

March 14, 1982

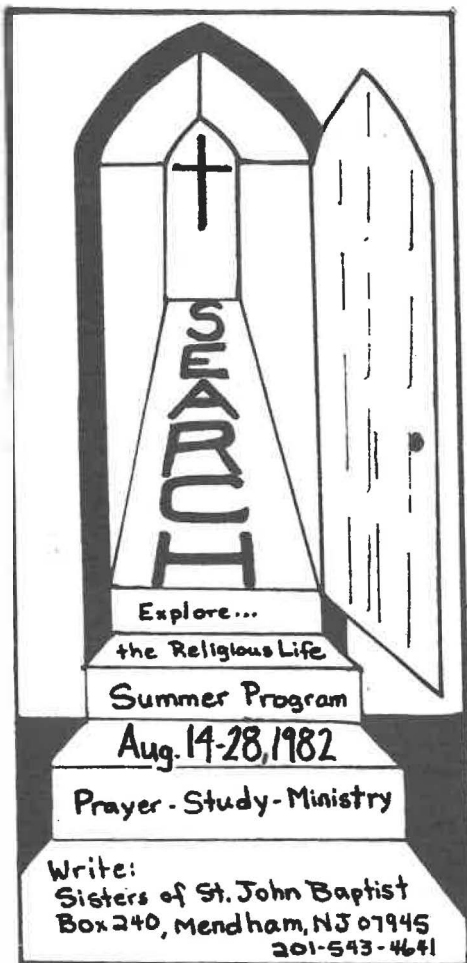
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Episcopal youth coordinators and representatives meet in New Hampshire: Planning for August [see page 2].

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Law and Life

Is it the way we were created in the first place, or is it the way we fell in the second place, or is it our failure yet to attain our calling in the third place? Why is it that to be a human being is so confoundedly difficult? St. Paul presents it so well in the Epistle for this Third Sunday of Lent: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Romans 7:15).

Plainly human beings have to have rules. Dogs seem to bury bones automatically, as squirrels do nuts, or as bears and coons put on extra weight for

the winter. Yet instinct does not give you or me even the slightest hint as to how to put up a jar of tomatoes or beans for the winter. We have to acquire conscious knowledge, most of it transmitted by words, in order to live on this earth. This involves knowledge of things we must do, and things we must not do. Make one little mistake and the tomatoes or the beans may spoil — indeed they may become poisonous.

Most of us can easily follow the line of thought this far. The real problem, unfortunately, is not how to deal with tomatoes or beans. It is how to deal with people (including ourselves). The people who grow and pick tomatoes and beans, who sell them, who buy them, or who eat them — they are the ones to be dealt with, as we find it hard to pay enough, hard to be paid too little, hard to cook for a husband who then says he is too tired to eat, hard to endure a wife who always cooks the same things, hard to love children who spit out their food . . . and on and on to a whole world of problems.

For these human problems there are also rules, but we often do not enjoy obeying them. Ultimately, no amount of logic, no discussion of ethical values in an agnostic public school, and no vague secular idealism is going to be much good if we have the easy opportunity to reach over the fence into our neighbor's garden, or if we like or dislike his spouse too much, or if we can misrepresent what we have done to him by not telling the truth.

It requires not merely laws, but a law-giver, one who cannot be evaded or deceived, to direct us into the straight course. For basic laws that can be counted on our fingers, the ones Moses gave us still seem to get to the heart of the matter, and they point to that Law-giver, whom Moses himself obeyed.

THE EDITOR

The Cover

At the Sign of the Dove Retreat Center in Temple, N.H., in January, 21 Episcopal youth coordinators and representatives from the U.S. and Panama met to plan the National Youth Event in August. The Youth Event will be held instead of a "Youth Presence" at General Convention [TLC, Jan. 17], and it is expected that as many as 1,100 young people will attend the August meeting on the campus of the University of Illinois at Urbana/Champaign. The Rev. Gene Robinson, youth coordinator for Province I, was host for the four-day planning session which saw a temperature of 20 degrees below zero, a snowstorm, and an earthquake that measured 4.8 on the Richter scale. Fr. Robinson is shown front and center holding Tagalong.

LETTERS

Indian Martyrs

A sad bicentennial: "Here triumphed in death 90 Christian Indians — March 8, 1782," is the simple epitaph on the obelisk in Gnadenhutten, Ohio.

The first organized and successful missionary endeavor in the Ohio Territory was that of the Moravian Church, begun in 1772 by David Zeisberger, who soon established several congregations of Christian Indians. Because they would not choose sides during the Revolutionary War, the pacifist Indians were harassed by both British and American forces.

Pennsylvania militia of the revolution, suspecting the Indians of recent pioneer murders, came to the Christian Indian village, and feigning friendship, herded the Indians into their chapel for a final night of prayer and hymning, but in the morning brought them out one by one to be scalped and bludgeoned to death. We have the names of most of the adults and children who were killed.

For a while the Moravian Church was in shock, but soon returned, and today several congregations survive in that lovely Ohio valley. Few Americans know

about this deed, for we are embarrassed by it. Perhaps this year at least, in union with our faithful Moravian brethren, we could add these Indian Christian martyrs to our "calendar of saints" during our March commemorations.

(The Rev.) RICHARD JOSEPH BROWN
St. Andrew's Church
Toledo, Ohio

Up with New Orleans!

The decision of the Evangelical Education Society of the Episcopal Church to send only two officers to the 1982 General Convention [TLC, Jan. 31] and the reasons therefor strike me as being very juvenile and reflecting a "head in the sand" attitude.

To hang the cost of the convention on the city of New Orleans is unfair. The cost of hotels and restaurants is in line with all of the larger metropolitan areas, and in some cases is less. New Orleans has more good and inexpensive eating establishments than any of the large cities in the U.S. It is a city of great neighborhood restaurants.

The Evangelical Outlook did not do its homework. The city of New Orleans has more church saturation than most of the cities in America. It houses two major seminaries, two major medical schools, six universities and colleges, five major

medical centers, 22 Episcopal churches and a cathedral in the area, and four Episcopal schools.

In addition, New Orleans has a fine opera company, one of the country's best symphony orchestras, several theaters, a fine art museum, and an outstanding zoo. It is full of recognized historic shrines and many of its areas are classified as beautiful. New Orleans reeks of culture, not Bourbon Street.

There is a very definite Mardi Gras atmosphere in New Orleans from New Year's Day to Ash Wednesday, at which time this ends. To confuse Mardi Gras with Bourbon Street is pure ignorance. The top men in many of the *krewe*s are very prominent Episcopalians who are not frequent visitors to Bourbon Street, New Orleans's strip. In fact, I never go to Bourbon Street, except on the request of out-of-town visitors, and I have not been there in several years.

New Orleans is not a prudish city; however, no arms are going to be twisted to get anyone to go to Bourbon Street. We say do whatever you want to do at the convention. We are not going to regulate your free time, and you can go to the strip, as you did in the past at conventions in cities all over the U.S., if you wish.

