

THE LIVING CHURCH

Ascension Day

High above the earth
High above all men
High over the clouds, out of sight
High past the reach of human hands
High looking down
High seeing the world anew
High peering around the stars
High banqueting with angels
High sitting with his Father in glory
High in the arms of God
High drawing all mankind to himself.

Travis Du Priest



Ascension of Christ, detail of a fresco by Giotto (c. 1266-c. 1337) in Scrovegni (Arena) Chapel, Padua, Italy.

RNS



On Being Centered in Christ

By WILLIAM J. MCGILL, JR.

People who work with clay say that the essence of the craft is centeredness: that is, before you make a pot, you must determine where the center of the clay is, and, as the potter's wheel whirls, you must always remain conscious of that center. If you are not aware of the center, the clay will rebel, and if you manage to produce anything, it will be unbalanced and deformed.

In that regard, making pots is like being a Christian. As we shape the vessels of our lives, we must always remain conscious of our essential center — Jesus, who is Christ. But we need also to remind ourselves that the center is critical precisely because the forces of our lives tend to thrust us away from it.

In his poem, "Goodfriday, 1613. Riding Westward," the 17th century Anglican poet John Donne eloquently depicts the tension of our lives as Christians in the world. On that morning business and responsibilities drew him westward, but as he traveled, he sensed that the true center of his life was, or should have been, elsewhere.

Donne begins by imagining the human soul as a sphere which devotion moves. Other forces, however, tug and pull and spin the sphere in unnatural ways, though devotion remains the true and natural first mover:

Pleasure or busnesse, so, our Soules admit
For their first mover, and are whirld
by it.

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

Hence is't, that I am carryed toward
the West
This day, when my Soules form bends
towards the East.
There I should see a Sunne, by rising
set,
And by that setting endlesse day be-
get;
But that Christ on this Crosse, did
rise and fall,
Sinne had eternally benighted all.

So are we all daily drawn westward, away from the sun, away from the dawning of the most glorious day, the day of our redemption. Yet, only in traveling west do we understand and appreciate the engulfing radiance of the rising sun as it lightens the darkness before us.

Only if the centrifugal force of the wheel draws the clay outward from the center can the potter give it form. He does not force it back to the center, but shapes it around the center, in constant reference to it.

We are human beings called to live in the world, to take up business and responsibilities, and what God requires of us is not that we abandon our journey, forsaking these mundane duties. What he requires of us is that we remember where our Sun rises, that we remember where we are in reference to it, that we remember the source of the Light that shines upon our way.

Indeed, it is well we travel westward. Like Moses on Sinai we dare not confront too directly the glory of God. We cannot look directly into the morning sun. We hardly dare open our eyes on the splendor of what Christ has done for us.

Yet dare I almost be glad, I do not see
That spectacle of too much weight for
mee.

For in that moment God's own creation shuddered and the mere sun hid its face. So must we mere mortals tremble at the thought, turn away at the sight. The force of Christ's sacrifice spins us away from the center, yet holds us to it.

As we hurry westward, the warmth of God's grace, the rays of the morning sun, flow towards us, engulfing us.

Though drawn away from the center by our mundane tasks, though fearful of seeing too closely the splendor of God's love for us, we can sense that radiance, and we know that it shines upon us. And we know also that God's graceful love can redeem us, can restore in us the light of the image of God, in which we were made.

Though these things, as I ride, be
from mine eye,
They're present yet unto my mem-
ory,
For that looks toward them; and thou
look'st towards mee,
O Saviour, as thou hangst upon the
tree;
I turne my backe to thee, but to re-
ceive
Corrections, till thy mercies bid thee
leave.
O thinke mee worth thine anger, pun-
ish mee,
Burne off my rusts, and my deform-
ity,
Restore thine Image, so much, by thy
grace,
That thou may'st know mee, and I'll
turne my face.

Only in traveling westward can our true orientation work upon us. Only in turning away can the power of God's call, to turn again, imprint itself. Only in venturing into the world beyond Calvary do we learn how far the shadow of the cross does reach.

In writing his poem, Donne was preoccupied with the crucifixion, but the imagery of the sun to the east affirms that it is from the Rising Son from which the purifying light and heat radiate. The center of our lives is not the dying Jesus, but the Risen Christ.

Natchez Magnolia

The Gardener-Lord of Paradise
implanted your pliant stem
beside the silent stream
amongst the stately pine
where mortals pause to dream,
await the mirth of Maytime,
dance on mansion lawns
immersed in carefree whim.

Your tender pristine bloom
asperged with loblolly dust
dispels the wintry gloom
with angels' wing, imparts
the fragrant breath of spring
for pilgrims' fainting hearts.

Ray Holder

John Colet, when Dean of St. Paul's in London (1508-1519) insisted that readings of the Holy Word be "illuminated" by brief introductions to make them comprehensible and interesting to the people.

**THE PEOPLE BEHIND
ILLUMINATIONS**

John H. Hoefler
Fr. J. Barton Sarjeant
Dr. Massey H. Shepherd, Jr.
Fr. Antonius Wall

R. Jackson Little
Fr. John Shanahan
Alan Conner

Admiral Hoefler is chairman of the board of a major California advertising agency.

Mr. Little is Vice President of Crocker National Bank.

Fr. Sarjeant is rector of St. John's Episcopal Church in Ross, Calif.

Fr. Shanahan is a Roman Catholic parish priest and lecturer in Church History at the Graduate Theological Seminary.

Dr. Massey H. Shepherd, Jr., is retired and a visiting professor at CDSP.

Fr. Wall is a Dominican priest and President of the Dominican School of Theology in Berkeley, Calif.

Alan Conner is a layman, a writer, formerly a newspaper editor, a marketing executive, and president of a San Francisco advertising agency. He devotes full time to *Illuminations*. He started this work when his research showed that the people in the pews understand and retain shockingly little of the readings.

NOW.... Illuminations®

offers Episcopal rectors and vicars a tool to make the lessons come alive, so that the people will be interested in, will understand, and be inspired by the Word of the Lord.

Carefully written, short introductions to the lessons make the readings of the lessons much more comprehensible and interesting to your people. They come to you in quarterly issues, with introductions ready to be given to the lectors. No editing. No copying.

Illuminations, in use by more than 800 parishes and missions, is in its seventh year of service to the Episcopal Church.

To see how this plan can bring a new dimension to the readings, write today for a free trial copy. After you've tested it, you may want to subscribe.

Here is what a few Churchmen say about "Illuminations":

"The congregational response has been just great to the use of *Illuminations*."
The Very Rev. Donald H. Langlois, Grace Church, Rice Lake, WI

"Blessings upon you in your project."
Bishop Stewart, Diocese of Western Mass.

"Your work is excellent, and I will recommend it to our clergy."
Bishop Reeves, Diocese of Georgia

"I am very impressed with the format, and would like to spread the good word of what you are doing."
Bishop Schofield, Diocese of Southeast Florida

"The introductions hold the congregation's attention, and I find that overall they are very helpful."
Bishop Jones, Diocese of Wyoming

"I applaud the work you are doing with *Illuminations*."
Bishop E. Paul Haynes, Diocese of Southwest Florida

"The introductions really hone in on the essential points of the lessons..."
The Rev. Andre Trevathan, St. Stephen's, Gwynnabo, Puerto Rico

"They help not only the people in the pews, but lay readers as well who sometimes aren't clear on the import of a particular lesson, or how the three lessons fit together."
The Rev. Leonard Freeman, St. James', Collegeville, Pa.

"One of my parishioners said; 'These introductions give dignity to the reading of Scripture. I now know what's going on.'"
The Rev. Robert W. Swines, St. Martin of Tours, Prior, OK

"I believe *Illuminations* to be a most helpful worship adjunct and look forward to its growth."
Bishop Hunt, Diocese of Rhode Island

"This is a very helpful tool for lectors, as well as clergy in their sermon preparation."
Bishop Cole, Diocese of Central N.Y.

CLIP AND MAIL TO:
Alan Conner, Publisher
Illuminations, 90 Harrison Ave.
Sausalito, Ca. 94965

Illuminations®
... to make the readings
of the lessons comprehensible
and interesting

Yes, please send me a sample copy of *Illuminations* for inspection and trial use. No charge will be involved. Then, if we find the service of value, we may subscribe.

