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Entry into Jerusalem: There is always the danger we will refuse to follow him along the Way of the Cross [p. 8].



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The Day the Lord Has Given

By JOANNE MAYNARD

The other day I read a meditation on the verse from Ephesians, "Making the most of the time, because the days are evil." Because the meditation was meant to be read during Holy Week, it pointed out how Jesus made the most of, redeemed, the time on his most evil day, so that now we call it Good Friday, rather than Evil Friday.

For some reason, as I read it, a verse we learned in school popped into my mind; was it called "To the Virgins, To Make Much of Time"? I remember that we thought it was funny. It said something like, "Gather ye rosebuds while ye may. Old time is still a-flying. And that same flower that blooms today, tomorrow will be dying."

So I had in my mind two different ways of looking at what to do about time. The epistle's way of making the most of time by giving each day one's very best, by relying on God for his grace for each day; and the poem's way of grabbing as much as possible from each day, rather like a beer commercial, or like the "ungodly" in the Book of Wisdom:

"Let us crown ourselves with rosebuds before they wither. Let none of us fail to share in our revelry. . . ." In fact, this sounds just like the person who was advising those virgins in the poem.

Everyone knows the difficulties that accompany gathering roses; and if one is intent on gathering as many as possible in a short time, one is apt to be hurt in the process. Also, a rose that's picked doesn't last nearly as long as one that's left on the bush. Does being too grabby tend to diminish our pleasures?

I was thinking about this as I walked

to work one morning on a rather warm, but cloudy, gloomy, and drizzly day. I have learned, in several years of walking two miles to work nearly every day, that weather-wise most days are better than they appear to be. Many days look, when you are inside the house, or in your car, dark and awful. But if you go out into them, they aren't so bad.

And maybe that's the first step in making the most of our time, getting out into the day, evil though it may appear, and living it. The day may seem to have no meaning. There may seem to be no reason to go out into the day. We may decide to "opt out" of it. But the fact that we have been given this day by God is reason enough to seek to do his will in it, and to seek his grace for it.

So we get our warm coat, our gloves, our boots, and off we go. St. Paul wrote about the "whole armor of God." Maybe if he'd lived in Montana, he'd have written of the "knitted cap of salvation, the down coat of righteousness, the boots of the Gospel of peace."

And of course, some days really are as evil as we feared they would be. Some days get worse and worse as they go along. The wind comes up. A cold rain begins to fall. And we know what the author of Psalm 55 had in mind when he wrote, "Oh, that I had wings like a dove! I would fly away and be at rest . . . I would hasten to escape from the stormy wind and tempest."

That's the time to remember God's promise of grace — "As your days, so shall your strength be," and to say, in the words of another psalm, "My times are in your hands."

The one thing which we all have in common is the one thing we seldom let ourselves think about. Maybe that's what Psalm 90 is talking about when it says, "So teach us to number our days that we may apply our hearts to wisdom."

Our guest columnist this week is Joanne Maynard, editor of The Episcopal Evangel, a periodical of the Diocese of Montana.

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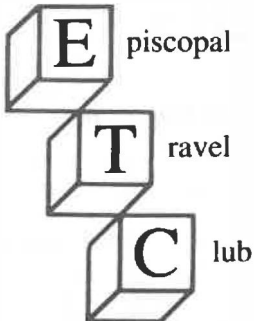
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LETTERS

Opposite Directions

Many thanks for your article, "Christians and the Military" by Dana Grubb [TLC, Feb. 26].

Here we have a remarkable paradox. Two different caring and concerned Christian persons or groups can experience exactly the same world and respond to it, in Christian conscience, in opposite directions. Each response is a corrective to the other; neither is right or wrong. Each response is informed by the wisdom of God.

Questions about war and peace are no longer a game for philosophers. Gone are the days when the majority of people can be spectators of war and make learned comments about it.

One corrective to your article: people in military uniforms are not the only citizens responsible for what our military does or does not do. The agony of this debate should prick the conscience of every citizen.

(The Rev.) ROBERT H. SPEER
Chaplain, U.S. Army
Fort Leonard Wood, Mo.

• • •

I could not help but be impressed by the rather simplistic approach taken by Dana Grubb in dealing with the complex and sensitive issue of Christians entering into military service.

In the first place, Mr. Grubb treats the church fathers as if they were unanimously opposed to the idea. But, as with any matter of importance, there is far more color to the opinions of the fathers than mere black and white.

While it is true that Hippolytus, for example, placed an injunction against believers becoming soldiers, he did admit soldiers as "hearers of the Word" provided they agreed not to kill or to take an oath. At the same time, however, Burton Scott Easton, translator of *The Apostolic Tradition*, points out that in all likelihood Hippolytus was concerned exclusively with soldiers assigned fairly permanently as local police (p. 87, Archon Books, 1962).

St. John Chrysostom, on the other hand, says quite plainly in the seventh of his *Baptismal Instructions* that "military service presents no hindrance to virtue for the man who is willing to be sober." He justifies this position by citing Acts 10:1-4, wherein Cornelius, by his prayer and almsgiving, was found acceptable to God, even though he was a military officer.

The conversion of Constantine, which Mr. Grubb dismisses so offhandedly, is to the church what the Exodus is to Judaism. It was a miracle of God; it was the thunderous triumph of God's law

saw in Constantine's conversion a mandate from God to make civil government morally wholesome, just, and humane, to cause the affairs of men to be governed by the wisdom of God.

The secret of nuclear fission and the technology which makes modern warfare possible are like the fruit of the tree of knowledge of good and evil: they are given by God. It is the responsibility of the church to teach governments to follow the example of the New Adam and refrain from using this fruit to "be like God."

(The Rev.) ROBERT E. WITT, JR.
Zion Church
Morris, N.Y.

The Deadly Sins

The Rev. Richard Holloway's obscure aim to link the word praise with sin is obscure [TLC, March 11]. There cannot be praise for pride.

If some social workers and psychologists do not describe young people who get into trouble as "bad" that does not alter the Judaic-Christian view of evil. Optimism fails when it describes evil in man as due to a defective aim at a right target.

While one word often used for sin means "to miss the mark," that word does not support the erroneous presupposition of good persons who want to hit a bull's eye and miss. Missing the mark is understood only within the framework of the Old Testament and New Testament view of man. In both, the view of life is the same and is in sharp contrast to a Greek humanistic or idealistic view of life.

In scripture, sin is not mere "misdirected effort, misapplied energy." Rather sin is the horror of a dark unpredictable element in man that results in Auschwitz and other tragic historic events. Moral evil is not merely a bad aim at "the right target, the bull's eye." Men have missed the mark because they did not want to take aim and walked away from the contest for the good.

Evil cannot be resolved by a sense of humor, because frequently when one wants to do right, evil lies close at hand.

Gethsemane

Here is loneliness
human dread
of pain and suffering
desperate hope for release
while olive trees
droop their silvery green branches
with pitying sigh

Kay Wissinger

character. One is not so free as to be vindicated before God by social workers or by any other man.

There is need for forgiveness. There is need for encounter with Jesus Christ, for the new man in Christ. It is the love of God in Christ that redeems, that gives freedom.

(The Rev.) WILLIAM F. CORKER (ret.)
Hilton Head, S.C.

• • •

Fr. Holloway invites us in the first installment of his series, "In Praise of the Seven Deadly Sins," to find our own mnemonic to help us remember the seven deadly sins.

