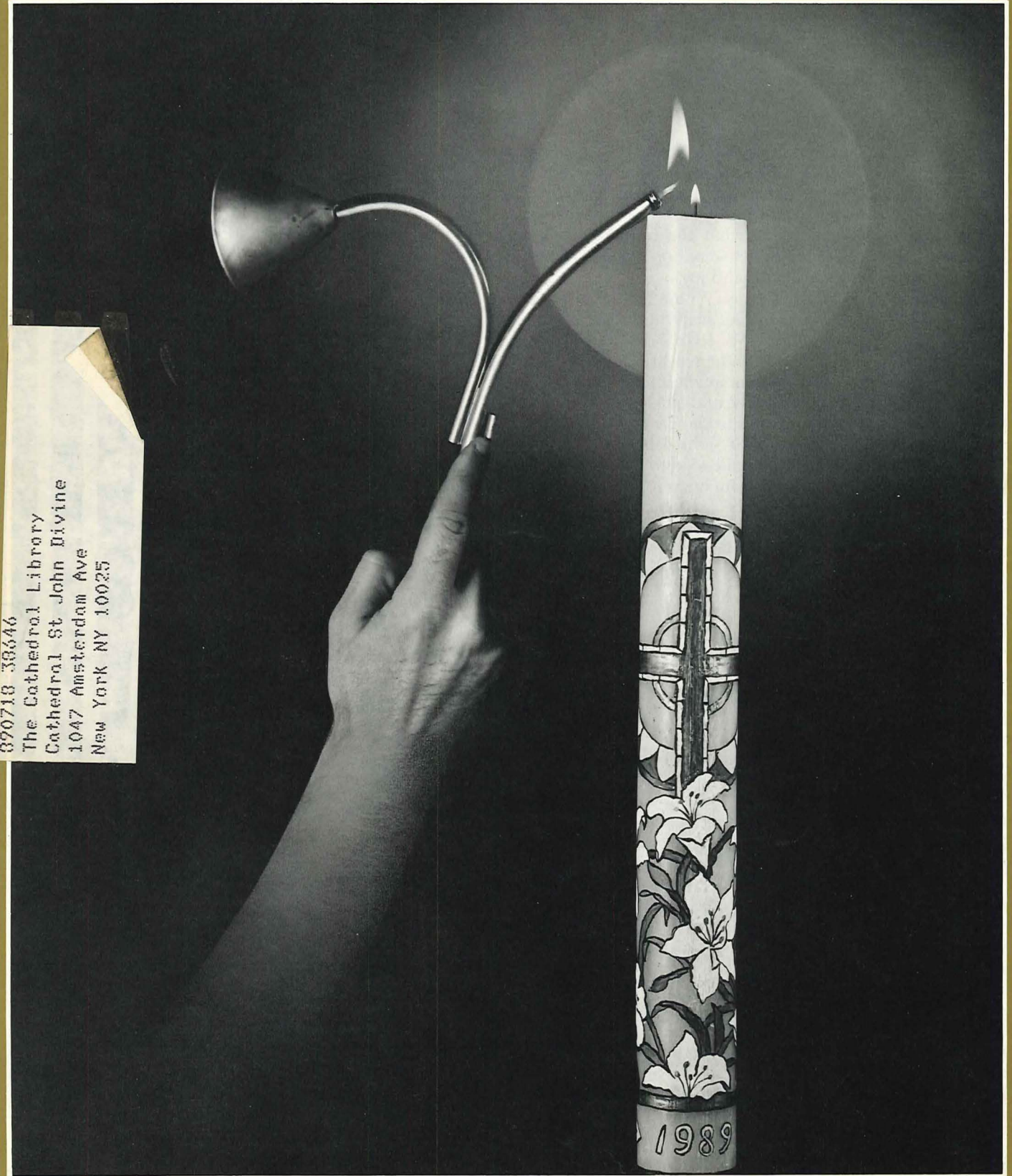


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The Light of Christ

The Light of Christ! Nothing we see about us symbolizes so well the resurrection as does light, and light does so most vividly against a background of darkness. The light of life breaking out amid the gloom of death, that expresses in visual terms what the resurrection is. Light connotes life, but it also betokens hope, truth, goodness, love, knowledge, warmth and joy.

In the New Testament, Jesus says, "I am the light of the world, he that follows me will not walk in darkness, but will have the light of life" (St. John 8:12). Similarly again, "I have come as light into the world, that whoever believes in me may not remain in darkness" (St. John 12:46). Jesus Christ, specifically and personally is "the true light," and "the light shines in the darkness, and the darkness has not overcome it" (St. John 1:9, 5).

When St. Paul is converted on the road to Damascus, he sees the risen Christ as "a light from heaven" (Acts 9:3 and 22:6), a light so powerful that he is literally blinded for some time afterward. His sight is restored with the laying-on-of-hands which precedes his baptism (Acts 9:17, 18).

The moral and spiritual renewal implied by light is elsewhere presented as a kind of rising from the dead. We are exhorted to "walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them . . . Therefore it is said 'Awake, O sleeper, and arise from the dead, and Christ shall give you light'" (Ephesians 5:8-14).

St. Paul specifically compares the light of Christ to the light which God called forth at the beginning of creation, "For it is the God who said 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (II Corinthians 4:6).

Nothing is more widespread or more commonplace than light. To see it is a most basic human experience which even those who are blind share vicariously. To be without light in the dark only reminds us of how much we need it.

When we are in a dark place, one little light comes to us as all the light there is: our whole perception of light is focused in that one bright spot. Such is the flame of the paschal candle lighted and burning in so many churches at Eastertime. That small light points to all of the divine light which is in turn summed up in the resurrection from the dead of our blessed Lord Jesus Christ.

H. BOONE PORTER, Editor

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Paschal Candle decorated by Kathleen Marks of St. Peter's Church, North Lake, Wis.

Photo by Richard Wood

LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

Diocese Wrongly Accused

The bishop and the standing committee of the Diocese of Fond du Lac unanimously wish to protest a news article in the February 26 issue having to do with sexual misconduct of one of the priests in the diocese. We are in agreement that such cases deserve to be reported in the church press in the interests of keeping the church informed.

Two of the district attorneys have written letters of protest disavowing any criticism of the diocese (TLC has been sent copies of these), and the third one has stated on the telephone that he does not feel the diocese intended in any way to hinder law enforcement authorities. In fact, two of the district attorneys have gone out of their way to say the diocese went out of its way to be cooperative with them.

The whole situation has caused intense and long-standing pain to the Diocese of Fond du Lac as it continues in its efforts to minister to those affected.

(The Rt. Rev.) WILLIAM L. STEVENS
Bishop of Fond du Lac

Fond du Lac, Wis.

{ THE LIVING CHURCH is indeed sincerely sorry for pain and misunderstanding caused in the reporting of this regrettable incident. Ed.

Beautiful Series

In the February 12 issue, I read the first of Charlotte van Stolk's "Meditations on the Lord's Prayer." I found it very beautiful and deeply moving — perhaps because I have a "Meg" in my own family. Thank you for printing this series, and my gratitude to the author for writing it.

