

# THE LIVING CHURCH

60 cents

April 3, 1983

## Easter, 1983

It is given to women to anoint the corpses of the dead  
 While men assuage their grief and guilt by casting furiously their nets.  
 (He had once said, "I will make you fishers of men.")  
 So to the dreaded tomb with feet like quicksand  
 To act out the task unfit for male hands.  
 ("Thank you, Lord, for not having made me a woman.")  
 To peel from the twisted form the clothes prescribed for those laid within—  
 ("The priest then removes the burse and the veil. . .")  
 —and avert (as far as possible) their eyes from the blood-tracked nails,  
 reminders of men's hate.  
 ("A small amount of water is then mixed with the wine in the chalice,  
 reminders of God's love.")  
 And cover the silent, still form with oil for its final rest  
 For He is gone from us forever.

("...do this in anamnesis of me" . . . i.e., ". . .do this to make me present to you.")  
 But the stone this morning is rolled away: nobody/no body there/here.  
 ("Why seek ye the living among the dead?")  
 ("Rabboni," which is to say, "Master."  
 ("Take, eat, this is my Body . . . this is my Blood. . .")  
 It is given to women to discover first the Risen Lord  
 While men assuage their grief and guilt by casting furiously their nets  
 Of anger and of war and of doubt.  
 Nonetheless, He is risen as He said.  
 Our Lent, the silence of God is over. Alleluia.

John W. Groff, Jr.





## A World Transformed

Christ is risen! That must be our first affirmation and our first greeting on this day. Whatever else we have to say is secondary to that. It gives a new view, not only of religion, but of everything else.

For the Christian, the fact of Christ's resurrection is nothing less than the key that opens the door to our understanding of the entire universe of which we are a part. It discloses both the poverty of the world — that it will die, pass away, and be replaced by something infinitely better; and also the richness of the world — that God is in it, working through it, and, by it, leading us to an eternal life.

In the first part of Eastertide this year, a good spiritual guide for us is John Keble, the 19th century English saint whose life is surveyed in this issue [p.8]. Keble's entire career was an eloquent witness to his faith. His confidence that the Lord would resurrect his church was unshakable in the face of opposition, and all Anglicans today are beneficiaries of his constancy.

But what has all this to do with the doctrine of creation to which this column is devoted? As we shall see, a sense of the presence of God in nature was a constant source of inspiration to Keble. It is a distinctive characteristic

of the poetry of the book, *The Christian Year*, through which he reached the hearts and minds of devout Anglicans everywhere in the English-speaking world during the past century.

For Keble, as for the church calendar, Easter is not chronologically the first day in the year, but it is the chief. His poem for this day says:

Thou art the Sun of other days,  
They shine by giving back thy rays:  
Enthroned in thy sovereign sphere  
Thou shedd'st thy light on all the year.

The poet is quite explicit about the profound change which the resurrection has brought to the material world:

And the base world, now Christ has died,  
Ennobled is and glorified.

No more a charnel-house . . .  
A vault of ruin and decay . . .

Instead, using the archaic word "fane" for temple, Keble says of the world:

'Tis now a fane, where love can find  
Christ everywhere embalmed and shrined.

In this fane we celebrate with all the saints this "Sun of other days." Christ is risen. THE EDITOR

### Easter Hymn

The blossoms of a thousand Springs, nine hundred Springs and more  
Have withered on a failing stem, lie scattered on the floor  
Of earth *in anno Domini* so fertile quick with lore  
God's resurrecting power portends the assurance of the year.

Each Spring has quickened into fall, each fall to winter fled.  
The year lies naked, stripped of warmth, thorns upon its head,  
Until the stone is rolled, reveals no power loss, no dead.  
Arise and live, rejoice and sing! "So be!" the prophets said.

The fears of holocaust ride high. We pray for day to rise  
From mystic tomb, from unknown dark. Before our startled eyes  
Each morning is a miracle, each Spring a new surprise  
In Christ whose healing is the touch of God's hand undisguised.

Emily Blake Veil

# THE LIVING CHURCH

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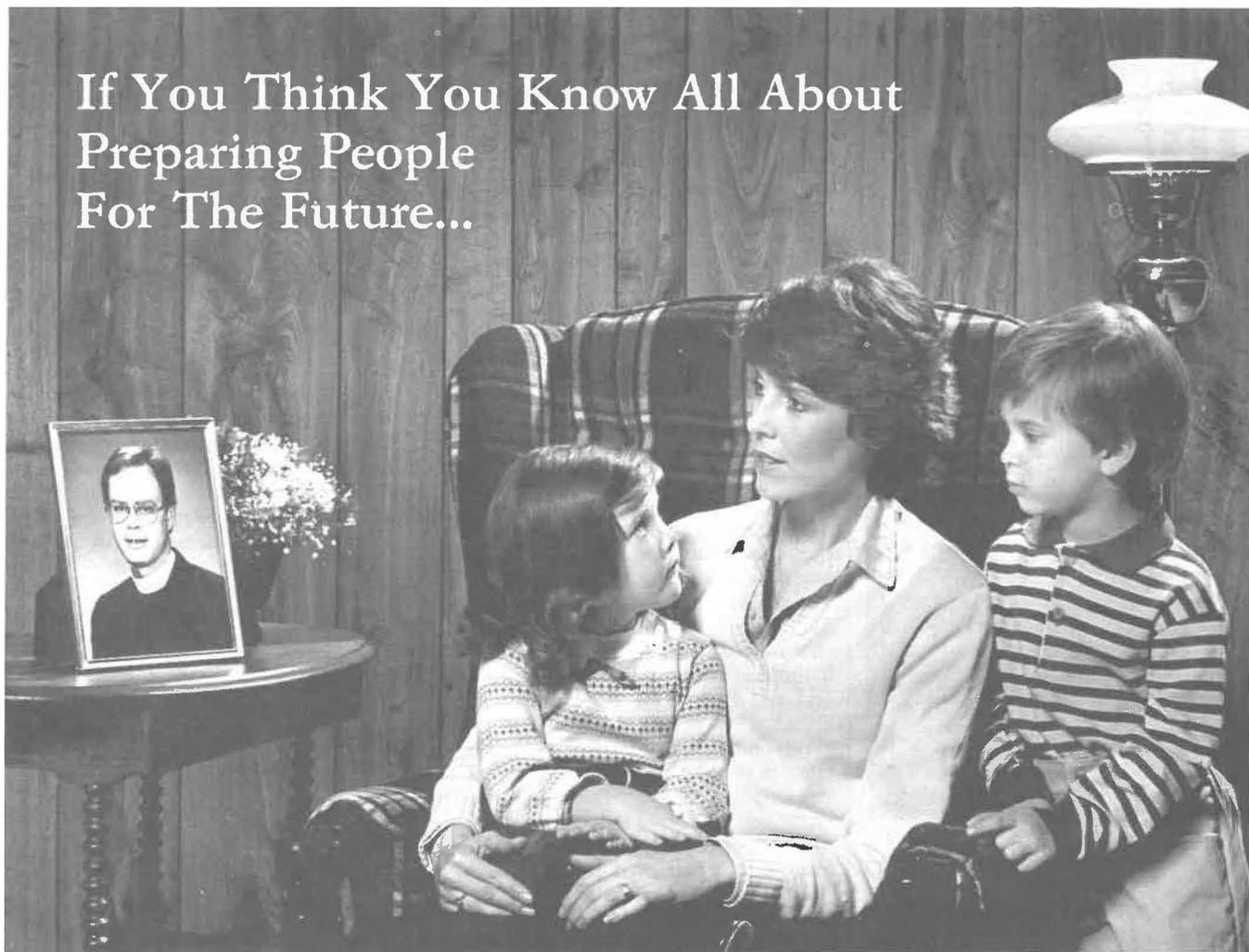
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# LETTERS

