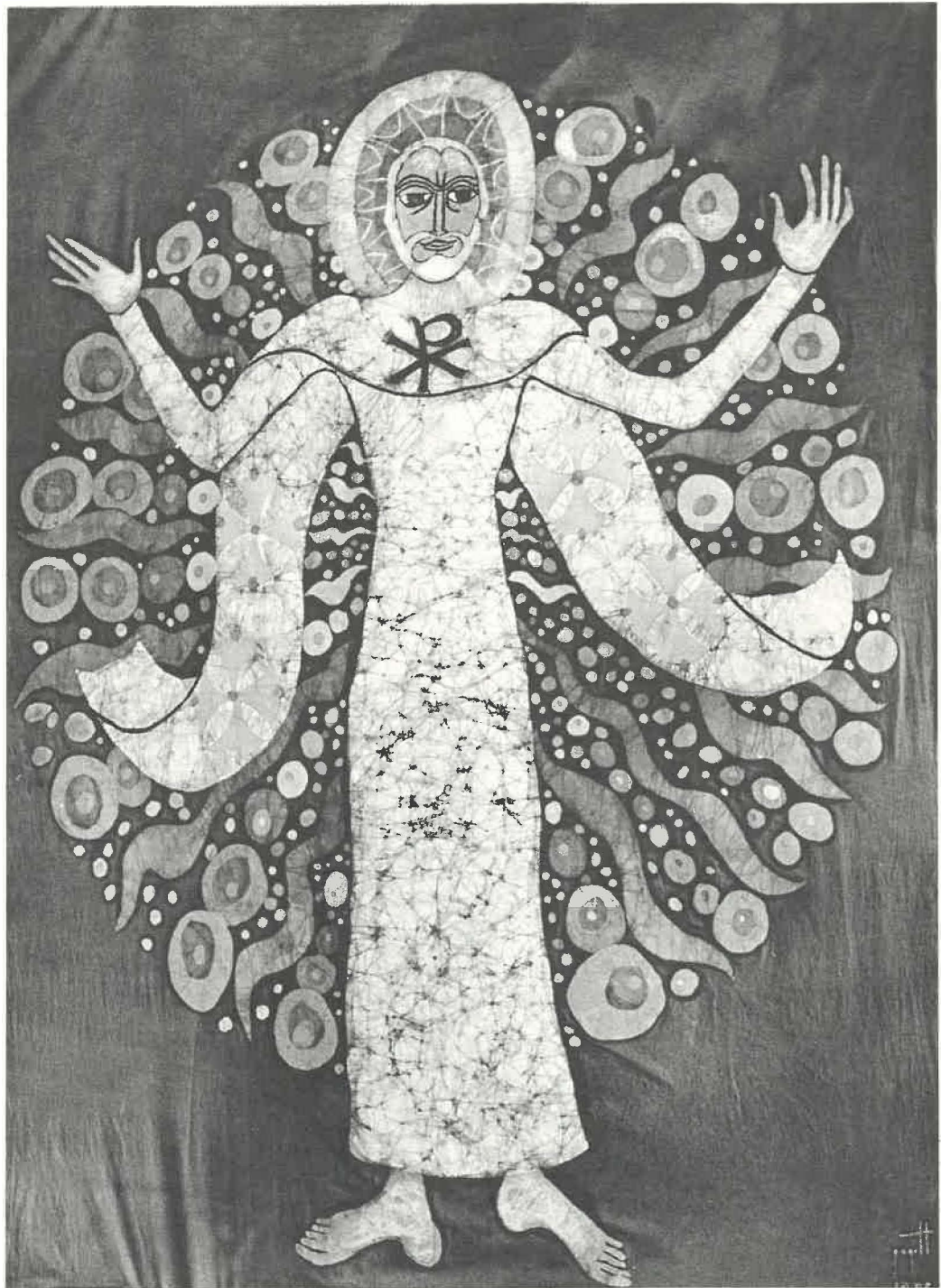


# THE LIVING CHURCH

Christ  
Is  
Risen



A batik of the risen Christ at the Church of the Good Samaritan, Orange Park, Fla. [see page 2].



## Easter and the Pasqueflower

By CLAUDE A. FRAZIER

**H**ave you ever heard of the Pasqueflower? It's precocious beauty accounts for its name: a flower of the Pasque, or Easter. Earliest among the rites of the western spring is the blossoming of this lovely flower.

It's annual renewal is a symbol — the first spirited flowering against the blasts of winter. It dares to bloom when the winter of which we have wearied is not yet gone. It comes on the heel of winter without peer. The Pasqueflower survives the winter and stores energy in its roots. A hollow stem allows bending before the wind and lets the floral head face the spring sun.