Parish: _____

_____ (mailing address)

_____ (Your name. Please print) Rector Vicar Lay Reader

_____ (Please check)

_____ (City) _____ (State) _____ (Zip)

LETTERS

Nuclear Weapons

Though one might agree in some measure with Bishop Spong that the stockpiling of nuclear weapons is undesirable, his characterization of present defense policies as "the most immoral action in the history of the human race" [TLC, April 10] is, to employ litotes, a large claim.

Bombastic and flatulent rhetoric ill serves this bishop or any other spokesman; indeed it undermines his credibility and diminishes his effectiveness.

(The Rev.) B. W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

Prayer Book

I am writing in shocked and amazed response to the Rev. Timothy Pickering's letter [TLC, April 3]. I am shocked that he is shocked every Lent "to rediscover the degree to which we have lost any help toward being penitent in the 1979 Prayer Book." Is his Prayer Book missing pages 447 through 452?

My parish and I find the riches of the Holy Week services in the Prayer Book almost inexpressibly beautiful and meaningful. If one follows them and

prays them, when Easter Day arrives, one has no doubts that Christ is risen indeed.

(The Ven.) DAVID E. PARKER
St. Barnabas' Church
Garland, Texas

I share the editor's sorrow at the Rev. Timothy Pickering's ignorance of both the present Prayer Book and the widespread use of our liturgies for Lent and Holy Week. If your writer still feels that he has "lost any help toward being penitent in the 1979 Prayer Book," then perhaps he would be well advised to have a closer look.

(The Rev.) ROBERT WAGENSEIL
St. Luke's Church
Forest Hills, N.Y.

Could it be that the Rev. Timothy Pickering, who wrote the letter on penitence [TLC, April 3], has never used the Holy Week services in his parish? Our congregation is moved deeply by the change of mood from frolic to penitence on Palm Sunday.

People came up to me after the Maundy Thursday rites, which included the foot-washing, to say that they needed to repent in order to become more mindful of the need to serve. Many members of this parish say that the

Good Friday liturgy is the most moving of the year.

In fact, the Good Friday liturgy is merely an outline upon which the conscientious priest can cast a service. We use a large, "life-size" cross, made of railroad ties, and we give special attention to penitential hymns. My favorite is Hymn 71 (Herzliebster Jesu), which states, in verse two, "I crucified thee."

My intuition is that those who reject the 1979 Prayer Book services are those who have made no serious attempt to use them and develop them. Over my seven and one-half years here, we have lost no people to Prayer Book issues, yet we have a number who love the old Prayer Book and have come to love the new.

(The Very Rev.) JOHN D. LANE
Church of the Holy Comforter
New Orleans, La.

The letter regarding the lack of penitence in the Book of Common Prayer [TLC, April 3] is more indicative of a self-fulfilling prophecy than of the cheery mischief of a "trendy bunch of liturgical people." If one does the new liturgy with the idea that it is wanting, inappropriate, or somehow otherwise defective, it will be.

All of the continual nit-picking over the Prayer Book of the church would be better left in the past, if the clergy and worship committees would look creatively and lovingly at the great gift that the Prayer Book is.

As we nit-pick in the light of the resurrection, the angel of the Lord says to us, "Why do you look for the living among the dead?"

(The Rev.) JAMES A. NEWMAN
All Saints' Church
Northfield, Minn.

Deacons

The Rev. Peter Chase's argument for seminarian deacons [TLC, March 27] is certainly understandable. It might do much for seminarians. I doubt, though, that it would do much for the diaconate.

When people called to the presbyterate are ordained to the diaconate before their pre-ordination training is completed, they sometimes spend more time in the diaconate than they had planned. Being a deacon becomes a kind of purgatory until one is deemed good enough to be a presbyter. This adds malcontents to the ranks of deacons and perpetuates unwholesome hierarchy.

Until such time as candidates for the presbyterate may be ordained directly to that office, I commend the policy of our commission on ministry: candidates for the presbyterate shall have completed their pre-ordination training and examinations before being made deacons. (Deacon) JOSEPHINE BORGESON
Reno, Nev.

A TESTAMENT OF GRATITUDE TO THE MOST HOLY TRINITY

I desire to make public and grateful witness for God's mercy and grace, in permitting me to serve Him and His Church as a priest for the last forty years.

Ordained to the Sacred Priesthood in the Diocese of Maryland on the Feast of the Ascension, [1943], by my beloved Bishop, Noble Powell, I have happily spent nearly thirty-nine of those years in the Diocese of Northern Indiana.

As with nearly everyone who has been given this vocation, Holy Orders has meant enormous joy, and honor, along with, of course, deep pain, frustration, and sorrow.

To serve God in His Church, is often to risk a broken heart. In this century — and in all others — the Body of Christ has often appeared to be reckless, irresponsible and unfaithful; yet "... that wonderful and sacred mystery [the Church] . . ." has no substitute in God's plan — as a means — for the salvation of mankind.

As a sinful son of the Church — but a passionately loving one — I rejoice to be a Catholic and an Anglican . . . a son who owes nearly everything good in life to this Church, under Christ our Lord.



(The Rt. Rev.) WILLIAM C.R. SHERIDAN
5th Bishop of Northern Indiana

THE LIVING CHURCH

Volume 186 Established 1878 Number 19

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 414-276-6420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	5	Letters	4
Editorials	12	News	8
First Article	2	Short & Sharp	15

ARTICLES

A "Different Ministry"	V. Craig Dyer 10
Requiem for a School	Charles R. Colwell 11

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Very Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker, Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr.; Leonard Campbell, Jr.; James Dunkly, Nashotah, Wis.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

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.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

BOOKS

St. John's Message

SIGNS OF GLORY. By Richard Holloway. Seabury. Pp. 79. \$5.95 paper.

I always look forward to reading anything written by Richard Holloway, whether it's a sermon, an article or a book, and I am never disappointed. His style is clear and vivid, uncluttered, and I always learn something.

In *Signs of Glory*, Fr. Holloway examines the seven miracles of Jesus as recorded in the Gospel of John. He has us look at the miracles as the evangelist would have us do. The event is described and shown as a sign, then the author peels back layer after layer of additional meaning like an onion. Each miracle is an event but also a parable full of import for us as we try to live the Christian life.

The author constantly confronts those of us who have not fully surrendered our lives to Christ, or who may have fallen away a bit — Christians who live a life of "near-belief," people for whom Christ is "a tantalizing possibility, not a blazing reality."

This is a short book, only 79 pages, but it is chock-full of spiritual meat. I would suggest that it be read one chapter at a reading so that it might be dig-

gested fully. It is an excellent springboard for meditation, and is a great shot in the arm for weary Christians. I recommend it without reservation.

(The Very Rev.) JAMES W. LEECH
All Saints' Cathedral
Milwaukee, Wis.

Christian Perspective

GENERAL PSYCHOLOGY FOR CHRISTIAN COUNSELORS. By Ronald L. Koteskey. Abingdon. Pp. 308. \$10.95 paper.

Dr. Koteskey, professor of psychology at Asbury College in Wilmore, Ky., uses his considerable knowledge as a clinical psychologist and a Christian counselor to develop this admirably complete treatise on mental disorders.

As the basis for much of his clinical terminology and treatment, he uses *The Diagnostic and Statistical Manual of Mental Disorders*, a manual commonly called *D.S.M.3* (third edition), published by the American Psychiatric Association. With this manual as an authoritative source, Koteskey sets the stage for the eclectic psychologist: he reviews theories of personality and treatment, ranging from Freud's late 19th century psychoanalysis through Aaron Beck's current cognitive therapy.

Among others in the gamut of treat-

WIPPELL'S

Finest Quality Church Metalcrafts and Woodwork

Church Vestments



Textile Furnishings

Write for Catalog to ...

