

April 22, 1984

60 cents

THE LIVING CHURCH



EASTER 1984



Resurrection

By J. HOWARD MANNINGHAM

As a boy and young man on a farm in northern Wisconsin, some 60 odd years ago, it was my privilege to observe that later in life I realized were lessons and examples of the resurrection of life in a great variety of forms.

Just as we can observe and describe what electricity does, but cannot determine its essence, so we can observe life in plants, fowl, fish, insects, animals, and man. But the awesome mystery of life is a conundrum, perhaps because life is eternal by the resurrection of the dead or his damnation (John 5:29).

On six large oak trees around the farm on which our farm home stood I was born when we moved there and I was born. Their strength continues as they stand against the prevailing westerly Wisconsin wind. Before Wisconsin became the 34th state in 1848, the acorn germs were fully programmed to a new oak life. They responded to the sun, rain, and soil in a resurrection of oak life without knowledge of the tree and hold only the acorn, man could not envision the oak.

It was my privilege to plow many acres of virgin soil, never previously tilled by man since the beginning of time, and to prepare the soil in a resurrection of life — in corn, oats, hay, potatoes, and a great variety of fruits and vegetables.

In each case, the germ (life) was fed by the dying seed until the new life was self-supporting through the mysterious

mixture of sun, water, and soil. Each eye of the potato contains the potential of resurrection. Each seed of corn, oats, timothy, clover, sunflower, and every variety of fruit and vegetable continue true to their nature. Each seed germ contains in minute form the blueprint for a new cycle of life achieved by death and resurrection.

The farmer may not be articulate about life, but I am convinced that his interest and almost devotion to farming is based, perhaps unconsciously, on the fascination of unfolding life, the age-old call and mystery of the soil. Who can witness the revolving seasons, the renewed and continuing strength in the endless life of each seed form — each true to its Creator — and not be struck with the awesomeness of life?

stant temperature of 99 to 100 degrees for 21 days and the baby chick breaks the shell, emerges alone, ready to cheep, eat, and drink. If someone has seen only an egg but never a chicken, how could he imagine such a transformation?

As a young man, I served as “midwife” to cows during the birth of many calves, including one set of twins. New life came from “seed” which we call ovum and sperm. I also observed the cycle of life in rabbits, pet dogs, hogs, horses, and wild life.

The resurrection of all forms of life is a revelation; to the observant, a thrilling experience. It is a reminder and proof that resurrection is a natural and integral part of God’s creation.

Hold a kernel of corn in your hand and imagine you have never seen or heard of a corn plant. Now plant and nourish it and witness the growth of the six-foot, strong stalk, the virile roots, the shiny, broad, green leaves, tassels with pollen, and cobs with silk for each new kernel.

That God has created such a beautiful new life for a mere corn kernel can overwhelm us with the prospect of our potential, continuing life by resurrection — as promised and made possible by our Lord Jesus Christ, who overcame death for all mankind. His Resurrection confirms the example in nature, assuring us of a resurrected life in a form of glory and joy beyond finite understanding.

And although Christians will be separated during this Easter season, worshipping in different beliefs and churches through different rituals, prayer books and traditions, our common and eternal bond is the Risen Christ. His Resurrection and offer of salvation transcend all the trifling, man-made differences of faith and worship.

Easter's Horn

The day itself stands up and takes a bow, modestly of course, arising from amid the ranks of weeks and months, one whole symphonic year, in fact. Then, as cries of “Encore” echo back and forth across the packed and cheering amphitheatre, it removes the trumpet tucked beneath its arm and gathers breath for one high, final blast of a cadenza that will silence all, and lead in the Finale.

J. Barrie Shepherd

This week's guest columnist, J. Howard Manningham, is a member of Grace Church, Medford, Mass., and at various times has held most parish offices. In retirement he continues to serve as an attorney, doing charitable legal work.

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LETTERS

Small Church Field

Articles, letters and editorials in TLC on the deployment of the ministers of the church have attracted my attention in no small measure.

It seems to me that before a realistic program of clergy deployment will meet the needs and expectations of church members and the community, some concepts and prejudices must be laid to rest, once and for all:

(1) Only ordained clergy have a ministry.

(2) The established parish is the only place this ministry can be exercised.

(3) Only the full-time, professional, ordained minister is eligible for this ministry.

The annals of church history offer strong evidence of the participation of the laity in the pastoral, teaching, and sacramental ministry of the church. The movement within the laity today to become active ministers is certainly theologically correct, pastorally true, and sacramentally proper.

The established parish, chaplaincies, and teaching are not the only areas of ministry available to the clergy today. The field is ripe for the harvest in the small congregation which cannot provide for a rector in the manner required by the Canons of the church.

Also, there are many ordained ministers — deacons and priests — who receive their living from secular work. Think what could be done if more of them lived in the rural areas and small towns and offered their ministry in those areas.

(The Rev.) JOHN M. FLANGAN, JR.
Demorest, Ga.

Tradition and Constitution

Fr. Baar's response [TLC, Feb. 12] to Bishop Folwell's announcement about the ordination of women troubles me. He states that the constitutions of all the provinces of the Anglican Communion, written and unwritten, clearly affirm that we hold to the faith and practice of the undivided church. I understand this to mean that we adhere to those matters which are necessary to salvation, but not necessarily to a variety of practices and customs which at that time were observed.

We have reference to the faith and practice of the undivided church to guide us in understanding the life of the earliest church and the writings of the New Testament, upon which our faith and practices are rooted. The faith and practices of the undivided church amplify and explain what often is dealt with vaguely in the New Testament and

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my witnesses.

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about the evolution of our doctrines.

Throughout history God may have intended for women to become priests in the 20th century, although he may not have intended that to be the situation in any century prior to that. This is simply to recognize that in God's scheme of things a time may be ripe for certain concepts to be implemented.

The question is not what the early church did or did not do on a matter not necessary to salvation, but what God intends for us to be doing in the present. After all, it is his church. The church, through its General Convention, has provided a mechanism for that kind of determination to be made. The General Convention seemingly has answered the question, although I believe it has done so at the expense of its constitution and in a manner that has little to suggest that God's will has been determined.

Articles of the church's constitution defining who can be ordained a bishop, priest, or deacon as "he" — which term has historically meant and been interpreted to mean a male — cannot be altered by a change in the canon law which simply redefines the term, at least not without fracturing the constitutional process.

The word "he" in the constitution is clearly a substantive one, but it was treated as if it were only incidental, as if it had no independent meaning. In so doing, the plain and simple meaning of the constitution was ignored and the constitutional process for attempting to determine the will of God was abrogated and made trivial on an issue that was far from trivial.

Since the constitutional requirements for such a change have not been followed, we are left in the awkward position that the church still has not determined the will of God on this issue.

(The Rev.) JOHN BLAKSLEE
St. Paul's Church

Hammond, Ind.

Armenian Patriarch

The photograph at the bottom of page ten in the article on footwashing [TLC, March 25] refers to the "American" Orthodox Patriarch. It was, of course, the Armenian Orthodox Patriarch — by name, Derderian.

When we were in Jerusalem, I accompanied Archbishop MacInnes to the foot-washing ceremonies, all of them. At the end of the Armenian service, the archbishop, vested in cope and miter, read the Gospel in English for the benefit of those who did not know Armenian. (The Rev. Canon) JOHN D. ZIMMERMAN (ret.)

