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Our worship
on Palm Sunday is marked
by dramatic contrast . . . a
contrast that is strange, ironic,
shocking, perhaps incongruous.

(The First Article)

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The Sacrificed King

Our worship on Palm Sunday is marked by dramatic contrast. First there is the joyful palm procession and the acclamation of Jesus as King. There follows the long and heartrending account of his arrest, trial and death. Such a contrast is strange, ironic, shocking, perhaps incongruous.

Yet there is a linkage. On Palm Sunday, the opponents of Jesus are trying to suppress the acclamation of him as king. Jesus dies wearing a crown of thorns and with a sign over his head saying, "This is the King of the Jews." There is some strange connection between kingship and sacrificial death. In some ancient cultures, princes, and even the king himself, were regularly sacrificed.

So we come to the sacrifice of Jesus. What does sacrifice really mean? What are we to make of it?

We can and do philosophize, moralize and sermonize on it. Sacrifice may be a gift to the deity, a sign of self-surrender, the freeing of the energy of the life of the victim, the prelude to a communion meal. Jesus on the cross discloses the evil of mankind and the goodness of God. It is the full acceptance by the Son of God of the misery of our race. There we in some sense participate in his suffering. His death is the supreme expression of love. It is good for us to meditate on these and other dimensions of the cross. Yet there remains something at the heart of sacrifice which our thinking minds cannot really penetrate. We cannot really say why sacrifice "works." Here is indeed a mystery which goes beyond rational analysis.

Since before the dawn of history, human beings have felt the need of sacrifice and have carried it out, sometimes in refined ceremonies at tasteful little altars, and sometimes in incredibly gruesome spectacles where officiants must have been ankle deep in blood. Imagine Solomon having thousands and thousands of oxen and sheep slaughtered at the dedication of the temple! (I Kings 8:62). Sacrifice has been carried out both cheaply and at great cost, but of course no cost is as great as the life of one's loved ones or one's own life. Something very deep within us has cried out for this. We do not know when or why this need began. We can only say that we are made this way. Human beings have a need to relate themselves to one another, to the living world of which they are a part, to the spirits of the dead, and to the deities they believe in, by sacrifice.

Does sacrifice really work? As Christians we must recognize that for all those thousands of years blood and fire were "types and shadows." The sacrifice that did and does really work took place on Calvary. It goes beyond our arguments and beyond our understanding. As St. Paul says, "For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified . . . the power of God and the wisdom of God" (I Corinthians 1:22-24).

H. BOONE PORTER, Editor

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Drawing by Byrd Eastham of Charlottesville, Va.

LETTERS

One Church Already

Recent articles in *THE LIVING CHURCH* have contributed to the general understanding of the various aspects of ecumenism. It seems to me that all who believe in our Lord Jesus Christ are already one. As we express this in the Thanksgiving following the Eucharist — “The blessed company of all faithful people.” Certainly we are one.

The Anglican Church's great gift to ecumenism can be patterned after our Lambeth Conference. We recognize diversity, but we are one in our faith in Jesus Christ. All sects contribute to the group. Roman Catholics, Presbyterians, Mormons, and Baptists, as well as Episcopalians bring their great gifts to the group. Let Presbyterians be as Presbyterian as they wish. Let Roman Catholics have their pope and their masses. This very diversity unites us all in God's kingdom. It would be an unfortunate day when all church services became identical.

There is only one phase of ecumenism on which we might unite, and that is on access to the holy communion [TLC, Feb. 26]. A believer in Christ comes to communion in response to his or her desire to obey Jesus' command and “remember” him. Therefore, I would hope that no one wishing to do this should be refused by any church.

ADOLPH O. SCHAEFER

Blue Bell, Pa.

In the Surplus Market

After reading the editorial “Clergy Surplus Continues” [TLC, Feb. 12] I found that I had some additional thoughts to offer, being in the “surplus market.”

I found myself in “the process,” which I agree with you is not vocational, but very professional. The church has indeed taken absolutely a page from the high technology of the secular world in developing a process which in many ways is degrading to our calling.

The church has developed, and prolonged, in some cases, a process in which a parish, when finally reaching the time of call, finds the prospective candidate undesirable, or vice versa. Suddenly, the search committee find themselves going through the whole process again.

As the process continues there are

many more hoops to jump through in this buyers' market, and I find myself developing along with many others on the sellers' side, with video tapes, high, glossy resume printouts, etc. The old “person” network worked better than the system today, although it too had its limitations. (My father, a priest, used to call “the gateman” at General Theological Seminary for recommendations; the network at Virginia Theological Seminary, where I went, sought out Paul Sorel, the bookstore owner.)

The standard reply I receive after applying to many openings is that “your talents do not match our needs.” I know that probably my CDO code numbers do not match the corresponding ones of the parish. I was told by a CDO counselor not to include any areas having to do with chemical dependency or social ministry, and a few others, because they are red flags.

Those who have an insight into the power of the Holy Spirit, and allow it to lead them in their ministry of calling, along with “the process,” are few and far between. I get excited when I

see them. I support the editorial statement of the need for some changes and solutions. It is a problem.

(The Rev.) ROBERT R. HARDMAN
Newport, Ore.

• • •

I appreciated both the “problem” of the oversupply of clergy and our call to evangelism being raised in your editorial. Both comments are a good beginning. As one of my seminary professors was fond of saying, “But there is more to it than that.” I would like to raise “some more.”

First, as a body we are still very fuzzy in our thinking about lay ministries. We have defined lay readers, the Church Army and monastic orders, but little else. Therefore a layperson called to ministry has no way in which his ministry may be authenticated except by ordination. When ordained he may not be able to function in the ministry to which he was called.

Secondly, it appears that the Mission Society (Episcopal Church) has gone out of the mission business, no

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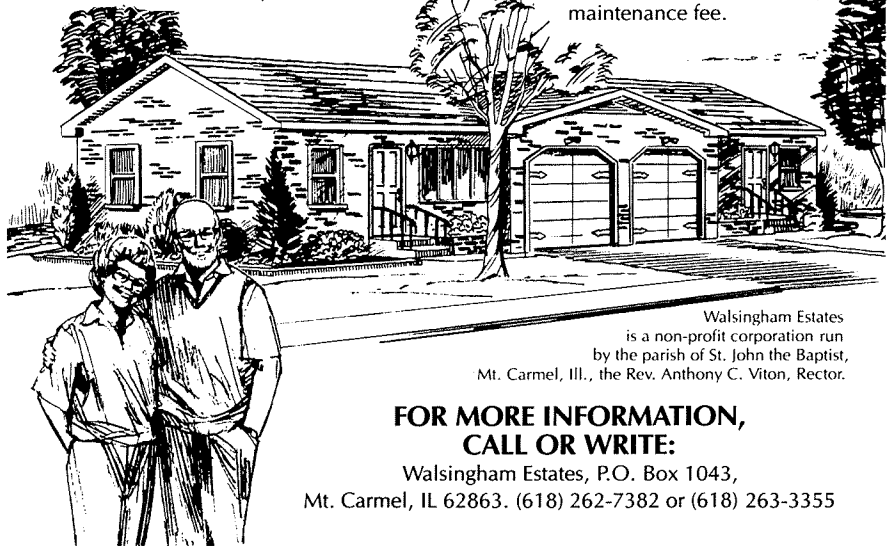
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THE LIVING CHURCH

Volume 198 Established 1878 Number 12

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

longer having missionary dioceses nor sending people "overseas." There are over a billion unreached peoples.