WIPPELL-MOWBRAY CHURCH FURNISHINGS LTD.
13-00 Plaza Road (P.O. Box 456), Fair Lawn, New Jersey 07410
Dept. LC Phone: 201-796-9422

the
Anglican
BIBLIOPOLE



A resource for out-of-print Anglican books, including biography, history, liturgics, music, theology, and worship. Send \$1 for catalog featuring **THE OXFORD MOVEMENT**
Paul Evans : Robert Kearney
Church St. (RD 3, Box 116c)
Saratoga Springs, NY 12866
518/587-7470

WORLD MISSIONS



**EPISCOPAL
CHURCH
MISSIONARY
COMMUNITY**

For a free copy of
**ANGLICAN FRONTIER FELLOWSHIP
DAILY PRAYER GUIDE**

A daily devotional discipline
focused on the final frontiers of
the Gospel

Write to
ECMC — 1567 E. Elizabeth Street
Pasadena, CA 91104
(213) 797-8323

For the clergy:

A time for renewal
and discovery.

The Mini-Sabbatical.

Nov. 7 - 18, 1983

Jan. 31 - Feb. 11, 1984

Jan. 23 - Feb. 3, 1984

\$450

(room, board & tuition)

CDSP Continuing Education
2451 Ridge Road, Berkeley, CA 94709
415/848-3282

 **Seedlings**

A Sunday School Curriculum
especially designed for the
needs of the small church

... Biblically based ...

Heroes, traditions and customs
of the Episcopal Church ...
Broadly graded group
activities ...

Full year's lesson plans: \$30.00
Four-year curriculum available

Orders or further information:
SEEDLINGS, Box 1062, San
Marcos, Tx. 78666
512/392-3859

**FOLLOWING THE STEPS
OF ST. PAUL**

Educational Pilgrimage of the
Church Divinity School of the Pacific

August 19-September 4, 1983

Write to: Dean Sherman E. Johnson
304 Holly Street
Vallejo, Calif. 94589



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

**UNDER
ONE ROOF**

All the Needs of Your Church

Vestments & Paraments

Altar Linens

Choir Vestments

Clerical Clothing

Do-It-Yourself Department

Religious Jewelry

Ecclesiastical Metalware

Church Furniture

Books

Come In. Phone or Write for Information



Cuthbertson

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

Subscribe to

THE LIVING CHURCH

one year \$24.50

ment, he lists the Watson-Skinner theory of conditioning (behaviorism), the Rogers-Maslow and Fromm theories of self-actualization, and Fritz Perls' Gestalt (total environment) approach toward perception and learning. The book contains 14 tables of figures and comparisons.

An excellent work for the Christian counselor who finds himself somewhat bewildered by the different vocabularies of psychology and theology, Dr. Koteskey's book emphasizes that psychology is fragmented, but that it can be unified by the inclusion of the spiritual dimension. The Christian counselor should be able to bring to psychology a unifying perspective which will add greatly to the treatment of mental disorders.

(The Rev.) OSBORNE R. LITTLEFORD
Orlando, Fla.

Refreshing Love

CALLED TO HEAL. By Ralph A. DiOrio. Doubleday. Pp. 260. \$14.95.

The author of this book, a Roman Catholic charismatic priest with a powerful healing ministry, states that it is written in response to those who "have sought me to expound publicly — the inner resources of my soul."

His teaching on the healing ministry is sound. His emphasis on obedience to the church (in his case as a priest, but equally applicable to all who work in the healing ministry); his teaching on forgiveness as the foundation of healing; his comments on pain (p. 173) and redemptive suffering; his frequent reiteration of the love of God; and the fact that he does not confine the ministry of healing to physical cures, add up to excellent teaching.

Fr. DiOrio from Worcester, Mass., is founder and director of the Apostolate of Prayer for Healing. He is unquestionably an enormously gifted man. He states, reasonably enough, that, being a priest, he speaks as a priest.

Unfortunately, however, he speaks as a pre-Vatican II priest. His repeated emphasis of priest as mediator between God and people, his terminology throughout the book (sacrament of penance instead of sacrament of reconciliation, etc.), signify the era in which he appears to dwell. Yet I found his uncritical "in-love-ness" with his church as refreshing as I found surprising his apparent unawareness of what is taking place today in the healing area in multitudinous Roman Catholic churches.

The curiously stilted and ponderous style of the book, plus its redundancy, endlessly long quotations, and abundant Latin phraseology, make it less than graceful writing and difficult reading. Despite these things, the deep spirituality of Fr. DiOrio shines through.

The office of the priesthood is given such exaggerated emphasis that one receives the impression that the writer believes that only the Roman Catholic priest has the power to open the doors to heaven and close the gates of hell. This is an unfortunate impression, for the contents of the book deserve better.

(The Rev.) EMILY GARDINER NEAL
Deacon
Convent of the Transfiguration
Cincinnati, Ohio

A Sea of Conflict

CHRISTIANS IN ULSTER. By Eric Gallagher and Stanley Worrall. Oxford. Pp. ix and 241. \$19.95.

This is by Christians, about Christians, and for Christians. It tells of Ulster's problems, the striving for solution of them, of compassion and bigotry, of heroism and cowardice, of love and hate.

The authors, distinguished Methodist theologians, describe Ulster's tragedy as being "politico-religious" in nature. To ease these tensions, they initiated and/or took part in innumerable organized discussions to ameliorate them over a period of 12 years. Protestants, Roman Catholics, and representatives of labor, agriculture, and all shades of thought were involved.

There were compromises on some issues. Opposition was maintained on others. Ulster Irish ethnic history and tradition advocates stood firm against Anglo-Scot countrymen. Roman Catholic Ulstermen fought Protestant permissiveness concerning birth control and abortion. Protestants (in Ireland, all non-Roman Christians) were unyielding in their attacks on Roman insistence on their own baptism for children of mixed marriages.

Differences were expected. What was unexpected was that Christians continued to confer in large numbers. Here lies Ulster's ecumenical hope for peace.

It would be advisable for clarity to refer to Abbreviations (prior to the Prologue) and to Appendix II (p. 223-24) for the organizations mentioned.

SAMUEL R. DAVENPORT
Falls Church, Va.

Study of a Prolific Author

THE OUTLINE OF SANITY: A Life of G. K. Chesterton. By Alzina Stone Dale. Eerdmans. Pp. 354. \$18.95.

Gilbert Keith Chesterton (1874-1936) was so incredibly productive a writer and so broadly engaged a public figure that it has seemed unlikely that any scholar in a single volume could ever do justice to the substance and scope of his involvements.

Alzina Stone Dale, however, makes up

Continued on page 13

Wolsey Hall

OXFORD

offers a home-study program for the **Diploma in Religious Studies from the University of Cambridge, England.**

This graduate level degree is available for the first time in North America. For details, write: Paul Beresford-Hill, Wolsey Hall Oxford, North America, Dept. AA7, 30 Maplewood Road, Hartsdale, New York 10530

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. **Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country.** 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.



ASCENSION PRESS

PRIESTLY SPIRITUALITY

By Eleanor L. McLaughlin, co-editor of *Women of Spirit* Explores current images of priesthood and the spiritualities they elicit. Presents "an Anglican vision of what the priest is and does."

24 pp. booklet \$3.50

POWER FROM ON HIGH: A Model for Parish Life and Development

by Robert A. Gallagher, author of *Stay in the City*

Defines parish renewal and development in terms of life in Christ, and the nature and mission of the Church. Provides a broad pattern to parish life, with many practical suggestions. Describes an Anglican approach accessible to all kinds of people.

89 pp. paperback \$6.75

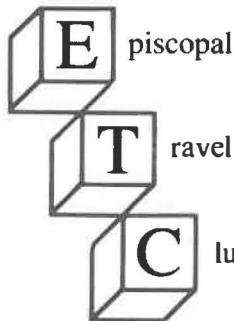
Prepaid orders only. Add 15% for postage and handling. Pa. residents add sales tax. Order from: Ascension Press, 3089 Emerald St., Philadelphia, Pa. 19134.

BURIAL SERVICES

J. B. Bernardin
Revised and Updated
\$12.95



MOREHOUSE-BARLOW CO.



Suite 100
1305 U.S. Highway 19 South
Clearwater, Florida 33546

Phone TOLL FREE
1-800-237-3448
In Florida 1-813-535-4661



Father Wiseman
Executive Director

OXFORD MOVEMENT PILGRIMAGES Jun/Jul/Aug/Oct
All escorted by a Priest or Bishop.

