feast of the Incarnation we do not witness the reoccurrence of that saving act of God. Rather we are remembering an event which happened once and whose meaning, implications, and consequences were for all time. Each year when we celebrate the feast of the Resurrection we do not witness the reoccurrence of our redemption. Rather we are celebrating an act of God whose purposes continue to be felt through changing time.

Jesus is not born again each year; Christ does not rise again each year. Instead, we seek to nurture and increase our awareness and our thankfulness for that which God has done for us in Christ.

T.S. Eliot wrote:

"If all time is eternally present
All time is unredeemable."

—Burnt Norton

The liturgical calendar does not make present all past time, but it enables us to focus our attention on the fundamental

doctrines of our faith, and it encourages us to increase our understanding of the meaning of the Incarnation, the Crucifixion, and the Resurrection in our present lives — and to strive to order our future lives in reference to them.

The liturgical calendar does not celebrate all the manifestations of God in this world, for God works in ways we do not always comprehend, and he continues to manifest himself in new ways. By dwelling on what God has done, we do not limit the continuing consequences of those acts, nor deny his power to act anew.

Jesus is not born again each year; he does not hang on the cross again; he does not rise again. The events we celebrate as if they were occurring again, whether the Resurrection of Christ or the passage of Canada geese which denote the coming of spring, are not the same type of events.

Each Christmas is a new Christmas; each Easter a new Easter; each spring a new spring. And the appearance of each new day, each new season, each new year, takes us further along the way of our pilgrimage that moves not in a circle, but in a line, however broken.

If we recognize that, then we can also recognize that we do not live within a closed circle, that time is not a wheel which ever turns upon itself, that life is not cyclical. And we can hope that time can be redeemed.

What does that mean for us, for our lives? It means that we cannot relive our lives, that we cannot undo things that have been done, that we cannot literally be born again.

But we are not the poorer for it. The beauties and warmth of a coming spring are not the less because each spring is new and different, but the more because of the beneficent workings of each past spring, each season of new growth. All our past joys and sorrows, accomplishments and failures, hopes and frustrations, have contributed to what we are. We cannot return to them, relive them, undo them — but we can grow from them.

Each day is a new day; each spring a new spring; each year a new year. And we can live them in the sure and certain belief that we can live and grow and have our being, and die in Christ. For Christ does come again in our lives, but each time a new time. So he has promised; so we can believe.

Habitual Grace

The Gift is given,
Full, pressed down, overflowing,
Undeserved Grace.

Ginny Pomy

Our guest columnist this week, the Rev. William J. McGill, Jr. is priest-in-charge of St. George's Church, Waynesburg, Pa., and assistant at Trinity Church, Washington, Pa., and professor of history at Washington and Jefferson College.

THE LIVING CHURCH

Volume 186 Established 1878 Number 12

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

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

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

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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LETTERS

Commission Membership

I must correct a misstatement occurring in the interview with the Rev. J. Howard Rhys by Dorothy Mills Parker [TLC, Feb. 20]. In that interview, he referred to me as a member of ARCIC, the Anglican Roman Catholic International Commission. This is not the case.

I am a member of ARC-USA, the Anglican Roman Catholic Conversations in the United States of America, but not of the international commission. There is only one American Anglican bishop on the old ARCIC, and he is the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, who is also the co-chairman of ARC-USA.

(The Rt. Rev.) WILLIAM G. WEINHAUER
Bishop of Western North Carolina
Black Mountain, N.C.

Anglican Rebirthday

As many of us know, the 14th of July this year will be the 150th anniversary of the Oxford Movement within the Anglican Church. The movement was a revitalizing flame ignited by the fire of the Holy Spirit, who thus took what was a



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moribund, *de facto* branch of a secular government and made it once again into a living member of the catholic Body of Christ. It was truly a "rebirthday" for the church.

In an age when the Christological faith of the church was being challenged by secular thinking from abroad and by liberalism and carelessness at home, those who embraced the movement led the fight to preserve traditional belief about our Lord. To their cause the entire church rallied, urged by the Holy Spirit to reaffirm their faith and resist the devils of doubt and faithlessness.

We were taught anew to regard the sacraments as sacraments, to know that death does not conquer the love and fellowship of the human family, to live devoutly as becomes a Christian, and to yearn for Holy Communion with our Lord more and more. In short, we were taught again the faith once delivered to the saints, the catholic heritage of the Anglican Communion.

I would like to recommend to the attention of all within the church the observance of this 150th anniversary of our own "little Pentecost," for, whether Anglo-Catholic or not, indeed, whether Anglican or not, we are all beneficiaries of the Oxford Movement, and owe the Oxford apostles a debt of gratitude.

DANIEL L. CLARKE, JR.
St. Stephen, S.C.

{ Well said. See also the news story and editorial on the subject [TLC, March 6]. Ed.

Peace and Life

In response to the letter of Sr. Jane Elizabeth, S.S.M. [TLC, Jan. 30], criticizing the present U.S. government's handling of international peace negotiations, it's unfortunate that certain pertinent issues were not discussed.

She failed to take into consideration such items as the Soviet aggression in Afghanistan and Poland, the destabilization caused by Soviet SS-20 missiles in Europe, and the use of biological germs and yellow rain provided to insurgents fighting in Laos and Cambodia.

When the sister goes so far as to suggest withholding taxes from the government, does she not realize one could use the same criterion when deciding whether to support St. Margaret's House and her praiseworthy diocese? If only the Diocese of Pennsylvania could put one-half of the effort and time it devoted to the freeze movement to help protect the life of this country's unborn children!

It is not known where Sr. Jane stands on this issue, but I personally have seen one of the diocesan bishops lobbying against the pro-life bill in the state legislature.

Yes, it is a Christian's duty to pray

and to strive towards peace, but the method used should not allow us to become enslaved by an atheistic, totalitarian power.

TERRY L. NICKEY
Carlisle, Pa.

Pre-Consecrated Elements

In regard to your editorial, "It Happens Again" [TLC, Feb. 20], I want to say that when the pre-consecration at General Convention was mentioned, I was confused by what it meant. Now I understand.

And here is another defense of it. The Presiding Bishop would not have consecrated that bread and wine any more than I will consecrate the bread and wine that we will use here at Holy Trinity Church tomorrow. Bishop Allin and I are merely agents by and through which the Lord Jesus, Son of God, Savior, and Conqueror, by the love of God and the power of the Spirit, in some holy mystery, becomes present.

So while it is more spectacular to have Bishop Allin at a Eucharist, there is no real difference because it is really Christ's ministry, not ours.

(The Rev.) MICHAEL J. SHANK
Holy Trinity Church
Collingswood, N.J.

The use of pre-consecrated elements at the General Convention service and lately at the joint service of Lutherans and Episcopalians at the National Cathedral was criticized on your editorial page [TLC, Feb. 20].

Some churches, expecting crowds for the main Sunday service, have the elements consecrated at the weekday masses. The consecrated wafers and wine are then locked away on shelves labeled "Consecrated." This seems as valid to me after 50 years in holy orders as putting them in the tabernacle on the altar.

For "the seemingly endless line" mentioned in news reports, this made unnecessary additional consecration in the service. I have assisted in such a service. There were other stations besides the main altar. The administration was done with dignity and reverence and in a reasonable time. After all, it is faith and the worthy preparation of clergy and laity that are the essentials.

I have enjoyed these years of reading TLC — even when I disagree.

(The Rev.) W. ALFRED WILKINS
Pasadena, Calif.