Thirdly, our seminaries do not teach the clergy how to evangelize nor do they offer courses in cross-cultural evangelism or spiritual renewal. Clergy are not equipped to be witnesses or to train them.

God is not calling people he won't use. The church is not using, training and sending the people he calls.

(The Rev.) RICHARD H. MCGINNIS
St. David's Church
Jacksonville, Fla.



How refreshing it was to read your editorial comments concerning both the lack of training most Episcopal clergy have in the skills of new church development and the scarcity of dioceses which have developed any plans for new church planting.

The sad fact seems to be that most new Episcopal parishes appear in response to demographic shifts rather than to an apostolic initiative based on the gospel imperatives of evangelism and service. While there are obvious exceptions to this, the fact remains that many of our new congregations represent "kingdom re-arrangement" of existing Episcopalians rather than aggressive missionary "kingdom expansion" focused on reaching the vast multitude of non-church people all around us.

At the Detroit convention last summer, the House of Deputies overwhelmingly passed a resolution to create a joint commission on new congregations. The program and budget committee of the convention allocated approximately \$70,000 for this work. Unfortunately, when the resolution went to the House of Bishops for concurrence, it was voted down by a large majority after only a few moments of discussion. What a discouraging signal for those who long to see our church become a truly missionary church once again!

We need more new Episcopal parishes, not so that our denomination will be bigger or so that we will have more positions for clergy, but so that we will have a wider variety of apostolic embassies through which we can spread the gospel word, touch and heal those in need around us, and seek to impact the evil structures of society.

We had better quit playing the game of institutional "chicken." We need our bishops to lead us out of the "coop." (The Ven.) DAVID P. JONES Pittsburgh, Pa.

Consecration of St. Brigid

It happens that I have a special devotion to St. Brigid [or Brigit], so I read with interest the letter in which the Rev. Marlin L. Bowman tells us, on the strength of the *Book of Lisimore*, that St. Mel consecrated her a bishop long, long ago [TLC, Feb. 26].

Of all dubious historical sources, those medieval Irish lives of the saints, written hundreds of years after the events they purport to describe, take the cake. Serious students agree that they consist of exuberant fiction with at the best some admixture of legend. One would have to be truly desperate to justify anything on the grounds of their historicity. The most extravagant claim they make for St. Brigid is that she is the mother of Jesus Christ! The least is that one year she supplied enough beer out of one barrel to suffice 18 churches from Maundy Thursday until Pentecost (whether for the refreshment of clergy or laity is not specified). The tale of her consecration by St. Mel falls somewhere between those two. Without irreverence we can dismiss all three as nonsense.

Fr. Bowman hopes that knowing this bit of what he calls history "will make the Massachusetts affair a little less unique and troublesome" to us. On the contrary, the Massachusetts affair remains unique and troublesome.

(The Rev.) ROGER J. BUNDAY Shorewood, Wis.

COCU and Lutherans

I appreciated your editorial on ecumenism and the interview with Fr. Norgren [TLC, Jan. 22]. It strikes me as ill-advised to spend more time with COCU than with the Lutherans when pursuing ecumenism with Protestants. What Episcopalian does not feel infinitely more at home worshipping in a Lutheran liturgy than at one of those bland, insipid general American Protestant type services which characterize most COCU congregations? In reading the newspaper ads on a Saturday preceding a Sunday which happened to be both Pentecost and Mother's Day, only the Lutherans and Episcopalians were celebrating Pentecost — the rest of the COCU gang was too busy celebrating Mother's Day.

(The Rev.) KENNETH D. ALDRICH Red Bank, N.J.

Biblical Basis of Creed

Bravo to the Rev. Steele Martin for his fine article [TLC, Jan. 8]. I share his desire to see a handy pamphlet that provides an appropriate selection of scriptural texts for all of the articles of the Apostles' Creed, and perhaps also one for the Nicene Creed. The closest I have seen to that is the final chapter in *The Shorter Oxford Bible*.

I am sure that a more complete exegesis of the Apostles' and the Nicene Creeds might be developed to include selections from Genesis and the gospels, as well as the epistles and Revelation. Do readers know of one that already exists and is still in print?

AMBROSE A. CLEGG, JR. Beachwood, Ohio

Father

today i deny your silent love
my heart a fist ablaze with anger
for the brilliant aqua sky that has no answer.

your child the rebel demands to see
to touch to hold evidence
trembling,
frantic,
Judas.

i have just met you.

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Bishop Vest Elected

Meeting February 3-5 in Christ and St. Luke's Church, Norfolk, Va., the council of Southern Virginia elected the Rt. Rev. Frank Harris Vest, Jr., Suffragan Bishop of North Carolina, as bishop coadjutor. He was among five candidates recommended by the diocese's nominating committee.

The other candidates were the Ven. James Sell, archdeacon of program and communications in Newark; the Rev. Canon Robert E. Allen, canon for evangelism and worship in West Tennessee; the Rev. Canon Charles Barksdale, canon chancellor of St. Peter's Cathedral, St. Petersburg, Fla.; and the Rev. Clifton J. Sitts, rector of Christ Church, Warren, Ohio. Two candidates were nominated from the floor: the Rev. Rodney Caulkins, rector of St. John's Church, Hampton, Va.; and the Rev. David MacKenzie, rector of St. Christopher's Church, Portsmouth, Va.

Bishop Vest, 53, received his divinity degree from Virginia Theological Seminary in Alexandria in 1962 and was ordained to the priesthood the following year. He served in several parishes in Virginia and was rector of Christ Church in Charlotte, N.C. when elected suffragan bishop in 1985. He has served as a trustee for the Episcopal Radio-TV Foundation (1979-1985), as deputy to General



Bishop Vest

Convention (1969-1970, 1979-1985) and, since 1985, a trustee of the University of the South, Sewanee, Tenn.

He and his wife, Ann, were married in 1961 and they have three children.

Lewis Controversy

Readers and admirers of C.S. Lewis now find themselves facing a bitter controversy. Last year an American scholar, Kathryn Lindskoog, published a book, *The C.S. Lewis Hoax*, accusing Lewis's literary executor, Walter Hooper, of distorting the pic-

ture of Lewis given in his publications and of actually forging material for posthumous publication. This has no bearing on the well-known and widely loved books which appeared in the lifetime of Lewis, but has provoked a storm among students of Lewis in this country and abroad [see reviews, p. 11]. The incomplete novel, *The Dark Tower* [published in 1977] has been described as a probable forgery.

Dr. J. Stanley Mattson, president of the C.S. Lewis Foundation for Christian Higher Education, an organization based at Redlands, Calif., which has worked with Mr. Hooper, asked Francis Warner, the pro-proctor elect of Oxford University, well acquainted with the handwriting of Lewis, to evaluate the manuscripts (now in the Bodleian Library at Oxford) of *The Dark Tower*, *Encyclopedia Britannica*, and *The Man Born Blind*. Mr. Warner invited R. C. Alton, another Oxford figure and an expert on handwriting, to assist him. These two produced a three-page report; a copy received by TLC was dated January 24. It is stated in the report that Messrs. Warner and Alton examined the manuscripts in the presence of Judith Priestman, a curator at the library, and Dennis Porter, retired senior assistant librarian. The British press evidently transformed this into a panel or committee of four.

