

THE LIVING CHURCH

“In his
accepted
sacrifice
is our
salvation. . . .”

• p. 2



Among the works in the Vatican's Museum of Contemporary Art is this oil painting, "Crucifixion," by Franklin Watkins.

RNS

CAMP KANUGA

**FOR BOYS & GIRLS
AGES 8-15**

Operated since 1928 by Kanuga Conferences, an Episcopal center.

Located in the cool Blue Ridge Mountains on 1200 acres of forest.

- Camping, hiking
- Sports skills development
- Arts and crafts

Five Sessions:

June 12-22

June 24-July 8

July 10-20

July 22-August 5

August 7-17

Camp Kanuga provides the opportunity to grow in new and stimulating surroundings. Through its co-ed program for ages 8-15, Camp Kanuga enables physical, emotional, and spiritual growth.

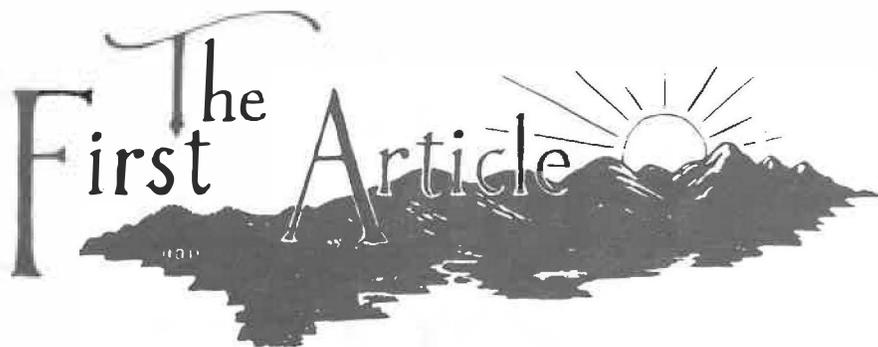
Fully accredited by the American Camping Association (ACA)

WRITE: CAMP KANUGA,
OFFICE L, P.O. DRAWER 250,
HENDERSONVILLE, NORTH
CAROLINA 28793

Kanuga
EPISCOPAL
CENTER 

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,200.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.



The Fireplace in Lent

In early spring there are still evenings when an open fire is welcome — indeed there are many such evenings in Wisconsin. Its warmth, its cheerfulness, what can only be called its companionship, are still welcome.

An open fire is an extraordinary example of the power of a symbol. Very few American homes which are equipped with fireplaces, Franklin stoves, or open gas ranges actually are dependent on these open flames for essential heat. Yet a cheerful bright flame can convey more to

the heart than a steam radiator does to the body.

For perhaps a hundred thousand years, a fire has meant to human beings warmth, security, and companionship. Its symbolic power is so great that it can make us feel warm, even if we are chilly, make us feel safe, even if we are not, and the fire itself can offer us congenial companions in the absence of human companions.

What does a fire say to us with its crackles and murmurs, its dancing flames and glowing embers? Its message is what it is: it is not translatable into human words. Many of us would agree, however, that it says more than the endlessly droning television set at the end of the room, which has become the backdrop to so much indoor American life.

Fires, having been the focal point of human social and family living for so many millenia, connote and express life. Their sound and movements are animated and vital. Like living organisms, they move, they breathe oxygen, and they need food. In a fireplace, like a domestic animal in a pen, they patiently wait for us to feed them. In the wild, as in a dry forest or on a prairie, they ravenously seek their own food, they grow, and with their sparks they disseminate offspring.

Yet fires put before us the riddle of life and death. In an hour, a fine oak log is reduced to crumbling charcoal. An hour later, we see nothing but a shovelful of white ashes. Sturdy wood which took so many summers to grow, so much sunlight, so many rains, is here reduced to only a fine powder. With shocking speed, the drama of "earth to earth, ashes to ashes, dust to dust" has been enacted. These ashes can soon go out on the vegetable garden, and start the cycle again in another form.

We can also burn what we wish to de-

Scenes

An ass
tied to a post
chariot for a king

crowds
seated on garments
waiting

carpet of palms
pathway to Jerusalem
ambivalent city

shouts
parade begins
quiet stranger

the temple
furious Jesus
tables overturned

Sharon Blessum

stroy — old leaves, old papers, old clothes — things we wish to forget, as well as to get rid of. Both sociable warmth and powerful destruction provide the symbolism of the lamplighting prayer for Lent: "Almighty and most merciful God, kindle within us the fire of love, that by its cleansing flame we may be purged of all our sins. . ." (BCP, p. 111).

The Bible associates fire with the presence of God, with the Holy Spirit, and much else. At this season, we may recall its association with sacrifice. Fire, which can destroy so much so quickly, expresses the removal of things from this earth. Fire, which replays so rapidly the cycle of life and death, expresses both vitality and mortality. Fire, with its endlessly changing shapes and colors, defies human categories: the dance of the flames points to transcendence.

In ancient times the connection of fire with sacrifice was also pragmatic. Part at least of the sacrificed animal was usually eaten: the fire cooked it. In the Old Testament, sacrifices are regularly offered by fire, and sometimes they are accepted through miraculous flames (Judges 6:21 and 13:20; I Kings 18:38).

Fire still speaks to us of conviviality and pleasure, and also of sacrifice, destruction, and the mysterious cycle of life and death. Burning candles on the altar mean more than pleasant decorations. The Epistle to the Hebrews, 10:5-10, citing Psalm 40:7-9, proclaims that burnt offerings are abolished by Christ, who offered himself, in obedience to God's will, as a perfect sacrifice for the whole world. Yet even in explaining this, the Epistle to the Hebrews must allude to burnt offerings in order to explain what our Lord's sacrifice means.

As long as chilly weather lasts, we will be content to look at the cheerful flame, knowing that it also has solemn lessons for us. Ultimate companionship and friendship, the reality of human community, will be found in the circle of that mysterious and invisible flame which illuminates the cross of Christ. In his accepted sacrifice is our salvation, our reconciliation, and our peace.

THE EDITOR

Maudy Thursday

Upstairs
we didn't mind the cold,
and there was bread enough.

One left early,
But we joined our hands together,
and shared His offering.

On the night He was betrayed.

Robert Book Slocum

SAMUEL SEABURY A Bicentennial Biography by Anne W. Rowthorn

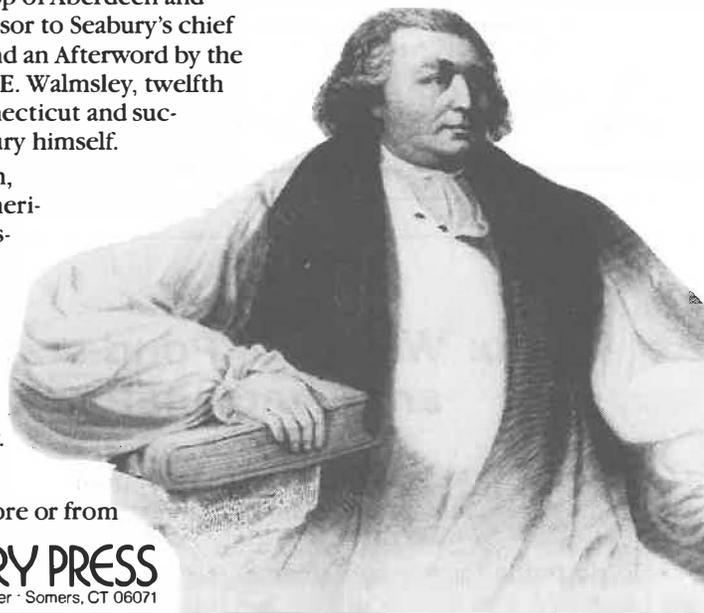
Published in honor of the bicentennial of Samuel Seabury's election as the first American bishop (March 25, 1783), and of his consecration (November 14, 1784), this highly readable account of his career draws on many original documents. In many ways an unlikely candidate for the role he played, Seabury nevertheless grew in office and became a statesmanlike and pastoral bishop.

Samuel Seabury includes a Foreword by the Rt. Rev. Frederick C. Darwent, Bishop of Aberdeen and Orkney, successor to Seabury's chief consecrator, and an Afterword by the Rt. Rev. Arthur E. Walmsley, twelfth Bishop of Connecticut and successor to Seabury himself.

Anne Rowthorn, a student of American colonial history, is executive officer of the New Haven Deanery in the Diocese of Connecticut.
\$14.95

at your bookstore or from

THE SEABURY PRESS
Seabury Service Center • Somers, CT 06071



ANNOUNCING...

A PRIEST'S HANDBOOK

The Ceremonies of the Church

by Dennis G. Michno
author of *A Manual for Acolytes*
\$29.95

A complete manual for all the services of the Prayer Book.