## Washington Joint Celebration

In regard to the historic Lutheran-Episcopal joint celebration upon which various correspondents have commented [TLC, March 6 and 20], I should like to say that a committee of Lutherans and Episcopalians planned the joint celebration in strict accordance with the resolution passed by the General Convention and the three Lutheran conventions last September: "The presence of an ordained minister of each participating church at the altar in this way reflects the presence of two or more churches expressing unity in faith and baptism, as well as the remaining divisions which they seek to overcome. . . .

The requirement of the resolution is that the ordained clergy of each church *stand together* at the altar. At the National Cathedral the rubric before the *Sursum corda* read: "In accordance with the new relationship, the Lutheran bishops stand with the Presiding Bishop and the Bishop of Washington at the altar."

Beyond the requirement of the resolution, it is crucial to recognize that the Episcopal and Lutheran Churches are autonomous and independent churches, and therefore each make their own regulations for their own clergy in light of their traditions and usages. The Lutheran Churches (soon to issue official national guidelines) make it clear that the sign of their "common, joint celebration of the Eucharist" is for their clergy to stand at the altar in their customary vestments.

The Episcopal Church made it clear in a separate resolution of the General Convention that Episcopal clergy are to "join in the consecration of the gifts in a joint celebration." Episcopal clergy standing at the altar in their traditional vestments will, according to various usages in the Episcopal Church, act variously, often extending the hand and sometimes joining in the words of institution in an undertone, as a sign of their "common, joint celebration of the Eucharist."

Clergy of each church should be at liberty to follow their own traditions in a joint celebration. Clergy of neither church should pretend to govern actions of clergy of the other church. Such diver-

sity is welcome and is an expression of unity through diversity.

Many Episcopalians may wonder why the bishops standing at the altar in the picture [TLC, Feb. 20] are vested differently. The Presiding Bishop's alb, stole, cross, and chasuble and the Bishop of Washington's rochet, chimere, scarf, and cross reflect variety of usage in the Episcopal Church. The three national bishops of the Lutheran Churches decided that they would all vest in alb, stole, and cross. This was their preference.

It is perhaps worthy of note that the four national heads of churches (Primates) were vested in the same way save only for the chasuble added by the chief celebrant. Even this difference, however, is consistent with Lutheran usage in the U.S.A., where there is ordinarily only one chasuble at the altar.

Some Episcopalians may wonder why, after the lay ministry was affirmed through lessons read by Mrs. Thomas Baerwald and Dr. Charles Lawrence, the Gospel and intercessions were read by national bishops of the Lutheran Churches. The answer lies in the distinctiveness of the occasion. Unlike a parish, seminary, or regular cathedral Eucharist, this celebration was unique in having four national heads of churches (Primates) as the joint celebrants, as personifying ecclesial identity.

Rather than leave two of the four silent, it was preferred that one proclaim the Gospel reading, and the other lead the intercessions of the congregation. Another instance of this kind of thing took place in Canterbury Cathedral last year when Pope John Paul II read the Gospel, and the Archbishop of Canterbury read the Epistle. We should also be sensitive to the fact that there are no deacons in the U.S.A. Lutheran Churches and that clergy generally lead the service.

Some Episcopalians may also have wondered about the report that communion was administered from the pre-sanctified elements. The elements which came forward in the offertory procession were actually consecrated in the proper place.

In addition, some of the sacrament used in the service had previously been consecrated at other services leading up to the January 16 service (by Anglicans only). This was done in order to accommodate the thousands of people. It is the custom of the cathedral always to consecrate in advance some of the elements when a large crowd, in the thousands, is anticipated.

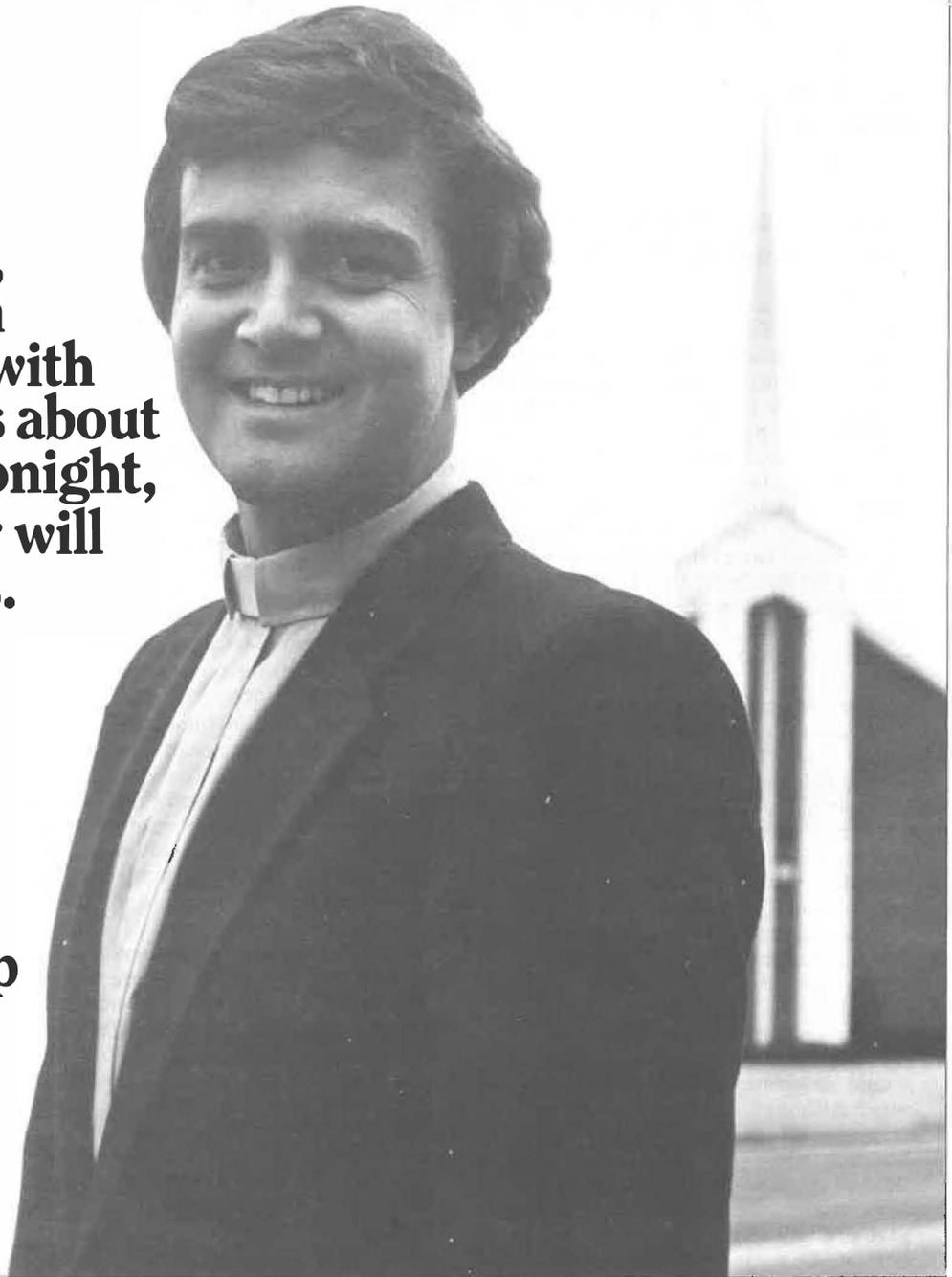
We are learning, as we go forward with this unique Lutheran-Episcopal relationship, and some may wish to arrange details of the service somewhat differently on future occasions. Still, the historic joint Eucharist celebrated by the