The flower gives us the first glimpse of paradise in the Persian walled garden from which this term derives. The flowers hint of Eden. Life persists, with grace, through storms. As the rainbow is a sign that life would not be destroyed, so too is the Pasqueflower a reminder of life's survival, a prospering with hope of paradise. The sacred character of life is seen in its struggling beauty.

The flower has been associated with Easter and the Passover, recalling in Christianity and Judaism alike the passing out of bondage, the passing by of death, and a release into freedom and newness of life.

Gerard said, long ago: "They floure for the most part about Easter, which hath moved men to name it *Pasque Floure*." It was known in old English be-

fore this as *Passefloure*, and in French as *Passefleure*; *passee* being but a half translated form of *pasch*, going back through the Greek *pascha* to the Hebrew *pesach*.

It is no coincidence that Easter comes with spring, a natural symbol of life, springing from a winter's death. So too, other of life's reproductive powers (eggs, rabbits, and lambs) and the sight of children and ladies parading in bright clothing make a contrast between the grave and our hope for more to come.

The church superimposed its annual memorial of the new covenant onto pagan rites. Easter is from the Indo-European root for the East, the rising sun, and the Teutonic goddess Eostre, whose holiday was celebrated at the Equinox. The church matched its Incarnation with the winter solstice and with the pagans' rejoicing that the sun would begin its return toward spring. The Hebrew Passover, with its lamb and eggs (transposed from a pagan pastoral festival) marked the coming out of bondage in Egypt; and it blended with a deliverance from winter.

The Pasqueflower symbolizes a hint of the release of life from the powers that would suppress it. It is of a piece with the rose of Sharon, which blooms in the desert, its shoot budding out of the stump of Jesse; an earthen gesture of the powers of resurgent life.

The vernal equinox brings hope in the spring it pledges; and we are glad there is more of day than night, more of life than death. Life is to continue in beauty despite the storm. There is in every root a seed of hope.

So the flowers are a sign to those wearied of winter, frightened by storms, saddened by death. The Pasqueflower springs forth as much because of the winter as in spite of it. In a way we owe

culture to the hostility of nature. The north wind made the Vikings. Cold made our ancestors sew garments and build fires and evolve a culture in which man survived and flourished.

The Pasqueflower endures the winter in noble beauty. Its suffering is not only in the shadow of its beauty; it is among the roots that nourish it. Life decomposes and, out of its throes, it recomposes; it persists in perpetual beauty while it is perpetually perishing.

The way of nature is, in this deep through earthen sense, the way of the Cross. Light shines in darkness that does not overcome it. This flower is a poignant sign of this. Let winters come. Life will flower as long as earth shall last.

### The Cover

A batik of the risen Christ done for the Church of the Good Samaritan, Orange Park, Fla., is featured on this week's cover. Batik is a technique used to dye cloth. Peg and Otto Holbein, a retired couple, designed and executed



the work, assisted by a student, Jane Triplitt. The Holbeins received national attention in *Life* magazine in 1966. The risen Christ is the center panel and is flanked by a panel of the prodigal son on one side and the Good Samaritan on the other. The panels will hang over the altar of the church and will be first seen in place on Easter Sunday.

Our guest columnist this week is Claude A. Frazier, M.D. He is an allergist, and practices in Asheville, N.C.

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**LETTERS**

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

**Evangelism**

The Rev. A. Stratton Lawrence's article, "Evangelism and Buildings" [TLC, March 15], has the potential of teaching some important lessons. But the most important ones do not center on his assumption that the clergy should be out in the community more, or that buildings may draw people.

He asks why Episcopal parishes are so small when their neighboring Protestant churches are often so large. Probably the fact is that the Episcopal parishes pay the rector to be their evangelist, to be out in the community doing the things which the laity should be doing, such as "simple person to person evangelism."

I know of many Episcopal churches which are growing, including many in this diocese. However, the churches which grow, because people are drawn into (or return to) Christianity, do so because the laity recognize their responsibility to share their faith, in an articulate and reasonable manner, with the community.

(The Rev.) **JOEL A. MAC COLLAM**  
 Glendale, Calif.

**Pensions**

There was an old joke about a scientist who when asked his view of religion stated that the Golden Rule said everything. To which, a cleric replied, "I feel the same way about science," and then offered, "Twinkle, Twinkle, Little Star."

I have discovered in almost ten years as a gadfly of the Church Pension Fund and now some five years as a trustee, that very complex concerns such as CPF cannot be fairly or clearly treated in letters to the editor. I offer, though, information which should help many concerning complaints about payments.

1. If the cleric works fewer than 35 years in the church and especially 28 years or less, the pension will obviously suffer. We are unable to pay full life experience pensions for those who have spent significant years in other professions, nor should we.

