

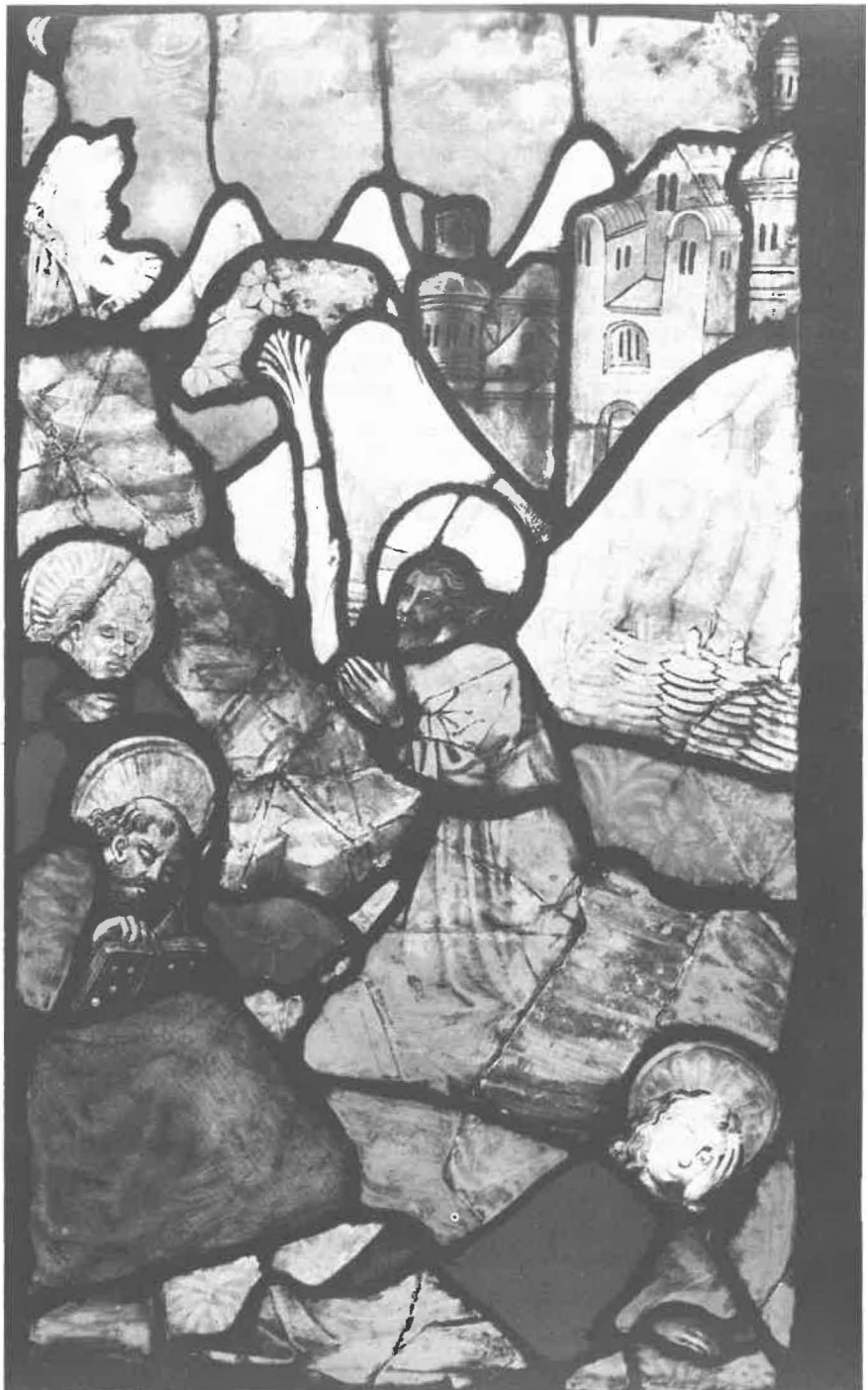
# THE LIVING CHURCH

## Ever Since Gethsemane

Ever since Gethsemane  
Where Jesus walked his lonely way,  
A garden's soft serenity  
Has marked a special place to pray.

My garden knows no holiness;  
The Master's footsteps never trod  
Along these paths, yet I confess  
I've seen his mark upon the sod.

Jean Conder Soule



Among the pictures of stained glass taken in famous European churches is this rendering of Jesus praying in Gethsemane by 15th century artist Hans Acker. The photograph appears in a recently released book, *The Easter Story in Stained Glass*, which is reviewed on page 12.



## To Whom Every Knee Shall Bow

The latter chapters of the book of Isaiah set the stage in a special way for the Christian Gospel. They served to "prepare the way of the Lord" centuries ago, and in the liturgy of the church they continue to do so on Palm Sunday and the following days of Holy Week.

"I am God, and there is no other." Such is the proclamation of the Lord in one of the readings for Palm Sunday (Isaiah 45:22), but much the same words re-echo like a refrain in adjacent passages (Isaiah 43:10-11; 44:8; 45:5, 14, 18; and 46:9). The oneness of God and the universality of his power are, of course,

closely linked with the concept of God as Creator — a doctrine these chapters do much to establish in the theology of the Old Testament. "For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it . . . 'I am the Lord, and there is no other.'"

Therefore he, and no other, can be the savior of all. "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other." Therefore it is to him that "every knee shall bow, every tongue shall swear." The same author goes on to speak of a servant of the Lord

who is despised and rejected, and wounded for our transgressions (Isaiah 52:13-53:12 — also appointed for Palm Sunday and Good Friday).

Who wrote these dramatic and puzzling chapters in the latter part of the book of Isaiah? How and why? This is an intriguing but unsolved question in biblical studies. For want of a better designation, the unknown Hebrew prophet who penned chapters 40-55 is generally known as the "Second Isaiah."

The contents of these chapters (e.g. Isaiah 44:28, 45:1) indicate that they were written about 538 BC when the Persian king, Cyrus, was overthrowing Babylon — the period referred to in the Old Testament lesson for Mid-Lent Sunday this year. Yet, what earthly events, if any, suggested or inspired the passionate prophecy of the suffering servant we do not know. This prophecy comes to us from the remote past, pointing ineluctably toward Calvary.

St. Paul, in the Palm Sunday Epistle, recognizes Jesus as the suffering servant who has been exalted. To him is applied the most lofty title in the Hebrew language, the title or "name" of Lord, and it is the Father's good pleasure that every knee and every tongue everywhere should pay homage to him. In the humiliation and subsequent exaltation of Jesus, the power and majesty of God, our Creator, are set forth.

