

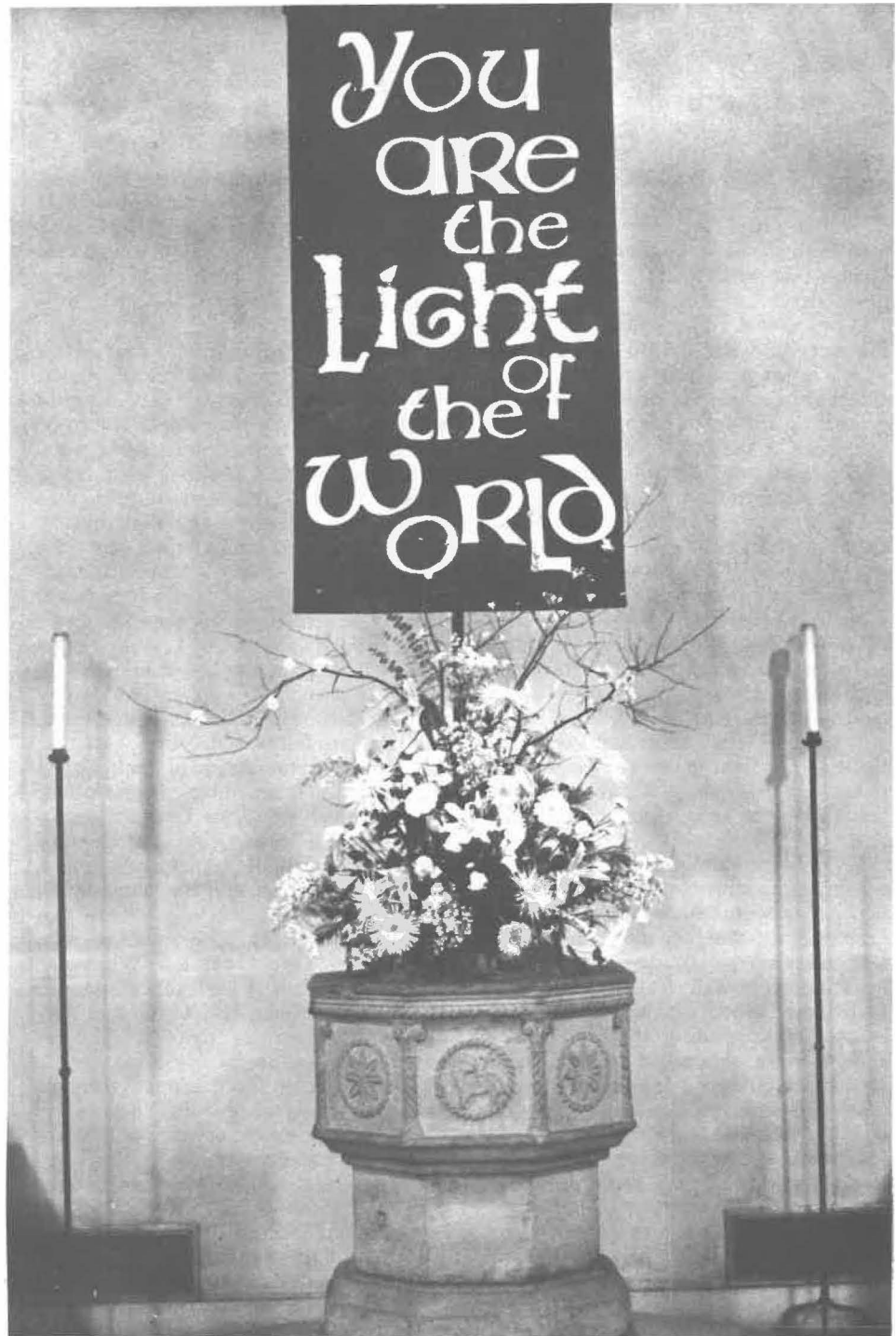
# THE LIVING CHURCH

## The Bible

• page 9

## Forgiveness of Sins

• page 10



The Church of the Epiphany, New York City, recently marked the 150th anniversary of its founding with a weekend "Feast of Lights" celebration. It was also the 10th anniversary for the rector, the Rev. Ernest Hunt. With a \$75 gift from "two Christian ladies" the parish was founded as a Lower East Side mission for "idle and destitute boys" on Epiphany, January 6, 1833.



## Through My Study Window

By WALTER W. McNEIL, Jr.

Almost five years ago, my youngest son gave me a bird feeder. This is no ordinary bird feeder. Being a journeyman cabinetmaker, he planned and constructed it with great care and with great love.

It has a neat cedar shake roof, covering an enclosed plastic feeding area which is open at the bottom on both sides. This serves the double purpose of protecting the grain from rain (we have our share in the Pacific northwest) and at the same time allowing enough room for the birds to feed.

This work of art stands on a post like a shrine, well in view of my desk and the easy chair in which I enjoy reclining. There may be other wild bird feeders like mine, but I defy anyone to claim more diverse activity on the part of birds.

As I sit here on this gray winter morning, things are strangely quiet at the feeder. House finches, Oregon juncos and towhees, chickadees, and the noisy flock of English sparrows are nowhere to be seen. They sense danger: a hawk is hunting in the area. I saw him an hour ago.

My only companion a few minutes ago was an Anna hummingbird, one of a pair which has wintered here the past several seasons, and he, like a helicopter, was suspended in mid-air just outside my window. It was as though he looked in to say, "Good Morning," before he scooted off to another appointment.

Now I see a familiar friend, a gray squirrel. He doesn't fear the hawk. Indeed, this squirrel may be the very one who had an alliance with a pheasant a few years back: from the deck of the feeder he would brush grain off to the

ground with his tail so that the cock pheasant (too tall to be accommodated under the shake roof) could also feed! I am not sure exactly what the squirrel received in exchange. Perhaps his reward came in admiring the pheasant's brilliant colors, as I did.

When a new neighbor with four roaming cats moved into the neighborhood last year, the large covey of California quail avoided our feeder. I miss the sight of their closely knit community, always with a lookout to warn them of lurking danger. What a sight and sound it was to have them all airborne as one bird!

And now it is early afternoon. The hawk must have gone elsewhere to hunt. One by one the chickadees are back, daintily picking up but one seed and carrying it back to a nearby tree to have a feast. The juncos, finches, towhees, and sparrows are not as easily satisfied; they partake as though it was their last meal, and they are feisty, too.

If I fail to take my jar of grain out in the early winter mornings, I hear about it in no uncertain terms from my feathered friends. If severe cold or even snow comes in this usually temperate climate, I double the ration, and this they dearly love.

What a joy it is to observe these inhabitants of God's creation. What rich lessons they can teach each one of us. While they are sensitive to danger, they also radiate the sheer joy of living. They each have a special way of saying thanks for their food. I have received thanks beyond measure just to see them and observe their mysterious ways through my study window.

Do you recall the words of one of the greatest hymns in the 1940 Hymnal? It is number 138, parts of verse two:

He only is the Maker. . . .

By him the birds are fed;  
Much more to us, his children,  
He gives our daily bread.