2. If the cleric opts for early retirement, the pension will suffer, both from fewer years of credited service, plus early retirement benefits. Disability pensions do not suffer early retirement penalties.

3. Some pensions suffer because parishes and clergy figure out unorthodox compensation which saves the parish

*(Continued on page 12)*

**THE  
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 Episcopalians*

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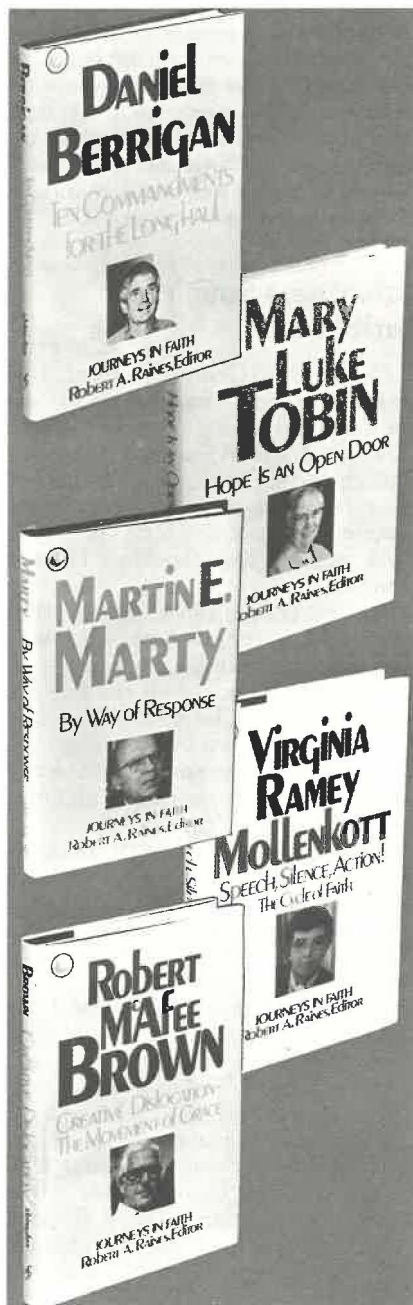
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# THE LIVING CHURCH

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## Bishop Allin Comments on NCC Bible Revision

Presiding Bishop John M. Allin has urged Episcopalians to withhold judgment on National Council of Churches' efforts to improve the Revised Standard Version translation of the Bible. These efforts have been under strong attack from the religious right.

In a statement issued from the Episcopal Church Center in New York, Bishop Allin said that the Arlington, Va., based Religious Roundtable "has issued what I believe to be an unwarranted and inaccurate report" about the project.

The Roundtable, headed by Edward McAteer, has launched a fund raising campaign to halt what it calls production of "a very anti-Christian Bible." The McAteer campaign hopes to convince people that the council wants to "tamper with the Word of God in order to please radical feminists and other anti-God groups."

In his reply, Bishop Allin is firm about his attitude toward such a campaign: "I have disagreed with some National Council of Churches policies and actions in the past, and will continue to do so when I believe either emphasis or direction is misplaced, but I do believe this attack on the NCC by the Religious Roundtable to be unfounded and in poor taste and I suggest that Episcopalians disregard it.

"You will recall that the Revised Standard Version of the Bible was produced in the 1940s and 1950s by the Christian Education Division of the NCC. That division still holds the copyright on this version of the Scriptures, and that division has appointed a committee to study ways in which inclusive language might be incorporated into the Revised Standard Version where such language reflects the original Greek and Hebrew texts.

"For example, Psalm 1 which reads 'Blessed is the man who walks not in the counsel of the wicked . . .' might be changed to 'Blessed are those who walk . . .' without being unfaithful to the original text. The NCC Committee does not intend to remove the phrase 'Son of God' from the Revised Standard Version as the Religious Roundtable letter indicates."

Bishop Allin continued: "A separate project of the NCC is making some effort to meet the needs of persons offended by masculine biases. That is the

production of a lectionary, or set of Bible readings prepared for use in the liturgy, which will attempt to eliminate as much masculine imagery as possible. While I have yet to see the results of this effort, of course, I do have some reservations about this lectionary project. I remind you that this lectionary is something which Christians would be free to use or not to use and that it will not replace the Revised Standard Version.

"Biblical scholarship is a touchy matter about which people have strong feelings, and rightly so. I do not believe that the efforts of the Religious Roundtable to discredit this work are in the best interests of the Christian Church, and I urge you to wait with me until the NCC Bible committee has had a chance to do its work before we evaluate it."

## Volunteers Sought for Caribbean

The Rt. Rev. George N. Hunt, Bishop of Rhode Island, recently made a two week visit to Rhode Island's companion Diocese of the Windward Islands (the Church in the Province of the West Indies). He came home determined to assemble a team of 18 to 20 volunteers to work among the churches there this summer.