It does seem a shame, however, that the Evangelical Education Society is

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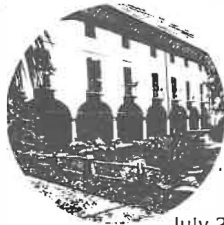
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not going to participate to the fullest degree in the deliberations of the Episcopal Church at this crucial time, when all Christians need to rally to the banner of Christ.

It appears to me to be a cop out!
(The Rev.) ROSS G. ALLEN
St. Paul's Church

New Orleans, La.

Abortion

I am not a moral theologian and speak only from what I regard as a common sense position, but it seems to me that it is not permissible to take irrevocable action from a base of uncertainty.

It may be permissible to point a gun at a person and fire it if you know it is unloaded, and it is clearly wrong to do so if you know it is loaded, but surely it is just as wrong in a case in which you don't know if it's loaded or not.

We must remember that in the issue of abortion, we are discussing an irrevocable matter of life or death, and in the absence of certain knowledge, we must act in the interest of life.

(Br.) TOBIAS STANISLAS, B.S.G.
St. Augustine's House
Bronx, New York City

From Bishop Reeves

To me one of the more scandalous spectacles possible is criticism of one bishop of the church by another. Herewith, with regret, I multiply the scandal.

I read in THE LIVING CHURCH for February 14 two items, one with disgust, the other with full approval. Disgust — but no surprise — at the reported "delight" of the Bishop of Newark at the action, partly his responsibility, which has produced "distress and dissention" within the Anglican Communion; total agreement with your editorial on the subject.

One can hardly suppose that our Presiding Bishop will apologize to the Archbishop of Canterbury and the Bishop of London for the deviant theology and discipline our General Convention allowed in the matter of the "ordination" of women to the priesthood, but perhaps he could apologize for the arrogance of those who would export our folly.

(The Rt. Rev.) PAUL REEVES
Bishop of Georgia

Copies to:
The Presiding Bishop
The Archbishop of Canterbury
The Lord Bishop of London

Heretical Views

The second article on the Anglican-Lutheran dialogue by Bishop Wantland [TLC, Jan. 24] deserves applause and special commendation.

We Episcopalians have for too long allowed too great a latitude of expression concerning theological truths. When we

Continued on page 11

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BOOKS

Spiritual Discernment

THE PERSONAL DISCERNMENT INVENTORY: An Instrument for Spiritual Guides. By Brian P. Hall. Paulist Press. Pp. 64. \$5.95 paper.

LEADERSHIP THROUGH VALUES. By Brian Hall and Helen Thompson. Paulist Press. Pp. 112. \$8.95 paper.

GOD'S PLANS FOR US: A Practical Strategy for Communal Discernment of Spirits. By Brian Hall and Benjamin Tonna. Paulist Press. Pp. 127. \$8.95 paper.

When "values clarification" became such a popular term in the 60s, most of the books written in the field leaned chiefly on the process of clarification, and gave little space to the meaning of the values being clarified.

These three books by Dr. Hall and his colleagues, in contrast, are centered in the discernment of the values by which we are now living, the meaning of these values for our Christian life, and the ways and means of growth toward greater depth, both of understanding and of action. These valuable resources are hard to review, but they are well worth getting some attention.

Brian Hall is an Anglican priest who is director of the department of pastoral counseling at the University of Santa Clara, a Jesuit university. Helen Thompson, B.V.M., is associate professor of re-

ligion and personality sciences at General Theological Union in Berkeley, and Fr. Benjamin Tonna is a Roman Catholic parish priest on the island of Malta.

Together, with others, they also direct the annual gathering of the Omega Institute, which studies this approach to values, and now meets at the University of Santa Clara. Spiritual discernment is the central theme in the understanding of skills training, leadership development, and community living.

Much of the core of this program, together with some of the experience it has given people in the understanding of both ordained and lay ministry, has been taped for video use by Dr. Hall and the Rt. Rev. Elliott Sorge, executive for Education for Mission and Ministry of the Episcopal Church. Bishop Sorge was joined in study at the Omega Institute in July, 1981, by a number of officers from the Episcopal Church Center in New York.

(The Rev.) WARD McCABE
St. Mark's Church
Santa Clara, Calif.

Books Received

THE SURROGATE MOTHER. By Noel P. Keane, with Dennis L. Breo. Everest House. Pp. 357. \$14.95.

LEADERSHIP IN VOLUNTARY ORGANIZATIONS. By James Wood. Rutgers University Press. Pp. 141. \$14.00.

GOD THE SON. By Donald Senior. Argus. Pp. 92. \$5.95 paper.

LETTER FROM PLEASANT ST. By Murray Bode. St. Anthony Messenger Press. Pp. 118. \$3.25 paper.

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THE LIVING CHURCH

March 14, 1982
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Springfield Bishop Consecrated

The Rev. Donald Maynard Hultstrand was consecrated ninth Bishop of Springfield on February 6 in the Roman Catholic Cathedral of the Immaculate Conception, Springfield, Ill.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Edward W. Jones, Bishop of Indianapolis; the Rt. Rev. Philip F. McNairy, Bishop of Minnesota; and the Rt. Rev. James W. Montgomery, Bishop of Chicago. The Bishop of Colorado, the Rt. Rev. William C. Frey, preached the sermon.

The new bishop was the chief celebrant at the Eucharist. Con-celebrants were the Very Rev. Eckford James de Kay of St. Paul's Cathedral, Springfield; the Very Rev. O. Dudley Reed, rector of Holy Trinity Church, Danville, Ill.; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; and the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado.

Roman Catholic participants in the service included Bishop Joseph A. McNicholas of Springfield. Several local Protestant churches also sent representatives.

Bishop Moore Approves

The Rt. Rev. Paul Moore, Jr., Bishop of New York, has given his approval to St. Bartholomew's Church for its controversial skyscraper development plan. The proposal, which would result in the construction of a 59-story office building on the present site of St. Bartholomew's community house, also has been approved by the diocesan standing committee.

In a letter addressed to the rector, wardens, and vestry of St. Bartholomew's, Bishop Moore said, "The overriding argument is that St. Bartholomew's will face possible insolvency without major new resources. With these resources, they can preserve the major landmark, the church itself, continue a strong ministry at the site and serve the church at large in its mission to serve the poor and spread the Gospel."

Those opposed to the project, which is expected to bring the church some \$9 million a year, do not accept the insol-

veny argument, and charge that alternate ways of augmenting the church's income have been ignored.

Bishop Moore's action clears the way for St. Bartholomew's to seek approval from the New York City Landmarks Preservation Commission. According to the *New York Times*, the local community planning board and Manhattan's seven city councilmen oppose the development proposal, as do a number of preservationist groups in the city. The congregation is deeply divided, and on December 18, voted 375-354 in favor of the project.