Newport, R.I.

} We apologize for this regrettable typographical error. Ed.

Fr. Campbell's guest editorial [TLC, March 18] struck a responsive chord in anyone who knows what January can be like in New England. I can remember the time, some 40 or 50 years ago, when Roman Catholics observed the octave in January, while Anglicans observed a novena between Ascension Day and what was then called Whitsunday.

Certainly it was a great gain, possibly the result of our separate prayers, when we all decided to pray for unity at the same time. Whatever the advantages of having the Church Unity Octave in pleasanter weather, this great gain should not be sacrificed.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

Speaking in Church

This year on the Tuesday after Lent V, our Lectionary directs us to omit I Corinthians 14:33b-38. The same happens in Year One, Proper 23, Thursday. What? Are we unable to face our scriptural heritage? Too embarrassed? Must we avoid difficult, searching questions, where we may be the subjects?

Failure to understand this passage has led the church into much grief. What does Paul mean?

Paul had already said that women should participate in the liturgy, with certain requirements (I Corinthians 11:2-16, though again the Lectionary omits this in both years). Paul contrasts "silent/not speak" with "subordinate, as even the Law says."

I know of no passage in the Torah that commands women to remain silent. Therefore the grammatical balance of this argument is between "ordering" and "subordering." Paul is clearly using "speak" (*lalein*) in a specialized sense the way we talk of the speaker of the house, the presiding officer. Paul means that women may not *preside* in the liturgical assembly, to say the blessing and break the bread.

St. Paul climaxes his case with the factious saying, "What I am writing to you is a command of the Lord" (I Corinthians 14:37). If Paul were wrong, he knew the Corinthians who opposed him could appeal to Kephas, whom they knew, and destroy his credibility for ever. But Paul knew he was on safe ground.

If Jesus had commanded this, Jesus' moral authority was involved. Those who disobeyed *him* (not just Paul) were seeking another to be their Messiah. Elsewhere, Paul clearly distinguishes his own from Jesus' rules (e.g., I Corinthians 7:25).

Dean Nils Johansson writes, "For the Son of Man, it was self-evident that those who belonged to his church must adapt themselves to him, not that he

have the right to change the commands of Christ?" (p. 104, *Women and the Church's Ministry*).

Paul concludes with a rabbinical form of anathema: "If anyone does not acknowledge this, he will not be acknowledged" — at the Last Day. Had we not better take this passage with the deepest seriousness, and put it back in our Lectionary?

In penetrating the meaning of this passage, I am grateful to the eminent Swedish New Testament scholar, Dr. Johansson. I hope that his work on I Corinthians 11-14 will soon be republished in this country.

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

Fr. Anderson

In a news story [TLC, March 18], you referred to the recent letter of the Bishop of Colorado, the Suffragan Bishop, and the president of the diocesan executive council which was sent to the President of the U.S. ("Disbelief and Grief," page six).

The Rev. Gerald Anderson, the president of the council, is the associate rector of Christ Church, Denver, and dean of the Denver south deanery. He is not a layman, as is suggested by the title "Mr." in your article.

(The Rev.) RICHARD G. LEGGETT
Christ Church
Denver, Colo.

We are grateful for the correction. Ed.

Rebaptism

I write to you as a mean of venting my frustration over a misuse of the sacrament of Baptism I've just encountered. I would also like to make an appeal that all of us rethink the way we administer Baptism.

Recently there transferred into this parish a baptized member from a cathedral in another diocese. This lady, I discovered, had been baptized and confirmed in the Roman Catholic Church, but her husband insisted that she be made, as he said, "an Episcopal."

I was shocked to discover that she had, in fact, been "re-baptized" without any instruction at all, privately, on a weekday, with one of the parish secretaries pulled into the church to act as a witness.

Perhaps the editor or the readers of THE LIVING CHURCH might wish to begin a dialogue on the way we do public baptisms. I now know of at least one cardinal rector who could use some sound instruction on this subject.

(The Rev.) DAVID W. HOLLAND
Holy Comforter Church
Angleton, Texas

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s book is the second in a series of *Nativity* was reviewed by us last [PLC, Nov. 27]. The third book, *Mary*, will be published this coming November.

beautiful color reproductions of magnificent paintings that tell the story of the Easter story represent some of the best art in the Western world. They include the works of Raphael, Titian, El Greco, Giotto, Cranach, and others.

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VMP

What Comes Afterward?

ETERNAL LIFE? Life After Death as a Theological, Philosophical, and Theological Problem. By Hans Küng. Pp. xvi and 255. \$15.95.

An important book. Prof. Küng has brought afresh into every aspect of this fundamental human question, considered within the total framework of our culture.

Cracks in the prevailing materialism of medicine, philosophy, and ideology are creating a new openness towards the question of eternal life, no longer dismissed as wishful thinking, illusion, or illusion.

Whether secularists, atheists, capital-Marxists, or devotees of alternative lifestyles have seen their versions of "heaven on earth" come to pass. All experience this life as incomplete, unsatisfied, and unfulfilled. Precisely because life does not suffice, it thrusts upon mankind the question, "What comes afterward? Is there more?"

The importance of Küng's study lies in his perception that the more men love life, seeking to make it more just, more sane, and full, the more they are confronted with the question of its final meaning. Here the biblical Christian worldview of the kingdom of God provides the most satisfying vision. And Küng loses all trace of Germanic seriousness and writes with eloquence and passion.

On eternal life, not an individualistic, spiritualistic approach of saving our souls, but the voice of the crucified and risen One drawing us into the sphere of his rule, prefiguring the event of the kingdom, rejecting the idols of this world for a more human, Christ-centered society. The vision of God's creation as a whole demands both earth and heaven, neither sacrificed to the other, but connected for the consummation of God's kingdom — his sphere of rule.

OLIVE J. BROSE
Westbrook, Conn.

Extended Study of the Spirit

I BELIEVE IN THE HOLY SPIRIT: Volume One. By Yves M.J. Congar. Seabury. Pp. xviii and 174. Set of three volumes, \$60.00.

[The first volume of this set is *The Holy Spirit in the "Economy": Revelation and Experience of the Spirit*. THE LIVING CHURCH will review the second and third volumes in a future issue.]

Since the late 1930s, French Dominican Yves Congar has influenced devout and open-minded Roman Catholics and Protestants in their thinking about the church, with which most of his prolific output has dealt. This book shows the author to be "a Christian who prays and a theologian who reads a great number of books and takes many notes" (page x).

After a summary look at the Hebrew word *ruah* and Wisdom in the Old Testament, Congar gives his most thorough treatment to Jesus' baptism, to Paul, and to the Johannine writings. Next in emphasis is Augustine, whose influence on Congar has enabled him to be such a beneficent influence on 20th century catholic thought.

Sandwiched around useful summaries of the Spirit in liturgies and theologies of the medieval West are interesting treatments of the suspect, but influential, ideas of Simeon the New Theologian and Joachim of Fiore.

secretly exposition of Protestant movements and an implicitly critical summary finding catholic thought so preoccupied with magisterial authority and with eucharistic and Marian devotion that the Holy Spirit was almost forgotten.