Mr. Porter wrote to Mrs. Lindskoog on February 7: "In a purely private capacity (and not, of course, in any sense speaking for the Bodleian) I said I thought it was in Lewis's hand. . . . Perhaps the press has somehow transformed that into a membership of a committee carrying out chemical tests, etc. (as a complete non-scientist I would be quite useless on such a committee!)"

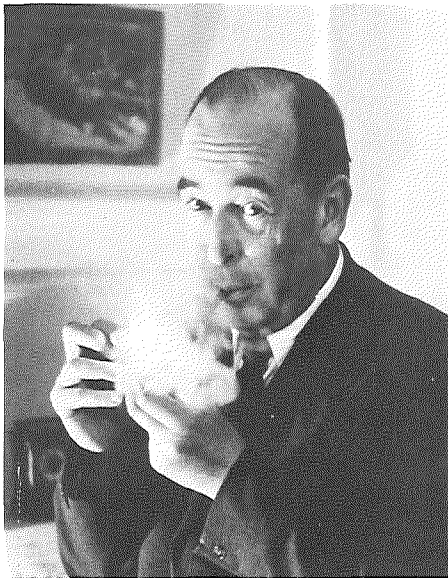
The report concludes that the three manuscripts are "in our opinion unquestionably in the hand of C.S. Lewis and are not forgeries." In regard to handwriting and questions of ink chemistry, Dr. Lindskoog has responded, "I already know that Hooper can duplicate Lewis's handwriting and that his partner was a professional chemist" (*The Lewis Legacy*, Feb. 1989, p. 3). Another handwritten copy of *The Man Born Blind* is reported to be owned by Edwin Brown of Indianapolis.

A native of North Carolina, Walter

Southern Virginia Election

C=Clergy
L=Lay

BALLOT NUMBER	1		2		3	
	C	L	C	L	C	L
Nominees						
Allen, Robert E.	11	34	7	20	4	7
Barksdale, Charles D.	10	16	7	7	3	3
Caulkins, Rodney L.	12	23	10	15	5	10
MacKenzie, David C.	7	16	5	6	3	6
Sell, James W.	25	49	32	57	30	58
Sitts, Clifton J.	8	10	4	4	0	3
Vest, Frank H.	42	111	52	149	70	169
Needed to Elect	58	130	60	130	59	129



C.S. Lewis

McGehee Hooper has already been criticized for allowing it to be believed that he was a long-standing friend and secretary of Lewis — it is now acknowledged that he only served in the latter capacity for a short period in 1963. Two years later he was ordained a priest (in Oxford) for the American Diocese of Lexington. In 1977 he transferred to the Church of England. It has recently been reported that he has become a Roman Catholic.

Mrs. Lindscoog has written to TLC, "*The C.S. Lewis Hoax* can be read at one sitting. However, because some reporters or reviewers do not have time to read it in its entirety, they have missed key material. . . . I have found wrong data about *The Hoax* in major periodicals."

She has gone on to say, "No document can ever be proved authentic by its handwriting alone, although it may be proved inauthentic by flaws in the handwriting — i.e., a poor forgery. The best that a handwriting expert can say for a document is that the handwriting *appears genuine so far.*"

Priest Convicted

A priest in Wisconsin pleaded no contest to two counts of second degree sexual assault recently in Door County (Wis.) Circuit Court. He may face up to 20 years in prison. The Rev. William J.M. Smith, 37, was charged with sexual exploitation of minors.

An earlier account in *THE LIVING*

CHURCH [Feb. 26] carried statements by district attorneys involved in the case saying that the Diocese of Fond du Lac had slowed down the investigation into Fr. Smith's actions by sending him to treatment centers. Since that report, statements have been issued saying there was no such conduct on the part of the diocese. Gary A. Schuster, district attorney for Door County, said in his statement, "Any comments attributed to me which criticized the Episcopal Church's handling of this Door County case . . . are inaccurate."

Raymond L. Pelrine, district attorney for Eau Claire, further stated, "All requests for assistance or information made by our office or officers of the Sturgeon Bay police department of the diocese were responded to promptly and completely. . . ."

The Rt. Rev. William Stevens, Bishop of Fond du Lac, has said that one of the district attorneys informed him that "the diocese did more than it had to" to help investigate allegations against the priest.

CONVENTIONS

The convention of the **Diocese of Upper South Carolina** met February 3-4 at Christ Church, Greenville, and heard encouraging words from the Rt. Rev. William A. Beckham, diocesan. "We're a stronger and more vital church than the church a decade or a generation ago," he said.

The bishop then highlighted the work of several parishes involved in building programs, including the newest mission church, St. George, Anderson. He also said that the outreach to college students is vibrant on every campus in the diocese and that the institutions supported by the diocese "are not merely surviving — they are making remarkable progress."

The convention heard a success story from a Methodist, Jake Watson, a 68-year-old retired worker in Camden, S.C. who praised the diocese for its outreach grant program. One grant for \$3,000 went to Christian Community Ministries in Camden which brings together several churches in Kershaw County in providing social services to people in need.

The keynote address, delivered by

Church Times Changes Hands

Bernard Palmer, editor and managing director of the *Church Times* in London, has announced that in September of this year he will retire. The weekly paper will then be owned and operated by the Canterbury Press, owned in turn by Hymns Ancient & Modern Ltd., publishers of the widely used English hymnal of that name. This editor will be Mr. John Whale, presently head of religious programs with BBC Television.

The *Church Times* was founded in 1863 by Mr. Palmer's great-grandfather and has been operated by family members ever since. It has generally been considered the premier journal of Anglicanism.

The new owners have said that they believe "the *Church Times* to be a major organ in the life of the church, and an indispensable instrument for the discussion and clarification of the many problems the church is called to confront."

the Rt. Rev. Robert W. Estill, Bishop of North Carolina, was on the "relevance of the church in the world of today."

Among several resolutions passed was one on stewardship and the environment, nicknamed the "styrofoam resolution," which affirms that people should have a deep and abiding concern for the preservation of the earth's environment. It asked that the diocese refrain from using styrofoam plates, cups, or containers once the current supplies are exhausted and suggested that members of the diocese use returnable bottles, recyclable cans and reusable utensils. After the resolution passed, the Rt. Rev. Rogers Harris, suffragan bishop, said to the delegates, "I hope you realize we have voted to change our lifestyle."

A budget of \$1,597,210 was adopted.

AGNES LEE CLAWSON

Next Week:

Executive Council
report from Fort Worth

My Times Are in Your Hand

By WILLIAM H. PETERSEN

The following meditation is focused on the repeated phrase, "This is the night," from the Paschal Proclamation "Exsultet" of the Easter Vigil (BCP, p. 286). It is intended, to borrow a phrase from C. S. Lewis, as a spiritual exercise of the "baptized imagination" in the latter part of Lent. As such, this meditation takes its cue from that exclamatory "Rejoice!"