## Correction

The Rev. Jerome F. Politzer, author of the article, "The Prayer Book Issue" [TLC, March 20], is the rector of St. John's Chapel, Del Monte, Monterey, Calif., not St. James' Church, Monterey.

*Continued on page 12*

**“Last month,  
Jim Dobson  
counselled with  
our families about  
children. Tonight,  
Keith Miller will  
visit with us.  
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# THE LIVING CHURCH

April 3, 1983  
Easter Day

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## What Do You Do When the Queen Comes to Church?

Sunday, February 27, was not an ordinary day at St. Paul's Church in San Diego. The drone of helicopters directly above the church, their loudspeakers directing people to move from the roofs of nearby buildings, drifted down to the 600 worshipers assembled for the 10 a.m. service. In the distance, crowds of people could be heard cheering, and a few minutes later, Queen Elizabeth II appeared at the church door, accompanied by St. Paul's rector, the Rev. James E. Carroll, Fr. Carroll, St. Paul's parishioners, and the church's staff had been preparing for this moment for almost three months.

How did it all come to pass? What does one do when the Queen comes to your church? The first inkling that Queen Elizabeth might worship at the 31-year-old midtown Gothic church came to Fr. Carroll in September, but it was far from certain. In early December, British Consul General George Finlayson informed the rector that the royal visit would indeed take place on the Second Sunday in Lent. Fr. Carroll immediately appointed a 14-member parish committee to formulate plans and outline the morning's events in detail.

A thorny question arose at once: who would get priority seating for the service? Although St. Paul's is one of the largest churches in the diocese, the building could not possibly accommodate all those who wanted to attend. The committee made the difficult decision to give priority seating by ticket to members of the parish who are regular communicants and contributors of record. The remaining tickets were issued on request to other members of St. Paul's. "We had to say no to some members of the church and the community, and you don't like to say no to anybody," Fr. Carroll said.

The committee learned that the Queen does not receive communion in public. How then should St. Paul's Sunday morning service be structured? The usual order of worship for the day was to have been Morning Prayer, followed by Holy Communion. There were also severe time limits. The royal party was scheduled to arrive promptly at 10 a.m. and to leave at 10:45.

Fr. Carroll and the committee decided to reverse the usual order of worship. The Eucharist would be celebrated for

the parish at 9 a.m., followed by Morning Prayer at 10. The service itself was arranged so that it would last no longer than 40 or 45 minutes, and it would have only one lesson, one hymn, and a sermon of no more than seven minutes.

While the parish was engaged in planning and happy anticipation, governmental agencies moved into action to control security for the event. Fr. Carroll and others from St. Paul's were in almost daily contact with the State Department, the U.S. Secret Service, and the White House Advance Team, which is responsible for protocol. The ushers' names, dates of birth, and Social Security numbers had to be sent to Washington for computer clearance. Members of the press requesting passes had to obtain similar clearance.

Security agents questioned Fr. Carroll about the exact sequence of events that would take place from the Queen's arrival to her departure. Even Fr. Carroll's plan to present a leather-bound copy of the American Book of Common Prayer to the royal couple was the subject of intense White House concern and subsequent approval.

On the morning of February 27, St. Paul's doors were opened before 7 a.m. to accommodate early arrivers and two German shepherd police dogs that "sniffed" for explosives. Everyone entering the building, including members of the choir, were requested to pass through the electronic metal-detecting devices placed at both doors. An estimated one thousand spectators waited behind police lines outside the church for the Queen's arrival.

At the conclusion of the first service, verger Robert Hawley led Fr. Carroll and the Rt. Rev. C. Brinkley Morton, Bishop of San Diego, in stately procession from the altar to greet the Queen and the Duke of Edinburgh outside. When they reappeared, Fr. Carroll was escorting the Queen, and Bishop Morton walked with Prince Philip. They were followed down the aisle by the British Ambassador, the American Ambassador to the Court of St. James, and others in the official party. The procession was accompanied by an antiphon which has a special meaning for the royal couple, as it was set to music originally for their wedding in 1947. The music was sung by the parish choir under the direction of organist and choirmaster Edgar Billups, accompanied by assistant organist John Bodinger.

Queen Elizabeth and Prince Philip were seated in the first pew on the Epistle side of the church, a few feet away from a stained glass window depicting Queen Elizabeth I and Thomas Cranmer, the 69th Archbishop of Canterbury.

Prince Philip read the second lesson for Morning Prayer from the Daily Office Lectionary for the Second Sunday in Lent: Corinthians 3: 11-23, impressing members of the congregation with his well-modulated speaking voice. Fr. Carroll preached on the text, expressing the hope that all members of St. Paul's parish and all Christians throughout the world might come to a new understanding of "the dignity and the beauty bestowed upon them as new creatures in Christ. *You* are the place of contact," Fr. Carroll told the assemblage, "between the human and the divine."