The volume concludes with an assessment of Vatican II's pneumatology, which Congar believes to have made important strides toward an adequate doctrine of the spirit; i.e., one which never allows Christology or ecclesiology to obscure the role of the Spirit in God's plan of salvation.

Restrained Mariology, relating of scripture and tradition, and openness to renewal make this theologically mind-stretching book rewarding to most Anglican readers and whet the appetite for the second volume — which looks like the heart of the series.

(The Rev.) T. HALL PARTRICK
North Carolina A&T State University
Greensboro, N.C.

Down to Earth Methods

THE CHURCH AS EVANGELIST. By George E. Sweazy. Harper & Row. Pp. 255. \$7.95.

This is a "how-to-do-it" book with emphasis on local church growth. It is aimed at whole congregations and declares that every Christian is an evangelist. Methods cited are down to earth and plainly described.

The book is written in the first person and contains a profusion of personal recollections, anecdotes, and quotations. The style is homiletical and somewhat scolding.

The author claims that only God knows who is or is not a Christian. The author's methods of evangelism are better than his theology, but the reader is likely to wonder why it took so many pages to say such plain things.

(The Rev. Canon) PHILLIP L. THOMAS
Diocesan Evangelist
Lexington, Ky.

Prayer on Easter

God of life, I worship you.
God of creation, I praise you.
God of resurrection, I celebrate you.
God of revelation, I learn from you.
God of patience, I test you.
God of forgiveness, I come to you.
God of goodness, I want to reflect you.
God of love, fill my life.

Muriel Thiessen Stackley

April 22, 1984
Easter Day

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New Covenant Called For

The Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, was among 132 Philadelphia-area religious leaders who issued a statement on March 23 criticizing the present high unemployment rate and calling for "the fair and just distribution of the burdens, benefits, and risks which derive from shared participation in our common life."

On unemployment, the interfaith leaders said in part: "In fact, it [unemployment] kills. Research shows that for every one percent increase in sustained unemployment, there will be an additional 37,000 deaths in our society. A one percent increase in unemployment means a five percent increase in suicides, a 7.5 percent increase in homicides among males between 17 and 24. The nearly 50 percent unemployment rate amongst minority youth locks a whole generation out of the American Dream, condemning them, while still young, to live the rest of their lives in some twilight zone of worklessness and hopelessness."

In the 5,000 word document, the group, which represented 11 different denominations, drew on a statement released recently by the Canadian Conference of Catholic Bishops. This paper stated that the present economic crisis stems, in part, from capital becoming "the dominant organizing principle of economic life. . . . An economy based on justice must see that labor, not capital, is given priority."

The religious leaders called for "a new covenant . . . capital and community must find a just and mutually agreed-upon basis for their association." The covenant would be "between those who make significant economic decisions and those who must live with the consequences of those decisions."

The group cited several examples in the Philadelphia area which they saw as signs of this covenant developing.

Family Values Explored

Television feeds the belief that people can't be trusted and that "material accumulation is the only thing that makes sense," Robert N. Bellah, a sociologist and Episcopal layman, told a conference on family values recently.

Dr. Bellah, professor of sociology and comparative studies, made his comments at an institute exploring "Popu-

lar Culture and Family Values," sponsored by the U.S. Catholic Conference in Washington, D.C.

Television, Dr. Bellah said, offers "unmasking . . . as an end in itself," ridiculing business people, politicians, and labor leaders. "Television has no message, no ideology. It really doesn't believe in anything," he said.

Dr. Bellah offered several suggestions to help Christians respond to television's impact on the family. "Every parish should consider raising consciousness about TV and popular media," he said, noting that it was virtually impossible to change the nature of television. He urged church leaders not to let their critique become "an exercise in Puritanism."

He suggested emphasizing prayer and "the sacramental texture and rhythm of life," and said that if prayer becomes part "of the deepest structure of personality, it will be much harder for anything else to break in." Prayer gives people "the strength to turn off the knob," he said.

Parishes and communities must support family life, Dr. Bellah said, and while communities should support the traditional family as the norm, they should also affirm alternatives. He said a stable, long-lasting commitment between two people of the same sex is more supportive of family life than "disposable" relationships between people of the opposite sex.

Church Joins Africa Appeal

The Episcopal Church has added its support to a massive drive against hunger in Africa due to the efforts of Presiding Bishop John M. Allin. Warnings that Africa was facing its worst famine in recent history have been widespread for some time now [TLC, Feb. 5], and a worldwide appeal was launched March 15 in Geneva, Switzerland, at a meeting of representatives from Anglican, Orthodox, Protestant, and Roman Catholic churches.

The appeal has as its goal raising at least \$100 million in cash and kind over the next five years. In a recent letter to his brother bishops, Bishop Allin asked that they "mobilize the generosity of your congregations again in support of the Presiding Bishop's Fund for World Relief Africa Famine Appeal."

Experts agree that the need is immense. Except for a brief period in 1974-

75, many African countries have been experiencing drought conditions for last 15 years. Escalating oil prices and local wars also have taken a heavy toll, and the result is a situation in which almost a third of the people of Africa are threatened with starvation.

SPCK / USA Opens at Sewan

In its 286-year history, the Society for the Promotion of Christian Knowledge has established hundreds of libraries and schools, distributed 30 million books and Bibles worldwide, translated the Book of Common Prayer into 100 languages, and supported public relations projects in 108 nations. The society has established a branch in the U.S.

SPCK/USA has opened its office at the University of the South in Sewan, Tenn. A dedication service was held March 13 in the university's All Saints Chapel during the first meeting of the board of trustees. The preacher for the dedication was the Rt. Rev. G. Edwin Haynsworth, executive for world mission at the Episcopal Church Center in New York. The celebrant was the Rev. C. FitzSimons Allison, Bishop of South Carolina. The Rt. Rev. Furman Stough, Bishop of Alabama and chancellor of the University of the South, took part in the service.

At its first meeting, the board members, who represent a broad cross-section of Episcopal clergy and lay leaders, began developing the future course of the new American branch. The focus of SPCK/USA's initial efforts is expected to be centered on funding the development and distribution of Christian literature in Latin America and Africa.

Thomas S. Tisdale, an attorney and member of the Executive Council for Charleston, S.C., was instrumental in establishing the SPCK branch in the U.S. He is the society's first chairman. "SPCK has desired for many years to establish a branch in America," Tisdale said. "Patrick Gilbert, the general secretary of SPCK in England, contacted me through a mutual friend, and in 1983 he came to see me in Charleston."

Mr. Tisdale then arranged meetings with Bishop Allison; Robert M. Ayres, vice chancellor and president of the University of the South; and the Very Rev. John E. Booty, dean of the university school of theology.

"We realized the importance for Epis-

as part of the Anglican Communion of 65 million members," Mr. Tisdale

"The promotion of Christian ledge through literature is vital to work of the church. . . . Our goal will aid the dissemination of Christian ture primarily through people al- living and working in developing ns."

emphasized that SPCK/USA will ct in competition with any other ps, but will foster and encourage a t of cooperation with other agencies enominations. Mr. Tisdale pointed here is more to do than can be done eet the needs of Christians in Af- Latin America, and the Pacific.

orge Lunn, secretary for mission of K in England, opened the Sewanee ts with an address in which he e of the growing number of readers frica who do not have access to s, least of all Christian literature.