*Our guest columnist this week is the Rev. Canon Walter W. McNeil, Jr. Canon McNeil is a retired priest of the Diocese of Olympia.*

# THE LIVING CHURCH

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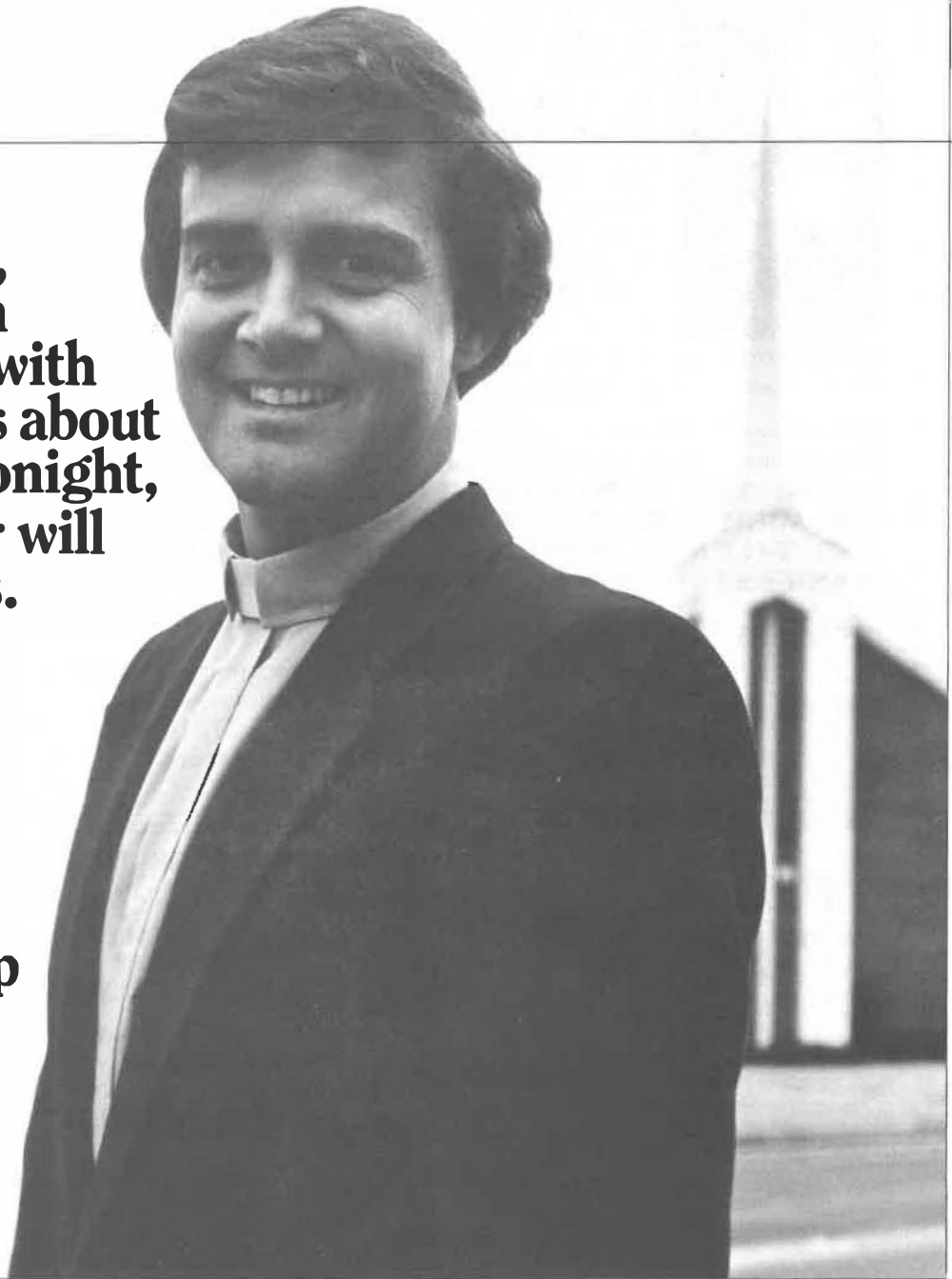
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# LETTERS



After nineteen years in the parish ministry — the past ten years as Rector of St. Bartholomew's, Nashville, Tennessee — **THE REV. CHARLES H. MURPHY, JR.**, has resigned to accept the position of **TEACHER/EVANGELIST TO THE CHURCH-AT-LARGE** from St. Bartholomew's.

**CHUCK** and his wife, **ANNE**, have together, or individually, written three books: **"THERE'S NO BUSINESS LIKE GOD'S BUSINESS," "FUNDAMENTALS OF THE FAITH,"** and **"BOLD TO SAY, 'Our Father'"**. They have spoken at many national and regional conferences, and have conducted over three hundred missions or retreats all over The United States, and in England.

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## Washington Joint Celebration

As two of the Episcopal theologians who participated in the meetings of the Lutheran-Episcopal Dialogue II, we are writing to express our deep concern over a number of reports which have reached us through various friends who participated in the joint celebration of the Eucharist which took place recently at the National Cathedral in Washington. We realize that there is always a risk in commenting on an event in which one did not actually participate, but in this case the reports have been so widespread that we must assume they have at least some accuracy.

If we have been correctly informed, the Lutheran bishops were in fact assigned liturgical duties which in the Episcopal Church are generally performed by deacons and lay persons. We are not suggesting a deliberate anti-ecumenical bias as operative in the planning of that liturgy, but we wish rather to note that a major ecumenical event of this kind requires careful and thoughtful preparation by persons who are sensitive and qualified in regard to a range of theological and liturgical considerations.

What was modeled in this liturgy seems to have been an example of the worst type of "concelebration" and did not give adequate expression to the intentions of the approved LED recommendations. The idea that this service was merely a celebration of the Eucharist by the Presiding Bishop in the company of other believing Christians simply indicates a failure to understand the intention of the LED recommendations which were approved at the General Convention.

A further aspect of this recent celebration which troubles us has far-reaching theological significance. It is our understanding that the large assembly which gathered for the occasion were communicated from bread and wine which had been previously consecrated. We have no way of knowing when that consecration took place, nor under what conditions, but whatever those facts may be, such a practice is a violation of the integrity of the eucharistic celebration as a manifestation of the church gathered.

It is the people of God gathered for the celebration of the Eucharist who are the primary agents of the eucharistic action. It is theologically intolerable that those gathered should be communicated from the reserved sacrament held over from some previous celebration.

Our concern does not rest on a fastidiousness about liturgical details, for indeed these issues strike at the bone of very serious theological, sacramental,



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and ecumenical concerns. It is imperative that such occasions be planned down to the last detail by people who know what they are doing.

(The Rev.) LOUIS WEIL  
Professor of Liturgics

(The Rev.) WILLIAM H. PETERSEN  
Professor of Church History  
Nashotah House

Nashotah, Wis.

### A Curate Responds

In response to the editorial on youth work [TLC, Jan. 30], may I say that while I applaud the goal of greater emphasis on youth ministry in the Episcopal Church, I question some of your assumptions about what makes for good youth ministry.

As a curate with responsibility for youth, I appreciate that the bulk of the work in our youth program is done by lay volunteers. But I have come to appreciate that with youth, more than with any other group (possibly excepting the elderly), a priest is a sacramental person. The symbolism of having that "sacrament" among them as a friend, sharing the joy of Christ, is just as important as organized program.

Unquestionably, camps and conferences have their positive benefits, but they should by no means be the only

measure of this ministry. The church must also show its caring and availability to those young people who are put off by the frenetic energy level and peer group pressure (including social ostracism) that often characterize such events.

I am not arguing against such events or the usual activities of youth groups. However, the church must make provision for the fact that many of the most serious and eventually spiritually committed people have been outsiders during their teen years. We must find ways to let them know we care and are available for their own unique ways of being — not just try to recruit them into structures and programs.

(The Rev.) ANDREW G. KADEL  
St. Matthew's Church

Lincoln, Neb.

### On the High Wire

I'd like to comment on Sidney A. Wood's letter [TLC, Dec. 26] concerning Philippe Petit's high wire walk at the Cathedral of St. John the Divine. I have had the very great pleasure of seeing Mr. Petit perform on the high wire and have spoken with him on several occasions.

He has an extremely strong sense of vocation about his art, and I cannot imagine a stronger statement about the

beauty and risk of commitment than his dance on the wire. He conquers his fear and becomes an example of courage and conviction that we would all do well to imitate in our own vocations.

(The Rev.) SUSAN M. COX  
St. David's Church

Radnor, Pa.