One of the biggest needs, Bishop Hunt said, is for someone who can provide advice on family planning.

"Ninety percent of all the live births are illegitimate," he said. "They are trying very hard down there to start a family planning program, but so many of the people there view family planning as a tampering with the body."

Bishop Hunt said many of the local churches lack skilled lay people. "The needs of each of the parishes is different," he said. "Some churches would like to start a school, but need someone to train their teachers. . . . Some churches need help in catechetics, and there is a big need for people to help them deal with such questions as hygiene, nutrition, and health."

Bishop and Mrs. Hunt visited 35 to 40 churches on the island nations of St. Lucia, St. Vincent, and Grenada. All but two or three of the churches are poor, and many are impoverished, he said.

"But it is difficult to talk about poverty there, because even when one is poor, no one need go hungry. It's such a lush area that all you have to do is pick food off the trees."

Although the economy of Grenada is based on tourism, and it was the height of the tourist season, there were no tourists, Bishop Hunt said.

"People are afraid to talk about the political situation, and those who do, keep looking over their shoulders," the bishop said.

## Lutheran-Episcopal Steps Approved

The Episcopal Church's Standing Commission on Ecumenical Relations has received the report of the second series of Lutheran-Episcopal dialogues "with appreciation and thanksgiving," and has approved a draft recommendation asking that the 1982 General Convention "affirm its recognition of the ecclesial nature" of the four participating Lutheran churches.

The commission's response, released March 18, acknowledged that the four Lutheran bodies are "truly Christian churches, possessing the elements of holiness and truth that mark them as organs of grace and salvation." The resolution added that the commission hopes "the Lutheran churches can affirm and acknowledge the Episcopal Church in like manner."

Series two of the dialogue, which began in January, 1976, concluded its ninth and final series at Nashotah House in Wisconsin last November. Representatives of the American Evangelical Lutheran Church, the American Lutheran Church, the Lutheran Church of America, and the Lutheran Church-Missouri Synod took part.

The final report of the series is made up of five sections which deal with the history and theological methodology of the series; five joint statements (on justification, the Gospel, eucharistic presence, the authority of the Scriptures, and apostolicity); recommendations from the dialogue; and statements from the participants to their respective churches.

Affirming that "Lutheran piety and sacramental practice" meet the requirements of eucharistic sharing as approved by General Convention in 1967 and 1979, the Ecumenical Relations Commission voted to recommend that the 1982 convention "extend eucharistic hospitality" to members of the four Lutheran churches. The commission expressed the hope that the Lutherans "will extend similar eucharistic hospitality to Episcopalians."

The commission's response also recommended that entire congregations in both churches be involved in worship and celebrations of the Eucharist with each other. Episcopal congregations and dioceses are encouraged by a commission resolution to establish covenants with their Lutheran counterparts for prayer, study, occasional worship, and education.

A final draft resolution from the commission to the 1982 convention recommends a third series of talks which would emphasize "means and models" for implementing the first two dialogues. The goal, according to the Episcopal commission, is "to bring Episcopalians and Lutherans to such agreement as will result in full communion (*communio in sacris*/altar and pulp fellowship.)"

The commission asked the Episcopal diocesan ecumenical officers to encourage selected congregations to study the second series report, to explore the extent to which the dialogue's joint statements are perceived to reflect the faith of the Episcopal Church, and to respond to the commission next year. The commission plans to publish and circulate the agreed statements.

The Rt. Rev. William Weinbauer, Bishop of Western North Carolina, and former Bishop Robert Wietelmann of the American Lutheran Michigan District, now pastor of Good Shepherd Church, Kettering, Ohio, served as co-chairmen of the dialogue.

In a statement to the commission on behalf of the Episcopal participants, Bishop Weinbauer said the Lutheran dialogue "holds the greatest promise — of all our ecumenical conversations — for practical results at the congregational level."

## Massey Shepherd Honored

On March 5, which marked the 40th anniversary of the ordination of the Rev. Massey H. Shepherd, Jr., to the diaconate, friends from the San Francisco Bay area joined the community of the Church Divinity School of the Pacific for a celebration.

A highlight of the evening was the formal announcement of the publication of *Worship Points the Way: A Celebration of the Life and Work of Massey Hamilton Shepherd, Jr.*; a *festschrift* in honor of Dr. Shepherd's anniversary. CDSP's Professor Donn Morgan, who raised funds for the printing and assisted in the book's production, presented Dr. Shepherd with the first copy.

Dr. Shepherd, who has been Hodges Professor of Liturgics at CDSP since 1954, plans to retire from full time teaching in June. An internationally recognized authority on liturgics and early church history, he has been active in Anglican-Roman Catholic relations and was an observer at Vatican II.