. Lunn said that language is a great er, translations are scarce, and ems with publishing present a for- ble obstacle. The problems are par- arly critical because the written is so important to the spiritual and rial growth of people. "In nation tion, the gift of education came igh the church," Mr. Lunn said. s Christian ministry of print is not mal; it is an integral part of our ion."

Irtheid Condemned

claring apartheid to be "evil, disas- sly evil," an interfaith colloquium emned the practice in a declaration d after a two-day meeting in Wind- England, in March.

ie colloquium was organized by An- n Archbishop Trevor Huddleston, er Primate of the Province of the an Ocean, initiated by the World ncil of Churches, and partly fi- ed by the United Nations.

ddhists, Hindus, Jews, Moslems, stians, Sikhs, and members of Afri- and American Indian traditional re- ns joined in what is believed to be first interfaith condemnation of the y of government-sponsored racial iration.

ie conferees urged boycotts of trade, nce, sport, and cultural activities in th Africa and South African- olled Namibia, and support for po- al freedom and self-determination e. "In the name of religion," the ement said in part, "people have n and still are engaged in wars inst one another. Nevertheless, reli- s are in complete and absolute eement that all forms of organization ital, social, economic, educational, estistical) which deny opportunity people on the basis of race, are ng."

DRIFL7...

Church Periodical Club representa- tives from the Diocese of Southwest Florida recently gave a check for \$2,000 to club president Betty Thomas Baker. Mrs. Baker recently presented a series of workshops for club members and Episcopal Church Women in the diocese. The Church Periodical Club has devel- oped a challenge plan which, in addition to establishing a representative in every parish, set a \$100 goal for each congreg- ation. Half of this sum would be used for local needs, such as magazine sub- scriptions for prison inmates, hospitals, and youth centers, and half would be sent to the diocesan director. This sum in turn would be divided into diocesan and worldwide needs.

Some of Britain's best known cathed- rals and churches have formed a new organization to welcome tourists. The *Cathedrals and Churches Pilgrim Association* plans to assess and disseminate information about the best ways of min- istering to the 20 million visitors who throng to England's holy places each year. Funding for the new organization has come from the "big four" — West- minster Abbey, St. Paul's Cathedral, Canterbury Cathedral, and York Min- ster, as well as the English tourist board and the Church of England's board of finance. The new body's first chairman, the Very Rev. Oliver Fiennes, Dean of Lincoln, said recently that its mission is a "ministry of welcome."

The Rt. Rev. George Samboba Ambo, Bishop of Popondota, has been elected the first Papuan-born Anglican Arch- bishop of Papua New Guinea. Ordained to the priesthood in 1955, George Ambo was the first Papuan to become a bishop in 1960. As a deacon, he was one of only two people saved when a village was en- gulfed by a volcanic eruption which killed 4,000. One of his concerns upon taking office is nuclear testing in the area. "We are worried about nuclear weapons," Bishop Ambo said. "Testing is disturbing nature — our seas are more polluted and the weather has more storms."

The Most Rev. Arthur Kratz, Bispo Primaz of the Episcopal Church of Bra- zil since 1972, died recently in Porto Ale- gre after a series of heart attacks. He was 62. Bishop Kratz shepherded the Brazilian church through a ten year plan of self-support which was completed successfully in December, 1982. A con-

archbishop was often outspoken on so- cial issues and he gained the respect of civic and church leaders. He was instru- mental in forming a council of churches which included the Roman Catholic Church. Bishop Kratz will be succeeded by his bishop coadjutor, the Rt. Rev. Claudio Gastal, formerly dean of Holy Trinity Cathedral in Porto Alegre.

The editor of a Hebrew-language newspaper published in Israel has apolo- gized to the Anti-Defamation League of B'nai B'rith for publishing an advertise- ment the ADL called "in poor taste and utterly offensive, especially to Chris- tians." The ad in *Yedioth Ahronoth* de- picted a crucifix under the headline, "You don't have to pay a high price to become famous." It was placed by an advertising agency. The ADL objection pointed out to the paper that "as Jews, we have good reason to be sensitive to the misuse of religious symbols, a perni- cious form of anti-Semitism. It is ironic and unfortunate that an Israeli newspa- per would display similar insensitivity regarding Christian symbols."

"Religious Orders and Parish Life," a symposium held March 15 at Nashotah House Seminary in Wisconsin, opened with remarks by the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indi- ana and chairman of a House of Bishops subcommittee on religious life. The con- ferees heard addresses from the Rt. Rev. Stanley H. Atkins, retired Bishop of Eau Claire, and Dom Benedict Reid, OSB, of Three Rivers, Mich. The sympo- sium also included five workshops and a celebration of the Eucharist at which Mother Mary Grace, Superior General of the Community of St. Mary, preached.

The Church of England's Genera Synod is considering a measure which would permit parochial church councils to hire and fire organists, rather than leaving this matter up to the rector's discretion. Representations in favor of the change have been made recently by the Royal School of Church Music to the synod's legal experts. Two recent cases were cited by the school: the dismissal of an organist and 22 choristers, whose al- legedly High Church settings did not find favor with the vicar, and a tussle in the organ loft of a Hampshire church between the vicar and the organist. "The real problem is that while there are some very difficult, truculent, and 'dog in the manger' organists around, there are also some autocratic clergy in circu- lation," a RSCM spokesman said.

Through lack of faith, we have managed to devalue the good news and to deprive ourselves of the liberating pleasure of appreciating Christ's acts fully.

By SALLY CAMPBELL

There is nothing quite so universal as death in its ability to provoke fear. The awareness of it and the disgust for it touch every person at some time in his life, devout Christian or not.

The obvious fact about death is that in it the body loses its capacity to be sensually stimulated. That, indeed, is the only thing we actually know about death, and we only know that through our experience with dead things we have come across, not from any personal bodily experience. Also, anything dead appears to have no intellect, emotion, or will, those functions we prize so much in life.

Physical observation, then, is telling me that death is "the end." And that terrifies me more than anything else I can think of. I hate the idea; I long to be saved from death.

Well, then, what's the best news I could possibly hear? Easy: that I *have* been saved from death. How glorious it would be to know that the physical death I will surely suffer is not to be the last word — is not my final extinction.

And, in case you have not heard, this is precisely and exactly the Christian message. You need hardly be reminded that Christianity is founded on Christ's resurrection from the dead, nor that early Christians were firm in the faith that by his acts they were assured a continuation of consciousness in the larger life *after* death. "Today," Jesus said to one of the robbers crucified with him, "thou shalt be with me in paradise."

However, the amazing thing is that for many *soi-disant* Christians — most of the ones I know, to tell the truth — there is no faith in this basic proclamation, no

confidence that there is any semblance of awareness after the event of dying. The heart has thus been lifted from Christianity, and all that is left is a rather efficient description of how to act in moral and ethical ways. Not exactly unique, either.

We must ask ourselves seriously, "What has happened?" Why is it that most educated, cultured, intelligent people no longer can accept the fundamental gift of Christianity — the news that death is not the end, the joyful news that it has been conquered, for once and for all?

I believe the blame must be placed on a culture that structures reality with the help of classic, Newtonian physics. In this theory of how things work, reality has only one dimension, and that is physical; nothing else is real.