### Apostolic Order

We need more clarity on the meaning of Acts 2:42, especially now that it is quoted in our baptismal rite. St. Luke is here setting out a constitution for Christian life.

Maintaining the apostles' teaching is to secure the church against heresy. Lutherans have zealously tried to do that. However, St. Luke means more by "apostles' fellowship." The maintenance of fellowship with the apostles secures the church against schism.

The fellowship is extended through confirmation by today's apostles, whereby each member is put physically in touch with that unbroken succession, and by apostolic ordination, linking age to age, nation to nation, brother bishop to brother bishop. The Episcopal Church has, at least, been careful to preserve that. Generally speaking, the Lutherans have not.

*Continued on page 14*

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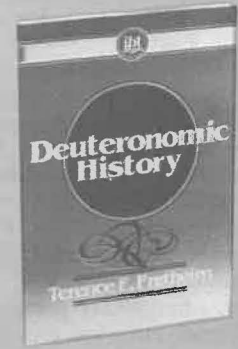
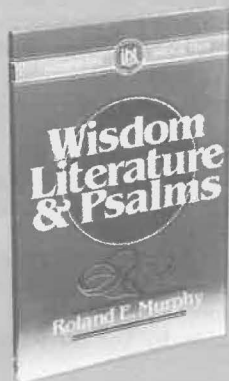
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# THE LIVING CHURCH

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## Bishop Haynsworth to Be World Mission Director

Presiding Bishop John M. Allin has named a veteran missionary bishop to succeed the Rev. Samuel Van Culin as executive for World Mission in Church and Society at the Episcopal Church Center.

In announcing the appointment of the Rt. Rev. G. Edward Haynsworth in late January, Bishop Allin said, "Bishop Haynsworth has known and experienced our mission work for many years. Most recently, with his office here at the church center, he has come to know our world mission unit and its workings. It is most gratifying that we will have someone with his background and experience to work in this position."

Bishop Haynsworth joined the church center staff in 1980 as Latin American partnership officer after a 20-year career in Central America that culminated in his service as Bishop of Nicaragua and later, Bishop-in-Charge of El Salvador. He retains the latter post.

Dr. Van Culin is leaving the church center in April to become the secretary general of the Anglican Consultative Council. He was named executive in 1976 after serving as world secretary and executive secretary for Africa and the Middle East.

Bishop Haynsworth takes over a unit that is responsible for a range of ministry from missionaries through relief and development to ecumenism. One of its most vital mandates is working with the overseas and Latin America dioceses of the Episcopal Church as they move toward autonomy and reaffiliation with other Anglican provinces.

The extra-budgetary programs of the United Thank Offering and the Presiding Bishop's Fund for World Relief — through which the church meets capital and human needs and shelters and feeds refugees — are also part of the unit.

Accounting, auditing, communication, and development assistance are offered through the unit in cooperation with other church center staff, as well as support for those who speak and work in church and human rights arenas.

Attending a meeting of Province IX shortly after his appointment, Bishop Haynsworth reflected on the new task. "The job will open up some new areas for me," he said. "I am familiar with Latin America and close to the progress toward autonomy being made in Prov-

ince IX and some other places. I don't know Africa as well."

"Sam Van Culin's leadership was right on target," he asserted, adding, "we'll have to find ways to make up for his tremendous knowledge and experience regarding Africa."

A native of South Carolina, Bishop Haynsworth is a graduate of the Citadel and received his theological training at the University of the South, Sewanee, Tenn. He was ordained priest in 1950. He served congregations in South Carolina and Georgia and was on the staff of the Diocese of Georgia until he went to El Salvador as a missionary in 1960. He married the former Elizabeth Veronee in 1948. They have three children.

## Oxford Movement Anniversary

1983 marks the 150th year since the beginning of the Oxford Movement, and an American Oxford Sesquicentennial Committee has been formed to promote the observance of this anniversary and to disseminate information within the Episcopal Church.

The president of the committee is the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, with the Rev. Frank M. McClain of Christ Church, Winnetka, Ill., the Rev. Julien Gunn of St. George's, Nashville, Tenn., the Rev. H. Boone Porter, of THE LIVING CHURCH, as vice president, secretary, and additional member of the executive committee, respectively. A number of other clergy and lay persons throughout the United States belong to the American committee.

The Oxford Movement began on July 14, 1833, in Oxford, when the Rev. John Keble preached a widely publicized sermon on national apostasy. It was followed by many developments in the Church of England, the Episcopal Church, and elsewhere. This movement is generally credited with reviving commitment to the catholic aspects of Anglicanism.

A statement issued by the American committee goes on to comment, "While affirming the catholic heritage of the Anglican Communion which Keble, Pusey, and others reemphasized, it is to be recognized today that all schools of thought within our beloved church have been beneficially and constructively influenced by this unique movement . . . The American committee respectfully calls upon fellow church members in every diocese to observe this anniversary in appropriate ways."

The committee anticipates collecting information about anniversary observances throughout the country and providing such information for publication in THE LIVING CHURCH and elsewhere.

## Bishop Hobson Dies

The Rt. Rev. Henry Wise Hobson, 91, died on February 9 at the Marjorie P. Lee Home, where he had been living for several years. He had been in ill health for several weeks. The oldest living Episcopal bishop, he was Bishop of Southern Ohio from 1931 to 1959 and coadjutor for the year before that. He was also the founding leader of the Forward Movement Publications.

Bishop Hobson was the rector of All Saints' Church, Worcester, Mass., when he was called to Southern Ohio by a search committee chaired by William Cooper Proctor, who was then chairman of Proctor and Gamble.

Soon Bishop Hobson established unprecedented leadership in Southern Ohio in evangelism and missions and brought the diocese through 29 years of expansion. An example of this commitment came when the 1932 diocesan convention gave him an overwhelming vote of confidence in the height of the depression by committing the diocese to giving 50 percent of its parish contributions to the national Episcopal Church.

He was graduated from Yale in 1914 and from the Episcopal Theological School in 1920. Bishop Hobson is survived by his wife, the former Edmonia (Monie) Taylor Bryan, several children, and grandchildren.

The Forward Movement recently published a biography entitled *Henry Wise Hobson — Comfort the Afflicted, Afflict the Comfortable*, by the Rev. Robert R. Hansel.

## Urban Workshops at GTS

In support of its commitment to remain in New York City to learn from and minister to its urban environment, General Theological Seminary held an urban workshop for its second-year students from January 17-21, as part of the ministry and mission segment of the seminary's newly revised curriculum. Planning for the workshop had begun in January, 1982, when students and faculty members made an "urban plunge" into the South Bronx and East Brooklyn.

A study and analysis of urban life and

urban systems and relating these to ministry in an urban setting were the specific goals of the week's concentrated effort, which was organized by GTS associate professor of church and society, the Rev. Robert E. Hood. Hans Spiegel, professor and director of Hunter College's graduate program in urban affairs, served as consultant.

Particular and detailed attention was given to the Chelsea area, where the seminary has been located since the 1820s. Dr. Hood called this "shaking hands with Chelsea." Field trips throughout the metropolitan area and interviews with neighborhood political, social, and activist leaders formed an important component of the overall study. The final session was given over to a discussion of all that had been seen, heard, and studied in the context of what the ministry of the seminary might be to its surrounding community.

During this same period, GTS seniors were studying conflict management and juniors studied world mission. These workshops are now a regular part of the curriculum, and will be planned for each January. Funds to help defray the costs connected with the study weeks come from the newly established Dora P. Chaplin Fund. For many years, Dr. Chaplin was a member of the GTS faculty. She retired in 1971.

## Nominating Committee to Meet

The joint nominating committee for the office of Presiding Bishop has announced that it will meet in executive session from April 18-21 at the Bishop Mason Retreat and Conference Center in Dallas, Texas.