Large Print Prayer Book

You were too generous in your review of *Selections from the Book of Common Prayer in Large Print* [TLC, Dec. 12]. As a former nursing home chaplain still very much involved in ministries with

the aging, I would suggest that the volume has several serious flaws.

Pagination is in no way correlated with the Book of Common Prayer, thus preventing easy use of both versions in the same congregation. The spiral binding is pointed, sharp, and dangerous at the top and bottom of the volume. An aged hand is easily cut. So was mine!

A complete version of the Burial Office would be more useful in the congregations I have served. Also, for private devotions, there might well have been more occasional prayers and thanksgivings.

You indicated a price of \$4.95 (paper), but Seabury Press in New York is charging \$6.95.

(The Rev.) WILLIAM A. DOUBLEDAY
Church of the Ascension
New York City

The price from the Church Hymnal Corporation is \$4.95; other retailers may sell it for more. The pointed end of the spiral is, we are assured, to be corrected in the next binding. Doubtless, opinions will differ as to the choice of contents. Ed.

Intinction

I would like to commend James B. Skewes for his comments concerning drinking out of the same cup during Holy Communion [TLC, Feb. 27]. Strangely, I was considering writing a letter on this subject when I found that he has said (and exceptionally well) almost everything that I intended to say.

I wrote to church headquarters in New York a year or so ago about this and was informed that intinction was a perfectly valid method of receiving communion and was practiced by many members. Furthermore, I was informed that one would have a valid communion through taking the bread only while abstaining from the wine, if this was his or her desire.

I have taken communion exclusively by intinction for many years, and I strongly recommend it to others.

ROBERT J. POORMAN
Bloomington, Ill.

Lay Academy

Russell Lemon's letter [TLC, Feb. 20] on the need for training in lay ministry deserves general support. However, when he states that he knows "of no national or diocesan program which is prepared to do this on a large enough scale," it seems likely that he is unaware of the progress made by the Lay Academy of the Diocese of California.

In its first full year of operation, the Lay Academy's expenditures were about \$76,000, which represents 6.5 percent of total diocesan expenditure. Of 85

congregations in the diocese, 46 have already participated in the academy's program. Also 23 congregations have entered into a partnership relationship whereby the Academy is training lay people who in turn will lead their fellow members in future programs.

There is emphasis on both "in church" and "out church" ministry. Training stresses helping lay persons to identify their specific ministries, nourishing them in the traditions of Christian life, and developing skills to enable them to exercise their own ministries.

The Lay Academy, guided by the skilled and experienced hands of its dean, Jean Haldane, has found fertile ground in our diocese, thanks to many earlier programs and an active department of education. Under Bishop Swing's energetic leadership, his dreams became our dream of California, and the Lay Academy is just one of many new programs to be funded. (The entirely separate and thriving School for Deacons is another).

NIGEL A. RENTON
Oakland, Calif.



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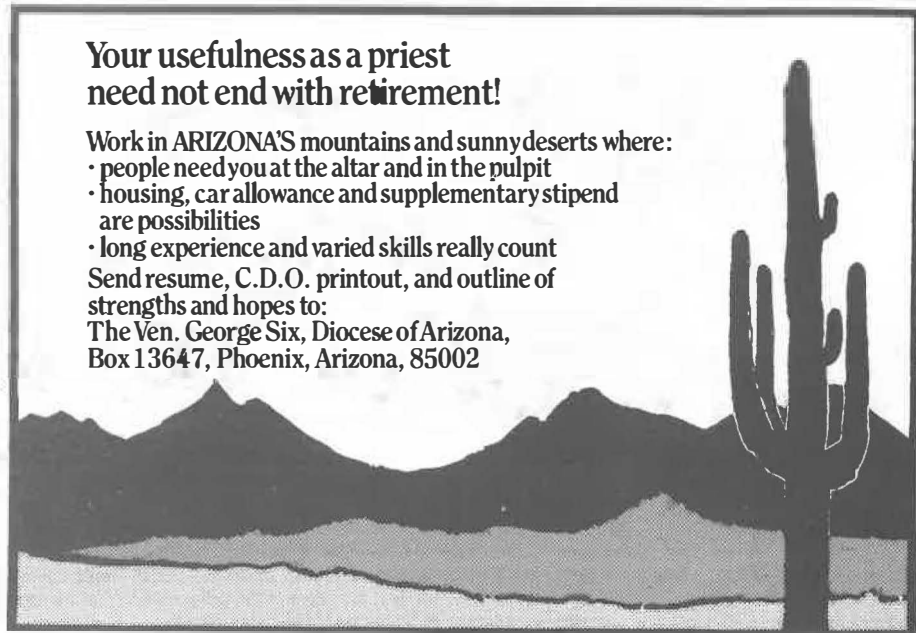
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Four Cited for Contempt

Five supporters of Puerto Rican independence, including a former director of the Episcopal Church's Hispanic Affairs Commission, were cited for criminal contempt of court in Brooklyn recently. Judge Charles Sifton set sentencing in the Brooklyn Federal District Court for April 8 and released the defendants without bail.

The defendants are Maria Cueto of Los Angeles, who directed the Episcopal commission during the mid-1970s; Steven Guerra of San Francisco; Ricardo Romero of Alamosa, Colo.; and brothers, Julio and Andres Rosado of New York. All were in court for refusing to testify before a grand jury investigating bombing incidents allegedly linked to the Puerto Rican terrorist group, FALN.

Four Episcopal bishops appeared as character witnesses for Ms. Cueto and Mr. Guerra. The Rt. Rev. Paul Moore, Bishop of New York, and the Rt. Rev. Roger Blanchard, former executive vice president of the Executive Council, gave strong personal testimonies to Ms. Cueto's dedication and commitment and expressed their respect and love for her. Bishop Blanchard, who hired Ms. Cueto for the Hispanic post in 1974, affirmed her right to refuse to testify, if doing so would betray the trust of those to whom she ministered.

The Rt. Rev. H. Coleman McGehee,

Jr., Bishop of Michigan, and the Rt. Rev. Robert L. DeWitt, retired Bishop of Pennsylvania, testified for Steven Guerra, a former teacher from Chicago who serves on the board of directors of the independent Episcopal Church Publishing Company. The company publishes *The Witness* magazine.

Bishop McGehee, chairman of the publishing company's board, and Bishop DeWitt, former editor of *The Witness*, expressed esteem for Mr. Guerra's integrity and his compassion and concern for people who are underprivileged and oppressed.

The defense lawyer charged that none of the five defendants had been indicted for any wrongdoing, and argued that the grand jury was part of a government strategy to destroy the Puerto Rican independence movement. The government maintains that it is investigating terrorist bombings for which FALN has claimed credit, and that they have information suggesting that some funds and equipment used by FALN came from the church commission.

Fellowships Awarded

The Episcopal Church Foundation has awarded 11 fellowships totaling \$93,420 for doctoral study in the 1983-84 academic year.

Receiving grants are the Rev. Thomas E. Breidenthal of Portland, Ore., who will study moral and practical theology

at Oxford or the University of Durham in England; the Rev. Kelly D. Brown of Dayton, Ohio, who plans to use her fellowship to continue her study of systematic theology at Union Theological Seminary in New York City; the Rev. Gary R. Hall, vicar of the Church of the Epiphany, Westlake Village, Calif., who now will be able to spend more time on his doctoral studies at U.C.L.A.; Ann C. Lammers of New York, who will be able to continue her studies in applied theology at Yale University; and the Rev. Jennifer B. Reiley-Resnik of Quechee, Vt., who is enrolled in a doctoral program in pastoral theology at Boston University.