OBERAMMERGAU PASSION PLAY — 1984
Depart May/June/July/Aug/Sept
All escorted by Bishop or Priest.
Act now!

Experience • Integrity • Quality

THE LIVING CHURCH

May 8, 1983
Easter 6

For 104 Years
Serving the Episcopal Church

Seminary Peace Petition

In a three paragraph "Petition for Peace," 93 students, faculty members, administrators, and spouses of the Virginia Theological Seminary (VTS) have expressed "profound sadness and regret at the growing U.S. military involvement in the affairs of El Salvador."

Letters which include the petition from the Episcopal group have been sent to the President of the United States, the Assistant Secretary of State for Latin America, the Presiding Bishop of the Episcopal Church, and other governmental and ecclesiastical leaders. These Episcopalians view the administration's policy in El Salvador as flawed both politically and morally.

The petition states, "Recent history in El Salvador proves . . . that our government's current policy of military intervention is immoral and intolerable, because it contributes to the slaughter of human beings by other human beings."

Urging a more compassionate and just response to the conflict, those at VTS who signed the petition reason: "Through our Lord Jesus Christ, we have been given the ministry of reconciliation and are called to be ambassadors for him. With respect to the role of our government, we believe that reconciliation and the establishment of justice and peace in El Salvador can best be achieved through non-violent efforts."

Oxford Movement Appeal

"Catholic faith and practice still need in our time to be reaffirmed and promoted" states the brochure which initiates an enthusiastically endorsed appeal campaign of the Catholic Renewal Conference (CRC) at its recent meeting in Loughborough, Leicestershire, England.

On the opening day of the 1983 meeting, conference members made an appeal for a capital sum of at least £250,000 to mark the 150th anniversary of the Oxford Movement. Jointly launched by CRC president, the Rt. Rev. Eric Kemp, Bishop of Chichester, and Dom Wilfrid Weston, Abbot of Nashdom, the campaign hopes to provide £25,000 a year to be used to further the aims of the movement.

Cognizant that many of the goals of the founders of the Oxford Movement are yet to be realized, CRC members wish to foster vocations, provide money for ministerial training, support the reli-

gious life, deepen catholic spirituality within the church, develop youth work, study doctrine, produce catechetical material, and encourage liturgical renewal in parishes.

An over-arching concern, however, is that of Christian unity. The conference's brochure, besides noting that certain truths for which the Oxford forefathers stood have frequently been devalued, also notes, "One of the clearest goals, the reunion of Christendom, something for which they worked and prayed so hard. . . has still to be achieved."

Even before this year's conference, £25,000 had been donated. With this excellent beginning, the chairman of the appeal committee, Maurice Chandler, envisions an appeal that will go on for 12 months. Sometime during 1984, a service of thanksgiving will be held at which time an announcement of the allocations will be made.

Although the idea for the appeal comes through a combined effort of the Church Union, CRC, and the Federation of Catholic Priests, any organization or society is free to suggest projects for financial assistance.

Catholic Renewal itself came into being in 1977; at that time the rationale for formation was that catholic theology, doctrine, and practice within the church of England were threatened. In 1982, however, CRC unanimously agreed that continuing work should be done through a subcommittee answerable to the union's General Council.

The union's new constitution highlights the positive, rather than the defensive — "promote and renew," rather than the former "defend and maintain." Their constitutional changes, which also emphasize vocation, religious life, unity, youth work, and theological research, await endorsement in June at the General Council meeting of the union.

Every diocese in England was represented at this year's CRC meeting, and there were over 650 participants, including 14 bishops, from England, U.S., Australia, Sweden, and Zambia. One of the books written to prepare for the conference was *Signs of Glory*, by the Rev. Richard Holloway, rector of the Church of the Advent, Boston, Mass. [p. 5].

In his message to the conference, the Most Rev. Robert Runcie, Archbishop of Canterbury, warned, according to the *Church Times*, against preoccupation with the jargon of a subculture. While admitting that definitions and distinctions are important, the archbishop sug-

gested that it would be counter to the best in catholic tradition to retreat into an ecclesiastical ghetto.

Calling for a lively concern for suffering, the Rev. Michael Hollings, Roman Catholic author of *Hearts not Garments*, also written in preparation for the conference, addressed members from his own experience with inner city life: Fr. Holling's plea was for larger concern for the homeless, the destitute, drunks, drug addicts, and the underprivileged.

Uniting both the thematic concerns of the conference and the financial appeal, the Abbot of Nashdom said, "We need a renewed vision of the tradition in which we stand, of the priorities of our day, of the tasks that lie ahead. . . . We need to provide ourselves with the financial resources to turn our vision, our words, into practical action."

Oppression and Loyalty

During Holy Week, a team of five people assembled by the Most Rev. Robert Runcie, Archbishop of Canterbury, [TLC, April 24], at the request of the Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches, and the Most Rev. Phillip Russell, Primate of South Africa, spent five days in South Africa in support of Bishop Tutu and the council, which is under government investigation.

After the team's visit, Bishop Tutu said, "We were wonderfully affirmed by all our friends from overseas. . . . who not only came to us in Holy Week, but also appeared and offered evidence before the Eloff Commission," the governmental investigating panel.

General Johann Coetzee, chief of the South African security police, recently testified that the council has cooperated closely with the banned African National Congress and has accepted financing from organizations hostile to South Africa. Gen. Coetzee says that the council does not represent the majority of South Africans.

All five members of the visiting team testified before the commission. While not wanting to discredit the commission itself, Terry Waite, Archbishop Runcie's adviser on inter-Anglican affairs, felt that the commission was making "rather a clever attempt" to discredit the ecumenical council.

Included in the visiting group were the Rt. Rev. A.I.M. Haggart, Primus of the Episcopal Church of Scotland; the

Most Rev. Paul Reeves, Archbishop of New Zealand; and Clyne Harradance, a lawyer and layman in the Anglican Church of Canada.

Expressing her thoughts on Bishop Tutu's loyalty to his country, Episcopal Church Executive Council member, Pamela (Mrs. Carter) Chinnis, a member of Archbishop Runcie's team, told about the Palm Sunday liturgy at the Anglican Church in the Soweto black community of Johannesburg:

"At the end of the service, Bishop Tutu was in the sanctuary with a great number of very young acolytes, and they started singing what I later learned was the national anthem. Bishop Tutu sang lustily and the children, staring up at him, sang every verse. I don't think I could sing the national anthem of a country that was oppressing me. It was an extraordinary example of their loyalty to their country."

Archbishop Visits Hawaii

The Archbishop of Canterbury, the Most Rev. Robert A.K. Runcie, spent Easter week in Hawaii, arriving April 5 and departing for New Zealand in the early hours of April 11. These were days of quiet and seclusion, following Holy Week in England, and a time for meeting the church in Hawaii and Hawaii's people. Dr. Runcie was the third Archbishop of Canterbury to visit Hawaii.

The church in Hawaii, which was under the jurisdiction of Canterbury for 40 years (1862-1902), warmly welcomed the archbishop, who described his visit as pastoral, ecumenical, and educational. Archbishop Runcie was greeted at the airport by the Governor of Hawaii, George R. Ariyoshi, the Mayor of Honolulu, Eileen R. Anderson, and the Bishop of Hawaii, the Rt. Rev. Edmond L. Browning.

Following two days of relaxation on the rural northern coast of Oahu, after his nearly non-stop flight to Honolulu, the archbishop commenced an ambitious schedule of visits. On Easter Friday he visited the highly regarded Iolani School, the first church school in Hawaii (1862); the recently restored Iolani Palace; the Institute for Human Services, a downtown Honolulu outreach to "street people" founded and supported by the Episcopal Church; the ecumenical Kalihi-Palama Interchurch Council; and St. Andrew's Cathedral, where the archbishop held a press conference.

With heads of Protestant churches, Hawaii's senior rabbi, the Roman Catholic bishop, and a Buddhist official, the archbishop lunched at the home of Bishop Browning.

An equally busy Easter Saturday provided opportunity for a morning meeting with diocesan clergy and their spouses. Speaking on his own spiritual life, Archbishop Runcie told of his reliance on the Daily Office, meditation on

appointed scripture readings, and the Eucharist. From seminary days he recalled the practice of having on one's desk and "going" a book of the Bible, a devotional book, a biography, and a novel. The archbishop further emphasized his personal need for regular retreats and the supportive prayers of others.