Now, as you can easily see, this tends to cut out that whole area of life we know as spiritual and invisible, rather than physical and visible. Natural science is content with that.

But it is rather hard on Christianity, which has as one of its building blocks

the belief that reality has *two* dimensions — the physical and the spiritual — and that they relate to each other sacramentally. This term has undergone a certain amount of distortion over the years, but what it means pristinely is that the physical realm is the revelation of the underlying spiritual realm.

Christianity avers that what we perceive with our physical senses emanates from, and is telling us about, the underlying spiritual dimension of life. The two dimensions cannot be separated either; if there is one, then there is another. They testify to one another.

What I have noticed about modern Christianity is that it is focused on life rather than death — and undoubtedly this was a much needed correction. In the past there has been an undue reverence for the life to come, when we have at last entered through the gates of that larger life, and an unfortunate despicability of the life here and now.

In recent times, therefore, it has been stressed that "life eternal" is a phrase not necessarily connoting a chronological passage from this timely life to another, untimely life. It is said to speak of the *quality* of life, and we are enjoined to understand that we dwell in "life eternal" right at this moment.

Also, emphasis has been put on the fact that "forgiveness of sins" is what Christ's work has won for us, and that too, is to be appreciated right now — not in some misty afterlife of which we are no longer so sure.

Both these emphases are valid theologically. Eternity is not to be restricted by spatial or chronological bonds, and surely does permeate our diurnal experience. Likewise, we must accept the forgiveness offered through Christ in the midst of a life which provides us with very grave doubts about our redeemability. Well and good. But, frankly, none of this really helps me when I contemplate the terrors of death — the dread I have of ceasing to be.

The problem is that both life eternal

Dawn — Easter

How not to be astonished
At Light behind the trees
That almighty sleight-of-hand
Bursts mauve and absinthe bands
Of smoke from burnt-out yesterdays
To pull such foolish stuff —
Fresh grape and citron
Citron unfurling
New cream over
Almond piled on apricot —
How not to be amazed
At being served a feast
We had never in the least
Deserved!

Janet Adkins

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ly, not physicality. I cannot lift up it, nor can I dissect forgiveness my scalpel.

re is a dilemma, then. If they are real qualities, traditional Christianity would have me believe that somewhere there must be a physical manifestation which goes along with them, making them as genuine. The Christian has as much admiration for things as the scientist, you know; our senses relay to us the physical facts of reality which our minds and spirit cannot understand and try to comprehend.

Do you remember the story of Jesus healing the paralytic? (Luke 5:18-26.) First Jesus says to him, "Your sins are forgiven." This irritates the lawyers and scribes, because they know that only God can forgive sins. So Jesus, intuiting annoyance, says, "All right, which is easier — to say 'Your sins are forgiven' or to say 'Get up and walk?'" Then he turns to the paralytic and says, "Get up and go home," and the man does.

The physical healing is made the sacrament, the "token or symbol," as de-

scribed here as effected. The story is a vivid example of how physical and spiritual relate. What is true in the spirit will reveal itself physically.

Now, classic Christianity links sin with death, seeing a connection between the two. Theologically, this connection may be described in this way: death is the final, physical consequence — the sacrament, indeed — of sin, which is spiritual in essence. And Jesus' Resurrection is the sacrament — the physical, earnest arising from the underlying spiritual condition — that sin is forgiven. The sin is ours, needless to say; he bore our sins on the Cross.

So if the theologians tell you that you are, right now, living in life eternal, a life, that is, where your sins are forgiven, they are saying that you are a party to Jesus' Resurrection. But if you are a party to Jesus' Resurrection at the spiritual level, then you are also a party to it at the physical level — not eventually, at some Last Day to come, but continually — now, and also through the circumstances of physical death.

Remember, there is no way that the

phenomenon are able to be separated from each other. This is to say, if you are spiritually healed (that "forgiveness") by the Resurrection, then you are physically assured of life eternal.

It does not mean, obviously, that you will be walking around in the flesh after your physical demise. But it does mean that death is not the end of your awareness as a sensually informed being. At death you will continue in awareness and in personal self-knowledge, and will continue to grow and increase in the Holy Spirit.

After all, this is no more than what Christians in all ages, up until about the last hundred years, have been convinced of. However, through lack of faith, and an admiration for a somewhat outmoded science, we intellectuals have managed to devalue the good news and to deprive ourselves of the liberating pleasure of fully appreciating Christ's acts.

Apparently, we would rather believe in the sting of death, savoring its realness, than joy in the indestructibility of life, the final reality. A poor exchange, I'd say.

Hail Thee, Festival Day

By JAMES E. FURMAN

Fortunatus Honorius Fortunatus (530-609) has a place in both the Book of Common Prayer and the hymnal. The Prayer Book Good Friday rite emphasizes use of his famous hymn "Hail thee, festival day" (No. 66, "Sing, my tongue, glorious battle"). Seasonal versions of "Hail thee, festival day" appear under Hymnal headings for Easter (No. 107), Ascension (No. 102), and Pentecost (No. 107.) The same text is the source of "Welcome, happy morning!" (No. 87). Fortunatus is a name with the ring of

fantasy — "Mr. Good Luck." The reality is almost as pleasant: a well appreciated life of continuous achievement.

Fortunatus was an Italian of the war-ravaged sixth century. His early life was spent in Ravenna, Rome's Byzantine successor as capital of Italy, an imperial city hidden behind circling swamps and marshes near the Adriatic coast south of Venice. In a sense, Ravenna was the first and largest medieval castle, a sensible seat for a government that needed security in a land it could only share with barbarian invaders.

E.E. Ryden, an eminent Lutheran historian of hymns, gives a rather disapproving summary of the early career of Fortunatus: "... he seems to have spent his youth devoting his talent to light

and frivolous verse for the entertainment of the wealthier circles" (p. 23 *Christian Hymnody*). In any case, at Ravenna, city of splendid churches and wary courtiers, Fortunatus studied and grew older. As he put it, he "lost a little of his rust on the grindstone of the law."

During his student days, Fortunatus developed a serious eye disease. A drop of blessed oil from the shrine of St. Martin of Tours seemed to bring him complete healing. After his recovery, Fortunatus chose to spend the rest of his life in France.

Fortunatus was a "wordsmith" in a clumsy culture, the Frankish warrior world — slowly creating the early French language out of late provincial Latin. His songs and writings were in great demand. The tall king Sigbert and his towering soldiers enjoyed what Fortunatus said about them in his flattering texts. Enthusiasm for his work, however, was not limited to his own day. Centuries later, St. Thomas Aquinas (1225-1274) admired the poetry of Fortunatus enough to borrow a line and use it verbatim as the opening of a famous eucharistic hymn (No. 199, "Now, my tongue the myst'ry telling").

Eventually, Fortunatus became a priest, later a bishop. His diocese was Poitiers in the wine-rich southwest of France, an ancient city on the River Clain. Poitiers' cathedral soon echoed to the sonorous grandeur of "Salve, festa dies" — "Hail thee, festival day." In discussing this poem, E.E. Ryden becomes affirmative: "No one has sung . . . of the triumph of the Resurrection in

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...ness, "Hail thee, festival day" represents a marriage between Christian theology and traditional culture. It brings together the Mediterranean dream of Apollo and the forest murmuring of German lore. That is, it balances delighted love of flowers and seasons with praise of the beautiful God, whose gifts are in themselves life-giving. It is a new song to Jesus that boldly employs the resources of two civilizations long in tension.

