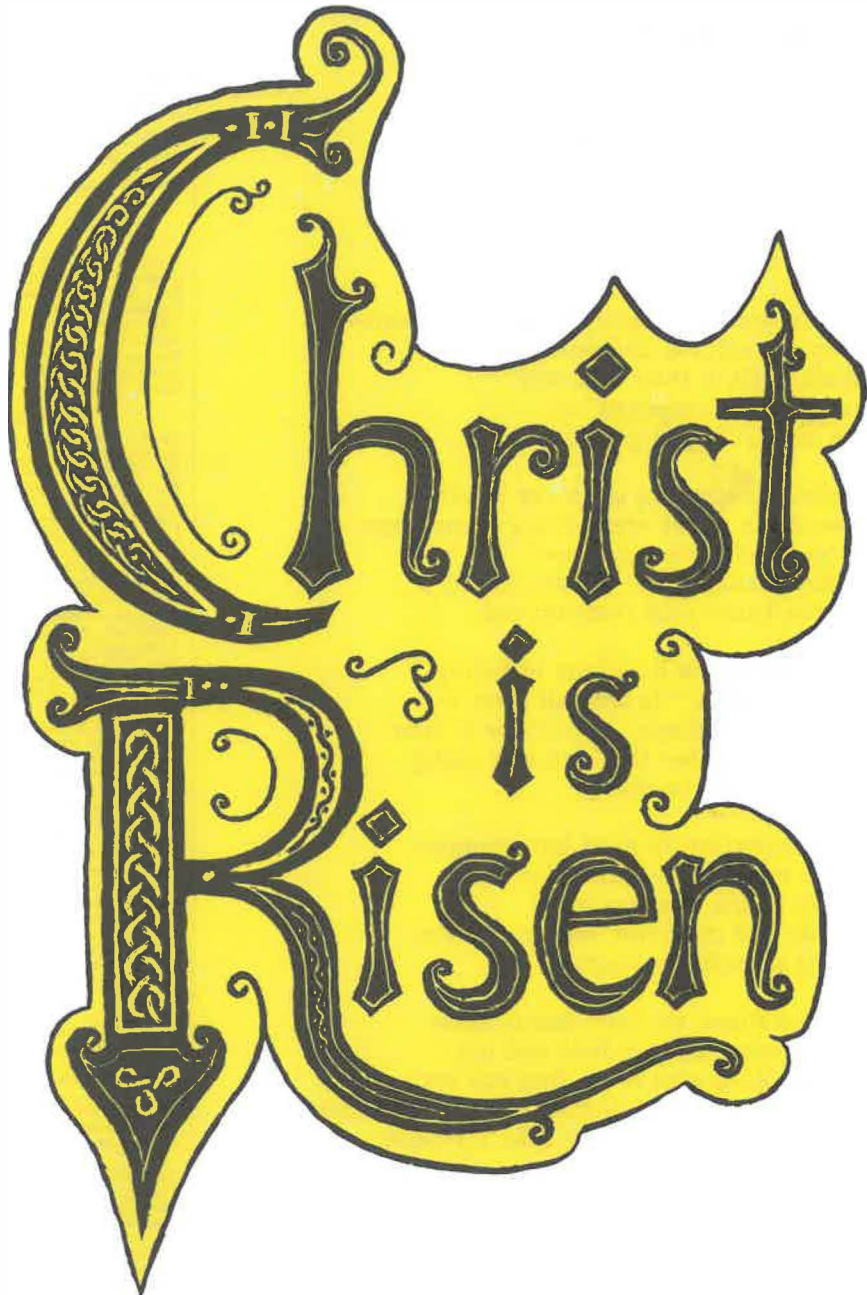


THE LIVING CHURCH





LIVING CHURCH

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Famous Easter Sermon
attr. *St. John Chrysostom*

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Early in the Dawn on the Third Day as the Sun Was Rising . . .

The young bride wore a waist-pinched laced gown
Standing next to the red-cheeked, walrus clown.
"Do you take this woman . . . Do you take this man . . .
What God has joined together let no man put asunder. . ."
A covenant to live, or a curse to bear?

Two young people, too young — thinking they were above
The flight and fancy of foulness and failure.
Two selfishly exploit, each in their own way,
A struggle to live as we're "expected" to.
The nosegay fades and crumpled gowns yellow.

What is it that makes us struggle so in our lives?
Like Goliathians we clash in the arena-rings of marriage.
A gift of life, not once, but twice. A truce,
But not peace. Houses bought and planes caught
Are not golden, idyllic times past remembered.

Rider and horse silhouetted on a horizon of fading
Or rising sun? A song waffles, "Is that all there is,
Is there anything more?" Perhaps . . . perhaps in time
We'll look back and see whether that sun was rising
Or setting on us, on you and on me.

Promises would be comforting to give, but promises
Have been broken so many times before by both.
A limited forever, life seems to gorge on
Deep chasms. Mother and daughter, father and son,
Husband and wife: is it ended, or begun?

If rising sun is ours to share, we have dawns anew
To awake to. If the burning embers fade and die,
Then we in the stone-cold graves we've dug can cry.
But I believe in the Empty Tomb, of rising power from above:
Today . . . today . . . let us share in New Life, my Love.

Paul L. Heal

Rev. Paul L. Heal is missionary of the Episcopal Mission Church, on Hills, Ill.

Sure and Certain Hope

"When they saw him, they worshipped him; but some doubted" (Matt. 28:17).

Thank you, Matthew or whoever wrote the gospel attributed to you, for being so honest and telling it like it is. Now, as then, some believe the evidence and some don't.

Some of us still believe in the physical resurrection of Jesus. Our belief is based on the testimony of the apostles, who after all were in the best position to know the facts. Would Paul have endured all the hardships and persecutions he encountered, if he thought that the resurrection was just wishful thinking? Someone has said that a man will not willingly risk his life for something that he knows to be false.

I can accept the fact that I will die some day, and the thought doesn't throw me into a panic. Death happens to everyone, so why should I be an exception? What have I done to deserve immortality? Nothing. After 90 years of living on this earth, I have tired blood. I look forward to lying down and resting for a while. What really bothers me about death is the separation from those I love. Because of Christ's resurrection, I believe, even though I can't prove, that eventually we will be reunited, that we will be able to recognize each other and that the relationship that has meant so much to us will continue.