Taking up his invitation to try it for myself, I have come up with "Galceps." One can say it with a hard or soft "c," depending upon one's inclination, and the persistent memories of one's Latin instructor. My secretary offers two others: "leg caps" (feminine) and "pecs lag" (masculine).

I thank Fr. Holloway and TLC for this useful and timely series of articles, and I look forward to the rest of the series.

(The Rev.) THOMAS C.H. SCOTT
Calvary Church
Pittsburgh, Pa.

• • •

Fr. Holloway's second article on the Seven Deadly Sins is superb [TLC, March 18]. He makes us realize that all of us are so encumbered by the sin of envy, that we do not realize we are committing it. It made me realize what a miserable sinner I really am.

It has been said that a truly good sermon should make one feel bad, not good! Well, this article made me feel quite bad, indeed. Thanks to the good father for his insight, and thank you for printing such worthwhile material.

HARRISON WALKER
Wilmington, Del.

Dr. George Gallup, Jr.

It gave me great pleasure to see you cite Dr. George Gallup, Jr. [TLC, Feb. 12] for his loyal and enthusiastic work as president of the Associates for THE LIVING CHURCH.

I would like to let the larger church know of a personal involvement Dr. Gallup has had with me for the past year. Stemming purely from an interest with the grass roots Episcopal Church, Dr. Gallup has extended his time and talent to me in regard to my thesis project for the doctor of ministry program at Princeton Theological Seminary.

Dr. Gallup aided me in designing an in-depth questionnaire for my parish on the subject of renewal, and then had his staff at the Princeton Religion Research Center prepare the questionnaire and tabulate its results.

When I first approached Dr. Gallup

other hand, "maleness or femaleness" "a fact."

This, of course, is the old controversy over universals. If Fr. Simcox were a nominalist (one who believes in universals or generic predicates and not *nomina*, names, and not *res*, things he may do so, but he cannot have ways.

Nominalism

I am distressed by the Rev. Carroll Simcox's "philosophical point" [TLC, Feb. 5], which has profound implications for the theological question. He argues that "humanity" is "an abstraction, a

Whether understood as *nomina*, *res*, "maleness," "femaleness," "malian bipeds," and "humanity" universals, and the notion that

Continued on page 12

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Diocese of Virginia has presented volumes to the Earl Gregg Swem at the College of William and Williamsburg, Va., in memory of priests who devoted their careers to the Episcopal Church.

Volumes, which range from sermons and commentaries to parish histories and biographies of clergy, were prepared to honor the lives and work of the Rev. George MacLaren Brydon (1875-1982) and the Rev. George J. Cleaveland (1882).

Brydon, a native of Danville, Va., was ordained a priest in 1900. He served parishes in Virginia, Maryland, West Virginia and held a number of other offices, including that of historian. His many publications include *Virginia's Mother Church, Early History of the Diocese of Virginia*, and *Reverend Life of Virginia in the 17th Century*. In 1960 he was responsible for the restoration of the Virginia Diocesan Cathedral.

Cleaveland was born in New Hampshire and was ordained to the priesthood in 1921. He served as rector of parishes in West Virginia, Ohio, Pennsylvania, and Virginia, and from 1946 supervised the libraries of Washington Cathedral and the College of William and Mary.

He served as registrar of the Diocese of Virginia from 1964 to his death. Dr. Cleaveland is the author of *The American Episcopal Church* and contributed the chapter "The Church of Virginia Established and Disestablished," to *Up From Slavery*, the bicentennial history of the Episcopal Church in Virginia and the District of Columbia.

The College of William and Mary, established in 1693 is the oldest college of its kind in what is now the U.S.

ishop Appointed

Rt. Rev. Leonardo Romero, Bishop of Northern Mexico, has been appointed Bishop in Charge of El Salvador. Presiding Bishop John M. Allin and Romero, president of Province II, will succeed the Rt. Rev. G. Edward Wright, now executive for world service at the Episcopal Church Center in New York.

The Episcopal Church in El Salvador is believed to be the smallest church in the Anglican Communion. It has several

missions in both rural and urban areas served by two priests, the Rev. Luis Sereno and the Rev. Victoriano Jimeno. The Episcopal Church also sponsors CHREDHO, a large social development program to assist poor people.

In recent years, the church in El Salvador has suffered nine violent deaths. South African Ambassador Archibald Dunn was kidnapped and murdered in 1979, and in 1980, Dr. Rosa Judith Cisneros was assassinated as she was leaving her home. Last year, seven farmworkers at a church-sponsored model farm in La Florida were murdered.

Bishop Romero, whose appointment was made at the recommendation of the Diocese of El Salvador's standing committee, plans to visit the war-torn country regularly to exercise pastoral oversight.

WCC Committee Meets

The 27-member executive committee of the World Council of Churches met for nine days at Founex outside Geneva, Switzerland, late in February and completed a review of all emerging WCC programs. The board also established the procedure for the election of a new general secretary.

The program proposals which were reviewed will be developed further for presentation to the WCC central committee, which meets in Geneva in July. First shaped by a 125-member "core group" in Montreux last January, the proposals arise from the council's Sixth Assembly in Vancouver last summer. They will set the style and content of WCC programs for the next seven years.

A 23-member nominating committee was appointed by the executive committee, drawn from its own membership and that of the central committee. The nominating committee is moderated by Lois Wilson of Canada, one of the seven WCC presidents.

The executive committee's agenda also included a preliminary evaluation of the Sixth Assembly based on questionnaires completed by participants. Other decisions concerned support for WCC participation in the 1985 International Youth Year; publication of a magazine-style annual report on the WCC designed for widespread translation and distribution; and adoption of criteria for the joint working group which coordinates and directs relations between the WCC and the Roman Catholic Church.

Namibian Freedom Sought

An international delegation of Anglicans who visited Namibia last fall at the request of the Rt. Rev. James Kauluma, Archbishop of Namibia, recently made some of their findings public in a report which charges that people in that territory live in perpetual fear and suspicion due to the large numbers of South African soldiers stationed there.

The report urges all of the churches of the Anglican Communion to bring international pressure on South Africa to withdraw its forces and comply with United Nations resolutions demanding that the territory be granted independence.

The delegation said property destruction and beatings made citizens of Namibia far more fearful of South Africa's defense force than they were of SWAPO guerrillas. SWAPO, the South-West Africa People's Organization, has been recognized by the United Nations General Assembly as the sole legitimate representative of the Namibian people. The organization has waged guerrilla war in an attempt to wrest the territory from South Africa since the mid-1960s.

The stalemated bush war and its costs have figured prominently in the recent moves toward rapprochement between white-ruled South Africa and the black nationalist government of Angola. The Anglican leaders said they had concluded from their trip that independence was the firm desire of Namibians. They added, "It appears to us that SWAPO has overwhelming support, not least from the mainline churches and their leaders."

South Africa gained control of Namibia, the former colony of German South-West Africa, after World War I with a mandate from the League of Nations. The mandate was withdrawn by the United Nations and continued South African control was judged illegal by the International Court of Justice. The Pretoria government, however, continued its rule in defiance of most of the international community.

The Rev. Charles A. Cesaretti, public issues officer at the Episcopal Church Center in New York, represented the U.S. Episcopal Church on the delegation, as did the Rt. Rev. Edmond L. Browning, Bishop of Hawaii. Terry Waite, the personal representative of the Archbishop of Canterbury; the Rt. Rev. James L. Thompson, Bishop of Stepney and Suffragan Bishop of London; Arch-

Archbishop of Canterbury made up the rest of the delegation. The members were appointed by the Archbishop of Canterbury.