Six other fellowships for a second or third year of graduate study also were renewed. Since 1964, the foundation's graduate fellowship program has made 195 individual fellowship grants, totaling \$1,024,277 to 78 recipients.

Leadership Academy for New Directions

The Leadership Academy for New Directions (LAND), which has for the past five years had its residential sessions at the DeKoven Foundation, Racine, Wis., has announced a change of location. The ninth annual class of LAND will meet at St. John's Military School, Salina, Kan., May 30-June 10. This location is intended to make possible an emphasis this year on the distinctive opportunities and problems facing the church in the central great plains area.

LAND offers advanced training in planning and strategy, the development of lay leadership, and the strengthening of regional and parish church life, especially in small church settings. Participants generally include diocesan officials, clergy and lay leaders of the Episcopal Church and of the Anglican Church in Canada, and one or more members of other churches. The academy was originally organized at Roanridge Institute, Kansas City, Mo.

A new dean has also been announced for this session, the Ven. Ben E. Helmer, archdeacon of Western Kansas. Faculty will include church leaders from the mid-American area, among them the Rt. Rev. William J. Cox, Assistant Bishop of Oklahoma.

LAND is operated by New Directions Ministries, Inc., of which the Rev. H. Boone Porter is president. The agency is funded by the Episcopal Church and other benefactors.



Wayland S. Mandell Hall, a new three-story library building, was completed on the campus of Trinity College, Quezon City, the Philippines. The building is named after the first president of the college's board of trustees, distinguished American priest and missionary, and dean of St. Andrew's for many years.

CBS Refuses Rebuttal Time

CBS News has refused to give the National Council of Churches air time to respond to a recent "60 Minutes" segment critical of the council's activities [TLC, Feb. 20]. The network's refusal came in response to an NCC request outlining what it termed CBS's "misrepresentations and distortions."

"We believe the broadcast was, in all respects, fair and accurate," Robert Chandler, CBS's senior vice president, said in a letter to NCC general secretary Claire Randall. "We feel no obligation, morally or journalistically, to offer you time."

Five church leaders, including the Rt. Rev. John H. Burt, Bishop of Ohio, also had demanded time from CBS under "personal attack" rules, and were refused by Mr. Chandler in another letter.

Top executives of the United Church of Christ; United Presbyterian Church; Christian Church (Disciples of Christ); and the United Methodist commission on Christian unity and interreligious concerns, as well as Bishop Burt, had objected to CBS insinuations that their institutions were supporting international communism.

Their letter charged that the "60 Minutes" report was filled with inaccuracies and that the "errors and exaggeration" have raised doubts in the minds of many churchgoers and could result in "irreparable damage" to the churches thus maligned. CBS was asked to "acknowledge these errors publicly" and schedule a response in accordance with Federal Communications Commission rules. The network denied that it had "stated or implied" that the churches sought to support or promote international communism.

In a related matter, the *National Catholic Reporter* said in its February 25 issue that "60 Minutes" gave advance information about the program to NCC critics, but not to the council itself. From program excerpts which were read to Michael Novak, Institute on Religion and Democracy executive committee member, a few days before the scheduled showing, IRD was able to conclude that the program would be favorable to their views and to issue a press release and schedule a news conference.

Oxford Roots Recalled

The Rt. Rev. William L. Stevens, Bishop of Fond du Lac, preaching at the annual Candlemas Festival at St. Paul's, K Street, Washington, D.C., called on Anglo-Catholics to recall the church to its "real roots: fidelity to scripture, to the spirit-filled tradition, to the apostolic ministry, to the sanctification of reason in the light of truth, to the sacramental life and a high view of the doctrine of the church."

"This 150th anniversary year of the Oxford Movement should be a time for Anglo-Catholics to rediscover our radical beginnings in the true meaning of the word (*radix*, root)," said Bishop Stevens. "In July, 1833, the Assize Sermon of John Keble in St. Mary's, Oxford, sparked the revival of the catholic faith, spirituality and worship that was ultimately to illuminate the whole Anglican Communion and much of the world beyond it. A group of men came forward, with evangelical fervor and equal learning, to proclaim against the vague Protestantism of the Church of England the truth of the catholic faith. . . ."

He went on to say that "that great miracle of 150 years ago is a miracle that continues, of which we are living transmitters, if we allow it to take root in us and continue through us. If we are at sea as Anglo-Catholics in a church which seems to have gone adrift, I charge you to come back to your identity. . . ."

Bishop Stevens said that from the beginning the Oxford Movement had met with ridicule, persecution, and imprisonment. Even today, he said, devoted priests are driven from their parishes and bishops are shouted down by their fellow bishops, because of their catholic witness.

"Here," he said, "I must acknowledge the sins of my own Order: a brother bishop who from the steps of his state capitol affirmed every woman's right to abortion on demand; a bishop who denies the Resurrection; a bishop who denounces scripture and the Fathers as 'sexist, prejudiced, and full of bigotry'; a bishop who rejects the Lambeth Quadrilateral as being too narrow; a bishop who wonders why we cannot open the Holy Communion to Buddhists and Hindus; and that travesty of a few years ago in Philadelphia, when four bishops illegally ordained 11 women."

"Am I saying this in despair?" he asked. "No, because I am beginning to take hope, for I see the enemy at last coming within range — the devil himself, using these misguided bishops as his front runners."

"Even so," he concluded, "we are surrounded by a great cloud of witnesses. . . so let us put on the whole armor of God. . . not only to proclaim the catholic faith and suffer for it, but also to speak out to defend it and bear witness to it."

DOROTHY MILLS PARKER

Archbishop to Retire

The Most Rev. Stuart Y. Blanch, Archbishop of York since 1975, announced recently that he will retire in August. Dr. Blanch said in London that he was not leaving because of ill health, but because he felt that the age of 65, which he reached in February, was a good time to retire.

"I would rather leave now while I am still fit and prepared to take on other responsibilities than carry on indefinitely with people saying, 'When is the old man going?' . . . very few bishops can go on now until 70," he said.

Looking back over the years of his ministry, the archbishop sees as his greatest contribution the setting up of the Scargill conference of northern church leaders of all denominations in 1968. The group still meets annually and Dr. Blanch believes it to be "the most striking ecumenical achievement in the whole church."

His greatest disappointment was the failure of the Anglican-Methodist plan for reunion in the early 1970s. If that had succeeded, he said, he felt that Britain now would have a much more genuine national church.

The archbishop and Mrs. Blanch plan to live in the village of Bloxham, near Banbury in the Diocese of Oxford, where his ministry began. He already has been asked to take charge of a small country church, he disclosed, looking, one reporter observed, "as if he relished the prospect."

CONVENTIONS

The 12th convention of the Diocese of the Central Gulf Coast was held January 27-29 at St. Luke's Church, Mobile, Ala. The Rt. Rev. Charles F. Duvall, second bishop of the diocese, presided over the convention, which approved a diocesan Venture in Mission campaign with a \$2.1 million goal. The Central Gulf Coast had participated previously in VIM through a \$150,000 grant to Cuttington College in Liberia over a five year period with funds from its regular budget. A diocesan budget of \$938,000 was adopted for 1983.

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The 140th convention of the Diocese of Florida was held at St. Peter's, Jacksonville, from January 21-22, with the Rt. Rev. Frank S. Cerveny, Bishop of Florida, presiding.

Bishop Cerveny was joined in the celebration of the Eucharist by Lutheran Church in America Bishop Royall A. Yount of Florida, who was the preacher. Giving the convention an even more ecumenical flavor was the presence of Roman Catholic Sr. Maria Micheletto of Omaha who read the Gospel and spoke on Christian family life.