Those who doubt the physical resurrection are free to do so. But what are the consequences? St. Paul says: "If Christ has not been raised, your faith is futile" (I Cor. 15:17). If Christ has not been raised, what does the church have to offer to those who are afraid to die and those who are bereaved? If Christ has not been raised, the opening words of the prayer in the Committal: "In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ," should either be eliminated or watered down to something that is intellectually acceptable.

To all those who may be confused by the theories of some modern theologians, I would recommend a book by another modern theologian: *Ring of Truth*, by J. B. Phillips. Canon Phillips was not in the least superstitious, and the more he studied the evidence, the more he was convinced of its credibility.

(The Rev.) HENRY H. CHAPMAN (ret.)
Asheville, N.C.

Electing a Bishop

As a priest who served for almost 20 years in the ministry of the Church of England before coming to the Episcopal Church five years ago, I was much interested in, but somewhat saddened by, Canon Colin Craston's article, "Crown

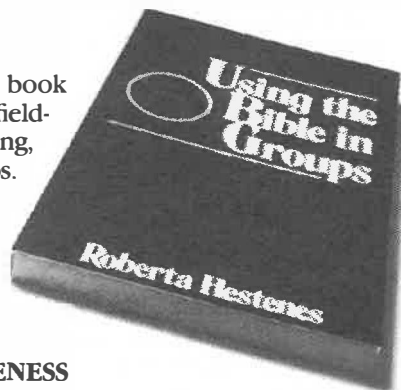
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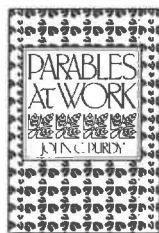
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Early, the system — yet this is a time when the Church of England's influence on society at large is at a notably low ebb. There is a depressing lack of realism — and just a hint of the emperor's new clothes — about all this.

As a priest of the Diocese of Fort Worth I was privileged last year to take part — for the first time — in an episcopal election in the Episcopal Church. It was a wonderfully open, charitable and constructive process; and I shall never forget the overwhelming sense of the Holy Spirit's presence and power at the electoral convention. I would never deny that God can care for his church through Buckingham Palace, Lambeth Palace and 10 Downing Street. But I saw him do so in Brownwood, Texas, one day last September.

loudly insists that the earth is flat? belief in the reality of hell only an embarrassing hangover from the "old-time religion" of yesterday — and the New Testament?

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

Ecumenical Alabastroses

After reading Fr. Horton's letter [TLC, Feb. 24], I would like to offer a different perspective on ecumenical relations in Europe. I was ordained and served in my first parish in the Diocese of Southwark, England, having been graduated from The Queens College, Birmingham, the only English seminary created specifically as an ecumenical seminary. This was done, however, in the expectation that Anglican-Methodist union would take place in the early 1970s. Likewise, a number of joint Anglican-Methodist parishes were established with every expectation that the two churches would merge.

This union did not take place, as the General Synod of the Church of England could not muster the required three-fourths majority for such a move. The result was a seminary and a number of joint parishes which are, to a certain extent albatrosses — their reason for existing having been removed, and their respective denominations being uncertain and unclear about their futures. And in some cases, the joint parishes share little but the same building — a situation even more common in this country.

It is, after all, not the appearance of ecumenicity we seek, but rather a sharing on a deeper level — and this is as evident in the U.S. as it is in Europe.

(The Rev.) NIGEL J. HAMILTON
Trinity Church
Bloomington, Ind.

am, therefore, depressed first by Craston's repeated emphasis on confidentiality of the new appointments. Of course there is a proper place for a certain degree of confidentiality in a sensitive matter. Yet the Church of England's system of Synodical Government is specifically posited on the logical assertion that the whole church — including the lay order — is the Body of Christ and the primary force of the Holy Spirit's activity and presence, which surely operates in light rather than darkness.

naturally, "the qualities, strengths and possible weaknesses" of each nomination would have to be examined. But in what? And on whose assessment of these things?

condly, I am disturbed by Canon Craston's report that civic authorities, leaders of commerce, industry and industry are consulted (while much of the church itself is not so respected). Can we truly find our Lord, as he approached the disciples of the twelve, carrying out dealings with the office of the Roman Emperor, with the Galilee Fishing Business' Association or with the Temple Courtyard Traders' Chamber of Commerce? Doubtless, the pursuit of "relevance" determines this aspect of the

(The Rev.) ALLAN R. G. HAWKINS
St. Bartholomew's Church
Arlington, Texas

Old-Time Religion

The Rev. Walter R. Hampshire puzzles me in his review of *What I Believe* [TLC, March 10] with this statement: "Not unexpectedly, the greatest exponent of old-time religion (in the book) is Robert Schuller of Crystal Cathedral fame. Except for his emphasis on the reality of hell ("without it heaven would be a hell of a place"), many could feel comfortable in his belief."

I have read some of Schuller, listened to him, and fail to see where his brand of Christianity has much in common with the "old-time religion" such as that of Billy Graham and Jerry Falwell in our day, or Dwight L. Moody or Billy Sunday of an earlier day.

And does the mention of heaven or hell make people feel uncomfortable in the way that well bred people are uncomfort-

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THE MOVIES

THE GODS MUST BE CRAZY. Directed by Jamie Uys, 1984. (Running time: one hour, 45 minutes)

This South African motion picture, which received some public criticism at first because of South Africa's social policies, is really a slapstick contrast between a pseudo-documentary portrayal of primitive bushmen who live in the Kalahari Desert of Botswana and the representatives of "superior" white civilization, who are seen as mostly bumbling idiots.

The gods are crazy because of a coke bottle which has dropped into the laps of the bushmen from the sky, and in the course of taking this bottle to the end of the world (that is, the desert) to rid his people of the modern evil it brings, their leader has adventures he never dreamed possible. We sympathize with him and laugh at the rest, including ourselves.

THE KILLING FIELDS. Directed by Roland Joffe, 1984. (Running time: two hours, 19 minutes) British made.

This true story of friendship between Sydney Schanberg (Sam Waterston) the *New York Times* correspondent in Cambodia during the civil war between the Khmer Rouge and the Lon Nol and his Cambodian assistant, Dith Pran (superbly acted by a real refugee, Haig S. Ngor) is wrought with despair, guilt and the horrors of war.

When the Khmer Rouge take over, Schanberg can no longer protect his friend, and the agony of this one refugee's imprisonment, escape, and eventual reunion with Schanberg sears itself on the viewer's mind long after the film concludes. I still think about *The Killing Fields*, where life is cheap, and educated, sometimes dedicated people are killed by ignorant revolutionaries on a whim.