During the Middle Ages, "Hail thee, festival day" was given several revised forms. Portions of the hymn were assigned to festivals, each selection carrying a refrain with the needed emphasis. *Hymnal 1940* follows this procedure.

The variations point to the liturgical message. Thus, the Easter version stresses the "day whereon Christ arose, re-creating the kingdom of death." Ascension hails the day "when the Christ ascends, high in the heavens to reign." Pentecost celebrates the day "whereon God from heav'n shone in the world with his grace." The *Proposed Texts* indicates that this third version will appear in a shortened form.

Seen through its variables, "Hail thee, festival day" is more than flexible poetry, it is the saga song of the mystery of salvation, capturing the drama of redemption. Its changing perspective affirms a range of Christian truths: death is not the Lord of Life, humanity has been lifted up to and by God, love and life seek us out and do not wait for our interest to turn to them.

The imagery of "Hail thee, festival day" is purposeful. For example, in the Pentecost version, Fortunatus and his sister editors point at the grace of God operative in the world in terms of the central issue of Acts 2:1-21. That is, while some have seen the message of Pentecost in terms of "spiritual language," the hymn reminds us that Acts proclaims that Christ has kept his promise, that his friends are not left comfortless. The Spokesman has arrived in an event in which the profoundly human themes of communication and sharing are central.

If we listen as we sing "Hail thee, festival day" at any time in the season of the Great Fifty Days, we hear themes stated by St. Peter in the elegant sermon recreated by St. Luke: those who look at Pentecost see the faithful promise-keeping of God. God's word through the prophet Joel has been fulfilled — slaves and nobodies (even Galilean fishermen) are now anointed as co-witnesses of the kingdom.

At the end of the season, the Pentecost evoked by "Hail thee, festival day" is a feast of fire: the fire of love, the fire of strength, the fire of Easter melting confusion and fear.

By JOHN PAUL CARTER

In the churches of the world — the great cathedrals, Moravian cemeteries, roadside chapels, parish churches on every continent, monastery chapels, and all the places in which human beings will meet on Easter Day to greet each other with the cries, "The Lord is risen!" "He is risen indeed!" — in all these places people of all races will gather and sing and confess and commune.

The disbeliever will be impressed by their numbers, and rightly so. But he will ask, also rightly, "What is it that has drawn them?" Down beneath the overlaying social expediences and persuasions, what *has* called them out on this day? Beneath the sounds of bells and trumpets, what note is being sounded on Easter Day from the souls of all those singing human beings?

Probably the single uniting theme is hope. In all those places, in all the continents, in all the myriad variety of human hearts, out of all doubt and disbelief and insincerity and unending sins, it is hope which has blossomed and led the people out into public view. Beneath the

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ribbons and lace, under the muffling cloaking of tailors and seamstresses, discover that hope has been there all along, waiting and longing to sound its note.

We have hopes; we are the very embodiment of hopes. To be alive is to have hopes.

One of our greatest forefathers of faith was Abraham. Of him St. Paul says that "he is the father of us all" . . . who "believed against hope, that he should become the father of many nations" (Romans 4:16-18).

So we bear up our hopes — hopes for the earth, hopes for the world of human affairs, hopes for each other, hopes for ourselves, hopes for our God. When the note of every hope is added to the notes of every other hope, that whole throng of voices becomes a great unit of music of hope. Even those of us who do not believe we could ever sing now on this Easter Day:

Christ is risen from the dead and brought the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Alleluia.

The Stone Was Rolled Away

By FRANCES KENNEDY

The story of the miracle of Easter begins with these words: "... the stone was rolled away from the sepulcher" — and we see there is a way out of the tomb, the dark tomb in which we live our lives when we cannot see where we are going. Christ has rolled the stone away to give us light to find our bearings, to give us a direction to follow.

Without that light we grope our way in darkness, threatened, confused, and apprehensive. Threatened by the throng that crowds us, pushing us through the dark to we know not what nor where. Confused by the voices we hear on every side, each calling, "This is the way." Apprehensive as we stumble this way and

that, toward one and then another, to find none is the way.

But "the stone was rolled away from the sepulcher" and light streams forth. Light that reveals those around us who are kindred — as threatened, confused, and apprehensive as we ourselves. Light that shows up the pitfalls in the bypaths. The worldly voices call us to follow. Light that shows us the path ahead.

It is a path that is sometimes beautiful, often rough, frequently steep, but there is one we can tread with a sure step, and there is light to help us over obstacles to keep us heading in the right direction no matter how often we falter or fall. We follow that light to the end of our lives, we shall one day step out into radiance through the grace of our Lord Jesus Christ, who has rolled away the stone from the sepulcher.

Frances Kennedy is a member of St. Thomas Church, Manhattan.

Christ Is Risen...

*Christ is risen from the dead,
and become the first fruits of them
that slept.*

*For since by man came death,
by man came also the resurrection of
the dead.*

*For as in Adam all die,
even so in Christ shall all be made
alive. Alleluia.*

The glorious events which we celebrate this day are the very heart of the Christian Gospel. The God who made us in Adam, has redeemed us in Christ. A world blemished, wounded, and frustrated by sin is now given new life, new hope, and a new destiny by the resurrection. The grave is not the end, but rather it is the soil from which new life destined for eternity will spring forth. Christ is the first fruits of the harvest. To him we are united by the gift of the Holy Spirit, and in the unity of the same Spirit we offer, through Christ, our sacrifice of thanksgiving to the Father.

On this happy occasion we extend our warmest greetings to all our readers, new and old. May the joy of the resurrection be yours during this holy season, and may the fruits of the Holy Spirit be manifest among us all.



Easter should be a season for commitment to peace, both at the personal and the international level. The efforts for long-term peace between nations must go on tirelessly. We believe, as do millions of others, that some way to control the arms race can be found and must be found. On the other hand, the controlled reduction of arms is not the same thing as carelessness or neglect of our own armed forces.

This is the paradox that has continued to emerge in recent letters to the editor on the subject of military service. Peace is the ideal, and it is good that some Christians are called to witness to this in distinctive ways.

On the other hand, the thankless day-to-day work of peacekeeping is the assigned task of men and women in the armed forces. We can be grateful that many of them undertake this task with a high sense of moral responsibility. Quite specifically, we can be grateful for the military ideal of discipline. It is an ideal too conspicuously lacking in most of modern life. No people, either in war or in peace, can expect to attain to greatness without it.

The Presiding Bishop's Easter Message

Curiosity, toleration, sometimes even cynicism — that is what *they* sometimes find when *they* come among us on Easter Day, those people who attend church on this feast only.

They are not the real flock, we say, they are not the faithful. They come because of friends or flowers or music or new clothes or perhaps due to some lingering trace of an "ought to" learned in childhood.

They know not the feast being celebrated all around them — the tradition, the liturgy, the *real meaning* of Easter. *They* endure our family with patience if we're lucky or with blank stares and fumbled attempts at participation.

Do not forget, please, that *they* are God's people, his people.