With these mysterious prophecies, the Christian reader enters with the eye of faith through the veil to that spiritual sanctuary, where Christ "entered once for all into the holy place, taking not the blood of goats and calves, but his own blood, thus securing an eternal redemption" (Hebrews 9:12). Through Christ, the Creator of heaven and earth has come close to us; through Christ we can come close to him.

"Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us . . . let us draw near with a true heart, in full assurance of faith" (Hebrews 10:19-22). Here is that mystery of redemption of which we are made heirs in Baptism, for which we are sealed by the Holy Spirit, by which we are nurtured in the Eucharist, and through which we hope to come to glory.

THE EDITOR

## ANGLICANISM

A Report . . .  
A Reappraisal . . .  
An Assessment . . .



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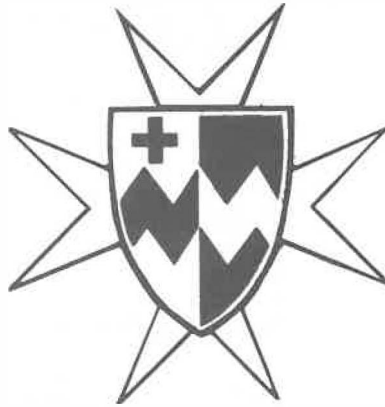
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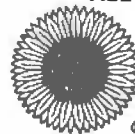
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# LETTERS

## Higher Standards

The letter from the Rev. Frederick M. Morris [TLC, Feb. 28] regarding higher moral standards for the clergy is symptomatic of a major sickness in our church. How can he square this with the teachings of Jesus, which were directed equally to all his followers?

More serious is Dr. Morris' assumption that the serious sins of the clergy are in the area of sexuality. He forgets that Jesus had very little to say about the sins of the flesh, but much about responding to the needs of the poor, the excluded, and the powerless.

One could better point to the fact that many of the clergy have remained silent while the Reagan administration takes away basic necessities from the poor and elderly to build more surplus bombs and subsidize oppressive governments in places like El Salvador, where security forces murder nuns, priests, and thousands of civilians.

(The Rev.) F. SANFORD CUTLER  
Church of the Redeemer

Morristown, N.J.

## Minor Aberrations

It was intriguing to read of the activities at the Washington Cathedral [TLC, March 7]. How wonderful to structure programs around the Vietnam War, Martin Luther King, Jr., and ecumenism, and then to pass resolutions regarding gay rights!

It does make many of the lay communicants wonder, however, if the clergy ever intend to concentrate their efforts on such mundane problems as pornography, divorce, gutter language, drugs, crime, and other similar minor social aberrations that trouble so many of us. Should we hold our breath?

WILLIAM C. HURT, D.D.S.

Royce City, Texas

## Prison Ministry

I have been amazed to read articles within the past several months to the effect that there had been no spiritual guidance or assistance at the Nevada State Prison in Carson City until recently.

I have personal knowledge that the Rev. Robert G. Pumphrey, rector of St. Peter's Church, Carson City, conducted services and did counseling at the prison on Sunday afternoons, beginning in 1962, and continuing with the assistance of the pastor of the Lutheran church in Carson City until 1971, at which time a chaplain was hired for the prison. Before my husband went to seminary in 1967, he on many occasions as-

Continued on page 12

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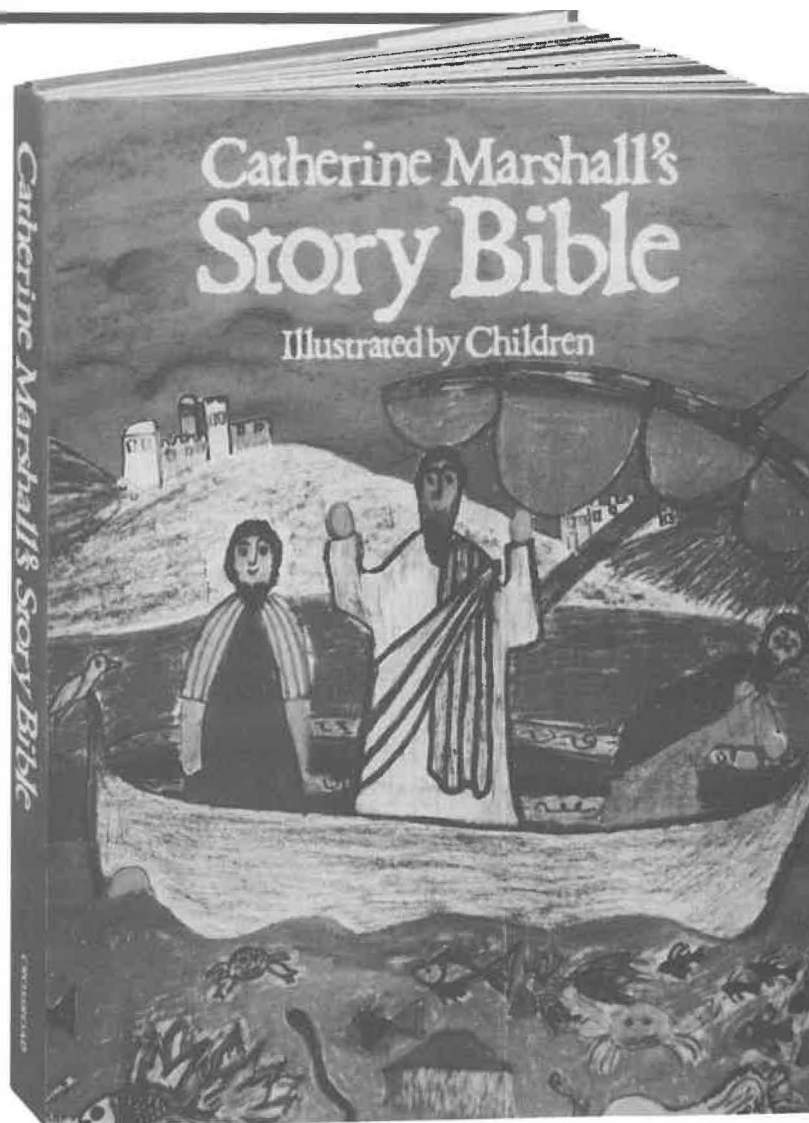
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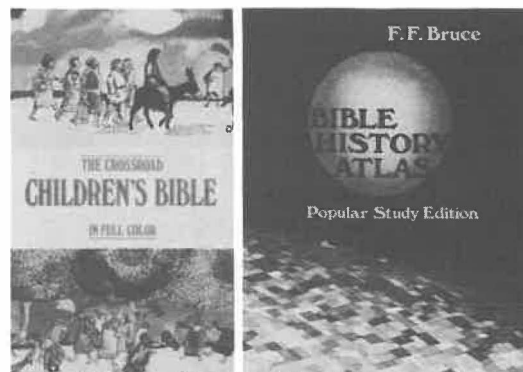
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# THE LIVING CHURCH