That afternoon conversation expanded to a broader segment of the diocesan family at a garden party in the archbishop's honor on the grounds of Honolulu's Walker Estate. That evening at "A Celebration of Aloha," hosted by the Governor and the mayor, Dr. Runcie enjoyed the company of the larger community.

The Second Sunday of Easter was spent at Grace Church on the Island of Molokai, where the archbishop met with about 50 church and community leaders. Bishop Browning celebrated the Eucharist, assisted by the Rev. Lynette G. Schaefer, vicar of the church.

That afternoon, Archbishop Runcie celebrated the Eucharist and preached at St. Andrew's Cathedral, Honolulu. His sermon focused on the Lord's presence in Communion and in the local community and encouraged Christians to strengthen their grasp of the Lord through scripture, sacrament, and prayer, as well as their loyalty to the local community — all with a loving concern released from the grip of fate.

Throughout his visit and in his various addresses, the archbishop reiterated his concern for Christian compassion and peace. Holding before his audiences vivid images drawn from the natural world, he presented a vision of a new world not motivated by power and self-interest.

A large part of the message, however, was the man — a man of dignity and charm, with a twinkling eye and abiding joyfulness, a man of care and humility. A man committed to the Lord — and this commitment encourages others to deepen their knowledge of and express their love for Christ.

JOHN P. ENGELCKE

This report was based on a longer story written for the Hawaiian Church Chronicle. Fr. Engelcke is the editor of that diocesan paper as well as TLC news correspondent.

Housing Goals Set

Meeting at the end of February in Scottsdale, Ariz., delegates to the annual meeting of Coalition 14 agreed to raise a development fund to create housing for the elderly and poor people of their dioceses.

The coalition's board of directors set a goal of \$50,000 for the fund. Proceeds will be used as seed money and management funds to secure federal housing assistance. The directors noted that "the

need to improve the quality of living for the low-income elderly and handicapped has become a concern for all jurisdictions" in the coalition.

The action was one of many taken on a long agenda that included a rigorous round of consultation among the directors about their budget; review and discussion of a major communication project; and presentations on stewardship and changes in tax law as well as elections.

The most time-consuming item, the budget, is also one of the foremost reasons for the existence of Coalition 14. It was developed in 1969 as a means for the then-aided dioceses to make the best possible use of the funds they received by pooling their resources. The dioceses commit themselves to an open budget process to which even designated endowments are brought. The directors work as a unit in setting many budget priorities, salary and insurance standards, and programs. They decide what amount each diocese will receive from the block grant of the national church to the coalition.

This year, the members broke into four groups of four jurisdictions each, and "reasoned together" for nearly two days. The success of this process is seen in a steadily declining reliance on grant funding and increasing self-reliance on the part of the diocese. Controller Paul Chalk of Nevada reported that the coalition expects to reduce its total grant requests by nearly \$250,000 during its triennial budget period.

Among other actions, the directors elected the Rt. Rev. Harold A. Hopkins, Bishop of North Dakota, as chairman, and the Rev. J. Robert Herlocker of Idaho as secretary.

Financial Aid

The Episcopal Church's growing missionary work in Hispanic communities, with 26 dioceses undertaking this work since 1977 and 26 more acknowledging the need to do so, has promoted the formation of a 12-member committee of clergy and laity to head a campaign to raise a \$1 million endowment for Hispanic candidates for the Episcopal ministry.

The Rt. Rev. John M. Allin, Presiding Bishop, named members to the Trust Fund Committee for Hispanic Theological Education as a followup to the 1982 General Convention's approval of the concept and the Executive Council's creation of this funding instrument. Committee members noted in their first report, "As more postulants are answering our Lord's call, the primary obstacles turn out to be financial. . . . For the most part, those responding are mature men and women, with families, who need a measure of financial assistance to pursue theological study."

A "Different Ministry"

"No one can build a wall
around someone who
can read...."

By V. CRAIG DYER

After spending 30 pleasant and productive years working for a large chemical company, I retired to Pinehurst, N.C., hoping to reduce my golf handicap. The satisfaction I expected from golf was illusionary. I decided I would like to become an instructor at the local junior college in the belief that helping young people prepare to enter the competitive world would be a challenge and a source of my continued growth.

The only openings available were as a full-time instructor in the day school or in adult extension courses at night. I felt I could not do justice to myself or the students, teaching four hours a day and spending at least as much time in preparation. While a dialogue with youth appealed to me, the prospect of teaching adults would duplicate part of the experience from which I had retired. I reluctantly continued playing golf.

One day while playing with a nationally known Lutheran preacher, I told him of my search for an activity more rewarding than golf. He said, "Craig, if you attended a larger church you would be asked to help in 30 or more social programs. But there are many opportunities here.

"Have you considered becoming involved in the penal system? You could help the inmates, both while they are in

prison and after they are released. After some experience, you might be able to suggest ways in which the system could be made more effective. Why don't you contact someone in the county government and find out what you might do?"

So I become active in an organization that helped those released find jobs, housing, food, and clothing, plus helping them with the traumatic task of returning to society. My major satisfaction, however, has come from teaching and sharing with inmates in a local state prison. The educational program seeks to qualify inmates for the equivalent of a high school diploma. It is directed by a most competent professional educator who is an employee of the local college.

After the Dark Days

It is almost here:
A light lies on the sky
unknown to winter.
The streams are beginning to murmur
answering the distant call of the sea.
There may yet be icy patches
here and there in the woods
but soon they will be gone
and on the collar of snow
around tree trunks
wild violets are beginning
to cast blue shadows.
It is almost here!

V. Craig Dyer is a member of Emmanuel Church, Southern Pines, N.C.

Kay Wissinger

My initial assignment was to work with a group of men to improve their competence in mathematics, science, or English. I soon had a group that wanted to learn more than the basics included in the curriculum. At first we met one day a week, but, at their request, we expanded our meetings to two days. I periodically tutor individuals in the GED program who need help in some area of the program.

I was shocked at the difference between the inmates and the population outside. Many of the inmates were absolutely illiterate. Those who could read went no further than comic books. A few had a nodding acquaintance with the Bible. What has been most appalling has been the absence in their lives of the essential moral, intellectual, and spiritual lift I find in the Fifth Symphony, in Keats or Shelley, or in the eighth chapter of Romans, or much of John and Hebrews. The entire lives of these people have been spent in a backwash isolated completely from that part of life which to me has been most nourishing and beautiful.

I cannot help but blame society for allowing this isolation to exist. Society segregates criminals — they are not such as we would invite to a dinner party or a backyard barbecue.

Solving the problem is complex, but I am convinced it demands expanded education for those whose home life did not include an introduction to art, religion, and the mores which stop us from being felons. It obviously must include improved housing, food, medical care, and other necessities. One cannot respond to the absolute joy of the Ninth Symphony if he is starving or ill or cold. Recidivism is more of the same illness that breeds the first crime.

The penal system must expand its educational facilities, must have better libraries (not books others no longer want, mostly lurid paperbacks). We should encourage acquaintance with the classics in music, literature, and all other art forms. These things are, after all, the upper stratum of our culture, and those who have been separated from it should be shown what the community, of which we want them to be members, has to offer.

The direction my "different ministry" has taken is no longer a secret. I have interspersed with the academic the mythopoetic elements which are the crowning glory of our culture. The response has not been uniform. At times I am startled by a person's acute perception. At times I pray for the strength to continue on a road that momentarily seems to lead nowhere. In general, however, I would not trade that road for anything else the world has to offer. May I give you some examples of the rewarding events?

I recently placed on the blackboard two quotations. The first was, "All wars

are civil wars." The second was, "Something there is which doesn't love a wall." I sat back and waited for a reaction. As expected, the loudest and least cautious of the group said, "That first 'un sure ain't true." The men kicked the subject around among themselves until I asked, "What's a civil war?"

There was more discussion but no answer. Then one of the quiet ones shouted, "I got it. A civil war is one in which brothers fight brothers." There was unanimous agreement that "all wars are civil wars." My only contribution had been to ask, "What is a civil war?"