Edmund Burke once said "that power gradually extirpates from the mind every humane and gentle virtue," and this movie glaringly proves him right, especially when power is in the hands of ruthless, undisciplined rural Communist teenagers.

A PASSAGE TO INDIA. Directed by David Lean, 1984. (Running time: two hours, 40 minutes)

If you have watched the series on Public Television, *The Jewel in the Crown*, you will see in *A Passage* a similar plot, the same actors in different roles, and almost as much of British India as David Lean vividly presents in this film adaptation of E.M. Forster's 1924 novel. The two worlds of the British and the Indian are seen here as well and the

same accusations when English girl meets Indian boy, but for my money I would see *Ghandi* again instead. That movie had a message which remains, while *A Passage* just brings to mind again a day which is long gone.

THE WITNESS. Directed by Peter Weir, 1985. (Running time: one hour, 54 minutes)

This motion picture captures a piece of America which perhaps only the uniquely talented Australian director Peter Weir could see, or at least present so excellently on film. A tough Philadelphia homicide detective (Harrison Ford) hides out from corrupt police in his own department on an Amish farm in Lancaster, Pa. The witness is the son of a young Amish widow who is temporarily visiting her sister away from her farm. While waiting for a late train to arrive into Penn Station, her innocent son witnesses a murder.

He brings the widow and the detective together, and his testimony implicates a guilty policeman, who is covering up the disappearance of millions of dollars worth of illegal drugs. The boy, the widow and the detective drive to Lancaster where Ford learns the ways of the Amish, beautifully depicted in detail by Weir. The film's real power is in the "separatist" way of life of the Amish and their emphasis on peace and avoidance of all violence. Ford's pistol is handled timidly by the widow, who nurses his wounds from the chase, and who



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Ultimately he has to use it again, but for an hour or so we are relieved of that terrible responsibility in the world where law is upheld only by force. We see, even temporarily, a vision of the Kingdom of God as Tolstoy might wish life on earth to be for everyone, and it strangely sustains us.

AMADEUS. Directed by Peter Shaffer, 1984. (Running time: two hours, 38 minutes)

The motion picture, like the play, uses the conjecture of writer Peter Shaffer to retell the biography of Wolfgang Amadeus Mozart. Shaffer's fantasy is that Antonio Salieri (Murray Abraham), composer to the Viennese court, destroyed Mozart (Tom Hulce) out of envy and his own quarrel with God. Salieri, according to the writer, wanted only to serve God with his music, but instead God gave a banal, loud-mouthed boy the skills by which he revealed his glory.

Shaffer's theatrical device, however, does not keep us from appreciating Mozart's life or music. Indeed, I found the film deeply moving. Amadeus means "lover of God," the Latin of the Greek "Theophilus," to whom Luke dedicates his gospel.

In spite of conjecture, we gain a glimpse into the life of a person who in his last days wrote both "The Magic Flute," a joyous celebration of human fellowship (with Masonic and thereby Deist overtones) as well as the "Requiem Mass," commissioned indeed by an anonymous stranger to be secretly composed. "I am writing this Requiem for myself," quotes historian Will Durant, "it will serve for my funeral service." The movie brought to memory what Karl Barth wrote about Mozart:

"He had heard, and causes those who have ears to hear even today, what we shall not see till the end of time — the whole context of Providence. As though in the light of this end, he heard the harmony of creation, to which the shadow also belonged, but in which shadow is not darkness, deficiency is not defeat, sadness cannot become despair — but the light shines all the more brightly because it breaks forth from the shadow, the sweetness is also bitter and therefore cannot cloy. Life does not fear death but knows it well. Mozart saw through this light no more than we do, but he heard the — negative in and with the positive — he never heard the one in abstraction."

In spite of a too concise Freudian portrayal of Mozart's dominance by his father, Shaffer's picture helps us to see the humanity of a genius who hears the "negative in with the positive" and this assists us to also see "the harmony of creation — to which the shadow also belonged."

(The Rev.) ERNEST E. HUNT, III

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- T F The Episcopal Church believes in abortion on demand.
- T F The Episcopal Church teaches and practices "open communion," the position that any baptized Christian may routinely receive Holy Communion in the Episcopal Church.
- T F The ordination of women to the priesthood is the law of the Church with which every loyal Episcopalian must comply.
- T F It's permissible for Episcopal parishes to use the so-called "inclusive-language lectionary" in Sunday services.

If you answered "False" to all four questions, believe it or not, you were right! (1) The Episcopal Church regards abortion as a grave matter — a cause for penitence, not for acceptance as a means of birth control. (2) She opens her altars to other churches members who believe in the Real Presence of Jesus in the Eucharist and on a basis of their spiritual need without abandoning the expectation of confirmation or reception for those who plan to communicate at her altars regularly. (3) The House of Bishops recognizes the right of *any* Episcopalian to decline to accept the ordination of women on grounds of conscience. (4) The "inclusive language lectionary" is in no way authorized for use in this Church.

In spite of what you may have heard and read, this is what the Episcopal Church *really* and *officially* teaches.

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Presiding Bishop Nominees

Four bishops have been nominated for the Episcopal Church's highest position, the office of Presiding Bishop and Primate. The 27 member Joint Nominating Committee announced on March 11 its unanimous choice of the following: The Rt. Rev. Edmond Lee Browning of Hawaii, the Rt. Rev. William C. Frey of Colorado, the Rt. Rev. Furman C. Stough of Alabama, and the Rt. Rev. John T. Walker of Washington, D.C., who was arrested March 13 while protesting outside the South African Embassy [see photo, page 8].

This is the first time that nominations for the position of Chief Pastor of the Episcopal Church have been made by a nominating committee including bishops, other clergy, and laypersons. The new Presiding Bishop will succeed the Most Rev. John M. Allin, elected in 1973, whose retirement is mandatory at this time. In previous epochs of the church's history, the method of choosing a Presiding Bishop has varied greatly. For a long period, he was chosen by seniority in the House of Bishops. Other nominations besides the four now announced by the committee may possibly be made at the General Convention.

The chairman of the Joint Nominating Committee has been the Rt. Rev. John B. Coburn of Massachusetts. The secretary has been Charles M. Crump of Memphis, Tenn.