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## Canterbury in Geneva

The Most Rev. Robert Runcie, Archbishop of Canterbury, addressed the staff of the World Council of Churches during a week-long visit to Geneva, Switzerland, recently. He said that although "a deep uncertainty about the kind of unity we [churches] should be seeking" has meant a "failure of nerve" in ecumenical endeavor, Anglicanism remains strongly committed to the ecumenical movement.

"We are deeply aware that by ourselves we shall get it wrong," Dr. Runcie said. "We need the counsel and stimulus of the other churches . . . Anglicans in isolation could find these . . . themes intractable problems, incapable of a solution. Our Anglican concern for order in the church can become a narcissistic exercise in ecclesiastical genealogy and pedigree. Our caution about political pronouncement could reflect an . . . abdication of the churches' prophetic role. Our simultaneous desire for Catholic and Protestant unity might only bring to light an inherent contradiction in the

very nature of Anglicanism itself which will, in the end, prevent any ecumenical action in either direction."

Nevertheless, Dr. Runcie said that "characteristically Anglican themes: a stress on faith and order, a stress on the church's intimate relation to the wider human society, a stress on the total spectrum of the churches as the field for Christian unity," are important ingredients in the ecumenical mix.

The archbishop expressed the hope that his visit to the World Council would indicate "the seriousness with which Anglicans continue to take this one ecumenical pilgrimage."

In another address to a group of government and business people and others interested in foreign affairs, Dr. Runcie said he has "not lost faith in the capacity of the communications system and tradition of rationality represented by Geneva to make progress in tackling the world's most urgent problems . . . the North-South divide and the arms race." He said it was important not to divorce rationality and "the great religious stories and symbols," and said that events

in Iran and Poland were "eruptions of a religious power which can never be suppressed no matter how much it is denied," though "it is a power which needs to be channeled and informed by the exercise of reason."

Those who "believe that religious conviction is at best an agreeable private hobby whose creative influence on world history has been exorcised by the spread of rationality have badly misinterpreted Poland and Iran and will continue to make the wrong judgments and predictions about the future of the world," according to the archbishop.

## Polish Protest

The Rt. Rev. John M. Allin, Presiding Bishop, joined 13 other American religious leaders in a strongly worded statement of "support for and solidarity with the people of Poland in this time of crisis in their native land."

The Episcopal, Roman Catholic, Protestant, Jewish, and Orthodox leaders issued the statement after an unusual State Department briefing by Secretary Alexander Haig, who had invited the clerics to come to Washington, D.C.

"We raise our voices in the name of that freedom without which men and women cannot live a life that is truly human," said the statement in part. "We protest the imposition of martial law, the internment of Lech Walesa and other responsible leaders, and the suppression of organizations of working people and others. We deplore the repression imposed on the Polish people, the loss of life, and the separation of families. We watch with distress the suppression of spiritual and moral values and the inalienable rights of men and women."

## Warm Food, Cold People

On the day that "The Gathering at St. James" opened its new volunteer-run free meal program, the wind-chill index in downtown Milwaukee, Wis., registered 53 degrees below zero. Despite the lowest temperatures in the recorded weather history of the city, the enthusiastic response from both volunteers and their guests from all over the downtown area confirmed the urgent need for such a program.

Undaunted by the frigid weather, the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, visited historic St. James's to bless the program and the workers. Bishop Gaskell reminded the volun-



RNS

Dr. Runcie (left) and Dr. Philip Potter, general secretary of the WCC, talk in Geneva: ". . . by ourselves we shall get it wrong."

# CONVENTIONS

According to the committee, the New York City Landmarks Preservation Commission is guilty of ignoring the wishes of congregations in making landmark designations.

The Committee of Religious Leaders is composed of official representatives from the Council of Churches of the City of New York; the Queens Federation of Churches; the New York Board of Rabbis; the Catholic Diocese of Brooklyn; and the Catholic Archdiocese of New York.

New York City has some 100 churches and synagogues with individual landmark status, plus many more in officially designated "historical districts." The designation has become increasingly controversial in the past few years as parishes and temples attempt to develop their property to meet changing religious and community needs. St. Bartholomew's Church on Park Avenue is only one of several churches which have indicated a desire to redevelop landmark buildings and found themselves in conflict with the City Landmarks Commission.

At a press conference announcing the beginning of a campaign to have landmark status removed from religious structures, the Rt. Rev. Stuart Wetmore, Suffragan Bishop of New York, said that 54 Episcopal churches are on the landmark roll and that the diocese opposed the designation of every one. He noted that a special study of the issue had begun before the nationally publicized controversy over St. Bartholomew's.



Good Friday Offering Poster: The Episcopal Church in Jerusalem and the Middle East is the traditional recipient of a pan-Anglican Good Friday Offering. Formerly under the jurisdiction of the Archbishop of Canterbury, the Episcopal Church in Jerusalem and the Middle East became an autonomous province in 1976. It consists of the Dioceses of Jerusalem, Egypt, Cyprus and the Gulf, and Iran. The offering supports schools, hospitals, and agencies for the deaf, blind and orphaned.

The 154th convention of the Diocese of Kentucky met from February 19-21 at Grace Church, Hopkinsville. This convention celebrated the 150th anniversary of Grace Church, the 150th anniversary of the episcopate in Kentucky, and the tenth anniversary of the ministry of the Rt. Rev. David B. Reed as Bishop Coadjutor and Bishop of Kentucky.

The resolutions passed by convention included one reaffirming the 1979 General Convention position on abortion. The delegates also voted to petition the 1982 General Convention to support the concept of a verifiable freeze on the development, production, and deployment of nuclear weapons by all nuclear powers. A program budget of \$292,820 and an assessment budget of \$150,283 were adopted.