"We do not believe that any building will go up on that site, and we expect to keep fighting to prevent it," said J. Sinclair Armstrong, former chairman of the Securities and Exchange Commission, who is head of the committee opposing the plan.

The Rev. Thomas D. Bowers, rector of St. Bartholomew's, told his parishioners that the money will provide "an opportunity to minister as almost no church ever has."



RNS

The Rt. Rev. David B. Reed, Bishop of Kentucky, presides at the recent ordination of the Rev. Thomas Shepherd in Louisville, Ky. Fr. Shepherd, 45, is the first black cleric to be ordained in the Diocese of Kentucky in 59 years. For the past 18 months, he has served at the Church of Our Merciful Saviour, Louisville.

Guatemala Consecration

Nine bishops from seven countries gathered in Guatemala City on January 31 for the consecration of the Rt. Rev. Armando Guerra, the first native-born Bishop of Guatemala.

More than 500 people packed Santiago Apostol Episcopal Cathedral for the ceremony. Chief consecrator was the Rt. Rev. Lemuel B. Shirley, Bishop of Panama and president of Province IX. Co-consecrators were the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida; the Rt. Rev. Telesforo A. Isaac, Bishop of the Dominican Republic; the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico; and the Rt. Rev. Anselmo Carral, former Bishop of Guatemala, who is now the executive director for Hispanic ministry in Province VII. Bishop Carral was the preacher at the service.

Also taking part in the ceremony were the Rt. Rev. Hugo Pina, Bishop of Honduras; the Rt. Rev. Claro Huerta, Suffragan Bishop of Central and Southern Mexico; the Rt. Rev. Cornelius J. Wilson, Bishop of Costa Rica; and the Rt. Rev. Edward Haynsworth, Bishop-in-charge of El Salvador, who represented the Presiding Bishop.

Guatemala has a companion relationship with the Diocese of Southeast Florida, and Bishop Schofield led a group of eight Floridians to the consecration. Bishop Guerra's ring was the joint gift of St. John's Church, Homestead, Fla., and St. John's Church, Guatemala City.

There are eight Episcopal congregations in Guatemala City, including one English-speaking and one Spanish-speaking congregation at the cathedral. There are 14 congregations throughout the rest of the country. Twelve clerics, including the bishop and one deacon, minister to 2,900 communicants.

Building Communities

It is time Britain had a black bishop, according to the Archbishop of Canterbury. Dr. Runcie made the statement during a recent BBC television interview in which he also said he would like to see more minorities represented in the British government, police force, and media.

As for the Church of England, "I think that people both inside and outside our church sometimes forget that now in the Anglican Communion there are a greater number of black people

To Our Readers

During the past weeks, you have probably noticed references to the drastic increase of postal rates for non-profit publications such as THE LIVING CHURCH. The cost of mailing your copy each week has doubled. This leaves us no choice but to increase the subscription cost at the beginning of next month.

The regular rate for one year will be \$24.50, and two and three year subscriptions will be raised accordingly.

We hope all of our readers will appreciate the necessity of this. This increase only represents a few pennies more per week, and we can still be grateful that a magazine can be mailed across the country for so little. Subscribers who have just paid, or those with two or three year subscriptions, will continue to benefit from the old rate.

Donations to cover the increased mailing costs, in the meantime, will be very much appreciated.

In conclusion, we wish to express continuing gratitude to you, our readers, for the interest and support which you express, and through which you have made THE LIVING CHURCH a unique institution in the life of our beloved church.



WILLIAM W. BAKER
President of The
Living Church Foundation



H. BOONE PORTER
Editor

than white," said the archbishop. "As we build up that sense of membership in a worldwide religious family, so people will see the need to be hospitable and to be part of every group or nation that is of every color and background."

Dr. Runcie spoke out on a related matter during a recent House of Lords' debate on last spring's Brixton riots. He declared that the churches are determined not to abandon the inner cities, and said that in the light of a recent report on the disorders, the churches would attempt to extend and consolidate their work.

The archbishop said that the coming months would be crucial, and he suggested that special efforts must be made to make education and job training opportunities available to young people from deprived areas, so that they can compete on an equal level with their more prosperous peers.

One of the difficulties of work in the inner cities is that a sense of community has been lost, according to the Primate. "A real community is not even built on better housing or more jobs; it is built on the way in which people treat each other," he said. "I regard the churches in Brixton and in other inner city areas as vital agents in this fundamental community building."

Racism Still Relevant

More than 200 Episcopalians from 50 dioceses met in Atlanta for three days early in February to explore the elements of racism in American society and

the church and develop strategies of education and reform with which to combat its manifestations.

The February 2-5 conference was called by the Coalition for Human Needs Commission, an agency of the General Church Program that provides cooperative grant-making and educational outlets for the ethnic ministries at the Episcopal Church Center in New York.

The two keynote speakers devoted much of their presentations to refuting the assertion that racism is not a relevant issue in the 1980s. The speakers, the Rev. Hazaiah Williams, director of the Center for Urban Black Studies of Berkeley, Calif., and the Rev. Norman Faramelli, an Episcopal priest and director of planning for the Massachusetts Port Authority, pleaded with the conferees not to fall prey to current thinking that oppression and disadvantage are purely economic or class issues.

Mr. Williams, claiming that "familiarity has bred not contempt, but moral paralysis," asserted that the U.S. "had reached a moral truce with racism at the awesome price of justice," and called upon churchpeople to recognize racism as a sin, to call it such, and to remember "that guilt need not be paralyzing. It can be generative of searching, of new response."

Mr. Williams drew attention to those whom he called the "theoreticians" of the new racism — scholars and politicians who assert that racism is mythology. In particular, he cited the work of George Gilder, whose book *Wealth and*

Poverty is said to guide or reflect the thinking of the present administration.

This thesis was backed by Fr. Faramelli, who added that *Wealth and Poverty* was the *summa theologica* of the new economic theories and the "racism is dead" mythology.

"If racism is dead, it is the most dynamic corpse I've ever seen," he said. "I've usually found that racism increases in direct proportion to the rumors of its demise. In other words, the worse it gets, the more efforts there are going to be to deny its reality."

Fr. Faramelli called for a full debate on economic issues; a renewed "massive public sector role" in securing minority rights to housing, job training, education, and health care; and called on the church to be an arena of discourse and an agent of moral change.

The conferees drafted a message to Executive Council asking for General Convention consideration of a five-part resolution that would provide funding, through the Coalition, for education and advocacy programs to help church members become aware of, and counter, the "systemic racism" within American political, social, economic, and ecclesial structures.

Boston Chinese Ministry

A rapidly growing ministry to the fourth largest Chinese population in the continental U.S. is centered at St. Paul's Cathedral in Boston. The area also contains the largest Chinese student population in North America, as well as many other Asians, such as resettled Indo-Chinese refugees.