My times are in your hand . . .
"I have become a reproach to all my enemies and even to my neighbors, a dismay to those of my acquaintance; when they see me in the street they avoid me. I am forgotten like a dead man, out of mind; I am as useless as a broken pot. For I have heard the whispering of the crowd; fear is all around; they put their heads together against me; they plot to take my life. But as for me, I have trusted in you, O Lord. I have said, 'You are my God.' My times are in your hand . . ." (Psalm 31:11-15).

With this great acknowledgment of faith, the poet of the 31st Psalm comes to the crucial turning point. From this same Psalm, verse 5, was taken Jesus' last utterance on the cross, though with one most apt addition: "Abba, Father, into your hands I commend my spirit." Indeed, throughout the centuries, Christians have ever and again recited this entire psalm as from the mouth of Christ. We, in living faith, have made his prayer our own in order to die to self, to be within the hands of the One who is the resurrection and the life (John 11:25).

"My times are in your hand . . ." Here, then, is the great recognition. Here is the utter trust, the final offering, the consummate sacrifice. For precisely here is the sacrifice of self, the utter letting go in favor of love. This is the supreme acknowledgment of the sovereignty of the Eternal God and Lord of time. "My times are in your hand. . . ." And because Christ

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makes this confession in the bloody sweat and bitter agony of the cross, we too may enter into it: "Our times are in your hand. . . ." When such a confession is made in earnest (and not just as passing time), then some very remarkable results may occur as we ponder its meaning.

Our times are a series of moments: moments more or less remembered; moments that can be calculated to the fine, precise, ticking of the clock; or, moments that can sweep by faster than the revolution of a second hand. Yet again and conversely, our times are like moments that can be extended to a seemingly endless, awful duration without measure. But whether our moments pass swiftly or weigh heavily upon our conscience, still, we ask of them their worth. Is there here in our series of times anything at all of importance, of effect, or meaning? Is there anything, in short of moment? Or, echoing the tragic agony of Macbeth, are our times like that "tale told by an idiot, full of sound and fury, signifying nothing." Are we, who are comprised of times and moments, then finally like some momentous mockery of angels: altogether lighter than air on the scale of value?

Yet we confess together through Christ, with Christ, "My times are in your hand. . . ." The whole of Holy Week is a moment given to us to weigh the issues of this confession; a time to lose ourselves that we may be found . . . found a little lower than the angels, maybe, but still of the same stuff in which it pleased the Eternal God and Lord of time to reveal his true and faithful character. Every moment of Holy Week leads to the announcement, the turning-point, that is the Paschal Proclamation: Exsultet! Rejoice! at the very beginning of our Easter Vigil. Within that rejoicing we

hear repeated over and over again, in ever increasing splendor of meaning, the key to understanding all our times and moments: "This is the night" (p. 287).

We have confessed with Christ: "My times are in your hand. . . ." But what terrible times! Human history, under the ambitious cloak of night, has become a nightmare from which we are trying desperately to awaken. But the Lord of time, the Eternal God proclaims, "This is the night." The very night when the nation meant to be a light to the nations was brought out of bondage in Egypt and led through the Red Sea! Here is a moment to be called to mind, to remember. Still, we hunger and thirst for more than memory. Who or what will deliver us from the terror of subsequent history? For the world's history, our history, is so like to a battle fought at night, wherein friend and foe alike are scarcely to be distinguished; a battle wherein the Great Enemy contends to win the fray by the very disarray of those who lack and yet long for the light.

But, again, the proclamation: "This is the night." The night when Christ breaks the bonds of death and hell, and, rising victorious from the darkness of the grave, removes the gloom of sin and restores to us grace and holiness of life: "innocence to the fallen and joy to those who mourn." "How holy is this night!" In night, the image of evil, the battle is won and the terror and tears of history are wiped away. Here in this night is the revelation of God's universal constitution of us in Christ: from before all time, yet momentarily; momentarily unique, but totally inclusive, "all who believe in Christ are delivered." God's historical counsel has prevailed over the pitiless policies of a distorted humanity and banished forever such cunning com-



promise as would make peace with oppression: "Better that one should die, than the whole nation be destroyed" (John 11:50).

History, our own and the world's, may now take a fairer course and a brighter way. We are invited to better times. We are, in fact, welcomed to a wedding: "How blessed is this night, when earth and heaven are joined and we are reconciled to God." Mercy and truth have met together; righteousness and peace have kissed each other! (Psalm 85:10). And our wedding garment on this night will be our christly confession: "Our times are in your hand. . . ." On this night which restores the original blessed image of the night, we may hear yet another poet's song and one truly heartening along the way of our historical pilgrimage:

"He is the Way/Follow him through the Land of Unlikeness;/You will see rare beasts and have/unique adventures./He is the Truth. Seek him in the Kingdom of Anxiety;/You will come to a great city that has/expected your return for years./He is the Life./ Love him in the World of the Flesh:/ And at your marriage all its occasions/ shall dance for joy" (W. H. Auden; *The Hymnal 1982*, nos. 463 and 464).

Looking at the Stars

At the end moment of the coming Holy Week we may stand then, in imagination as it were, in the dark midnight hour looking up at the stars. And in the awesome silence we may hear from the very depths of the Eternal God and Lord of time a powerful Word going forth: "This is the night." That Word does not return empty. For even in the darkness we sense that all creation, like a spring wood of an evening with myriad limbs upraised, has been waiting for this Word. And, as if in deep resonance to its growing power, everything quivers with anticipation. With longing breath all things fairly seem to whisper in response, "Yes, this is the night!"

Then, at last, we may begin to hear welling up within a newly youthful voice, which we are surprised to recognize as our own, asking that overwhelmingly poignant and expectantly joyous Passover question, "Why is this night different from all other nights?" And in a sudden blaze of glory, Christ dawns upon us: "the Morning Star who knows no setting . . . who gives his light to all creation, and who lives and reigns for ever and ever. Amen."

Part VI: Meditations on the Lord's Prayer

By CHARLOTTE VAN STOLK

I arm myself with the Lord's Prayer. Then I can think about life.

Traveling

Our Father who art in heaven: Who art here? Who art at home? Who art.

Hallowed be thy name: Everywhere? Always? Here and now.

Thy kingdom come: Strange or familiar, thy kingdom.

Thy will be done on earth as it is in heaven: Thy will be done with those I love, with those I do not know, with those I do not want to know, with those I have lost, with those I shall never find. Even with me! Thy will.

Give us this day our daily bread: To strengthen my feet, to keep me going, to sustain me on my way, to carry me home. Enough for today!

And forgive us our trespasses: Mine today and tomorrow and yesterday, my children's whom I raised in the art of trespassing, my ancestors' and country's whose trespassing gave me the wealth to travel far from home. Forgive us.

As we forgive those who trespass against us: Make my heart teach my mind to forget. Arm me with patience, strength, sympathy and laughter, protect me and others from myself. Make me forgive.

Lead us not into temptation: To take advantage, to feel superior, to ignore humanity of any of thy people, to compare a single corner of thy kingdom with my own against thy will.

But deliver us from evil: From terror, sickness, accident, error, loss, loneliness and failure of courage

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Charlotte M. U. van Stolk is a lawyer in Cleveland, Ohio, and is a member of Christ Church, Shaker Heights. This is the final article in a lenten series.

which crouch along the way — deliver us.