The Rt. Rev. Robert M. Wolterstorff, retired Bishop of San Diego, led the congregation in the General Thanksgiving, and Bishop Morton offered the closing prayer and the blessing. After the royal party left the church, they paused for a few moments to greet parishioners and listen to pipers from the kilt-clad Cameron Highlanders of San Diego before flying to Palm Springs for luncheon.

They left behind feelings of "euphoria and relief," according to Fr. Carroll. "I was pleased with the staff and the ushers and everybody who just knocked themselves out to make this a shining moment for St. Paul's parish," he said.

(The Rev.) CHRISTOPHER CHAMBERLIN  
MOORE

## Government vs. Council

The uneasiness of the relationship between the South African Council of Churches, which is headed by Anglican Bishop Desmond Tutu, and the South African government became even more marked recently.

Meeting early in February in Johannesburg, SACC's executive committee approved several resolutions critical of government policy. Reacting to South Africa's December raid into neighboring Lesotho, the committee said the incident "once more highlights the increasing militarism into which our country is being plunged," and called on all South Africans to respect their neighbors' territorial integrity.

In another resolution, the executive committee urged "the establishment of an alternative form of non-military national service," and criticized as inad-



Union-Tribune Pub. Co.

Fr. Carrol, Bishop Morton, and Queen Elizabeth II: A shining moment for St. Paul's Church.

quate pending legislation regarding conscientious objection.

Reacting to government proposals to allow Indians and Coloreds (people classified as mixed race) to share some power with the white minority, the SACC committee said it "deplores and rejects" the government strategy of "dividing the South African nation along ethnic lines." Although it is estimated that blacks make up as much as 70 percent of the country's population, they would not be included in the power-sharing plan.

For its part, the government resumed public hearings in February into SACC's financial affairs, and heard the country's security police chief ask that major limitations be placed on the church council's funding.

SACC's financial support should be "purely South African," said Johan Coetzee. He accused the council of having "consciously abandoned itself to a path of political opinion-forming clad in theological terms" and said that it has "received funds from foreign authorities and acted as agents for the politically related aims towards which those organizations strove in South Africa." If such a limitation were imposed, SACC's finances would suffer greatly. During 1975-81, only one percent of its income came from within the country.

## Lebanese Aided -

The Presiding Bishop's Fund for World Relief recently sent \$30,000 more to a variety of programs to aid Lebanon and its people. The funds were disbursed in February to support programs in the Anglican Diocese of Jerusalem, the international YMCA, the Middle East Council of Churches, and a center for the mentally retarded. Since the appeal for

Lebanon began last summer, church members have contributed more than \$280,000 to it.

The Rev. Canon Samir Habiby, the fund's director, said it is hard to say when real rebuilding will get underway. After a visit to Lebanon, he reported that much of the work still involved direct aid and relief. "These programs are going to go on for a long, long time," he said. "There are people there who cannot afford to buy their food. There is no money coming into the country. There is no work for many. We will have to continue these programs."

## Church Sold to Sikhs

In opposition to wishes clearly expressed at the recent General Synod of the Church of England, the Church Commissioners have decided that a redundant church in Southampton should be sold to the local Sikh community for use as a temple. The plan now will be submitted to the Queen for confirmation.

Announcing their decision, the commissioners acknowledged that the "strong recommendation" of the Rt. Rev. John Taylor, Bishop of Winchester, was an important factor. Bishop Taylor had championed the Sikhs' bid to buy St. Luke's Church, a 19th century neo-Gothic structure. There was considerable local support for the sale, which was seen as "a creative contribution to community relations and interfaith understanding," according to a parish magazine.

In February, a motion declaring that redundant church buildings might be made available to other faiths for their worship was lost due to a 96-90 vote against it in the synod's House of Laity. The House of Bishops voted 25-3 in

favor, and the House of Clergy 101-92 in favor.

Fukhdev Singh Grewal, leader of the Sikhs in the Southampton area, told the *Church Times* of a 48-hour prayer vigil which had been held in thanksgiving. "We will respect the building as a place of worship," he said. "We believe it is our duty to make good relations with Christian people everywhere."

## Bishops Visit Haiti

"The work being done by our church in Haiti is no less than thrilling. . . we are proud that the Episcopal Church in this country is so vigorous, so intentional, and so dedicated. If Haiti is illustrative of the quality of the overseas mission of the Episcopal Church, then we believe that mission is worthy of our total support." This statement is among the conclusions reached by six bishops of Province II who met in Haiti late in February.

The bishops toured the country extensively, visiting churches, hospitals, and schools sponsored by the Episcopal Church. In Haiti, they reported, "worship seems to demand for its authenticity, a simultaneous commitment to education, health care, and other social services."

The Rt. Rev. Harold B. Robinson, Bishop of Western New York; the Rt. Rev. Edward M. Turner, Bishop of the Virgin Islands; the Rt. Rev. Wilbur E. Hogg, Bishop of Albany; the Rt. Rev. John S. Spong, Bishop of Newark; the Rt. Rev. Walter D. Dennis, Jr., Suffragan Bishop of New York; and the Rt. Rev. Henry B. Hucles, III, Suffragan Bishop of Long Island, had high praise for the work of the Bishop of Haiti.

"There is about Luc Garnier an integrity of radical independence," the statement issued upon their return said in part. "His whole ministry is dedicated to the improvement of the total life of his people. When the government shares his goal, he works with the government harmoniously. When the government diverges from his goal, the church under his leadership is quite willing to work alone. . . he is cooperative but not part of the establishment. . . he accepts no financial help and brooks no government interference. He speaks his mind forthrightly, courageously, and lovingly."

The bishops noted that "the great power" in the Haitian church appears to derive "from a clear vision of the church's purpose," and that a need exists in the U.S. "to define sharply the purpose of the church appropriate to the realities of our society. . . If we sound an uncertain trumpet," the bishops said, "we will never challenge a mighty army to walk behind the church's banner. We returned to our dioceses eager to address this issue, which has become one of the Diocese of Haiti's great gifts to us."

# John Keble — Co and Pasto



John Keble

Living in times of doubt and confi

John Keble bore witness to the present power of the

by JULIEN GUNN

An Oxford undergraduate barely 18 years of age read the results of the mathematics honors examinations to learn he had taken a First Class. As he already had the same standing in classics, this gave him what is called a "Double First." The date was 1810. Up to that time, no one else had attained such a distinction except Robert Peel, M.P., but Mr. Peel had been 20 when he took his Double First.

Unlike Mr. Peel, this young man from a Gloucestershire vicarage, John Keble, had never thought of any career other than that of a clergyman of the Church of England. In so choosing he would be following the examples of his father and both grandfathers.