(The Rev.) EMILY GARDINER NEAL
Cincinnati, Ohio

Spark of the Divine

The review of two books by and about Julian of Norwich [TLC, Feb. 26] commits the very error in scholastic terminology it seeks to avoid. When Julian uses the word "substance" she means, with Aquinas, that very spiritual being of a thing that makes it what it is (we might today use the word "essence" in its place), as opposed to

the "accidents" of a thing, which constitute its physical and outward appearance. And when she uses the word "sensual" she does not mean "rational," but those qualities which may be perceived by the senses; Aquinas's "accidents." Thus, when Julian talks about our substance coming from God (a divine will that never consented to sin, nor ever shall) she is saying that in the very essence of our nature, humankind is indeed good, and still the image of God.

In this belief, Julian upholds the creation story from Genesis, the very words of our Lord (e.g. John 10:34), and is analogous to the "chosenness" of believers from "before the foundation of the world" (Ephesians 1).

This "spark of the divine" within the human being — the handle which enables God to grab hold of us in spite of the fallenness of our nature — is certainly not a new idea with Julian, but had already been well established by the 14th century as a major concept in Christian thought.

It is a doctrine that is both biblically inspired, and had withstood the test of centuries of tradition when Julian expressed it. It also needs mentioning that Julian maintained it to be "the Faith and Belief of the Church," and that "we have all this blessed will whole and safe in our Lord Jesus Christ" (*Lesson of Love*, ch. 53). Julian certainly believes in the grace of regeneration, but the human "stuff" upon which God works that regeneration has never ceased, in God's eyes, to be "very good."

(The Rev.) W. WILLIAM MELYNK, ObjN
Ann Arbor, Mich.

Godly Wylle

I was glad to read the Rev. Julian Gunn's review of two works concerning St. Julian of Norwich.

In chapter 53 of "The Showings," Julian speaks of a "Godly wylle" in the soul, that man has retained in spite of the fall. She understands this "godly wille" (or "goodly wille") as the willing love of man towards God: "whych wille is so good that it may nevyr wylle evyll, but evry more contynuly it wylleth goode and werketh goode in the syght of God."

It seems to me that she means no more than that despite his fall, man has retained a will towards good, towards God, a "goodly will," but that

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LETTERS

this has become buried in his con-
sciousness. The love of Christ is what
awakens this human loving will. And
what is the love of Christ poured out
upon us but what we call divine grace?

It is characteristic of the Middle En-
glish mystical writers that they do not
attempt to produce a theological sys-
tem. But it seems to most commenta-
tors that they are orthodox enough,
especially on the matter of our need
for divine grace.

(The Rt. Rev.) STANLEY ATKINS
Retired Bishop of Eau Claire
Oconomowoc, Wis.

Theology of Holy Orders

Fr. McMichael's article and your ac-
companying editorial [TLC, Feb. 19]
raise some interesting questions.
Granting the supreme importance of
baptism, if we assume that a deacon
ceases to be such when he is ordained
to the priesthood, does he cease to be a
priest when he is consecrated to the
episcopate? Obviously not. He can still
celebrate the Eucharist, hear confes-
sions, and do other things which are
considered the normal work of a
priest. In fact, in the early centuries of
the church's existence, the bishop was
considered the normal celebrant of the
Eucharist. Archbishop Fisher, after he
retired, served as the parish priest of a
small English village, and Archbishop
Lang delighted to read the lessons. All
of this is no criticism of the concept of
"vocational deacons"; but in view of
recent canonical changes, one wonders
just what it is that a deacon can do
that a lay reader cannot do, except
possibly to read the Gospel.

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

Grateful Deacon

I am particularly appreciative of
your open and frank discussion of
Jesus' servanthood as modeled by the
diaconate, and the purpose of its
renewal [TLC, Feb. 19]. Fr. Mc-
Michael's article expresses thoughts,
I'm certain, that will not be accepted
by all in the priesthood and episco-
pate. Sentimental reasoning some-
times befogs theological inter-
pretation.

Likewise, the article on the new
canons was most instructive and help-
ful, especially if lived out in reality by
commissions on ministry and by
clergy. Finally, your editorial on "Re-

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storing the Diaconate" was a jewel.

Fr. McMichael's thoughtful analysis of the "raison d'être" for the diaconate's renewal is clearly supportive. One point of disagreement over "permanent" and "transitional": a person called to the diaconate is a deacon forever. Hence the deacon is a deacon and "permanent" is unnecessary. A person called to the priesthood is called to the priesthood — not the diaconate — though by baptism we are all called to that service in Christ.

Hopefully one day our minds may be opened to the truth by our Lord, and there will truly be bishop, priest and deacon.

Why my appreciation? For seven years (since ordination) I have pleaded with bishops and priests — yes even our Presiding Bishop — and but a few have responded with effective forceful voice as you have done.

(The Rev.) JAMES V. WEBER
Tallahassee, Fla.

Cannot Be Unmade

Reading Fr. McMichael's article on the diaconate, I thought I saw the White Rabbit going through my office.

If ordination is indelible then I cannot be "unmade" a deacon just by being made priest. If ordination is not indelible then we need to reordain upon assignment to a new parish. Or annually?

Thankfully, the validity of my ordination is not dependent upon human opinion. I exercise my diaconate daily, and so does every parish priest, in my ministry to the people of this community. The fact that I am also a priest is superfluous.

(The Rev.) JOHN K. DEMPSEY
All Saints Church of the Valley
Spokane, Wash.

Hierarchical Ontologist

Am I to conclude from Professor McMichael's article that I am a medieval ontological hierarchalist or hierarchical ontologist, because I still believe there is still some validity to terms such as "indelible character" and subscribe to an unpopular theology which finds room for "cumulative orders" and the like?

Upon closer examination, it would appear that our respective opinions are not so divergent as one might think. Fr. McMichael's statement that the phrase in the ordinal "the life and

work of a deacon . . . implies a particular vocation to the diaconate that is to continue the rest of their lives and not merely until they can be made priests" is one with which I can heartily concur. My point, obviously missed by so many of your correspondents over the past several weeks, is that the servant ministry which is unique to the diaconate is not something to be abandoned when one is ordained a priest. (Unfortunately, the church is plagued with priests who have done precisely that, and who spend their time reminding the faithful that "rector" is Latin for "ruler.") "Diakonia," the unique characteristic (sic) of the diaconate is the *sine qua non* of all holy orders — deacons, priests and bishops (which those in what the 1928 Prayer Book called "higher ministries" forget at their peril). This is what I mean when I say "once a deacon, always a deacon."

But perhaps I am just old-fashioned. Excuse me while I sharpen my quill and repair to my cell to continue work on my treatise on the number of angels who can successfully and simultaneously perform entrechats and pas de deux on the head of a pin.

(The Rev. Canon) HAROLD T. LEWIS
Staff Officer for Black Ministries
Episcopal Church Center
New York, N.Y.