Synod Asks for Plan

The General Synod of the Church of England, meeting in London early in March, decided to ask the church's House of Bishops to prepare a detailed plan for the remarriage of some divorced persons in church. The bishops were advised to make sure that the responsibility for deciding who may remarry in church rests on the diocesan bishop in consultation with the parish priest.

The Archbishop of Canterbury suggested that the most helpful way of laying out guidelines on such marriages would be to list those who would not be allowed a church wedding. Examples he cited included "someone whose first spouse is still living in misery or penury," and "someone whose repeated adultery has shown an apparent incapacity for fidelity."

Dr. Runcie also criticized the Roman Catholic system of annulment. "Although I respect the serious and pastoral way in which the Roman Catholic Church operates its nullity procedures," he said, "I confess I do not fully understand them, and feel that there is always a danger of finding yourself in a position (which I hope I may express without irreverence) when you can call no man married until he is dead."

What had been projected as a minor item of liturgical business on the synod's agenda turned into what the *Church Times* called "a controversial and fiercely fought debate with impassioned speeches" to the surprise of many. The matter had to do with legalizing the Series One Eucharist. Many bishops expressed the opinion that this action would serve as formal recognition for a liturgy they felt enriched the Book of Common Prayer, but they found ranged against them a coalition which objected to the series as either "too catholic," or delegates who apparently did not want a third alternative series legalized. The bishops now will have to decide whether to bring the matter back to the synod again and risk what some see as almost certain defeat in the House of Laity.

The admission of women to Holy Orders came a step closer when legislation to allow them to become deacons had an unexpectedly easy passage. The measure now will go to the church's diocesan synods for debate. If they agree, the General Synod will take it up again in July, 1985. If it succeeds again, it will be passed to the ecclesiastical committee of the British Parliament for debate in 1986.

The three houses of the synod came

to vote 202-133 in favor of legislation to call on the government to reform the 1981 Nationality Act and related laws governing immigration. The legislation was denounced by various speakers as unfair, racist, divisive, and repugnant to the Christian conscience and described by the Archbishop of Canterbury as unworthy of a country that claims a Christian tradition.

When the legislation became law, many people had to register to be permitted to call themselves British citizens. The Rt. Rev. Hugh Montefiore, Bishop of Birmingham, recalled one case in which this action cost a family about £1,000, and he said that the government made a profit of about £6.5 million in one year on citizen applications. Bishop Montefiore called this situation "offensive to the Christian conscience," since a number of people do not claim their rights because of the cost involved.

The last major item on the synod's agenda was a motion calling on the government to reconsider the deployment of Cruise and Pershing missiles. Norfolk solicitor Paul Rippon, with the backing of Conservative Party chairman John Selwyn, rejected the idea of holding any debate at all on the missiles on the grounds that the synod was not competent to debate questions of nuclear strategy.

The delegates apparently agreed; after about an hour of wrangling over procedure they adjourned. The *Church Times* called the synod's ending "inglorious."

BRIEFLY...

Dr. PHEME PERKINS, associate professor of theology at Boston College, has been chosen to revise the New Testament sections of the Education for Ministry extension program at the School of Theology, University of the South. A graduate of St. John's College, Annapolis, Dr. Perkins holds a doctorate from Harvard University. She is one of an increasing number of scholars who are skilled in the use of computers, and she has published, or is ready to publish, more than ten books.

Perry LAUKHUFF, who was one of the founders of the dissident Anglican Catholic Church, wrote recently in a letter in the *Christian Challenge* magazine of his discontent with the way in which that church has developed. "I cannot accept the church as it is now finally established," Mr. Laukhuff wrote in part. "I do not consider it to be scriptural in spirit or form. I certainly do not con-

sider it to be the true church of the Congress of St. Louis nor of the confirmation of St. Louis. . . . In the circumstances, I have separated myself from the Anglican Catholic Church. Mr. Laukhuff was once president of the Fellowship of Concerned Churchmen, an umbrella organization in the Episcopal Church that opposed the ordination of women to the priesthood and the revision of the 1979 Book of Common Prayer. He also served as editor of the fellowship's newsletter, *The Churchman*.

At a special Venture in Mission convention in January, the Diocese of the Holy Cross announced the appointment of Joaquin overwhelmingly approved grant of \$15,000 for the EPICENTER television project. EPICENTER consists of five TV programs which deal with models for lay ministry, was launched last June by the Province of the Pacific. The total projected cost is \$90,000.

The Rev. Michael Bourdeaux, a Anglican priest who founded and directed a center in England for the study of religion and Communism, has been awarded this year's Templeton Prize for progress in religion. A spokesman for the Templeton Foundation said in announcing the nearly \$250,000 award that "Michael Bourdeaux has stabbed at the conscience of comfortable Western Christians," and developed "one of the most crucial links in religious freedom between East and West." Since his ordination to the priesthood 24 years ago, Michael Bourdeaux has devoted his life to helping Christians in communist lands strengthen their faith through contacts with Christians in other lands and by focusing attention on religious persecution. The Templeton Prize is named for John Templeton, a U.S. Presbyterian layman, was first awarded in 1973 to Mother Teresa of Calcutta.

The Archbishop of Canterbury has chosen Wilfred Grenville-Grey, the representative of the International Development and Aid Fund for Southern Africa at the United Nations, to be his personal advisor. Mr. Grenville-Grey, 53, will be the archbishop on national and international affairs and be responsible for liaison with the bishops who are members of the House of Lords. From 1966-70, Grenville-Grey directed the Mindolumenical Foundation in Zambia and later the Centre for International Liaison in England where he prepared to meet with people annually for work in developing countries. Mrs. Edith Grenville-Grey is a South African Zulu.



© 1980 Gemeinde Oberammergau
 The Last Supper: We can make a point of keeping still to listen for his voice.

he is the sort of Messiah we would expect.

And there is always the danger that we will get stuck there, that we will refuse to follow him along the Way of the Cross, the way of love utterly offered, the way of death faced and endured. There is always the danger that we will cut short the Gospel — and our own spiritual journey.

On the other hand, the scene was moving to me for a good reason. What got to me most of all was watching him place his hand on the heads of children in blessing. It was all so familiar. I had seen it countless times before. It was like my hand extended in blessing over the heads of so many children during the years of my ministry.

That simple act was a bond between us: the Savior and me, something that we share. How sorely we all need such intimate, personal connections with him. Somehow none of the Gospel seems real until we can see in our lives and his the simple bonds of shared experience.

Then a jet roared overhead. Jesus was driving tradesmen from the temple or conversing with his friends in Bethany or preparing for the Last Supper, and a jet on military maneuvers drowned him out. At first the actor tried to compete, but at last he gave up and just had to wait until the plane passed by.

It happens a lot in the 20th century, doesn't it? Maybe it has always happened. The affairs of the world drown out Jesus' voice. We can make a point of keeping still to listen for his voice; we can struggle to filter out all the distractions of the world, but sometimes there is no remedy. We simply must endure the consequences of having ourselves created a world in which his voice, at times, cannot be heard.

But most importantly, I was struck by the failure of the Resurrection as staged. In my opinion, it didn't come off; it couldn't be faked. The Passion — the suffering and death — worked just fine. It is something with which we can deal. But the Resurrection, the triumph of Christ once and for all in history, and even now in human hearts, would appear to be a grace which passes human understanding, which defies all attempts to define, describe, or depict it. This became so clear at Oberammergau.