The Rev. Benjamin Pao, Chinese missionary of the diocese, coordinates the several aspects of the Boston Chinese Ministry from his cathedral office. A growing congregation worships every Sunday afternoon at a Chinese language service in the cathedral, according to the *Episcopal Times*, Massachusetts's diocesan paper. English classes for adults are held at the cathedral, and an after-school program, funded by the Commonwealth, is held on weekdays for Asian children at St. Luke's and St. Margaret's Church in Brighton/Allston. Fr. Pao also ministers to Chinese in hospitals and universities.

Three Chinese congregations in San Francisco, Seattle, and New York help support the Boston Chinese Ministry as does the Society of St. John the Evangelist and a number of local parishes. The Rev. David Allen, SSJE, originated the idea of a ministry to Asians in the Boston area after his return in 1975 from 13 years of missionary work in Japan.

Fr. Pao, a native of Hong Kong, is a third generation Chinese Episcopalian. His grandfather was converted by American missionaries, and his father was educated in Episcopal schools.



St. Paul's youth group purchased a Maxi-Van by collecting newspapers for resale.

Spiritual renewal was very much the swatchword at St. Paul's Church, Shreveport, La., during 1981. For about 30 years St. Paul's had existed, already enjoying the reputation of having a hard-working and strong lay leadership. Then at the annual meeting at the beginning of 1981, the rector, the Rev. David J. Greer, relatively new to the parish, made suggestions which the congregation approved with enthusiasm.

Goals were set by the congregation and, in most areas, were surpassed in the long run by performance. Two areas were given major prominence in planning. The first of these was the creation of a shared ministry under the great head of the church, Jesus Christ, to make real the slogan, "Every member a minister for Christ." The second goal was to enhance the corporate spiritual growth. In working toward these goals, many of the existing programs were strengthened and revitalized and new ministries proliferated.

During a concentrated week in February of last year, a small group of parishioners participated in a "disciples of Christ program," presented by lay leaders from Trinity Church, New Orleans. At the evening sessions during this week, the whole parish shared in worship, music, and teaching under the direction of the Rev. John Stone Jenkins.

Each Wednesday night in Lent many

Julia Galloway is the wife of Dr. Edgar Galloway.

Lay People at Work

By JULIA GALLOWAY

of the parishioners gathered for supper, fellowship, and teaching by a variety of speakers including the Rev. W. Theodore Nelson of Dallas, the Very Rev. Robert B. Hall, then of Oklahoma City, known for his work in evangelism, and the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*.

Soon the parish seemed to be coming alive with possibilities for lay ministry — all begun with individual renewal. The waiting list for Cursillo weekends grew and grew. Those who attended came back excited and eager to serve the Lord. The meetings of young people were experiencing truly knowing Christ and each other through "Happening weekends" and the Episcopal Young Churchmen.

Attendance at regular worship services increased, and the Friday night services continued with vigor. Friday services include a "prayer and praise Eucharist." These are joyous, relaxed, informal gatherings for worship, prayer, songs of spiritual renewal, scripture reading, personal witness, and teaching.

By summertime the parish had formulated its own version of the disciples' program and named it LAMP (for Lay Ministry Program). Through this program, which meets weekly from late

September through February, small groups seek to become mini-churches, where individuals from different points in their spiritual journey come together to learn, grow in understanding, nurture each other, and form a sense of community.

In the fall, Christian education took on a new look led by TEAM (long name: Teachers, Evangelists, Administrators, and Ministers); this is a ministry for persons called to teach — or to assist in that field at any level. The members of TEAM themselves form a community which better equips them to minister to others.

Families enjoyed the James Dobson film series, "Focus on the Family," shown on Sunday mornings for seven weeks. Other "inter-generational events" sponsored by TEAM have been the blessing of animals, an All Hallows' party, an event in Advent, and a Christmas pageant.

The clergy, lay curates, and women's visitation committee worked out a systematic plan of pastoral care through regular visitation of hospital patients, nursing home residents, shut-ins, newcomers, and the bereaved. The ministry to newcomers includes sponsorship by established church families or individ-



When the meal is prepared by lay curates, attendance is good.



Junior lay readers man a booth during Activities Sunday.



St. Paul's Church, Shreveport, La.

uals, on a monthly rotating basis. The official welcomers are identified at Sunday services through the use of boutonnières.

Fellowship and nurturing is also promoted through *neighborhood* groups, where members have the opportunity to become better acquainted and participate in activities, such as a supper preceded by Holy Communion or simply coffee and conversation after Sunday services. Another ministry of fellowship is the regular Sunday brunch for "singles and doubles," held at a local restaurant. Senior adults (over 39) gather once a month for lunch and enjoy programs tailored to their interests.

It sounds as if a lot of food is served at St. Paul's, with occasions such as these and the luncheons and suppers prepared by the lay curates and the women's service committee — to say nothing of the covered dish functions. So too it was when Jesus shared his life and meals with his followers. And still today, he tells us, "If one of you hears me calling and opens the door, I will come in to share his meal, side by side with him" (Revelation 3:20).

Expanded ministries have been accompanied by personal spiritual growth. The Women of St. Paul's chose as their theme this year, "An Adventure in Basic Christianity: The Inward and Outward Journey." Sr. Margaret McCaffery spoke of an outward journey — ministering to the poor in the Shreveport area — and she told how others might share in that ministry. The women began an inward journey at a day-long retreat of semi-silence, conducted by Mrs. Terry Coutret. The guilds within the women's organization not only minister to each other in times of need and celebration, but are currently studying the "I am . . ." references throughout Scripture.

The women's prayer group meets each week for intercessory prayer, according to the needs of those present and with regard to prayer requests called in, then joins corporately in the Holy Eucharist.

After this, they re-group for fellowship, study (presently the Gospel of John), and further prayer.

The men's prayer group meets each Monday morning at 6:30 for Bible study, prayer, breakfast, and fellowship. A group of men and women meets each Monday night for concentrated Bible study, while another group meets for the Sewanee Education for Ministry program. Furthermore, so that growth of the knowledge of the Lord can continue at home, or while driving, or during sickness, parishioners have been given a tape recorder which tapes visitors' talks and Sunday sermons. The tapes can be purchased for one dollar or exchanged for another tape at no added cost.

The Very Rev. Robert B. Hall, by then retired from his work as a cathedral dean, conducted an Advent teaching mission during the first three days of December. There were three nights of music and talks on knowing Christ and two daytime prayer workshops — all taped, of course, and all in conjunction with a luncheon or dinner.

The Episcopal Church Annual lists St. Paul's Church, Shreveport, as having about 1,300 communicants. Mrs. Galloway told TLC that the membership includes young couples with small children, business and professional people, and a small but dedicated group of teenagers, about 30, as well as many other persons happy to be involved in lay ministry. Her own work as coordinator of the LAMP program has required about eight hours of time each week. As a member of the vestry, she, like the other persons on the vestry, is expected to serve on one of the parish's working committees.