Frances Swinford, an historian from Lexington, gave a presentation on the lives of the bishops of Kentucky. The Rev. J. Raymond Lord, rector of Grace Church, presented a gift to Bishop Reed on behalf of the convention and the diocese at the Sesquicentennial Ball. Bishop Reed plans to take a sabbatical leave, a major portion of which will be spent at St. George's College, Jerusalem, beginning in the fall.

The convention closed with a festival Eucharist celebrated by Bishop Reed and the Rt. Rev. C. Gresham Marmion, retired Bishop of Kentucky. The text of 1789 Book of Common Prayer, the book in use when the diocese and the host parish were founded, was used for this service.

• • •

The third convention of the Western Diocese of Louisiana met in Lafayette on February 26 and 27, with the churches of Ascension and St. Barnabas serving as hosts. The Rt. Rev. Willis R. Henton, diocesan bishop, presided over a quiet but enthusiastic convention.

The principal event was the kick-off of the diocese's Venture in Mission campaign, which hopes to raise \$1 million. The convention decided that 50 percent of the receipts would be sent to the three dioceses of the Episcopal Church in the Philippines, which Bishop Henton once served as a missionary. Within the diocese, half of the remaining money will go to the Mission Development Fund for new work and ministries, and the other half to finance an adult all-year conference center at Camp Hardtner.

In other business, two missions were received into union with the diocese, and the convention voted to petition General Convention to realign the diocese with Province VII. It is now part of Province IV. A budget of \$634,338 was adopted for 1982.



Bishop Gaskell (right) visited St. James Church, Milwaukee, to bless the volunteer-run free meal program at the church.

teers, a mixture of people of various ages from Episcopal parishes around the city, that Jesus' mission was to minister to the suffering, friendless, and needy.

The Rev. Canon Michael Stolpman, canon to the bishop, and the Rev. Charles C. Lynch, rector of St. James Church, had been concerned for some time about the plight of increasing numbers of elderly and poor people unable to provide themselves with a daily hot meal. Several inner-city churches provide food on weekday and Sunday evenings, but until "The Gathering at St. James" opened its doors, nothing was available on Saturday.

To meet this need, the two priests solicited financial and volunteer support from city and suburban parishes. "The Gathering" receives financial support also from the Diocese of Milwaukee, and the program is one of the recipients of Milwaukee's VIM funds.

The only complaint from the volunteer help, which prepares and serves the food each Saturday, is that they cannot be asked back to serve at "The Gathering" for four or five months. The volunteer schedule already is filled through June.

## Landmark Status for Churches Questioned

In a 40-page report, the Committee of Religious Leaders, a locally prominent interreligious organization in New York City, has charged that the designation of churches and synagogues as historic landmarks that must be maintained according to government rules violates the free exercise of religion.

The report alleged that landmark status, which in New York protects the exterior of structures, is often a burden to religious ministry as it causes funds to be diverted into bricks and mortar.



RNS

The Crucifixion (from a bas relief by the Italian Renaissance sculptor, Donatello): "What about the losers?"

# Good Friday

The Way, the Truth, and the Life

are ours if we honestly begin to live

daily in his love.

By ANDREW BARASDA, JR.

One of the criminals who hung there with him taunted him: "Are not you the Messiah? Save yourself, and us." But the other answered sharply: "Have you no fear of God? You are under the same sentence as he. For us it is plain justice; we are paying the price for our misdeeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come to your throne." He answered, "I tell you this: today you shall be with me in paradise" (Luke 23: 39-43).

When we do a good job, we usually expect a reward — a raise, some praise, an "A," a diploma or certificate, the gold watch. When we do good things and try to live good lives, we often relish compliments, enjoy applause, cherish the pats on our backs by friends, fellow workers, and neighbors.

It is normal to believe that all people respect achievement, attainment, "a job well done."

But what about the losers? Those people who can never seem to achieve anything — the folks who always settle for

*The Rev. Andrew A. Barasda, Jr. is the rector of St. Paul's Church, Portsmouth, R.I.*

less, the ones with nothing to gain? The wrongdoers, the outcasts, the bad members of society — so many times they expect rejection, punishment, and debase-ment, and they receive it. We give it to them. They have their just desserts!

From the Gospels we constantly learn that our Lord associated in so many ways and on numerous occasions with the losers. He was criticized for loving the sinners, the poor, the diseased. He bore sharp rebuke for having such people as his disciples, but he didn't seem to care.

"The well have no need of a physician," he would say. "I have come to the lost sheep," he would respond, and his whole ministry revolved around giving the unexpected hope to the loser, the amazing miracle to the diseased, the tremendous gift of forgiveness to the lowliest sinner.

On his cross, surrounded by scorners, hanging between two criminals, attended by a few faithful followers, Jesus to many was indeed a loser. "He has received his just desserts," many would say. "He said he was the Messiah. Let us see if God will help such a miserable offender," others would mockingly cry.

And yet, in that agonizing time of suf-

fering, the voice of a real loser penetrates the silent death watch: "Remember me when you come to your throne." And Jesus responds, amidst the weight of his pain, in his weakened condition. He responds with the unexpected promise, "Today you shall be with me in paradise."

Another loser is raised to God, another sinner is redeemed and renewed, and the company of paradise welcomes its newest saint. At the moment of death, in a moment of true confession, another human being touches God and becomes one with him in Christ.

Is not this the reality of Jesus' death? Is not this the miracle of reconciliation? We are at one with God again, when we acknowledge that we truly are losers without his saving power and throw ourselves down before his mercy. Paradise is ours today, closeness to the God who loves us can indeed be ours now in this earthly pilgrimage, just as surely as it is ours when we die!

God rewards the repentant thief and promises him paradise, for paradise is to be found in that wonderful belief in his Son. The Way, the Truth, and the Life are ours, if we honestly begin to live daily in his love.

And so another loser joins the company of the saints, another imperfect child is accepted by God, and the whole company of heaven rejoices as we, each of us, renew our commitment to the Son of God, accept his forgiveness, confess his name, and follow him as faithfully as we can in this life.

Today I shall be with Jesus in paradise, for the kingdom of God is at hand. I must merely repent and believe and enjoy the fruits of Christ's redemption. Thanks be to God for the gift of paradise today. May I accept the gift and rejoice with my fellow losers!