A budget of \$957,330 was adopted. This sum includes the full asking of \$188,000 for the general church program. St. Thomas Church, Flagler County, was admitted as a parish, and St. Joseph's Church, Alachua, as a mission.

The Bicentennial Decade of the Episcopal Church

By ANNE W. ROWTHORN

On March 25, 1983, the American Episcopal Church will enter its bicentennial decade. On that date 200 years ago, ten Connecticut clergy meeting at Glebe House, in Woodbury, Conn., elected Samuel Seabury Bishop of Connecticut.

Samuel Seabury's election was the

Dr. Anne Rowthorn is the author of Samuel Seabury: A Bicentennial Biography, a 1983 publication of Seabury Press, and was the editor of the Samuel Seabury journal, 1791-1795, entitled Miles to Go Before I Sleep, published in 1982 by the Church Missions Publishing Company. Since 1979, she has been the executive officer of the New Haven deanery (Diocese of Connecticut).

first of many firsts. The decade from 1983-1993 will also mark bicentennial observations of the first General Convention, the Constitution of the Episcopal Church, the first American Book of Common Prayer, the elections and consecrations of William White, the first Bishop of Pennsylvania, Samuel Provoost of New York, and James Madison of Virginia.

This bicentennial decade will not belong only to Episcopalians. Methodists and Roman Catholics will also celebrate a number of anniversaries during this period. November 14, 1784, for instance, is particularly significant for both Episcopalians and Methodists. On that date, Scottish Episcopal bishops consecrated Samuel Seabury in Aberdeen, Scotland. At the same time in Dover, Md., the En-

glish Methodist leader, Thomas Coke, met Francis Asbury, who was soon to become his co-leader in spreading the new Methodist movement.

In 1790, John Carroll was consecrated in England for service as the first Roman Catholic Bishop of Baltimore. He is said to have traveled back to the United States from England on the same ship with the newly consecrated Bishop of Virginia, James Madison.

As the 1980s unfold, it is appropriate that we look at our founding fathers again or, for some, perhaps for a first time, to understand them as human beings with certain strengths and weaknesses and conflicting emotions, men who acted at a particular moment in time.

Samuel Seabury is, at first look, a surprising choice as the man the Connecticut clergy would elect as their bishop. Most surprised of all was probably Seabury himself! He had not hoped to be elected; he had not promoted his cause. He did not even know that an election had taken place until being informed that he was indeed, bishop-elect.

Who was Samuel Seabury, and why was he elected? Since no minutes survive the March 25th meeting at Woodbury, we can only hazard a guess at possible answers. Before doing so, it might be noted that Seabury was the second choice of the Connecticut clergy.

First to be elected was Jeremiah Leaming, by age and character the most loved and respected priest in the state. Leaming was the natural choice, but he refused. So the honor fell to the younger, more energetic Samuel Seabury, very much a man for all seasons.

A priest, he was also a schoolmaster, doctor, and commercial farmer. At a time when the great majority of American physicians came through the ranks with apprenticeships to experienced doctors, Seabury was in the company of a select and talented few who had studied medicine at Edinburgh University in Scotland, then the location of the best



An interior view of Glebe House.

photo: Frederick E. Paton

medical faculty in the world.

Seabury put his training to use from time to time during his long ministry. He also operated a small grammar school to prepare young men for Yale. This he did while carrying the responsibility for his parishes and his family, which included six children.

On top of this, Samuel Seabury carried on a side occupation as a commercial farmer. At one point it was reported that he had 28 acres under cultivation plus "... a fine orchard and a cider mill of new invention that grinds 50 bushels of apples in an hour." It was in the role of farmer that Samuel Seabury first captured the public's attention.

Shortly after the Boston Tea Party, a series of pamphlets authored by one "A.W. Farmer" began to appear in defense of the Crown. Though anonymously written, they clearly came from the pen of A Westchester Farmer called Samuel Seabury.

These folksy, forceful essays written from a farmer's perspective, were an effort to convince the liberty-seeking Americans that their freedom and good lay in loyalty to the British government and in the securing of political changes through peaceful and orderly means. The pamphlets attracted wide attention, and it was these that made the name Seabury something of a household word to colonial Americans.

Few would deny that Seabury was an interesting and versatile individual, yet his election as Bishop of Connecticut came as a surprise. Though Connecticut born, Seabury had never served a parish in the state.

Indeed his record as a parish priest was not distinguished. He had carried on a routine (at best) ministry in two of his three pastoral posts. Even of Westchester, his most successful parish, Seabury admitted, "My success has not been equal to my first expectations. I find it difficult to convince the people that religion is a matter of importance. . . ."

Seabury's critics, who have decidedly outnumbered his admirers, have generally presented an uncomplimentary picture of the bishop, based mainly on impressions formed from these earlier years of his ministry. However, had the critics followed the unfolding of Seabury's ministry right through his episcopate, they would have seen revealed a far more human and significant character, a man who was an indefatigable traveler on rough Connecticut roads — on horseback, by foot and carriage — as well as a traveler by all manner of boats.

Seabury was a bishop who energetically built up the flock, who ordained well over 40 priests, who became Bishop of Rhode Island in 1790, while remaining Bishop of Connecticut. He was, in addition, a major contributor to the

Book of Common Prayer of 1789. Samuel Seabury accomplished all this while at the same time serving as rector of St. James' Church, New London, Conn.

The accounts of Samuel Seabury's travels have to be read to be believed. In one six-week period in June and July of 1791, for example, Seabury went by boat from New London, Conn., to Newport, R.I., arriving at 2:00 a.m., after what he described as "a troublesome and fatiguing passage of 16 hours." A day or so after arrival, he preached and confirmed in Newport at several services, then left on horseback for Bristol, a 14 mile ride.

After a short visit to Bristol, the bishop went on to Providence. From Providence he went back to Newport, a trip of ten hours and 30 miles. The next day he preached, as he did at every stop, then caught the stagecoach to Boston. After preaching twice in Boston, he went to Newburyport, and two days later he continued on to Portsmouth, N.H. From Portsmouth he went to Newburyport, where he preached again. Then, back to Boston.

From Boston he went by "hired coach" to Providence. From Providence he took the stagecoach to Norwich, Conn., where he recorded that he was "much fatigued with the roughness and badness of the carriage." In this journey, Seabury noted, he had traveled 397 miles, he had confirmed 311 people, ordained one man a priest, and preached many times.

Samuel Seabury was a prayerful man. He carefully recorded his prayers in his journal: prayers for safe journeys, for the safety of his family in his absences, for those whom he planned to visit, for those he had confirmed and ordained. When he had accidents on the road — which was often — or when travel was difficult, he recorded prayers of thanksgiving that conditions had not been worse.

Toward the end of his life, Samuel Seabury's overriding passion was the unification of the Episcopal Church in the United States. Bishops Provoost, White, and Madison had been consecrated through the English line of apostolic succession, whereas Seabury's episcopal authority came through the Scottish line. Since there were in 1789 the required number of bishops of the English line, those bishops could, theoretically, have moved to consecrate a fourth, with the consequence of isolating Seabury and the New England churchmen.

Fortunately, mutually satisfactory compromises were made between the New England church leaders and those in the rest of the country — compromises that made it possible for the four resident American bishops, White, Provoost, Madison and Seabury, to cooperate in a unifying consecration. Such a



Samuel Seabury: A surprising choice?

consecration occurred on September 17, 1792. The two lines of British apostolic succession were joined in the consecration of Thomas John Claggett, the Bishop of Maryland.