No priest should be without this valuable ritual guide book.

"I welcome this helpful manual and commend it for its soundness of liturgical scholarship."

—James Montgomery
Bishop of Chicago



At your bookstore or
MOREHOUSE-BARLOW CO.
78 Danbury Road, Wilton CT 06897

A WEEKEND OF LITURGY AND MUSIC AT NEW YORK'S TRINITY CHURCH

Saturday, April 16 and Sunday, April 17

- ★ Sung Rite II Eucharists with full ceremonial
- ★ Elizabethan Evensong at historic St. Paul's Chapel
- ★ Concert of 20th-century British music
- ★ Open rehearsals of the professional Choir of Trinity Church and the volunteer Family Choir of Trinity Parish

For further information please write to: **The Music Office,
74 Trinity Place, New York, NY 10006 or call (212) 285-0800**



**TRINITY CHURCH IN THE CITY OF NEW YORK
BROADWAY AT WALL STREET**



— advertisement —

To: Walden's Ponders and Cincinnati

**An invitation to come forth from
meditation or out of "retirement":**

- To do battle for the *aggiornamento* of the Episcopal Church on the ground of scripture, tradition and reason, with special emphasis on Christ's concern that there be Civil Rights and opportunities for Human Dignity in the world:
 - To organize a network of Bishops, Clergy and Laity who believe that significant function inevitably follows broadly designed form when power and motivation to develop and sustain are present:
 - To reestablish adequately funded Christian Social Relations Departments at the Diocesan, Provincial and National levels:
 - To refuse to permit fads, ploys, subterfuges, co-optings, lukewarm church support at whatever level, and the setting up of relatively innocuous social action commissions, to deter giving substantial voice, encouragement and support to those whose causes fall "between the cracks":
 - To manifest in concert that a world of the very rich and very poor is contrary to God's will:
 - To be a sophisticated force between the far right and far left:
 - To seek constantly to develop generalists as well as specialists, so that a single issue will not be the only issue:
 - To cooperate with others who share similar concerns wherever found:
 - To encourage God's raising of a new generation who will pray to understand and work to accomplish the tasks the Holy Spirit puts before the people of God in the 1980's into the 21st century:
- If interested in this network, contact **the Rev. Canon George F. LeMoine, 5042 Gladstone Ave., Minneapolis, MN 55419**. I'll plan to put you in touch with one another and share your thinking, until we see what providence has in store — which may be to come into being, accomplish a mission and dissolve or continue parallel to the Church to observe, prod and encourage.

THE LIVING CHURCH

Volume 186 Established 1878 Number 13

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

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

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharaki, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	12	Letters	5
Editorials	11	News	7
First Article	2	People & Places	14

ARTICLES

The Donkey Moves Slowly, On and On	9
<i>B. Madison Currin</i>	
Good Friday Observance	10
<i>Joyce C. Smith</i>	

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Very Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchett, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr.; Leonard Campbell, Jr.; James Dunkley, Nashotah, Wis.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Life Sentences

The Virginia Bishops' Statement [TLC, Feb. 20] was most unfortunately worded. Surely these men could not have meant to equate the impending fate of the prisoners on death row with the death of Jesus Christ on the cross.

Yes, as Christians we oppose retributive justice. However, also as Christians, we seek to protect innocent victims from murder.

I could wish that the bishops and others who share their conviction against capital punishment might direct their efforts to the revision of our system of justice. There apparently is no such thing as a life sentence to which convicted murderers are sentenced. Rarely, if ever, is the time served. The result is that these people are free to roam the streets and kill again within a few years.

The more excellent way for which these bishops yearn might well be found in enforceable life sentences.

(The Rev.) EMILY GARDINER NEAL
Deacon, Convent of the Transfiguration
Cincinnati, Ohio

Programs for Lay Ministry

I was grateful for the letter of Russell Lemon [TLC, Feb. 20] because it gives me an opportunity to share with your readers various programs that are being offered to enable laypeople "to accept . . . responsibility as first-line ministers for Christ to the world."

The Lay Academy in San Francisco helps men and women to identify their ministries, nourishes them for ministry through a deeper appreciation of Christian heritage, and increases their effectiveness in ministry by development of their skills and talents.

The National Institute for Lay Training (New York City) equips people for ministry through programs designed to identify gifts, develop skills and support ministries.

The Cathedral College of the Laity in Washington, D.C., trains people to be of intentional service to others in matters of personal, social, or community concern.

R/W Associates (New Orleans) works with congregations to develop adult education programs that will help the laity realize the many ministries that baptism entails.

The Mid-Atlantic Association for Training and Consulting in Washington, D.C., offers training events to help individuals develop skills and self-understanding in order that they may be more effective in their ministry.

Education for Ministry, an intensive program of theological education from

the University of the South, provides laypersons with the education needed to carry out the ministry to which every baptized person is called.

Many new programs are being developed as a result of the revision of Title III, Canon 29, "Of Lay Ministries," passed by the 1982 General Convention: "The church in each diocese shall make provision for the development, training, utilization, and affirmation of lay ministries."

On the national church level, the Total Ministry Network provides training to parishes and dioceses through conferences and offers seminars, workshops, and consultations. The coordinator for mutual ministry development at the Episcopal Church Center provides resources that promote the theological understanding and practice of the mutual ministry of clergy and laypeople. One new resource is A Resource for Congregational Action, a 14 month program of study, training, and support for mission and ministry on the local level.

I am aware that Mr. Lemon says that he knows of no national or diocesan program which is prepared to form laypeople into representatives, reconcilers, and witnesses on a *large enough scale*.

The Education for Mission and Ministry unit of the national church, working with the Task Force on Total Ministry, is constantly working to develop new resources. Examples of programs currently being developed are a Lay Pastoral Training program, an audio-visual resource on Total Ministry, a process for supporting and holding one another accountable in ministry in the workplace, a resource to enable clergy to become enablers of the ministry of the laity, and a Christian education curriculum for children and youth on the theology of ministry.

(The Rev.) JOHN T. DOCKER
Coordinator for Mutual
Ministry Development
Episcopal Church Center
New York City

• • •
In the Bishop's School of Lay Ministry of the Diocese of Arizona, our primary goal for the next two years is to develop programs which will encourage, train, and support lay persons for the ministry they exercise in family, vocation, and community. The present program, while excellent, is focused on church-oriented ministries, mainly.

We also have a pilot program I am coordinating with two prisons here whereby lay persons receive orientation and training to visit in prison, teach a skill in prison, and/or assist an inmate to make the transition from prison life to life after release.

Clergy in prison chaplaincies, inmates, and prison staff will be teaching workshops and providing periods of internship for lay persons. We also hold some of

—FRESH—

Announcing three Kanuga conferences to help you see the world in a different way:

•THE ARTIST AS HERALD: PROCLAIMING THE GOSPEL THROUGH ARTISTIC EXPRESSION, June 25-July 1. (Music, dance, drama, storytelling, graphics, poetry, etc.) Coordinator: The Rev. Thomas Blackmon, Washington, D.C.

•"JUSTICE, THE CHURCH, AND THE WORLD," July 2-8. Theology teacher/justice worker Megan McKenna discusses Biblical tenants of justice and our calling today. Topics include liberation theology, the arms race, foreign policy, the Church and the poor.

•REVELATION AND RAPTURE: FROM PREDICTION TO PROMISES, July 2-8. Unlock the most misunderstood book in the Bible: Revelation. Keynoter, Arthur E. Zannoni, Notre Dame Theologian-in-Residence, Purdue University.

•Enjoy a week in the cool Blue Ridge Mountains at Kanuga conference center. Families welcome—daily programs for ages 3-15. Inn and cottage lodging, all meals included. Free time for relaxing (tennis, swimming, hiking, porch rocking).

WRITE: KANUGA, Office L,
P.O. DRAWER 250,
HENDERSONVILLE, NORTH
CAROLINA 28793

Kanuga
EPISCOPAL
CENTER 

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

How's your YOUTH PROGRAM?

Kanuga offers three June 11-17 conferences to perk up any parish or diocesan youth program:

•CONFERENCE FOR ADULTS WHO WORK WITH YOUTH. Comprehensive training for youth ministry led by the Rev. John Palarine, Director of Youth Ministry, Diocese of Central Florida.

•JUNIOR YOUNG PEOPLE'S (YP) CONFERENCE. For rising 7th, 8th, 9th graders. Coordinators: Jackie Chichester, Columbus, Ohio and the Rev. Chet Grey, Warner Robins, Ga.

•SENIOR YOUNG PEOPLE'S (YP) CONFERENCE. For rising 10-12th graders, graduating seniors. Coordinators: The Rev. John Templeton, Macon, Ga. and Judy Clayton, Rocky Mount, N.C.