St. Paul's book and gift shop, as well as its library, is also an important source for books or gifts promoting spiritual growth. Open during the week, the shop is always a welcome spot in the church. There is, in fact, *something* going on every day and night of the week at St. Paul's!

Finally, there are the special ministries which include music, both traditional (organ, youth and senior choirs, the new handbell choir) and contemporary (guitars, piano, singing). One of our talented musicians, Eddy Kozak, has written an original work, "I Am," which is being videotaped to be shown on nationwide television.

St. Paul's day school is a kindergarten. Other groups include a children's learning center, "Mother's Day Out," Boy Scout Troop 14, a guild for lay-readers (men and women), altar guilds (junior and senior), acolytes, and a group engaged in a new ministry of needlepoint. Men and women of the parish are needlepointing covers for the kneelers in the nave, stitching in fellowship once a month, and rejoicing in creating a work of art to the glory of God.

Renewal at St. Paul's has meant commitment and community. The commitment has resulted not only in enriched programs and ministries, but in an increase of over 48 percent in the total amount of pledges for the past two years. The average pledge is over \$1,000. The budget for outreach has significantly increased, with the ultimate goal being 50 percent for Christ's work in the parish and 50 percent for Christ's work outside — in Shreveport and the world.

About this we say, "We are also being restored in a sense of community. The leadership of our rector, the Rev. David J. Greer, and the assistant rector, the Rev. James D. Ellis, under the authority of our head, Jesus Christ, has allowed these things to happen, and we are becoming functioning members of his body."

Are search committees too hesitant to ask tough questions?

Priest or Cruise Director?

By EUGENE GEROMEL, JR.

Some time ago a priest was interviewed by a search committee. The first hour or so the usual questions were asked: Was he available on his day off if there was a death? What type of youth program would he develop? How would he keep people enthusiastic about the church? How would he motivate those who had fallen away to return to the church? How would he increase attendance at Sunday school? What type of exciting adult education program would he use?

Finally they asked the priest if he had any questions. He looked up after a moment of reflection to ask, "What do you expect of your priest as a man of God? What spiritual qualities are you looking for in a priest?"

There was a long silence. Finally someone, in apparent frustration, went down the above mentioned list of roles.

The Rev. Eugene Geromel, Jr. serves the Church of St. John the Evangelist in Napoleon, Ohio.

"Tell me, Father, about your rule of life."

"Do you have a spiritual director, and how often do you meet with him?"

"Do you make a yearly retreat, and are they led or self-directed?"

"Do you read the Office every day?"

"How much time do you spend in meditation each day? What form do your meditations take — Ignatian, Zen, or Geromelese?"

Then they would get to the tough questions: "Tell us how you came to know our Lord. Why do you believe you were called to the priesthood? Who is Jesus Christ? Why are you an Episcopalian and not a Methodist or Roman Catholic?"

"How do you and your family share in the life of the spirit? How do the sacraments deepen your relationship with our Lord?"

But many search committees are hesitant to ask such questions. Probably, this is for two reasons. The first is the mistaken belief that one's relationship with Christ and his church is a "private" matter. But if it is only a vertical relationship (man to God and God to man), why is there a church? How do we bring people to Christ if we don't talk about our relationship with him? How can you interview a person for the job of spiritual guide if you don't know something about his spiritual life?

The search committees seem to feel one can't ask such personal questions. Yet, one can ask questions about family life. Or questions about marital stability, especially if the last priest had marital problems. One can ask questions about drinking behavior, especially if the last priest had a "drinking problem." But devil forbid that one asks about how a candidate deepens his relationship with Christ.

The second reason, I am sure, is that it is assumed that a priest is actively seeking to deepen his faith. Yet we don't make that assumption with any other area of ministry. There are bishops who will not nominate a person as a candidate to a parish if his profile doesn't show a recent continuing education program. The reason is clear, if there is no continuing education, the person isn't seeking to grow as a priest and pastor. We do not assume that these people are interested in continuing education, they must prove it. Isn't evidence of an ongoing relationship with Christ just as important?

There is little doubt that a parish looking for a rector needs to assess skills and experience. They need to discover what style of leadership the candidate is comfortable with. They must ascertain the managerial concepts his ministry is based upon. What continuing education program does the candidate have mapped out? But most importantly, whether or not the parish would be getting a priest or a cruise director.

Youth worker, drum beater, motivator, truant officer, program planner, and financial wizard. Once again there was a catalogue of activities. No one mentioned even one moral or spiritual quality as something the parish required in its pastor.

It seems as if what many parishes really want is a cruise director. Julie on "Love Boat" could apply — someone who will whip up enthusiasm for this program or activity, who can quell the waves of dissent and keep everyone happy; someone who can deliver an entertaining sermon; one who sees that expenses don't go over budget.

Certainly, I am overstating the case. Perhaps I am even being unfair. But sometimes I quietly wonder, "If I should lose my faith and become a Hindu, will it be discovered?" I have a confession to make: in all the years of seminary and preparation for ordination I was never once asked if I believed in God.

Sometimes I fantasize about the questions a committee in search of a priest would ask:

EDITORIALS

Good Old Days in the Parish

In thinking about the life and work of the parish, people often tend to be nostalgic and to look back to the good old days when the church, in a very direct and visible way, fed the poor, tended the sick, comforted the dying, instructed the children, and upheld ordinary people in facing the problems of life. Now it seems that the good old days are being thrust upon us as the economy declines.

Widespread unemployment is being felt by rich and poor alike. It brings to individuals and to families not merely the loss of money, but the loss of self-respect, confidence, and sense of purpose. All the things that the church says it can do are challenged in these times. Spiritual nurture, counseling, teaching, friendship, practical help — all are called for. In this time of testing, parishes can rise to new heights in showing the application of the Gospel to human lives.

God Bless Our Vestries

During the past several weeks many new wardens, members of vestries, and members of bishops' committees have taken office. Likewise, many veteran parish officers have continued in their positions. We salute these men and women who are carrying out these important responsibilities. The parish vestry is the basic element in our entire system of elected lay representatives, and it is in many ways the most important element. Many of our greatest laymen, including presidents of the United States, have been members of vestries.

The Episcopal vestry is a distinctly American institution. It was developed here in colonial times, not imported from England. It has, however, changed over the years. In the past, it was concerned almost exclusively with finances, parish property, and, at intervals, the election of a new rector. Today, vestries generally give some of their attention to the entire spectrum of parish life. This is as it should be. We wish them God-speed in carrying out the important responsibilities of their office.