### Good Friday: Tenebrae

Even as I knelt in church  
Prepared to meditate on words  
That Jesus cried out from the cross  
While he hung dying there, I heard  
The measured sounds a shovel made  
As someone dug a grave beside  
The church, through chance perhaps or else  
Divine design that holy day.  
Upon the altar, seven candles  
Stood spaced evenly apart  
And to the Gospel side there rose  
The paschal one in majesty,  
All glowing with a special light  
For all the world.  
Then priest and acolyte came forth  
And while one spoke the numbered words,  
The other snuffed the flames until  
The seven candles stood like gaunt  
And useless things. But that was not  
Enough. They killed the paschal flame  
And took the candle from the church,  
Leaving blackness everywhere.  
My soul wept silently, for I  
Had been a party with them in  
This deed. I, too, had snuffed the flame,  
Had driven nails into the hands  
And feet and plunged a jagged spear  
Into the side; I, too, cast lots  
Upon the robe.  
Then with the service done, I left  
And walked once more outside the church.  
The old man digging graves had left  
His job a while and put his shovel  
Down. I watched him as he reached  
With gentleness to move a clump  
Of iris from the edge and place  
Them in a safer spot where they  
Would still be blooming three days hence  
For anyone who cared to come  
And see.

William Paulk

# One Day

By JOHN E. AMBELANG

Levi is 33 today. His mother loved him as all mothers love their children. "Perhaps," she thought, "he'll grow up to be a merchant like his father." Instead, he chose to become a tax collector, hated by his people. However, he repented of his choice and now is, or was, a follower of Jesus of Nazareth. You see today the Son of Man is being crucified. Last night Levi deserted his Lord. Now he stands afar watching, grief overwhelming his heart.

Zedekiah celebrates 33 years today also. His mother loved him as all mothers love their children. "Perhaps," she thought, "he'll grow up to be a merchant like his father." Instead, he has become a Pharisee. For many, many years now, Zedekiah has studied the ways of God. Zedekiah would not stoop to drive the nails or thrust the spear. But, through his words, he attempts to drive knowledge of his hatred deep into the Lord's consciousness. "If thou be the Son of God . . ." This evening Zedekiah will stride to the temple to report a job well done.

Julian has forgotten that today is his 33rd birthday. His mother loved him as all mothers love their children. "Perhaps," she thought, "he'll grow up to be a merchant like his father." Instead, he joined the army and never advanced much higher than a raw recruit. Today he is crucifying the Son of God. He takes three or four gulps of the cheap wine that's always available on such occasions. Then sitting on the arm lashed to the crossbeam, he drives the first nail. His fellow holding the Lord's hand warns him not to miss.

Someone has to do it, of course. Julian doesn't think of the victims or listen to the screams. The screams actually aren't much different from those on the battlefield. One has to die sometime. It is much better to be the one pounding than the One being pounded. Julian often chooses this duty.

Three mothers, three men, three lives.

*The Rev. John E. Ambelang is the rector of St. Michael's Church, Racine, Wis.*

# EDITORIALS

## Entering Jerusalem

With Palm Sunday we enter the final solemn week of Lent, the week often known in antiquity as the Great Week. In our Gospel account, Jesus enters the Holy City of Jerusalem, and so too in our hearts must you and I.

In all of our churches, this will be a most impressive time. Increasing numbers of our parishes, furthermore, will have a procession out-of-doors on Palm Sunday, foot-washing on Maundy Thursday, the solemn and dramatic reading of St. John's Passion on Good Friday, and the Great Vigil Saturday night or very early on Easter morning. Whatever the parish schedule may be, the services will command special attention.

For all of us, this is not just a time to remember the events of our Lord's suffering, death, and resurrection, but a time when they can in a sense be acted out and re-experienced. It is a time when we "do the liturgy" in an especially dramatic way, and you and I can participate in a vivid manner in what is being celebrated. Within the cycle of the year, this is a unique experience. Let us all make the most of it as we re-enter this most solemn time.

## Straining the Anglican Communion

Whenever a particularly controversial incident arises, it is inevitably viewed as damaging to the unity of the Anglican Communion. Paradoxically, those who are on each side of the issue feel that it is the other side which is destroying Anglican unity. This is the case now, with the illegal services in England conducted by a woman ordained in America [see TLC, Feb. 14, March 14, March 21]. Who is right? Must the practices of every Anglican church be accepted by every other?

Obviously, the unique position of the monarch in the Church of England has no bearing on the Episcopal Church, although when British royalty visit this country they may be extended special courtesies in some of our churches, being invited to sit in special seats and so forth. For many years prior to 1967, there were British layreaders licensed to administer the chalice in their own country, but they were not permitted to do so over here.

On the other hand, the Church of England has never, so far as we know, claimed that it would accept, or authorize to act in England, all the clergy of other Anglican churches. In the past, when American priests desired to officiate in England, they could do so only if they qualified under what was offensively described as the Colonial Clergy Act.

Many American parishes and dioceses sanction the administration of Holy Communion to young children. Perhaps this practice is highly desirable, but if a family with communicating small children moves to some other nation, they must understand that this practice may not obtain there. In another locality, their children

may have to wait for Confirmation — as indeed was the former case here.

Suppose some part of the Anglican Communion decided to admit instructed adult converts to Holy Communion prior to Baptism. They would not be admitted to our altars here, although they might be offended and might interpret our practice as expressive of racial discrimination.

After long public debate, suppose some New Zealand bishops licensed layreaders to celebrate the Eucharist, as indeed a theologian in that nation seriously advocated several years ago. We do not condone or approve such a practice. Such layreaders would not be welcome to do this in the Episcopal Church even if, to advance their cause, they pointed out that a lay celebration or two had already occurred in private houses somewhere in Oklahoma or Illinois.

When we consider such examples, we conclude that the unity of the Anglican Communion does not require the Church of England, or other Anglican churches, to welcome, accept, or authorize any new, deviant, or unusual practices which have arisen in other provinces. What binds us together is the unified heritage we share in common, not the new developments which have emerged in different localities in recent years.

We believe that the Church of England has not only the privilege, but the responsibility, of deciding whether it will or will not authorize foreign ministers to officiate, whether this be in public or in private (although the designation of the Holy Eucharist as "private" is always somewhat offensive in our opinion). In the Anglican Communion we cherish freedom and justice, but freedom and justice do not flourish where law and constitutionality are despised.