•Enjoy a week in the cool Blue Ridge Mountains at Kanuga conference center. All meals included. Free time for relaxing (tennis, hiking, swimming).

These are three separate programs held June 11-17. Many parishes and dioceses send groups to participate... how about you?

WRITE: KANUGA, Office L, P.O. DRAWER 250, HENDERSONVILLE, NORTH CAROLINA 28793

Kanuga
EPISCOPAL
CENTER



UNDER ONE ROOF
All the Needs of Your Church

Vestments & Paraments
Altar Linens
Choir Vestments
Clerical Clothing
Do-It-Yourself Department
Religious Jewelry
Ecclesiastical Metalware
Church Furniture
Books

Come In. Phone or Write for Information



Cuthbertson

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

Subscribe now to
THE LIVING CHURCH

our workshops in prisons rather than in parishes so people in prison can learn with and mix with people from parishes.

(The Rev.) DAVID KELLER, dean,
Bishop's School of Lay Ministry
Phoenix, Ariz.

Joint Celebration

I would like to ask your readers if they are aware of any abuses of the terms of the interim eucharistic fellowship with Lutherans, which was approved by the 1982 General Convention. I personally am aware of the situation in one diocese.

The bishop has issued a set of guidelines for joint celebration in which it is permitted that a Lutheran minister be the sole celebrant. At least one such service has already taken place. The bishop has also indicated that clergy may be compelled to participate in such joint services by virtue of their oath of canonical obedience. What is the relationship of such episcopal compulsion to the recent changes in the canon on discipline of the clergy?

NAME WITHHELD

Psychological Warfare?

Lately I have felt disturbed by the ever-increasing number of clergy who have been taken in by the Soviet-inspired psychological warfare against nuclear defense. They do not seem to know that our having nuclear defense has already been keeping the Soviets from actually invading our country for some years past.

Or that during the foolish years of détente, when we let our defenses lag and deteriorate or remain uncompleted, the Soviets were increasing their stockpile beyond all possible needs for their own defense purposes, because their true aim is to conquer every country. They had wanted to attack ours in 1983, if my usually good memory serves me correctly.

(Mrs.) R. H. ELLIOTT
St. Simons Island, Ga.

Seminarian Deacons

Now that the Eucharist is increasingly and properly being restored as "the principal act of Christian worship on the Lord's Day," I wonder how many rectors and congregations awaiting the arrival of a new deacon from next spring's ordinations are already wondering how soon the forthcoming deacon may be ordained a priest.

Has it not occurred to our bishops and seminaries that the seminarians' summer periods after the middler years, as well as the entire senior year often, if not usually, find seminarians performing work and liturgical responsibilities appropriate to the diaconate, but without the order?

My pitch is this: at the end of the mid-

dlar year, ordain seminarians to the diaconate so that they may spend a full year in that order, and then ordain them to the priesthood at the end of the senior year. Such a diaconate could be most worthwhile.

As for the General Ordination Examinations, they are designed for those seeking to become priests. Why should ordination to the "transitional" diaconate have to wait for the GOE's? Oh yes, there will be some who will not be ready for the priesthood even after a year in the diaconate, but for the most part I think the church looks forward to having a seminary-trained priest, not a deacon, exercising the full order of priesthood as soon as possible upon his arrival in a parish.

(The Rev.) PETER CHASE
St. James' Church
Greenfield, Mass.

Intinction

James B. Skewes seems to have missed the central point of the Eucharist, as indicated by his letter [TLC, Feb. 27]. The "contagion" is Christ's healing love, and I hope we continue to share his cup and bear his cross.

Scientists have continually found the water at Lourdes to be of most excellent quality, although people with many rank diseases are continually dipped into it and bodies made whole. The power of God is much greater than the physical laws we have written.

DOTSON SATTERFIELD
West Palm Beach, Fla.

Cut Deputations in Half

This is in reply to your editorial, "Convention's Unfinished Business" [TLC, Feb. 13], in which you ask for proposals, comments, suggestions, and criticisms. You state, "It is widely believed that the first and second seats in most dioceses regularly go to the rectors of large parishes and to well established senior lay leaders — as indeed they perhaps should."

My reply is "No." In the case of the first and second seats of large parishes, this is pure unadulterated selfishness. Such parishes should be willing to forego their precious seats for the good of the church at large and to reduce the unwieldy older house which is called the House of Deputies.

If the larger parishes are unwilling to take this bold and courageous step for the good of the church at large, they should be ashamed to call themselves Christians. In the words of the editorial, "A house suitable for real parliamentary discussion and exchange of opinions should be only half this size or less."

(The Rev.) SAMUEL HUNTING SAYRE
(ret.)
Mathews, Va.

THE LIVING CHURCH

March 27, 1983
Passion Sunday

For 104 Years
Serving the Episcopal Church

Opportunity for Interdependence

The Rt. Rev. Wesley Frensdorff, Bishop of Nevada, has agreed to serve as interim bishop for the Episcopal Church in Navajoland. Bishop Frensdorff was asked to take the post, while continuing to serve as Bishop of Nevada, by the Presiding Bishop.

In an attempt to strengthen and bring together the Navajo congregations in Arizona, New Mexico, and Utah, the 1976 General Convention established an area mission of Navajoland as a first step in forming a diocese. In 1978, Bishop Allin appointed the Rt. Rev. Frederick Putnam, then Suffragan Bishop of Oklahoma, as Bishop to the Navajo. Bishop Putnam retired in 1982.

Bishop Frensdorff expressed interest in the assignment, to which he expects to give about a quarter of his time. He said he believes that "a part-time interim bishop could assist the Navajo significantly to move forward, especially if some of the funding otherwise used for a bishop could be made available to bring in some other resources for the education and training of local lead-

ership." The Navajo work is funded through Coalition 14.

Bishop Frensdorff said he expects that the Diocese of Nevada will be compensated for the time he spends working with the Navajo, and these funds, in turn, will help strengthen Nevada's Total Ministry program. "Let us rejoice together at this opportunity for interdependence in the Body of Christ," Bishop Frensdorff wrote in his announcement of the assignment.

1982 Clergy Compensation

Reports detailing clergy compensation in all the dioceses of the Episcopal Church for the year ending December, 1982, were released recently by the Church Pension Fund.

The Dioceses of Olympia, Alaska, and Delaware lead the field with salaries and other benefits averaging more than \$27,000. The three lowest paying dioceses with clergy compensation in the \$17,000 range, are South Dakota, West Virginia, and Northern Michigan. The Diocese of Colorado most closely approaches the national median of \$22,576, with an average compensation of \$22,593.

When area cost of living is adjusted to the amount of clergy compensation, recognizing in effect the purchasing power of the dollar in a given area, the Dioceses of Louisiana, West Texas, and Atlanta come out on top. Clergy faring least well are in the Dioceses of Northern Michigan, Maine, and Albany.

Emergency Grants Made

The Presiding Bishop's Fund for World Relief recently made \$36,000 in grants to help meet urgent needs of people in Africa and South America.

Thousands of Ghanians were evicted from Nigeria in late January after having been classified as "illegal laborers" by the Nigerian government. Officials in Ghana, Benin, Togo, and Nigeria were hard pressed to meet the unexpected situation and a grant of \$10,000 from the fund will be used to gather and ship clothing, medicine, and food to the refugees. Federal aid programs will pay the sea shipping costs.

Another \$10,000 grant was sent to the Anglican Church in Uganda to provide assistance to the family of martyred Archbishop Janani Luwum. The money will be used to provide a home for the widow and orphans of the prelate slain

in the regime of Idi Amin. Because of the long historical relationship between the Episcopal Church and the Church in Uganda, the Episcopal Church has been one of the main supporters of Ugandan Anglicans and the fund has accepted gifts for a Uganda appeal for some years.

Three grants totaling \$8,000 have gone to alleviate suffering in the wake of what have been called the worst floods in history in Peru and Ecuador. Crops and clean water supplies have been left in jeopardy, and a grant of \$2,000 to the Diocese of Peru and \$3,000 to Church World Service will be used for emergency supplies and to start rebuilding programs. The Anglican Bishop of Ecuador received \$3,000 from the fund after initial reports from that country indicated crop devastation and lack of communication with the flood-torn area.