Keble's father was an exceptional clergyman, for his scholarly accomplishments equipped him to teach his two sons, John and Tom, so thoroughly that they were prepared for entrance into Oxford without attending any of the great

public schools. John had "gone up," taken examinations for a scholarship to Corpus Christi College and entered Oxford before his 15th birthday.

Although he had spent the early years of study in a vicarage and not a boarding school, John Keble adjusted well to college life, made many friends, and enjoyed himself. It is not surprising that, at the urging of his friends, he attempted to achieve yet further distinction after taking his Double First and tried for a fellowship at Oriel College, one of the most coveted positions at Oxford. He was elected as a fellow, and through this office he was to meet young men with whom he would be associated in events yet to come.

Keble's heart was set on parochial life; furthermore his father was growing old and needed assistance in the parish of Fairford, so the young scholar-poet took temporary leave of Oxford and went back to Gloucestershire.

Once in the country setting which he so loved, Keble began to write more poetry and in 1827 published anonymously a two volume work which bore as its title *The Christian Year*. This collection, so carefully designed and into which went

so much learned thought, filled the need for a devotional companion to the Book of Common Prayer. More important still, it awakened readers to Christian truths which time and inattention had clouded.

The work gained popularity rapidly and by the time of Keble's death, nearly 40 years later, it had gone through 91 editions. Central to the entire composition is devotion to the Lord's church. (In *The Hymnal, 1940* hymns 155, 166, and 418 are drawn from this source.)

However greatly Keble might want to devote himself to country parish life, he was made uncomfortably aware of the upheavals taking place in England. Steam power was changing the old farming country into an industrial nation, and the process demanded radical alterations in the social and political structure. Hitherto nation and church were one, as only members of the Church of England were privileged to be elected to Parliament. Now with reform measures being introduced, non-members, even enemies of the church, might be elected and thus legislate on ecclesiastical matters.

This raised the question: what was the Church of England? Most people if they did not think of it in terms of bricks and mortar, would have answered that it was a department of state. It was there to perform functions such as coronations, royal weddings and funerals, to baptize children, and to bury the dead, and otherwise to be quiet. Lord Melbourne, the Prime Minister, exclaimed in vexation that things had come to a pretty pass when religion started to interfere with one's private life.

The heavy hand of government was largely responsible for the servile and ineffectual condition of the church, but this did not deter Parliament in 1831

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*The Rev. Julien Gunn is on the staff of St. George's Church, Nashville, Tenn., and is secretary of the American Oxford Sesquicentennial Committee.*

## urrected Christ.

from sending the bishops a demand to "set their house in order." And to show that Parliament meant business, it began to legislate changes in church structure.

Keble and his circle of friends, several of whom were with him at Oriel College, were brought together by mutual concern for the church. They took serious thought as to how they might answer the growing threat. This drove them back to the fundamentals of their faith, and they knew that they must proclaim that the church was a divine institution "...built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

Temporary conditions and expediency might make the church subject to the state, but where faith and order were at stake, the church must be the church. Keble had learnt this from his father who represented the old high church Anglican tradition; to him it was nothing new. And Keble went so far as to express his conviction that should tension between church and state become desperately strained, he would be in favor of disestablishment.

If Parliament had challenged the church, those who believed in the spiritual independence of the church now challenged the Reformation settlement which had prevailed since the 16th century. The opportunity to proclaim this spiritual independence came during the summer of 1883. Keble was now a professor in the university, and it fell his turn to preach the sermon for the opening of the law court term at Oxford. Little did he know what influence he would have on the turn of events as he mounted the stairs to the pulpit of St. Mary's Church on July 14.

In this historic "Assize Sermon," he declared that the Church of England

represented the one catholic and apostolic church in that land with its authority given it by Christ through his apostles and by them transmitted to their successors. This sermon, later published under the title, "National Apostacy," created wide interest, thus starting concerned church people to consider more deeply their religious commitment. It proved that the Lord had not left himself without witnesses.

Among the concerned were several university men at Oxford, principally fellows of Oriel College. Although Keble was not in the middle of all the activity, he became involved in the plan to issue tracts calling the faithful to the defense of the church and instructing them in its teachings, some of which had all but been forgotten. The leaders were John Henry Newman, Hurrell Froude, and E.B. Pusey, as well as Keble.

Thus the movement which they launched is known as the "Tractarian" or "Oxford Movement" (not to be confused with the totally different Oxford Group Movement or Buchmanism of a century later). Now what started as a tremor in Oxford shook the Church of England like an earthquake. Enthusiastic response or violent opposition greeted the tracts as one by one they issued from the press.

With the early death of Froude, Newman emerged as the leader of the Tractarians, greatly attracting to himself university students and younger clergy. But three centuries of prejudice, misconception, and inertia had to be overcome and these proved to be too much for the impatient. As opposition grew, Newman became unsettled in his loyalty to Anglicanism. He had been brought up in the Evangelical school, so the teaching of the catholic and apostolic roots of his church were foreign to him. At Oxford, petty politics and minor persecutions became disturbing, while abroad in the church, critical issues arose to worry Newman and his followers deeply.

Academic communities seem prone to exaggerate crises, and Oxford of the 19th century reacted wildly to what would appear to us in our unsettled

times as trivial incidents. Clerical tempests in teapots were magnified into typhoons ready to engulf the Church of England. Every one of the so-called "catastrophes" which shook Newman and his followers, sending them into the Church of Rome, have faded into obscurity in all but academic interest. It is a tribute to the insight and emotional stability of both Keble and Pusey that they not only remained staunchly loyal to the Church of England, but were not unduly upset by these issues.

With Newman's secession to the Church of Rome, the Oxford Movement in its early phase came to an end, though a far wider and deeper transformation of the entire Anglican Communion was now in progress. Edward B. Pusey, Regius Professor of Hebrew at Oxford, now emerged as the clerical leader of the movement for the full recovery of catholic and apostolic faith and practice [see TLC, Sept. 12, 1982]. Pusey, as leader of the Anglo-Catholic revival, became the target of abuse and the most hated man in England.

Keble became the principal clergyman in the aspect of this movement where theory was being put into practice on the parochial level. He had accepted the living of Hursley Parish in the Diocese of Salisbury in 1835 and remained as vicar until his death in 1866. The duties of parish priest had been neglected by his predecessor, the people had become lax, and the fabric of the church itself was in need of repair.

Keble bent his energies to improve the spiritual climate of his flock. Although he never pushed on his parishioners the more advanced ceremonial which was appearing throughout the church, he did advocate strongly the practice of confession as the great healing medicine for sinners. For Keble the task was not to try to make the Church of England more catholic and apostolic: it already was. He saw his vocation rather to make the men, women, and children committed to his care more deeply aware of their heritage and to give the church's fullness to the flock.