Seminarians' Debts

Increasingly, ordinands are leaving seminary with substantial financial debts. At the same time they have little hope that entry-level positions in parishes and missions will pay enough to retire those debts quickly. This burden is incurred because in their cases the canonical standards for clergy education were applied.

Since Barbara Harris was exempt from this sacrifice and was, with widespread knowledge of her exemption, approved for consecration by a majority of standing committees and bishops, the implied injustice could be rectified if the same standing committees and bishops undertook to pay the debt of anyone required by them to suffer the expense of becoming an ordained minister of this church. Principles of justice must not only apply, they must be seen to apply.

(The Rev.) STEVEN L. McCLASKEY
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Executive Council Meets

The Executive Council of the Episcopal Church held its first meeting of the year in Fort Worth, Texas, February 28-March 3. Council members came bringing their usual dossier of business, and also bringing with them the awareness that in Fort Worth they were guests of a diocese highly critical of national church policies. Outstanding features of the meeting were a presentation of new educational materials for Native Americans and a proposal for redesigning *The Episcopalian*.

On the first day, after Morning Prayer was read, the Presiding Bishop, the Most Rev. Edmond Browning, gave his message from the chair. He began with a quote from George Santayana, "Those who cannot remember the past are condemned to repeat it." This led into a historical review of the ritualistic controversy in the Episcopal Church during the last century. He reminded us that a previous Presiding Bishop, Benjamin Bosworth Smith, dealt with issues that "seemed to precipitate schism in the Episcopal Church." And, he said, "I have gained a great admiration for the leadership of both Bishop Smith and James DeKoven as they guided the Episcopal Church to an understanding and tolerance of comprehensiveness, dare I say inclusiveness."

He used the parable of the king who gave a marriage feast for his son to illustrate the calling of the church. When the original guests rejected the invitation, the king sent his servants "into the highways, the back alleys, the drug clinics, the AIDS hospices, to the family counseling centers, into the prisons, the single room occupancy hotels.

"We are called by God to be both guests *and* hosts . . . Jesus gives to the Episcopal Church the ministry of hospitality. He commands us to build up communities, banquet halls, where all God's children are invited, welcomed and fed."

The remainder of Tuesday morning and the afternoon were devoted to committee meetings.

Tuesday evening there was a service of Evensong at All Saints Cathedral in Fort Worth. The Rt. Rev. Clarence Pope, Jr., Bishop of Fort Worth, greeted the council and welcomed members to the diocese. The dean, the

Very Rev. William D. Nix, Jr., officiated and the diocesan choir sang under the direction of Debbie King. The Presiding Bishop preached a sermon on unity and reconciliation in a broken world to the packed congregation.

On Wednesday morning, the second day of the meeting, there was Morning Prayer as usual, and the Presiding Bishop announced that the presentation of the work of the Diocese of Fort Worth, scheduled to be given by Bishop Pope and other members of the diocese, had been canceled. Bishop Pope, he explained, was so distressed following the recent consecration of the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts [TLC, Feb. 26], that he did not feel he could participate in the Executive Council meeting.

Promising Emphasis

Bishop Browning spoke of the promising emphasis on evangelism in this diocese and extended a welcome to individual clergy and laypeople of Fort Worth who attended the council as spectators. The Presiding Bishop went on to speak of the Massachusetts consecration and to express his own excitement and sense of the presence of the Holy Spirit in the event. He assured his listeners that it did not take place in a spirit of triumphalism and that Bishop Harris does not intend to be a gadfly in the Anglican Communion.

Looking ahead to his itinerary, he said that Mrs. Browning would be visiting Jerusalem this spring and that he would be going to Mozambique and South Africa. In July he plans to go to Moscow for a World Council of Churches meeting and then visit Armenia, Georgia and other U.S.S.R. areas in August.

Owanah Anderson, staff officer for Native American ministry, presented the new educational materials currently being produced for Native American congregations. The Rev. Philip Allen of Minneapolis explained that by relating traditional native symbols and stories with the Bible, this set of materials demonstrates that one can be fully Indian and fully Christian [TLC anticipates having further information on this material at a later date].

On Thursday morning the vice president of the council, the Very Rev. David Collins, presided and gave a theological reflection. Subsequently a number of motions from the Witness and Outreach Standing Committee were passed that would:

- respect the dignity of Native Americans and other indigenous people during the 1992 Columbus day commemorations;
- stabilize and energize American Indian congregations;
- support a humane and durable international solution to the profound problems of the Middle East;
- uphold human rights for all peoples and express dismay at the present position of Palestinian refugees;
- reaffirm support of the Episcopal Church in developing a partnership with the Anglican Church of Canada and the church of the Province of Kenya, and allocate funds for this project;
- approve the constitution of the new Diocese of North Central Philippines.

In addition to these resolutions, there were a number instructing the treasurer to vote stock (or in one case not to vote stock) for various corporations in accord with the social policies of the Executive Council.

Communication

On Thursday afternoon, the Rt. Rev. John MacNaughton, Bishop of West Texas, presented the report of the Sub-committee on Communication. This was largely concerned with *The Episcopalian*, the monthly newspaper currently published in Philadelphia under the auspices of the national church. Its financial difficulties are such that it cannot continue on its present basis. The subcommittee proposed that its offices be moved to the Episcopal Church Center in New York and that a new and much expanded publication be developed in the future which would incorporate materials now being published by at least 19 separate periodicals issuing from different departments and agencies of the Episcopal Church Center.

A consultant will assist in preparing a presentation at the June meeting of the council. If arrangements and pro-

posals are accepted at that time there will be a moratorium on all of the miscellaneous other publications for one year. During the debate, representatives of minority groups voiced their hesitation to give up the special publications they are now using. "Only a black can speak effectively to blacks; only a Native American can speak effectively to Native Americans." They were assured that they would continue to have space in the proposed publication in which they will be able to speak as in the past but their message would then be read in many more homes than is the case at present.

Social Responsibility

The Rev. Earl Neil, of the Executive Council staff, reported on the implementation of the so-called Michigan plan for social responsibility adopted by the General Convention last year. Marcy Walsh of South Carolina and the Rev. Wayne Schwab, national evangelism officer, spoke on the emerging evangelism program for the decade ahead. "There is a sharp difference of opinion on how to evangelize," Fr. Schwab said. "Our first task is to welcome and work with all of those differences and receive them as gifts of God."

On Friday morning, the Holy Eucharist was celebrated. Subsequently Nell Gibson of New York reported on the Anglican Consultative Council and outlined the succession of Episcopal Church representatives at the seven meetings which the council has held.

Ana Maria Soto reported on conditions in Venezuela learned from her father, the Rt. Rev. Onell Soto, Bishop of Venezuela. A shocking number of deaths are occurring and the prayers of American Episcopalians are asked.

Gift from Children

In a somewhat unusual event, the council was visited by four children from the parish school of the Church of the Transfiguration in Dallas, who presented the Presiding Bishop with a check for \$250 which they had raised for relief in Armenia.