For thine is the kingdom — everywhere — and the power — supporting us — and the glory — surrounding us — forever.

This prayer was written in trouble, in the back seat of a car, in the mountains, between Fez and Tangier in Morocco, but now I think it might have been written anywhere and anytime.

Traveling is what we are all about. God ordained that when he put us on a bursting universe and gave us Time to be our companion. The journeys around earth, and even into space, are just the smallest ones, much bigger are the ones we take through time, starting each new morning with a step. But the really immense journey is the one we take with God.

Now *he* is a traveler that *is* a traveler. We read that in the heart's language, for everywhere we go, there he is! For instance, when the astronauts stepped down on the moon, did any of us believe for one moment that they were any farther away from God?

Lent has been a journey, but another little one, because it was tailored down to our size with its slight disciplines and dedication. What we really are waiting for, once again, is the immeasurable journey of our Lord, the Christ, on Easter Sunday.

The sun rose in Jerusalem and all the world was to learn that Jesus had already set forth. In the image of Native Americans we would say, "He has put on his moccasins"; in the language of myth we would say, "He has strapped the silver wings onto his heels." But for you and me, perhaps all we can say is less poetic but no less true: "On Easter Sunday morning, on his way to work, Jesus bent down and picked up his briefcase — and we were in it."

Holy Week

We enter into Holy Week, the Week of the Passion, what some of our ancestors called the Great Week. The solemn events celebrated this week and immediately afterwards on Easter are at the very heart of the mystery of our redemption. They not only are the basis of our hope of heaven, but they bear directly on our lives here and now. The remembrance of the Last Supper on Maundy Thursday brings the healing touch of Jesus to our wounds. The tears shed on Good Friday assuage our griefs. Participation in the rites of Easter lifts our hearts. Reentering into these sacred events, both in our private prayers and also in company with others in public worship, brings us faith, courage and strength. Taking part in the special services of Holy Week should not be just another chore added to an already busy schedule. Rather, these observances should be seen as reservoirs of grace and blessing set out along the road of the Christian life.

Taking the Time

Time, or the lack of it in our often calculated lifestyles, seems to occupy much of our attention; but, ironically, if we are to deepen our understanding of time, how it affects our relationships with God especially, we need to put aside our agendas, at least for a moment. The two meditations in this Holy Week issue, by Dean Petersen and Mrs. van Stolk, may offer some assistance in just such a moment [pp. 8 and 9].

We are limited by time; God transcends time. But by his grace, through the Lord's death which changed so dramatically the course of history, he has invited us into his eternal glory. In writing of Jesus' death, Dean Petersen says, "History, our own and the world's, may now take a fairer course and a brighter way." How does God draw us into this brighter way? Mrs. van Stolk, in the final article of her challenging lenten series, refers to the "immeasurable journey of our Lord." This journey of God into our time is culminated on Easter morning.

C.S. Lewis Controversy

C.S. Lewis was an author known for his honesty and integrity and it is ironic that a battle over literary honesty should now break out around works attributed to him [pp. 6 and 11]. Those of us who remember him personally will know how distasteful this would have been to the genial and good-natured author himself. To countless readers all over the English speaking world, he has been a wonderful evangelist and herald of the Christian faith. For all that we can be grateful. We trust that the present debate over material which was not published in his lifetime will in no way dim his reputation.

Meanwhile the issue being debated is the editorship of Walter Hooper. It is evident that there are a number of different aspects to this and that no resolution can be easily reached.

It does not solve the problem, but we must take seri-

ously Mrs. Lindskoog's point that handwriting *may disprove but cannot prove* authenticity. History has seen a remarkable succession of accomplished forgers, including Mark Hoffman, the Utah criminal who was famous earlier in this decade. Your editor had the experience, when he was a young man, of discovering the falsification of a theological document that had been undetected for centuries. Walter Hooper could best vindicate himself by allowing an entirely open investigation and discussion of all the Lewis material with which he has been associated.

Admirers of Lewis will be disheartened by uncertainty; many would also be glad to see *The Dark Tower* taken out of the Lewis canon and assigned to the apocrypha. There may well be questions that never can be settled. Lewis himself taught us, among other things, that we simply have to live with some unanswered questions.

Change at the *Church Times*

For over 125 years, members of the Church of England and numerous subscribers in other lands have looked to the *Church Times* as the primary source for current information on the English church, the journal of record providing a reliable chronicle year after year — much as we hope American churchpeople view *THE LIVING CHURCH*. It is with some feeling, therefore, that we convey the announcement of the change of hands [p. 7]. Mr. Palmer has edited this publication with distinction for many years. He has said, "I have every confidence that the new management will carry on the paper much as at present . . . I really do feel that I am entrusting the paper, run by my forebears and myself for the past 126 years, into thoroughly reliable hands." We hope that the new leadership will live up to the high standards Bernard Palmer and his forebears have set.

Easterly Winds

At this March season all
winds are Easterly, for the black
chill of Lent has not departed.
We see how a fresh current
blowing from the sunrise
seems to call daffodils and robins
into their centuries-old patterns.
Morning by morning the dawn
shines earlier, brighter; sings
canticles of expectation.
We scour and polish our lives,
confess our bonds to material
pleasures, dye our souls
in the acceptable purple of sorrow,
gold of expectation.
When the final wind blows
on us, we will see behind
the obscuring cloud to a Son
again eternally risen.

Amy Jo Schoonover

Posthumous Writings

THE C.S. LEWIS HOAX. By Kathryn Lindskoog. Multnomah. Pp. 170. \$11.95.

In the face of the controversy over the posthumous publications of C.S. Lewis edited by Walter Hooper [p. 6], we are pleased to present two informed reviews of the book, *The C.S. Lewis Hoax*. The first is by Dr. Doreen Wood, the founder of the C.S. Lewis Society of Tulsa, and long-time student of Lewis writings, who is personally acquainted with many of the figures in the present debate. The second is by Mr. Michael Piret, a junior research fellow at Oxford, who has been president of the Oxford University C.S. Lewis Society and resident caretaker at "The Kilns" where Lewis lived.

Serious Charges

What is the C.S. Lewis hoax? Not, of course, Lewis himself: Oxford scholar, writer, Christian apologist. The hoax, according to the author of *The Lion of Judah in Never-Never Land* and several other noted books on Lewis's work, has to do with the "literary industry" — a valuable commodity — which C.S. Lewis has become.

Specifically, Kathryn Lindskoog charges Walter Hooper, American sometime secretary to Lewis and now the literary executor for all the Lewis material, with various failures, ranging from carelessness with facts to deliberate mishandling of literary materials for personal advantage.

These are rather serious charges. Lindskoog begins by saying that, "In the course of my ongoing Lewis studies, I started discovering things I would have preferred never to learn about." Although Lindskoog adopts a somewhat broadly humorous approach in her material which those familiar with Hooper's prefaces, introductions, and speeches will recognize (his style is easy to parody), she has showed admirable restraint in avoiding any kind of personal attack on Hooper. Her grounds have to do with his scholarship, and the kind of reputable handling of unpublished manuscript sources that most literary executors adopt. Walter Hooper has been exceedingly secretive with his sources.