The fame which had come to him as

### From "Easter Eve"

Prisoner of Hope thou art — look up and sing  
 In hope of promis'd spring.  
 As in the pit his father's darling\* lay  
 Beside the desert way,  
 And knew not how, but knew his God would save  
 Even from that living grave,  
 So, buried with our Lord, we'll close our eyes  
 To the decaying world, till angels bid us rise.

*\*Joseph in the Old Testament*

John Keble

# Our Redeemer Lives

From the days of Christ's life

on earth until today,

Christians see their lives as

being like his.

By WILLIAM H. BAAR

author of *The Christian Year* deepened as his reputation for a loving and wise parish priest grew. He was visited by clergy and laity from all over the British Isles, from the British Empire, and the United States.

Life had been saddened for Keble by the poor health of his frail wife to whom he had to show constant attention. Added to this burden was the presence of his invalid sister, Elizabeth, who had lost a leg after being stricken with tuberculosis of the bone as a child. To most who knew this faithful parish priest, he radiated joy, though inwardly he suffered from a deep depression which he fought all his adult life.

During the controversies of the 1850s, Keble wrote a pamphlet, *Eucharistic Adoration*, which won some praise. However, it was overshadowed by the fame of *The Christian Year*. Keble was heard to remark, "I wish that people, instead of paying me compliments about what they call my poetry, would see if there were not some sense in my prose." This indeed showed where his spiritual pilgrimage had directed him.

The strain of work caught up with John Keble when in 1864 he suffered the first of a series of strokes. He wanted to resign as vicar of Hursley but was begged to stay at his post. The rapidly failing health of Charlotte Keble required her to seek the sea air of the coast during the winter months. In the fall of 1865, the two left to spend the season at Bournemouth, and there Keble died on March 29, 1866. It was Maundy Thursday, and few days could have been more appropriate for the heavenly birthday of this Anglican saint.

This year his commemoration will be eclipsed by the events of Holy Week, but we should do well to pause to give thanks for his life and work, which have done so much to reclaim for us our heritage of catholic and apostolic faith and practice.

Keble's prayerful approach to the mysteries of Holy Week and Easter are well summed up in the last stanza of his poem for Easter Eve [p.9]. Living in times of doubt, distress, and conflict, he bore witness throughout his life to the present power of the Resurrected Christ.

## Easter

*Mary Magdalene*

Grief! Our Master dead;  
Now this empty tomb, "Oh, Sir,  
Where have they laid Him?"

Ginny Pomy

On the eve of the battle of the Milvian Bridge, which was to decide who should be emperor of the Western Roman Empire, Constantine saw a cross in the sky and heard the words, "By this sign conquer." He won the battle, and not only became emperor, but was converted to the Christian religion.

Thus ended 300 years of cruel persecution in which Christians were thrown to the lions in the Colosseum for amusement, burned as torches for visiting dignitaries, and slandered and vilified by the whole population. The faith, now triumphant, could be proclaimed from the housetops and the risen Christ worshiped with great celebration.

Those early days of the Christian church present us with a little picture of Christian beginnings. First there was fear and death, and then triumphant resurrection. The first 300 years were like a long Good Friday, and the years to follow would bring a great flowering of faith — a long Easter.

From the point of view of those who suffered so long and who saw those they loved taken from them, it was a very personal victory. They had not died in vain. Their sufferings were worth it.

*The Rev. William H. Baar is the rector of Emmanuel Church, LaGrange, Ill.*

Their agonies were all a part of a great triumph. St. Paul, himself a martyr, had said it: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Romans 8:18). First the pain and then the glory.

From the very beginning until the day of Constantine's victory, the little band of Christians had repeated the life of Christ in his suffering. And now they had been glorified with him. No wonder baptism and Easter went together in the Christian consciousness. It dramatized their experience powerfully. . . dying to self in the waters of baptism and rising with him in glory; crucified with Christ and then being made alive in him. Surely, we are the sons of God and brothers of the conqueror of sin and death.

On the site of the empty tomb, Constantine built a great church. On Easter, thousands of Christians from all over the world worship in this sacred place, holding their lighted candles and proclaiming the Resurrection. From the days of Christ's life on earth until today, Christians see their lives as being like his. Yes, there is suffering and darkness, sorrow and sin. But we know that our Redeemer lives and that in our flesh we shall see God.

May the joy of Easter be yours!

## He Is Risen

*Grant, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast may be found worthy to attain to everlasting joys; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and forever. Amen.*

*(Book of Common Prayer, p. 171.)*

### "Feast of Feasts"

**C**hrist is risen! Once more the good news brings us joy. Once more it brings fulfillment, ratification, and completion of the whole Christian message. A large candle on a high candlestick can light up an entire room. The candle does not simply give light to itself: it makes everything in the room visible. A large bouquet of sweet-smelling flowers not only is attractive in itself, but it imparts perfume to all the surrounding air. A joyfully ringing bell not only sounds within its own metallic circle, but can make an entire building reverberate.

So the resurrection of our Blessed Lord gives light and beauty and exultation to the entire Christian message. The entire creed re-echoes our joy. Every part of Christian faith and practice is touched with glory. The wonder of Easter, the spell of Easter, yes, the magic of Easter, is something we see and feel and taste and smell, as the mystery of the resurrection illuminates this "Feast of Feasts."

We express our warmest greetings and good wishes to all of our readers as we once again repeat the ancient Easter salutation: "Christ is risen! He is risen indeed."

### Our Resurrection

**A**s Christians, we celebrate the Lord's resurrection not only because it happened, but also because it involves us. It is the promise of life for us, not only in the world to come, but also beginning here and now. This promise is not only to us as individuals, but also to the church. The church can be living and vital, now.

The past has seen periods of new strength and new courage for the church. One of these periods is de-

scribed in this issue in the article on John Keble [p.8]. In every age Christ is ready, if we are, to show the mystery of his resurrection reflected in the life of his church.

#### Canticle for Easter

*Adapted from a chant (Sharakan, "Row of Gems") in the Armenian liturgy*

A bright new flower has blossomed its way today  
From its base in a new tomb,  
And our sunken spirits,  
Like flowers freely aflame with many colors,  
Are now surging in tune with the growing green  
Of God's creative urging.

Beckoned by the blaze of God's beauty,  
His light that has quickened our spring,  
Our seeking souls now glow with their gain  
And rise with Him who died for us  
And who rose for us  
All because of His wondrous love for us.

How radiant are the rays of resurrection,  
Resplendent in dominion over death's dull doom!  
O behold that soaring seraph  
And be so glad that he suddenly swoops  
To sit and shine there on the rock  
That once sealed a sepulchre!

Arra M. Garab

## LETTERS

Continued from page 4

"Primates" of four churches at the National Cathedral on January 16 was a great and satisfying occasion, and it remains a model for future joint Eucharists. Thanks be to God!