LETTERS

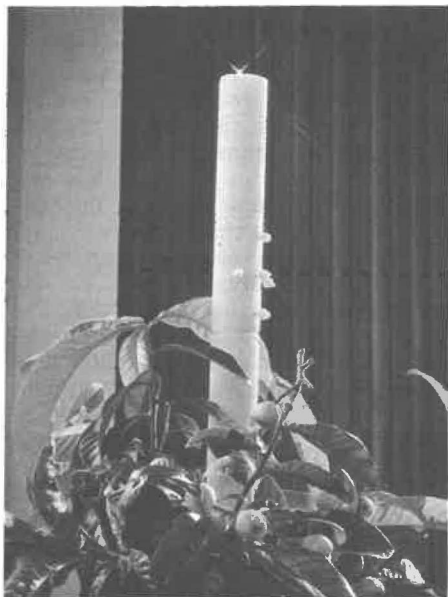
Continued from page 4

have clergy, seminary professors, and laity denying such essentials of our faith as the divinity of our Lord Jesus Christ, and his resurrection, then it is time to recoil in horror.

As Bishop Wantland has stated, we Anglicans must reassert the truths we hold essential and repudiate heretical and speculative views which fly in the face of these essential truths. I pray that we might do so quickly, before it is too late.

(The Rev.) RONALD HARRISON
St. Timothy's Church

Apple Valley, Calif.



Making a Paschal Candle

I was delighted with your helpful hints regarding paschal candles [TLC, Feb. 7]. I am sending a picture of the one we made two years ago. We used old altar candles and a plastic plumbing pipe three feet long. It took two tries, but the result was very handsome.

This past year we made one five feet high which was even more stunning. You are right in suggesting that someone with experience should be consulted to help make the candle, but with some knowledge and patience glorious candles can be made. I carved decorations on ours with block print knives usually used for linoleum. This past year I highlighted the carving with acrylic paints. There is no follower for a candle of this diameter, but it does need trimming after every long service to keep it from dripping too much. Care is needed to keep the wick in the middle of the candle when pouring and to make sure air holes don't develop.

To hold such a large candle, we had three inch diameter pipe six inches long welded to a heavy metal round about 12 inches in diameter. This sits in a large bowl of copper on a metal stand, and a large circular salad mold goes on top of it for flowers and greens.

Our major floral statement during Eastertide surrounds the paschal candle.

On one Sunday there were no flowers, and so the altar guild used greens with fruit — hence the picture of our candle on the Sunday before the Rogation Days.

(The Rev.) RALPH CARSKADDEN
All Souls' Church

San Diego, Calif.

The Sand Box Set

One of the great joys of our retirement is visiting our grandchildren. It requires a lot of travel because they are scattered from Columbus, Ohio, to Los Angeles. Their communities are quite different — urban, suburban, and rural.

When my grandparents came to visit me as a lad, I was expected to stand and brightly recite the Lord's Prayer, "Now I lay me . . .," the Pledge of Allegiance, and the ten commandments.

But today from north to south, from east to west, every one of these eight little kids knows the same identical jingle. It's either required for graduation from pre-school, or it is the national anthem for the sand box set. Here is this modern American classic:

"Two little monkeys jumping on the bed, one fell off and bumped his head. Mother called the doctor and the doctor said: 'No more monkeys jumping on the bed.'"

(The Rev.) ELDRED JOHNSTON (ret.)
Columbus, Ohio

Parish Family

May I ask why the titles "father" for male priests and "mother" for female clergy are so objectionable? Isn't a parish a church family? Why the objection to a father or a mother to a church family?

What would we call Teresa of Calcutta? Is she not a mother to the destitute persons to whom she ministers? Why deny her that beloved title? And if a dedicated priest tries to father (spiritually) the parish under his care, why not give him that honorable distinction?

ELIZABETH R. WATERS
Washington, D.C.

Paschal candle, All Souls' Church, San Diego.

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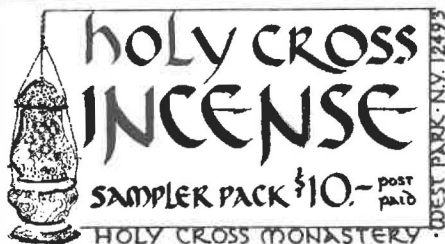
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FEASTS, FASTS AND FERIAS

The Great Vigil in a Small Church

By NEFF POWELL

One of the most moving experiences in my life was participating in the Holy Week services at Christ Church, Ontario, Calif. It was during my senior year in college and just before going to seminary. The culmination of the week was the Great Vigil of Easter, celebrated Saturday night. The Great Vigil of Easter at St. John's Memorial Chapel at the Episcopal Divinity School was equally rewarding. It also gave some of us seminarians a spiritual shot in the arm in preparation for the more staid Easter celebrations in our field work settings.

With this in mind, when I came to St. Bede's (a small mission in a rural/suburban setting in Oregon), I took it upon myself to lead the congregation to a full appreciation of the service that is intended to be the central worship celebration of the church year. Fortunately for me, by the time Easter arrived, I had already been here for nine months. Some of the rough edges had been rounded off. I had learned a few things.

That year, 1976, I was able to introduce to St. Bede's the Great Vigil of Easter. It took some planning and teaching, but I think that given the limitations of the setting, it turned out rather well. This year we will be celebrating our seventh Easter Eve service. What follows are words of advice for celebrating the Great Vigil of Easter in a small congregation with limited resources.

The suggestions which follow are addressed in part to the priest, since without his enthusiastic cooperation this service cannot be held. They are also addressed in part to the other individuals who take part in the planning, arranging, and carrying out of this service.

First, plan ahead. You simply cannot "put on" the Great Vigil of Easter in all its majesty if you begin planning on Palm Sunday or Good Friday. Begin your planning by reading over the entire service and all the Prayer Book rubrics carefully (pp. 284-295). You might seriously consider having a small worship committee or task force of lay persons in

the congregation to assist in the planning. This will help get more folk involved and interested in the service itself, and you will be less likely to be celebrating the Great Vigil of Easter alone, or with only your priest, lay-reader, acolyte, and altar guild present.

The editor of *THE LIVING CHURCH*, the Rev. H. Boone Porter, in *Keeping the Church Year*, the chapter titled "The Great Vigil of Easter," suggests possibly taking a group to attend a neighboring church which already has an Easter Eve service before attempting one's own. This is worth considering. He had a number of other practical suggestions, many of which are in keeping with my experiences.

Second, keep the service simple and appropriate for a small church. Remember, you are not the Cathedral of St. John the Divine or some seminary chapel. You are probably not going to have the bishop present, nor will there necessarily be anyone to be baptized. In some small churches there might even be doubts about being able to find an organist. Use the rubrics carefully and use them to your advantage as a small church. Stick to the Prayer Book and the Hymnal and do not count on printing up or reproducing complicated handouts.

If you do not have a deacon, or the deacon cannot sing, or the priest cannot sing the Exsultet, and you do not have a lay person who can sing it, then use the best reader in the congregation (clergy or lay). See the rubrics on pages 284 and 286, BCP. It is much better to have the Exsultet read well than to have it sung poorly. Consider limiting the number of lessons. The minimum is two. We use four or five. I think, personally, that nine are too many, especially if psalms and canticles are included. One might consider not using the psalms and canticles after each vigil lesson to avoid the confusing flipping back and forth in the Prayer Book.

