

# THE LIVING CHURCH

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## **Honduran Holy Week**

**Faith and practice  
in another culture**

## **IN THE NEWS:**

**Urban caucus meets  
to "lift up the city"**



## Every Knee Shall Bow

On the successive Sundays in Lent this year, the Old Testament lessons have taken us by giant strides through the history of salvation. On the First Sunday in this holy season there was Noah, in a story coming from the remote dawn of human history. Then there was Abraham, from whom the Hebrews traced their beginning. On the Third Sunday the Ten Commandments reminded us of Israel's meeting with God at Mount Sinai when, under the leadership of Moses, they entered a special covenant. At Mid-Lent, there was the captivity and subsequent departure from Babylon. The Fifth Sunday brought us Jeremiah's prophecy of a new covenant, which we as Christians know in Christ.

Now finally, on Palm Sunday, the lesson, Isaiah 45:21-25, carries us to the future, to the end of history, when "To me every knee shall bow."

In speaking of the Babylonian captivity and liberation two weeks ago, we had occasion to say that this experience deepened and matured the Hebrew faith. The second section of the Book of Isaiah, chapters 40-55, was written at the end of the captivity and reflects a new emphasis on the universality of God's power. He is the only God; all things are made by him, even the stars in the sky; and all owe him obedience. Our Old Testament lesson for Palm Sunday is one of these passages from "Second Isaiah." If one doubts the relevance of the doctrine of creation to this passage, one can read the whole of chapter 45. God's creative power is repeatedly affirmed. "I form light and create darkness" (v. 7); "I made the earth and created man upon it" (v. 12); "For thus says the Lord, who created the heavens" (v. 18).

All things should be subject to God yet we do not see all things so subject. The prophet summons us to God's side, and fortells that to him "every knee shall bow, every tongue shall swear" (v. 23). There is a gap between what should be and what is. There is a conflict between good and evil. This is the tragic riddle of our existence. In our epistle for Palm Sunday (Philippians 2:5-11), St. Paul adapts this very passage from Isaiah to declare the resolution of this tragic conflict in Christ, and to claim for Jesus nothing less than the worship due to God the Father: for "at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord." To confess his lordship, even on the cross, is our business in Holy Week.

H. BOONE PORTER, Editor



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By G. Michael Bell

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The crucifixion of Jesus, as acted out during Holy Week in the village of Proteccion, Honduras. More photos on pages 8 and 9.

Photo by Diana D. Frade

# LETTERS

## Individual and Collective

I am not a psychologist, but I doubt very seriously that text changes in the *Hymnal 1982* are welcomed by all as "... reflections of our ever-growing and changing self-awareness as a community of becoming Christians," as Margaret Adam writes [TLC, Feb. 28] in her response to Nancy Doman's article "The New Pharisaism" [TLC, Jan. 17].

To support her position, Ms. Adam cites "Hark the herald angels sing" and "The first Nowell" in which respectively "man" was changed to "us," and "mankind" to "our life," and that these changes are "helpful and appropriate" because they are more inclusive, and that they emphasize the communal aspect of our worship more than the original versions. They may, on one level.

Yet on another level it seems that our church, in her continuing orgiastic "discovery" that we live and worship "in community," has forgotten that communities are made up of individuals. Ms. Adam is correct that "man" emphasizes individual humanity as opposed to humanity "in communion," thus might it be an even greater witness in our worship to be able on Christmas Eve to sing (corporately) how God has saved each of us (individually).

Second, one need not be a theologian or an English major to realize that "pleased as man with man to dwell" is not only poetic, but theologically proper. Perhaps Charles Wesley's intent was not to exclude women, but to emphasize the sameness of Jesus' humanity with that of the entire human race. And what better way to emphasize this sameness than to use the same word?

Perhaps I (we) should be grateful for being reminded that we are a community of "becoming Christians" — it makes it easier to believe that our church leaders really can't recognize our doctrine when it's right in front of their eyes.

(The Rev.) FREDERICK A. BUECHNER  
Dublin, Ga.

## Not Citizens

The response of Midge Roof to your editorial "Turmoil in Israel" [TLC, Feb. 21] conveniently ignores the fact that Arabs in the occupied zones of the West Bank and Gaza are not citizens of

Israel, cannot vote and have limited educational opportunities.

I spent a month in Israel last year and was shocked to see how segregated and oppressed the Arabs were. I was reared in Alabama in the 40s and 50s where, at that time, the legal and social oppression of blacks was cruel and unconscionable. But, it never reached the depths I observed in Israel's treatment of the Arabs in their own homeland. As in South Africa, this oppression has led to the growth of the most radical and violent leadership of the Arabs. Of all people, the Jews should know that oppression does not work!

(The Rev. Canon) DAVID L. VEAL  
Lubbock, Texas

## Misusing Language?

In your editorial, "A Different Language" [TLC, Jan. 31], you made the comment that some individuals "seek grounds for misunderstanding." I believe such was the case at a recent meeting while editing a document intended to set forth the goals for a newly formed association, when objection was raised to our using the word "fellowship." As a result the document was issued with "personal support" replacing "fellowship support."

"Personal support" is not the same as "fellowship," and so, because of an erroneous gender application to a word that has a rich and full meaning,

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**LETTERS**

our organization is denied having as  
one of its goals the much needed close  
relationship between equals contained  
in the word "fellowship." This is an-  
other instance of the divisiveness of in-  
clusive language. If we are denied "fel-  
lowship," then can "stewardship" be  
far behind?

(The Rev.) MICHAEL J. BEDFORD  
St. Elizabeth's Church

Redford, Mich.

**Hurricane or Stability?**

I read with interest Dean Charles  
Harris's review of David Sumner's his-  
tory of the church during these past  
turbulent years [TLC, Feb. 14]. When  
I came to the reviewer's summation of  
the church today, I read it and re-read  
it, unable to believe my eyes. He  
speaks of progress made. Fr. Harris  
goes on to say, "Against this back-  
ground of stability and peace, one lays  
down this book with the renewed con-  
viction that God must surely love his  
church. In its 40 years in the wilder-  
ness of tumult and turmoil, instability  
and dislocation, the gates of hell tried  
but could not prevail against it."

How ironic that in the same issue of  
TLC should be the news item concern-  
ing the three-day conference about  
women bishops, in total disregard of  
Lambeth — and the editorial com-  
ment about the danger of anticipating  
Lambeth in seeking to elect women to  
the episcopate prior to the Lambeth  
meeting.

I've been an active Episcopalian for  
30 years, and have never known the  
church to be in greater turmoil, nor  
known the gates of hell so close.

(The Rev.) EMILY GARDINER NEAL  
Cincinnati, Ohio

**Disclosed by Whom?**

In your January 17 issue which car-  
ried a brief report on the convention of  
the Diocese of Hawaii, Bishop Hart,  
the diocesan, was quoted thusly: "I  
think our rediscovering of feminine  
images of God and our willingness [!]  
to include them in our liturgy. . . ."

The quotation indicates that femi-  
nism of our Lord was known some  
time in history. I and probably quite a  
few other readers would like to know  
when and by whom was this informa-  
tion disclosed in history.

BRAXTON H. TABB, JR.  
Alexandria, Va.