### A Woman Having a Dream

These Jews and their disquiets! Ruth,  
— A little gentler with my hair, girl —  
I know you're one of their tribe  
And worship like them, but you're candid  
With the news and this country simpleton  
From *where* did you hear? From Nazareth?  
Who's brought himself to judgment  
With my husband. The governor's no fool  
And no heavy-handed tyrant. Don't we both  
Know his kindness, girl? He'll lighten  
Sentence the more when I send you  
To him telling the dream that cursed  
My morning; he knows I don't dream omens  
As a rule. Tell him I was made ill,  
I suffered, dreaming this simpleton held  
The power to work us well, given his freedom,  
May be not godless but keeping some rural  
Numen for his spirit. Something cruel  
In your eye, girl? Here, use my mirror  
To find it. Then run. We'll see  
Justice done. Only give me before you go  
My golden chaplet with the pendant pearl.

Nancy G. Westerfield

## Planning for the Easter Season

By THE EDITOR

**H**oly Week is one of the greatest of all times for the church, but it is not our topic now. This column is devoted to planning ahead for the liturgy, and so we look now to the weeks of Eastertide that are before us, weeks which will provide such a unique annual opportunity for elevated and inspiring worship.

The Great Fifty Days require planning because they deserve the most beautiful flowers and other decorations, the most festive music, and the most eloquent preaching. But they also demand planning for another reason. The "primary variables" in the liturgy, the biblical passages appointed for the Sundays, are arranged in a special way, and decisions cannot be avoided.

Throughout the three-year cycle, the Gospels for this season (mostly from St. John) follow a consistent pattern which gives a certain flavor to each Sunday. The Second Sunday of the season is always Thomas Sunday. The Third Sunday always has Jesus eating with his disciples after rising from the dead. The Fourth (May 2 this year) is always Good Shepherd Sunday.

The Fifth deals with the relation of the glorified Christ to his followers. The Sixth continues the same theme, and also looks forward to some extent to the Rogation Days (this year the Old Testament expresses the doctrine of creation; Acts talks of famine and providing for the hungry). Ascension Day, of course, has its theme, and the Gospel for the next Sunday points to the unending intercession of Jesus as our Great High Priest.

Meanwhile the other readings offer three different tracks. First, and following an ancient tradition, there are selections from the Book of Acts. This year, up to Ascension Day, these form a fairly coherent and interesting narrative. Secondly, there is a selection of great Old Testament passages expressing themes of the season (and especially linked with the Gospel on Good Shepherd Sunday). Thirdly, and again following an ancient custom, the First Epistle of John is read.

There are, of course, also psalms for the different weeks, and from Morning Prayer a variety of festal canticles can be chosen. Out of the passages from Acts, the Old Testament, and I John, two will normally be read. Which should

your parish choose this year?

The Acts sequence is distinctive of this season, and apart from Ascension and Whitsunday, most of our people have no other exposure to this important book. Yet it will require explanatory preaching, and it should have coherence. Hopping back and forth from Acts one week to the Old Testament the next is unlikely to be helpful. If a parish does not use Acts every year in this season, we recommend it every other year.

The Old Testament passages are fine ones. For parishes which have not had the Great Vigil, they provide an opportunity for the preacher to tie Easter to the Passover and its Hebrew back-

ground. Many parishes might profit from the Old Testament selections every second or third year. The First Epistle of John is one of the most beautiful books of the New Testament, and on the Third, Fifth, and Sixth Sundays of the season this year, the passages fit closely with the Gospels.

The first and most evident option is to have Acts and the First Epistle of John (omitting the O.T.). Or, we may have the O.T. and Acts (omitting the Epistle). Or, thirdly we may have the O.T. and the Epistle (omitting Acts). As we have said before, whichever choice is made, it will be enhanced by consistency, at least for most Sundays of the season.

Preachers should consider very carefully which of these options they can invest with their finest and most elevated preaching. The Sunday school curriculum may be a factor, and so too may be one or more musical features which are closely related to certain readings, but not to others. There are only so many Easter hymns which can be used throughout the season, and they must be farmed out wisely on different Sundays. Best wishes for a glorious Eastertide!

### Isaiah 61

**O** Christ of the hungry, the thirsty, the naked, the wounded, the lonely and imprisoned. Come to me in all thy power and fill me with thy caring, thy wanting, thy seeking and thy serving spirit.

Anoint me with thy hunger, O Lord,  
that I might show someone  
The True Bread of Life.

Anoint me with thy nakedness, O Lord,  
that I might give someone  
The Garment of Praise.

Anoint me with thy thirst, O Lord,  
that I might lead someone  
to that Living Water.

Anoint me with thy captivity, O Lord,  
that I might free someone  
of bondage to sin.

Anoint me with thy wounds, O Lord,  
that I might heal someone  
broken in heart.

Anoint me with thy sorrow, O Lord,  
that I might soothe someone  
with the oil of gladness.

Anoint me with thy loneliness, O Lord,  
that I might share with someone  
The presence of thy Love.

Anoint me,  
Empower me,  
Lead me, O Lord . . .  
To serve you,  
To love you  
and proclaim you to all!

James D. Furlong

## THE GUILD OF ALL SOULS

THE ANNUAL MASS  
and  
MEETING

Saturday, May 16, 1981

ALL SAINTS CATHEDRAL  
818 East Juneau Avenue  
Milwaukee, Wisconsin 53202

Solemn High Mass at 11 A.M.

Sermon:  
The Very Rev. James C. Leech  
Dean

Luncheon and Meeting in the  
Guild Hall

Reservations for the luncheon (\$4.00) are necessary and should be sent to the Very Rev. James C. Leech not later than May 10th.

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## LETTERS

Continued from page 4

sisted Fr. Pumphrey in these services as a layreader.

We are delighted that the Bishop of Nevada is taking an interest in this type of ministry, but I believe the record should be set straight and credit given to those who worked long and hard in ministering to the inmates of the Nevada State Prison, a maximum security facility.

(Mrs.) JOSEPH W. ELLIOTT  
Colusa, Calif.

### New Orleans the Gracious

Having read unkind words about Detroit and Pontiac at the time of the Super Bowl, I am concerned that momentum is building to castigate New Orleans, before, during, and after the General Convention. Be careful.

New Orleans is a warm and gracious city, used to accommodating and caring for visitors. Those who wish to avoid T-shirt shops, loud music, and topless revues should avoid Bourbon Street, since only Bourbon Street has these things.