Dr. Shepherd's most monumental work is *The Oxford American Prayer Book Commentary* (1950). His widely known book, *At All Times and in All Places*, first appeared in 1947, with revised editions in 1953 and 1965. *The Psalms in Christian Worship* and *A Liturgical Psalter for the Christian Year* were both published in 1976. *A Companion of Prayer for Daily Living*, selected and edited by Dr. Shepherd, was published in 1978.

## Washington Cathedral Vigil

Since March 17, prayers have been said every hour on the hour during the day for the children of Atlanta and their families at Washington Cathedral. A special prayer written by the cathedral staff has been used at all cathedral services for some time:

Father in Heaven, we entrust to your never failing care and love the children of Atlanta who have been murdered. Lead them gently into your kingdom where pain and fear are no more.

Comfort their families in their agony and grief, and give courage to the citizens of Atlanta. Stay the hands of the assailants, and strengthen those who work to end this tragic night.

Finally, O Lord, we pray for the people in these United States, that in all things we may seek justice and peace, and walk safely in the light of your eternal presence.

The vigil takes place in Holy Spirit Chapel from 10 to 4:30 daily; after closing hours at the cathedral, copies of the special prayer are available in the Chapel of the Good Shepherd on the north side of the cathedral for any who wish to pray. Good Shepherd Chapel is open 24 hours a day for prayer and meditation.

Washington Cathedral's Bourdon, or lowest toned bell, will toll each day at noon while the vigil is going on.

## Growing Support for Capital Punishment

Although many mainline church leaders oppose the measure, public support for the death penalty has reached the highest point in 28 years, with 66 percent of those interviewed now supporting execution for persons convicted of murder, according to a recent Gallup poll.

The poll, taken in early February, found that 25 percent opposed capital punishment and nine percent had no opinion. A total of 1,609 adults were interviewed.

George Gallup, head of the organization that bears his name, attributes the growing support for the death penalty to mounting frustration "over the nation's inability to stem the tide of violent crime."

When the Gallup Poll first asked the question in 1953, some 68 percent of the public voted in favor of capital punishment for murder. Support then declined to a low of 43 percent in 1966. The rate of support has been climbing steadily since then.

"Those in favor of capital punishment frequently cite these arguments: the death penalty deters crime; jail sentences are an economic burden on society; criminals today 'get off too easily'; vengeance — 'an eye for an eye;' jail is not rehabilitative," said Mr. Gallup.

In a related story, National Council of Churches President M. William Howard expressed support for the efforts of Gov. Hugh Carey of New York in his continuing fight against death penalty legislation. The New York State legislature is considering the measure in its current session.

In a telegram to Gov. Carey, who has pledged to veto any death penalty bill, Mr. Howard said, "I would like to applaud and lend my support to your courageous moral stand against the death penalty in New York State. If I can be of assistance to you in urging public support for your position, let me hear from you."

## Fund Gifts Up

The board of the Presiding Bishop's Fund for World Relief, which met in late February at Seabury House, Greenwich, Conn., authorized a new film on its ministry with refugees, supported continuing plans for funding long range development projects fighting hunger, approved the disbursement of \$330,000 in new grants, and had an encouraging word from the director, the Rev. Samir J. Habiby, that contributions to the fund were \$2,372,000 in 1980.

This sum represents a new high mark in voluntary giving from the church constituency, and does not include a \$1 million gift from the Diocese of Southwest Florida for global hunger, nor the nearly \$1 million received in support of refugee migration programs from Church World Service.

The new refugee film will complement *Yes, A Difference*, and also will be produced by Alva Cox, Jr., of Synesthetics, Inc., of Cos Cob, Conn. It will document the theological base of the church's ministry to world migrants and refugees, and clarify the role of parishes in resettling refugees. Completion is expected by early fall.

An interim report on long range overseas development programs to combat hunger was made by Dr. Edward A. Holmes, World Mission project planning officer. About \$200,000 from Southwest Florida's gift is available for this work, with a total of \$3 million expected to come from diocesan VIM projects.

Dr. Holmes, formerly dean of academic affairs at Cuttington College, Li-

beria, and later administrator of a large agricultural project there, emphasized that each project had been initiated by Episcopal or Anglican bishops abroad, and would be carried out collaboratively with their leadership and insight. In every case, matching funds are sought from private or governmental sources.