Considering the odds, the threats of schism along the way, the theological struggles, the diverse personalities, the instability of the post-Revolutionary church, unification was nothing short of a miracle. The American Episcopal Church was, after an intense, decade-long struggle, finally complete in all its orders and functions and was now able to expand itself as our Lord might give it chance and opportunity.

The legacy of our church's founding years is considerable. The United States was the first colony to break away from the mother country, the first of the new nations of the modern world. The election of Samuel Seabury as the first Anglican bishop consecrated for service outside the British Isles set in motion a series of events which would transform Anglicanism and lay the foundation for the development of the worldwide family of the Anglican Communion, a family that now claims 68 million members in 144 countries.

Because the American Episcopal Church became complete and able to expand, independent of its mother church, the same process could and would be repeated in other areas of the world.

The Prayer Book Issue

The time is ripe for the continuation of the new beginning made at New Orleans

By JEROME POLITZER

The article by George Gallup, Jr., [TLC, Sept. 26] should be of help in the furtherance of the healing process begun at the General Convention in New Orleans concerning the Prayer Book issue in the Episcopal Church.

Dr. Gallup also recently said, "There can be little doubt that the Episcopal Church has enormous resilience, but the time has clearly come for renewed efforts to deal with the church's internal problems in an atmosphere of calm and understanding, while at the same time responding in new and creative ways to what appears to be a spiritual quest among Americans."

This spiritual quest comes from the realization by many people, both old and young, that the promises of materialism and secularism are becoming progressively more empty and illusive. The glittering rewards offered by salvationist schemes of a political and economic nature are being recognized as enticements which end in bondage rather than liberation.

Solid information gathered by the Gallup organization indicated that there

The Rev. Jerome F. Politzer is the president of the Prayer Book Society, which has its headquarters in Louisville, Ky. He is also the rector of St. James' Church, Monterey, Calif.

is an upswing in the search for the eternal truths and values of God. There is a growing awareness of the importance of the spiritual dimensions of life, the relevance of the Bible to daily living, and a need for the fellowship offered by the church. The rapid growth of religious groups which stress these aspects of the Christian faith is another testimony to the existence of a vast number of people awaiting and needing evangelization.

The New Orleans General Convention dealt with a major internal problem, the Prayer Book issue, in a calm and understanding way. Proposed legislation forbidding further congregational use was graciously withdrawn by the proposers. Conversations with bishops indicated widespread willingness on their part to deal with the Prayer Book issue in a pastoral manner in their dioceses. It is also known that this is a serious concern of the Presiding Bishop.

Commenting on the willingness of the General Convention to maintain the *status quo*, George Cornell, veteran Associated Press religion writer, put it, "It was a typical solution for the Episcopal Church, known for its comprehensiveness, as a bridge between Protestantism and Roman Catholicism, a roomy place not wanting to crowd anyone out."

An important next step would be the carrying of this spirit of comprehensive-

ness and understanding out to the diocesan level of church life. It is here that the really hard work has to be done. What Dr. Gallup has called "renewed efforts to deal with the church's internal problems" can and must be made. The time is ripe for the continuation of the new beginning made at New Orleans.

It would greatly facilitate these efforts if a national commission were to be established for this purpose. The Presiding Bishop was given authority by the Denver General Convention to form such a commission. Since the convention in New Orleans adopted no new legislation concerning the 1928 Book of Common Prayer, that authority, along with the Denver Prayer Book resolution allowing for freedom of Prayer Book choice at the parish level, remains in force.

The commission would work alongside of the standing liturgical commission and the diocesan liturgical commissions. Among other concerns, the data and information gathered by the polls conducted by both the statistical officer of the Episcopal Church and the Gallup organization could be considered in an objective manner to the benefit of all.

Admittedly, deep problems remain. The differences between Prayer Books are not just linguistic ones. They are doctrinal as well. As C. S. Lewis said, "At bottom, every ideal of style dictates not only how we should say things, but what sort of things we must say." Mutual understanding and cooperation will not come easily.

However, the bonds that tie us together as Episcopalians are stronger than the forces pulling us apart. The pastoral needs of people both inside and outside the church have always been our primary concern. The New Orleans General Convention proved this to be true once again. Now is the time for the second step to be taken, and Prayer Book traditionalists would be glad to participate.

EDITORIALS

Approach the End

As we enter the last weeks of Lent, our mood grows properly more somber. The appointed Bible readings for the Fifth Sunday of Lent point ineluctably towards our Lord's death and resurrection. However well, or however poorly, we have so far been observing Lent this year, let us neglect no longer to give this holy season the attention it deserves. As St. Paul says in the Epistle to the Philippians, ". . . forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal."

A good Lent gives us strength, courage, and renewed faith for the months ahead. Let us not, as individuals, as families, or as parishes, neglect the unique opportunities for spiritual nourishment which these remaining weeks offer.

Capital Punishment

Our guest editorial this week is written by the Rev. J. Robert Zimmerman, rector of Holy Trinity Church, Lansdale, Pa.

The pastoral letter from the bishops of the Commonwealth of Virginia is a moving, profoundly Christian document which needs to be pondered by all concerned [TLC, Feb. 20]. It is good that it was accompanied by a visit to the persons on Death Row. In so visiting them, the bishops were doing what Christ expects of all of his followers, and we rejoice to see our bishops setting the example.

As I read the statement and the accompanying news article, I could not help asking, "Is this the *only* Christian viewpoint on this difficult issue?" Some of us are still struggling. Clearly, many lay people (and no small number of clergy) disagree. Some of the rest of us are in a process of painful reappraisal. The serious increase of violent crime in urban America and elsewhere has made many of us ask if the conventional wisdom of the recent past still holds.

Consider these points: (1) Scripture *teaches* capital punishment. The most eloquent statement is found in Genesis 9:6. This is more than Old Testament legalism. It is a profound statement about the nature of man: "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image." Note here that what is being said is that precisely because life is so precious — that man bears the divine image — that those who violate this image in a violent way must receive a punishment which recognizes this fact.

There are countless other Old Testament passages — some of which temper justice with mercy, like the need for more than one witness. But the real question is, "Did our Lord ever change this teaching?" Certainly not directly, and Matthew 26:52 would possibly indicate that he reaffirmed it.

Could the confusion, however, be that we have misread Jesus' personal ethics in the Sermon on the

Mount to apply to governments when they are charged with justice? Historic Christian ethics have taught that there is a distinction between the two. All this leads to my second troubling point.

(2) The nearly universal Christian teaching for over 1,900 years was that capital punishment in the hands of the state was justified for the preservation of society. We could read and ponder, for example, the clear teaching of the Book of Common Prayer, 1892 edition, which was our official Prayer Book until 1928 [service for Visitation of Prisoners]. Is our 20th century wisdom about the sanctity of life so much better? A generation which produced the hydrogen bomb needs to ponder this question.

(3) The sanctity of life *is* important to all Christians. But why does so much contemporary wisdom express horror in the execution of a violent criminal but find it mere "personal choice" when hundreds of thousands of infants are aborted every year?

(4) The Virginia bishops did include a paragraph about compassion for the victims of violent crimes. No doubt it was deeply sincere. I would have been more comfortable if they had made a visit to the victims of some of the Death Row inmates they visited in order to be even-handed in their show of compassionate concern.