The last hour of the council meeting on Friday was devoted to miscellaneous questions and comments. The Presiding Bishop outlined, as he previ-

ously had to clergy of the Fort Worth area, his contact with bishops of the Evangelical and Catholic Mission and plans for continuing contact. He said that he places great hope in the work of the Eames Commission which will be meeting in this country later this year. He also hopes that those attending the synod of traditional Episcopalians planned for early June in Fort Worth will in fact be led to remain within the Episcopal Church.

(The Rev. Canon) JAMES P. DEWOLFE, Jr. and H.B.P.

P.B. Meets CCU Clergy

On March 2, while the Executive Council convened under the chairmanship of the Very Rev. David Collins, its vice president, Presiding Bishop Browning met separately with a group of 52 clergy of the Catholic Clerical Union from the Fort Worth and Dallas areas who had requested the gathering. The Rev. Charles Hough, president of the Fort Worth chapter, chaired the meeting. The Rev. Allan Hawkins, rector of the Church of St. Mary the Virgin in Arlington, Texas, made an opening address expressing the dismay many felt at the numerous changes that have been taking place in the Episcopal Church.

Bishop Browning responded by stating his conviction that conservatives are needed and he is "committed to finding place and space for traditionalists in the church." He had previously met with bishops of the Evangelical and Catholic Mission and was to do so again in late March.

He had also, he said, invited to the U.S. the Eames Commission, appointed by the Archbishop of Canterbury at the Lambeth Conference to study the question of women in the episcopate. Its recommendations, in turn, would be considered by the House of Bishops which is to meet in Philadelphia in September. Bishop Browning said he saw it as his role, as Presiding Bishop, to keep this dialogue going. He also assured those present that the inability of Canterbury to recognize Barbara Harris as a bishop does not mean the loss of communion between the Episcopal Church and the Church of England.

Many questions and comments followed, some of them looking forward

to the synod of traditional churchmen planned for June in Fort Worth [see story below]. One priest asked whether, in the future, it will be possible within the Episcopal Church for one who does not believe in the ordination of women to become a priest or bishop. Bishop Browning responded that there was no plan or desire to eliminate this possibility, although there might be debate in some cases. He said he wished to be notified if aspirants for ordination were facing discrimination on this issue. If the plans for the Fort Worth Synod to make it possible for traditionalists to remain within the Episcopal Church should fail, would Bishop Browning, he was asked, assist traditionalists to secede without rancor or litigation? He responded that he would make every effort to retain unity. His assistant who was with him, the Rt. Rev. Furman Stough, assured those present that there was no desire in the national church staff to punish or retaliate against traditionalists.

H.B.P.

Traditionalist Synod

For many weeks churchpeople in Fort Worth, Texas, have been planning an extraordinary synod, or assembly of bishops, other clergy and laypeople who identify themselves as traditional and orthodox Anglicans. It is to be held in Fort Worth June 1-3. The Rt. Rev. Donald Davies, former Bishop of Dallas and retired Bishop of Fort Worth, and a leading organizer of the synod, has assured THE LIVING CHURCH that this gathering is not intended to lead a movement out of the Episcopal Church. Rather it is intended to enable those who find present circumstances to be intolerable to erect a viable canonical structure for remaining in the church.

Among the options currently being discussed is the formation of a new province. This might be Province X in the current American sense of a province as a grouping of dioceses. Or it might be an autonomous province of the Anglican Communion in the sense that the Church in Brazil, New Zealand or Japan constitute a province — self-governing and in communion with the Archbishop of Canterbury and with other national churches. It is suggested that in either case such a proposed province might consist of the

several dioceses closely identified with Evangelical and Catholic Mission.

In addition, there are dissatisfied parishes in many other dioceses who would wish to come in, as well as a scattering of conservative congregations which have separated from their dioceses and now remain unattached to any national church. The effort would be made to pull these latter back into a regularized Anglican fold. A central issue is the ordination of women. Many people do not wish women priests or bishops to be forced upon them. The "episcopal visitors" plan adopted by General Convention is only in force for six years and some liberal bishops have already announced that they will not conform to it anyhow.

It is acknowledged that difficulties abound. Not everyone in the aforementioned dioceses wishes to be under a new province. The sorting out of jurisdiction, property and finance will require years of negotiation, even if an agreed plan can be worked out with General Convention.

Presiding Bishop Edmond Browning told clergy in Fort Worth [p. 7] that he will withhold detailed comments until it is known what the synod proposes, but that he himself will make every effort to maintain the unity of the Episcopal Church.

The synod is being sponsored by the Evangelical and Catholic Mission, and the ECM president, the Rt. Rev. Clarence C. Pope of Fort Worth, will be the chairman. Bishop Davies is the executive director of ECM. The latter told THE LIVING CHURCH that an attendance of 4,000-5,000 is expected and the synod will be too large to be held in a downtown hotel as originally planned.

Olympia Elects Bishop Coadjutor

Participants at the February 11 special convention for the Diocese of Olympia elected the Rev. Vincent W. Warner, Jr., rector of St. Andrew's Church in Wellesley, Mass. as Bishop Coadjutor.

Held at St. Mark's Cathedral in Seattle, the convention elected Fr. Warner on the first ballot. Two other nominees for the position were the Rev. Canon Kenneth R. Clark of St. John's Cathedral in Albuquerque, N.M.; and the Rev. Alan Parker, rec-

tor of Trinity Church in Seattle.

Fr. Warner, 48, is a native of Roanoke, Va. and studied at Virginia Theological Seminary in Alexandria. He was ordained to the priesthood in 1971.

CONVENTIONS

The convention of the **Diocese of Georgia** met February 2-4 at Christ Church and St. Barnabas' Church, Valdosta, with the Rt. Rev. Harry W. Shipps, diocesan, presiding.

In his address, Bishop Shipps issued a plea for unity in the face of threatened schism in the Anglican Communion. "The way of schism is never a solution compatible with catholic faith and practice," the bishop said. "To be able to walk together with some imprecision is far more important than the impossible dream of doctrinal purity. My challenge to you is to step out in courage and in faith . . . to live with the latitude of practice that now typifies the Anglican Communion."

The Very Rev. Robert Giannini, dean of the School of Theology of the University of the South, Sewanee, Tenn., delivered the sermon at the Eucharist. Speaking to a convention whose constituency is largely that of "small churches in small towns," the dean declared that those Episcopal churches proclaim: "Here! Now! Not necessarily in the spectacular, but here — here is the fullness of God."

In business sessions, the convention voted to establish a companion relationship with a diocese to be chosen next year. A 1989 budget of \$1,161,870 was adopted. A total of approximately \$700,000 in pledges was reported toward a goal of \$1.2 million in the diocesan campaign for capital funds for the conference center and mission churches.

St. Andrew's Church in Darien was granted parish status, as was Trinity Church in Statesboro. Bishop Shipps announced that St. Thomas Aquinas's congregation, Hazlehurst-Baxley, had been granted organized mission status. The convention concurred with applause. A delegation of young people numbering 150 were guests of the convention and in speeches, skits and songs presented various phases of youth work.

(The Rev.) WILLIAM B. DANIELS

He has been married to his wife, Janice, since 1962. They have two children.