Do not ignore, please, that *they* have come — for whatever reason — and are there, among us in pew, at coffee hour, standing around looking at this or that.

Do not think for a minute, please, that we do not need them as much as *they* need us, or as much as we need the resurrected One.

Take them into consideration this Easter — in preaching, in planning, in welcoming.

Curiosity, toleration, cynicism? Spare them and ourselves that!

An open door, an outstretched hand, a welcoming smile, an Easter greeting personally expressed — such comes closer to approaching resurrection with people and to why his resurrection is being celebrated.

(The Most Rev.) JOHN M. ALLIN
Presiding Bishop

Are we keeping Holy Week and Easter better than we used to? This question is difficult to answer and we would welcome the opinions of readers.

It is our impression that not so many shops and businesses close for the Three Hours on Good Friday as was the case, in at least some parts of the country, past decades. Nor is there the same general social pressure which made attendance at church on Easter I virtually compulsory, for believers and unbelievers alike, in some communities.

On the other hand, we see many congregations participating at a very serious level in the special observances of this season. Out-of-door processions on Palm Sunday, congregational participation in the dramatic reading of the Passion, the revival of the footwash on Maundy Thursday, and the restoration of the Great Vigil of Easter — these and other observances are very positive developments in the life of the church in recent years. Sometimes, it is true, they have been poorly planned and tastelessly executed. Very often, however, they have been occasions of great reverence and beauty.

The Great Vigil has yet to be experienced in many parishes. In others, however, it has quickly recommended itself as one of the most important services of the entire year. Even some parishes which have strongly resisted the new Prayer Book have welcomed this solemn rite.

Now the Easter Season is before us. We hope that all members of our church this entire season, concluding with Whitsunday or Pentecost, will be a time of deep meaning and deep joy.

Resurrection Festival

Immaculate is the celebration
Re-anointing the universe.
Touched by One
Who came through death and lives,
The earth's burden of earthliness
Is lightened in His bliss;
Dust and flesh aroused
By the Risen,
A vast Christ wakefulness
Is imparted to creation.
Breathe briskly, freshly chastened,
God-imbued translucency
Where sway almost celestially
Palms and conifers and leafing trees;
Where even the diminutive
In the scale of the eternal joy,
The salutation of the daffodil
Is magnified by God.
The world speaks gold in festival.

Elizabeth Randall-Mills

CONVENTIONS

We now look back over a rich history 55 years in the Diocese of Tennessee look forward to all the hopes and dreams of the future. How are we to continue to be faithful and fruitful? What is the mark of our faithfulness and fruitfulness?"

These words from the Rt. Rev. William E. Sanders, Bishop of Tennessee, opened the diocese's 152nd convention, held in Nashville from January 26-28. The host parish was Christ Church, and the sessions took place at the Madison Plaza Hotel.

Several resolutions on controversial issues — the National Council of Churches, the World Council of Churches, the "inclusive language" lectionary, and the U.S. government's role in Nicaragua — were tabled for further study and reflection.

Bishop Sanders was presented with a certificate for a new rochet, chimere,

cope, and mitre from the clergy of the diocese, and he and Mrs. Sanders were given a check for \$5,000 from an anonymous donor to enable them to take "a long overdue and extended vacation."

A budget of \$1,260,672 was presented and approved.



The 156th convention of the Diocese of Kentucky was held at Christ Church Cathedral in Louisville from February 24-26. St. George's Church was the site of one of the convention services.

The Rt. Rev. David B. Reed, Bishop of Kentucky, welcomed youth representatives to the convention for the first time. Charles H. Semple, who has served as treasurer of the diocese for 23 years, was given special recognition upon his retirement from the post.

A convention highlight was a series of presentations given by the Rt. Rev. Joseph K. Dadson, Bishop of Sunyani and Tamale in Ghana, the Diocese of Kentucky's new companion diocese.

Bishop Dadson issued a call and powerful call to mission and asked the people of Kentucky "to come over to Macedonia and help us" on the model of St. Paul's response to the vision which led him to Europe.

An assessment budget of \$184,168 and a mission program commitment budget of \$326,169 were adopted. A new and significant item in the mission budget was support for the cathedral street ministry to the needy in Louisville's inner city.

Easter Flowers

Not from the tomb alone was Christ
Raised up, like joy, on high,
For in each flower he comes forth
Loving the Easter sky.

William Walter De Bolt

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BOOKS

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POSITIONS OFFERED

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EUREKA, CALIF.

CHRIST CHURCH 15th & H Sts.
The Rev. W. Douglas Thompson, r; the Rev. Canon Kenneth Samuelson, ass't
Sun H Eu 8 & 10; Tues H Eu 7; Wed H Eu 5:30; Thurs H Eu 10

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Frederic W. Meagher,
Jr. Brian Hall, the Rev. Ann B. Winsor
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.
> Sat 11-2

HARTFORD, CONN.

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

WASHINGTON, D.C.

NATIONAL CATHEDRAL (202) 537-6200
CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Avenues, N.W.
Services: Wkdy & Sat 7:30, 12 noon, 4; Sun 8, 9, 10 (ex July
& Aug), 11, 4. Tours: Wkdy & Sat 10 to 3:15; Sun 12:30 & 2.
Pilgrim Observation Gallery: Wkdy (March-Dec.) & Sat 10
to 3:15; Sun 12:30 to 3:15; \$1 for adults; 50¢ for senior
citizens & children 8-12. Pipe organ demonstrations: Wed
2:15. Carillon recitals: Sat 4:30. Peal bells: Sun 12:15.

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;
Iso Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
noon & 6:15; MP 6:45, EP 8; C Sat 5-8

COCOA, FLA.

ST. MARK'S 4 Church St.
Sun Masses 8 & 10. Daily Mass (ex Sat) Mon 12:15, Tues
1:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper &
Christian Ed Wed 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 563 Bay Isles Rd.
The Rev. Thomas G. Aycock, Jr., v
Sun Eu 8 & 10; Wed Eu & HU 10. Holy Days 10

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8
HC; Wed 7 HC

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

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri;
6:15 Tues & 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 & 8. C Sat 5-6.

MEDIATOR 10961 S. Hoyne Ave. (far South Side)
The Rev. John R. Throop, r
Sun H Eu 8 & 10; Wed H Eu & Healing 7

GLEN ELLYN, ILL.

ST. BARNABAS' 22 W 415 Butterfield Rd.
Sun 7:30 MP, 8 H Eu (Rite I); 10 H Eu (Rite II); Tues 6:30 MP, 7
H Eu, 5 EP; Wed 9:15 MP, 6:15 EP, 7 H Eu w/prayers for
healing; Thurs 6:15 MP, 6:30 H Eu, 7 Breakfast, 5 EP; Fri
6:30 MP, 7 H Eu, 5 EP

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese Near the Capitol
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
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

MISSION, KAN.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
9:30 & 4, Sun 4

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

OLD SAINT PAUL'S, 1692 Charles St. at Sar
Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP 11. Dail
MP; 12:15 H Eu, 5:15 EP. Lenten preaching every Wed
12:15

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Lew
The Rev. James A. Hammond, r; the Rev. Nancy B. Fo
Sun Worship: 8, 9:15 & 11

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshir
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP

BOSTON, MASS.

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

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

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

SHARON, MASS.