(5) Is retributive justice unchristian? No less a thinker than C.S. Lewis said such justice was absolutely essential. Many criminologists are coming to his viewpoint. Rehabilitation is just not in the cards for many criminals who have so denied the image of God in themselves that it is pretty hard to find it at all,

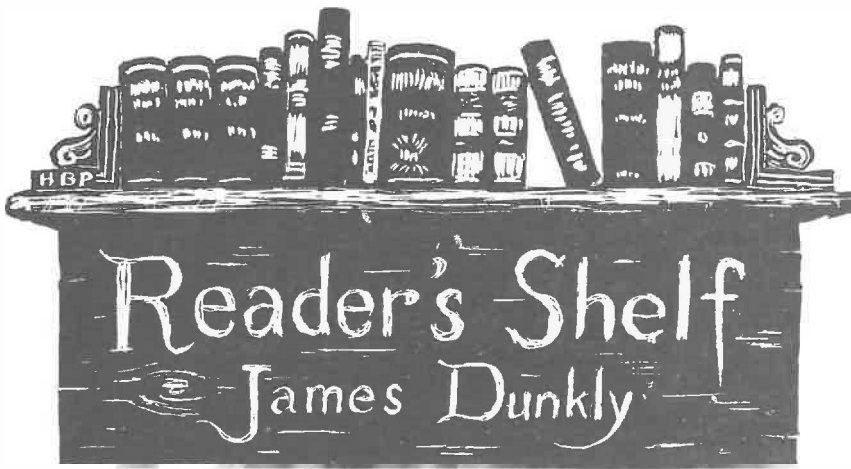


though surely it is there. But can society continue to release violent repeaters and still say that it cares for the victims?

This same principle, incidentally, would do much to reduce our criminal population by teaching that non-violent criminals should probably not be incarcerated at all, and that forms of restitution to the victims or to society would better assure rehabilitation.

Finally, however, the question is this: Is the sanctity of life so important that those who repeatedly and without apparent remorse violate the principle in unspeakably violent ways must pay the ultimate penalty? I close by saying, I'm not sure. It's an agony that I still struggle with.

But is the problem all so clear as the good and godly bishops from Virginia seem to think? Yes, Jesus died at the hands of the state — but more than that, at the hands of sinful humanity. To compare the innocent one who died for the sins of us all with a violent criminal is unfair. Let's have some dialogue about a painful subject, and let's not prejudge Christian motives while we do so.



THE LAST HOURS WITH JESUS: The Jerusalem Passion Play. Photography by Max and Hilla Jacoby. Text by Lawrence F. Mihlon. Doubleday. Pp. 192. \$24.95.

Photographs from the companion nativity and passion plays presented in Bethlehem and Jerusalem annually since 1981 and directed by Francis de Araujo. Sensitivity to Jewish objections to Oberammergau and other passion plays is one of the aims of the production. The story behind the play constitutes much of the text. Most of the book is color photography of scenes from the two plays.

BELIEVING IN GOD: Suggestions for Prayers and Meditation on the Christian Faith and Life for Each Day in Lent. By Miles Lowell Yates. Edited and revised by the Rt. Rev. Brother John-Charles, S.S.F. Forward Movement. Pp. 92. \$1.70 paper.

First published in 1949, these meditations by a former chaplain to General Theological Seminary now appear in revised and convenient form; commendatory prefaces by Lawrence Ross and Norman Pittenger are included, too.

READING LUKE: A Literary and Theological Commentary on the Third Gospel. By Charles H. Talbert. Crossroad. Pp. ix and 246. \$17.50.

Published in time for most of the "year of Luke," this volume by a well known scholar of the Lukan writings emphasizes the third Gospel in its present form, not its sources. Talbert's aim is to aid the ordinary intelligent reader, not to produce a thorough technical commentary, though technical matters come up and are dealt with appropriately. Much attention is given to Luke as a specimen of ancient biography, with comparisons to lives of other notables; the aim of the genre is legitimation of the subject as a model for emulation. The structure of the Gospel is

stressed, and there are excursions on fulfillment of prophecy and on miracle in Luke-Acts. Unfortunately, there is no index, and few suggestions for further reading are given. But this is a valuable work to set alongside more traditional commentaries.

EASTER IS COMING! Lenten Celebrations for the Family. By Mary and Herb Montgomery. Winston. Pp. 120. No price given. Paper.

Two pages for each day in Lent, providing a story suitable for young children, questions for family discussion, a follow-up activity (e.g., "Pray for someone you find difficult to love"), a Bible verse, an evocative photograph, and a short prayer. There are three recipes (including hot cross buns) and a couple of songs as well.

BENNETT'S GUIDE TO THE BIBLE: Graphic Aids and Outlines. By Boyce M. Bennett. Seabury. Pp. viii and 120. \$9.95 paper.

This large format paperback (9" x 12") presents maps, chronological charts, chapter by chapter outlines of each biblical book (including Apocrypha), and summaries of major critical approaches. The approach is largely visual, as those who have been to one of Bennett's outstanding illustrated lectures will expect (he teaches Old Testament at General Seminary and is well known for creative approaches to biblical teaching). An excellent resource for classes or individual study at almost any level.

AUGSBURG COMMENTARY ON THE NEW TESTAMENT: James and I-II Peter/Jude. By R. A. Martin and John H. Elliott. Augsburg. Pp. 189. \$7.50 paper.

The latest in a good new series of inexpensive commentaries for laity, pastors, and students. Martin and Elliott are both Lutheran scholars of ability and

reputation who write well for the general reader. One warning: the bibliographies do omit some significant recent commentaries.

CHURCH BIBLE STUDY HANDBOOK. By Robin Maas. Abingdon. Pp. 208. \$9.95 paper.

An excellent guide for leaders of lay study groups, so many of which either ape seminary courses or become totally subjective. Not only the tools of the exegetical trade, but also the tools of the teaching trade, are presented here, with lots of sample scenarios, not just lists of study questions. Not only is there is bibliography at the back; there is also a self study instrument for congregations to inventory how scripture is actually used among them, a glossary of biblical terms, and instructions on how to do exegesis and word study. The basic premise of the book is that the whole congregation, not just the clergy, share the responsibility to theologize and therefore to interpret scripture, so that Bible study is a congregational enterprise. Maas is co-founder of the Lay Resource Center at Wesley Seminary in Washington; the book grew out of her teaching there and in several Washington parishes. It is the interweaving of biblical with theological and pastoral issues and techniques that makes this book so unusual and so valuable.

Recent Reprints

THE ACCIDENT. By Elie Wiesel. Translated by Anne Borchardt. Bantam. Pp. iv and 88. \$2.50 paper. Reprint of 1962 edition.

DAWN. By Elie Wiesel. Translated by Frances Freynaye. Bantam. Pp. v and 102. \$2.95 paper. Reprint of 1981 edition.

THE LORD'S SUPPER. By William Barclay. Westminster. Pp. 128. No price given. Paper. Reprint of 1967 edition.

THE EARLY CHRISTIAN ATTITUDE TO WAR: A Contribution to the History of Christian Ethics. By C. John Cadoux. Seabury. Pp. xxvi and 272. \$7.95 paper. Reprint of 1919 edition.

BEING AND BELIEVING. By Bryan Green. Forward Movement. Pp. 96. No price given. Paper. Edited reprint of 1956 edition.

Still in Print

We regret that it was incorrectly stated in the issue of February 27 that Sunday's Scriptures, by William Sydner, published by Morehouse-Barlow Co., Inc., was out of print. We are glad to assure readers that it continues to be available for \$5.25, as do Canon Sydner's well known volumes, The Real Prayer Book (\$3.95) and Looking at the Episcopal Church (\$5.25).

Sundays of the Easter Season

BY THE EDITOR

During these final weeks of Lent, it seems difficult to look ahead into the joyful weeks of Eastertide. Yet this is what planning requires: the withdrawal of our attention from the present and the projection not only of our thoughts, but also of our emotions and feelings, into the future. It is worth the effort!