Fr. Warner will succeed the Rt. Rev. Robert H. Cochrane, diocesan, who will retire at the end of the year.

Delegates to the council of the **Diocese of Southern Virginia** met February 3-5 at Christ and St. Luke's Church in Norfolk and elected a new bishop coadjutor, the Rt. Rev. Frank Harris Vest, Jr., Suffragan Bishop of North Carolina [TLC, March 19].

Approval was given to a 1989 budget of \$1,598,447, which reflected a 10.5 percent increase in parish giving to the diocese. Contained within the budget was authorization to proceed with construction of the new diocesan camp and conference center near Surry, Va., on the James River.

The council narrowly approved a motion to "direct the trustee of the funds of the diocese to examine its investment portfolio and divest itself of stock in companies doing business in South Africa" and urged parishes to do the same.

The stand on abortion taken by the national church at last year's General Convention was endorsed, but the council failed to pass a resolution that would have required the diocese to "support and lobby for legislation" for mandatory counseling for those contemplating abortion, mandatory parental involvement for minors, and a required three-day waiting period for those seeking abortion "where no endangerment of life is concerned."

(The Rev.) HARRY W. CRANDALL

Correction

A news story by Dorothy Mills Parker about the inaugural services in Washington [TLC, Feb. 19] was incorrectly edited to state that Vice President Quayle read the lessons. In fact his pastor, the Rev. Stephen Smallman of McLean (Virginia) Presbyterian Church, read the lessons. In addition, a further paragraph should have read that President Bush "drove away to rejoin four generations of (his family) at the White House."

How can we be so sure of the resurrection? How do we know Christ rose from the tomb on Easter morning? Aren't we just taking the word of a hysterical woman and a few deluded disciples? Maybe those desperate followers of Jesus imagined the whole thing or made it up.

It sounds like the argument of any skeptic you might meet today. But this particular line of questioning goes back a long way. A Platonist scholar named Celsus wrote it down in just this form about 180 A.D., barely a century and a half after the crucifixion.

Celsus demanded a host of other answers to test the claims of those upstart Christians. If a god came to earth, why couldn't he save himself from torture and death? This new god, Celsus scoffed, wasn't even able to open the tomb himself but needed an angel to roll away the stone.

Moreover, Celsus wanted to know, "How could we regard him as God when he . . . was caught hiding himself and escaping most disgracefully and indeed was betrayed by those whom he called disciples . . . one who had eaten a banquet with a god would not have become a conspirator against him."

Celsus was no hasty critic. He showed a profound knowledge of pagan myths and Greek philosophy. He believed in a monolithic God, but he tore into the basic premise of Christianity. "A god would not have had a body such as yours," he declared. If the true God "did wish to send down a spirit from himself, why did he have to breathe it into the womb of a woman?" And why just "into one corner" of the world? God "ought to have breathed it into many bodies in the same way and sent them all over."

The whole time frame of the Jesus story is ludicrous, Celsus insists. "Was God then unable to correct men merely by divine power, without sending someone especially endowed for the purpose?" And why at that moment in history? Did God "not care before?"

Celsus is especially rough on the apostles, branding them scoundrels, fools, wishful thinkers and hallucina-

Boyd Wright, formerly assistant news editor of the New York Daily News, resides in Mendham, N.J. In retirement, he finds more time to pursue a lifelong interest in church history.

Did It Really Happen?

Tough Questions about the Resurrection

By BOYD WRIGHT

tors. Jesus, he says, surrounded himself with "sailors and tax-collectors of the most abominable character." These, he notes, did not die with their Lord and later "even denied that they were disciples."

Even the Virgin Mother comes under attack. Celsus charges Mary was "turned out by the carpenter who was betrothed to her, as she had been convicted of adultery."

Grafting the New Testament onto the Old makes no sense, he continues. Did God "forget when he sent Jesus the commands which he had given to Moses?"

Too bad we don't know more about Celsus. His horizons were so broad he could have wielded his acid pen in Rome, Athens, Alexandria or any center of second-century learning. We can be sure that in his scorn for Christianity he was not alone.

The words that come down to us drip venom, but we can sense, too, that Celsus was more than a protester. He was a deeply cultured conservative who flailed Christianity because it threatened what he held dear. He feared that the fresh wind of this vibrant, new religion might sweep the ancient cherished traditions away forever. And he was right.

Celsus sees nothing novel in the chronicle of Christ. The myth of a hero dying then coming back to life is as old as man, he complains. Superstition sold to "gullible people." He finds Christians refuse to give reasons. Instead, they say, "Do not ask questions; just believe."

What would this learned, cynical man think today if he could peek down the corridor of Christian life into the late 20th century? Might he feel vindicated that today facts and science guide mankind?

Laser beams and microchips have yielded no new evidence to back our belief. We're stuck with the same old story. We've opened the atom and touched the stars, but we still can't explain the mystery of Christ's birth and death and rising again. We still

can't account for those moments when Jesus hung on the cross and time stood still and the soul of man changed forever. Nobody can tell Celsus, "See, now we have the proof."

Seventy years after Celsus drew up his diatribe, Origen, a brilliant mind in the early church, did offer a rebuttal. The Logos has always existed, he says, but God came to earth as Jesus at a particular time and place for a particular reason. Precisely then the Logos united with a human soul and body, and the purpose was nothing less than the salvation of all men before and since. God becoming man did not diminish God; it liberated us.

Further, says Origen, it is exactly this redemptive purpose that explains why Jesus refused to use divine power to avoid the cross. Only by joining Christ in death can humans be born to new life.

In those incredible tales of the first Christians Origen could hear the ring of truth. Why, he asked, would the apostles discredit themselves by inventing the treachery of Judas and the denials of Peter?

Two centuries after the crucifixion Origen could point with pride at those friends of Jesus who Celsus was so sure had failed their master and flim-flammed the world. Those same disciples had faced the hells of persecution to shout the Good News everywhere. And even the bravest of men, Origen concluded, don't die for lies.

A century later another great churchman put forth another answer. Athanasius was a bishop so tenacious that he endured exile five times and so holy that his name adorns one of our creeds. He defended the reality of the resurrection by demanding: "Is he a dead Christ who even now is revolutionizing the lives of men?"

Maybe Origen and Athanasius said it all way back then at the dawn of our faith. Maybe we haven't come up with any better answers. But be of good cheer. Celsus shows us that for 1,800 years the doubters and debunkers haven't come up with any new questions either.

And Yet Believe

On what do we base our faith?

By GEORGE W. WICKERSHAM, II

The resurrection of Jesus of Nazareth was unnecessary; it was also inevitable: unnecessary because his divinity had already been established, inevitable because he was divine.

Having said this, one must nevertheless admit that the resurrection was indeed necessary for the disciples. They were so demoralized by the crucifixion — and by their own unworthy behavior — that something drastic was needed to assure them that they were forgiven and to send them on their utterly crucial mission.