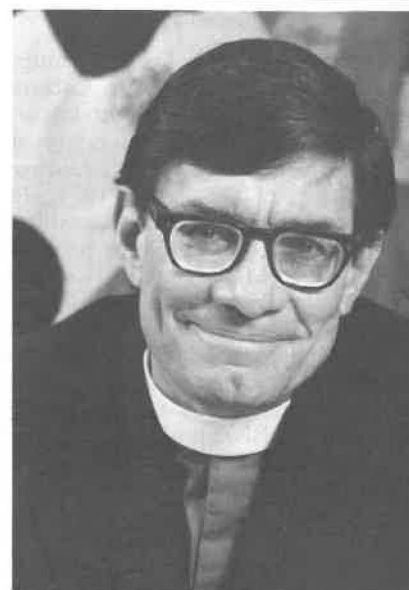
The Presiding Bishop will be elected by the House of Bishops, but that election must be ratified by the House of Deputies which includes priests and lay persons. The nominations committee will make its report to a joint meeting of the two houses of the General Convention. On September 12 the bishops will be in executive session, sequestered behind locked doors in a nearby church, where they will have a celebration of the Eucharist followed by the balloting.

Bishop Walker

The Rt. Rev. John Thomas Walker, Bishop of Washington, was born in Barnesville, Ga., in 1925. After college at Wayne State University in Detroit, he proceeded to Virginia Theological Seminary, graduating in 1954. He served as a parish priest in Detroit, as a master at St. Paul's School in Concord, N.H., and as an instructor at Bishop Tucker College in Uganda before becoming a canon at the National Cathedral in Washington in 1966. In 1961 he married Rosa Maria



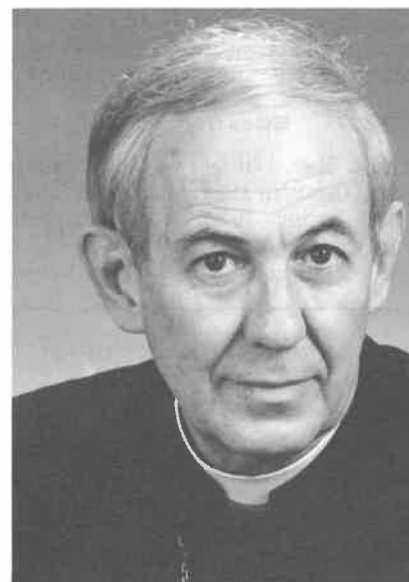
Bishop Edmond Lee Browning of Hawaii



Bishop William C. Frey of Colorado



Bishop John T. Walker of Washington, D.C.



Bishop Furman C. Stough of Alabama

Flores, and the couple have three children.

Canon Walker was elected Suffragan Bishop of Washington and was consecrated in 1971, becoming coadjutor in 1976, and diocesan the next year. He has been intimately involved in the activities and continuing construction of the National Cathedral, as well as in the Coalition of Urban Bishops. Bishop Walker is recognized for his leadership in the field of racial justice and social concerns.

Bishop Stough

The Rt. Rev. Furman Stough, born in Montgomery, Ala. in 1928, has been

Bishop of Alabama since 1971. He graduated from the University of the South at Sewanee, Tenn. in 1951, did further study in political science at the University of Alabama, and graduated in 1954 from the School of Theology at Sewanee. He married Margaret Dargan McCauley in 1951. The couple have two children.

After ordination in the Diocese of Alabama, he served as a parish priest there and was also an Air Force chaplain. From 1968-70, he was a mission priest in Okinawa and a Diocesan Missioner in Alabama from 1968-70. He came rector of St. John's, Decatur, Ala.

... became Chancellor of the University of the South in 1979 and has been a member of the Executive Council of the Episcopal Church since 1982. Bishop Brown has been highly regarded as an administrator and diocesan leader.

Bishop Browning

The Rt. Rev. Edmond Lee Browning, Bishop of Hawaii, was born in Corpus Christi, Texas, in 1927. He went to college and seminary at the University of South in Sewanee, Tenn., graduating from the School of Theology in 1954. He was already married to Patricia Alline Parks, and the couple are now parents of five children. After being in two parishes in West Texas, the Brownings went to Okinawa where Fr. Brown served two parishes. He became a deacon in 1967 and was consecrated Bishop of Okinawa the next year. In 1971 he became Bishop of the Convocation of Episcopal Churches in Europe, serving in this capacity for a triennium. After a brief period as executive for World Mission at the Episcopal Church headquarters, he was elected Bishop of Hawaii in 1976. He was host bishop for the Pacific Basin/Roland Allen Conference in 1983. Bishop Browning is distinguished by his extensive experience in overseas work and his many contacts with other parts of the Anglican Communion.

Bishop Frey

The Rt. Rev. William Carl Frey, born in Vaco, Texas, in 1930, has been Bishop of Colorado since 1973. In 1952 he graduated from the University of Colorado, in 1955 from the Philadelphia Divinity



The Rt. Rev. John T. Walker, Bishop of Washington, D.C. (second from left), was arrested outside the South African Embassy in Washington on March 13 along with 77 other apartheid protesters, about half of whom were Episcopalians. Here he is shown with others in procession to busses which carried demonstrators to the front of the embassy. At left is Randall Robinson, coordinator of the protest. Walker said he was making a symbolic gesture because "I feel compelled by the God I worship to do so," and in support of South African Bishop Desmond Tutu, a longtime friend. A week before the protest the bishop sent a letter to hundreds within his diocese inviting them to join him in the demonstration. More than 300 came to march and chant anti-apartheid slogans, accompanied by honking and thumbs-up salutes from supportive motorists on Massachusetts Avenue.

School. He has been married to Barbara Martin of Denver since 1952 and the couple have five children.

After serving in the Timberline Circuit Missions, in 1958 Fr. Frey became rector of Trinity-on-the-Hill in the scientific community of Los Alamos, N.M. Four years later he went to Costa Rica which was then part of the Missionary District of Central America. There he served a variety of positions including that of Director of the Church's Spanish Publication Center. In 1967, during the General Convention, Fr. Frey was elected bishop of the newly created Missionary District

of Guatemala and was consecrated as the district's first bishop the same year.

He was also Bishop-in-charge of El Salvador, 1967-68, and of Honduras from 1969 to 1972. During that same time he was President of the Ninth Province. Having resigned from his position in Latin America, and after a brief period as a university chaplain, he served as Bishop Coadjutor of Colorado 1971-72, followed by his becoming diocesan bishop in 1973. Bishop Frey has brought to his position a rich history of service to Latin America and effective work with young people.