The 27-member committee consists of one bishop from each province as well as one clerical and one lay member of the House of Deputies from each province elected by the respective Houses at the New Orleans General Convention. Its chairman is the Rt. Rev. John B. Coburn, Bishop of Massachusetts.

At this, its first meeting, the committee will consider the development of a profile of the office of Presiding Bishop based upon a report to be submitted by a subcommittee chaired by the Rev. Robert M. Wainwright, rector of St. Paul's Church, Rochester, N.Y.

In September, 1985, at the Los Angeles General Convention, the committee will present not fewer than three names of members of the House of Bishops to a joint session of the House of Bishops and the House of Deputies for their consideration.

The committee has made it known that it welcomes any suggestions or comments from members of the church concerning the office of Presiding Bishop. Such material should be sent to

the committee's secretary, Charles M. Crump, 100 North Main Building, Suite 2610, Memphis, Tenn., 38103.

## Archbishop Clark Dies in Canada

The Most Rev. Howard Hewlett Clark, Primate of the Anglican Church of Canada from 1959-70, died in Toronto on January 21. He was 79 and had retired recently as chancellor of Trinity College in Toronto.

The son of a Royal Canadian mounted policeman, Howard Clark was born in a barrack in Mcleod, Alberta. After graduating from Trinity College, he was ordained to the priesthood and served as rector of Christ Church Cathedral in Ottawa until his elevation to the episcopate in 1954, when he was consecrated Bishop of Edmonton. Six years later, he became the ninth Primate of the Canadian church.

During Archbishop Clark's primacy, the Anglican Church of Canada began merger talks with the United Church of Canada which failed due to objections in both communions. In 1969, following the example of the Episcopal Church in the U.S., the Canadian General Synod made the primacy a full time position and Archbishop Clark announced his retirement the next year, citing the physical demands of the office.

Of his predecessor, the Most Rev. Edward M. Scott, the current Primate, said, "All of us who were privileged to serve under his inspired leadership, remember with awe his calm scholarly manner and with warmth, his wit and charm. Physically, he bore much suffering with nobility. One of his generation's most faithful Christian servants has entered a well-earned rest."

## Via Dolorosa Restored

In an effort to improve conditions for visitors, the City of Jerusalem has completed a major three-year restoration of the Via Dolorosa, the road Our Lord is believed to have followed on the way to be crucified. City officials believe the work has made the historic route safer, more sanitary, and easier to follow.

Yitzhak Yaacovy, director of the firm charged with the restoration, said that serious problems dealt with included sewage flooding the streets, polluted water supplies, and neglected and deteriorating holy sites.

The Via Dolorosa now is paved with cobblestones. "It was three or four times more expensive and it took a long time to complete," Mr. Yaacovy said, "but we did it properly, to last."

At each station along the way, the standard cobblestone pattern changes to a semi-circular pattern, drawing the pilgrim's attention to a simple, Roman-numbered plaque which marks each indi-

vidual site. Sensitive to certain conflicts of tradition which exist among different churches, the Israeli authorities avoided setting any explanation signs near individual stations.

At three spots along the way, the restorers used paving stones from the ancient *Cardo* — the main street of Roman times. Here the pilgrim walks on the same stones that surfaced the street during the time of Christ. Mr. Yaacovy said that these blocks were discovered ten feet underground near the third station of the cross.

At the recent ceremony marking the project's completion, Jerusalem's mayor Teddy Kollek uncovered a block of limestone given to the Old City by the Cathedral of St. John the Divine in New York. The cathedral and the city of Jerusalem exchanged building stones in 1981, and the "Jerusalem Stone" was laid as the foundation stone of the cathedral's southwest tower in September.

## Lutheran Dissects ARCIC

Gunther Gassmann, who was the official Lutheran observer at the Anglican-Roman Catholic International Commission meetings, said recently that the efforts aimed at reconciling the Roman Catholic Church and the Anglican Communion "have tended to overlook or to play down considerable difficulties."

Dr. Gassmann, a member of the Lutheran World Federation staff in Geneva, Switzerland, gave his opinion of ARCIC's 12 years of work in an address to a gathering of religious scholars in Jerusalem in January. He said that some Roman Catholics now recognize "that the Anglican Church is, as a whole, not as 'catholic' as some of its expressions and representatives seem to suggest," and that the Anglican identity is "notoriously difficult to describe." He said that the dialogues continued a practice of having Anglo-Catholics meet with liberal Roman Catholics, which has "often led to the impression of being rather close to one another, which was clearly a self-delusion."

The Lutheran scholar said that centuries of independence have fostered the development of a uniquely Anglican "way of thinking" based on theology which blends scripture, tradition, and reason, as opposed to the Roman Catholic "systematic and conceptual modes of thought." The Anglican method of reaching positions which are "indirect and personal, rather than official and authoritative," has been a problem for Roman Catholics, he said.

"Compared with the immense efforts behind this dialogue, the final report of ARCIC seems to be rather meager with its 100 small pages," Dr. Gassmann said. He faulted the commission for its "predominantly Anglo-Saxon character," and noted that it lacked representa-

tion from Latin, German, and Third World churches.

The dynamics of the dialogue process were complicated by "differing structures of thought, in diverse ways of doing theology," he said, and observed that while Roman Catholics can rely on their official doctrinal positions, "Anglicans are without a corresponding frame of reference" because Anglican doctrine is "more varied and fluid and less easily detectable for a dialogue partner."

Dr. Gassmann also charged that the commission downplayed the controversies which historically have separated the two communions, and focused instead on areas of agreement. The commission worked under pressure to reach important decisions, he said, and commented that its strong commitment to success increased expectations but also "increased the risk of deep disappointment in case of a refusal to receive the results of its work."

The Vatican's Sacred Congregation for the Doctrine of the Faith came in for criticism from Dr. Gassmann for what he called its "unfortunate" and "premature" publication of its observations about the ARCIC final report. He asserted that the congregation's action would "inevitably prejudice the process of reception."

He suggested that Anglican synods and Roman Catholic bishops' conferences might "take the final report of ARCIC at face value, examine critically the observations of the Congregation for the Doctrine of the Faith, and reveal by this procedure that reception of dialogue results, as well as exercise of authority in the church, find their primary expression in conciliar processes and decisions."

## Church and City Conference Meets in Atlanta

The Church and City Conference, which met this year for three days at St. Luke's Church in Atlanta, attracted 70 participants from across the nation to focus on the role of the parish in urban ministry.

The conference centered on the probable impact of General Convention's new Jubilee Ministry program. The Rev. Philip Murnion, director of the [Roman] Catholic Bishops' Parish Project, told the gathering that "burnout" is high among urban clergy at present, although the demand for their leadership has never been more urgent, due to cuts in federal programs. The solution for the city churches' problems is no different than for other churches, Fr. Murnion said. He called for an enlarged understanding of the Eucharist, so that every evidence of ministry is sacramental.

Presiding Bishop John M. Allin spoke of his hopes for Jubilee Ministry, and the urgent need for the church to cooperate,

communicate, and coordinate so that it can take up a new role in the cities. "The new city will appear when we are all channels of the Holy Spirit," he said.

The Rt. Rev. Paul Moore, Bishop of New York, conducted three meditations for the conference, focusing on the devotional life of the city cleric, drawing on the church's classic devotional texts, with special reference to St. Francis of Assisi and Dante.

The conference's continuing concern with the urban parish took a practical turn as the staff of St. Luke's Church, with help from its rector, the Rev. Daniel P. Matthews, described the church's program. The conferees ate lunch at St. Luke's soup kitchen and worshiped in the nave.

About 30 years old, the Church and City Conference is credited with having stimulated the interest in urban ministry which led to the formation of the Episcopal Urban Caucus. Its president is the Rev. Everett W. Francis, rector of St. Luke's Church, Scranton, Pa., and its program chair is the Rev. Canon Charles A. Carter, III, canon residentiary at the Cathedral of St. John the Divine in New York.