What sort of plan or pattern can be foreseen for this Easter Season by celebrants, preachers, musicians, teachers, altar guild members, and others involved in arranging for worship and related activities? As was pointed out in this column last year [TLC, April 4, 1982], there is a basic pattern to the propers for these Sundays. This pattern is clearly expressed in the Gospels through the three-year cycle, but each of the three years also has its own special characteristics in the other readings. We will not at this time consider Easter Day, Ascension Day, or Pentecost, the themes of which are more obvious.

Looking first at the Gospels, the Second Sunday (April 10 this year) is *always* Thomas Sunday, and we would advocate this expression in place of the derogatory "Low Sunday." The Third Sunday always has the Risen Jesus eating with some of his followers. The Fourth is invariably Good Shepherd Sunday.

The Fifth Sunday speaks of the relation of the Risen and Ascended Lord to his followers. The Sixth (May 8 this year) continues the same theme and prepares for the Rogation Days (but this year it is the other readings, not the Gospel, which allude to bearing fruit, etc.). The Seventh Sunday speaks of the continuing unity which the Lord in glory has with his followers.

Now let us slice the cake the other way and look at the distinctive characteristics of this year, Year C. As on the other years, there are readings from Acts, following the ancient practice of using this book at this season (as on Easter Monday and Tuesday of BCP 1928).

Last year, the Acts selections emphasized St. Peter. This year they are mostly about St. Paul and his companions from the Third Sunday on. This provides an excellent opportunity for sequential preaching or teaching about this greatest leader of the early church. For those who miss having St. Paul's

Day or St. Barnabas's occasionally observed on a Sunday, here is the chance to give them plenty of attention, with such hymns as nos. 114, 132, and 599.

Whereas the other two years use some of the shorter Epistles for this season (as did BCP 1928), Year C follows the path of the ancient Gallican Church of France in reading Revelation at this time. These are splendid and striking passages, containing some magnificent verses. As this is the only period in the entire three-year cycle when we hear this book week after week, this is the one chance for serious teaching and preaching on it.

Appearing so conspicuously in this book, angels seem a particularly appropriate theme this year for decorations on the paschal candle or elsewhere. Those who love Michaelmas can have a good extra round of hymns about angels, such as nos. 120-123, 197, and several of those among the last 20 in the Hymnal. Several of the general hymns about saints and the heavenly Jerusalem are also appropriate.

Some hymns relating to these readings from Revelation which one may not have thought of for this season are 5 (Second Sunday, including the first eight

verses of passage from Revelation), 357 and Canticle 18 (Third Sunday), 385 (Fourth Sunday), 3, 383, and 583 (Fifth Sunday), 389 and Canticle 11 (Sixth Sunday), and 597 (Seventh Sunday).

Canticle 11 or 18 could, of course, be used between Epistle and Gospel throughout the season, especially if equipped with alleluia antiphons. Many other helpful suggestions will be found, as usual, in the *Episcopal Choirmaster's Handbook*, in the *Hymnary*, and in other sources.

Finally, for each of these Sundays there are optional Old Testament readings which may be used as the first lesson with either Acts or Revelation being omitted.

In this Year C, these Old Testament selections are less dramatic than the passages from Acts and Revelation. This may be a reason for some churches to choose them. If an elaborate series of sermons (with related hymns) is to be preached on Revelation, the preacher simply may not wish to compete with the powerful story of St. Paul's conversion and subsequent adventures. Similarly, a sustained study of Acts might render Revelation distracting.

Those who wish to give very strong attention to the Rogation Days following the Sixth Sunday may also prefer the Joel selection to the more subdued references to creation in the New Testament readings. On the whole, however, in Year C, we would recommend the New Testament passages.

Indeed, the material in this season is so rich that preachers and teachers might be tempted to suspend their Episcopal inhibitions and express positive enthusiasm for the wonder and joy of holy scripture. As St. Luke says (24:27 and 45), it is the Risen Lord who tells us what it really means.



PEOPLE and places

Appointments

The Rev. Thomas D. Ackerman has begun a six month in service program at the St. Francis Boys' Homes in Salina, Kan., after which he will serve as a resident director of one of the three homes.

The Rev. Barry L. Beisner is rector of the Church of the Incarnation, 1750 Twenty-Ninth Ave., San Francisco, Calif. 94122.

The Rev. Hunsdon Cary, Jr. is interim rector of St. Paul's Church, 815 E. Grace St., Richmond, Va. 23219.

The Rev. Susan Crampton has been appointed by the dean of the Cathedral of the Holy Trinity in Paris to be in charge of a two-year-old outreach congregation in a suburb of Paris, St. Germain-en-Laye.

The Rev. Jean-Jacques D'Aoust is assistant at Fox Chapel, Pittsburgh, Pa. Add: 706 Woodland Rd., Pittsburgh 15238.

The Rev. Lynde E. May, former dean of the Nashotah deanery, is rector of St. Luke's Church, Madison, Wis.

The Rev. Robert A. Winter is rector of St. Thomas' Church, Berea, Ohio.

The Rev. W. Perry Winterrowd has left his work as rector of St. Bartholomew's Church, Cherry Hill, N.J., to become deputy for program on the New Jersey diocesan staff.

Ordinations

Priests

Albany—Gary John Dorrien, chaplain, Doane-Stuart School, Albany, N.Y., and assistant, St. Andrew's Church, Albany. Paul Edgar Baker, rector, St. Luke's Church, Cambridge, N.Y. Federico Serralima, rector, St. Paul's, Franklin, N.Y.

Central Pennsylvania—Jan C. Heller; add: 210 Eisenhower Chapel, University Park, Pa. 16802. Mark A. Santucci; add: 1852 Market St., Harrisburg 17103. Timothy K. Small; add: 921 Nissley Rd., Landisville, Pa. 17538.

Los Angeles—Robert Wyman Cornner, a full-time teacher who is assistant at St. Cross Church, Hermosa Beach, Calif. Frances McKinstry Hall, curate, All Saints' Church, Pasadena. Lynn Antoinette Duba Jay, curate, Church of St. Andrew and St. Charles, Granada Hills, Calif. Eric Lonell Brechner, curate, Blessed Sacrament Church, Placentia, Calif. Gregory Bruce Larkin, curate, St. Michael's Church, Anaheim, Calif. John Kimball Saville, III, curate, Trinity Church, Redlands, Calif., and Episcopal chaplain at the University of Redlands.

Massachusetts—Patricia O'Reilly Jones, who is serving as co-rector, with her husband, the Rev. Bryan Jones, at Epiphany Church, Los Angeles.

Northwest Texas—Robert Bonnington, curate, Church of St. Mary the Virgin, Big Spring, Texas; add: 1001 Goliad, Big Spring 79720, Fred H. Tinsley, Jr., curate, Church of the Holy Trinity, Midland, Texas. Add: 1412 W. Illinois, Midland 79701.

Deacons

Albany—Patricia Smith Jones, assistant, St. Stephen's Church, Schenectady, N.Y.

Retirements

The Rev. H. Russell Barker, rector of St. Matthias' Church, East Aurora, N.Y., has retired. Add: 4 Tolland Bore, East Aurora 14052.

Changes of Address

The Rev. John W. Biggs, rector of St. James' Church, Springfield, Mo., is now residing at 2641 Southern Hills Blvd., Springfield 65804. The church is at 2645.

Deaths

The Rev. Rodney Neville Usher-Wilson, well known Anglican priest and author, died, after a long illness, on February 1 at the age of 75 at his home in Bronxville, N.Y.