Conventions are big business in a dozen or so American cities, which are the only ones that can hold anything as big as General Convention. Hotels which cater specifically to conventions are expensive — here and everywhere else. Motels and smaller hotels, outside of the downtown area, are reasonable.

Alternatives to convention cities, like college campuses, are attractive, but hard to find available for such a large gathering. Add to this the fact that dormitory rooms are built for the young, and the problems increase.

Having attended two General Conventions, both times as a visitor, I am looking forward to this one. General Convention is interesting, educational, and renewing, and my ministry has been enriched from these experiences.

The Evangelical Education Society implies that New Orleans is a crucible of sin and godlessness. I don't find this to be true. On the average, including the summer, 55 percent of our parish's communicants are in church each Sunday. I suspect this is not the case in many cities.

In short, please don't knock New Orleans until you've tried it. The city features a variety of fine food at very reasonable prices, a number of historically significant houses, buildings, and whole districts, the busiest port in the United States, and (outside of Native American culture) America's only indigenous art form, jazz. I urge all who can to set aside some money, some time, and their misgivings, and experience General Convention in New Orleans.

(The Rev.) JOHN D. LANE  
Church of the Holy Comforter  
New Orleans, La.

## BOOKS

### In Glorious Color

THE EASTER STORY IN STAINED GLASS. Photographs by Sonia Halliday. Eerdmans, Pp. not numbered. \$7.95.

This selection of photographs of 15 stained glass windows that date from medieval days to 1900 is superb. Two well known photographers, Sonia Halliday and Laura Lushington, traveled to cathedrals in France, England, Holland and Germany to find windows that illustrate the joy and grief of Holy Week.

Biblical passages from the four Gospels accompany the photographs, and they add to the pictorial story which the windows convey. The size of the book is such that it easily can be taken to church for use in meditation and prayer, Palm Sunday through Easter Day. As an art book, it can be taken from the bookshelf from time to time for the sheer enjoyment of the glorious colors and the special beauty of stained glass.

*The Easter Story in Stained Glass* is timeless. It illustrates by word and sight the events of the greatest week in human history.

V.M.P.

### Calendar of Things to Come

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

#### April

- |       |  |
|-------|--|
| 11    | Easter   |
| 19-21 | Executive Council Meeting (Greenwich, Conn.)   |
| 19-23 | Associated Parishes Council (Toronto)  |
| 21-23 | Second Assembly on the Word of God, sponsored by the Evangelical Education Society (Alexandria, Va.) |
| 26-29 | Associated Church Press Convention   |

#### May

- |     |  |
|-----|--|
| 2-8 | Age in Action Week (Episcopal Society for Ministry on Aging) |
| 3-7 | In House Week, Episcopal Church Center                       |
| 8   | Convention, Diocese of New Hampshire (Claremont)             |
| 15  | Convention, Diocese of Maryland                              |
| 20  | Ascension Day  |
| 30  | Pentecost  |

#### June

- |       |   |
|-------|---|
| 11-12 | Convention, Diocese of Central Pennsylvania (Lewisburg) |
|-------|---|

#### July

- |      |   |
|------|---|
| 6-10 | Full Gospel Business Men's World Convention (Anaheim, Calif.) |
|------|---|

# BRIEFLY...

The Episcopal Society for Ministry on Aging (ESMA) announced recently that under the guise of eliminating "unnecessary" regulations and cutting costs, the federal government wants to repeal many standards now governing nursing homes. Administration officials say the rules are too costly and the nursing home industry overregulated, a claim which consumer advocacy groups hotly contest. ESMA is urging advocates for the elderly to obtain a copy of the proposed standards for skilled nursing facilities by writing to Mary Ann Troanovitch, Department of Health and Human Services, Health Care Financing Administration, 300 Independence Avenue, S.W., Washington, D.C. New rules for intermediate care facilities are expected to follow in a few months.

The Rt. Rev. John M. Allin, Presiding Bishop, has been notified that a Quaker publication, *Friends Bulletin*, has commended the 1981 pastoral letter of the House of Bishops, and has quoted excerpts from it relating to arms control and military restraint. Bishop Allin also learned that John Kirk of Richmond, Ind., editor of *Quaker Life*, has called the letter "a prophetic and moving document" and indicated that he may publish portions of it in his magazine.

St. Paul's College, an Episcopal-related institution in Lawrenceville, Va., received \$265,000 in grants from private sources in the last quarter of 1981, according to college president Dr. S. Dallas Simmons. Several major bequests came from estates, and grants were received from several foundations, including the U.S. Steel Foundation of Pittsburgh, the George I. Alden Trust of Worcester, Mass., and the Teagle Foundation of New York City. "I am gratified at the support the college is receiving from private sources," Dr. Simmons said. "This will in part offset nationwide cuts in federal aid."

Alcoholism committee chairmen of Province III's 13 dioceses met in Washington, D.C., on February 17 to incorporate the National Episcopal Coalition on Alcohol. The coalition is an effort to encourage and assist dioceses, parishes, and organizations to implement the resolution on alcoholism adopted by the 1979 General Convention. The resolution mandates a spiritual response to drug dependency, and contains specific recommendations concerning intervention, basic education, and diocesan poli-

cies. The Rt. Rev. David Richards, director of the Office of Pastoral Development, House of Bishops, met with the group in October and challenged its members to action in the church concerning alcoholism, believed to be the nation's largest public health problem.

At a White House meeting in February, the Rt. Rev. John M. Allin, Presiding Bishop, took up the question of the sudden sharp escalation in second class non-profit postal rates with Vice President George Bush. Bishop Allin left a memorandum with Mr. Bush which detailed the Episcopal Church's request for a reinstatement of the previously agreed-upon timetable for gradually raising the rates. "I am grateful for the Vice President's interest," Bishop Allin said. "The postal increase was one of the matters we discussed, and I am grateful that he made the time for the talk available. I am hopeful that something will be done." As has been pointed out, however, restoration of the timetable would still involve substantial increases in cost for non-profit agencies.

As a prelude to the second United Nations special session on disarmament scheduled for June, interfaith services were held recently for the World Disarmament Campaign in 60 British churches, the Anglican cathedrals in Carlisle, Chelmsford, Derby, and Norwich and at the Roman Catholic cathedral in Nottingham. The Rt. Rev. David Lunn, Bishop of Sheffield in northern England, preached at a service in the center of the city, and in Manchester, a peace march through the city preceded a service at St. Peter's Church. In London, the World Disarmament Campaign held a service of dedication for peace workers at St. Martin-in-the-Fields Church overlooking Trafalgar Square.