Simply have the reader come out of the congregation to read the lesson, observe a period of silence to reflect on the reading, then read the Collect for that lesson, before going on to the next reading. The rubrics on page 284 suggest

The Rev. Neff Powell is the vicar of St. Bede's Church, Forest Grove, Ore.

having different people read each lesson. This is quite desirable. In addition to being aesthetically more pleasing to use several readers, it helps get more people involved. This may be a sneaky way to boost attendance, but it also is a way to insure that more people are exposed to this most important of all services.


Pick the hymns carefully. I would suggest number 90 for a gradual before the Gospel, number 89 for an offertory, and number 91 for a closing hymn. Remember that the first hymn of the service will be the Gloria, Te Deum laudamus, or Pascha nostrum, following the great proclamation and response, "Alleluia. Christ is risen. The Lord is risen indeed. Alleluia." Of these three canticles, pick the one that your congregation will sing best.

Choose the hour of the service thoughtfully. There are basically three times for the service: after dark on Saturday night, at midnight (following the pattern of the Christmas Eve service), and early Sunday morning, so that the service begins in darkness, but dawn breaks during the service and the congregation comes out into the Easter morning sun. In this area of the country, the Saturday evening services have worked reasonably well, the midnight services have generally not worked well, and the early Sunday morning (Easter sunrise service) seems to have generated the most enthusiasm among the clergy willing to plan a service for such an early hour.

Consider the make-up of your congregation and whether you expect children to attend. The midnight service seems to preclude small children and their parents. This might be a good chance for congregational participation by having a poll for the best time to hold the service. Talk up the service and teach about it. One might consider studying the entire Holy Week celebration as a Lenten study program as one way to build understanding and enthusiasm.

Invite a group to put on a party or coffee hour following the service that is at least as nice as the one planned to follow the Easter Day service. The second year we had an Easter Vigil, we had the suffragan bishop with us to confirm and to celebrate. After the service we served champagne punch, in addition to the non-alcoholic punch. We have continued this ever since. If you have a sunrise service, consider following it with a breakfast featuring Easter breads and rolls.

Do not expect miracles the first year. Some Easter Vigil services catch on immediately, others take several years to become a regular part of the worship life of the congregation. But do your best to lead the most gracious and thoughtful Easter Vigil that you and your congregation can do. Easter is the queen of seasons, and the Great Vigil of Easter deserves our finest and most joyful efforts and celebration.




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The Rev. Donald R. Brown is vicar of St. Paul's Church, Maryville, Mo., and St. Oswald's, Skidmore. Add: Box 485, Maryville 64468.

The Rev. Joseph DiRaddo is rector of St. Luke's Church, San Antonio, Texas. Add: 11 St. Luke's Lane, San Antonio 78209.

The Rev. Canon Herbert C. Lazenby is now executive director of the Life Change Institute, Palm Springs, Calif. Add: 1225 Pasatiempo Rd., Palm Springs 92262. He has resigned as executive director of the Episcopal Community Services of the Diocese of San Diego.

The Rev. Walter L. Lawrence is assistant at St. Bartholomew's Church, Cherry Hill, N.J. Add: 121 Kingswood Court, Cherry Hill 08034.

The Rev. James Marshall is rector of Grace Church, Chillicothe, Mo., and priest-in-charge of Grace Church, Brookfield, and Trinity Church, Trenton, Mo. Add: 421 Elm St., Chillicothe 64601.

The Rev. Frederick Bowen Northup is rector of the Church of the Good Shepherd, Lake Charles, La. Add: 715 Kirkman St., Lake Charles 70601.

The Rev. Michael J. Shank is rector of Holy Trinity Church, Collingswood, N.J.

The Rev. Richard Louis Taylor is rector of Trinity Church, Natchitoches, La. Add: Box 946, Natchitoches 71457.

Ordinations

Priests

Los Angeles—John Winston Bonell, chaplain, St. Paul's Day School, Kansas City, Mo. Add: 11 E. Fortieth St., Kansas City, Mo. 64111.

New Jersey—Brian E. Fidler, curate, Trinity Church, Moorestown. Ann Case Holt and Polly M. Kasey.

West Texas—William Cavanaugh, assistant, St. Mark's Church, San Antonio. Add: 315 E. Pecan, San Antonio 78205. G. Patterson Connell, assistant, Trinity Church, Victoria, Texas. Add: 1501 N. Glass, Victoria 77901. Katherine G. Riggs, assistant, St. David's Church, San Antonio. Add: 1300 Wiltshire, San Antonio 78209. Burton H. Shepherd, assistant, St. Mark's Church, San Marcos, Texas. Add: Box 1326, San Marcos 78666. James Paul Worley, assistant, Church of the Advent, Brownsville. Add: 104 W. Elizabeth, Brownsville 78520.

Deacons

Alabama—William R. Harper, who will continue to serve St. Matthew's Church, Fort Motte, S.C., where he has been lay minister. James Joseph Pinto, Jr., who will continue to serve Christ Church, Fairfield, Ala. Frederick William Pinkston, who will continue to serve the Church of Christ the Redeemer, Montgomery, Ala.

Corrections

The Rev. William Eddy, who recently became rector of St. John's Church, Jamaica Plain, Mass., is the Rev. William Welles Eddy, who formerly served Grace Church, Vineyard Haven, Mass. TLC was told that the Rev. William A. Eddy, Jr. had begun work at St. John's, but this is not the case; he continues to serve as assistant on the staff of St. Mark's Church, New Canaan, Conn.

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

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CLASSIFIED

POSITIONS OFFERED

CAMP DIRECTOR WANTED: Experienced mature full-time director for Colorado Mountain summer camp and supervisor of year-round pre-school and day care center staff. Located on 400 wooded acres near Denver. Fully ACA accredited, non-profit, with over 50 years cherished tradition of offering boys and girls 8-16 quality camp experiences in non-denominational setting. Modern living quarters furnished. Salary negotiable. Send complete resume and five references to: T.M. Lewallen, 2258 Krameria St., Denver, Colo. 80207.