Joe Christopher, himself a Lewis scholar and writer, states in the foreword that, "if even half of the argued conjectures are correct — and I suspect that more than half of them

are — there will have to be major revisions in the background of our understanding of Lewis." Dr. Christopher notes that, "although this book is written in an entertaining way for a broad spectrum of readers, it springs from serious scholarship."

Dr. Christopher adds that the works published during Lewis's lifetime are not affected by Lindskoog's allegations. Walter Hooper has made a reputation and a life-work of being a Lewis specialist — "the" Lewis specialist in some circles. As Lindskoog has shown (and many other Lewis scholars have noted less publicly), Hooper's earliest efforts to so characterize himself reveal truly imaginative stretching of dates and circumstances to suggest his friendship with both Lewises to be of longer duration and greater intimacy than is now known to be so.

The matter of the book is serious and requires careful examination and thoughtful consideration. One hopes — the hope is expressed by both Lindskoog and Christopher — that Hooper will feel impelled to answer such direct accusations and present information and corrections that will validate the latest Lewis material. Such answers need to be directed toward the actual charges made by Lindskoog, not against her personally. Dr. Christopher notes that *ad hominem* attacks on her will not eliminate the textual and historical arguments of her book. Hooper's silence up to this time does not mean that these charges lack validity. He has been fortunate in his friends, who have flown to his defense even if that only consists

of attacking Lindskoog. Now Hooper must begin to explain his inaccuracies and inconsistencies which have been silently corrected during the past few years. He can demonstrate that true scholarly disinterestedness which would share knowledge with Lewis students. One looks forward to this kind of vindication.

The C.S. Lewis Hoax is written with wit and sparkles with Kay Lindskoog's knowledge of life and of Lewis. (She was only a graduate student when Lewis wrote to her: "You know my work better than anyone else I've met: certainly better than I do myself.") Her insights are interesting and worthwhile reading for themselves. Serious scholars and students of C.S. Lewis cannot afford to neglect this provocative little book. The literary world probably has not heard the last of this controversy.

DOREEN ANDERSON WOOD

Hatred and Resentment

The aim of this book, one gathers, is to destroy the reputation of Walter Hooper, literary adviser to the estate of C.S. Lewis, coauthor of the standard biography of Lewis, and editor of many volumes of his works.

Lindskoog's central charge is that Hooper has himself forged, and subsequently published under Lewis's name, a number of works, including the fragment of an unfinished novel (now called *The Dark Tower*), a short story called *The Man Born Blind* and the *Encyclopedia Boxoniana*. Her charge was taken so seriously by Lewis fans in California that an independent panel was set up to examine the manuscripts of these works, which Hooper has deposited in the Bodleian Library in Oxford.

The panel was headed by the Pro-Proctor-Elect of Oxford University, who enlisted the help of experts in handwriting and modern manuscripts from the Bodleian Library and from another university college. On January 24 they issued a detailed report confirming that the manuscripts of all these works were without question written by C.S. Lewis. Unfortunately it turns out that Lindskoog never bothered to consult the manuscripts before making her charges.

What then of all her other charges? For the Walter Hooper portrayed in

Lindskoog's pages is not only a forger. He is also a thief, a liar, a sexual deviant, unappreciative of the difference between a currant bush and a hydrangea bush, ignorant of when to light cigars at a formal dinner, and incompetent in flower-arrangement.

The book, it's true, is almost laughable at points. But not often. It is too filled with hatred and resentment to be very funny, too disturbing a reminder of how malignant the imagination can be when it puts the worst possible construction on the life and motives of another. Even Hooper's audience with Pope John Paul II comes in for scorn and mockery in a footnote

so offensive as to be worthy of Housman. The book is beyond a joke.

Already Lindskoog has coolly thrown aside the experts' report on *The Dark Tower*, remarking that she "could have got professors to say it was written by Bernard Shaw" (*Sunday Times*, January 29). She may still have the opportunity to salvage some semblance of scholarly integrity, by issuing a profound public apology to Walter Hooper for having made this monstrous charge of forgery. But as long as she lacks the wisdom to do even that, I cannot imagine that her other accusations deserve such prestige as an answer would afford.

MICHAEL PIRET

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PEOPLE and PLACES

Appointments

The Rev. **William E. Craig** is now assistant of St. James', Sonora, Calif. Add: Box 999, Twain Harte, Calif. 95383.

The Rev. **C.P. Kelley** is now interim rector of St. Columba's Church and Retreat House, Box 430, Inverness, Calif. 94937.

The Rev. **Wolfgang Krismanits** is rector of St. James', Box 1145, Sonora, Calif. 95370.

Religious Orders

On February 25, Sr. **Clarissa** of the Society of St. Margaret celebrated the 50th anniversary of her life profession at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. 02108.

Retirement

The Rev. **Patrick H. Sanders, Jr.**, as rector of St. John's, Laurel, Miss. Add: 49 Broadmoor Dr., Laurel 39440. Fr. Sanders becomes in April interim rector of St. Luke's, Jackson, Tenn. Add: 309 E. Baltimore, St., Jackson.

Resignations

The Rev. **Edward W. Fellhauer**, as assistant of St. Alban's, Harlingen, Texas. Fr. Fellhauer is now non-stipendiary in the Diocese of Oklahoma; add: 3505 Willow West Circle, Woodward, Okla. 73801.

Ordinations

Priests

Colorado—**Blaine Randol Hammond**, vicar, St. Irenaeus Mission, Lyons, Colo. Add: 3081 S. Dahlia St., Denver, Colo. 80222.

Michigan—**Charles Witke**, associate, St. James', Dexter, Mich. Add: 1224 Olivia Ave., Ann Arbor, Mich. 48104.

Southwest Florida—**Frederick Edward Scharf, Jr.**, assistant, St. Mary's, Box 1923, Bonita Springs, Fla. 33923.

West Texas—**Walter B. Schilling**, assistant, St. George, 6904 West Ave., San Antonio, Texas 78213.

Western North Carolina—**Dennett H. Buetner** (for the Bishop of Maine), Episcopal World Mission, Inc., Box 490, Forest City, N.C. 28043.

Transitional Deacons

California—**James Marcus Lieb**, deacon, St. James', 4169 Boyle Dr., Fremont, Calif.

West Texas—**Anne Marie Finn**, deacon-in-charge, Church of the Messiah, Box 139, Gonzales, Texas 78629.

Deaths

Alys Boross Smith, well-known prayer teacher and widow of the Rev. J. Herbert Smith, late rector of All Saints', Beverly Hills, Calif., from 1942 to 1969, died on February 5 after a long illness.

Something of a "legend-in-her-own-time," Mrs. Smith was widely known and respected in national circles for her efforts to practice and preach the importance of personal and group prayer. In the 1920s and 1930s she was director of Calvary House, Calvary Church, New York

City; and on her 80th birthday, the Anglican Fellowship of Prayer honored her as "a prayer teacher and prayer group leader of unparalleled energy, imagination and wisdom."

The Rev. Canon Frank L. Titus, retired priest of the Diocese of Southwest Florida, died on January 31 in a Jacksonville, Fla. hospital at the age of 82.