## Nuclear War "Unjust"

Giving the Chatham House Lecture for the Royal Society of International Affairs in London late in January, the Archbishop of Canterbury defended the traditional Christian concept of a "just" war, but declared that a nuclear conflict didn't qualify. "There is no such thing as 'just' mutual obliteration," he said.

Preaching on "Just and Unjust Wars," Dr. Runcie called for a new world order of peace and justice; deplored the way in which governments automatically dismiss disarmament initiatives offered by other governments; and said he believed it had been right to send the British navy to the Falkland Islands.

Some Christians would deny that a "just" war could exist," said the Primate, but while "one may renounce one's own rights, one cannot renounce one's responsibility for preserving the rights of others." The Second World War, Dr. Runcie said, came close to being a "just" war. However, "it is always important to recognize that war is inevitably a mixture of accident, personalities, moral coarseness, and pure tragedy — and that 'just' war contains these elements as well," he said.

"One of the most horrifying aspects of the present situation," said the archbishop, was "the placid acceptance of the dangerous status quo," and called for more urgency in solving the impasse.

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## Coming next week, Executive Council Report

# BRIEFLY...

Mrs. Robert P. Andersen announced recently that she will retire in May as associate communication officer at the Episcopal Church Center in New York. "Magee," as she is known throughout the church, began working at the center in 1963 as associate secretary for radio, television, and audio-visual material after a career in those fields. Since joining the center staff, she has traveled widely throughout the church as a liaison to numerous dioceses and as a communication consultant. She has worked closely with Venture in Mission, Coalition 14 dioceses, and many presentations given at General Convention.

On January 16, the York School in Monterey, Calif., officially celebrated its 23rd anniversary by dedicating the Maurine Church Coburn Activities Center and Commons, and the Maurine Church Coburn Memorial Chapel. The two facilities, which will meet the school's needs for a gymnasium, audio-visual facility, lecture hall, and chapel, were provided through a \$1.5 million grant from the Maurine Church Coburn Charitable Trust. York School began in 1959 as a boarding school for Episcopal boys. It is now a coeducational college preparatory day school with 150 students.

A grant from the Rev. John G.B. Andrew and St. Thomas Church in New York City, has enabled the Archives of the Episcopal Church, Austin, Texas, to deposit 25 reels of microfilm of valuable historical documents in the New York Historical Society. The material, which largely consists of correspondence and journals from the colonial and early national period of the U.S., deals with the Rt. Rev. William White (1748-1836); the Rt. Rev. John Stark Ravenscroft (1772-1830); the Rt. Rev. John Henry Hobart (1775-1830), and other notables of the time.

The Ven. Robert N. Willing, archdeacon of the mid-Hudson region of the Diocese of New York, announced recently that a \$2,500 grant from the region's rural-migrant committee would help establish a shelter for the homeless in Kingston, N.Y. Archdeacon Willing said the grant was both a recognition of the value of the project and an expression of the commitment of the Episcopal Church to an effective ministry to needy people in the mid-Hudson Valley.



# THE BIBLE — a dangerous violin



By ELDRED JOHNSTON

*According to our author, this article was written especially for lay people who have given up their study of the Bible because they are confused by its complexity and by its ambiguities.*

An old professor in my seminary had a favorite saying: "The Bible is a violin, and even the devil can play his own tune on it." If you search diligently, you can find verses in the Bible to prove almost anything. So in the wrong hands, the Bible can be a dangerous instrument.

Let us look at some examples of how people can use the Bible to support opposing points of view on such controversial subjects as alcoholic beverages, militarism, and the Gospel for the conversion of the individual *versus* the social Gospel. Quotations will be from the Revised Standard Version. Obviously some of the quotes will not be direct proof of a certain position, but protagonists may use them loosely to imply support for their views.

*It is all right for a Christian to use alcoholic beverages:*

"...there was a marriage at Cana... When the wine failed, the mother of Jesus said to him, 'They have no wine.'... Jesus said to them, 'Fill the jars with water... now draw some out and take

it to the steward... ' When the steward of the feast tasted the water, now become wine... ' (John 2: 1-11).

"This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" (I Corinthians 11:25).

"Use a little wine for the sake of your stomach and your frequent ailments" (I Timothy 5-23).

*It is wrong to use alcoholic beverages:*

"Wine is a mocker, strong drink a brawler: and whosoever is led astray by it is not wise" (Proverbs 20:1).

"It is right not to eat meat or drink wine or do anything that makes your brother stumble" (Romans 14:21).

*Military force is justifiable:*

"The Lord is a man of war... Pharaoh's chariots and his host he cast into the sea... thy right hand, O Lord, shatters the enemy" (Exodus 15: 3-6).

"...Abijah and his people slew them with a great slaughter: so there fell down slain of Israel 500,000... Thus the men of Judah prevailed because they relied upon the Lord, the God of their fathers" (II Chronicles 13:17-18).

Jesus said, "I have not come to bring peace, but a sword" (Matthew 10-34).

"Let him who has no sword sell his mantle and buy one" (Luke 22:36).

"Render to Caesar the things that are Caesar's..." (Mark 12:17).

*The use of military force is wrong*

"Blessed are the peacemakers" (Matthew 5:9).

"If anyone strikes you on the right

cheek, turn to him the other also" (Matthew 5:39).

"...they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

"...all who take the sword will perish by the sword" (Matthew 26:52).

"Love your enemies, do good to those who hate you" (Luke 6:27).

*The main concern of Christianity is conversion of the individual:*

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the forgiveness of your sins" (Acts 2:38).

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

"Thus it is written, that the Christ should suffer and... rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations" (Luke 24:46-47).

*The main concern of Christianity is helping those in need:*

Jesus, referring to the hungry, the stranger, the sick, said, "As you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40).

"Religion that is pure and undefiled... is this: to visit orphans and widows in their affliction..." (James 1:27).

"So faith by itself, if it has no works, is dead" (James 2:17).

"I hate, I despise your feasts, and I take no delight in your solemn assemblies... But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:21-24).

This proof-text method has been used in countless controversies about evolution, abortion, faith-healing, women's rights, and on and on. Fortifying their positions with Bible texts, people throughout history have practiced slavery, polygamy, book-burning, inquisitions — even agnosticism!

Does this mean, then, that we are left in a hopeless situation about under-

*The Rev. Eldred Johnston, retired priest of the Diocese of Southern Ohio, is a frequent contributor to our columns. He resides in Columbus, Ohio.*

standing the Bible? Need we throw up our hands, not knowing what to believe? I don't think so.

Certainly the Bible is our most precious possession. For at least 1,500 years, it survived the ravages of barbarians, the ridicule of cynics, the slander of rival religions, the microscope of scientists. From its pages has flowed forth the inspiration for the founding of hospitals, homes for the orphaned and elderly, world councils of peace, schools, colleges, criminal rehabilitation, and conservation. Human beings in the depth of despondency, bereavement, loneliness, and guilt have found this book to be a never-failing friend — wise, powerful, and loving.

Without a doubt, the Bible is an abstruse and complex volume. It is obviously not one book, but a library of over 60 books originally written by persons between 2,000 B.C. and about 100 A.D.

It originated in a part of the world and in an era radically different from ours. Its customs and traditions are more eastern than western, its culture is certainly more rural than industrial; and it is definitely pre-Copernican in its concept of the universe.

The dozens of ancient languages and dialects used by its early authors have been translated and retranslated until finally they were distilled into Hebrew and Greek and, for us, into English and modern American idiom. For in-depth Bible study, our colleges have produced theologians, semanticists, archeologists, anthropologists, historians, and linguists. These scholars have joined forces with devout Christians to provide a rich and profound interpretation of the scriptures.