Church Leaders and Farmers Hold Conference

During the current farm crisis, leaders of various church bodies have been actively consulting with spokesmen for agriculture and government. In Wisconsin, representatives of the Episcopal Church and other major churches worked with farmers and others to arrange a major meeting in Madison, the state capital, to draw public attention to the crisis and provide information about its many dimensions. The meeting, called "A Time to Choose," was held just after the presidential veto of the farm bill. It was considered unique in that it was not simply an add-on protest reaction to the veto, but had been planned far in advance to take orderly and constructive steps to assist family farms in Wisconsin, and to help directly assist the wide variety of farmers in every profession in small towns and rural areas where family farming is a major factor in the economic, social and religious life of the commu-

nity. Wisconsin is on the average now losing over five family farms per day. The event was initiated by the newly founded Wisconsin Rural Development Center.

Governor Anthony Earl was the opening speaker. Other speakers and discussion periods were introduced by the chairman, the Rev. Donald King of Jackson County, Wis., a United Church of Christ pastor who for the past ten years has also been a dairy farmer. Discussion groups dealt with the relation of churches to the agricultural community, questions of taxation, debt, and high interest rates, conservation, and related matters, including the pastoral care of farm families now in bankruptcy.

One of the Episcopal representatives, Mr. Jerome Majeskie, who farms near Oconomowoc and is a parishioner of St. Peter's Church, North Lake, commented, "I have never before seen people from our different farm organizations sit down together in such a cooperative way. In the past we all competed too much. I haven't before seen representatives of

different churches sit down with farmers like this either."

The urgency of communication was stressed by many. It was noted that the general public simply is not aware of the many problems which the family farmer faces today, nor of the extent to which corporate farming is displacing the family farm. Churches were seen as having a potentially unique role in the crisis because they are separated from commercial and political interests.

The text of a newly compiled statement, "Agri-community Crisis," from the 29 bishops of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches, was released at the conference. The statement calls on the Congress to renew its historic commitment to the family farm, and to pursue policy which would also relate to such broad considerations as world hunger, the legal protection of farmers and farmworkers, and conversational practices.

H.B.F.

JESUS: OUR FOOL

By RONALD H. CLINGENPEEL

The story of Jesus is a foolish story. God sent a son to earth as king of all; yet, Jesus is not born in splendor, does not grow up in a royal court, does not sit upon a royal throne in Jerusalem. From the standpoint of the world, Jesus is a fool. For how can he be the redeemer of all, the savior of the world if he does not look, live and act like other kings?

The problem with his story is he does not behave like the world wants him to behave. In fact, more often than not he acts just the opposite of how those in the world would expect him to behave. If God is so powerful and majestic, why would he send his son to act unmajestically? It's silly and foolish to see this poor Jew as the savior of all; but, that's the story.

The world expects a messiah to act like the world would act, if it really had all that power. When Jesus is something else — majestic in a different way — the world brands him as foolish.

Pilate thinks him foolish. "This is the king of the Jews? Come on! Give me a break." The soldiers mock him, put a crown of thorns around his head and beat him. "Where's your stinking army,

king of the Jews?" When asked who to release, the people ask not for that silly little man who tells funny, nonsense stories, but someone else.

Why not release the king? Maybe he wasn't their king.

Jesus the fool. It is a great image of the savior. It is great because what is really meaningful to the world is actually meaningless to God. That which is meaningful to the world is exactly that which separates us from God. If we cannot find power in ourselves, then let's use the next standard, that of the reality of the world.

Then Jesus comes along and says that what really matters is not what is in the world, but who is in the world. What a great idea! The power of this world doesn't hold a candle to what is really important. (Now that's foolish.)

The church is God's fool now, because we are the image of the great fool. It works, too. When the church speaks out, the powers-that-be point to the church and say, "What a foolish idea! You really don't know what you're talking about. The world doesn't work that way." When the church speaks in favor of the freedom of blacks in South Africa, for feeding those who starve in Ethiopia, for the civil liberties of Asians in the U.S. or for the oppressed in Central America, it is being foolish — foolish by the world's standards.

But, God is not a foolish being. The world that is really the fool and the church mirrors the reality of God. The world, the world can only repl: defending its own position.

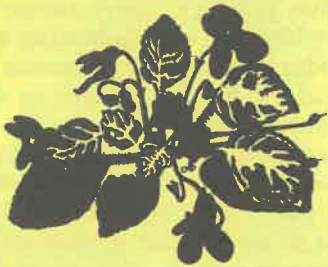
The church is people; we of the church are also people of the world. We are always the fools Christ calls us to be and claim it for the church. We live this tension: living in the world, but being people of the body of Christ. It is a tension that can tear us apart or turned into a creative response to the needs of our world.

We can respond to this tension by relating ourselves in the community, then we become as selfish as the world. The church, the body of Christ, is not a private place. It is the place of the home for all people. The church is not for us; and therefore, we are for others, just as the church is for others.

The fool is not foolish if he is for himself. The cross is worthless if it is a personal triumph for Jesus. But it isn't for all. The church is called to be a fool to the world. That is the role of the church must take and take it proudly for the sake of Christ.

"Has not God made foolish the dominion of the world?" (I Cor. 1:20). Yes, it is the place of the church to be messengers of that wisdom.

The Rev. Ronald H. Clingenpeel is editor of The Kansas Churchman and is chaplain of St. Francis at Kansas State University-Manhattan.



New Dawn

Behold the glow — chrysalis burst
where pain and thirst
have done their worst —
Now sorrow's gone.

Prepare your heart — a banquet meal
in breaking bread
He will reveal —
New age — new dawn.

B. J. Bramhall

"The Last Even as the First"

Easter sermon attributed to St. John Chrysostom

If any one is devout and loves God let him enjoy this fair and radiant triumphal feast. If any one is a wise servant let him rejoice and enter into the joy of his Lord. If any has laboured long in fasting, let him now receive his recompense. If any has worked from the first hour, let him today receive his just reward. If any has come at the third hour let him with thankfulness keep the feast. If any has arrived at the sixth hour let him have no misgivings, because

Continued on page 13

Nominations for Primate

The official nomination of four bishops for the position of Primate and Presiding Bishop [p. 7] is an announcement of great importance at a time when the election of a new Presiding Bishop is a major item on the agenda of the forthcoming General Convention. The current regulations [Canon I. 2, Sec. 1 (g)] permit additional nominations to be made at the convention before the election, but at present the four official nominees must be considered the most likely future candidates for the office.