A painting of the Virgin of Guadalupe, which was "liberated" by U.S. troops from the Palace of the Montezumas in 1847, was returned recently to Mexico City by the vestry of Trinity Church in New York City, according to a story by Vincent J. Sarno in *Trinity News*. The 18th century primitive oil had hung for years in an isolated section of the Chapel of St. Cornelius the Centurion on Governors Island, N.Y., according to the Rev. William Broughton, Episcopal chaplain on Governors Island. Since the chapel belongs to Trinity Church, he turned the painting over to its vestry. The Madonna is depicted wearing a red robe and a black cape sequined with gold stars. Her face is almost pale blue, and she wears a gold crown.

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ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

A DAILY FAITH by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

JOYFUL JOURNEY by Merle Irwin. A practical guide for retirement living with inspirational and spiritual overtones. Select this book as an excellent Easter gift. Obtainable from: Holder Enterprises, Box 3411, Santa Barbara, Calif. 93105. 166 pp., paperback, \$5.00.

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## POSITIONS OFFERED

THE LORD CALLS laity, bishops, priests, deacons to build this super parish on Florida's Suncoast into a Superchurch for total ministry and vital, Christ-centered community. Your spiritual gifts and natural talents will help create shared ministry among young, old, wealthy and poor of this burgeoning area we claim for Jesus Christ. Emphasis biblical, sacramental, Evangelical. God's vision for us is holistic care of sick, discarded; comfort for widows, schooling, fathering of orphans; making disciples for Jesus. We call together a joyous, Spirit-filled team, lay people, clergy, religious and not-so-religious, to model all ministries in the Body of Christ. Some help in relocating, finding work, settling in. Most positions non-stipendiary or tentmaker, a few paid. When team jells, responsibilities and compensations will be negotiated among members. Successful applicants will bring skills in pastoring, healing, teaching, music ministry, arts. Must demonstrate gift for enabling others in discovery of their own ministries. All details and expectations, including how you will support yourself financially, in first letter. Reply Box J-518.\*

OPENING for curate/assistant, age 25-45. Pastoral calling, ministry to youth, sharing all other duties. Three bedroom house, two car garage. Use 28 and Rite I. Three minute walk to hospital, schools, downtown. Reply: Canon French, Christ Church, Coopers-town, N.Y. 13326.

## POSITIONS OFFERED

CURATE/ASSOCIATE. Eucharistic parish. Shared duties: Preaching, calling, teaching, and services. Housing allowance. Reply: Rector, 601 E. Walnut St., Springfield, Mo. 65806.

ORGANIST/CHOIRMASTER. St. George's Episcopal Church in Fredericksburg, Va., is seeking a professional to direct its music program. Please send resume to: The Rev. Charles Sydnor, 905 Princess Anne St., Fredericksburg, Va. 22401.

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## POSITIONS WANTED

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

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

## SUMMER PROGRAM

SEARCH . . . the Religious Life Summer Program, August 14-28, 1982. Prayer, study, ministry. Write: Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

## 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.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

## TRAVEL

JORDAN, ISRAEL, EGYPT — June 14, \$1,869; From Rome to Wittenberg, July 12, \$2,498; Scandinavia, July 20, \$2,048; Holy Land — Air/Sea, October 4, \$2,395. All 15 days from Chicago. Brochures from: Dr. Allan Hauck, Box 165, Somers, Wis. 53171.

## 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.

## WANTED

USED copy of Chorley's "Men and Movements in the American Episcopal Church." The Rev. Martin Dewey Gable, 3110 Ashford Dunwoody Rd., Atlanta, Ga. 30319.

NEEDED: Episcopal parish needs 250-300 copies of the 1928 Book of Common Prayer, in good condition. Will pay shipping costs, and 50¢ per book. Reply Box M-519.\*

## WOOD SCULPTURE

FINE LITURGICAL furniture and wood sculpture: Wood furniture designed and made in my studio on commission basis. Altars, lecterns, tables, and sculpted art work. References. Philip Michael Semesch, 3701 Rugby Rd., Fairfax, Va. 22033. Phone (703) 378-7458.

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### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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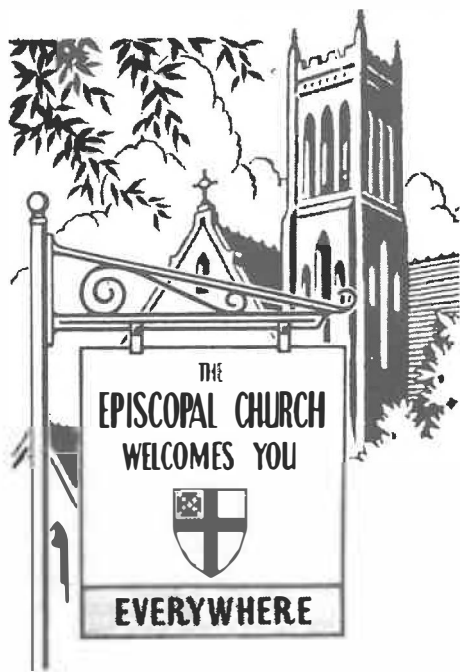
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# LENT CHURCH SERVICES



## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
The Rev. Chris Epting, r; the Rev. Clarke Olney, c; and 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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## 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 Jarrett, 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  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## CHESANING, MICH.

**ST. JOHN'S** (Opp. Heritage House Restaurant)  
The Rev. Lewis W. Towler, v 602 W. Broad  
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

## 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

*(Continued on next page)*

## 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. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## 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 6:30

## 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

**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.



Trinity Church, Redlands, Calif.

# LENT CHURCH SERVICES

(Continued from previous page)

## 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. Bulce, v  
Sun Masses 8 & 10:30, Ch S 9:30, C by appt. Ultreya 1st Fri  
7

## 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 8 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## 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., Susan Grove, 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 6:30

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
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 6

**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 8:15



Chapel of Christ the Lord, Episcopal Church Center,  
New York City

## 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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., LO 3-1878  
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins  
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &  
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Ro-  
sary). Confessions: Fri & Sat (5-6); half hour before each  
Sunday Mass; at any time by appt.

## 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

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C.W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## 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., 76601  
The Rev. Thomas G. Keithly, 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. Westphaler; 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. 76107  
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. 78053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## 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. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23 Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon J.  
Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.  
John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30