## Historic Creed

Thank you for the fine article on "filioque" by Anne Ardery [TLC, Jan. 24]. I pray people are grasping this issue and will refrain from saying these words even now.

Recently in some "recreational reading" (the Tome of St. Leo), I found that he twice quotes the then current Latin translation of the incarnation clause of the Nicene Creed:

"by the Holy Spirit AND (*et*) the Virgin Mary . . ." (Later the Latin was corrupted and changed to *ex* [of/from], making Mary just a passive vessel for the incarnation).

I consider this conclusive proof that the true Latin version of the Ecumenical Creed, together with the dependent English version, must read: "He was incarnate by the Holy Spirit AND the Virgin Mary, and was made man" as the Greek text approved by the Seven Ecumenical Councils always has. Only the Councils' text can honestly be used in discussions based on the Lambeth Quadrilateral. This was admitted in 1888, at the time of the Quadrilateral's adoption, when the conference proposed removal of that other unconciliar, illegitimate insertion, "filioque."

Christ's known will is our visible unity, secured on the twin foundations of the apostles' teaching and the apostles' fellowship (Acts 2:42).

Anything that breaks unity with the historic church's united life in her early years is clearly contrary to his known will. St. Irenaeus and the Lutherans are right that apostolic succession consists not in order alone, but also in doctrine (teaching).

(The Rev.) CHRISTOPHER P. KELLEY  
Fresno, Calif.

## Part of the Family

I realize the homosexual issue will take a long time being resolved, just as it took us centuries to realize that blacks were not an inferior kind of creature; but after reading the letters in your columns I must also have my say.

To those who are concerned about strengthening or protecting the family unit, let me assure them that lesbians and gay men *are* part of the family unit; and in fact have been apparently since the dawn of history. Whether the rest of us are aware, recognize, or ad-

mit to the existence of our gay sisters, brothers, children, aunts, uncles, cousins and yes, even parents, is quite beside the point. They are there! With probably as many as 25 million in these United States they somewhere, somehow touch us all. When a gay child or adult is recognized and accepted in a family, the family is strengthened and a real Christian kind of love becomes evident. The family isn't weakened but rather made stronger and aware of the wonderful, natural differences in God's family.

As for ordained gays, they are legion and among our finest clergy of all three orders. They too are family.

I do not care for the term "gays" but even more do I dislike the 19th-century-invented term "homosexual." The latter seems to denote an overemphasis on the sexual part of a person. That is really not something of prime importance in the Bible.

ANN R. WOOD  
Spokane, Wash.

## Eternal Joy or Suffering

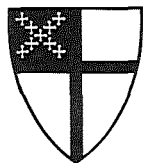
I would like to thank Antonia Matthew for her thoughtful letter [TLC, Jan. 24] and her kind words regarding my article, "Beyond Christmas." I particularly appreciate her concern regarding my closing words, "about our spiritual destiny — one that, once established, cannot ever be reversed." I totally agree with the reader that "it is never too late to turn to God." The parable of the prodigal son and the example of the "good thief" make it clear that repentance always results in salvation.

However, there were two thieves crucified along with Jesus. One repented, the other one did not. Assuming that the latter adamantly refused to repent, can we really say that they both entered into paradise for all eternity?

The article's closing statement is an eschatological one that reflects my current thinking about the final state of the soul. In my theological pilgrimage, I have not yet come to the point of accepting the notion of "universal salvation." The severity of the cross seems to point to the severity of our destiny. The scripture witnesses in too many places that the final state of the soul is either one of eternal joy in heaven or one of eternal suffering somewhere else. Matthew 16:26 and Mark 8:36 bespeak the possibility of losing one's own soul. More drastic still are Jesus' words in Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." John 5:29 confronts us with a resurrection of life and a resurrection of damnation.

Luke 16:19-31 tells the story of the beggar Lazarus and a certain rich man. In v. 26, Abraham speaks to the rich man and says, ". . . between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." These passages, plus countless others, exemplify the reality of a "spiritual destiny — one that, once established, cannot ever be reversed."

(The Rev.) FEDERICO SERRA-LIMA  
Old Chatham, N.Y.



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## Urban Caucus Meets

Problems of the urban poor, hungry and homeless were at the forefront of the Episcopal Urban Caucus assembly held in Washington, D.C. February 24-27. "Lifting Up the City" was the theme of the meeting, which was attended by over 120 lay and clerical members, slightly over one-half the total caucus membership.

The Rt. Rev. G. Mellick Belshaw, Bishop of New Jersey and president of the caucus, directed the focus of the meeting at the opening dinner. The Rt. Rev. John T. Walker, Bishop of Washington, and the Honorable Marion Barry, mayor of the capital city, welcomed the assembly members.

One of the major reasons for meeting in Washington was to enable caucus members to lobby their senators and representatives on Capitol Hill about issues concerning economic justice and peace.

Nancy Amidei, syndicated columnist, college professor and opening speaker, described what she called "the new activism" which she finds as she travels, but, in spite of the renewed hope among activists in the country, "we are winning on countless small issues, but we are losing the war on poverty," she stated.

A wide variety of workshops helped to prepare caucus members for their afternoon on Capitol Hill. Several said that they found their elected representatives receptive to requests that aid to Nicaragua be stopped; that attention be paid to the poor, the hungry and the homeless both here and abroad; and that funding of child care, health and education be pursued.

Washington Cathedral's new conference center was the site of meetings where delegates were informed about plans for General Convention this July in Detroit. The Rev. Canon Kwasi Thornell of the cathedral staff moderated a panel on ministries in the Diocese of Washington which deal with those caught in the ever-growing class of "new poor."

### Resolutions

Resolutions presented at the closing meeting included a commendation to the urban bishops for their paper on economic justice. The Rt. Rev. John Burt, retired Bishop of Ohio, had of-

fered a lucid explanation of the carefully worded document earlier.

As a practical way of funding ministry to those caught in the economic crisis of poverty, the caucus asked that the General Convention "place the ministry to the poor as its highest priority . . . to ask that at least 50 percent of the current funds from the national church's various loan grant-making agencies be set aside to assist parishes and missions who are actively ministering to the poor and oppressed."

Members thanked the Rev. Emmett Jarret of Boston, Mass., who headed the local planning committee; the Rev. Canon Edward Rodman, canon missionary of Minority Communities for the Diocese of Massachusetts; and Annmarie Marvel of Boston, for their work in organizing the meeting.

NANCY MONTGOMERY

## Shelter Accepted

In a happy ending to conflicts involving feeding and sheltering programs for homeless people in downtown Indianapolis, the city's historic preservation commission quickly approved a joint plan which would focus primarily on homeless families. The plan was a collaborative effort by the Northside Neighborhood Association, which had originally opposed the shelter, and the Indianapolis Episcopal Metropolitan Council, which runs both programs at All Saints Church in the downtown area. The neighborhood association had complained that the shelter had drawn disruptive persons to the area, causing property damage and other problems [TLC, Feb. 21]. Homeless people had been sleeping on the pews and on the floors of All Saints.

The shelter for 60 homeless persons, no more than ten of them single men, will be located at the Episcopal Urban Center, next to All Saints Church. In order to make room for parish offices and activities, the council plans to build a new parish hall for All Saints.