Christ's Resurrection, and the last scene of his glorification, seemed like an amateurish high school production, complete with slightly ill-timed flares and flashes and tape recordings of rustled sheets of metal to simulate earthquakes. Even the acting, at that point, was unconvincing.

The actor playing Christ seemed unsure how a resurrected Lord ought to behave. He came off as simply stiffer, more distant, rather than with the closer-to-us-than-we-are-to-ourselves

The Passion Play

By ROBERT S. DENIG

Oberammergau Passion Play has performed every ten years, except in wartime, since 1634 in fulfillment of a vow made by a resident of Oberammergau that the villagers would do so if spared them from a plague that was ravaging the region. The entire production is on by natives of Oberammergau which has a population of about 2,000. Normally the play is performed at the end of each decade (1970, 1980, etc.), and is being produced this year in celebration of the 350th anniversary of the performance.

not into religion at all, but I figure I'm supposed to be a good show, and aren't that many good shows out there." So said the young man sitting next to me on the bus taking us from

Rev. Robert S. Denig is the rector of the Church of Christ the King in Frankentheim, Germany, a parish of the Lutheran Communion and a member of the invocation of American Churches for Peace.

Garmisch to Oberammergau. It was an August day in 1980, and we were about to see the Passion Play.

I am not sure that I — as one "into religion" — was so much better equipped for what we were about to see than he. Indeed, as something of a professional in these matters, I went with a rather cynical eye, very ready to spot and condemn any commercialism, anti-Semitism, or silliness in the production.

To be sure, bits of all three were in evidence. But the young man on the bus was right: it was a good show. What follows are some of my reflections on it.

The first thing I should report is that what moved me most of all was not the presentation of our Lord's glorious Resurrection, nor even the depiction of his suffering and death. Rather, what moved me most of all was the very first scene: his triumphal entry into Jerusalem.

I believe there is in my reaction both a danger and an important lesson. Palm Sunday is the day when Jesus comes closest to success, to victory, in ordinary human terms. There is something very

mean. The crucifixion, however, was something else. Even the chorus, members of which had seemed distracted at various points during the long production, was all intent. The narrator completed his prologue, outlining the awful events to come, with his chest heaving and exhausted — not simply from physical exertion, I would surmise, but from emotional involvement in what was to come, as well. Then we got what we had been promised, the Passion of our Lord Jesus Christ, the suffering, the clear-cut demonstration, not of miracle or power, but of love with which nothing can compare.

All this really hit home for me. Because passion, which the play proclaimed, is something I find in rather short supply these days: a willingness to suffer, to endure, to bear pain — even inconvenience — out of love, to be so utterly overwhelmed by love, given and received. I find it in short supply in the world at large.

To be sure, I find some hints and rumors of it here and there in some Christian communities, but even these are pretty few and far between. But what is more to the point, I find such passion in awfully short supply in my own heart.

I think I'd like to love God with all my heart, all my mind, all my soul and strength. I think I'd like to love my neighbor as myself. I think I'd like to live with a little more passion as Jesus lived, but I don't know where to begin. Crosses don't come my way too often, and even if one did, I'm sure it would be so high and so stark I'd never dare climb it.

And when family, friends, or parishioners call for my attention, the details are usually so mundane that I fail to recognize them as lying, as it were, beaten by the roadside awaiting a Samaritan. How can we be passionate in such passionless days?

"See, I have set before you this day life and good, death and evil," Moses said to all Israel, as the Lord commanded him to speak. "If you obey the commandments of the Lord your God which I command you this day, by loving the Lord your God, by walking in his ways, by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the Lord your God will bless you in the land you are entering . . . therefore choose life" (Deuteronomy 30:15, 16, and 19).

Choosing life is not some abstract, mystical endeavor. More often than not, it boils down to obedience, not an awfully popular theme these days. Loving God means walking in his ways. Walking in his ways means keeping his commandments, keeping his statutes, keeping even his ordinances. For the Jews of biblical days, this came to mean keeping meticulous track of hundreds of little

dress, social behavior, labor practices — you name it.

And if all that seems a bit off the mark to us now, maybe the principle remains unchanged. Maybe choosing life is neither so grand nor so "spiritual" as we often suppose. Maybe it boils down to keeping faith with the vows, the promises, the commitments we and our community have made. Perhaps we are to keep faith with the good intentions we've expressed, even when — in the cold light of day — they seem silly and petty.

Isn't that the real power of Oberammergau which, more than the production itself, communicates the Passion of Christ? It is not the splendid performance, for the performance isn't all that splendid. It is not the outstanding music; the music isn't really outstanding. It is not even the moving story; for the

than moving.

It is, rather, that some 5,000 people in a small Bavarian village have kept faith with their ancestors, to in their own way, a promise made centuries before, perhaps a promise born out of superstitious bargains with God. There is in that dogged persistence, that stiff-necked refusal to plain away commitments, a kind of offering of love which God can use and transform into glory as surely as he and transformed Christ's offering on the cross.

What are the promises we have — the grand ones and the little ones — promises to God, to each other, to our own selves? Could it be that in these promises and good intentions there resides that wellspring of power which could give our lives savor, and fire?

POET'S PROPER

Psalm 78:14-20, 23-25

Long Meter

1. With cloud by day and glow of fire
By night, the Lord led out his own,
And in the wilderness they drank
As from deep pools from riven stone.
2. He brought streams flowing from the cliff
As torrents flow at fullest tide;
Yet in the desert they rebelled
And sinned against him and denied.
3. To fill their appetites they thought,
"Let us now put God to the test,"
And scoffing said, "Can God prepare
A banquet in the wilderness?"
4. "Indeed, the flood water flood gushed out
In streams when once God struck the rock,
But is he able to give bread
And meat to satisfy his flock?"
5. Then God commanded and the clouds,
Heav'n's doors were opened, manna fell;
So mortals ate the angels' bread,
He satisfied their hunger well.

C.L. Webber

Year A, B, C — Maundy Thursday

Year A — Proper 13

Year B — Proper 13

Keeping Holy Saturday

By GEORGE H. MARTIN

The 1979 Prayer Book includes a number of special liturgies for parades of the church year. While Episcopal churches use part or all of these liturgies, there seems to be one exception, Holy Saturday. The service is found on a single page in the Prayer Book (p. 283), sandwiched between the extended liturgies for Good Friday and the Easter Vigil. From my own experience, keeping Holy Saturday as a key part of the Holy Week observance. The time between our Good Friday worship and our Easter Vigil celebra-

tions can sometimes be no more than 24 hours. So this service helps in the transition from Good Friday to Easter, if for no other reason than it reminds us that the body of Jesus lay in the tomb on the second day.

It should be pointed out that this special service is not part of the Daily Offices and, therefore, should not be confused with Morning Prayer. There are regular lessons appointed for this day in the Daily Office Lectionary, and in places where the Office is kept on a daily basis, it should be read on this day.

Dom Gregory Dix points out in *The Shape of the Liturgy* that even in Jerusalem, a center for innovation for much of the Paschal celebration, the daily divine office was kept "... with as little

and grief. . . ." Marion Hatchett in his *Commentary on the American Prayer Book* also points out that the title of Holy Saturday is meant to "... insure that this liturgy is not confused with the Easter Vigil."