(The Rev.) WILLIAM A. NORGRÉN  
Ecumenical Officer  
The Episcopal Church

New York City

### Practicably Speaking

I am happy to respond to two letters appearing in *THE LIVING CHURCH* regarding my guest editorial on the upcoming election of a new Presiding Bishop and the nominating process [TLC, Feb. 20].

My editorial was excerpted from a longer article originally written for the official newsletter of the National Network

of Episcopal Clergy Associations. In its original incarnation, it was entitled: "The Next Presiding Bishop, *Practicably Speaking*" (emphasis added).

Every member of the House of Bishops is *eligible* for nomination as the next Presiding Bishop, but, in fact, only a few will receive that nomination. Age will be but one of many criteria considered by the nominating committee. Experience, suitability, and ideology will also be major concerns.

I agree that there are bishops younger and older than those on the list who would make excellent Presiding Bishops. The key word, however, is "practicable." Another way of expressing this is the word "electable." My editorial was commentary — not law.

Regarding the second letter, there were no deacons serving as deputies to the General Convention of 1982, from which the nominating committee drew its mem-

bers, because, until this convention, deputies had to be either presbyters or lay persons. The 1982 General Convention changed this rule to allow deacons to serve as deputies. Presumably, they will be elected in the near future.

As in any election, the nominating process for Presiding Bishop involves practical, practicable, and possible considerations. What we should do, could do, and will do are separate questions. My prayer is that the answers to each of these will be the same.

(The Rev.) JOHN E. LAWRENCE  
St. Ann's Church

Sayville, N.Y.

### Penitence

Every Lent it is a shock to my system to rediscover the degree to which we have lost any help toward being penitent in the 1979 Prayer Book. I can find no way to express my feelings about the Holy Week services.

I can only hope that practically no one will use them, and the whole cheery idea behind them will slowly sink from sight and that the next trendy bunch of liturgical people will give us something very different indeed.

(The Rev.) TIMOTHY PICKERING  
Church of the Redeemer

Bryn Mawr, Pa.

## CASSETTES

By CHRISTOPHER L. WEBBER

### Introduction to the Church

**THE EPISCOPAL EXPERIENCE.** Filmstrip, cassette tape, and text. Southern Media, Laurel, Miss. \$50.00 for the kit.

This is a 25 minute sound and filmstrip presentation on the history, teaching, worship, and life of the Episcopal Church that should prove useful for confirmation and inquirers' classes at any age level. Such a presentation could hardly avoid a few glib generalities and over-simplifications. For example:

After the Reformation, "the Church of England won quick acceptance with the majority of the English people." Coming to Virginia, Georgia, and the Carolinas, "it flourished, spreading first to Maryland and, later, to Massachusetts, New York, and Pennsylvania."

There is no reference to the obtaining of the episcopate nor any real description of the role of bishops in the church. Nonetheless, as a quick introduction to the church, the material covers a broad territory well, and it highlights some of the important points.

The pictures are drawn largely from the life and worship of small town, liturgically moderate Episcopal parishes. They illustrate well the varied "experience" available in such places, but only hint at the great cathedrals, inner city parishes, and liturgical diversity to be

found elsewhere. The history and teaching sections make good use of stained glass windows as illustrations.

The presentation is divided into three sections (history, faith, and worship), and each part could be used separately as a brief introduction to a class meeting or discussion.

### The Sound of Easter

**YOU ARE THERE - EASTER.** Two cassette tapes. Perfect Sound Productions, 400 W. Roosevelt, Wheaton, Ill. 60187-5075. \$18.95 per set.

The golden days of radio are back again in a cassette tape dramatization of the events of Holy Week and Easter called *You Are There - Easter*.

Lacking pictures to show us what is happening, voices and sounds must do it all — and they do. But a television society such as ours is no longer accustomed to the over-dramatization required by sound alone. As a result, we may be tempted to smile at the sneers and whines that distinguish the villains from the good guys.

A more substantive problem with this otherwise interesting and very professional presentation is that the scriptwriter has taken considerable liberty with the biblical narrative. It's fair enough to add dialogue to flesh out the story, but inserting incidents into Holy Week, which the Gospels report earlier, may only create confusion.

Who would use these tapes? Is there a congregation somewhere beyond the reach of television? This may be for them.

*We are sorry to disappoint this correspondent, but in our observation, the palm ceremonies (or some part of them) are universally used in the Episcopal Church, even in parishes which claim to follow BCP 1928. The command to wash one another's feet is being followed in an increasing number of parishes. The Good Friday liturgy is being taken very seriously, and the Great Vigil of Easter, where observed, is becoming one of the great services of the year. Last year, in a major western city where there are several separatist congregations pledged to the BCP 1928, even they were advertising in the newspaper the observance of the Great Vigil. Ed.*

### CSMO Boxes

My good friend, the Rev. Steele W. Martin, asks for a better name for the "mite box" [TLC, Feb. 27].

Although, as he states, CSMO is not pronounceable, it may stand for an important concept. The Rev. Victor H. Krulak, Marine chaplain, who was my associate when he was stationed in Newport, R.I., always claimed it meant not "church school missionary offering," but "Christ says, 'Move Out.'"

With this idea in mind, the mite boxes do become missionary boxes as we "move out" to love and to serve the Lord.

(The Rev.) GORDON J. STENNING  
St. Mary's Church

Portsmouth, R.I.

*The Rev. Christopher L. Webber is rector of Christ Church, Bronxville, N.Y.*

# 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

- 3 Easter Day
- 11-14 Associated Church Press (Boston)
- 11-15 Conference of Diocesan Executives (North Palm Beach, Fla.)
- 11-15 Episcopal Military Family Conference, sponsored by the Office of the Bishop for the Armed Forces (Berchtesgaden, Germany)
- 18-21 Nominating Committee for Presiding Bishop (Dallas)
- 21-23 Ecumenical Peace Event (Milwaukee)
- 22-23 Evangelical Catholic Congress (Sarasota, Fla.)
- 22-24 Convention, Diocese of Idaho (Nampa)
- 25-27 National Hunger Committee (Denver)
- 28-30 Anglican Fellowship of Prayer Conference (Denver)

## May

- 6-7 Convention, Diocese of Vermont (Burlington)
- 8-11 Province VI Spring Conference on Campus Ministry (Excelsior, Minn.)
- 14 Convention, Diocese of New Hampshire (Exeter)
- 16-20 East Coast Chaplains' Conference, sponsored by the Office of the Bishop for the Armed Forces (College of Preachers, Washington, D.C.)
- 22 Pentecost
- 23-27 Council of Associated Parishes (Nashotah, Wis.)
- 23-27 In House Week, Episcopal Church Center
- 29-June 1 Synod, Province VI (Riverton, Wyo.)
- 30-June 4 Synod, Province VIII (San Francisco)

## June

- 7-10 National Network of Episcopal Clergy Associations (Philadelphia)
- 10-11 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 15-17 Executive Council Meeting (Des Moines, Iowa)
- 18 Convention, Diocese of Rochester (Hornell, N.Y.)
- 19-26 Pacific Basin Conference (Honolulu)
- 25-July 31 Music Camp (University of the South)

## July

- 24-Aug. 10 World Council of Churches Assembly (Vancouver, B.C.)