The conclusion came about from a number of factors. Among them: the city's commitment to developing its own emergency shelter for single men as well as a daytime drop-in shelter; the support of a service providers' network of 56 private and public service agencies; and change in the focus of the Episcopal shelter from men to families.

Lori Wyman, executive director of the Metropolitan Council, said, "Every time we hit a brick wall of negativity, something larger and better developed out of that. Now there will be more benefits for the homeless."

"I'm excited about the new plan," she added, "because the nave floor or pews (where men are now sleeping) is not a good place for children. It will be wonderful to have facilities for families."

The Metropolitan Council is made up of representatives of 13 Episcopal congregations in the Indianapolis area.

(The Rev.) EDWARD BERCKMAN

## Australian Churches Urge Reconciliation

An appeal for "reconciliation and justice" between Aborigines and other Australians has been issued by the heads of 14 Christian denominations in connection with the nation's bicentennial.

"We need to seek forgiveness from each other, change of heart and new hope, acknowledging our history of conflict and division," they said. "Our Christian churches need to be more open to receiving joyfully the blessings and insights offered through Aboriginal culture and spirituality."

The church leaders called for a secure land base for Aborigines, more power for them in political processes and a guaranteed future for their culture.

"We are said to have been 'living together' for 200 years," the statement said. "Yet ignorance, prejudice and discrimination have divided us. In these 200 years, many Aborigines have lost life, land, language, culture and dignity. Many European Australians have never met or known Aboriginal Australians..."

While acknowledging that "the past which many Aborigines have endured cannot be undone," the statement suggested that "heeding the call for reconciliation and justice, we might shape a new future and become a nation in which all belong."

Signers of the joint statement included national leaders of the Anglican, Roman Catholic, Uniting, Greek Orthodox and Lutheran churches, as well as officials of the Australian Council of Churches.

## CONVENTIONS

Two resolutions on Central America highlighted the convention of the Diocese of Washington, which met January 29-30 at Washington Cathedral under the theme, "Faith Is Mission."

The preacher at a convention service was the Rt. Rev. Leo Frade, Bishop of Honduras. "You can't say the kingdom of God is near, here or anywhere else, unless you commit yourselves to bringing it to this diocese, this city, this country, and the world around us," he said. "We are not advocating that the American military abandon us, but that we have the same number of workers for peace, for turning bullets into pruning hooks. If not, the kingdom of God will never be near us."

In business sessions, often heated debate centered on a resolution to reaffirm General Convention's action calling on all governments involved to work for a negotiated, rather than a military solution for problems in Central America. Additionally, a report was presented by a special committee of the diocesan peace commission which had traveled to Central America last year after extensive preparation by specialists in its problems.

The committee endorsed the peace plan of the Guatemala Accords and was critical of U.S. aid to the contras, questioning whether pressure by the latter had really been effective in bringing the Sandinistas to the peace talks, while at the same time acknowledging this government's responsibility not to "abandon them to an uncertain fate." The committee cited the special responsibility of Washington area Episcopalians to speak out on the issues because major U.S. policy decisions are made here at the seat of the government. The Washington area also includes the second largest group of Central American refugees in the United States.

The resolution passed, clergy 85 to five, laity 90 to 56, but not without strong opposition. One delegate objected to the "highly political language" of the report. Another thought the committee had been "victimized" on their visit, and that the importance attached to the report was out of balance. Still another thought the committee's unanimous agreement on its findings excluded other positions.

In response, the committee said they had arrived at their consensus only after making the trip, which had "resulted in a number of conversions. We learn, not through contentious debate, but through study and firsthand observation. While we can't blind ourselves to the fact that there are powers that take advantage of social unrest . . . it is unrealistic to say the church can avoid a stand. We must admit we have been part of the problem for decades . . . and must try to make our government look at the root causes, the poverty, poor nutrition, unequal distribution of land, etc."

The second resolution, which also passed, called for a three-year companion relationship with the Diocese of Honduras and with a second Central American diocese later on. About \$12,000 will be needed to implement this program, which will be funded by the diocese, with the hope that congregations will finance specific projects.

A revised budget of \$2,424,961 was adopted, \$1,697,650 for programs and \$727,311 for administrative, legislative and episcopal functions.

The motion was made and carried for a special convention to be held within the year to deal with stewardship problems. A second motion called on the entire diocese to join the convention delegates in pledging themselves to the tithe as the minimum standard of Christian giving.

Other resolutions were passed in support of interim ministries in the diocese and the national church; and urging each member of every parish to contribute one dollar a month for hunger relief.

The convention also moved to ask General Convention to fund a National Student Gathering in each triennium, and since 25 percent of Episcopalians are over 65, to provide effective leadership in this field, with an office of Ministries with Aging to be created and funded in amounts equal to Ministries with Youth.

The diocesan pinnacle campaign is within reach of its goal of \$400,000 for a Great Pinnacle for Washington Cathedral, to which all the congregations have been asked to contribute. The Rt. Rev. John Walker, diocesan, feels the pinnacle is justified, even in view of all the needs of the diocese.

"This diocese has raised millions for cathedral staff and programs, and because it is the first mission church of

the diocese, it seems appropriate that we have one small part, as it nears completion, that is uniquely ours."

DOROTHY MILLS PARKER

• • •

The council of the Diocese of West Texas met in San Antonio February 11-13 and voted to postpone action for one year on a \$6 million capital funds campaign to build an adult conference center at Camp Capers in Comfort, Texas, make improvements to the camp and fund a church extension.

The decision was based largely on concern for the current financial crisis at the Texas Military Institute, the diocesan owned preparatory school in San Antonio, and the downturn in the state's economy.

The executive board of the diocese had introduced a resolution recommending to the council that the campaign be launched with advance gift solicitations in the fall of 1988, followed by parish solicitations in the spring of 1989.

In his address to the council, the Rt. Rev. John H. MacNaughton, diocesan, revealed that a plan to save the school is in the process of being reviewed by banks, contractors and others involved and said the plan "involves a much stronger commitment of support and direct involvement in TMI on the part of this diocese."

In other action, the council approved a request made by the bishop to create a long-range planning commission to make a comprehensive study of the needs of the diocese for the future — for one, five, ten or more years from now.

Also passed was a resolution directed to the Texas legislature urging passage of legislation to require a minor child to obtain consent by a parent or guardian as a prerequisite for an abortion.

In other business, the council accepted a report from the task force on Central American refugee ministry concerning establishment of a shelter near McAllen for unaccompanied women and children from Central America and voted to establish a three-year companion diocese relationship with the Diocese of Central Brazil. The council also adopted a 1988 budget of \$2,295,596.

WILLIAM NOBLE

I have lived in Honduras for 16 years, and until last spring, like many middle-class city people there, I spent Holy Week at the beach. We left the city with its dust and crowds and problems and went to the white beaches and the blue-green sea. We opened our beach house, gathered our friends, displayed our latest beachwear and made the rounds of parties.

But last year in Holy Week, I turned my back on the beaches and went into the mountains to stay with the people of a small isolated village as they played out the passion of our Lord. I found Jerusalem there.

It is an easy drive from the city to the beaches. However, the journey to the mountains can be long, hard work.