A dominant note in the Holy Saturday service is, of course, grief. The assigned lessons focus on death without trying to offer any words of comfort. The lesson from Job 14:1-14 is a case in point; it asks, "But man dies, and is laid low; man breathes his last, and where is he?" The service concludes with the reading of the anthem, "In the midst of life," from the Burial Office, an anthem seldom read because of its strong penitential tone. It is, however, most appropriate for this day.

When explaining this service, it may be important to remind people that in the early church this time was a key part of the preparation of the catechumens waiting for their baptism at the Easter Vigil. Fasting was certainly part of their spiritual discipline and would have been maintained all through Holy Saturday. In a sense this service suggests a kind of spiritual fasting and hungering for some word of hope.

The rubrics for the service indicate that there may be a homily on this day. I find that I usually talk about "nothing." I call this "the most nothing day" in the whole church year. If we remain true to the experience of the disciples, there is nothing for us to do, and we can expect nothing to happen.

In times past, I have also reminded people about the value of silence and the fact that we can hear only if first there is a kind of silence between the spoken words. What is amazing is to discover that it is possible to preach about "nothing" and actually say something!

Another direction for a homily this day might be reflections on the nature of the Sabbath. Technically, this is our Prayer Book's appointed yearly Sabbath morning service. The homily could emphasize the need to have a day of rest — which is certainly lacking in the lives of many. Maybe we also need to simplify things in our church life.

If the service is held at a reasonable hour on Saturday morning, it can include the altar guild, acolytes, lay-readers, ushers, and choir members. In many churches some of these people would be coming to church anyway in order to prepare for the Easter Vigil and the Easter services. Their coming to this service is like receiving a gift, because for once they have nothing else to do.

Since we often listen and pray best when we are doing nothing else, Holy Saturday may be a time of real spiritual refreshment for all who are so often busy when they come to church. All they can do for Holy Saturday is just about nothing.

George H. Martin is rector of St. George's Parish, Minneapolis, Minn.

Good Friday

(From *So Pray to Thee*)

They say he had a coat his mother made,
"Without a seam, woven from top throughout,"
And as he died there, slowly, with the day,
Soldiers cast lots for it. . . .

I have no doubt,
Passing the heavy hours 'till death should
come,
They meant no harm . . . but Lord, who won that
coat,
And slung it on his shoulder, marching home?

I think I know. At least today I do.
Today it's mine — no, ours. It's understood
Isn't it? that his frightful agony,
The thirst, the friends who ran, the
difficult blood
Flowing and drying in the burning air,
Became, O God, Your ultimate gift to us,
And in that sense a coat that we must wear.

Auriol Birkmyer

Good to Savor

CHRIST AND THE SACRAMENT CHURCH. By Pierre Talec. Translated by Joachim Neugroschel. Seabury. Pp. 130. \$9.95 paper.

Pierre Talec, who exercises the combined roles of poet, priest, educator, and a TV personality, is no ordinary devotional writer. Deeply aware of the degree to which 20th century France — to say nothing of Western civilization as a whole — has become thoroughly secularized, Talec is also acutely sensitive to the desecralization of religion which is one of secularization's inevitable by-products.

Writing a decade or so ago (this book first appeared in French in 1973), he saw his task as trying to "relate to people who are in tune with today's world."

With this goal in mind, Fr. Talec confronts us with a Risen Christ, whom he describes as "someone full of life . . . who communicates . . . makes a sign . . . creates . . . someone to adopt . . . love . . . speak to."

A thoroughgoing sacramentalist who is neither terrified by the modern world, nor locked into a gnostic dualism of sacred and profane, Fr. Talec sees the man or woman who is truly related to the Risen Christ as having no insurmountable difficulty in sensing God's power and presence whether in bread, wine, or water, or in any of the ministrations of what he calls the sacrament church.

I should not be surprised if the various pages of both prose and free verse

were the literary record of his daily meditations. One might be tempted to read through this little book in a couple of hours, yet this refreshing and provocative sample of contemporary French catholic spirituality will be savored best in small servings.

(The Rev.) ROBERT H. WHITAKER, (ret.)
Grosse Pointe Woods, Mich.

Holy City Comes to Life

JERUSALEM, CITY OF JESUS: An Exploration of the Traditions, Writings, and Remains of the Holy City from the Time of Christ. By Richard M. Mackowski, S.J. Photography by Garo Nalbandian. Eerdmans. Pp. 221. \$29.95.

The Jerusalem of Jesus is brought to life through the scholarship of Fr. Mackowski, making the reader yearn to explore the Holy City of today. The book is well organized and fascinating, illustrated with 30 maps, diagrams, and over 150 color photographs by Jerusalem's own Garo Nalbandian.

These gifted men have the verbal and visual insights that can be gained only through long-time personal knowledge of Jerusalem. Text and illustrations are coordinated page by page, integrating the book for maximum benefit to the reader. A detailed commentary accompanies each illustration.

Nalbandian's aerial photography is breathtaking and gives the panoramic perspective that is necessary to understand the relative locations of key sites. Biblical quotations and handsome type, with the look of calligraphy, add beauty to the book.

The author begins with the roads into Jerusalem, discusses the geography,

senses a personal arrival into the Fr. Mackowski verbally walks the First and Second Walls, enters Old City through its early gates, the Temple Mount.

The strategic strengths and weaknesses of the Jerusalem of Jesus are presented in excellent detail. Fountains, aqueducts, and springs bring life-giving water to the ancient city. Fr. Mackowski stresses their importance in a chapter of their own.

The book's theme culminates in a final chapter, "Epilogue: Holy Week 30," as the last days of Jesus are set into the context of his Jerusalem. Without sentimentality, Fr. Mackowski's approach gives the end of our Lord's on earth strong and realistic impact.

An "Outline History of Jerusalem" and the author's extensive notes, bibliography, and glossaries conclude this outstanding and beautiful book.

NANCY GABRIELA CAFFREY
Glencoe

Scholarly and Exact

THE RULE OF SAINT BENEDICT: Doctrinal and Spiritual Commentaries. By Adalbert de Vogüé. Cistercian Fathers. Pp. vi and 403. No price given. Paper.

Dom Adalbert is a careful, intelligent scholar-monk. Since the early 1960s he has undertaken close textual studies of Benedict's rule and its sources; he is now a mine of information on these subjects. For seven years of this period he worked on the historical and critical commentary on the rule.

Now he presents a separate study of its doctrinal and spiritual aspects. Since his residence since 1974, a small hermitage near his Abbey of La Pierre qui Vire in France, has provided the background for this prolonged and devoted work or rule under which he himself lives.

There is too much scholarly exactitude and reflection in this book for it to be described in a few words. Every word of the text now known as the rule receives microscopic scrutiny.

The only hesitant question a reader may ask is whether the rule's spirit and intention can be captured and presented so precisely. Is it not rather a gift fresh from the hand of God, individually perceived, too creatively alive for to be taught? Does not living by the rule teach, as Benedict claimed it would, its meaning and its rewards?

Such careful studies, however, do not fail to assist anyone either bound to live by the rule, or interested in having its guidance and help without such obligation.

(Sr.) COLUMBA, C.S.B.
St. Benedict's House
Camden, Md.

Spring Training

No trips to sunny Florida,
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and you practice there alone,
clutching a rosin bag of ashes,
knowing a regimen of kneeling
morning, noon and night,
of testing, stretching, pressing
to the utmost marked by sweat
and tears, the looming shadows
of defeat and weary disappointment.
Forty days of this and then,
that final purple moment
when you climb the mound and
spread your arms out wide before
the eager, clamorous throng.

J. Barrie Shepherd

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 Manager for the very nominal rates.