It must be said at once that all four are outstanding bishops, all of whom are qualified by a variety of experiences and proven capabilities. All are accustomed to dealing with serious problems on a large scale. It is not surprising that all have certain similarities. Their ages range from 55 to 60, which is almost inevitable since a Presiding Bishop must now retire at the convention in the year he is 65 or the next following convention. All of us are pleased to note, however, for the coincidence that both Bishop Browning and Bishop Stough served as priests at All Souls' Church, Machinaton Kinawa! Both Bishop Walker and Bishop Frey have studied in education within the Third World. Each of them is married to an exceptional and outstanding woman. During the months ahead, Episcopalians will be learning more and learning more about all four of them.

Farm Crisis

The title of bishop has only recently come into widespread usage for synod presidents of the different Lutheran bodies in this country. The leaders of the uniting Lutheran churches have shown themselves worthy of such a title in their statement, *Agriculture Crisis* [p. 8]. In three pages, they make a clear, forceful statement calling on our federal government to take appropriate steps in the present circumstances, but also to adopt long-term goals with regard

both to our own American situation and also to the world as a whole.

Six goals for a national farm and food policy are specified.

They are:

1. An adequate supply of safe and wholesome food at affordable prices for those able to pay, subsidized for those without adequate resources;
2. Development of economic policies that foster strong growth in the export market taking into account Third World development;
3. Fair prices and legal protection for farmers and farm workers;
4. Prudent and effective stewardship of land and other natural resources.
5. Equitable access to and widespread distribution of farmland and other production assets; and
6. Short-term farm debt relief by making adequate funding available and by the lowering of interest rates.

These are goals to be taken seriously. The fifth may seem to be the most revolutionary. Let it be recalled that it was the basic and fundamental goal of American land policy during the formative years of our republic and indeed, in some areas, right up to the present century.

Meanwhile, some will ask why we should bother with the family farms. After all, we got rid of local railroads, village schools, and many small businesses. Why not allow the giant corporations and industries of America to buy up all the farm lands, and simply employ Mexicans or other laborers to work on their vast tracts? Could they not do this very efficiently, and also get themselves some handy tax benefits?

First of all, this was what this nation was founded to prevent. Many of our ancestors came to North America because an ordinary citizen could own land. Many of our ancestors gained freedom from slavery in part so that they could own land. Furthermore, bigness on the farm does not necessarily equal either efficiency or quality. Russia has huge farms that are allegedly scientifically managed, but the nation cannot feed itself. Travelers report that the best food in Russia today is bought at stands supplied by small private farms and gardens.

In this country, corporate farming has made some contributions and has pioneered in some respects, but churches are concerned that its pioneering has included widespread use of pesticides posing a heavy threat to human health, chemicals which are contaminating water supplies, and the introduction of a social system of peon laborers without land, or home, or voice in the government of the community.

Finally, if we force the remaining rural population off the land and into the cities, we already know what will happen. We tried this in the 1930s, 40s, and 50s. It resulted in an urban crisis so severe that almost every large American city remains in trouble, with no short-range solutions in sight. The urban problems of the past and present decades are largely the result of the failure to deal with rural problems in the preceding generation. It will only compound our national difficulties to repeat the same mistake now.

The Watchman

*... and they set a watch
at the funebrial stone*

Mesmerized in awe
he beheld the bright
and diaphanous wink
of dawning light
delicately arching
yonder eastern sky
and gracefully lifted
a waiting eye
beyond the fading brink
of limbo's night.

Ray Holder



EASTER MESSAGE 1985

The Advent of Easter

My mother departed this life at the end of November last year as another Advent was beginning, the hope of a coming again. Entering the new year, the events experienced and the events anticipated stimulated reflections, memories and hopes. Remembering love experienced and love that is, is to believe in love to be.

Do you at times remember frightful experiences in your past, especially in the middle of some night when you longed for the morning light to come?

During dark nights in childhood when possibly aroused by fever or an upset stomach, we remember the cool cloth in the reassuring hands of mothers placed on our fevered brow and the comforting words which steadied our world. Frequently, in the loving personal presence, who ministered to us, finally sleep would come and some peace with the promise of being better in the morning.

An epitaph on a gravestone I often visit proclaims: "Say not good night, but in some brighter clime bid us good morning." The risen Lord's greeting recorded in the Gospel according to St. Matthew (28:9) can be translated "Good Morning."

Hope experienced and expressed is enlightened by the reflected glimmer of the coming new day. As the light of the sun penetrates the dark spaces and energizes this physical world, so the love of God, manifested in God's Son, can enlighten minds and empower the human spirit.

So comes Easter, memories of expectation, hopes for the future, held together in the enlightened experience of continuing love.

The day is coming

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

The resurrection of Jesus Christ is the great fact of the Christian Gospel. We may attempt to imagine it, or speculate about it, or seek to interpret it in human categories, but at Easter all of these efforts fall by the wayside. On this feast, the Feast of Feasts, we greet the Risen Lord in his glory. As we acknowledge and praise him, and as we meet him in the Breaking of the Bread, all human thoughts and explanations fall to the ground. Once more he makes himself known to his disciples. As we exchange with one another the traditional Easter greeting, "Christ is risen," let us with our hearts affirm the response, "He is risen indeed."

As Christians we look forward to a resurrection at the end of this earthly life, into that heavenly country where Christ has prepared an everlasting heritage for those who love him. We also experience, by the power of his resurrection, new life here and now, on this earth. Thirdly, the present experience involves not only each of us as individuals but also the church, of which Christ is head, in which, as living members, we together share the fruits of his victory.

Our Good Wishes

It is a special pleasure to extend Easter greetings and good wishes to all of our readers. May this season be one of joy, blessing, and peace to all, a time when we recognize the presence of the Living Lord, and a time when he manifests in us the power of his new life. "Christ is risen from the dead, trampling down death by death, and giving life to those in the tombs."

Petals of Belief

I borrow logic from the Sadducee
And view the resurrection as a play
Of futile words to make some final day
Far easier for moist eyes to agree
And focus with illusion. History
Negates such visions. It is not the way
Of valid prophecy. The ages say
The argument adorns credulity.