Only a few years ago, the Rt. Rev. Leo Frade, Bishop of Honduras, rode a one-eyed horse as he made his visitations to mountain congregations. Today, thanks to the generosity of a parish in Florida, he makes the trip in a blue four-wheel drive Toyota usually loaded with supplies, Prayer Books and vestments and an occasional visitor. Now and then someone will write "Obispo" — bishop — in the dust on his rear window.

If we had not had a four-wheel drive vehicle (or a one-eyed four-legged beast), we might have hitched a ride on the back of a truck and walked the last long miles up the mountain-side.

On Maundy Thursday morning we left San Pedro Sula and at the edge of the city turned off the main highway toward the mountains. Soon the pavement ended and we began to climb a dirt road out of the valley. It was not long before the hillsides began to drop abruptly from one side of the road — here and there chunks of the road itself had fallen away, down the mountain-side. On the other side of the road, corn and coffee grew up the steep terraces. Most of the mahogany has been taken from the forests and the soil is exhausted, but exquisite flowers grow in the gullies, and the golden birds nest in the trees. The massive beauty

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*Diana Dillenberger Frade is diocesan president of the Episcopal Church Women of Honduras, where her husband is bishop. Lydia Dorsett is editor of Catracho, the newsletter of the Diocese of Honduras, and has for many years served as communications officer of the Diocese of Central Florida and editor of Diocese.*



Women of the village decorate the cross for Easter.

Photos by Diana D. Frade

# Holy Week in Honduras

By DIANA DILLENBERGER FRADE  
(with Lydia Dorsett)

of the mountains will, I pray, never be moved.

The road became rougher as it passed along a river under dark trees, through the high meadows of a large *finca*, past children whose curiosity had brought them down from their isolated homes to wave by the roadside.

Eventually the road lost its resemblance to a road and became a deep gully filled with mud and boulders washed down by the rains. At times our jeep, like the one-eyed horse, moaned and creaked in protest. Hours after we left the city, we turned into the village of Proteccion.

The "plaza" of the town is a wide grass sward with small houses on three sides. On the fourth side is the church, Santa Lucia de las Montanas, a simple building with rough pews and an altar decorated with the small gifts of poor people.

Everyone was waiting for the bishop, and the village was filled with excitement. It had been preparing for this moment for weeks.

As evening fell, the people filled the church for Holy Eucharist. Those who couldn't squeeze in stood in the doorways and around the grounds trying to see and hear. When the service was over and the women had stripped and washed the altar, we moved silently out of the church into the village square to join the people there.

It was a beautiful night. A breeze moved across the village and the stars were thick and close. The mountains stood about us beyond the darkness. Many had come with lanterns, flashlights and candles to illuminate the village square, the stage for the passion play.

The drama began with the Last Supper, the story narrated by a reader. The actors did not speak their lines



aloud, but I could see the words moving in their eyes and in their hearts.

Arturo, the young man chosen for the role of Jesus, had been a student in the Diocese of Honduras's seminary-by-extension until he was dismissed because of his drinking. However, the people of Proteccion believed that if he were given the role of Jesus he would be able to stop drinking and return to seminary.

After supper, the soldiers arrested him in the garden. As I watched his face and the care which he gave to every gesture, I knew how deeply he was affected.

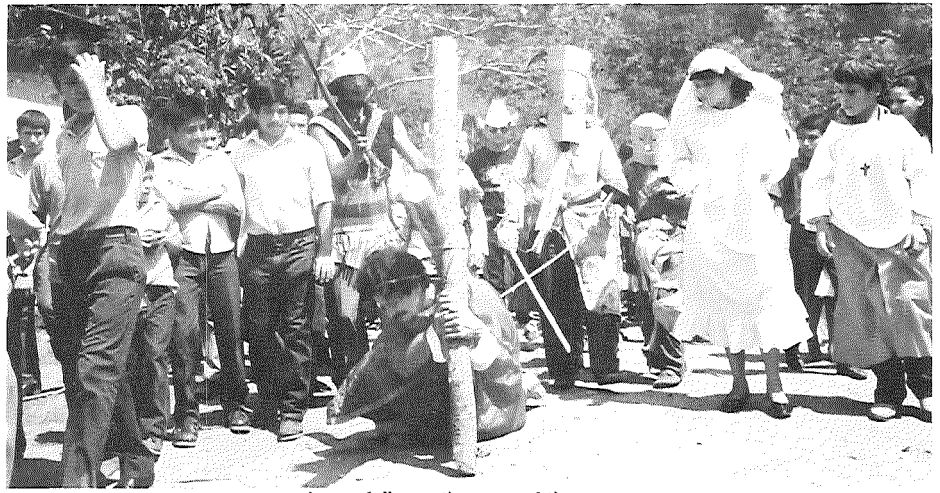
The play ended for the night as Pilate washed his hands and turned Jesus over to the people. I walked away to my room in the lantern light, my heart moved as it had never been moved before.

### Good Friday

The sun beat down on us Friday noon as we gathered to watch Jesus condemned to be crucified. The cross was brought and laid on his back, and we followed as he dragged it over the rocks and stumbled on the rough ground. It grew hotter. People crowded to the edges of the narrow street and some, playing their parts, jeered and mocked. The soldiers pushed them back to let Jesus go on his way. The stations of the cross were observed as we came to crosses along the road.

### Proteccion

Living in a remote locality, the people of the village of Proteccion learned of the Episcopal Church less than ten years ago, and invited the Episcopal Diocese of Honduras to work in their community. The Roman Catholic Church, to which they had previously belonged, had not maintained a consistent ministry for them. Almost all of the population aligned itself with the Episcopal Church, and the village government assigned the one church building, Santa Lucia, for Episcopal use. An American, Mr. John Wortham, operates an Episcopal clinic serving the village and surrounding area. Several neighboring villages are now seeking the ministry of the Diocese of Honduras.



Jesus falls on the way of the cross

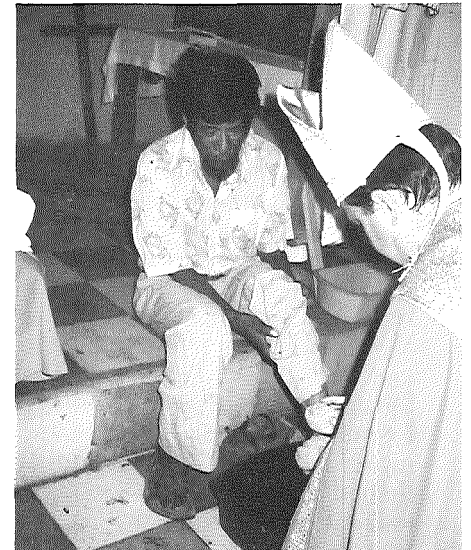
The way of the cross moved out of the village and on for several miles. Jesus fell. He fell again. The soldiers took the cross from him and laid it on Simon's back. The procession moved slowly on, many weeping as they followed and listened to the words at every station. These people, many of whom could not read or write, knew every word of the stations by heart. Christ was in their hearts and on their lips.

We came to the place where Jesus was to be crucified, a small mountain rising almost straight up from the plateau. Without hesitating, the people climbed the mountain. At the top, Jesus was laid on the cross and fastened to it. It was raised and dropped into its hole. Soon, two young men hung from crosses on either side of him.