Some pastors have disdained the wealth of information thus mined and argued that the only prerequisites for preaching are faith in God and the ability to read English. However, most clergymen believe that the search for truth by scholars is also in its way divinely inspired. They train to study the findings of scholars and to popularize them for their congregations.

Now, in closing, let me take my turn at quoting scripture: "The great throng heard him gladly" (Mark 12:37). Perhaps so much has been said about the complexity of the Bible that many may feel that only professional scholars can understand it. However, there is ample evidence that the common people accepting the guidance of pastors and scholars are capable of searching the Bible with devotion and intelligence to discern the voice of God — his voice speaking through the agony and struggles of sinful, yet aspiring, humans.

In this book alone we can find the vital message for every generation: God lives; God loves us; God demands righteousness; God forgives; God saves; and God promises his sure and final victory.

# Forgiveness of Sins

By JOHN E. AMBELANG

Jesus, as the ransom for and bearer of sin, offers forgiveness. And, of course, everyone wants to be forgiven. Or do they? Perhaps it is too casually assumed that everyone wishes to receive forgiveness. Consider the possible difficulties in accepting this gift of God's mercy:

The first is responsibility. An amateur ballerina, for example, can easily excuse her mediocrity. But, if she turns professional, people expect performance and execution. Equally so, it is safer and easier to remain an "amateur Christian," shamelessly bumbling along, refusing forgiveness and the resulting responsibility to strive for sainthood. For, after all, if one is not serious about one's practice, not much can be expected.

The second is indifference. The aged convict, released after serving many years in prison, pulls an inept burglary and goes back for another long term. He never really *wanted* to leave. He has gotten so used to the gray life of prison that he is simply unwilling to adjust to a new life of freedom. So it is that, after years of not responding to God's forgiveness, we are tempted to continue to be indifferent. Why take a chance? Why change? Why risk the unfamiliar?

The third is loss. Like the alcoholic whose booze is killing body and soul,

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*The Rev. John E. Ambelang is the rector of St. Michael's Church, Racine, Wis.*

some hold on to their hatred, resentments, and grudges. Intuitively, they realize that to accept their forgiveness means to give up their personal poison. And that poison has become so much a part of them, that they refuse to risk its loss and face life without it.

The fourth is independence. There are people who cannot receive a gift gracefully, without making it a commercial transaction. They cannot stand to "owe" anyone anything. These are self-made people who want to stand strong and be independent, needing no one. If God's forgiveness is necessary, they want the impossible: they want to earn, deserve, or somehow pay for his mercy.

The fifth is pride. Judas couldn't bring himself to return to the disciples and admit his treachery. Instead, he hanged himself. Peter, with tears, was able to repent. Pride keeps some from confessing their need and receiving forgiveness. They would rather be terribly alone than to join the parish community in an honest confession of sin.

And the sixth is conformity. Like adolescents, many of us want to be accepted and be like everyone else. There is the fear of taking religion too seriously: for, if one were to accept forgiveness, one might become possessed with love for the Forgiver. Besides, in our culture, too much love for one's God is seen as an oddity.

So absolution is offered to the faithful, Sunday after Sunday, year after year. And we return to our homes and occasionally wonder about all the language of love, joy, and peace.

---

## March

The rocking wind,  
the grey-blue sky,  
the frosty morning,  
and a robin high  
in a lonely elm.

With Chad and Gregory we wait  
the suddenness of spring,  
and Patrick's green  
soon to be seen  
enlivening everything.

Annunciation comes at last —  
nine months till Christmas chime!  
The Timeless One  
will, promised, come  
forth from the womb of Time.

Kind Richard's Day will soon be here  
and April's Easter song;  
my entombed spirit prays aloud,  
Don't leave me long!

Leon Adams

# EDITORIALS

## Moses the Lawgiver

On the Third Sunday of Lent, our appointed scriptural readings call attention to Moses, the greatest human figure in the Old Testament, whom we remember as a lawgiver, leader, and liberator. It is obvious that the present period of history feels more comfortable with the last of these "Ls" than with the first. Yet all three are interconnected.

Each of the three roles fitted into the others. From the perspective of the Old Testament, one great blessing in liberation from Egypt was precisely the privilege of following the excellent and ennobling law which God provided, through Moses, for his people.

St. Paul, and subsequent Christians, have been concerned with avoiding legalism. This is not the same as the careful and thoughtful observance of law. Legalism, rather, is the treating of minor rules and regulations as if they were as important as the greatest and most fundamental laws. Today we are more likely to practice the opposite error: treating important laws as if they were inconsequential red tape to be disregarded whenever they interfere with our convenience.

Human laws, even church canons, are far from perfect and require amendment or alteration from time to time. Yet disregard for law, disregard for the principle of it, destroys the life of communities and the integrity of individuals. Moses deserves continuing honor in the church — for all three "Ls."

## Oxford Movement Commemoration

It is a pleasure to call the attention of our readers to the formation of the American Oxford Sesquicentennial Committee [p. 6]. The Oxford Movement was the great event of Anglican Church life in the last century. During the previous decades, the Church of England was for the most part a moribund auxiliary of the British government. Spiritual aspiration, reverence, pastoral commitment, missionary zeal, and theological acumen were all at a low ebb.

In the overseas colonies, Anglicanism appeared in many instances to be little more than a genteel chaplaincy for the families of British officials. In America, the Episcopal Church was a tiny group, although it was already being stirred by Bishop Hobart in some areas.

In an important sermon before the judges of the assize court at Oxford on July 14, 1833, the distinguished and dedicated young priest, John Keble, who was professor of poetry at the university, accused his nation of apostasy and challenged his fellow churchmen to repentance and renewal. His message was heard. Under the leadership of Keble, Edward Bouverie Pusey, John Henry Newman, and others, a flame was rekindled in the Church of England. Because of their famous publications, the *Tracts for the Times*, they were called Tractarians, and the movement called Tractarianism or later, the Anglo-Catholic Movement.

Theological scholarship was revitalized, church

buildings were repaired, the dignity and beauty of worship was restored, and sanctity of the priestly life was reaffirmed, work for the poor was undertaken, the religious orders were revived, and much else. Followers of the Oxford Movement persevered in spite of much public opposition, intimidation by members of the hierarchy, and even harassment by the police who served a monarchy bitterly opposed to the restoration of the outward catholicity of Anglicanism. It is a moving story, parts of which have been told [TLC, Sept. 12], and more of which will be related in these pages.

Ultimately, all parts of the Anglican Communion, and all parties within it, were affected by the Tractarian Revival. Today the Tractarians are a part of the entire Anglican heritage. All of us can benefit by their challenging example of dedication, discipline, and devotion. All of us need their commitment to the catholic faith.

In America, one of the conspicuous results of the Oxford Movement was the inspiration of dedicated priests, such as James Lloyd Breck (1818-1876), to spread the church into the west. Another result was the development of *THE LIVING CHURCH* as an organ proclaiming the ideal of a church revived and revitalized.

In the months ahead, we look forward to providing detailed information about local, regional, and national celebrations of the anniversary of the Oxford Movement. We encourage our readers to send us information about such observances. We respectfully point out that for such information to be used in the magazine, it must be sent promptly and be accurate, and it must give precise indications as to the date, place, and nature of the occasion.

## Canon Law

Within the Roman Catholic Church, a massive revision of canon law is being adopted, representing almost 20 years of work by various committees and consultants since the end of the Second Vatican Council in 1965. Within the Episcopal Church, every General Convention adds or subtracts or changes something in our code of canons.

In practice, many provisions are often ignored. Not all chancellors are as active as they should be in seeing that the canons are observed in their dioceses. Those who must ultimately put the teeth in canon law are the bishops. Yet the procedures for imposing penalties on bishops themselves for misconduct are surrounded by so many checks and balances that today it is virtually impossible to bring a bishop to account for ecclesiastical offenses. If bishops will not discipline one another, they lack credibility when they seek to discipline the rest of us.