That it was the resurrection which turned the disciples around, and precipitately, is more than evident from the record. From cowering in fear of those who had brought Jesus to the cross, the disciples went out boldly proclaiming the messiahship of the Nazarene, and at the same obvious risk: a 180-degree turn.

People frequently ask now, as they undoubtedly did then, why does the risen Lord not appear to us? Certainly that would be very helpful. Why does God not show his hand? St. John parries this thrust in the original end of his gospel. He quotes the risen Jesus as saying to the doubting Thomas, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe" (John 20:29). To put it in the form of a question: Should our belief be based on signs and wonders, or on a sense of values; on fear, or on respect?

Be that as it may, none of us has had the relationship which the disciples

The Rev. George W. Wickersham, II, of Rockbridge Baths, Va., is honorary canon emeritus of the Cathedral of St. John the Divine in New York City. This article is adapted from a chapter in his book, How Can You Believe? which is being published by Churchman Publishing Limited (England) and distributed in the United States by Morehouse-Barlow.

had had with this man, nor can we even imagine the emotional state to which this must have led, particularly during and after the passion. For them subsequently to have seen him seems to me like the most natural thing in the world to have happened: natural for them, certainly natural for him. Indeed, what else could he have done? Left them totally bereft? A laughing-stock for their enemies?

Further, no matter how frustrated they may have felt within themselves, truth still stared them in the face, and that truth was that Jesus was divine. Nobody knew this better than they did. How then could he not be alive, seen or unseen?

Amazing as it may seem, Mark's belief was apparently based on what he saw of the passion. Imagine! Believing that a man was the Son of God because you had seen him die! Yet that apparently is how it was with Mark. But the truth is that he saw much more than that. He saw the majesty of the man. And this, of course, is precisely what the disciples had been seeing for weeks, months, even years: the power of the person. We see it, I trust, when we read the sermon on the mount, the parables, the sayings, the doings and, perhaps most of all, the way in which he handled the opposition which arose. Anyone can write a miracle story; who can even imagine what we read in the gospels? What material!

Son of the Blessed

And Mark's passion account: Gethsemane — "not what I will, but what thou wilt"; the betrayal — "Have you come out as against a robber, with swords and clubs to capture me?"; the trial — so called — and Peter's vehement denial; the great confession: Yes, Jesus told the High Priest, he was the Messiah, the son of the blessed. Amidst the barrage of questions and accusations that is all that he said, and he said it at the cost of his life. Manhandled, jeered, he was dragged before Pontius Pilate, the civil authority, to

whom he gave virtually no answer. Flogged, kicked, spat upon, he was condemned without justice, crowned with thorns and brutally crucified. Such was the price paid for his mission — a mission which ended in utter disarray: "My God, my God, why hast thou forsaken me?" It all wound up in a bystander's churlish offer of vinegar, an inarticulate cry from the cross — and death.

And in all this Mark saw God? Nothing had been revealed, no wonder, no miracles. But for all who could see, here was love, perfect love. And of such as this, Mark evidently believed, God alone is capable. It was, in fact, exactly then, according to Mark, that the curtain of the Temple — that symbol of the veil between God and humankind — was torn in two from top to bottom. It was exactly then that the centurion — Jesus' very executioner — spilled out the words, "Truly this man was the Son of God!"

Yes, we have heard of others enduring injustice and torture and, indeed, dying bravely for causes, many others. But this was somehow different. Perhaps we should consider all that had

(Continued on page 12)

Awake! Rejoice!

Awake! Rejoice!
Oh weary world,
Your death-like sleep is o'er.
Sun's gentle hand,
Now warms the land,
And opens life's sweet door.

Awake! Rejoice!
Oh weary world,
Your captive days are past.
The parting sea,
Let you go free,
And loosed the Pharaoh's clasp.

Awake! Rejoice!
Oh weary world,
Spent are those dark days three.
Love once despised,
And crucified,
Now lives eternally.

As Earth is freed
From winter's grip,
So is mankind released.
Awake! Rejoice!
Oh weary world,
And live and love in peace.

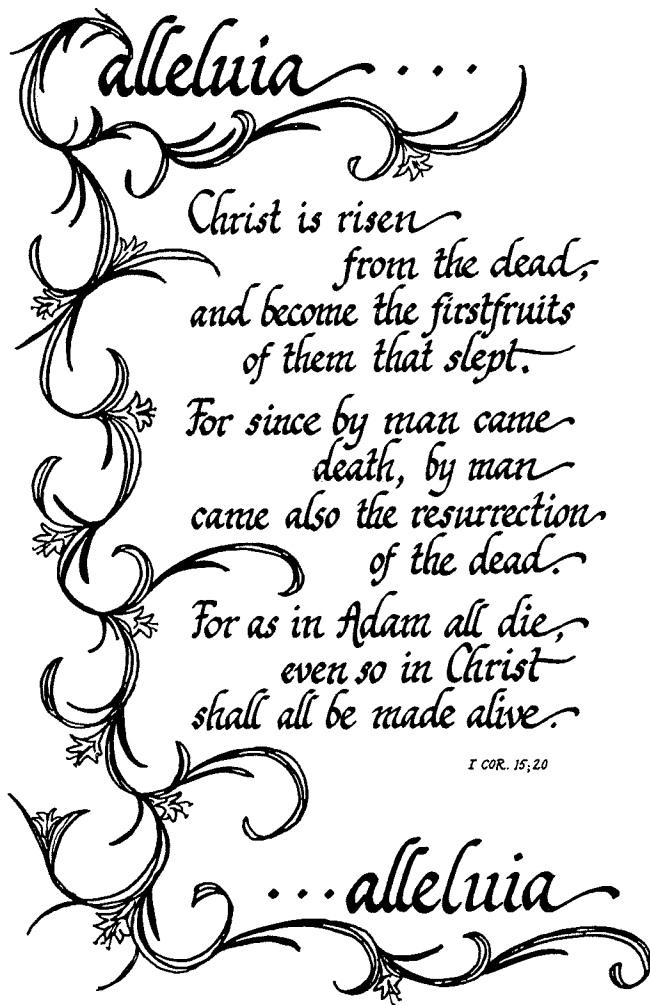
Dara Whitney

The Mystery of Easter

Christ is risen! He is risen indeed! May this ancient exclamation and response be our first thought on Easter, and the first words on our lips when we greet our families and fellow worshipers. On Easter Day, we do not need to delve into the intellectual implications and ramifications of the resurrection. On this most holy day let us rather dwell on the fact of it. It is *Christ* who has risen, not just spring weather or flowers or good feeling. Furthermore he is *risen*, not just remembered, or thought about, or envisioned. And it is *indeed*, not just in thought, or fancy, or as a possibility, but truly, really and actually.

If the reality of the mystery of the Lord's resurrection possesses our hearts, the joy of Easter will automatically follow, and we can let this joy show itself in our faces, our words, and our actions. The joy of Christians is a powerful invitation to others to be gathered into the same faith.