Continued from page 5

ness" is any more "real" or "factual"
 than "humanity" is simply absurd.

To claim that nominalism is inherently
 heretical would claim too much. Histori-
 cally, however, nominalism did lead to
 Protestantism (by undercutting the
 ideas of sacramentality and the church;
 the penal substitutionary theory of the
 atonement and the mere imputation of
 justification are also essentially nomi-
 nalist ideas), and occasionally to heresy
 (for instance, the tritheism alleged of
 Roscellinus in the 12th century).

Catholic tradition has been much
 more comfortable with the moderate re-
 alism of St. Thomas Aquinas, which in-
 sists that universals are real, although
 they exist only in particular individuals
 and not as separate subsistences.

Fr. Lawrence Crumb [also TLC, Feb.
 5] puts his finger squarely on it. To the
 three doctrines which many "theologi-
 cal" arguments against the ordination
 of women seem to deny, I would add a
 fourth: that women are included in sal-
 vation by Christ. As St. Gregory of Na-
 zianzus puts it, "What Christ has not
 assumed, he has not healed; it is what is
 united to his Deity that is saved."

The maleness of Jesus cannot be ap-
 pealed to in a way which would imply
 that females are thereby excluded from
 the redemption and elevation of human
 nature in the mystery of Christ. Yet that
 is precisely what is implicit in the asser-
 tion that a woman cannot bear the im-
 age of Christ.

It may be that a woman may be able
 to "put on Christ" in baptism (Galatians
 3:27-28) and to bear the image of Christ
 the Servant (would anyone deny that

yet not be able to bear the image of
 Christ the Priest. But I have yet to see a
 convincing argument for drawing the
 line right there.

(The Rev.) WILLIAM S.J. MOORHEAD
 St. James Church

Oskaloosa, Iowa

Cover Picture

Your cover photo of the reredos at
 Good Samaritan Church in Dallas [TLC,
 Feb. 5] warmed my heart. With all of the
 ultramodern architecture being pro-
 duced now, it is gratifying to see beauti-
 ful, rich traditional altars.

Although beauty is to be found in all
 modes of church appointments, many of
 us long for a return to the majesty of
 altars and reredos against the wall, and
 the beauty and fulfillment of a High
 Mass celebrated in such a setting.

Congratulations to the people of Good
 Samaritan Church. I look forward to vis-
 iting them soon.

STANLEY SMITH

Dallas, Texas

'Gesimas Missed

Whilst I and possibly a good number
 of others have taken some time to appre-
 ciate all the good things which the 1979
 Prayer Book has to offer, I wonder how
 many with me found the Sundays after
 Epiphany this year interminable?

I found myself sighing for the obser-
 vation of Septuagesima, Sexagesima,
 and Quinquagesima. They used to be a
 valuable preaching and teaching source
 in the preparation of my people for Lent.

(The Rev.) JOHN G. ANDREW
 St. Thomas Church

New York City

Calvary

That other thief who hung at Calvary
 And railed at Christ, what was his final fate?
 Man's judgment might to him have barred the gate
 Of Heaven. But Christ our Lord can deeper see
 Than we can probe, and so it seems to me
 That, though the ancient tale does not relate
 His end (and idle now to speculate)
 But still I must believe Christ set him free.

I ponder mysteries, but like to think
 That Christ in ways we earthlings cannot know
 Redeemed him too, and that he now can be
 In Paradise with God, and from the brink
 Of heaven look down on earth and show
 To erring human hearts what they can be.

Lucy Mason Nuesse

BOOKS

CHURCH SUPPER favorites "From St. James' Kitchens." Those "special dishes"; Catskill Mountain family treasures. Beautiful 146 page cookbook, over 387 recipes, and quantity buying for suppers; canning and freezing volume conversions; baking equivalents and substitutions, and handy tips. \$8.50 postpaid. Women of St. James, Box 251A, Andes S/R, Delhi, N.Y. 13753.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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SOCIAL WORKER in residential treatment center, for liaison with families and agencies, progress reports, initial intake screening. B.S.W. required. Must wish to function as part of a Christian community in JCAH accredited psychiatric facility for male adolescents. Starting salary \$13,000. Send resume to: Richard Burnett, CAMELOT — A St. Francis Boys' Home, 50 Riverside Drive, Lake Placid, N.Y. 12946.

CLINICAL PSYCHOLOGIST for assessment and treatment coordination in JCAH accredited psychiatric facility specializing in treatment of conduct disordered male adolescents. Must have N.Y. State clinical license and commitment to a Christian, therapeutic community. Base salary \$26,000 adjustable for additional qualifications. Application deadline April 30, 1984. Send vita and references to: Richard Burnett, CAMELOT — A St. Francis Boys' Home, 50 Riverside Drive, Lake Placid, N.Y. 12946.

PARISH in eastern Long Island seeks part-time assistant priest, M/F; housing, pension and medical benefits; salary negotiable. Please send resume to: The Rev. Francis B. Creamer, Jr., St. Luke's Episcopal Church, 18 James Lane, East Hampton, L.I., N.Y. 11937.

POSITIONS OFFERED

DIRECTOR of early intervention therapeutic camping program. Passport for Adventure, a division of the St. Francis Boys' Homes. Applicants, clergy or lay, should have appropriate education and experience and a commitment to a Christian, therapeutic community and open, participatory management. Letter and vita to: Canon N. Kenneth Yates, P.O. Box 1348, Salina, Kan. 67402-1348.

APPLICATIONS are invited for the position of Director of Admissions and Student Services. Responsibilities include admissions, recruitment, financial aid, student records and supervision of student services. Interested persons must have administrative skill. A minimum of a bachelor's degree, be able to communicate effectively with the public and be familiar with the Episcopal Church. Knowledge of the theological education is preferable. Send resume before April 30 to: The Very Rev. James Fenhagen, The General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011.

PRINCIPAL, St. Barnabas Episcopal School. Pre-K through 6. June or sooner. Contact: Virginia Sharpe, Chairman, Search Committee, 319 W. Wisconsin, Deland, Fla. 32720.

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

SEMINAR

THE ORDER OF ST. HELENA offers a serene private and liturgical prayer, June 18-25, 1984, conducted by the Rev. Sr. Rachel Hosmer, OSH Jean Campbell, OSH. For information contact Prayer Seminar, Convent of St. Helena, P. 426, Vails Gate, N.Y. 12584.

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CHURCH-BELLHANGER available for all bell work. Apprenticeship served with White Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English hung for change-ringing. Linda C. Woodford Smith Court No. 3, Boston, Mass. 02114. (617) 944-1.

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1984 PASSION PLAY, Oberammergau. Ju July 6. Visit Salzburg, Vienna, Munich, and Brochure: The Rev. Ronald Jaynes, Box 216 Silver, N.J. 07739.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis.

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OPLE d places

Appointments

ev. James Robert Cullipher, III is assistant t Church, Greenville, S.C.
 ev. David W. Erskine is serving St. James Hebronville, Texas, and Grace Church, 38.
 ev. Harold Long is assistant at St. Church, Columbia, S.C.
 ev. William Martin will become rector of St. Church, Fort Wayne, Ind., on April 27.
 ev. H. Roy Thompson is rector of St. Augus- hurch, Gary, Ind.
 ev. Harry L. Way is vicar of St. James' Fergus Falls, Minn. 56537.
 ev. John William Wescott is assistant at hurch, Greenville, S.C.