During his 45 active years in the ministry, Canon Titus served numerous churches in New York and Florida, and was also dean of the Miami and Clearwater deaneries and honorary canon of the Cathedral Church of St. Peter in St. Petersburg, Fla. During W.W. II he was a division chaplain in the Pacific and from 1946 to 1948 he was chaplain on the "Queen Mary" which ferried over 2,200 war brides and children from Great Britain to the U.S. He was the author of several books and numerous articles for *THE LIVING CHURCH* in the 1940s. A graduate of Syracuse University and Philadelphia Divinity School, Canon Titus is survived by his wife of 62 years, Frieda, a daughter, a brother, seven grandchildren and 15 great-grandchildren.

The Rev. Fred Yerkes, Jr., retired priest of the Diocese of Florida and legendary circuit-riding priest, died at his home in Jacksonville, Fla. on January 25 at the age of 78.

A former layreader under Fr. Yerkes' tutelage, Horance Davis, writer for *The New York Times* regional newspaper group, described him as "a circuit riding priest . . . the Ultimate Unselfish Dreamer." Fr. Yerkes refused a life of ease, serving some 26 churches during his career, most of them mission churches which he was instrumental in founding. A graduate of St. John's College and the University of the South, he also studied at the University of London. He served mainly Florida congregations which were accessible only by rail, horseback or boat. Mr. Davis said, "He left behind a trail of Scout troops and libraries and nursery schools." Even though he was unwillingly nudged toward retirement at the age of 72, he continued to provide services for mission churches, and at the time of his death was working at Melrose and Hawthorne, Fla. He is survived by a sister, a brother and several nieces and nephews.

It was no accident, no mistake,
no gross miscalculation
which God the fix-it man has spent
all the ages since Eden
correcting.
God knew, right at the start,
What women have always known,
(we, too, made in the image of God).
God knew
even as he thoughtfully picked up
a handful of dust
and conceived life,
what it was going to cost him
to bring us to birth.
The Word went forth
and in that instant
the long labor was begun in agony
to end in blood
and life
and joy
as such things do.
When it was spoken,
God nailed God's body to a bloody death,
Knowing,
as women have always known
that life is bought
in the birth-giver's blood.

God who lives timeless knew,
make no mistake.
The moment of creation
and the moment of the cross
were the same.

Virginia Barnhart

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MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, N.Y. 10468.

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HISTORIC church in small town on Mississippi desires part-time ministry. Growth-oriented leadership wanted with community involvement. 1979 Prayer Book. Contact: **Diocese of Quincy, 3601 N. North St., Peoria, Ill. 61604.**

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.**

CONFERENCE CENTER DIRECTOR to oversee operations of century old Valle Crucis Episcopal Conference Center located in the mountains of Western North Carolina. Skills needed in hospitality management, marketing, and program development. For job description and application please write to: **Mr. William Dille, P.O. Box 665, Valle Crucis, N.C. 28691.** Deadline for receipt of applications is March 31, 1989.

DIRECTOR OF TRAINING and Educational Design to direct and train network of trainers for Education for Ministry (EFM), maintain enthusiasm for and quality of EFM, develop methods of seminar format and theological reflection, and work with staff to develop and promote the program. EFM is an international program of lay theological education. There are about 50 trainers, 750 mentors, 6,000 students. For additional information call 800-334-8986. Send application to: **The Rev. J. Carleton Hayden, Ph.D., Associate Dean, The School of Theology, The University of the South, Sewanee, Tenn. 37375.** Applications will be reviewed after April 3, 1989.

HOUSEPARENTS NEEDED: A mature married couple with no dependent children to work as houseparents in a therapeutic Episcopal related group home setting in a farm atmosphere. Call 601-798-2418 or 601-798-2437 or write: **Houseparents, P.O. Drawer 640, Picayune, Miss. 39466.**

PROVERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.**

POSITIONS WANTED

ORGANIST/CHOIRMASTER seeks full-time position in vital, musically-oriented parish. Holds B.M. and M.M. from leading conservatories; some work on doctorate. Twenty years experience includes teaching music in high school, preparatory schools, college, directing chapel and parish music programs. Prefers RSCM-affiliated program with boychoir, girl choir, and adult singers. Married; wife is also musician; two children. Will consider any urban location. Phone: **(804) 851-2652.**

PUBLICATIONS

SYNTHESIS: A Weekly Resource for Preaching and Worship in the Episcopal Tradition answers the need The College of Preachers survey in 1987 showed, 75% of clergy find preaching "challenging and enjoyable" but 77% also said "other demands interfered" with desired preparation. The only sermon and worship publication based on the Episcopal lectionary, *Synthesis* is authored by some of the seminary faculty from The School of Theology, Sewanee, Tenn., a priest, and parish musician. Scripture. Tradition. Culture. Worship. And Experience reflected on every week. *Synthesis*, P.O. Box 11428, Chattanooga, Tenn. 37401. 1-800-356-9391.

REAL ESTATE

SEWANEE, TENN. Gorgeous bluff property, lake, waterfall, hardwoods, city water. 29+ acres seven miles from University of the South. \$88,000. **Mary Paul Realty. (615) 598-5698.**

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. **Linda C. Woodford, 30 Brimmer St., Boston, Mass. 02108. (617) 723-9441.**

SUMMER PROGRAMS

WILDERNESS ODYSSEY. High adventure with spiritual foundations. Six summer mountain events climbing, canoeing the Shenandoah for teens 14-18. Write for brochure: **Episcopal Diocese of Virginia, 110 W. Franklin St., Richmond, Va. 22320.**

VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: **Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.**

TRAVEL

INTERFAITH TOUR OF ISRAEL — 2-16 July, 1989. Itinerary includes principal holy places, sites of archaeological and historical interest, the Community of the Cross of Nails center for Arab-Jewish reconciliation in Galilee, the Holocaust Memorial. Meet members of Arab and Jewish communities. Cost (from NYC): \$2,225. Leaders: Rabbi and Mrs. Baruch Frydman-Kohld and the Very Rev. Cary Kriss. Details: **The Cathedral of All Saints, 62 So. Swan St., Albany, N.Y. 12210.**

TRAVEL

TRINITY JOURNEY PROGRAM 1989 — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "The American Way of Religion" (Amish Country and Colonial Williamsburg) May 1-6 with Prof. Roland Foster of General Seminary. "Russian Orthodox Monasticism" (nine monasteries in the USSR) June 2-18 with Prof. William Green of the Episcopal Seminary of the Southwest. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$3235 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006-2088.**

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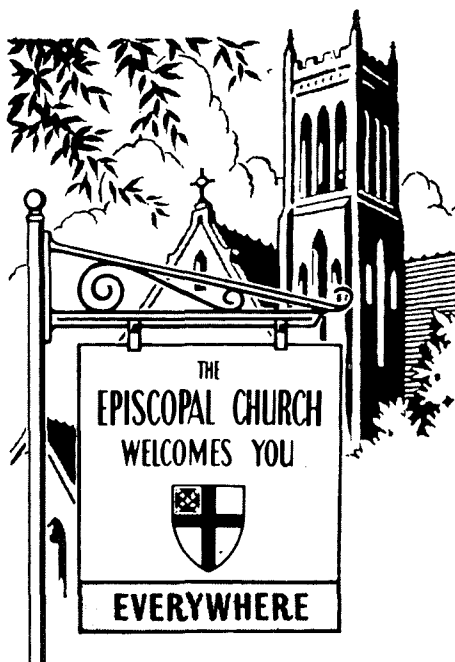
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LENT CHURCH SERVICES

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



LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

PALOS VERDES ESTATES, CALIF.