The resurrection is called a mystery, not because there is doubt or uncertainty about it, but because it exceeds human powers of thought. It is not called a mystery because it is far off or remote. Rather it is mysteriously close to us, for by it the Lord Christ opens to us, even to you and to me, the gateway to eternal life. Christ is risen! He is risen indeed!



by Sally Campbell

March 26, 1989

Easter 1989

The Presiding Bishop's Message

“ . . . he commanded us to proclaim him to the people . . . ” (Acts 10.42).

Peter, in the passage above, is obeying orders — not because he has to, but because he wants to. Peter had tasted a new day with Jesus. Then, he thought he had seen that day end, but the light of the risen Christ was brighter than Peter could have imagined. Peter has faltered, but God in Christ had commissioned him to proclaim the promised new day for all humanity and the whole of creation.

The manner of proclamation was the same as Jesus' earthly manner — by word and deed. Jesus fed the hungry, challenged the powerful, befriended the outcast, healed the poor and the rich. And, *everywhere to everyone* he spoke of God's reign and new life and hope and how to live.

I rejoice to see Episcopalians and all of Christ's people proclaiming by word and deed today as well. In many ways, it is more critical now than ever that we proclaim by deed. The deeds that proclaim Jesus Christ risen and present are deeds of costly, self-giving love. A congregation proclaims when it includes all who enter its doors. A Christian proclaims when she works beyond what is required just because she is serving others who need what she does.

The baptized proclaim when they resist opinions and actions that maintain the privileges of some and oppress the rest. These deeds create the moments when we can say, “It is Jesus Christ who feeds us. He already feeds you. Come with us. Call him by name and celebrate his food and his power. Live as he lives for others.”

I pray we celebrate Easter this way. I pray we grow in our discipleship, self-giving, and in talking more easily of Jesus. This is the way I ask you to pray the prayer we are praying for the Decade of Evangelism — “Jesus Christ, Son of God, make yourself known through me.” Give me deeds and words of costly self-giving. This is a breath prayer, a prayer said silently as one breathes, and which soon can become as natural as breathing.

Inhale — take in Jesus Christ.

Exhale — acknowledge him Son of God.

Inhale — pray he use you.

Exhale — open yourself to him.

Pray it many times daily. Pray it as easily as you breathe. If you have not been praying it, join me in it. Jesus Christ uses our breath, our life so that others may breathe and live in him as well. New life is not in the breath of greed, of lust, and of violence. New life is in the breath of sharing, of cherishing, and of peace-making. Jesus Christ is the breath of life.

Alleluia, Alleluia.

(Continued from page 10)

gone before, plus the evident fact that nobody has ever deserved less to die. But more than either of these thoughts, I believe, we must consider what Mark had chiefly in mind. Obviously, it was nothing less than the nobility of that figure on the cross: the man himself was sublime.

Subsequently the disciples saw him rise — just as they have written, albeit tersely and sometimes vaguely: but ever so definitely. We do not see him rise, and we do not write about it, either vaguely or not vaguely. But we believe it anyway, and just as definitely. The reasons for so doing are overwhelming.

Having said all this, we must nevertheless add one more item, whether or not it fits this thesis so far. What we add is another question: what happened to the body? Truly our faith should not be based on signs and wonders, but what happened to the body?

Well, we note, Jesus appeared to his disciples not once but several times. Luke says that he even ate in front of them. Does that not answer our question? Yes, but Luke also says that he appeared and disappeared as no human body can. Matthew, remarkably, adds that “when they saw him they worshiped him; but some doubted” (Matthew 28:17). Three tell-tale words: “But some doubted.” So it is easy enough to say that it was all subjective: something in the imagination of his immediate followers.

But the empty tomb was not subjective. Matthew tells us that the temple authorities freely admitted that the tomb was empty, but asserted that the body had been stolen by the disciples. But people do not dedicate their entire lives, even suffer martyrdom, for a lie. And dedication and martyrdom are exactly what characterized the life and death, we are informed, of every apostle.

I have already said and always will say that signs and wonders are not customarily part of God’s repertoire. Ordinarily he plays his cards very close to his vest. We are required to live by faith. But just think of the confusion had the body of Jesus been at hand! So perhaps for once God was trapped.

My feeling about the empty tomb is simply that this was one time when God Almighty had to show his hand.

Christ is risen, he is risen indeed. Alleluia! Alleluia!

BOOKS

Aura of Reverence

EASTER. Illustrated by Jan Pienkowski. Alfred A. Knopf. Pp. not numbered. \$18.95.

Alfred A. Knopf has published an outstanding book of the Easter story based on passages from the King James Version of the Bible.

There are full-color illustrations facing each page. The individual drawn figures are images in silhouette. These create bold, unforgettable dramatic presentations that will hold the attention of children and adults throughout the Easter season.

The whole book is executed in a manner that not only relates the story but through its artistic rendition of the figures gives an aura of reverence the Easter story deserves. The gilt-edged pages, the drawing of the figures, make this an outstanding book that deserves to be in home and church libraries.

VIOLET M. PORTER
Hartford, Wis.

What We Think About Jesus

MANY MANSIONS: A Christian’s Encounter with Other Faiths. By Harvey Cox. Beacon. Pp. 216. \$18.95.

Harvey Cox has written a fascinating account “not about ‘the’ Christian dialogue with other religions but about one Christian’s encounters with particular people of other faiths.” He found that “when reference to Jesus is postponed or downplayed, conversations between Christians and people of other traditions tend to become arid . . . The others want to hear what Christians think about Jesus.” In this way he found the way he understands and lives his own faith being challenged.

Cox asks stimulating questions about the ways interreligious dialogue might be drastically changed if the poor and women of all faiths were included! He also sees that Jesus himself provides a model for dialogue: moving us from the theoretical to the practical; “reminding us . . . that a benign tolerance, which sees anything religious as good, will simply not do”; using jokes and anecdotes; meeting us in the stranger.

The chapter titled “The Gospel and the Koran” is a helpful account of how dialogue with Muslims today is affected by history and of Muslims’

views — “We honor and even venerate Jesus, but Christians have a history of vilifying Muhammad.”

Chapters on Christ and Krishna, Buddhists and Christians, Rabbi Yeshua ben Joseph, the Search for a Soviet Christ, and Marxists and Freudians bring alive the vast spectrum of beliefs of the human race.

The one chapter which was disappointing was on the relationship of Jesus to Judaism. In a book which gives a wide range of perspectives, Jews who have acknowledged Jesus as Messiah do not have a say.

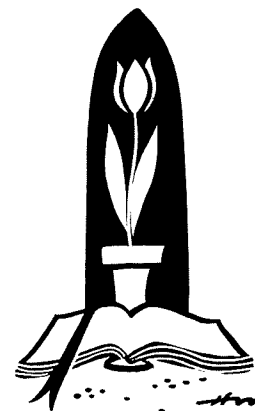
Cox gives a perceptive analysis of the unavoidable necessity to choose between alternatives and the impossibility of neutrality on the part of students of comparative religion, who “eventually have to decide how they are going to live their lives and make their decisions. They have to ask what faith, if any, will guide their ultimate choices.” He makes a compelling case that any true understanding of the faith must lead to action.