The second quotation is the first line from Robert Frost's "Mending Wall." I read it to them. Usually they are the

only ones who read out loud. The poem is too long to include here — two men have adjacent fields separated from one another by a wall that winter weather and a hunter seeking rabbits have damaged. They meet to replace the fallen stones.

The first, obviously the author, seeks to convince the second that since they do not have cows, but share an apple orchard and a pine grove, there is no need for a wall. The second refuses to be convinced. He twice repeats the bromide, "Good fences make good neighbors."

There was unanimous disagreement with the second man. Even in their most objective moments these men hate walls. I encouraged them to tell me what opinion they had of Frost. I asked, "Do

you think Robert Frost is talking about one wall between two specific fields?"

They agreed that Frost spoke of all walls, and suddenly it occurred to them that he was speaking of anything that separated humans and made them enemies. One of the men finally said, "I'm sorry for that poor jerk who insists on repairing the wall."

Just one more instance. I was late one morning, and when I walked in I found a statement on the blackboard. I never was able to find who had written it there. But after my repeated hints that there *was* an escape from their confinement, one of them had written, "I know what you have been talking about. No one can build a wall around someone who can read."

Requiem for a School

By CHARLES R. COLWELL

One day a few weeks ago I went to see what was once an old and well respected Episcopal secondary school, St. Mary's School in Peekskill, N.Y. I was enjoying a few days of quiet at St. Benedict's Retreat House nearby and walked up the road to savor the beauty of this Ralph Adams Cram building and its spacious grounds.

St. Mary's operated for 125 years, enjoying a national reputation. It stands, a mighty brick fortress, high above the shores of the scenic Hudson River, some 25 miles north of New York City. It looks down on the Indian Point nuclear power plant, located in a small village on the south bank of the river.

St. Mary's, larger in size than a city block, stands now as a mausoleum of the past, having recently been sold to a land developer who plans to construct luxury apartments within the existing exterior walls of this grand old building. Only the school itself has been sold. St. Mary's Convent and the retreat houses of St. Benedict and St. Gabriel will remain intact.

As I walked alone around the school that day, I felt myself being ominously drawn toward death. Working my way through overgrown gardens and knee-deep lawns, I peered into windows which, because of the slope of the earth, were on three levels. There was the

chemistry lab, gas burners and tables in place; the English classroom, now empty of everything except a dozen copies of *Warriner's Handbook of English Grammar* strewn across the floor; the gymnasium, barren now except for four remaining folding chairs in the middle of the polished floor, and the basketball backboards left in a half-raised position.

Under the gymnasium I peered through dirty panes at an Olympic-size swimming pool, looking now like an enormous empty pit. Suddenly, in my mind's eye, I heard the happy screams of children and saw them gracefully spring from the diving board and cut into the water, but, just as quickly, I was hurled back to the melancholic sounds of emptiness. I felt forbiddingly alone. Somehow an evil presence seemed enconced within this great tomb, a presence that threatened to possess my spirit and bind me with cords of sadness and depression.

Looking up to the top floor on the river side, I saw the spacious room I had occupied a few years ago while attending a Cursillo weekend. The corner room with a panoramic view on two sides somehow kept company with the angels and bestowed a feeling of clarity and perspective on its occupants. Now, only silence and nothingness filled that space and reminded me of the house in Chekov's play, "The Cherry Orchard."

I saw myself standing in the shadow of a once highly successful and happy school performing a requiem for what had been — much as I remember doing when I helped empty my grandmother's house in Maine, preparing it for sale, a house where I had lived many of my

happiest childhood years. At this hilltop requiem, however, there were no people, no acolytes, no choir, no congregation. I stood there alone, pondering the echoes of yesteryear, with tears of gloom baptizing lifeless memories.

"Emptiness, emptiness," says the preacher, "all is empty." "Dust you are and to dust you shall return." Scripture spoke to me as I stood on that hill. Mercifully, I was finally drawn away from my morbid dreams by realizing that this was no longer St. Mary's School. It was an empty shell, such as we experience at the death of a loved one.

We tend to institutionalize the events, the things, the traditions that have been useful tools in our past. We do this in our churches: we hang on to our buildings, our prayer books, and our customs with a death grip, forgetting that they are meant to point beyond themselves to God. Change always confronts us with our idolatries and exposes our worship of what was for what it is.

Our time in this life is a journey in which we are meant to grow, to change, and to lean always forward in anticipation of what will be. We are not meant to build any permanent monument to the past. All of the glorious moments of our lives become haunting ghosts if we see those moments as ends in themselves. Whether it is the wonderful fullness of married lovemaking or the beauty of a great symphony, these moments are meant to point beyond themselves to a God who uses them to enrich us along the way.

Standing on that hilltop, I remembered another Man who stood on a hilltop called Calvary. There, too, death was experienced and a requiem was performed, but in that case, the empty halls of history were filled with the songs of victory.

"The Lord is risen, he is risen indeed, alleluia!" Death, emptiness, loneliness, guilt, and depression — none of these can ever again have the last word. God in his love has claimed us, and he wants each of us to claim his love for ourselves.

The Rev. Charles R. Colwell is the rector of the Church of St. Barnabas, Irvington-on-Hudson, N.Y.

EDITORIALS

Words and Books

As we look over the pages of this Spring Book Number, we reflect that words are wonderful and sometimes sacred things. This should not surprise Christians, as our Lord himself is known to us as the Word of God. Words carry messages from God to us, from us to God, and from one of us to another. Indeed, within our own minds, most of us make some use of words even to communicate with our own selves. Words can liberate us, help us rise above our own animal feelings, and help us transcend the outward circumstances of life.

Words make up books, and we who look to a sacred book, the Holy Bible, should accord respect and honor to books in general. Of course, there are bad books as well as good ones, and harmful ones as well as helpful ones, but we shudder when we see someone throw an open book, pages down, upon the floor, or when we see people scribble in a book, or tear a page to mark a place. Books, as a whole, represent one of the highest achievements of human civilization, and civilized humans should respect them accordingly.

Ascents

Like a climber clutching paralyzed
On a ledge, limp fingered, foot shaking,
Looking up the wall in dread.
We stand in our adventure with God
Seized in panic on the threshold
Of a deeper intimacy, in dread of going further.
The climber, knowing the next slow pitch
Is always longer with literal, latin dependence,
Longs for the freedom to fall: to say 'no more'
To Brother Fear's clinging affections.

We fearing instead the greater potential to
Painful sin, preferring, almost, the long black
Cold of the soul's night on the ledge to
The unknown sun of the summit.
We need the release of unthought, fluid
Grace in movement; to think with our fingers,
And feel with our minds.

Who is this God with his love so great?
He brings me this far where I never wanted to go,
Not knowing it was here, and why is this
Awful landscape so beautiful?

Robert C. Schwarz

Rogation Days and the Ascension

On this Sunday we continue to celebrate the Resurrection, but we also give particular attention to the created world, and to the sources of food, as expressions of God's bounty and life-giving power. The Rogation Days, traditionally occurring this week, have serious significance at both the practical and the theological levels.

On Thursday is the Feast of the Ascension, a major holy day too often neglected because it falls on a weekday. The glorification of the Risen Christ and his Lordship over all things remains a most important part of the Christian message.

"Short & Sharp"

Within our book review section we are pleased to introduce a new column, "Short & Sharp." As the title suggests, it will contain extremely brief comments on a variety of publications, most of them pamphlets, booklets, or occasional items, many of which would not normally be introduced among our book reviews. Some of these short publications are extremely valuable, and some of particular interest to particular readers.

At the present time, this column is the work of the Rev. Travis Du Priest of Racine, Wis. Fr. Du Priest is associate professor of English at Carthage College, Racine, and also serves as chaplain to the resident Sisters of St. Mary at the DeKoven Foundation and as an assistant at St. Luke's Church, Racine.

Oxford Celebration Calendar

We have now received information about a sufficient number of American celebrations of the Oxford Movement Sesquicentennial so that we can provide the first installment of an ongoing calendar [p. 14]. As we are notified about additional celebrations, we will offer an expanded calendar from time to time during the months ahead. We invite information from readers, but must ask that in each case specific information about the time, place, and nature of the observance be given. To be used in the magazine, such information should be in our hands, if possible, two months before the date of the event.