From below where I stood on the hillside, the crosses stood out against heaven. I climbed up to the crosses and saw them against the backdrop of the magnificent mountains, the handiwork of God and a place of so much human suffering. What would our Lord have thought if he had hung from his cross today in Honduras?

Jesus spoke the seven last words. He died and was lifted tenderly from the cross. We began the long quiet walk back to the village. There was little talking.

As darkness fell, the people came again to the village square with lanterns, candles and flashlights, and the procession began — the bishop, the priest, men carrying the casket, others carrying the cross of Jesus. The people followed and slowly filled the church. The casket was laid on the altar and the cross propped diagonally before it. Acolytes brought incense and the passion of our Lord was read again. We



Bishop Frade washes man's feet

venerated the cross. The long day was over. It was 11 o'clock.

### Easter

Easter Sunday. The Eucharist was celebrated mid-morning to give everyone time for rest and to give the people in the surrounding countryside time to walk into the village. What a glorious sight met their eyes! The cross, the same rough man-sized cross of Good Friday, now stood before the altar glorious with life, covered with flowers and foliage put there by every member of the congregation.

Twenty children were brought to be baptized. What a glorious day, what a beautiful Eucharist! Every face, like the cross, bloomed with the life and the beauty and the joy of Easter.

On that Easter morning, I with all the others knew surely that Christ was risen and that we, too, had been brought into a new life. Alleluia!

### Saint's Vow

If from  
my self  
Or of  
the Foe  
Or at the hands of those I know  
Whene're I suffer pain or loss,  
I will—  
*with joy*  
take up  
my cross.

Sheryl Slocum

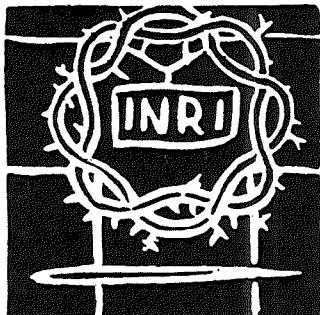
### Passion Chorale

("Is it nothing to you. . . . ?")

I am an island,  
a part and yet apart,  
my bounds besieged  
with waves and eddies  
of sight and sound;  
and  
swirling bodies  
my shores surround.  
My blood is wet  
and yet  
is stone.  
I confront and clone  
myself  
(haunted, old, and  
overwashed with sadness) —  
my mirrored face  
mimes madness.

And tidal tears  
replace  
the strain of pain;  
not gladness —  
not yet grace.

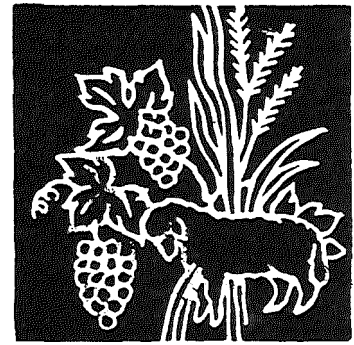
Charles Austin Joy



### Light Bearer

He needed you . . .  
He sent His friends  
to fetch you  
to bear Him  
on His palm-strewn way  
in triumph on that  
bright hosanna day  
when He was hailed  
as Prophet King.  
On your rough grey back  
you bore the Light  
of a dark world,  
your step as sure  
as on the night  
you bore His Mother  
to a Bethlehem stable.  
You . . . a lesser creature?  
Head high, gentle beast.  
You were God's chosen  
Light bearer.

June A. Knowles



### That Dream

An awakened flower  
was there,  
Its petals soft,  
with fragrance  
warming His Heart  
on that cross  
when He died on Calvary.

Lucy McBride

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## A Passover Outback

By G. MICHAEL BELL

It's sundown in the Australian outback. A hot north wind is blowing across the limitless expanse of desert lands they call the *donga*. Three hundred miles inland, in a village of 1,500, a small group gathers around a makeshift banquet table inside a double-wide trailer which serves as living quarters. It's Passover.

It has taken months to prepare for the Seder which is about to take place. Certain supplies were sent to Australia by the Jewish chaplain at the Air Force Academy in Colorado Springs, Colo. The Haggadah booklets were sent in by the Jewish chaplain at Pearl Harbor. Foodstuffs were trucked in from a synagogue in Adelaide, South Australia, 300 miles to the south.

As the sun dims and the candles are lighted, the group of 12 people are seated. This is a family gathering. The love and concern of an even larger family which stretches around the

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*The Rev. G. Michael Bell, a chaplain in the U.S. Air Force, is assigned to Minot Air Force Base in North Dakota and had been stationed in Australia when this article was written. He is canonically resident in the Diocese of Mississippi.*

world comes together in this moment. It is a family which strives to support one another, regardless of faith or creed, and in whatever difficulties we encounter by way of climate or location or the demands of the mission.

There is one Jewish airman at this Passover meal. This is his day. With him 12 people are gathered to say, "you are important to us. It is important to us that you celebrate this great feast day of your faith. Your religious community is far away so we are your family for this place and this time." Around the table sit the commander, several enlisted friends and wives, a couple of officers and wives, some single friends, and an Episcopal priest who is a U.S. Air Force chaplain.

What happened by way of community and caring and worship that night in a remote village in the Australian outback — half a world removed from mainstream America — is part of what our chaplains do around the world. They do it because people need one another and because those needs which we all have for spiritual caring and pastoral support are intensified tremendously when we are sent away from home and family and from country and culture.

# EDITORIALS

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## Honduran Holy Week

The observance of Holy Week in a Honduran village [p. 8], provides a striking sequel to our attention to Central America last week, although preparation for this article actually began months ago. It not only provides a moving interpretation of the chain of events which we all commemorate this week, but it puts before us the faith and practice of people of another language and culture, of different traditions from which we also can learn and be spiritually enriched. We are very pleased that TLC can share this account with its readers.

One sees things from a somewhat different perspective in the Hispanic world, where the newspapers refer to the Queen in London as "Isabela" and to the residence of the U.S. President as the "Casa Blanca." Western civilization has many divisions but also many linkages, and Episcopalians are usually surprised to learn that our Book of Common Prayer contains much material of ultimately Spanish origin.

We will have some further articles on Latin America in the weeks ahead. Meanwhile, in Holy Week our thoughts appropriately turn to what should be the unity of the entire human race at the foot of the one cross.

## The Great Week

Holy Week is upon us! This week, and Easter Day following, offer us the greatest occasion in the year to enter deliberately, prayerfully and thoughtfully into the mystery of the death and resurrection of our Blessed Savior. Let us not fail to take advantage of the spiritual blessing of this special time, known in centuries past as the Great Week.

Whether the previous weeks of our Lent this year have been spent carefully or carelessly, whether we have invested little or much in this holy season, this one week remains before us as a unique spiritual opportunity. Let us not fail to take advantage of it, both in our individual prayer and reflection and in our participation in the public observances of the church. Now is the time!

## Sexuality Debate

Debates about sexual ethics continue in different parts of the Episcopal Church. Most widely publicized, the statement of the Diocese of Newark [TLC, March 6] was passed by a larger majority. Yet it was stated that within the diocese "there has been vigorous resentment toward the task force advocacy of change. . . ." Newark is not the only diocese in which one wonders if delegates truly represent their parishes.