E. LOUISE HANNUM
Episcopal Church
Missionary Community
Pasadena, Calif.

Great Church Art

THE MOSAIC DECORATIONS OF SAN MARCO, VENICE. By Otto Demus. Edited by Herbert L. Kessler. University of Chicago. Pp. 207. \$25 paper.

Anyone who visits the church of San Marco in Venice must be impressed with its architecture and the rich and colorful mosaics which decorate the porch, interior walls, ceilings and domes. Otto Demus, professor emeritus of history of art at the University of



PEOPLE and PLACES

Appointments

The Rev. **Keith L. Ackerman** is rector of St. Mark's, Arlington, Texas.

The Rev. **William J. Cary** is interim vicar of St. Andrew's, 7600 N. Hereford Ave., Portland, Ore. 97203.

The Rev. **J. Robert Horn, IV** is rector of Church of the Holy Spirit, Box 31058, Lafayette, La. 70593.

The Rev. **Wayne Johnston** is rector of St. Thomas', Box 7361, Monroe, La. 71211.

The Rev. **Robert L. Rademaker** is rector of St. John's, 134 N. Broad St., Lancaster, Ohio.

The Rev. **Frederick A. Robinson** is rector of Grace Church, 405 Glenmar Ave., Monroe, La. 71201.

The Rev. **Barbara Joan Smith** is vicar of St. Francis', Kane Creek Rd., Box 96, Moab, Utah 84532.

Deaths

The Rev. **Douglas Murray Glasspool**, longtime rector of St. James', Goshen, N.Y., died February 14, after an extended illness at the age of 61.

He was born in White Plains, N.Y. and graduated from the University of North Carolina and Philadelphia Divinity School. He was ordained priest in 1951 and spent his entire ministry in the Diocese of New York, first as priest-in-charge of All Saints' and vicar of St. Simon's, Staten Island, and from 1954 to the present, as rector of St. James', Goshen. He is survived by his wife, Ann, and two daughters.

The Rev. **Elmina Leone Nehls**, retired deacon of the Diocese of Central Gulf Coast, died last year in Mobile Ala. at the age of 97.

She attended Bishop Wilmer Training School and was ordained in 1937. From 1932 to 1946 she was housemother of Episcopal Church Home, Spring Hill, Ala., and from 1946 to 1952 she served as deaconess at the Church of the Advent, Birmingham. She was deaconess at St. Andrew's, Sylacauga, Ala. from 1952 until 1961 when she retired.

The Rev. **Kenneth Seth Spiekerman**, deacon at St. Michael's, Brigham City, Utah, died February 5 at St. Benedict's Hospital, Ogden, Utah, at the age of 65, after having been diagnosed in January with lung cancer.

For 25 years Mr. Spiekerman worked as senior technical editor for a firm in Brigham City. He also worked as a newspaper reporter and photographer for seven years and as an advertising writer for Caterpillar Tractor Co. for four years. He received his bachelor's degree from the University of Missouri and served in the U.S. Army-Air Force during W.W.II. He was called by St. Michael's to become a deacon and was ordained in February of 1985; prior to his ordination he had served as senior warden and vestry member, and was on the standing committee of the diocese. He is survived by his wife, Barbara, and four children.

Vienna, has devoted a lifetime to studying the building and especially the subject matter, history and craftsmanship of the mosaics. With the help of a skillful editor he has reduced four volumes, already published, to one with some 200 illustrations, more than half in full color.

Throughout its long history San Marco has suffered from floods, fires, earthquakes and decay. The earliest surviving mosaics date from the 11th century. During succeeding centuries as additions, repairs and restorations were repeatedly made, the influence of contemporary taste reflects in the work. Some of the most unfortunate changes were made in the 19th century. From 1974 to 1979 Otto Demus himself directed restoration of the mosaics, bringing back as much as possible of the original work.

The book is especially recommended to students of early Christian mosaics, and is of great value to all art historians. To the interested tourist it opens a wide appreciation of mosaic decorations in historic church architecture.

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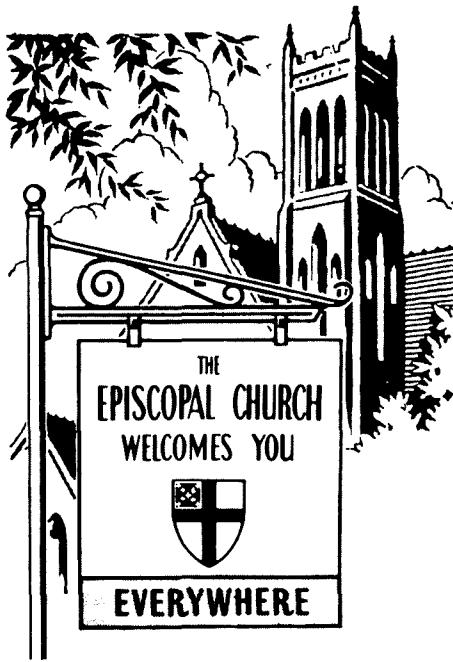
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Sun Mass 8 (Low), 10 (Sol)

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Massachusetts & Wisconsin Aves., N.W.
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ST. GEORGE'S PARISH 2nd and U Sts., N.W.
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Sun Masses 7:30, 9, 11:15. Daily Masses Mon, Wed, Fri 12 noon; Tues, Thurs 7

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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

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.

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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

ST. PETERSBURG, FLA.

ST. VINCENT'S 5441 Ninth Ave., No.
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10, Youth Club & EYC 4-8

GRAYSLAKE, ILL.

ST. ANDREW PARISH Park & Lake St.
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Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

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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

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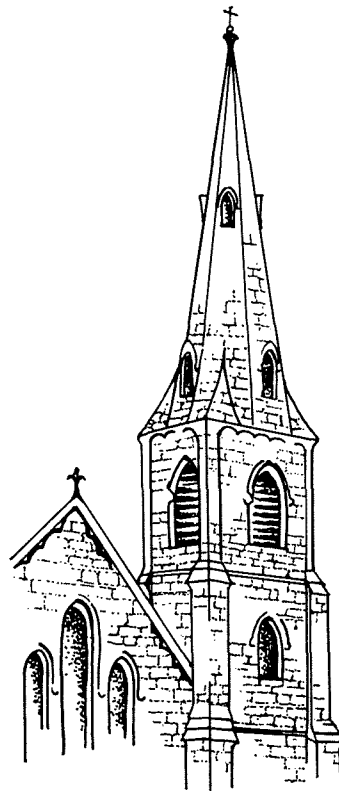
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CHURCH OF THE ADVENT 30 Brimmer St.
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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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



Grace Church, Newark, N.J.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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
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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

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



St. Michael and St. George, St. Louis

SCOTCH PLAINS, N.J.

ALL SAINTS'
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Sun H Eu 8 & 10. Wed 9

ALBUQUERQUE, N.M.

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The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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The Rev. Elizabeth R. H. Gillett, r
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Marlin Leonard Bowman, r Est. 1880
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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

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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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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

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April. 5. C 1st Sat 4-5

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

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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

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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



St. Mark's, San Antonio