## September

- 12-16 In House Week, Episcopal Church Center
- 22-24 Convention, Diocese of Montana (Butte)
- 30-Oct. 7 House of Bishops Interim Meeting (Spokane, Wash.)



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## 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.\*

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

# PEOPLE and places

## Appointments

The Rev. Andrew Kadel is vicar of Trinity Church, Kirksville, Mo.

The Rev. Martyn Minns is vicar of the Church of the Holy Spirit, Lafayette, La. Add: Route Two, Box 252-B, Maurice, La. 70555.

The Rev. C. Perry Scruggs is vicar of St. Mark's Church, Troy, Ala. Add: 403 W. College St., Troy 36081.

The Rev. Gary Sitton is vicar of St. Martha's Church, Westminster, Colo. Add: Box 271, Westminster 80030.

The Rev. Mann Valentine, VI has for some time been curate at St. Paul's Church, Mobile, Ala. Add: Box 8427, Mobile 36689.

The Rev. Stephen L. Williams is associate rector of the Church of the Ascension, Lafayette, La.

## Retirements

The Rev. William J. Gould, rector of St. John's Church, Mobile, Ala., has retired. Add: Route Two, Box 297, Fairhope, Ala. 36532.

## Ordinations

### Priests

Eastern Oregon—Floyd Clark, to serve Sumpter Community Church; add: Box 8, Sumpter 97877.

Western Louisiana—Ralph Nelson McMichael, Jr.; add: Catholic University of America, Caldwell Box 45, Washington, D.C.

### Deacons

Central Gulf Coast—Thomas Harper-Nixon, to be in training at St. Michael's Church, Ozark, Ala; add: 1902 Third Ave., Dothan 36302.

## Deaths

The Rev. Charles Woodbury Blair, Jr., priest of the Diocese of Western Louisiana, died on December 28 in Lafayette, La., at the age of 47.

Dr. Blair, a graduate of the Virginia Theological Seminary, received his Ph.D. from the University of Virginia in 1973 and thereafter spent the remainder of his career working in counseling at the Southwestern University of Louisiana in Lafayette. Survivors include his wife, the former Jane Elizabeth Bollman, five children, and his mother, Mrs. Rosalind Mellor.

The Rev. Mordecai Lewis Marsh, Jr., 70, retired priest of the Diocese of Colorado, died on February 6 in a Denver hospital.

A graduate of the Colorado State College and General Theological Seminary, Fr. Marsh spent his entire ministry in Colorado, serving also on many diocesan commissions. From 1941 to 1964 he served the Church of the Transfiguration in Evergreen and worked most of these years as executive secretary of the Evergreen Conference. He was archdeacon of Colorado when he retired in 1972. Fr. Marsh is survived by his wife, the former Helene Abbott, and their three children.

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## 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.

ORGANIST and music director. Part-time position; youth and adult choirs; music education. Send resume and personal statement to: Rector, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

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.

ORGANIST/CHOIRMASTER for adult and youth choir. Wicks organ. One principal service and other services according to Church Year. Twelve months with one month vacation. Parish located near college campus. Position available September 1. Address inquires to: Organist Search Committee, Trinity Episcopal Church, 520 S. Main St., Geneva, N.Y. 14456.

## POSITIONS WANTED

MATURE, energetic seasoned priest, married, seeks call as rector or associate. Will visit all parishioners, especially the sick. Favors strong lay involvement and leadership. D.Min. in counseling; community services background; scripturally centered churchman. Presently vicar in New Jersey. Reply Box V-551.\*

ORGANIST/CHOIRMASTER, master's degree, cathedral, parish experience, seeks 3/4-full time position September 1 upon return from studies in England. Chorister training, liturgy, outreach. East coast. Top references. Resume available. Write: Mr. J. W. Brooks, 3456 Macomb St., N.W., Washington, D.C. 20016.

## 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.

## RETIREMENT LIVING

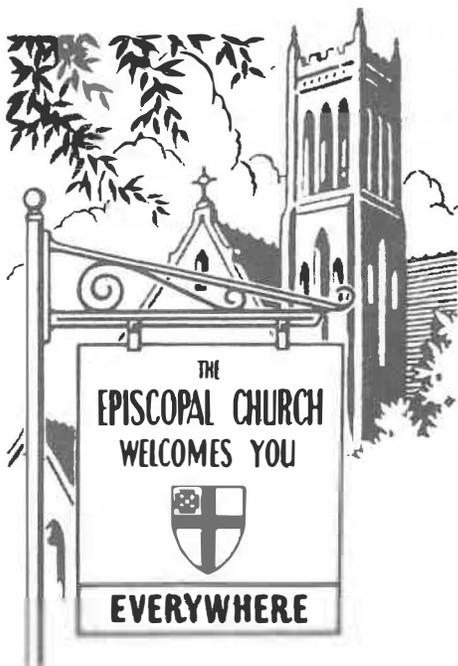
UNIQUE VILLAGE — live independently, inexpensively, ranch house — only \$115 monthly, or \$9,500 life lease — plus improvement charges, modest monthly fees. Bristol Village, Waverly, Ohio 45690.

## SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (607) 723-9441.

## VACATION

VACATION IN CINCINNATI? Free use of our comfortable home in return for two Sunday services and emergency ministry. Month of June. Contact: The Rev. Bert H. Hatch, St. Timothy's Episcopal Church, 8101 Beechmont Ave., Cincinnati, Ohio 45230.



# 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.

## 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.

## 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

## 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 8; 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. Aycocock, 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; Wkdy 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, 86202  
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; F.S. 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 AVENUE** 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

## 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

## 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

(Continued on next page)

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.

# LENT CHURCH SERVICES

(Continued from previous page)

## 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
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

## 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. Wkdays: 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

**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).

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

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Mln., 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. 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 Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harriss, James B. Simpson, ass'ts  
Sun HC 8, 9, 10, 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

**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



St. Patrick's Church, Long Beach, Miss.

## 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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev, Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## 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

## CHARLESTON, S.C.

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

## EDISTO ISLAND, S.C.

**TRINITY CHURCH** (founded 1774) Highway 174  
The Rev. Edward Gattys 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** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 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** 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)  
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

## 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