Yet when Spring comes and flowers bloom
once more
Young and aflame with life above the tomb
Where listlessness and cold
and silence swore
Of late to be the trinity of gloom,
I pause and, like a poet, nature's thief,
Beg from their beauty petals of belief.

William Walter De Bolt



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DEC	[Liturgical Calendar Grid]																							
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1. Lift your voice re-joic-ing, Ma-ry, Christ has
2. Raise your wea-ry eye-lids, Ma-ry, see him
3. Life is yours for ev-er, Ma-ry, for your

ris-en from the tomb; on the cross a suf-fering vic-tim, now as
liv-ing ev-er-more; see his coun-ten-ance, how gra-cious, see the
light is come once more and the strength of death is bro-ken; now your

vic-tor he is come. Whom your tears in death were mourn-ing, wel-come
wounds for you he bore. All the glo-ry of the morn-ing pales be-
songs of joy out-pour. End-ed now the night of sor-row, love has

with your smiles re-turn-ing. Let your al-le-lu-ias rise!
fore those wounds re-deem-ing. Let your al-le-lu-ias rise!
brought th-bleas-ed mor-row. Let your al-le-lu-ias rise!

New Hymn of the Month

The Gospel narrative of Mary Magda-
lene's discovery of the empty tomb is the
basis for this Easter hymn. The text was
translated from Latin by Elizabeth Run-
dle Charles, an English writer whose
work includes popular books on history
and four major collections of hymn texts
Thomas Foster wrote the tune, "Fisk of
Gloucester," which is used in this text
The tune honors the late Charles Fisk
(1925-1983), who was an organ builder in
Gloucester, Mass.

Words: Latin, trans. by Elizabeth Run-
dle Charles (1828-1896), alt. Music: Fisk
of Gloucester, Thomas Foster (1938-).

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shall in nowise be deprived. If any has delayed until the ninth hour, let him draw near, fearing nothing. If any has arrived even until the eleventh hour let him, also, not be alarmed at his tardiness; for the Lord, who is jealous of his honour, will accept the last even as the first. He gives rest to him who comes at the eleventh hour, even as to him who has worked from the first hour. And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honours the acts and raises the offering.

Let all then enter into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, keep the feast. You sober and you heedless, celebrate the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; let all feast sumptuously. The calf is fattened; let no one go away hungry. Let all enjoy the feast of faith: Let all receive the riches of loving-kindness.

Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Saviour's death has set us free. He who was held prisoner by it, has annihilated it. By descending into Hades, he made Hades captive. He angered it when it tasted of his flesh. And Isaiah, foretelling this, cried out: It was angered, for it was abolished. It was angered, for it was slain. It was angered, for it was overthrown. It was angered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered heaven. It took that which was seen, and fell upon the unseen. "O Death, where is thy sting? O grave, where is thy victory?" Christ is risen, and thou art overthrown.

Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and the tomb is emptied of the dead. For Christ has been raised from the dead, the first-fruits of those who have fallen asleep. To him be glory and dominion unto ages of ages. Amen.

This famous sermon is read as part of the Easter midnight service in the Eastern Orthodox liturgy. In recent years it has come to be similarly used in some Anglican churches, including Canterbury Cathedral. Based on our Lord's parable of the workers in the vineyard (St. Matthew 20:1-16), it has long been attributed to St. Chrysostom (c. 347-407), though now is believed to be perhaps even older.

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PLEASURES and places

Honorary Canons

On Sunday, January 6, the Rt. Rev. James W. Montgomery, Bishop of Chicago, installed the Rev. Canon Robert Everitt Savage, the Rev. Canon George Francis Schiffmayer, the Rev. Canon Marshall Edward Seifert, and the Rev. Canon George Bowen Williams as honorary canons to the Cathedral Church of St. James, Chicago.

Calendar of Things to Come

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

April

- 7 Easter Day
- 15-18 Annual Convention, Associated Church Press (Washington, D.C.)
- 17-19 Executive Council Meeting (Memphis, Tenn.)
- 23 20th Annual Assembly, William Temple House (Portland, Ore.)
- 23 Speech by the Rt. Rev. Michael E. Marshall, Bishop of Woolwich, London, England to the Milwaukee Diocesan E.C.W. (Whitefish Bay, Wis.)
- 25-28 Semi-Annual Meeting, National Executive Committee, Episcopal Peace Fellowship (Vails Gate, N.Y.)
- 26-29 National Meeting of World Council of Churches on Unit III (Atlanta, Ga.)

May

- 2-4 Convention, Diocese of Nebraska (McCook, Neb.)
- 2-4 Conference, Anglican Fellowship of Prayer (Baltimore, Md.)
- 3 May Fellowship Day of Church Women United
- 5 Age in Action Sunday
- 6-8 Church and City Conference (Kansas City, Mo.)
- 13 Anglican Society Annual Meeting (General Seminary, N.Y.)
- 16-18 Convention, Diocese of Western North Carolina (Hendersonville)
- 20-24 Leadership Academy for New Directions, Class X (Charlotte, N.C.)
- 27-June 7 Leadership Academy for New Directions, Class XI (Portland, Ore.)

June

- 17-22 Episcopal Society for Ministry on Aging Certificate in Aging Program (Fordham University, New York City)
- 18-20 Meeting of National Episcopal Historians' Association (Seattle)
- 20-21 Workshop, "Theological Resources for Peacemaking Ministries" (Princeton Theological Seminary)
- 23-29 Finger Lakes Conference (Geneva, N.Y.)
- 28-30 Healing Conference (Adelyston, Byfield, Mass.)
- 30-July 2 Annual Conference, Church and Synagogue Library Association (Washington, D.C.)

July

- 29-Aug. 9 Leadership Academy for New Directions XII (Dallas)

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E. Wheeler, Ashmun N. Brown, deacons
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MP 7:30, EP 5:15

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& 5

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Tues & Thurs, 7:45 Sat. Daily EP 5

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

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. 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 4:15

CHURCHVILLE, MD.

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The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

ELLCOTT CITY, MD.

ST. PETER'S 3695 Rogers Ave.
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as anno

GLENWOOD, MD.

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Sun: H Eu 9:15

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Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9



Church of the Redeemer, Watertown, N.Y.

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Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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At Ashmont Station on the Red Line (436-6370; 825-
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harris
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdo

The Rev. Emmett Jarrett, v; the Rev. Margaret Rose,
Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS.

ST. STEPHEN'S Park St
Sun 8, 10 & 5:30. Sat 5:30. Daily Eu as anno

DETROIT, MICH.