The grants committee, headed by the Rt. Rev. Matthew Bigliardi, Bishop of Oregon, considered 14 requests. The following were approved by the board:

- Idaho Hunger Action Council: \$7,000 for a statewide organization which will establish five local programs for gleaning;

- Antioquia, Colombia: \$10,000 to support a cooperative agricultural and fishery project;

- Diocese of Maine: \$20,000 toward the replacement of a mobile unit to deliver health care to poor rural children;

- Diocese of Newark: \$5,000 to assist in establishing a storefront cooperative with a grocery delivery service to assist the elderly and shut-ins;

- Diocese of Panama: \$20,000 for an agricultural and cattle cooperative at El Dimite;

- Diocese of Washington: \$9,500 of a

projected \$152,000 budget to increase food supplies to needy persons;

- Dominica and St. Vincent (Windward Islands): \$20,000 to support a training program to improve nutrition and food processing sponsored by Meals for Millions;

- St. Louis/Food Crisis Network: \$10,000 to improve the collection, processing, and distribution of food for the needy.

The refugee/migration committee presented grant requests for board approval. In some cases, funds are being provided or supplemented by Church World Service's derived federal grants, indicated by the designation CWS/F. Grants which were approved are:

- Diocese of New York: \$20,000 (CWS/F) for an innovative program to encourage Indo-Chinese refugees to be self-supporting at the earliest practicable time;

- Diocese of New York: \$3,000 to develop materials "to bridge the gap between proselytizing and ignoring the spiritual needs of newly-arrived Chinese speaking refugees;"

- Diocese of New York: \$3,000 (CWS/F) for printed materials to aid the ad-

justment of Chinese refugees;

- Diocese of New York: \$4,000 to enable the church's Chinatown Mission in New York City to work with Maryknoll Sisters in teaching English to Chinese refugees;

- Scholarship Funds: \$27,143 for a two phase program to provide funds administered through the World Mission Scholarship Office for refugee students, principally from Africa, and to support this program for the next 18 months;

- Diocese of Los Angeles: \$3,000 to supplement funds for counseling and job placement services to Cuban refugees;

- Dioceses of Dallas and Louisiana: \$12,833 plus \$8,000 (CWS/F) to assist the major cities of the south and southwest with the settlement of Haitian refugees;

- Diocese of Los Angeles: \$10,000 (CWS/F) to assist in developing a regional office to facilitate parish sponsorship of refugees;

- Diocese of Los Angeles: \$10,000 plus \$10,000 (CWS/F) to provide a temporary facility for sheltering and ministering to Cuban refugees in the Orange County area;

- Diocese of Long Island: \$13,850 (CWS/F) to enable the Rumanian Refugee Resettlement Program in Ridge-wood, N.Y., to continue;

- Refugee/Migration Film Project: \$88,450 from the Diocese of Rochester's gift for the new refugee film. Included is the cost of 100 prints and three Spanish language prints.

The administration and finance committee recommended that 10 percent of the general undesignated funds be reserved each quarter to provide flexibility in making emergency grants. This was approved.

Guidelines were amended to allow the director to authorize emergency grants up to \$5,000, rather than keep to an earlier limit of \$3,000. The Presiding Bishop has authority up to \$10,000, as does the executive for World Mission, the Rev. Samuel Van Culin, Jr. Limits can be raised through a conference call of the fund's executive committee.

Fr. Habiby and Marnie Dawson, assistant director of the fund for migration affairs, reported that the new administration in Washington is expected to cut back funds now available through the Department of Health and Human Services, to support and relocate refugees within the U.S.

Mrs. Dawson stated that during 1980, Episcopal parishes in 79 dioceses sponsored 6,576 refugees, exceeding the goal of 6,000.

The Rt. Rev. Philip Smith, Bishop of New Hampshire, chairman of the education and communication committee, reported that all but four dioceses now have active fund representatives, designated in each case by the diocesan bishop.

## EASTER MESSAGE 1981

**E**aster does not come and go. It comes and stays. Liturgically, it is more than a day, it is a season. Spiritually, it is more than a season. Resurrection is the concept that embraces and supports our life in Christ, his living presence among us and our communal sharing through his church.

So when I extend to you that age-old Easter greeting: "The Lord is Risen! He is Risen indeed!" I am not greeting you for Easter Day or even for Eastertide. I am greeting you in the name of the Lord who lives among us.

We've called it Low Sunday, that Sunday coming a week after Easter Day. Some still do.

What did Low Sunday bring to mind?

Letdown, after the excitement of the big congregations, special music, potted lilies, and general bustle of Easter Day.

Conclusion of the liturgical and spiritual momentum that had been developing during Lent, reaching its climax on the Feast of the Resurrection.

Inactivity, with many clergy and others taking "post-Easter" holidays.

All of which seems to me to be out of order.

Happily, our Lectionary now refers to those Sundays after Easter Day as Sundays of Easter. Not "after Easter," mind you, but "of Easter," stressing the truth that Easter is a season and not merely a special day, the "Queen of Seasons" as we sing in that hymn, "Come, ye Faithful, raise the strain. . ."

What do the Sundays of Easter bring to mind?

Continuation of the experience, the spirit, the message, the joy that result from proclamation of Christ's Resurrection.