February Synod Meeting

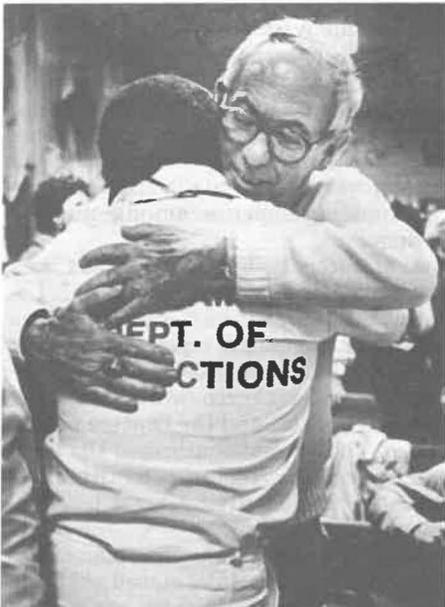
A resolution rejecting the first use of nuclear weapons and calling for multilateral disarmament was adopted by the General Synod of the Church of England at its February meeting after a 338-100 vote rejected a proposal in favor of unilateral disarmament.

The latter resolution, based on the controversial "The Church and the Bomb" report, sparked a four-hour nationally televised debate. The quality and high standards of the debate were praised by nearly all observers, including Prime Minister Margaret Thatcher and the Bishop of Salisbury, who chaired the committee which produced the 170-page report.

Mrs. Thatcher called the speeches marvelous and said their quality "should be a lesson to anyone." The Rt. Rev. John Baker, Bishop of Salisbury, acknowledged philosophically that the 100 votes for his amendment "were about as much as you could expect."

The committee which produced the report was not disheartened by Synod refusal to recommend unilateral British disarmament, according to a spokesman. "We shall go on," said the Rev. Canon Paul Oestreicher. "We shall not be in the slightest daunted . . . truth and wisdom are not necessarily determined by majorities."

The Archbishop of Canterbury said during the debate that he did not find the committee's recommendations "entirely coherent or convincing," and added that he did not think unilateral



The Birmingham News

The Rt. Rev. Furman C. Stough, Bishop of Alabama, is shown embracing an inmate of Draper Prison near Montgomery, Ala., during a recent "Kairos" at the institution. Kairos is a prison ministry adapted from the Cursillo movement. Bishop Stough was one of a group of 40 Christian clergy and laymen who spent four days at the prison recently talking, praying, and sharing life experiences with the inmates.

action would result in multilateral reduction.

In another synod action, a modern language version of *A Form for the Reconciliation of a Penitent* founded when it did not achieve sufficient support among the laity. Attention was focused on the three words, "I absolve you," which appeared in one of the two possible forms of absolution. Evangelical objections centered on this phrase, which was thought to obscure the tenet that it is God alone who forgives. In older language, "I absolve thee" remains in the still official English 1662 Book of Common Prayer.

News from Jerusalem

In Jerusalem, the Week of Prayer for Christian Unity is held a week later than in the U.S., when it extends between the feasts of St. Peter and St. Paul. Because the Armenian Orthodox celebrate Christmas on January 18, this ecumenical week began on January 23 in the Holy City.

Using the theme of the World Council of Churches' 1983 General Assembly, which will meet in British Columbia later this year, each service centered around the theme of I John 1:1-4, "Jesus Christ, the Light of the World."

For eight evenings, the Christian community gathered in different cathedrals and churches in Jerusalem. The opening service was held at St. George's Anglican Cathedral, where the Most Rev. George Appleton, retired Archbishop of Jerusalem, stressed the importance of cooperation and the need to break down the barriers which separate the different Christian traditions. He ended with a stirring call to holiness as the basis of all genuine reconciliation.

Each successive night, the service was held at St. James' Armenian Cathedral; the Church of the Redeemer (Lutheran); the Ethiopian Orthodox Church; the Cenacle (one of the traditional sites of the Last Supper); St. Savior's Roman Catholic Church; St. Mark's Syrian Orthodox Church; and St. Andrew's Scots Presbyterian Church.

To stress the catholicity of the church, prayers and litanies were said in English, Arabic, French, German, Armenian, Ethiopic, Latin, Syriac, and Aramaic.

(The Rev. Canon) JOHN L. PETERSON

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Receipts Nos. 25,602-25,691,
Jan. 4-Feb. 28..... \$7,445.00

BRIEFLY...

In the hope of "revitalizing our ministry and mission through urban parishes," the Diocese of Missouri has made a \$35,000 grant from Venture in Mission funds to the new Jubilee Ministry, which will be administered by the Coalition for Human Needs. Jubilee Ministry won approval at the recent General Convention. The Rt. Rev. William A. Jones, Jr., Bishop of Missouri, said that the funds represented "a concrete expression of the priority commitment made by this church" in its approval of Jubilee.

At its recent meeting in Charleston, S.C., the Executive Council of the Episcopal Church learned that "Custer's Revenge," a video arcade game which portrayed the repeated ravishment of an Indian woman figure, has been discontinued by its California distributor. The game was dropped, according to a company spokesman, because it symbolized "rape and racism in the eyes of too many people." Last November, the council passed a resolution condemning the game and urging churches to exert pressure to bar its installation in local arcades.

The Cathedral of All Saints, Albany, N.Y., has announced the launching of a \$600,000 capital funds campaign in preparation for the celebration of the centennial of the laying of the cathedral's cornerstone in June, 1984. The Cathedral Cornerstone campaign will seek to provide the cathedral with new electrical wiring and renovate its guild house. Other campaign objectives are funding for additional staff for outreach work in the city and a major contribution to the upcoming diocesan Venture in Mission campaign.

The Total Ministry Network of the Episcopal Church met from January 14-16 in Menlo Park, Calif., attracting 96 registered participants from across the U.S. The Rt. Rev. Wesley Frensdorff, Bishop of Nevada, said in his keynote address that the terms "ordained" and "lay" ministry suggest implicitly a first and second-class status, but that the New Testament concept of ministry is that of a "total ministry" — one that belongs to everyone. "Ministry," said Bishop Frensdorff, "is moving from *patronage* to *cadre*. It is a re-tooling and re-directing of the hired hands." Introduced at the conference was the Rev.

John T. Docker, who is the new mutual ministries coordinator for the Episcopal Church Center in New York.

The Rt. Rev. Joseph T. Heistand, Bishop of Arizona, was named recently to head a coalition which will coordinate aid for about 600 homeless people camping out in downtown Phoenix, according to the *Arizona Republic*. Bishop Heistand agreed to head the coalition after meeting with Phoenix Mayor Margaret Hance, who said he was selected because of his community involvement. "We've finally got a focal point," the mayor said. "This brings one major item that's been missing, a private sector leader, in this endeavor." The new coalition will be in charge of efforts by churches and synagogues, the private sector, and government agencies to help the homeless people while studying solutions to the problem.

CONVENTIONS

St. Dunstan's Church in San Diego was the setting for the ninth convention of the Diocese of San Diego on January 29 — the first since the consecration of the Rt. Rev. C. Brinkley Morton as Bishop of San Diego on September 29.

In his convention address, Bishop Morton affirmed evangelism as "a true ministry of laity as well as the clergy," and raised up the plight of the poor and the unemployed as both a cause for Christian concern and a mandate for action. He urged Christians to participate in "a relentless and continuing seeking of arms limitation, arms reduction, and the ultimate elimination of all nuclear weapons through verifiable treaties and agreements among nuclear powers."

A diocesan budget of \$516,364 was passed. The Rev. Canon Herbert C. Lazenby, who headed the diocesan Venture in Mission campaign, reported that over \$500,000 had been raised and distributed to assist church work in Africa, Western Mexico, and the Diocese of San Diego. The delegates affirmed the General Convention resolution on tithing as the standard of giving for Episcopalians.

In other business, the chairman of the committee on missions stated that the projection of an estimated one million new residents in the diocese by the year 2000 necessitated the development of a diocesan mission strategy which has already begun. The social concerns committee reported its endorsement of the House of Bishops' pastoral letter on the arms race, and recommended that the

Continued on page 13

The Donkey Moves Slowly, On and On

A Palm Sunday Meditation

By B. MADISON CURRIN

Jesus's dramatic entrance into the city of Jerusalem is more than history. It is a parable acted out by Jesus on the stage of human history. Only Jesus could have done this; Jesus, the Son of God, Savior of the world, son of Mary. He was tempted, but he did not sin; he was tormented, but he did not break. He was vulnerable, human, God-like, young, alone.

Jesus had had such a favored beginning to his life on earth (what with shepherds and Wise Men and angels and heavenly choirs), and now it had come to this. In five days, he would be nailed to a cross between two thieves. "Blasphemer," they said, "and traitor, perverter of youth, insurrectionist. . . a dangerous man."

So, to preserve the peace, to satisfy an angry and bloodthirsty crowd, to keep religion safe and smug and secure, those in charge consented to his death. "The end justifies the means." We all understand that; it happens every day. "Let him be crucified" so that we can get back to business as usual. What difference, really, does one person make?

Knowing all this, Jesus entered Jerusalem, went into the temple and ran the money-grubbers out. "My house shall be called a house of prayer, but you have

made it a den of thieves!" That was certainly not the way to avoid conflict. On that, Jesus would have failed a course in conflict management.