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The Very Rev. Orris G. Walker, Jr., D.Min., r; the Rev. J.
A. Trippensee, the Rev. Harold J. Topping, the Rev.
Koski, the Rev. Darryl F. James, associates
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low
& 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. Daily Mass 9 (ex Wed 7 & 12:10)

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colf
The Rev. George H. Martin, r; the Rev. Cynthia Pete
Wlosinski, c
Sun 8 H Eu (Rite 1), 10:30 MP and H Eu. Thurs 7, H E
Mon-Fri 5:45

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Sar
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsf
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. B
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ulteya 1st

KANSAS CITY, MO.

ST. MARY'S 1307 Holmes St. (Downt
Sun Sol Mass 9. Wed-Fri Low Mass 12:05. Sat Low M
Devotions 10:30. Fri Sta 7:30

ST. PAUL'S CHURCH & Day School 40th & Mair
The Rev. Murray L. Trelease, r; the Rev. Donald D. Hoff
d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),
Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Ch
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald
strong III; the Rev. William A. Baker, Jr.; the Re
Frederick Barbee; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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The Rev. T. Raynor Morton, SSC, r; the Rev. Marsh
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lo
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9;
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

FUCSON, ARIZ.

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Sun H Eu 8 & 10, Ch S 9. Eu wkdy as anno

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ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
1:15; MP 6:45, EP 6; C Sat 5-6

COCOA, FLA.

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Fr. Christopher Epting, r; Cecil D. Radcliff, c; James Brush,
rganist; Roger Norman, youth dir.
Masses: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs
0; Fri 7. Parish supper & Christian ed Wed 6. Organ recital
Thurs 12:15. Stations Fri 5. C Fri 5:30

COCONUT GROVE, MIAMI, FLA.

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

KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A-C, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Cho-
rals; Ch S, Church School; c, curate; d, deacon, d.r.e.,
director of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evenson; EYC, Episcopal Young Church-
men; ex, except; IS, 1st Sunday; hot, holiday; HC, Holy
Communion; HD, Holy Days; HH, Holy Hour; HS, Healing
Service; HU, Holy Unction; Instr, Instructions; Int, Interces-
sions; 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 on next page

(Continued from previous page)

ARK, N.J.

E CHURCH 950 Broad St., at Federal Sq.
v. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
v. Joseph A. Harmon,
asses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NGE, N.J.

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

UQUERQUE, N.M.

TTHEW'S 7920 Claremont, N.E. (at Texas)
ev. Thomas C. Wand, r
Eu 7:30, 10, 12 noon; Wed H Eu 6:30, 9:30, 7

OKLYN, N.Y.

HN'S—The Church of the Generals
ev. Canon George Charles Hoeh, r
v. Henry Solem, c
10th Year 9818 Fort Hamilton Parkway
IC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
scheduled with all services

G BEACH, L.I., N.Y.

MES OF JERUSALEM W. Penn & Magnolia
ev. Martin Leonard Bowman, v Founded 1880
Low Mass, 10 Sol Mass. Daily as anno

/ YORK, N.Y.

DRAL CHURCH OF ST. JOHN THE DIVINE
St. and Amsterdam Ave.
C 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
hurs (Chorists: in school year). Sat MP 7:15, HC
EP 4

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

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

NATIUS 87th St. and West End Ave.
ev. Howard T.W. Stowe, r; the Rev. Edmond Hawley,

lasses 8:30, 11 (Sol); Weekdays as anno

ARY THE VIRGIN (212) 869-5830
/ 46th St. (between 6th and 7th Aves.) 10036
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 & 6:15 (ex
iat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
ad of mo. 12:45-1:15

OMAS 5th Avenue & 53rd Street
ev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
Jordan Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
C 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8,
15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
Eu. Wed 12:10 Choral Eu

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TY Broadway at Wall
Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

LUL'S Broadway at Fulton
I Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SEDALE, QUEENS, N.Y.

ETER'S 138th Ave. & 244th St.
lev. J. Patrick Hunt, p-i-c
lasses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

STATEN ISLAND, N.Y.

ST. ANDREW'S Richmondtown
The Rev. Geoffrey Skrinar, r;
the Rev. Frederick Schraplau, c
Sun 8, 10, 12 noon; Thurs HC & healing 12 noon

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r;
The Rev. Lawrence C. Provenzano, c
Sun H Eu 8, 9, 11

BEAUFORT, S.C.

ST. HELENA'S (Est. 1712) Church St.
Sun 8 HC, 10:30 HC (1S & 3S), MP (all other Sun). Tues 12
noon, Wed 5, Thurs 11

KNOXVILLE, TENN.

ASCENSION 800 Northshore Dr.
The Rev. Jon C. Shuler, Ph.D., r; the Rev. Louis Oats
Sun H Eu 7:45, 9, 11:15 (MP 2S & 4S). HD H Eu 12 noon; Wed H
Eu & LOH 10:30

DALLAS, TEXAS

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

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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 & 11:15; Sun MP 8:30, EP 12:40. Daily Eu
several times; Daily MP 8:30, EP 5:30

The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Log-
an Taylor, assoc r; the Rev. Scott Davis, ass't r; the Rev.
Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

ALEXANDRIA, 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

RICHMOND, VA.

ST. MARTIN-IN-THE-FIELDS near Parham & Broad
The Rev. W. Frisby Hendricks, III, r
Sun Eu 8 & 11, MP 9:15. Wed Eu 10, P.B. Holy Days 7:30

STOWE, VT.

ST. JOHN'S-IN-THE-MOUNTAINS Mountain Rd.
The Rev. H. James Rains, Jr.
Sun 8, 10 H Eu & Healing (1S, 9); Sat 5, H Eu; Daily MP, 8:30
(HD Eu)

BREMERTON, WASH.

ST. PAUL'S 700 Callahan Dr.
The Rev. Norman S. Johns, III
Sun 8 H Eu, 9:30 Ch S, 10:30 Cho Eu. Wed 6:30 H Eu, 10 H
Eu HS

SEATTLE, WASH.

TRINITY PARISH 8th and James
A.C. Parker, Jr., r; W.N. Thompson, assoc; P.C. Peterson, d
Sun H Eu 8, 10:30. Wed H Eu 11, 5:30. Fri H Eu 7. Tues-Sat
MP 8:40

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7715
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno



St. Matthew's and St. Joseph's Church, Detroit