Clergy and congregations who minister to persons "living out alternative patterns" are commended in the resolution. What does this mean? What do the leaders of the Diocese of Newark suppose most clergy and many lay leaders are actually doing? Parish clergy spend, and presumably always have spent, large portions of their time with persons whose marital status, or non-marital status, is irregular. Many laypeople also devote thought, prayer,

and action to these situations as they occur in their communities. In some small and conservative parishes, the level of compassion may be especially high. Bishop Spong is to be commended for his honesty in commenting that such a resolution would probably not make much difference at the parish level.

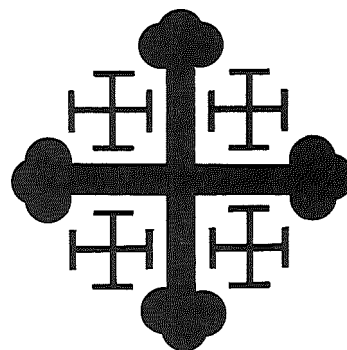
As the advocates of a "new morality" press their point of view, we regret that more dioceses have not come out with strong and helpful statements of the morality based on the Bible and the church's own teachings. Conservatives, whether they be evangelical, middle of the road, or Anglo-Catholic, have allowed themselves to be pushed into a defensive and seemingly negative position. Conservative people, no less than liberals, look for thoughtful, constructive and positive statements that will help them to live Christian lives in these troublesome and complicated times.

Meanwhile, the open discussion which is supposed to be taking place is certainly not reflecting all points of view. Here is one, recently stated by a young person:

"I want to ask the legislators or the Episcopal Church to carefully consider *all* of the implications of ordaining practicing homosexuals to the ministry and of blessing homosexual 'unions.' I am worried that such steps would discourage from healing those who very much need to be healed, a kind of ecclesiological stumbling block.

"If it sounds as though I'm suggesting that homosexuality is a condition that can be healed, I must submit my own case history and others of which I am aware as evidence. It would be ironic if the church, that held out to me no help when I was struggling as a youth, decided now to remedy that situation, but rather than throw out a life preserver threw out instead a concrete block that would have sunk me.

"I believe the church may be heading toward a bias against holding out healing to those who would ask for it; to date, none of the published or publicly held discussion around the issue has allowed description of a healing process for those who want it. I don't think this is merely an omission, but I believe those invested in the church's ordination of homosexual persons would rather not admit such an option, as for some of them it might impugn their own lifestyles. I believe this is a consequence to be avoided. To say that the literature and current science do not presently support a categorical explanation for homosexuality is not to say that it is therefore inherited or a gift from God. In fact, it is to say that any action taken to theologically define the given nature of the condition, let alone bless it, is built on shaky ground at best."



# BOOKS

## Courageous People

**LIVING WITH CHRONIC ILLNESS: Days of Patience and Passion.** By Cheri Register. The Free Press. Pp. xvi and 316. \$19.95.

This book gives an in-depth and moving account of many who exist with chronic illness in America today. They carry a tremendous burden, Cheri Register declares, as they struggle to keep illness from reducing the quality of their lives. They suffer pain, confusion, despair, and terror but have spaces of time when they experience enjoyment, happiness, humor and even euphoria.

The author has interviewed a variety of individuals — men and women, young people and middle aged — afflicted with diseases from cancer and multiple sclerosis to epilepsy, diabetes, and heart disease. She has quoted from their experiences and has cleverly woven her own detailed commentary around their accounts. She discusses the affects of chronic illness on marriage when one partner is stricken. She also shows with clarity how many carry their illness as a unique opportunity to transcend ordinary human experience to lead useful lives. These individuals have to live a day at a time “redeeming the day by living as fully as possible within their bodily limits rather than struggling in vain against them.”

The author's own tale of illness is a remarkable one — bolstered by faith in God who is always there, a doctor who really cares, and family and friends who give the support she needs. “Suffering” she says “is central to the human condition . . . and can be endured because there is a divine presence in the midst of it.”

The chronically ill and those connected with them will be rewarded and can learn much from this exploration into the lives of these amazing and courageous people.

MARGARET M. MOTLEY  
Concord, Mass.

## Ecclesiastical Hangings

**PARAMENT PATTERNS.** By Jeff Wedge. Morehouse-Barlow. Pp. 152. \$9.95 paper.

Ever since the time of Moses, needleworkers have been enhancing places of worship with their artistry.

Jeff Wedge encourages readers to continue this tradition.

If you are looking for exceptional patterns with which to embellish your paraments, this book is not for you. If, however, you are interested in the history of ecclesiastical hangings and their use and basic instructions for making them, all written with a delightful sense of humor, you will enjoy *Parament Patterns*, as I did.

MARVYL ALLEN  
Gig Harbor, Wash.

## Richly Seeded

**LOVE IS STRONGER THAN DEATH.** By Peter J. Kreeft. Harper & Row. Pp. 121. \$6.95 paper.

An unusual book, finely written, it posits that “Death is the supreme invitation to individuality.” Unlike a thanatologist's overview of the phases of dying, Professor Kreeft presents instead the faces of death — death as an enemy, death as a stranger, friend, mother, lover. It is a book to be read slowly and as the author says “don't rush; relish, savor, pause, explore, poke around. Enjoy.”

Richly seeded with beautifully chosen quotations, the book shows the author is worth quoting. “Prayer is heaven on earth.” “God's search for man upsets us, as man's search for God does not.” Man cannot meet God — in life or death — but God can meet man. Almost a negation in terms, it is an enjoyable book on death, not a sentimental papering over of a natural event.

I grant that at my age the topic has more accuity than for the much younger. Nevertheless it is a book to challenge and comfort all of us, to represent the Christian hope that death is a beginning as well as an end. Very, very good.

MARY MOON HEMINGWAY  
Kittery Point, Maine

## Holy Week

Holy Week  
the plum tree blossomed in white.  
and the links in the chains  
of unanswered prayer  
unite

Robin Povey Dunagan

# PEOPLE and PLACES

## Appointments

The Rev. Thomas J. Davidson is curate of Holy Trinity, W. 1832 Dean Ave., Spokane, Wash. 99201.

The Rev. Karen Evans is rector of St. Paul's, 2 Bon Price Lane, St. Louis, Mo. 63132.

The Rev. David R. Forbes is now missionary of the Diocese of California, 1055 Taylor St., San Francisco, Calif. 94108.

The Rev. Charles N. Fulton, III is president and secretary of the Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

The Rev. Canon Maurice Martin Garrison is now at St. Mark's Anglican Theological College, Dar es Salaam, Tanzania. Add: Box 25017, Dar es Salaam, Tanzania.

The Rev. Billy C. Grissom is rector of the Church of the Holy Comforter, Box 412, Broomfield, Colo. 80020.

The Rev. Stanley Hackley is vicar of Grace Church, Vernon and Trinity Church, Quanan, Texas; add: Box 1404, Vernon 76384.

The Rev. Tim S. Hall is vicar of All Saints', Box 146, Colvin Station, Syracuse, N.Y. 13205.

The Rev. Michael Hansen is diocesan executive officer of the Diocese of California, 1055 Taylor St., San Francisco, Calif. 94108.

The Rev. Carol E. Henley is now at St. Anne's, Box 11437, Winston-Salem, N.C. 27116.

The Rev. Helen Ludbrook is assistant of St. Martin's, 15764 Clayton Rd., Ellisville, Mo. 63011.