Activity, including, possibly, some personal visits to those "Easter only people" to talk with them about their lives and the new life we have heard about on Easter Day.

Enthusiasm resulting from the knowledge that by our baptism we have been incorporated into the life of Christ through his church.

Easter is not just a day, but a season. Easter is not only a season but a truth that lives with us each day of our lives.

So, once again we share with one another the Easter greeting: *The Lord is Risen! He is Risen indeed!*

And for more than just a day or even a season!

The Rt. Rev. JOHN M. ALLIN  
Presiding Bishop



# Easter Tidings

By JOHN M. SCOTT

*"... [Mary Magdalene] turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom do you seek?'"*  
John 20:14, 15a

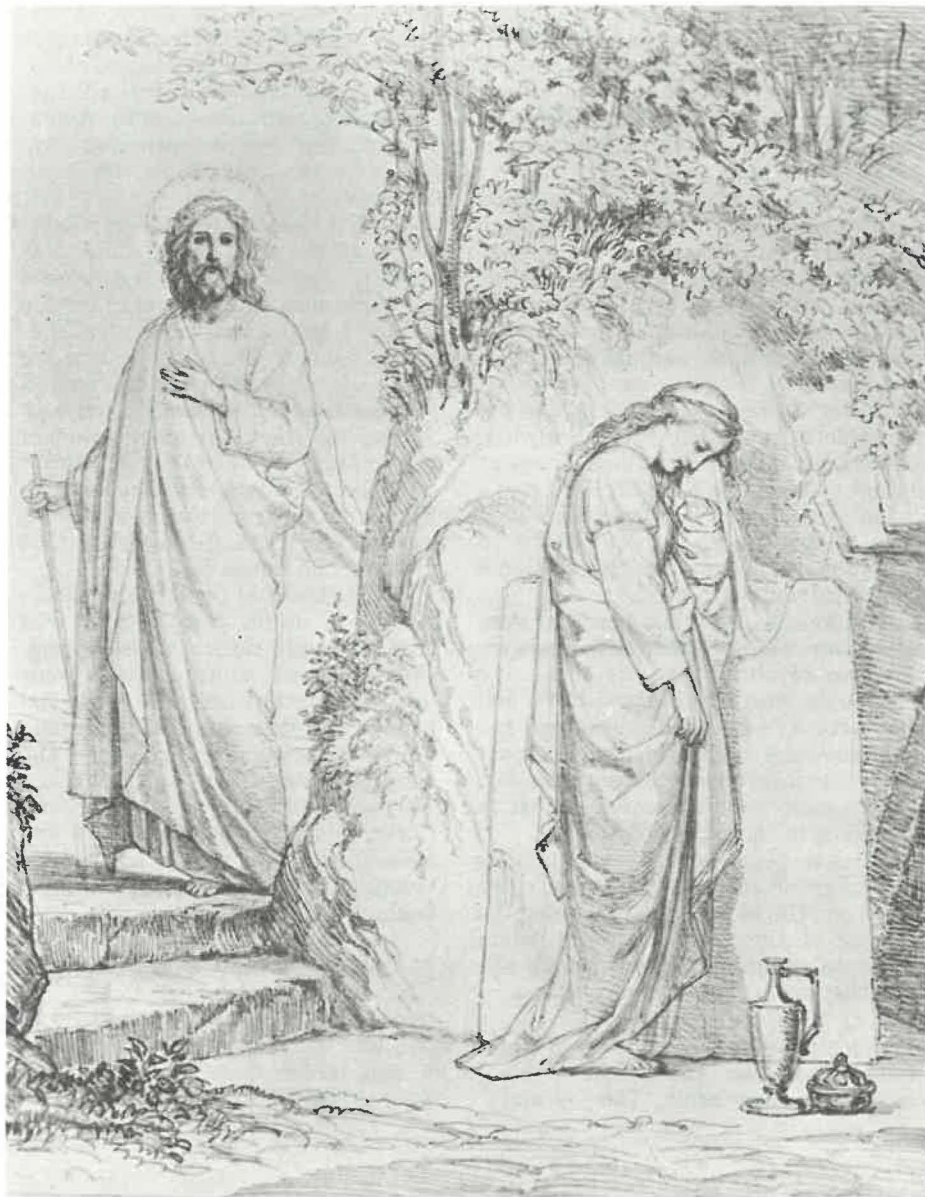
**W**hom do you seek? On Easter Day the question is not what do you seek, or how do you look, but whom do you seek? The "victory of life" of which we sing is not a potion or pill or even the fountain of youth; it is not the deep freezing of an almost dead human body until the miracle cure for its disease is found.