Ordinations

Priests

uma—Timothy Hoff, priest associate at Church, 605 25th Ave., Tuscaloosa, Ala. Home address: 615 11th St., Tuscaloosa He will also continue as professor of law at versity of Alabama.

Church of the Incarnation, Great Falls, add: Box 3046, Great Falls 59403.

Wyoming—Jonathan A. Crawford, associate priest at St. Mark's Church, Casper, Wyo. Add: 701 S. Wolcott, Casper 82601.

Deacons

Kentucky—Willis Donald Brown, serving St. John's Church, Louisville. Add: 1226 Krupp Park Dr., Louisville 40213.

Wyoming—Bond Houser, serving Holy Trinity Church, Gillette. Add: Box 1659, Gillette 82716.

Permanent Deacons

Michigan—Sherry Young, assistant at St. Michael's Church, Lansing, Mich. Residence: 1156 Dorchester Circle, No. 7, Lansing 48910. She was ordained on November 19, 1983.

Minnesota—George M. Favell, who is serving on the staff of St. Nicholas' Church, Richfield, Minn. Add: 7227 Penn Ave. S., Richfield 55423.

Deaths

The Rev. Canon Walter G. Horn, died at the age of 85 in Oakland, Calif., on January 20.

Canon Horn, a priest of the Diocese of Olympia, was the founder of the diocese's Camp Huston. He served as executive manager of the camp from 1928 to 1941, and as rector of St. Paul's, Seattle, Wash., from 1936 to 1942. He was made an honorary canon in 1977.

priest of the Diocese of Connecticut, died at his home in Wethersfield, Conn., on December 23.

Fr. Mutton served churches in New Hampshire and Brooklyn before going to Connecticut in 1938. He was the rector of Trinity Church, Newtown, Conn., Trinity Church, Norwich, and St. Philip's, Putnam, Conn. For six years he was archdeacon of the New London field, and for 14 years he was on the board of examining chaplains. He is survived by his wife, the former Margaret Benton.

The Rev. Lydia A. Ramsay, a retired deacon of the Diocese of New York, died at the age of 78 on February 2.

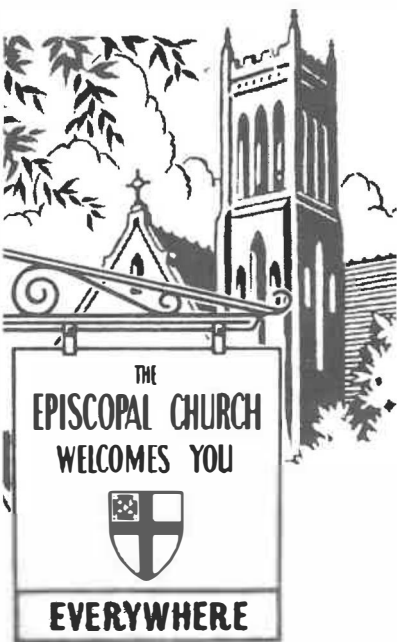
She was a resident of St. Petersburg, Fla., and served at St. Vincent's Church, St. Petersburg. Deacon Ramsay was ordained in 1932. Her earlier ministry included work in Maine, New Jersey, and New York.

Hugh T. Price, churchman, warden, and choirmaster in several Worcester, Mass., parishes, died at the age of 77 in Leesburg, Fla., on January 30.

Born in England, Mr. Pricame to America when he was eight and took choral training under Frederick Peabody of Christ Church in Fitchburg, Mass. He is the brother of the Rev. Gordon S. Price, a priest in Palmyra, Mo., and father of the Rev. Robert D. Price, a priest in Belchertown, Mass. He is survived by his wife, Josephine, two other children, and four other brothers.

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.



EUREKA, CALIF.

CHRIST CHURCH 15th & H Sts.
 The Rev. W. Douglas Thompson, r; the Rev. Canon Kenneth Samuelson, ass't
 Sun H Eu 8 & 10; Tues H Eu 7; Wed H Eu 5:30; Thurs H Eu 10

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
 Founded 1861 — Erected 1863 (408) 293-7953
 The Rev. David A. Cooling, r
 Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Ann B. Winsor
 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; Thurs Eu 10, Pot Luck 6:30

WASHINGTON, D.C.

NATIONAL CATHEDRAL (202) 537-6200
 CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
 Massachusetts & Wisconsin Avenues, N.W.
 Services: Wkdays & Sat 7:30, 12 noon, 4; Sun 8, 9, 10 (ex July & Aug), 11, 4. Tours: Wkdays & Sat 10 to 3:15; Sun 12:30 & 2. Pilgrim Observation Gallery: Wkdays (March-Dec.) & Sat 10 to 3:15; Sun 12:30 to 3:15; \$1 for adults; 50¢ for senior citizens & children 8-12. Pipe organ demonstrations: Wed 12:15. Carillon recitals: Sat 4:30. Peal bells: Sun 12:15.

WASHINGTON, D.C. (Cont'd.)

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; Wed 8:16; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCOA, FLA.

ST. MARK'S 4 Church St.
 Sun Masses 8 & 10. Daily Mass (ex Sat) Mon 12:15, Tues 5:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper & Christian Ed Wed 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 583 Bay Isles Rd.
 The Rev. Thomas G. Aycock, Jr., v
 Sun Eu 8 & 10; Wed Eu & HU 10. Holy Days 10

WEST PALM BEACH, FLA.

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

WINTER PARK, FLA.

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

— Light face type denotes AM, black face PM; address; anno, announced; A-C, Antenu- nion; appt, appointment; B, Benediction; C, ssions; Cho, Choral; Ch S, Church School; c, ; d, deacon, d.r.e., director of religious educa- ;P, Evening Prayer; Eu, Eucharist; Ev, Evensong; Episcopal Young Churchmen; ex, except; 1S, 1st iy; hol, holiday, HC, Holy Communion; HD, Holy HH, Holy Hour; HS, Healing Service, HU, Holy n; Inst, Instructions; Int, Intercessions; LOH, g On of Hands; Lit, Litany; Mat, Matins; MP, ng Prayer; MW, Morning Worship; P, Penance; r, ; r-em, rector emeritus; Ser, Sermon; SM, Service isic; Sol, Solemn; Sta, Stations; V, Vespers; v, YPF, Young People's Fellowship.

(Continued from previous page)

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

BARRINGTON, ILL.

ST. MICHAEL'S 847 Dundee Ave.
The Rev. W.D. McLean, Ill; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri;
6:15 Tues & 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.

MEDIATOR 10961 S. Hoyne Ave. (far South Side)
The Rev. John R. Throop, r
Sun H Eu 8 & 10; Wed H Eu & Healing 7

GLEN ELLYN, ILL.

ST. BARNABAS' 22 W 415 Butterfield Rd.
Sun 7:30 MP, 8 H Eu (Rite I); 10 H Eu (Rite II); Tues 6:30 MP, 7
H Eu, 5 EP; Wed 9:15 MP, 8:15 EP, 7 H Eu w/prayers for
healing; Thurs 6:15 MP, 6:30 H Eu, 7 Breakfast, 5 EP; Fri
6:30 MP, 7 H Eu, 5 EP

SPRINGFIELD, ILL.

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

ELKHART, IND.

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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 8630 Nall, 86202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70808
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
9:30 & 4, Sun 4

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
E.P. Rementer; F.S. Thomas; D.L. Garfield; M.L. Trulett
Masses: Sun 7:45, 10 (High), 12 noon. Mon, Wed, Thurs 8;
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

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

BOSTON, MASS.