Meanwhile, there are various events of other sorts. There are a number of tours and pilgrimages going to England this spring and summer, involving visits to Oxford, English cathedrals, and other points of ecclesiastical interest. Some of these trips will be led by bishops or other distinguished clergy. There will also be significant celebrations of the Oxford Movement in England, particularly at Keble College, Oxford, July 11-15. All of these will be enriching experiences for those fortunate enough to participate in them.

BOOKS

Continued from page 7

for very much of what we have been missing. Her vast scholarship, her informed understanding of Chesterton's times, and her unflinching good sense have gifted us with a reliable basis for understanding the achievement of this tireless Christian battler.

The author's sensitivity to the importance of the historical matrix in which Chesterton developed his enormous appetite for communicating with the world is greatly responsible for her success. By synchronizing Chesterton's prolific writings with the public concerns of his era, she illuminates an important writer and a time of transition between the faded romanticism of the 19th century and the beguiling glitter of modernity.

The dominant image is that of a man who, passionately committed to the full implications of the Incarnation, dared to make the Gospel relevant to an amazing variety of public issues and to all sorts and conditions of people.

Chesterton became a Roman Catholic in 1922. According to Mrs. Dale, the death of Chesterton's brother, a Roman Catholic to whom he was very strongly attached emotionally, figured prominently in his decision.

Moreover, it would seem that Chesterton's respect for Bishop Gore, a fellow Anglo-Catholic who championed social justice, was eventually outweighed by his dismissal of Dean Inge and others whose eclecticism and "pragmatic, Fabian-like approach" trivialized the institutional church by denuding it of authentic intellectual content.

There is a contemporary lesson to be learned here, and Chesterton, in the up-to-date guise of "a Russell Baker or an Andy Rooney," would teach it very well.

(The Rev.) ARRA M. GARAB
Department of English
Northern Illinois University
DeKalb, Ill.

A Lavish Volume

ROMANESQUE BIBLE ILLUMINATION. By Walter Cahn. Cornell University Press. Pp. 304. \$95.00.

This lavish volume, illustrated with 211 plates, 58 in full color, includes a lengthy introduction that embraces biblical illumination from the fourth century forward. The first three chapters provide a solid background for the subsequent study of the Romanesque period.

The most attractive aspect of the text is the gentle manner in which the author induces one to enter into the Romanesque world. The reader is presented with an array of examples from all areas of western Europe that not only dazzles, but also makes him comfortable with 11th and 12th century life. The final

chapters present the traditional approach to study of thematic material and methods of biblical production.

The flowing, ornate prose is perfectly suited to the swirling scrollwork and ingenious composition it describes. The fact that color plates are printed directly onto the paper allows them to be placed conveniently close to the pertinent text.

Some less felicitous aspects of editing include an inadequate reference system. Catalog numbers are not included in the plate descriptions, nor in the index. None of the pre-Romanesque manuscripts are described in the catalog, nor even all the Romanesque manuscripts. Equally frustrating is the lack of information about the size of the original illuminations.

Although the bibliography is "selective," it seems excessively so when well known studies, such as Emile Mâle's *Religious Art in France*, referred to in the text, are omitted. Inclusion of a map of the area studied would have been helpful.

Despite these shortcomings, the engaging explanations of the iconography and the ability of the author to sketch the development of biblical illumination so that the novice arrives at a deep appreciation of the art without feeling overpowered by technical details, are sufficient reasons for anyone interested in Bibles or medieval art to wish to savor this study.

MARY JO STRAUSSER BROWN
New Orleans, La.

Research in Rome

THE BONES OF ST. PETER: The First Full Account of the Search for the Apostle's Body. By John Evangelist Walsh. Doubleday. Pp. xvii and 183. \$15.95.

This book is based on archaeological finds, reports, and studies since 1939, when the remains were initially discovered. It is an interesting and descriptive research as to the discovery and subsequent procedures taken under the auspices of the Vatican for the authentication of the bones as those of St. Peter.

In 1968, Pope Paul VI announced that the "skeletal remains of St. Peter had at last been found and satisfactorily identified." Mr. Walsh, the author, has detailed the initial discovery and the circumstances which led to it.

The research and procedures employed by Dr. Margherita Guarducci, professor at the University of Rome, have been exhausting and meticulous. She organized her research to authenticate the "box of bones" as those of St. Peter.

The location of the find, prior to its removal and cataloguing, was carefully analyzed according to the inscriptions on the graffiti wall and other walls composing the structure of the underground

chambers. A description of an early Christian service was offered as a possible explanation for the location and nature of the burial amidst the several surrounding chambers.

Secrecy was necessary if the body of St. Peter was not to be desecrated because of the vacillation of the rulers and the government. Christianity was not always revered and protected by the state after Constantine.

Diagrams or maps of the excavations would have enhanced the understanding of the burial chambers, Christian and pagan. It is an easily read book creating an interest for documentation, study, and reading into the oral traditions of the early church and its leaders. Without a doubt each person, having read this book, should have garnered additional or confirming information about St. Peter and the early church.

VALERIE HOFFMAN-HATCHER
Morris, Ill.

Charming Atmosphere

YESTERDAY THE HOLY LAND. By David Roberts. Zondervan. Pp. 68, plus notes. \$16.95.

Although this deluxe volume was printed in 1982, it goes back to an 1842 publication for its 68 illustrations. A new text, translated by Ed van der Maas from a Dutch edition, has been added. The original drawings by David Roberts were made in 1838-1839 during a visit to the Holy Land. They were touched up with color after the author returned to his native Scotland.

The illustrations are distinctive and creative. They often preserve very important details of sites. The text is neither done by, nor intended for, the exacting scholar. The volume rather promotes a kind of atmosphere and idealization that is not always available.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
Nashotah House
Nashotah, Wis.

Addressing a Pagan World

THE LANGUAGE OF GRACE: Flannery O'Connor, Walker Percy, and Iris Murdoch. By Peter S. Hawkins. Cowley. Pp. xiv and 137. \$6.95 paper.

The problem that confronts O'Connor, Percy, and Murdoch — writers of "a fiction that powerfully explores the mystery of human transformation," who have also written on the nature of their art — is that the language of faith is dead, the speaker distrusted, and the hearer changed in awareness of self and world.

Christ spoke of the good news largely in the form of parables, "secular fictions designed to involve their audience in sacred mysteries across a barrier of dis-

FOR A LIMITED TIME ONLY!



SAVE 15%
From Catalog Prices

WIPPELL MOWBRAY

WIPPELL'S Quality Hardware ...

- Communion Silver
 - Altar Crosses
 - Candlesticks
 - Processional Crosses and all
- Wood and Metal Furnishings

Write or call ...
WIPPELL-MOWBRAY
13-00 Plaza Road (P.O. Box 456) Fair Lawn, New Jersey 07410
Dept. LC Telephone: (201) 796-9422

CORRECTION

The wrong advertisement for Wippell-Mowbray was inserted in TLC, April 10 and 17. Our apologies. The correct advertisement appears above.

**Psalms.
Video.
Evangelism in a
Changing Environment.
Christian Education.
Theological Reflection.
Christian Spirituality.**

**Summer Subjects at the Church
Divinity School of the Pacific
One week, one subject format**

For brochure contact:
CDSP Continuing Education
2451 Ridge Rd., Berkeley, CA 94709

agreement." What form of address can the contemporary speaker of mystery use to address isolated listeners in an absurd and meaningless world?

O'Connor and Percy, both Roman Catholics in a "Christ-haunted" south, and even Murdoch, an English non-believer whose fiction nevertheless hints at Christian mystery, all answer the question in different ways which awaken the reader to something "which has perhaps been forgotten or never been realized." The problem for the church is the same — how to speak to the pagans among us and around us.

(Deacon) **ORMONDE PLATER**
New Orleans, La.

Prophetic Protest

CRYING IN THE WILDERNESS. By **Desmond Tutu.** Eerdmans. Pp. 124. \$4.95 paper.