Coming from a family with three generations of service in the Church of England, he exercised his ministry on three continents. Born in South Africa and brought up in England, he studied at St. Augustine's in Canterbury and was ordained in Gloucester Cathedral. He served three years in Britain and then ten years in India. In 1948 he settled in New York City with his wife, the former Madeleine Steen, who worked with him in America and Europe on the world program known as Moral Rearmament. Besides his wife, survivors include two brothers in England, the Rt. Rev. Lucian Usher-Wilson, retired Bishop of the Upper Nile, Uganda, and James Usher-Wilson. Shortly before his death, Fr. Usher-Wilson completed *No Human Affair*, a study of the life and work of St. Paul.

CLASSIFIED

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ACCOMMODATIONS

GOING TO THE MASTERS GOLF TOURNAMENT? For accommodations away from the crowds, and with affordable prices, stay at the Gravatt Conference Center of the Diocese of Upper South Carolina, only 33 miles by interstate from the Augusta National Golf Club. Contact: The Rev. Clyde L. Ireland, Rt. 6, Box 200, Aiken, S.C. 29801 or (803) 643-1817.

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

POSITIONS OFFERED

POSITION AVAILABLE: Rector of a parish in the Black Hills of South Dakota. Congregation perceives itself as in need of a dynamic leader who will foster and encourage a growing lay ministry and Christian outreach; enthusiastic and committed Christian community needing a spiritual director and pastor willing to teach, incite, lead and encourage the growth of God's kingdom through the laity. Interested parties please send letter of introduction and resumé to Box T-550.*

LARGE suburban parish in midwest seeks experienced assistant rector for youth work, teaching and small group ministry, and sharing of pastoral and liturgical ministry with rector. Send profile and resumé to Box P-548.*

YOUTH DIRECTOR: Full time position for individual or married couple. Request job description and community profile from: Fr. David I. Suellau, St. Barnabas Episcopal Church, 319 W. Wisconsin Ave., DeLand, Fla. 32720.

CLERGY ASSOCIATE needed for east coast Florida parish. Principal responsibility for Christian education and Evangelism, but also sharing in full parish ministry. Reply Box M-549.*

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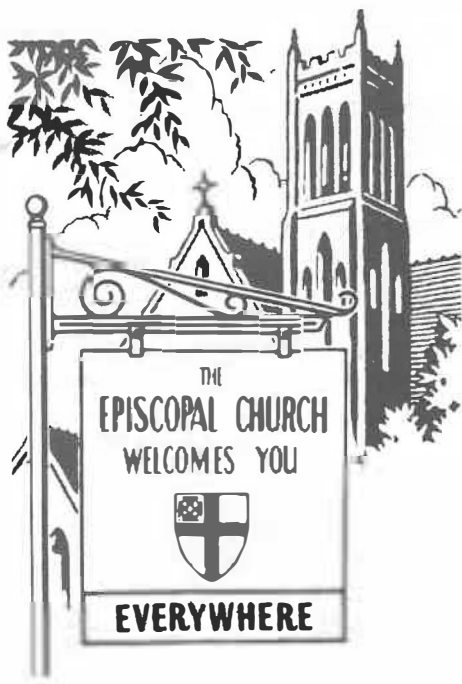
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LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. C. Christopher Epting, r; the Rev. Cecil Radcliff, c;
the Rev. Henry Marsh, d
Sun Masses 7:30, 9:30, 11:15; Wkdy Masses Tues 5:30,
Thurs 10, Fri 7; Wed Parish Supper & Christian Ed 6. Organ
recital Thurs 12:15

COCONUT GROVE, MIAMI, FLA.

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

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.
The Rev. Thomas C. Aycok, Jr., v
Sun Eu 8 & 10:30; Wed Eu & HU 10

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdy 12:05; Thurs 6:30, 9:15; C Fri
11:15

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
Sun MP & HC 8, HC 10 & 5; Daily 7:15

BOISE, IDAHO

ST. STEPHEN'S Cole Rd. at El Caballo
Sun H Eu 8 & 11; Wed H Eu 10, 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W. D. McLean, III; the Rev. Craig MacColl, the
Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and mass: 9:15 Mon, Wed, Fri;
6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

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

SPRINGFIELD, ILL.

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

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r; the Rev. Robert L. Radema-
ker, c
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

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

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
E.P. Rementer; F.S. Thomas; D.L. Garfield
Masses: Sun 7:45, 10 (High), 1. Mon, Wed, Thurs 6; Tues
11:30 & U; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat 12:30

OLD SAINT PAUL'S, 1692 Charles St. at Saratoga

Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP, 11. Daily 8:15
MP; 12:15 H Eu; 5:15 EP. Lenten preaching every Wed & Fri
12:15

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

FLINT, MICH.

ST. PAUL'S 711 S. Saginaw
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Masses 7 Mon, Fri; 9 Tues, Thurs,
Sat; 7 & 12:10 Wed

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, 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

(Continued on next page)

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney
C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev.
Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

EL DORADO, ARK.

ST. MARY'S 512 Champagnolle
The Rev. Edward J. Holt, r
Sun H Eu 7:30 & 10; Wed H Eu 6

BEVERLY HILLS, CALIF.

ALL SAINTS' 504 N. Camden Dr.
The Rev. M. Gregory Richards, r; the Rev. Carol Henley,
assoc
Sun H Eu 8, services 9 & 11; Wed H Eu 6; Thurs H Eu 10

REDLANDS, CALIF.

TRINITY 419 S. 4th (Across from Beaver Clinic)
The Rev. L. E. Hemmers; the Rev. J. K. Saville, III
Sun 8, 10 Eu; Wed 10 Eu LOH

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

HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Wed 7; EP & Pot Luck Thurs 6:30

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; 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.

LENT CHURCH SERVICES

(Continued from previous page)

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OGALLALA, NEB.

ST. PAUL'S 318 East A
The Rev. Paul L. Crowell
Sun Eu 10:30. Wkdy Mass as anno

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 8 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
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

LEVITTOWN, L.I., N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 8

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin L. Bowman, v; G. Daniel Riley, ass't
Sat 5, Sun 10, Wed 7:30

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 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP,
sermon & H Eu other Sun; 4 special music. Wkdys: 1:10 H
Eu Tues & Thurs; 8, 1:10 & 8 H Eu HD, Wed; 12:10 special
preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri
& Sat

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Martha Hedgpeth, 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).

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ECCLESIASTICAL 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. David Rickey
Sun Masses 8:30, 11 Sol; Weekdays as anno

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 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the
Rev. John L. Miller, and the Rev. Susan C. Harriss, James
B. Simpson, 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. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral 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



St. John's Church, Elkhart, Ind.

HOPE MILLS, N.C.

CHRIST CHURCH 2 miles off I-95
Sun 9:45 Christian Ed, 11:15 Eu; Fri 6 Eu

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu
12:35. H Eu Wed 7:30, Sat 12:05

CHARLESTON, S.C.

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

EDISTO ISLAND, S.C.

TRINITY CHURCH (founded 1774) Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30; HD Eu, Lenten devo as anno

PAWLEYS ISLAND, S.C.

ALL SAINTS, Waccamaw River Rd.
The Rev. Charles H. Murphy, III, r
Sun 8, 10; Wed 10

SIoux FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
James H. Waring, dean; Paul Henry, ass't
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

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

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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

CASPER, WYO.

SAINT STEPHEN'S 4700 S. Poplar St.
The Rev. Thomas P. Hansen, r
Sun 8 Ser & Eu, 9 Ch S, 10:30 Ser & Cho Eu; Thurs 7 Eu

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