POSITIONS WANTED

PRIEST/COMMUNICATOR, speaker, writer, video tape producer seeks new challenge. Reply Box C-516.*

ORGANIST/CHOIRMASTER with boy choir and arts administration experience seeks new position. Excellent education and references. Reply Box K-517.*

PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

RESOURCE GUIDE

BEING THERE: New Vision for Youth Ministry by Rev. Laurence Packard, 100 pages, © 1981, sponsored by Diocese of Tennessee Youth Department, offers concrete manual for youth advisors, written in Episcopal tradition, excellent resource guide, solid programs, community building. \$4.00. St. John's Church, Box 82, Martin, Tenn. 38237.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

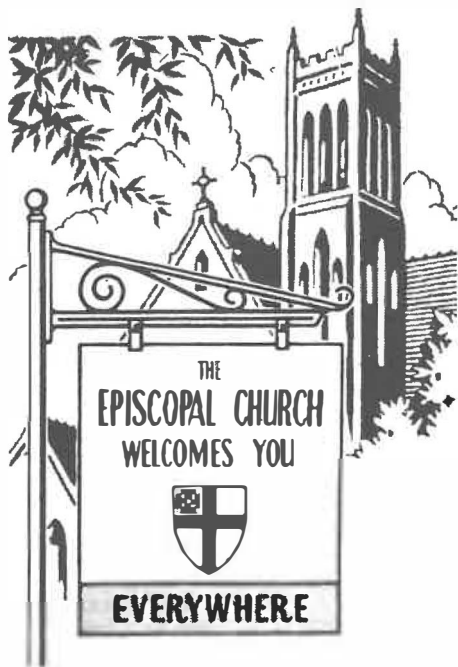
TRAVEL

HOLY LAND PILGRIMAGES to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

VACATION

LAKE TAHOE VACATION. Worship, study, rest. Low rates, weekly youth sessions begin June 6; family/adult August 1. Free brochure. Camp Galilee, Diocese of Nevada, Box 6367, Reno, Nev. 89513.

LENT CHURCH SERVICES



HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Thurs 7; EP & Pot Luck Tues 8:30

WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. Chris Epting, r; the Rev. Clarke Olney, c; the Rev.
Henry Marsh, d
Sun Masses 7:30, 9:30 (sung), 11:15 (1S & 3S), MP (2S & 4S).
Wkdy Masses Tues 5:30, Thurs 10 & healing, Fri 7. C by
appt

COCONUT GROVE, MIAMI, FLA.

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

HOLLYWOOD, FLA.

HOLY SACRAMENT 2801 N. University Dr.
The Rev. Bryan A. Hobbs, r
Sun Masses 7:45 & 10; Wed Mass 10:30 & 7:30

JACKSONVILLE, FLA.

GOOD SHEPHERD Park & Stockton Sts.
The Rev. Robert J. Vanderau, Jr.
Sun 8 (HC) & 10 (HC 1S & 3S); Wed 11 (HC)

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.
The Rev. Thomas C. Aycock, Jr., v
Sun Eu 9, Wed Eu & HU 10

WEST PALM BEACH, FLA.

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



St. John's Church, Elkhart, Ind.

ATLANTA, GA.

OUR SAVIOUR 1066 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

CHICAGO, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

BALTIMORE, MD.

GRACE and ST. PETER'S Park & Monument
E.P. Rementer; F.S. Thomas; D.L. Garfield
Sun Masses 7:45, 10 (High), 3. Mon, Wed, Thurs 6, Tues
11:30 & U; Fri 8:40; Sta & B 6; Sat 12 noon, C Sat 12:30

BOSTON, MASS.

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

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

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

BROOKLINE, MASS.

ALL SAINTS 1773 Beacon St., near Cleveland Cir.
The Rev. W. Christian Koch, r; the Rev. Lyle G. Hall, ass't r
Sun Eu 8, 10:30, 6; Wed Eu 10:30. Daily Office 8 & 5:30 Mon-
Fri

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

NORTHFIELD, MINN.

ALL SAINTS' 419 Washington
The Rev. James A. Newman, r
Sun HC 11; Wed 7:30

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10:30, Ch S 9:30, C by appt. Ultreya 1st Fri
7

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney
C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev.
Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

ALTURAS, CALIF.

(and MODOC County)
ST. MICHAEL'S 310 North St. 96101
The Rev. Edwin T. Shackelford, III, v
Sun H Eu 10 (1S 8 & 10); Sta & Mass Wed & Fri 7; Sta & EP
Mon 7

BOLINAS, CALIF.

ST. AIDAN'S 30 Brighton Ave.
The Rev. G. Peter Skow
Sun Mass 10:45; Tues, Thurs, Sat Mass 9. Wed, Fri Mass
7:30. Other services as anno

REDLANDS, CALIF.

TRINITY 419 Fourth (across from Beaver Clinic)
The Rev. Louis E. Hemmers
Sun H Eu 8 & 10. Wed H Eu & Healing 10

SANTA CLARA, CALIF.

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

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 823-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

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.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.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.

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

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

ST. JAMES OF JERUSALEM W. Penn and Magnolia
The Rev. Marlin Leonard Bowman, v
Sat Vigil 5; Sun Eu 10. Founded 1880

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Islands
The Rev. Dan Herzog, parish priest
Sun 9:30 (Easter 5 only); Tues & Fri 7:30

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r

Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

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

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-8; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral
Service & Eu. Church open daily to 8

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

MIDWEST CITY, OKLA.

ST. CHRISTOPHER'S 800 S. Midwest Blvd.
(Only 1½ miles from Tinker AFB)
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

CHARLEROI, PA.

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

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. William H. Willard, c
Sun: H Eu 7:30 & 11:15; Solemn High Mass 9:20, School of
Religion 10:30, MP 7:15. Daily: MP 8:45, H Eu 12:05 (also 9
Thurs), EP 4

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon
12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
Sun H Eu 8, 9, 11

SIOUX FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
Walter H. Jones, Bishop; James H. Waring, dean
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Kethly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 78107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7, Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP Wed Night Life 5-9.

BOUNTIFUL, UTAH

BOUNTIFUL COMMUNITY CHURCH 150 North 400 East
(Resurrection Episcopal)
Richard C. Nevius
Sun Eu 9 (ex 1S), service & sermon 11 (UCC). Joint Eu 1S
11. Wed H Eu 7

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H
Eu

RICHMOND, VA.

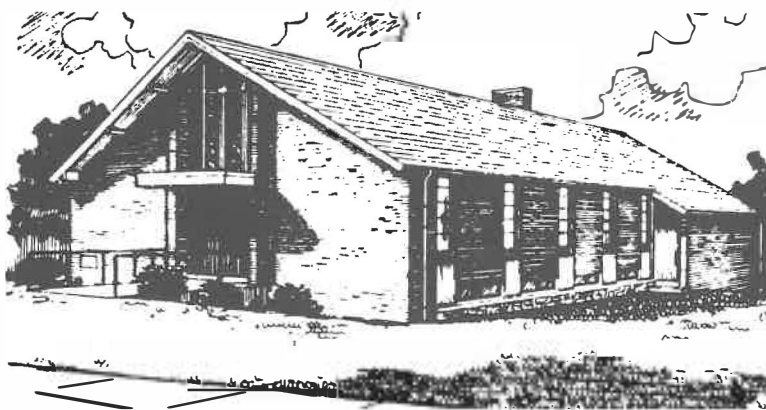
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15, Sat Mass 10



St. James' Church, Hartford, Conn.