He had a choice: to follow God's way to the bitter end, to live up to the best that was in him, or to avoid confrontation and conflict and "save his own skin." He chose the path he had followed since the wilderness temptation: "Not my will, but thine be done."

He reaffirmed this decision as he planned his entrance into Jerusalem: in modern day speech, "Go find the donkey; let's get the show on the road!" And so he enters the city, knowing full well what happens to a godly man in the hands of a godless society, knowing that men generally choose the path of least resistance, knowing that we always choose what is best for us and seldom think of anybody else. *And so soon the donkey moves on down through the city's narrow streets.*

A young couple, married only a short time, goes to the parish priest, not to work out their marriage difficulties, but to get the church's blessing on their forthcoming divorce. They aren't happy and happiness is the purpose of life, isn't it? Of course, they don't wait for the church's answer. Vows don't really matter — if you are unhappy.

Take the easy course, Jesus, and don't go into that city! Run off with Mary Magdalene — she will go with you — and live happily ever after. *But the donkey moves slowly on and on.*

A young man, under pressure from his parents to excel, cheats on a scholarship

exam and gets away with it. The end justifies the means, and he has lived up to the expectations forced on him. His parents are pleased, but he can hardly breathe.

Pilate washes his hands over and over. It was he who looked into Jesus's face and asked, "What is truth?" and Jesus looked at Pilate.

In the situation room of the White House, the joint chiefs of staff are pondering the latest Russian threats. One of them finally says what they all have been thinking: "The best defensive is an offensive. If we drop the first bombs we can save the world." *Time stands still, but the donkey moves slowly on and on.*

A girl from "one of the best families" walks out of the doctor's office. It didn't cost much, really, just about what an evening on the town would cost. And she was in no position to take care of a baby! Her parents would have been sick to think that she was pregnant. In fact, she remembers how her parents had taken abortion lightly. And everybody knows it wasn't really a baby. *The donkey moves slowly on and on.*

A businessman sits at his desk, doctoring a few figures here and there. A few people might get hurt, but in the long run. . . . The priest ignores the hard parts of his job. He knows it is better to be popular and to say what everybody wants to hear. A husband walks into a singles bar. A housewife slips out into the night. Young parents leave their child at home, alone.

Jesus died for us in spite of what we are, and we all know what we really are. His death was a sacrifice for our sins, and that sacrifice works only when we realize what we are up to. His sacrifice was necessary to do all the things sacrifice does, and one thing more: to show us how much God loves us and wants us whole and clean and new. Jesus paid the price and opened the gate and invites us to get new minds for his wonderful new age.

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness" (I John 1: 8-9).

The donkey moves on and on, and we had better make some decisions about our lives and our sacrifices and our destiny. We had better get on that donkey and live in our lives the change that we profess with our lips.

The Rev. B. Madison Currin, Jr. is the rector of Christ Church, Pensacola, Fla., and the author of a new book, The Hope That Never Disappoints.

Good Friday Observance

Every year on Good Friday in Jerusalem, thousands of pilgrims walk the Via Dolorosa (The Way of Sorrows/The Way of the Cross), the actual street Christ took on his way to Calvary, where he was crucified. A huge wooden cross is carried by the crowd, and the procession pauses in reflection before each of the 14 traditional "stations" or places where significant events occurred as Jesus bore the cross.

The Episcopal Young Churchmen of the Cathedral Church of St. Peter, St. Petersburg, Fla., have reenacted these events on the streets and alleys of downtown St. Petersburg on Good Friday for the past nine years.

While on a camping retreat in rural Florida in 1973, the cathedral young people and their advisor, David Badgley (appointed cathedral sexton in 1975) devised a special outdoor worship service incorporating the stations of the cross. A large pine sapling was found among the firewood and was tied together to form a cross.

The cross was carried in silence by the campers along the wilderness road where the stations were read by candlelight. At the end of the trail, the woods gave way to a small sandy beach by a lake. There a hole was dug in the white sand, the cross was erected, and the Savior's death commemorated.

Back in St. Petersburg the following year, using the same cross, about 50 young people from the cathedral, some dressed in biblical costumes, set forth early on Good Friday morning, walking to the nearby Florida judicial building. There on the steps, the first station, "Jesus is condemned to death," was read by a young Pontius Pilate.

Across the street, at the mouth of an

Mrs. Emmet C. Smith is the editor of the Southern Cross, a publication of the Diocese of Southwest Florida. She is also a news correspondent for THE LIVING CHURCH.

By JOYCE C. SMITH

alley, the wooden cross was waiting, to be given to "Jesus" to be carried by him and as many of the followers as were willing to carry this heavy burden to the next station. As the procession wound through the alley, broken glass, spilled trash, and the smell of dirt and garbage made the experience of first century Jerusalem seem even more realistic.

At each station many onlookers joined the small group, doubling its size as they crossed Williams Park and paused for the 12th station before the large bronze crucifix outside the cathedral. The small sign at the bottom of the crucifix reads,

"All you who pass by, does it mean nothing to you?" The 14th station was read inside the cathedral and the wooden cross, draped in black, was left standing near the main altar.

Over the years the walk has become a local custom, joined by the young and old from all denominations (one year a nun and a Hare Krishna convert walked arm in arm), seeking to commemorate the last events of the passion. This year the youth will gather in the cathedral garden on Maundy Thursday at midnight to reenact Christ's arrest in the Garden of Gethsemane.



Procession in St. Petersburg: At each station onlookers joined the group.

John Ellis

EDITORIALS

Palm Sunday

After the pilgrimage of the past weeks of Lent, we are now to make our way into the holy city, the beloved city, the scene of our salvation. Usually when we go to church on Sunday, we begin the services with hymns and prayers. On Palm Sunday, we begin by taking branches or stalks in our hands and walking or marching in a parade.

Holy Week is something different, and we worship differently. The solemn events of our redemption are, in a sense, acted out. We are among the actors, and we enter in. We do not need to hold back, or put ourselves at a distance from what is happening, for part of what happens is supposed to happen precisely to you and me.

It is perfectly proper for men, women, or children to weep in church this week (as it is proper to smile and laugh next week). It is perfectly proper to feel upset, confused, or just plain tired. As we stick with it, as we persevere in observing these holy days and these lengthy services, we will have a kind of fellowship with Jesus Christ, and with our fellow disciples, which is a unique experience, an experience too valuable to be disregarded or lost.

Ministry by Lay People

We are pleased that letters to the editor have called attention to the crying need for the encouragement, training, and recognition of informed and responsible lay ministry and leadership within the church. We are also pleased that other letters are showing that in certain areas significant steps are being taken to fill this vacuum. It can be done, thank God, and in some places it is being done.

The wider exercise of ministry by lay people, with appropriate training and equipment for it, a more imaginative deployment and use of ordained clergy, and the development of regional structures and regional leadership (discussed here March 13) all belong together, and they are unified by a theological view of the church as the Body of Christ, sanctified and animated by the Holy Spirit. Emphasis on these several points, as a practical strategy for revitalizing the working of the Episcopal Church, is known to many of us by the convenient title of *New Directions*.

Regional structures, such as the cooperative grouping of several congregations, or a district, deanery, or archdeaconry of a diocese, can be especially helpful for lay leadership. Periodic meetings allow committed men and women to meet similar committed people from other congregations. It gets them out of what is often the paralysis of the parish. Ideas, enthusiasms, and practical know-how can be shared. Confidence can be built up, and teamwork experienced.

Meanwhile, we hope that THE LIVING CHURCH will continue to be a stimulus, an encouragement, a means of informed criticism, and a channel of communication for such efforts all over the church. If enough of us try hard enough, the Episcopal Church might be forced to wake up.

The Wives of the Clergy

It has been said often, but not often enough, that clergy spouses are the unacknowledged pillars of the church. Whether they have been the active parish organizer type, or the quiet behind-the-scenes supporter, or the stimulating wife who has enriched the rectory with distinct interests of her own, their contributions have been incalculable.

In this latter part of the 20th century, moreover, while the Episcopal Church has generally avoided discussing the concept of the priest earning or enhancing his income through secular work, it has often, in fact, been left to the wife to be a partial bread earner. How many parishes which pay their priest an inadequate stipend are in reality subsidized by his working wife? How many parishes, how many dioceses, acknowledge this and give credit where it is due?

Broadly speaking, the Episcopal Church tends to ignore the topic. Procedures for selecting aspirants for ordination often fail to include interviews of spouses. The same is true in the restoration of deposed clergy, and in the processing of clergy who formerly served in other churches. This is a serious mistake, which could and should be rectified everywhere.

Lay people at the parish level are usually smart enough, in selecting a new rector, to wish to know the wives of candidates. Why is the church not equally prudent and courteous in selecting persons for ordination in the first place?