ST. JOHN'S 23 Hig
Jerry D. Morrow, r
Sun Eu, 8, 10; Thurs Eu 8

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward
The Rev. Orris G. Walker, Jr., D. Min., r; the Rev. Jam
Trippensee, the Rev. Harold J. Topping; the Rev. Jam
Koski; Mr. Darryl F. James, associates
Sun 8 H Eu & Sermon, 11 Sol Eu & Sermon. Wed 10
Mass & Healing, 5:30 Sta of the Cross & Mass

FLINT, MICH.

ST. PAUL'S 711 S. Sag
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Masses 7 Mon, Wed, Fri; 9 Tues, T
Sat; 12:10 Wed

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S 200 E. B
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st I

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main
The Rev. Murray L. Trelease, r; the Rev. John H. McC
The Rev. John W. Bonell, the Rev. Donald D. Hoffmar
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S,
MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

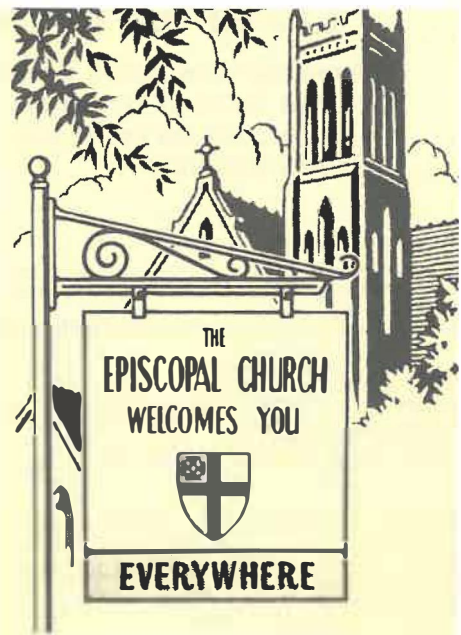
ST. LOUIS, MO.

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

(Continued on next page)

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 educa-
tion; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
EYC, Episcopal Young Churchmen; ex, except; 1S, 1st
Sunday; hol, holiday, HC, Holy Communion; HD, Holy
Days; HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions; LOH,
Laying On of Hands; Lit, Litany; Mat, Matins; MP,
Morning Prayer; MW, Morning Worship; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; SM, Service
of Music; Sol, Solemn; Sta, Stations; V, Vespers; v,
vicar; YPF, Young People's Fellowship.

(Continued from previous page)



LOUIS, MO. (Cont'd.)

CH OF ST. MICHAEL & ST. GEORGE Clayton
ev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
y III; the Rev. William A. Baker, Jr.; the Rev. C.
rick Barbee, Edward A. Wallace, organist
, 9:15, 11:15, 5:30; MP, HC, EP daily

NEB. NEB.

ARNABAS 129 N. 40th St.
ev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
ter; the Rev. William W. Lipscomb, SSC
lasses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
Matins 6:45, EP 5:30; C Sat 5

N.J. N.J.

IE CHURCH 950 Broad St., at Federal Sq.
ev. George H. Bowen, r; the Rev. John G. Gardner, c;
v. Joseph A. Harmon,
lasses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

N.J. N.J.

IAINTS' 438 Valley St.
lass 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs
i 7, Sat 9. Thurs special 7:30 Sta & B

N.Y. N.Y.

HN'S—The Church of the Generals
ev. Canon George C. Hoeh
50th Year 9818 Fort Hamilton Parkway
HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing
e 10. Eu scheduled with all services

N.Y. N.Y.

ATHIAS 374 Main Street
ev. Michael E. Hartney, r
, 10 Eu. Wkdy as anno

N.Y. N.Y.

ANCIS OF ASSISI Swan & Water Lanes
ev. Robert H. Walters, r
l Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 8

N.Y. N.Y.

EDRAL CHURCH OF ST. JOHN THE DIVINE
St. and Amsterdam Ave.
C 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
l year. HC and healing Wed 12:15

N.Y. N.Y.

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

N.Y. N.Y.

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

N.Y. N.Y.

ESTANT CHAPEL AT KENNEDY AIRPORT
ir of airport. Established 1964
n Leonard Bowman, chaplain/vicar
iol Mass 1. Open daily 9:30 to 4:30

N.Y. N.Y.

INATIUS 87th St. and West End Ave.
ev. Howard T.W. Stowe, r; the Rev. David Rickey
lasses 8:30, 11 (Sol); Weekdays as anno

N.Y. N.Y.

ARY THE VIRGIN (212) 869-5830
V. 46th St. (between 6th and 7th Aves.) 10038
ev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
lasses 9, 10, 11 (Sol & Ser)5, MP 8:40, EP & B 4. Daily:
:30 (ex Sat), noonday Office 12, Masses: 12:15 & 8:15
at), Sat only 12:15, EP 8 (ex Sat), Sat only 5:30; C Sat
-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
l, 1st Wed of mo. 12:45-1:15

N.Y. N.Y.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, 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. Choral Eu 12:10 Wed

N.Y. N.Y.

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar
TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

N.Y. N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

N.C. N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

N.C. N.C.

ST. MARY'S
The Rev. John T. Russell, r; the Rev. Stephen Miller
Sun H Eu 8, 9:15, 11; Daily 8:30 MP (H Eu Holy Days)

N.Y. N.Y.

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

N.Y. N.Y.

GOOD SHEPHERD 13 Mill Creek Dr.
Fr. Robert Burton, v
Sun H Eu 11:15

N.Y. N.Y.

ST. MARTIN'S 95 Cleveland St.
Fr. Robert Burton, v
Sun H Eu 9

N.Y. N.Y.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8, 9:30 (Sol High), 11:15; MP 7:45; School of
Religion for adults and children 10:45. Daily: MP 8:45, EP
4:30. H Eu Mon, Wed, Fri 12:05; Tues, Thurs 9. Major HD
also 6:15 (Sol High)

N.Y. N.Y.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu
12:35 ex Fri 1. H Eu Wed 7:30, Sat 12:05

N.Y. N.Y.

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

N.Y. N.Y.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

N.Y. N.Y.

CHRIST CHURCH Broad and Elm Sts.
The Rev. David B. Joslin, r; the Rev. David L. James, ass't
Sun H Eu 8, 9 & 11

S.D. 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

Texas Texas

GOOD SAMARITAN 1522 Highland Rd
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

Texas Texas

INCARNATION 3966 McKinney Ave
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

Texas Texas

ALL SAINTS' 5001 Crestline Rd. 76101
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

Texas Texas

PALMER MEMORIAL CHURCH 6221 S. Main St. 77031
The Rev. Jeffrey H. Walker, r; the Rev. Jeremiah Ward, r;
The Rev. David B. Tarbet
Sun 8, 9:15, 11 & 6 Eu; Tues & Fri 7 Eu. Wed 6 Eu & healing

Texas Texas

ST. STEPHEN THE MARTYR 2718 Hurstview Dr. 76055
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, r
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

VA. VA.

ST. PAUL'S Duke & Pitt
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing:
Sun 8 (1S & 3S). Thurs HC 10:30

Wis. Wis.

SAINT DUNSTAN'S 8201 University Av
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

France France

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan F.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU);
by appt; open wkdy 9-12:30, 2-5