The Rev. Canon Ward McCabe is now a canon of the Diocese of El Camino Real.

The Rev. Gordon S. Price is interim rector of the Church of the Epiphany, Urbana, Ohio. Add: 2849 Dwight Ave., Dayton, Ohio 45420.

The Rev. Eric Ravndal, III is now rector of the Church of the Holy Spirit, 6th St. and Highland, Box 1242, Apopka, Fla. 32704.

The Rev. G. Lyman Reed is vicar of the Church of the Transfiguration, 5th and Halcomb Ave., Clairton, Pa. 15025. Add: 6422 Nicholson St., Pittsburgh, Pa. 15217.

The Rev. William L. Russell is interim rector of the Church of the Advent, 5501 Franklin Rd., Brentwood, Tenn. 37027.

The Rev. Raymond L. Sturm is interim rector of St. Andrew's, Des Moines, Iowa.

The Rev. Frederic Symons is assistant of St. John's, Del Monte, Monterey, Calif.

The Rev. Peggy Thompson is assistant at St. Philip the Apostle, Scotts' Valley, Calif.

The Rev. Victor Wei is long-term interim of St. Luke's, 1755 Clay St., San Francisco, Calif. 94108.

The Rev. Thomas S. Wilson is now rector of St. Peter's, 311 W. Seventh St., Columbia, Tenn. 38401.

The Rev. Martin Yabroff is vicar of St. Philip the Apostle, Scotts' Valley, Calif.

## Retirements

The Rev. James F. Adams as vicar of St. Philip's, Boyce and chaplain, Institutional, Alexandria, La. Add: 404 Hiawatha Trail, Pineville, La. 71360.

The Rev. M. Stanley Compton, Jr., as rector of St. Andrew's, Liberal, Kan. Add: 1007 Marvin Ave., Leesville, La. 71446.

The Rev. Canon Robert W. Kem, after 36

years as rector of St. Andrew's, Des Moines, Iowa.

The Rev. Clifford Ott, from St. Mary's, Nebraska City, Neb., as of May 1.

The Rev. Kenneth Terry, from St. Peter's, Neligh, Neb., as of May 1.

### Lay Ministries

Judith G. Conley has been appointed by the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, as diocesan urban missions officer. Add: 1335 Asylum Ave., Hartford, Conn. 06105.

### Receptions

The Rev. Kevin Donnelly was received from the Roman Catholic Church into the Diocese of El Camino Real on December 19, 1987.

The Rev. Eugene Ward was received as a deacon on Feb. 3 by the Rt. Rev. James Warner, Bishop of Nebraska. He will serve St. Luke's, Box 2285, Kearney, Neb. 68847.

### Changes of Address

The Rev. John Paul Carter may be addressed at Rte. 1, Box 209, Sewanee, Tenn. 37375.

The Rev. Roy J. Hendricks is now at Wesley Willows, Apt. C-136, Rockford, Ill. 61103.

### Deaths

The Rev. Edward B. Harp, J., retired priest of the Diocese of San Diego, died at the age of 84 in Solana Beach, Calif. on Dec. 11, 1987.

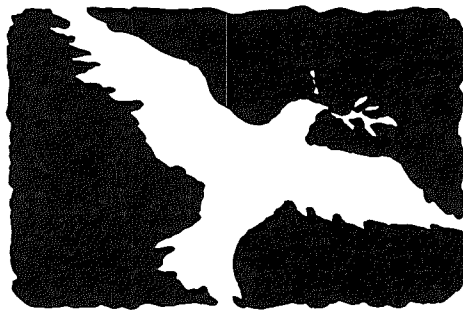
Fr. Harp held the A.B. from Franklin and Marshall which also awarded him the honorary D.D. in 1943; the B.D. from Lancaster Theological Seminary; and an honorary D.D. from Catawba College. He was a chaplain in the U.S. Navy from 1929 to 1961 and served as chief of U.S. Navy chaplains from 1951 to 1958. He was a retired Rear Admiral, CHC, USN. From 1961 to 1968 he served as associate of All Souls, San Diego. He retired in 1968. Fr. Harp is survived by his wife, Laura Lee.

The Rev. Harry J. Sutcliffe, non-parochial priest of the Diocese of Western New York, who had served as executive director of the Episcopal Guild for the Blind, died of a heart attack in Brooklyn, N.Y. on Dec. 5, 1987. He was 62 years of age.

Fr. Sutcliffe was well-known throughout the church for his work with the blind. He held an M.Div. from Mt. Airy Seminary and an honorary D.D. from the Episcopal Theological Seminary in Kentucky. He was a priest in the Assyrian Catholic Church from 1952 to 1959. He was received into the Episcopal Church in 1964. Since 1958 he served as an instructor in sacred studies at Hadley Corress School for the Blind. In 1959, the year he became executive director of the Episcopal Guild for the Blind, Fr. Sutcliffe received the B'nai B'rith Man of the Year Award. In 1964 he was the recipient of the Knights of Pythias Award.

Sister Ada Constance, C.S.M., died Jan. 9 at the age of 92, at St. John's Home, Milwaukee, Wis.; she was in the 63rd year of her profession as a sister in the Community of St. Mary.

For the majority of her professed life, Sister Ada Constance served as a mathematics teacher at Kemper Hall School in Kenosha, Wis.



## BENEDICTION

*The author is the Rev. Vincent Paris Fish of McHenry, Ill.*

Jesus, the Son of God, redeemer and king, gazes from above the crowd upon those gathered about the foot of his cross; he looks into the faces of those he has come to save in his divine love.

He who loves them finds no love in their eyes at Golgotha. He who has consoled them receives no consolation. He who needs comfort does not hear one strengthening word. He who has wished to surround them with his loving arms in their hour of need finds only the driven nails, the bloody spear, and the unholy joy of his tormentors.

He looks in vain into the eyes of these men and women for the slightest response to his sacrifice for them. As always, he recites the words of the psalmist when reaching for strength and endurance. The crowd, these people, in their eagerness to convince themselves that he has lost his faith, fail to recognize the 22nd psalm which prophesies their very actions.

"My God, my God, why have you forsaken me? And are so far from my cry, and from the words of my distress? All who see me laugh me to scorn; they curl their lips and wag their heads, saying, 'He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him.' They pierce my hands and my feet; I can count all my bones. They stare and gloat over me; they divide my garments among them; they cast lots for my clothing."

His eyes grow dim; his strength departs. "It is finished," he murmurs. And finally, "Father, into your hands I commend my spirit."

Slowly, and uncaring, they withdraw from Golgotha. But he who died in Golgotha will not withdraw from us.

Ever!

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\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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## TRAVEL

**RUSSIAN DISCOVERY 1988** — Celebrating 1,000 years of Russian Orthodox Christianity. Sponsored by Trinity Church in the City of New York, Broadway at Wall St. April 3-16, July 3-15, and August 7-21. Leningrad — Moscow — Odessa — Pskov — Petrodvorets — Zagorsk — New Valamo — Helsinki. Three special study tours led by the Rev. James C. McReynolds with guest lecturers Sister Rachel Hosmer, OSH, and the Rev. Dr. J. Robert Wright of General Seminary. Visit monasteries and seminaries of the Russian Orthodox Church, meet with church representatives and attend services for Easter and other major feasts as special guests. Program prices from \$2,226 to \$2,865 include all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call the Christian Education Office (212) 602-0807 or write: Russian Discovery 1988, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.