A Cross in the Sky

There it was,
a cross of
white clouds
in the sky,
high up be-
fore my eyes,
a miracle!

A sign of good happenings, so they say. One must have been there then on the day He died for us, nailed to that cross on Calvary hill. The cross in the sky,

bending low,
God's light,
to bestow,
His wooden
cross — lo!
Crystal white,
two crosses,
pure light!
A cross of
white clouds
in the sky,
joy above,
God's holy
Love.

Lucy McBride

**THE GUILD OF ALL SOULS
ANNUAL NATIONAL MEETING**

Saturday, April 16, 1983

SAINT CLEMENT'S CHURCH

2013 Appletree Street
Philadelphia, Pennsylvania 19103

SOLEMN HIGH MASS AT 11 A.M.

Sermon:

The Rev.

Francis C. FitzHugh, S.S.C.
Rector

Luncheon and Meeting
in the Parish Hall

Reservations for the luncheon (reasonable cost) are necessary and should be sent to the Rector not later than April 10th.

Church within walking distance of 30th Street Station (Amtrak) and Greyhound Bus Terminal.

EVERYONE WELCOME



**CANTERBURY
SUMMER
SCHOOL**

- Ecumenical
- International

July 14-26, 1983

Canterbury, England

Theme: "Our Faith Today"

Housed in modern Christ Church College in the Cathedral's shadow. Inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!

OPTIONAL TOURS: HOLY LAND
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

150 Greeves St. Phone 814/837-9178 Kane, PA 16735

BURIAL SERVICES

J. B. Bernardin
Revised and Updated
\$12.95



MOREHOUSE-BARLOW CO.

BOOKS

Novelist's Picture

THE SEVERED WASP. BY Madeleine L'Engle. Farrar, Straus & Giroux. Pp. 388. \$15.00.

This is a novel about community, or, as Christians like to call it, the church. Beginning with its Orwellian title from his image of man in search of his soul, the story slowly but surely demonstrates the opposite: L'Engle's affirmation of the wonder of creation and the inter-relatedness of its creatures.

The very coincidental nature of the relationships among the many characters, who turn out to be important to one another's lives, shows that they have been gathered finally into a fellowship which is a true communion of saints, but they are also miserable sinners. At the end of the story, there exists "a unity . . . between them all . . . they had worked out as much peace as the human being is likely to have," and in this they are modeling themselves on Jesus Christ. "who was not very successful" with a great many people.

The protagonist, Katherine Vigneras, is a famous pianist — read "artist" — who retires to New York to sort out her past. Coming to terms with it makes her the unexpected catalyst or "mother-confessor" to a group of people with ties to the Cathedral of St. John the Divine, where the retired bishop wants her to do a benefit concert. Among these people, the women characters are dominant, with careers and personal commitments and hard choices that turn out badly on occasion. The exception is Mother Catherine of Siena, a companion portrait of a mother-confessor or womanly priest, a nun who may be elected bishop. Mother Cat's priorities are well in order,

and we are not told what led her where she is today.

For L'Engle fans, this novel continues the unfolding joy of meeting again characters from her other books, while it describes both church and city as also interrelated, one interlocking world taking part in the great dance of the galaxies so familiar from her less "realistic" books.

ALZINA STONE DALE
Chicago, Ill.

The Office and the Man

THE ROLE OF THE PRESIDING BISHOP. By Roland Foster. Forward Movement. Pp. 145. \$2.85 paper, plus 10 percent for postage and handling.

As we look forward to the election of a new Presiding Bishop in 1985, what can an historian tell us? The answer is "A great deal." Prof. Foster shows us that the tension in our view of the office goes back to very early days.

Presiding Bishop White was viewed as "fair and neutral," while Philander Chase was seen as "controversial and provocative." Whereas Bishop White was a "venerable patriarch," Bishop Sherrill ushered in the age of the "corporate chief executive." Bishops Lichtenberger and Hines were much more in the prophetic mold. The current "P.B." the author leaves to later historians.

It is evident that the man shapes the office more than the other way around, and we can expect further refinements as long as there are new Presiding Bishops. I was amazed at how interesting this slim volume is.

The book would make study material for an adult class, and should be read by everyone seriously interested in the structure of the church. It is one of those few paperbacks that should be followed by a clothbound edition. I recommend it without misgiving.

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

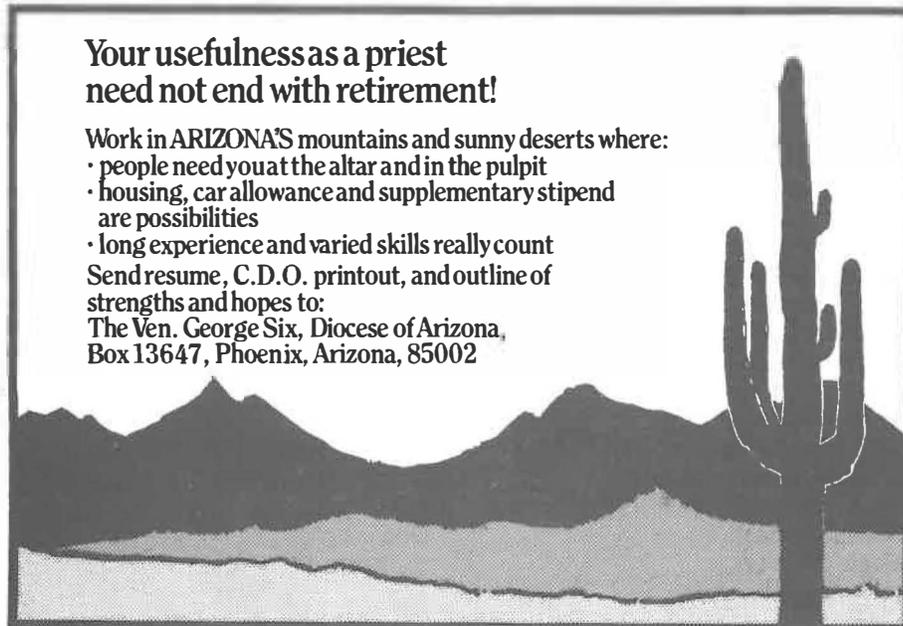
**Your usefulness as a priest
need not end with retirement!**

Work in ARIZONA'S mountains and sunny deserts where:

- people need you at the altar and in the pulpit
- housing, car allowance and supplementary stipend are possibilities
- long experience and varied skills really count

Send resume, C.D.O. printout, and outline of strengths and hopes to:

The Ven. George Six, Diocese of Arizona,
Box 13647, Phoenix, Arizona, 85002



Palm Sunday

Riding on an ass never ridden
Riding slowly in patience
Riding in low estate
Riding in humility
Riding to cheers and shouts
Riding on roads of green branches
Riding to Hosannahs
Riding to be crowned
Riding to the Heavenly City
Riding in rustic majesty
Riding through the opened gate
Riding in fulfillment
Riding in victory

Travis Du Priest

NEWS

Continued from page 8

moral issue raised by the U.S. government's refusal to disavow the first use of nuclear weapons be examined seriously by church members in the light of the Gospel.

The 91st council of the Diocese of Southern Virginia met at the Omni International Hotel in Norfolk, Va., from February 11-13. The opening Eucharist was held at Christ and St. Luke's Church, Norfolk.

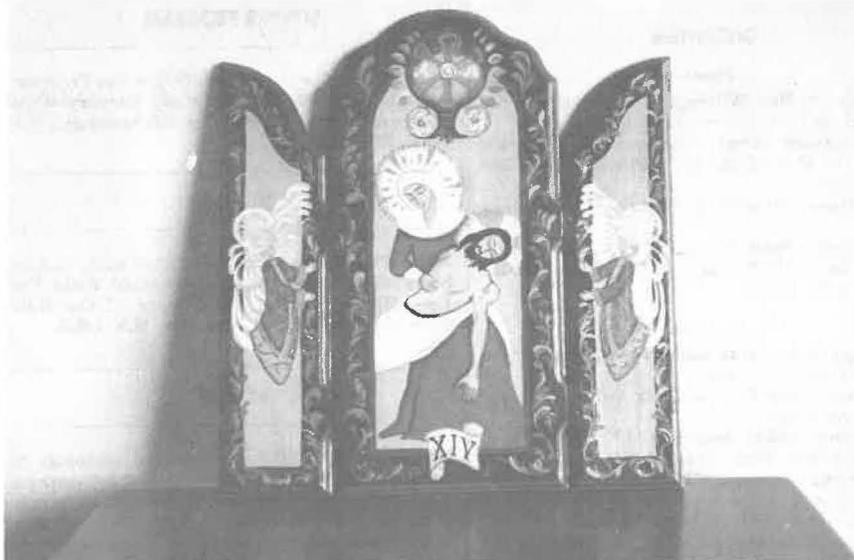
The Very Rev. James C. Fenhagen, dean of General Theological Seminary, served as preacher as well as the principal council speaker, taking as his theme, "From Wholeness to Holiness."