Risks of death or imprisonment have not deterred Bishop Desmond Tutu from pursuing social justice for all inhabitants of South Africa. With con-

stant reminders of the Christian message, he has addressed the shame of the South African governmental system as it continues to make and enforce laws that deny to 80 percent of the population their birthright to life as human beings in their own country.

Expedience for the labor market, the economy of South Africa, and the physical and aesthetic comforts of the whites controls the thinking and actions of the governing powers. Bishop Tutu urges those in power to sit down with representatives of all races and begin anew to communicate and make the changes in political structure that will benefit all the peoples of South Africa while there is still time, to avoid the possibility of the 80 percent rising against the 20 percent.

Bishop Tutu is general secretary of the South African Council of Churches, and *Crying in the Wilderness* is a collection of his sermons, articles, speeches and press statements.

PRISCILLA FARQUHARSON
East Longmeadow, Mass.

Oxford Movement Sesquicentennial Calendar for American Commemorations

This calendar will be reprinted from time to time as additional information is available. Events are open to the general public so far as is known, subject in some cases to a fee for registration or luncheon. Information is subject to change or correction by the organizations or churches involved.

May

14 Saturday, Annual Meeting and Ox. Movt. Commemoration of Society of Mary. 11 a.m., St. Clement's, Philadelphia. Solemn Mass: Fr. R. C. Martin, celebrant.

16 Monday, Annual Meeting of the Anglican Society. 11 a.m., General Theological Seminary, New York. Speaker, Bp. G. Mellick Belshaw of N.J. — "Reviving Today the Spirit of the Ox. Movt."

July

10 Sunday preceding date of Assize Sermon. Churches everywhere are encouraged to remember the Ox. Movt. on this and/or the following Sunday.

14 Thursday, date of John Keble's Assize Sermon, beginning the Ox. Movt. in 1833.

17 Sunday following actual date.

Sept.

24 Saturday, Evangelical and Catholic Mission Commemoration of Ox. Movt. at Nashotah House, Nashotah, Wis. Day long program. Speakers to include Fr. Peter Geldard and Fr. David Hope of London; Prof. Thomas Reeves of Univ. of Wis., and Ret. Bp. Stanley Atkins of Eau Claire. (This will follow National Council of ECM, Sept. 22-23 in Milwaukee.)

Oct.

21-23 New York Celebration of Ox. Movt.

21 Friday, opening Evensong and addresses by visiting bishops and speakers at several churches in New York area.

22 Saturday, day long program at St. Mary the Virgin, New York. Registration beginning 8 a.m.; Morning Prayer, 9:15 a.m. Speakers to include Bp. Graham Leonard of London, Prof. John Macquarrie of Oxford, Prof. Henry Chadwick of Cambridge, Fr. Richard Holloway of Boston, Fr. Richard Martin of Washington, Prof. Robert Wright of General Seminary, and Br. John Charles, SSF, of Mt. Sinai, N.Y. Solemn Pontifical Eucharist at noon, with the Presiding Bishop as chief concelebrant.

23 Sunday, visiting bishops and speakers to preach in various churches in New York area in morning. 4 p.m., closing Evensong at St. Thomas, New York, with Presiding Bp. John Allin as preacher.

Nov.

13 Sunday, Anglican Society Commemoration of Ox. Movt. Evensong, 4 p.m. St. Thomas, New York. Preacher, Fr. David King.

Nov.

29-

Dec.

1

Tuesday — Thursday, Anglican and Roman Catholic Conference on Ox. Movt., St. Stephen's House, Chicago.

2-3

Friday-Saturday, students' conference, St. Stephen's House, Chicago.

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N. Y. 12866. (518) 587-7470.

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

THE CORE AND MORE — A Scrapbook of Stewardship Articles. 160 pieces — 90 authors to be reproduced in your newsletter for year-round stewardship education. In five parts: General Stewardship, the Stewardship of Time, Talent, Treasure, the Tithe. In paperback priced at \$3.50. The Rev. Canon W. David Crockett (Editor), Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfyrdol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

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.

HERMIT-WOVEN bookmarks of imported French embroidery cotton. Rainbows and other patterns, each \$3.00. Specify preferred color range. Assortment of six \$15.00, includes hermitage label, tax and postage. Wonderful gifts anytime. Sick call stole and matching bookmark \$25 in colors or traditional purple and white. Custom orders allow four weeks. Reply Box R-536.*

NEEDLEWORK

DESIGNS in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs handpainted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

NETWORK COORDINATOR, Diocese of Alaska: Planning and oversight of ministry development services, statewide. Basic requirement: commitment to concept of "total ministry," skills related to theological education by extension, supervisory experience, cross-cultural sensitivity. Extensive travel. Write: The Rev. Andrew Fairfield, Episcopal Diocese of Alaska, Box 441, Fairbanks, Alaska 99707.

HALF-TIME ASSISTANT to rector; team ministry approach with non-stipendiary clergy on staff. To start June-September, 1983. Resume and letter of application to: Search Committee, St. Matthew's, 2120 Lincoln St., Evanston, Ill. 60201.



Short & Sharp

By TRAVIS DU PRIEST

TREASURES FROM THE SPIRITUAL CLASSICS. Compiled by Roger L. Roberts. Morehouse-Barlow. \$2.25 each. Paper.

A series of nine books originally published in England. Makes available excerpts from lengthy and out-of-print devotional masterpieces. Handsomely printed small paperbacks. The following are among the books in this series:

RULE AND EXERCISES OF HOLY LIVING and RULE AND EXERCISES OF HOLY DYING. By Jeremy Taylor. Pp. 63.

Well selected passages from two classic treatises by Anglican bishop Jeremy Taylor (1613-1667). A good introduction to his thoughts on God's love and consecration of life, as well as to his delightful prose style.

THE IMITATION OF CHRIST. By Thomas à Kempis. Pp. 64.

Selections from the devotional handbook which has inspired Christians for over 500 years.

REVELATIONS OF DIVINE LOVE. By Julian of Norwich. Pp. 61.

Intimate expressions of God's power and affection drawn from the extraordinary visions of this 14th century mystic. Timeless wisdom on sin, suffering, and God's solutions.

THE LIFE AND LETTERS OF FATHER ANDREW. By Father Andrew (Henry Ernest Hardy). Pp. 64.

Selections drawn from Father Andrew's (1869-1946) correspondence on spiritual counsel. Moving insights into personal sacrifice and compassion.

A SERIOUS CALL TO THE DEVOUT AND HOLY LIFE. By William Law. Pp. 60.

Extracts from Law's plea for personal piety within 18th century Anglicanism. Still a timely call for perspective on devotion — to live a life not for self, but for God.

CLASSIFIED

POSITIONS OFFERED

ORGANIST/CHOIRMASTER and education assistant: A combined position for someone accomplished on the organ who also has an interest in Christian education and youth work. 21 rank Zimmer organ built in 1972. Youth choir and musically sophisticated adult choir. Active laity of all ages. Historic and traditional parish in southern town of 10,000. Contact: The Rev. Douglas Remer, Calvary Parish, P.O. Box 1245, Tarboro, N.C. 27886.

PROBERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Probers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

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. (607) 723-9441.

TRAVEL

WANTED: Parish clergy interested in leading group of parishioners to England during summer 1984 in return for free trip(s). Contact: Albion Travel Associates, 605 Garrett Place, E25, Evanston, Ill. 60201.

WANTED

USED COPIES of *The House of Prayer, From Lauds to Compline* (Morehouse-Barlow or Mowbray). Reverend Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

Use the classified columns of
THE LIVING CHURCH
to **BUY or SELL**

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9, C Sat 11-2

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

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

BATON ROUGE, LA.

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

BOSTON, MASS.

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

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

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

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

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.

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

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

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP, sermon & H Eu other Sun; 4 special music. Wkdy: 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 & ST. GEORGE'S PARISH
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
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

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 Hlii, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, the Rev. Susan C. Harriss, and the Rev. 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

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

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

YOUNGSTOWN, OHIO

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r, the Rev. Jack V. Dolan, d
Sun Masses, 8:30, 11. Daily; as announced

OAKMONT, PA.

ST. THOMAS' Fourth & Delaware Aves.
The Rev. Austin A. Hurd, r
Sun HC 8 & 10:30. Wed 10

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

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

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

PARIS, FRANCE

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