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

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

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

SHARON, MASS.

ST. JOHN'S 23 High St.
Jerry D. Morrow, r
Sun Eu, 8, 10; Thurs Eu 8

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward Ave.
The Rev. Orris G Walker, Jr., D. Min., r; the Rev. James A.
Trippensee, the Rev. Harold J. Topping; the Rev. Hope
Koski; Mr. Darryl F. James, associates
Sun 8 H Eu & Sermon, 11 Sol Eu & Sermon. Wed 10 Low
Mass & Healing, 5:30 Sta of the Cross & Mass

FLINT, MICH.

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



Church of the Advent, Boston, Mass.

ST. PAUL'S CHURCH & Day School 40th & I
The Rev. Murray L. Trelease, r; the Rev. John H.
the Rev. John W. Bonell, the Rev. Donald D. Hof
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S
MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

CHURCH OF ST. MICHAEL & ST. GEORGE
The Rev. Edward L. Salmon, Jr., r; the Rev. Don
strong III; the Rev. William A. Baker, Jr.; the
Frederick Barbee, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N.
The Rev. T. Raynor Morton, SSC, r; the Rev. Ma
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, a
9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fed
The Rev. George H. Bowen, r; the Rev. John G. Ga
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C S

ORANGE, N.J.

ALL SAINTS' 438 V.
Sun Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30
10, Fri 7, Sat 9. Thurs special 7:30 Sta & B

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton F
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC &
Service 10. Eu scheduled with all services

EAST AURORA, N.Y.

ST. MATTHIAS 374 Mair
The Rev. Michael E. Hartney, r
Sun 8, 10 Eu. Wkdy as anno

LEVITTOWN, L.I., N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; I
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & T
school year. HC and healing Wed 12:15

EPIPHANY 1393 York Ave. at 7
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, cur
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed 1

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT
Center of airport. Established 1984
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

(Continued on next page)

(Continued from previous page)

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

TIUS 87th St. and West End Ave.
Howard T.W. Stowe, r; the Rev. David Rickey
ses 8:30, 11 (Sol); Weekdays as anno

THE VIRGIN (212) 869-5830
10th St. (between 6th and 7th Aves.) 10036
Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
ses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
ex Sat), noonday Office 12, Masses: 12:15 & 6:15
Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
st Wed of mo. 12:45-1:15

MAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, the
Jon Duggins, the Rev. Dorsey McConnell, the Rev.
ng
i, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
5, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
ral Eu 12:10 Wed

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Broadway at Wall
r 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
S Broadway at Fulton
J 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

IG VALLEY, N.Y.

S So. Madison Ave. & Rt. 59
son, r; J.C. Anderson, R.B. Deats, Paul Yount
10:15

TON, N.C.

S John T. Russell, r; the Rev. Stephen Miller
J 8, 9:15, 11; Daily 8:30 MP (H Eu Holy Days)

GSTOWN, OHIO

O PARISH 239 Trumbull Ave.
Robert W. Offerle, CSSS, r
s 8 & 10 (Sung); Sat Vigil Mass 5

PROSPECT, ORE.

GOOD SHEPHERD 13 Mill Creek Dr.
Fr. Robert Burton, v
Sun H Eu 11:15

SHADY COVE, ORE.

ST. MARTIN'S 95 Cleveland St.
Fr. Robert Burton, v
Sun H Eu 9

NORRISTOWN, PA. (Pa. Tpk exit 25)

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8, 9:30 (Sol High), 11:15; MP 7:45; School of
Religion for adults and children 10:45. Daily: MP 8:45, EP
4:30. H Eu Mon, Wed, Fri 12:05; Tues, Thurs 9. Major HD
also 6:15 (Sol High)

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu
12:35 ex Fri 1. H Eu Wed 7:30, Sat 12:05

PROVIDENCE, R.I.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

WESTERLY, R.I.

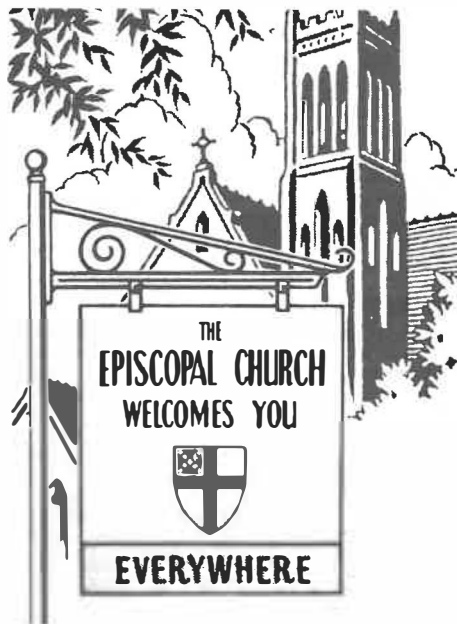
CHRIST CHURCH Broad and Elm Sts.
The Rev. David B. Joslin, r; the Rev. David L. James, ass't
Sun H Eu 8, 9 & 11

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu
9:40

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 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 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

HOUSTON, TEXAS

PALMER MEMORIAL CHURCH 6221 S. Main St. 77030
The Rev. Jeffrey H. Walker, r; the Rev. Jeremiah Ward, the
Rev. David B. Tarbet
Sun 8, 9:15, 11 & 8 Eu; Tues & Fri 7 Eu. Wed 6 Eu & healing

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

ALEXANDRIA, VA.

ST. PAUL'S Duke & Pitt
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing
Sun 8 (1S & 3S). Thurs HC 10:30

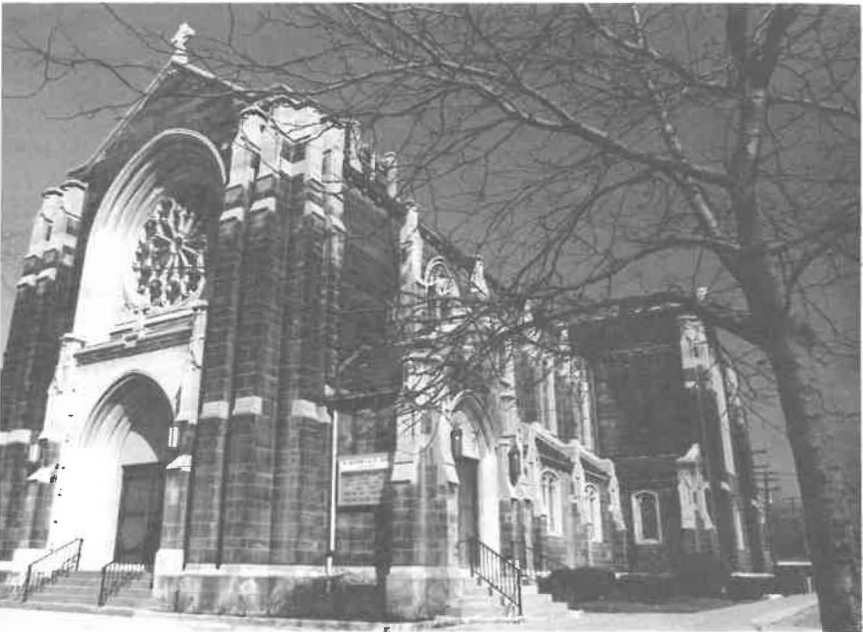
MADISON, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C
by appt; open wkdays 9-12:30, 2-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



St. Matthew's and St. Joseph's Church, Detroit, Mich.