In fact, we all need laws, and we all need discipline. Discipline, no less than consolation, is part of the pastoral responsibility of the church. We are not a better church, and we are not better people, because of the present vogue of sloppy permissiveness. All of us are guilty, and all of us need a reinfusion of moral fiber.

# BOOKS

## Christians and Commissars

**DISCRETION AND VALOUR: Religious Conditions in Russia and Eastern Europe** (Revised Edition). By Trevor Beeson. Fortress Press. Pp. 416. \$15.95 paper.

Originally published in 1974, this very readable survey of religious conditions in Russia and other communist nations of Eastern Europe has been brought up to date for the present edition. The author is a priest of the Church of England and a journalist, and his purpose is to enable Christians in other parts of the world to understand the circumstances of our fellow believers behind the Iron Curtain.

Chapters are devoted to Poland, East Germany, Czechoslovakia, Yugoslavia, Albania, Bulgaria, and Rumania, and

three chapters to the USSR. In each case, the author briefly surveys the religious history of the nation, goes through the years of World War II and after, analyzes subsequent church-state relations, and, to the extent possible, describes, with approximate statistics, current conditions regarding churches, clergy, seminaries, and monasteries.

The careers of major leaders are given, and many interesting details. Although the large historic churches dominate the scene, attention is also given to smaller movements and sects, and Judaism and Mohammedanism are not ignored.

Circumstances range from the limited prosperity of the historic state churches (in Poland for Roman Catholicism and Romania for Orthodoxy) to ruthless and total repression (Albania). Everywhere, however, there are numerous restrictions. All publicly recognized churches have had to endure a large measure of state control, although in every church brave individuals have resisted and ei-

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## Hymn Text of the Month

### HYMNAL 1982

*New Text of the Month*

1. Eternal Lord of love, behold your Church  
walking once more the pilgrim way of Lent,  
led by your cloud by day, by night your fire,  
moved by your love and toward your presence bent:  
far off yet here — the goal of all desire.
2. So daily dying to the way of self,  
so daily living to your way of love,  
we walk the road, Lord Jesus, that you trod,  
knowing ourselves baptized into your death:  
so we are dead and live with you in God.
3. If dead in you, so in you we arise,  
you the first-born of all the faithful dead;  
and as through stony ground the green shoots  
break,  
glorious in springtime dress of leaf and flower,  
so in the Father's glory shall we wake.

Thomas H. Cain

*Metre: 10 10. 10 10. 10 — Suggested tune, Old Hundred  
Twenty Fourth, Hymnal 1940, No. 536.*

## A Time of Preparation

The historic use of the season of Lent as a time of preparation of catechumens for their baptism at the Easter Eucharist is the theme of this text by a Canadian author, Dr. Thomas Cain. The author, who is professor of English at McMaster University in Hamilton, Ont., is well acquainted with our American church, having been a graduate stu-

dent in Madison, Wis., where he was confirmed by the Bishop of Milwaukee. He is presently a member of St. John's Parish, Ancaster, Ont.

His text is rich in the dynamic, biblical imagery of the baptismal rite and of the season. This hymn may be reproduced for church use with the following copyright notice: "Copyright, Thomas H. Cain; used by permission; from the *Hymnal 1982*. Copyright, The Church Pension Fund."

ther been jailed, deported, or executed — hence the discretion and the valor alluded to in the title.

This is a useful reference book for information about these different nations and their churches. It also provides stirring and troubling reading for the comfortable Christians of the Western world.

H.B.P.

### Underhill Classics

**THE FRUITS OF THE SPIRIT. LIGHT OF CHRIST. ABBA.** By Evelyn Underhill. Morehouse-Barlow. Pp. 62, 64, 60, respectively. \$2.95 each, paper.

Readers of Evelyn Underhill's works will rejoice to find these titles on bookstore shelves again. Published in the Treasures from the Spiritual Classics series in a format of extracts for meditation, each little volume contains about half the text of the original.

Evelyn Underhill's gift was two-fold: a profound "sense of God" and the ability to communicate it with exquisite clarity to others in terms they could understand and accept. She did this with particular success as a retreat conductor. Most of the books she produced during the last 15 years of her life, including these three, consist of her annual retreat addresses. They are thus eminently suitable reading for a retreat, be it formal or private.

*The Fruits of the Spirit* opens with a treatise on the purpose and nature of a retreat. *Light of Christ*, the most graphic of her books, presents a series of meditations before the stained glass windows of a cathedral. *Abba*, perhaps her most successful book of meditations, is greatly loved for its fresh insights into the Lord's Prayer.

A word of caution for the new generation of readers who will be introduced to Evelyn Underhill through these small volumes: they are not to be read hurriedly or casually or "at a sitting." She writes not so much to inform, as to stimulate. Time for meditation is essential to the reading of them.

FAY CAMPBELL  
Bethesda, Md.

### Orthodox Catholicity

**REVELATION OF LIFE ETERNAL.** By Nicholas Arseniev. St. Vladimir's Seminary Press. Pp. 144. \$5.95 paper.

Here is a lively and readable outline of the Christian faith as seen by a Russian Orthodox in America who died in 1977. He deals as easily with Sufi mysticism and Francis of Assisi, as with Tagore and Lady Julian. His many quotes from Greek, Latin, and French are explained in the text, but a knowledge of these tongues is helpful to the reader.

Arseniev points out the basics of the faith: "The central and decisive encounter of humanity with God has taken place... in the coming of the Lord Jesus." His approach is as fresh and up-to-date as today. His depth of comprehension leads one into new revealing of the old truth. "This day this scripture is fulfilled in your ears."

He is speaking of facts belonging to the texture of history: of God's boundless condescension and his saving, self-humiliating love, peculiar to the Christian message. This is a book to be read with care, and read again.

(The Rev.) SEWALL EMERSON (ret.)  
Marblehead, Mass.

## Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

### March

- 7-11 Standing Commission on Church Music  
9-11 Board for Theological Education (New York)

### April

- 1 Good Friday  
3 Easter Day  
11-14 Associated Church Press (Boston)  
11-15 Episcopal Military Family Conference, sponsored by the Office of the Bishop for the Armed Forces (Berchtesgaden, Germany)  
18-21 Nominating Committee for Presiding Bishop (Dallas)  
21-23 Ecumenical Peace Event (Milwaukee)  
22-24 Convention, Diocese of Idaho (Nampa)  
25-27 National Hunger Committee (Denver)  
28-30 Anglican Fellowship of Prayer Conference (Denver)

### May

- 6-7 Convention, Diocese of Vermont (Burlington)  
14 Convention, Diocese of New Hampshire (Exeter)  
16-20 East Coast Chaplains' Conference, sponsored by the Office of the Bishop for the Armed Forces (College of Preachers, Washington, D.C.)  
22 Pentecost  
23-27 In House Week, Episcopal Church Center  
29-June 1 Synod, Province VI (Riverton, Wyo.)  
30-June 4 Synod, Province VIII (San Francisco)

### June

- 10-11 Convention, Diocese of Central Pennsylvania (Lewisburg)  
15-17 Executive Council Meeting (Des Moines, Iowa)  
18 Convention, Diocese of Rochester (Hornell, N.Y.)  
19-26 Pacific Basin Conference (Honolulu)  
25-July 31 Music Camp (University of the South)

### July

- 24-Aug. 10 World Council of Churches Assembly (Vancouver, B.C.)



## Save Young Souls Through Summer Fun

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# CLASSIFIED

## 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. or (803) 649-1817.

## BOOKS

**USED RELIGIOUS** and theological books. Topography and history of the British Isles. Books bought and sold — Catalogue 103. The Anglican Bookstall, 815 Madison Ave., Baltimore, Md. 21201. (301) 523-2882.