ST. FRANCIS 2200 Via Rosa at Palos Verdes Dr., W.
The Rev. Robert E. Dunn, r
H Eu Sun 8, H Eu (1S & 3S) 10, MP (2S & 4S) 10. Full Holy Week and Easter schedule offered. Call (213) 375-4617

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8, 10 (Cho), Wed 10

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

NEW HAVEN, CONN.

CHRIST CHURCH Broadway at Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol), EP 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & Ep daily as anno

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. GEORGE'S PARISH 2nd and U Sts., N.W.
The Rev. Dr. Richard Cornish Martin
Sun Masses 7:30, 9, 11:15. Daily Masses Mon, Wed, Fri 12 noon; Tues, Thurs 7

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

WASHINGTON, D.C. (Cont'd.)

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 & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

MARIANNA, FLA.

ST. LUKE'S 212 W. Lafayette St. 32446
The Rev. Millard H. Breyfogle, r
Sun H Eu 7:30, 10:30. Wed 5:30

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

GRAYSLAKE, ILL.

ST. ANDREW PARISH Park & Lake St.
The Rev. K.K. Behrel, SSC, r
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th & Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth St.
The Very Rev. M. Richard Hatfield, dean
Sun Masses 8, 10 & Sat 6. Daily as anno

LEXINGTON, KY.

ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

LOUISVILLE, KY.

ST. GEORGE 26th & Oak
The Rev. Samuel Akuamoah, v
Sun H Eu 11

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

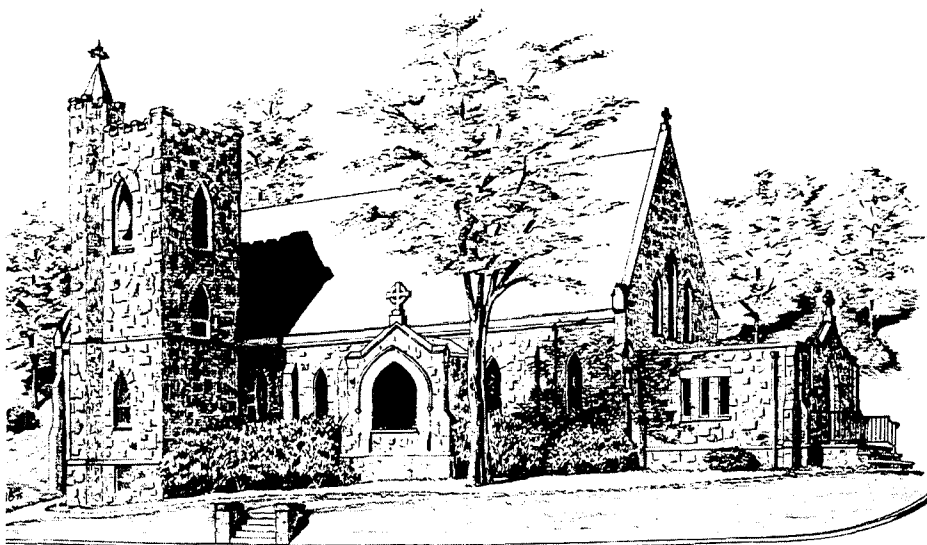
BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, 8:30. DAILY MP 9

(Continued on next page)



St. Bernard's Parish, Bernardsville, N.J.

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
The Rev. Russell W. Johnson, Jr., r; the Rev. John Cowan
Sun H Eu: 8:30 & 10:30; Ad. Forum 9:30, Ch S 10:30. Wed H
Eu: 7, 12:15 & 6:15; 1st Tues 7:30 HS & H Eu

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
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BERNARDSVILLE, N.J.

ST. BERNARD'S
Parish House, Claremont Rd. (766-0602)
Cemetery, Washington Rd. (766-1331)
The Rev. Frederick S. Baldwin, r; the Rev. Donor Macneise, the Rev. Dr. Richard Ottaway, assoc
Sun 8 HC, 10 HC (1S, 3S, 5S), MP & HC (2S, 4S), Ev 5. Thurs 10 HC & Healing

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

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

SCOTCH PLAINS, N.J.

ALL SAINTS'
The Rev. John R. Neilson, r
Sun H Eu 8 & 10. Wed 9

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, M.Div., v
Sun Masses: Sat 5:30. Sun 8 & 10. Daily Mass 5:30

HAMILTON, N.Y.

ST. THOMAS 12 1/2 Madison St.
The Rev. Elizabeth R. H. Gillett, r
Sun 8 & 10 HC; Wed 5:15 HC

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn St. & Magnolia
Marlin Leonard Bowman, r Est. 1880
Sat 5 EP & Mass. Sun 9 MP & Mass, 11 Gregorian High Mass.
Wed 7 Sta & B. The Church on the beach

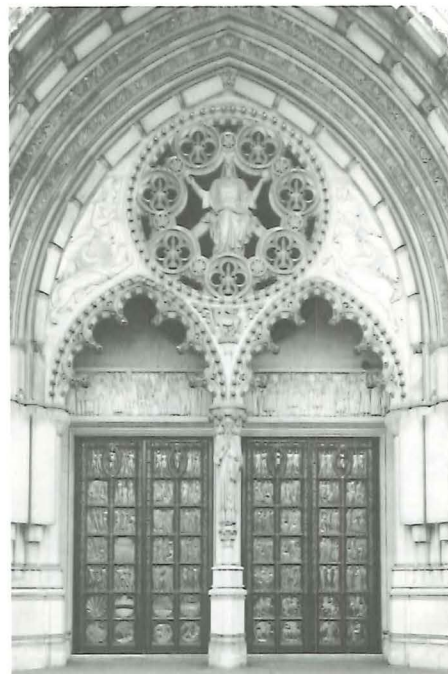
NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. 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 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05



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RICHMOND HILL, N.Y.

ALL SAINTS' 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J. T. Schnabel, r (718) 849-2352
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP HEU, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

PHILADELPHIA, PA.

ST. LUKE'S, Germantown 5421 Germantown Ave., 19144
The Rev. Charles L.L. Poindexter, r; the Rev. Frank Witt Hughes, ass't; the Rev. William J. Shepherd, ass't
Sun HC 7:30, Sol Eu 10:30. Wkdy Eu Mon-Fri 7 also Tues, Thurs, Sat 9:30

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r
Sun 8:30 HC; 9:30 Christian Education; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, 5 Ev. Daily (ex Fri) MP 6:30, Mass 6:45, EP 5. Sat MP 8, Mass 8:15, C 4-5, EP 5. Lent: Sta & B Wed 7

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdy Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Jo Roberts Merriam
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

NORFOLK, VA.

CHURCH OF THE GOOD SHEPHERD
1520 North Shore Rd. & on corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun services: 8 HC; 10:30 HC or MP (HC 1S & 3S; MP 2S & 4S). Wed: 10:30 HC & Healing service; 6 HC

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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