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**VACATION** in the Northwest. Housing in exchange for Sunday supply. Hiking, fishing, llama trekking, boating and gold panning. June/August 1988. More information: St. Stephen's, P.O. Box 715, Baker, Ore. 97814.

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# 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.



## SEBASTOPOL, CALIF.

**ST. STEPHEN'S** 500 Robinson Rd.  
The Rev. Dominic W. Sarubbi, r  
Sun H Eu 8, 10 (Cho), Wed 10

## COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
The Rev. Paul Robinson, r; the Rev. R. Lomax Bailey  
Sun Eu 7:45, 9, 11:15. Wed 10. Tele. 598-8127

## NEW HAVEN, CONN.

**CHRIST CHURCH** Broadway and Elm  
The Rev. Jerald G. Miner, r (across from Yale Co-op)  
Sun Masses 8:30, 11 (Sol); Cho Ev & B 5. Masses Mon-Fri  
7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of  
the Cross & B Fri 7:30. MP & EP daily as anno

## TRUMBULL, CONN.

**GRACE CHURCH** 5958 Main St.  
The Rev. H. L. Thompson, III, r; the Rev. George C.  
Laedlein  
Sun H Eu 8 (Rite I), 10 (Rite II, 11:15 Education. MP Mon-Sat 8,  
EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Sat 8:20

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 Sun

**ST. GEORGE'S PARISH** 2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9, 11:15; Mon, Wed, Fri 12 noon; Tues,  
Thurs 7

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

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner,  
assoc r; the Rev. Louise Muenz, d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing  
10. Saints & HD 10

**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.

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
C. Christopher Epting, r; Melvin A. Bridge, c; James C. Brush, organist; Roger Norman, youth dir; Mary Hudson, d; Linda Britton, headmistress  
H Eu Sat (Vigil) 5:30, Sun 8 & 10, Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10 (Healing), Fri 7. Parish Supper & Adult Ed Wed 6. Organ recital Thurs 12:15. "Way of the Cross" Fri 5:30 followed by Reconciliation

## COCONUT GROVE, MIAMI, FLA.

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

## NAPLES, FLA.

**ST. PAUL'S** 3901 Davis Blvd.  
Larry G. Smellie, r; John A. Lindell, ass't  
Sun Masses 8, 10; Weekdays as anno

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## PORT ST. LUCIE, FLA.

**HOLY FAITH** 6990 So. U.S. 1  
Charles E. Wiant, pastor  
Sun Eu 8 & 10

## ST. PETERSBURG, FLA.

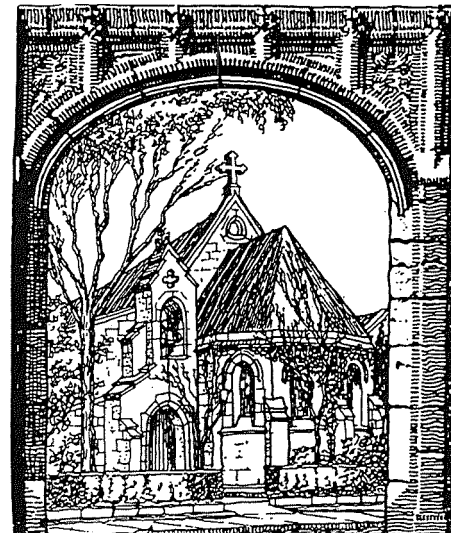
**ST. THOMAS'** 1200 Snell Isle Blvd., N.E.  
The Rev. Peter Wallace Fleming, r 33704  
Sun Eu 8 & 10, 6

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 8451 Blind Pass Rd.  
The Very Rev. J. Kevin Stanley, r  
Sun Eu 8 & 10. Wed Eu 10

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10



St. Mark's Church, San Antonio, Texas

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't  
For daily Mass schedule call 404-872-4169

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Highway  
The Rev. Robert E. Walden, r  
Sun H Eu 7 & 9:30. Wed Eu & Healing 9 & 7:30

## BOISE, IDAHO

**ST. STEPHEN'S** 2206 N. Cole Rd.  
The Rev. James H. Davis, r  
Sun H Eu 8 & 11, Wed 6:30, Thurs 10

## GRAYSLAKE, ILL.

**ST. ANDREW PARISH** Park & Lake St.  
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL** Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 67th & Nall  
The Rev. David F. With, r  
Sun Eu 7:30, 10; noon Eu daily

## LEXINGTON, KY.

**ST. RAPHAEL THE ARCHANGEL** 1891 Parkers Mill Rd.  
The Rev. Robert D. Matheus, r  
Sun H Eu 8:30, 10:30; Wed 7

## BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. Arthur E. Woolley, r 927-6466  
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard Kukowski, r; N. McCarthy, d; M. Unger, past. assoc;  
D. McColley, youth; E. King, music  
Sun H Eu 8, 10:15; Ch S 10:15. Wed H Eu 10 & 8:30. Daily MP 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
Sun Sol Eu 10:30. Daily as announced

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)

## NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## PITTSFIELD, MASS.

ST. STEPHEN'S Park Square  
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as anno. MP daily 9, EP daily 5 (Thurs & Sat 4:30)

## DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S  
8850 Woodward Ave. at King  
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Trippensee, assoc  
Sun 8 H Eu, 11 Sol Eu, Wed 10 Low Mass & Healing Ser; 5:45 Low Mass & Sta of the Cross. HD Masses 5:45, Sat 1. Serving Detroit since 1846.

## ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

## OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.  
The Rev. Richard C. Mushorn, v  
Sun Masses 8 & 10. Daily Mass 7. MP 8

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia  
Marlin Leonard Bowman, r Est. 1880  
Sat 5, Sun 9 & 11 (Gregorian). Thurs 8 Sta & B

## NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPIPHANY

1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J. Fisher, J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

EPISCOPAL CHURCH CENTER  
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
TRINITY Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30  
ST. PAUL'S Broadway at Fulton  
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.  
JFK-Q10 Bus Direct  
The Rev. John J. T. Schnabel, r; Br. Jon Bankert, SSF  
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

## SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

## PITTSBURGH, PA.

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

## KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL Cumberland & Walnut  
The Very Rev. James L. Sanders, dean; Canon John C. Ross, the Rev. Dr. John C. Hight, the Rev. Gayle Browne  
H Eu: Sun 7:30 & 10:30; Mon, Wed, Fri 7; Tues, Thurs 12

## BAYTOWN, TEXAS

TRINITY 2701 W. Main St.  
The Rev. James V. Liberatore, r  
Sun H Eu 9 & 11, Christian Ed 10; Wed H Eu 7; Thurs H Eu 10

## DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

ALL SAINTS' CATHEDRAL 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), EP daily 6. H Eu Wed & HD 10; C Sat 12-1

## 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. M. Scott Davis, ass't r; the Rev. John F. Daniels, parish visitor  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wednesday Night Life 5:30-8

## SEATTLE, WASH.

TRINITY The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

## MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

## ST. JAMES

833 W. Wisconsin Ave.  
The Rev. George T. Cobbett, priest-in-charge  
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15



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