**CHRISTIAN SPIRITUALITY** — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

## BOOKS/PUBLICATIONS

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

## 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. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

If you buy palm crosses made in Africa, you help people whose income averages \$55.00 annually to buy the bare necessities of life and to help fill agricultural, educational, vocational and health needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 15 to assure delivery by Palm Sunday. Cost: \$6.00 per 100; \$3.00 per 50, in multiples of 50; includes shipping. Only individual-sized palm crosses available; inquiries invited. Include street address for United Parcel Service delivery. African Palms, P.O. Box 575, Olney, Md. 20832.

## POSITIONS OFFERED

**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 resume to Box P-548.\*

**SMALL PARISH** with attractive rectory in historic village of Essex, N.Y., on the shore of Lake Champlain, in the foothills of the Adirondack Mountains, one hour from Lake Placid Olympic region, seeks a retired priest for Sunday Liturgy and limited pastoral work. Rectory (furnished if required), utilities and modest stipend. Contact: William Cooper, Box 146, Elizabethtown, N.Y. 12932. (518) 873-6521.

**PART-TIME PRIEST** needed for a small parish in the heart of Ohio. Very active parish with debt free church needing spiritual leadership. Grace Episcopal Church, 126 W. Walnut St., Galion, Ohio 44833.

# LETTERS

*Continued from page 5*

We might respectfully suggest that they could re-establish the apostolic order (fellowship) in their midst by obtaining it from the Church of Sweden.

St. Ignatius of Antioch, himself a disciple of the first apostles, told the Smyrneans, "You should regard that Eucharist as valid which is celebrated by the bishop or by a man he authorizes." Here he does not say that a Eucharist outside the bishop's fellowship must be considered invalid; but he does give us a positive guideline, one which Episcopalians are sworn to uphold because they have vowed that they will continue in the apostles' teaching and fellowship. . . .

Praying for the restoration of visible unity in Christ's church,

(The Rev.) CHRISTOPHER P. KELLEY  
St. Timothy's Church  
Bishop, Calif.

## The Lutherans

Concerning intercommunion and apostolicity, something occurs to me. When John told Jesus about the unknown wonder-worker who was casting out demons "in thy name," Jesus said, "Forbid him not" (Mark 9: 38-39). . . .

Also, I'm glad that individual members of each church are left to make their own decisions about whether to accept an invitation from the other. As St. Paul said, "We know that all things work together for good to them that love God."

M. B. ABRAHAMS  
Trumansburg, N.Y.

## We Were Uplifted, Too

I could not pass up the opportunity to thank you for sharing with your readership the article entitled, "Quest for the Vision of God" [TLC, Feb. 6], written by the Rev. James C. Gilbert.

Personal identification with the existence of God is a fundamental matter of faith which each and every Christian confronts during his or her lifetime, and I for one am uplifted and refreshed after having partaken of Fr. Gilbert's experiences with spirituality.

Thank you again for this great public service.

(Br.) JAMES, B.S.G.  
Assistant Superior  
St. Augustine's House  
Bronx, N.Y.

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# CLASSIFIED

## POSITIONS OFFERED

**ORGANIST-CHOIR DIRECTOR** for small parish near Boston and Worcester. Salary \$3,600-\$4,000. Write to: Holy Trinity Church, Box 685, Southbridge, Mass. 01550.

**REMARKABLY** vital suburban parish in southwest looking for younger priest of talent and a few years parochial experience to be curate with real responsibility to seasoned rector. Parish is eucharist-centered with strong lay involvement and leadership. Excellent compensation and benefits for someone who believes a curacy can be a rich, fulfilling and happy ministry, not just a stepping-stone to better things. Reply Box D-547.\*

**DIRECTOR OF ADMISSIONS** for the undergraduate college of the University of the South, Seawanee, Tenn., to begin July 1, 1983. The university, owned by 27 dioceses of the Episcopal Church in 12 southern states, seeks a director who is experienced in admissions work, able to describe effectively the advantages of a liberal arts education, capable of organizing an admissions program involving professionals and volunteers, and well versed in the application of computers to admissions procedures. Applications, including a résumé and three letters of recommendation should be sent before March 15 to: Dean W. Brown Patterson, College of Arts and Sciences, The University of the South, Seawanee, Tenn. 37375.

## POSITIONS WANTED

**MUSIC DIRECTOR/Organist/Liturgist**, Master's Degree, 10 years experience with traditional and renewal liturgies, seeks new music ministry (not necessarily full time). Reply Box S-545.\*

**YOUTH MINISTRY/CHRISTIAN EDUCATION** — May, '83, M.Div. graduate available for a parish seriously interested in a full-time lay minister, skilled in these fields. Ted Schurch, 600 Haven St., Evanston, Ill. 60201.

## SERVICES OFFERED

**CHURCH-BELLHANGER** available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

## SUMMER PROGRAM

**MOUNTAIN RENEWAL** in small, ecumenical community. Summer program 1983 now available. Continuing education credit possible. Leadership includes Anglican theologian David Jenkins. 12 day sessions. Share in study, fellowship, worship, work, fishing, riding, hiking. Individuals, families. Write: Ring Lake Ranch, Box 806, Dubois, Wyo. 82513.

## WANTED

**COPY** of Santayana, "The Idea of Christ in the Gospels." Name your price, but consider the poor. Carroll E. Simcox, 3153 Cheryl Drive, Hendersonville, N.C. 28739.

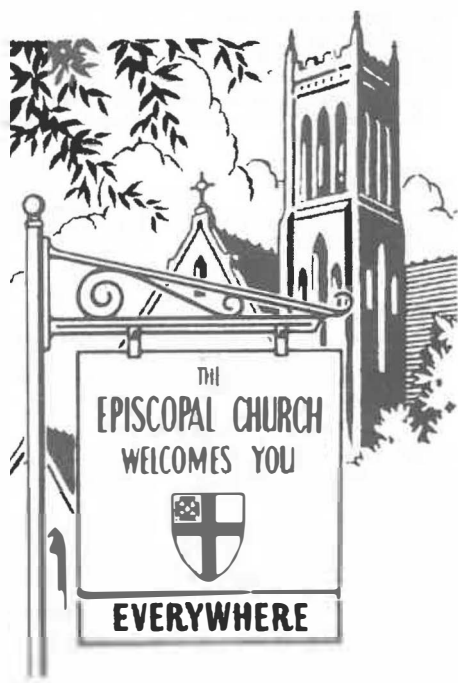
**COPY** "Christian Faith in Modern Light," by R. J. Campbell. Reply Box G-546.\*

**CAN ANY CHURCH**, ECW or individual, send a Christ the King Crucifix as a thank offering for the 150 anniversary celebration of St. Andrew's Anglican Church, Greenville, Grenada, West Indies c/o Fr. Leopold Baynes?

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

# 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 Epling, 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. Aycock, 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** 8630 Nall, 88202  
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; FS 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 8-7

## 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. Frederick 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 6 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 & 6 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/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. 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 Fertlg, 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

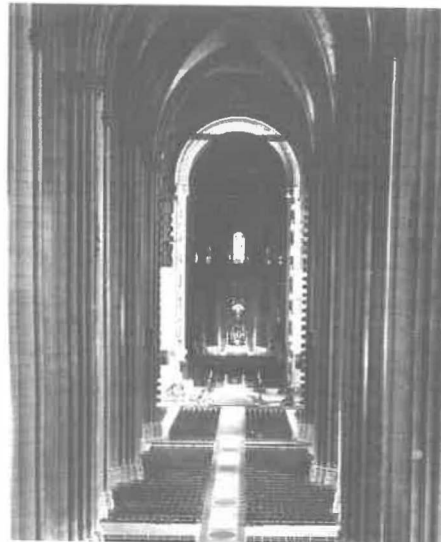
**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## 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



Cathedral of St. John the Divine, New York City

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev,  
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat  
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## 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** 3986 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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)  
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

## 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