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia, asked the delegates not to avoid the issues of peace and disarmament. "We will not come closer to them by avoiding the issues which face us in the church and in society," he said.

Among other convention actions, the delegates voted to establish a peace commission; "to encourage a greater awareness of the Christian's role as peacemaker, and to pray and work for a stop to the production of more sophisticated nuclear, chemical, and biological weapons"; to support legislation on natural death now before the Virginia General Assembly; and to ask each vestry and congregation to give equal consideration to candidates for vacancies regardless of sex and race.

The delegates also voted to reaffirm the council's allegiance to the World and National Councils of Churches and to urge church members to seek accurate advice about these councils; to urge Congress to adopt effective gun control; and to encourage families and churches to sponsor Southeast Asian children fathered by U.S. servicemen and to assist the children in emigrating to the United States.

A budget of \$1,066,546 was adopted for 1983. This sum represents a 9.6 percent increase over the budget for 1982.



Last Lent, when parishioners at St. Stephen the Martyr Church, Hurst, Texas, traveled the ancient *Via Dolorosa* at the stations around the interior of the church, they became aware of the inadequacy of the paper prints taped to the wall which they had been using, according to the rector, the Rev. Douglas L. Alford. They found, however, that art was expensive. A parishioner, Caroline Hailey, suggested that perhaps they could make their own, adding that she would be willing to do the design work and would arrange for classes for those interested in learning the painting techniques. There was instant enthusiasm, and when the pieces emerged from the workshop they showed the continuity of one designer, but were produced by many hands. Quality control was maintained, yet each piece had its own character. Each center panel depicts one of the numbered stations or events along the Lord's Way of the Cross. Each side panel depicts an angel witnessing the scene. The Chi Rho and Alpha Omega symbols suggest the divine import of the event. After Holy Week is concluded, the outer panels can be closed across the center one and their back exposed. They then depict the triumphant Eastern symbols.



"TELLING IT SLANT"

(The Gospel
Stories and Ours)

**Kanuga Christian
Education Conference
June 25-July 1**

•Keynote: The Very Rev. Frederick H. Borsch, PhD, Dean of Princeton University Chapel

Coordinator: The Rev. Benjamin B. Smith, rector of Grace Church, Charleston, S.C.

"Biblical narrative comes to us 'slant.' The stories are artfully angled, leaving gaps, surprises, contradictions and ambiguities that allow us to **participate** by using our imagination."

•Many parishes and dioceses send teams to Kanuga. Prompt registration is suggested.

•Enjoy a week in the cool Blue Ridge Mountains at Kanuga conference center. Families welcome—daily programs for ages 3-15. Inn and cottage lodging, all meals included. Free time for relaxing (tennis, swimming, hiking, porch rocking).

WRITE: KANUGA, Office L, P.O. DRAWER 250, HENDERSONVILLE, NORTH CAROLINA 28793

Kanuga
EPISCOPAL
CENTER 



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

When writing to advertisers,
please tell them you
saw their ad in

**THE LIVING
CHURCH**

CLASSIFIED

BOOKS

LITURGY/MUSIC RESOURCES from Diocese of Los Angeles: "On Hiring a Church Musician" (\$2.50), "Working Relationship Between Priest and Musician" (\$2.50), "A Handbook for Liturgical Ministry" (philosophy and guidelines for use of new BCP — \$4.00). Send check with order to: Carol Foster, Diocesan House, P.O. Box 2164, Los Angeles, Calif. 90051.

CHRISTIAN SPIRITUALITY — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

NOTICE

CHINESE FRIENDS of the Rev. Henry McNulty, deceased, wish to contact any member of his family. Please write via the Rev. Leslie L. Fairfield, 123 Leverett Rd., Shutesbury, Mass. 01072.

POSITIONS OFFERED

POSITION AVAILABLE: Rector of a parish in the Black Hills of South Dakota. Congregation perceives itself as in need of a dynamic leader who will foster and encourage a growing lay ministry and Christian outreach; enthusiastic and committed Christian community needing a spiritual director and pastor willing to teach, incite, lead and encourage the growth of God's kingdom through the laity. Interested parties please send letter of introduction and resumé to Box T-550.*

YOUTH DIRECTOR: Full time position for individual or married couple. Request job description and parish and community profile from: Fr. David I. Suellau, St. Barnabas Episcopal Church, 319 W. Wisconsin Ave., DeLand, Fla. 32720.

CLERGY ASSOCIATE needed for east coast Florida parish. Principal responsibility for Christian education and Evangelism, but also sharing in full parish ministry. Reply Box M-549.*

EPISCOPAL CHURCH of the Ascension and Ascension Day School, Lafayette, La. Organist-choirmaster for church, and chapel organist for school. Newly installed 29 rank Wicks organ. Salary \$14,000 plus depending on qualifications. Contact: Walter Dobie, P.O. Box 51682, Lafayette, La. 70505; (318) 237-0647.

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

PEOPLE and places

Appointments

The Rev. John F. Flora, III is rector of St. Stephen's Church, Wichita, Kan. Add: 7404 Killarney, Wichita 67206.

The Rev. John B. Pahls, Jr. is vicar of St. Paul's Church, Suamico, Wis., and St. Mark's, Oconto. Add: St. Paul's Vicarage, Suamico 54731.

The Rev. Charles M. Seymour, retired priest of the Diocese of Western Louisiana, will serve on the staff of the Pro-Cathedral of the Holy Trinity, Brussels, Belgium, until a younger Episcopal priest takes over this work. He will take Sunday services at Waterloo and assist on occasion at the pro-cathedral, 29 Rue Crespel, 1050 Brussels, Belgium.

The Rev. Elmer L. Sullivan has been appointed administrative assistant to the Bishop of New Jersey. He will serve as part-time rector of St. Luke's Church, Trenton, for the present and will continue to reside at 1628 Prospect St., Trenton 08638.

The Rev. Patrick Ward is rector of Grace Church, Oxford, Conn. Add: 428 Quaker Farms Rd., Oxford 06483.

The Rev. Arthur D. Willis, C.S.S.S., is rector of St. George's Church, Pennsville, N.J. Add: 305 N. Broadway, Pennsville 08070.

Ordinations

Priests

Chicago—William Willoughby, III, assistant, St. Paul's on the Green, Norwalk, Conn.

Iowa—Randall Robert Lyle, curate, St. Andrew's Church, Des Moines; add: 5720 Urbandale Ave., Des Moines 50310.

New Jersey—Roberta L. Clemens; Carol Eileen Henley.

Pittsburgh—Scott T. Quinn, vicar, St. Mark's Church, Knoxville, Pa.; add: 832 Thorn St., Apt. 11, Sewickley, Pa. 15143.

Deacons

Chicago—Robert Kirk Galloway, assistant at the Cathedral Shelter, Chicago.

Colorado—Allan C. Price; add: 9011 E. Oxford Dr., Denver 80237.

Minnesota—Elaine Johnson; add: Lane House, 309 Clifton Ave., Minneapolis 55403.

Pittsburgh—Lawrence L. Hill, assistant, St. Mark's Church, Johnstown, Pa.; add: 3261 Elton Rd., Johnstown 15904. Deborah Wood.

Spokane—John Alfred Kay, Jr., assistant, Christ Church, Zillah, Wash.; add: Highway 12, Route Two, Box 2134, Zillah 98953.

Changes of Address

The Rev. Thomas A. Kerr, Jr., rector of Grace Church, Plainfield, N.J., is now living in Plainfield at 423 W. Eighth St., Plainfield 07060. Mail should, in general, be sent to the church: 600 Cleveland Ave., Plainfield 07060.

The Rev. Robert K. Thomas, retired priest of the Diocese of New Jersey, may be addressed at 4 Exitir St., Toms River, N.J. 08757.

Mail for the Congregation of the Companions of the Holy Saviour should now be addressed to 305 N. Broadway, Pennsville, N.J. 08070.

Other Changes

The Rev. Grant S. Carey, assistant priest at Trinity Cathedral, Sacramento, Calif., has been installed as honorary canon precentor of the cathedral.

The Rev. Thomas Craighead, assistant at St. Paul's Cathedral, Buffalo, N.Y., is now a canon of the cathedral.

The Very Rev. Richard Fenn, rector of St. Luke's Church, Jamestown, N.Y., is now also dean of the Chautauqua deanery.

CLASSIFIED

POSITIONS OFFERED

LONG ISLAND: Large suburban parish seeks third staff priest, special responsibility youth and recreational program. Vacancy, July 1. Minimum of five years parish experience. Contact rector: Fr. Robert J. McCloskey, Jr., 500 S. Country Rd., Bay Shore, N.Y. 11706.

PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palsade Ave., Jersey City, N.J. 07307. (201) 963-8819.

PUBLICATIONS

"THE ALTERNATIVE to insecurity is true self-love." An excerpt from *PILGRIMAGE*, a monthly publication dedicated to an in-depth examination of Sacrifice, Insecurity, Fasting, Temptation and other such issues that face us in everyday Christian living. Ten dollars a year. Two issues free. Write: Pilgrimage, P.O. Box 1036 SMS, Fairfield, Conn. 06430.

SUMMER PROGRAM

SEARCH . . . the Religious Life Summer Program, August 13-27, 1983. Prayer, study, ministry. Write Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

VACATION

JOIN US this summer for one or more weeks in July. Share community life, work and worship. Write: The Rev. Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

WANTED

POETRY WANTED for a memorial anthology to Samuel Seabury (first Episcopal Bishop) marking his consecration bicentennial (1784-1984) to be published by Erasmus Books of Notre Dame. Professional and amateur poets invited. Guidelines available before July 1st from: Parish Life Institute, Box 661, Notre Dame, Ind. 46555. Not a competition.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

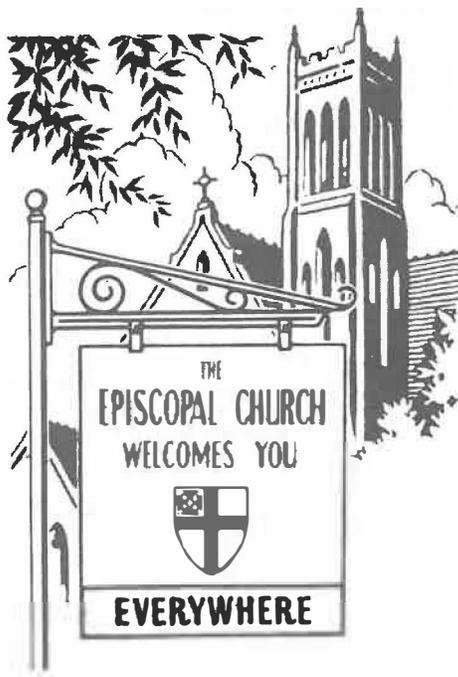
NOTICE TO SUBSCRIBERS

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.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

LENT CHURCH SERVICES

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



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. C. Christopher Epting, r; the Rev. Cecil Radcliff, c;
the Rev. Henry Marsh, d
Sun Masses 7:30, 9:30, 11:15; Wkdy Masses Tues 5:30,
Thurs 10, Fri 7; Wed Parish Supper & Christian Ed 6. Organ
recital Thurs 12:15

COCONUT GROVE, MIAMI, FLA.

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

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.
The Rev. Thomas C. Aycock, Jr., v
Sun Eu 8 & 10:30; Wed Eu & HU 10

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri
11:15

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
Sun MP & HC 8, HC 10 & 5; Daily 7:15

BOISE, IDAHO

ST. STEPHEN'S Cole Rd. at El Caballo
Sun H Eu 8 & 11; Wed H Eu 10, 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W. D. McLean, III; the Rev. Craig MacColl, the
Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and mass: 9:15 Mon, Wed, Fri;
6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

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 & 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
The Rev. Gus L. Franklin, canon
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; the Rev. Robert L. Rademaker, c
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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Seger, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
E.P. Rementer; FS Thomas; D.L. Garfield
Masses: Sun 7:45, 10 (High), 1. Mon, Wed, Thurs 6; Tues
11:30 & U; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat 12:30

OLD SAINT PAUL'S, 1692 Charles St. at Saratoga
Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP, 11. Daily 8:15
MP; 12:15 H Eu; 5:15 EP. Lenten preaching every Wed & Fri
12:15

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 Beacon Hill
OF ST. JOHN THE EVANGELIST
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

FLINT, MICH.

ST. PAUL'S 711 S. Saginaw
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Masses 7 Mon, Fri; 9 Tues, Thurs,
Sat; 7 & 12:10 Wed

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, 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

EL DORADO, ARK.

ST. MARY'S 512 Champagnolle
The Rev. Edward J. Holt, r
Sun H Eu 7:30 & 10; Wed H Eu 6

BEVERLY HILLS, CALIF.

ALL SAINTS' 504 N. Camden Dr.
The Rev. M. Gregory Richards, r; the Rev. Carol Henley,
assoc
Sun H Eu 8, services 9 & 11; Wed H Eu 6; Thurs H Eu 10

REDLANDS, CALIF.

TRINITY 419 S. 4th (Across from Beaver Clinic)
The Rev. L. E. Hemmers; the Rev. J. K. Saville, III
Sun 8, 10 Eu; Wed 10 Eu LOH

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.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 296-1712
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Wed 7; EP & Pot Luck Thurs 6:30

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.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.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OGALLALA, NEB.

ST. PAUL'S 318 East A
The Rev. Paul L. Crowell
Sun Eu 10:30. Wkdy Mass as anno

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

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

LEVITTOWN, L.I., N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 8

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin L. Bowman, v; G. Daniel Riley, ass't
Sat 5, Sun 10, Wed 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 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP,
sermon & H Eu other Sun; 4 special music. Wkdy: 1:10 H
Eu Tues & Thurs; 8, 1:10 & 6 H Eu HD, Wed; 12:10 special
preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri
& Sat

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Martha Hedgpeth, 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
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. David Rickey
Sun Masses 8:30, 11 Sol; Weekdays as anno

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 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30(ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gili, assoc; the
Rev. John L. Miller, and the Rev. Susan C. Harriss, James
B. Simpson, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11,
HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC;
Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. Church open daily to 6

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

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

HOPE MILLS, N.C.

CHRIST CHURCH 2 miles off I-95
Sun 9:45 Christian Ed, 11:15 Eu; Fri 6 Eu

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu
12:35. H Eu Wed 7:30, Sat 12:05

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

EDISTO ISLAND, S.C.

TRINITY CHURCH (founded 1774) Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30; HD Eu, Lenten devo as anno

PAWLEYS ISLAND, S.C.

ALL SAINTS, Waccamaw River Rd.
The Rev. Charles H. Murphy, III, r
Sun 8, 10; Wed 10

SIOUX FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
James H. Waring, dean; Paul Henry, ass't
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

DALLAS, TEXAS

INCARNATION 3986 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. 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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

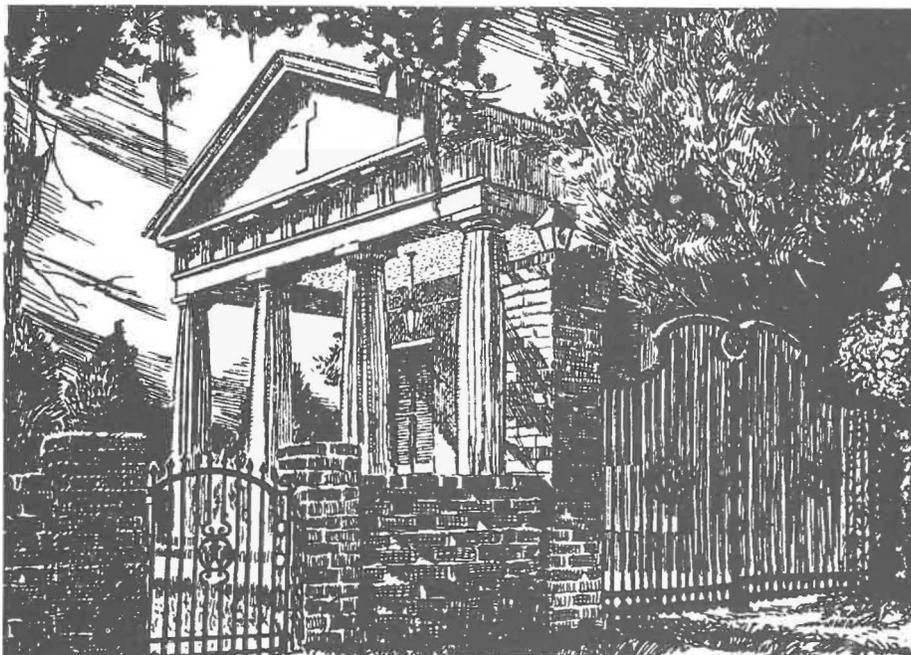
ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

CASPER, WYO.

SAINT STEPHEN'S 4700 S. Poplar St.
The Rev. Thomas P. Hansen, r
Sun 8 Ser & Eu, 9 Ch S, 10:30 Ser & Cho Eu; Thurs 7 Eu



All Saints Parish, Waccamaw, Pawleys Island, S.C.