Life is personal, intensely complex, changing, reaching out, responding, embracing, conversing; life is a mystery, from the least molecule to the most advanced brain. We are in the midst of it or we are not at all, and we know what we know as the persons we each are, and the persons with whom we share this earth day by day. Whom do you seek? It was not a theory, or a miracle drug, but a person — Jesus of Nazareth — whom Mary sought.

The encounter between the unrecognized Jesus and Mary is the greatest of those critical moments of confusion that all of us experience at one or more times in our lives. We are surprised and startled because of the unexpected; all our

---

*The Rev. John M. Scott is the rector of St. Mary's Church, Hamilton Village, Philadelphia. This article is adapted from the sermon he planned for Easter, 1981, and is printed with his permission.*



RNS

The Resurrection: "... Woman, why are you weeping? Whom do you seek?"

usual bearings are suddenly gone, and we have no words or prior experience to interpret the situation at the moment, or describe it later.

That can be very dangerous, if a life-threatening situation, a sudden accident looms; a mugger strikes; or an experiment results in something totally unprepared for. It can also be tremendously exhilarating. Life is suddenly jumped exponentially ten times, 100 times. It is a personal experience and must be personally shared.

I recall an amusing *New Yorker* cartoon a year or so ago in which two elderly, bearded Chinese wise men are driving what looks like a Model T Ford down a cliff-hanging road, and one says to the other, "I can't wait to hear what people will say at our inventing the automobile in 1324!" Just behind them an enormous dragon is about to swallow them and the car!

Well, Mary Magdalene was not swallowed up by a dragon, and so she got to the disciples and said, "I have seen the Lord." It was not just the private encounter of Jesus and Mary in the garden any longer.

Back in February of this year some of us at St. Mary's planned and participated in a symposium on death and dying — a five week program which will be given again. What was most important about the experiences shared and the insights gained — to say nothing of the kinds of care and concern we talked about — was that life is *not* subject to death.

Death is such an unmitigated evil that we dare not talk about it, or fail to begin to make *death subject to life*. Death is neutral in the sense that it is natural; it is part of the universe and this earth.

The Liturgy makes this clear to us, whichever of the choices of eucharistic

prayers we use: One prayer, for example, reads, "You [O God] made us for yourself; and when we had fallen into sin and become subject to evil and death, you sent Jesus Christ . . . to share . . . to live and die as one of us, to reconcile us to you. . . ."

If death is neutral, then "falling into sin" has the result of becoming "subject to evil and death." Sending Jesus Christ to share our lot is God's means of reconciliation with God, overcoming the fall into sin, and reversing the process, so that evil and death become subject to love and life.

Mother Julian of Norwich, the remarkable 14th century English mystic, experienced a life-threatening illness at the age of 29, but on May 13, 1373, had a vision of God; she recovered and lived some 50 years more, almost all of it in one room attached to St. Julian's Church in Norwich.

Anchoresses, as such hermits were called, were not as bizarre or unusual six or seven centuries ago, as they may seem to us. She had many visitors, and she wrote a book which concerned her understanding of the vision. The text was nearly lost for several centuries, but new versions have appeared, almost in profusion, in the last two decades.

I want to quote now from the famous 51st chapter in which she describes Adam and Christ in relation to doing the bidding of the glorious Lord. Adam jumps up and runs to do the Lord's will but falls and is caught in a crevasse:

The compassion and the pity of the Father were for Adam, who is his most beloved creature. The joy and

the bliss were for the falling of his dearly beloved Son, who is equal with the Father. The merciful regard of his lovely countenance filled all the earth, and went down with Adam into hell, and by this continuing pity, Adam was kept from endless death. . . .

When Adam fell, God's Son fell; because of the true union which was made in heaven, God's Son could not be separated from Adam, for by Adam I understand all mankind. Adam fell from life to death, into the valley of this wretched world, and after that into hell. God's Son fell with Adam, into the valley of the womb of the maiden who was the fairest daughter of Adam, and that was to excuse Adam from blame in heaven and on earth; and powerfully he brought him out of hell. . . .

Our foul mortal flesh, which God's Son took upon him, which was Adam's old tunic, tight-fitting, threadbare, and short, was then made lovely by our Saviour, new, white and bright and forever clean, wide and ample, fairer and richer than the clothing which I saw on the Father. For that clothing was blue, and Christ's clothing is now of a fair and seemly mixture, which is so marvelous that I cannot describe it, for it is all of true glory.

*Julian of Norwich-Showings*  
Paulist Press, pp. 271, 274f., 277f.

Adam has fallen; he has missed the mark (the meaning of the Greek *hamartia*, sin); he has done so not out of his own evil heart, but by overreaching, un-

preparedness, immaturity. He is caught, unable of himself to rise and resume the eager effort to please the Lord. In the words of the Liturgy, he has become subject to evil and death. The living and gracious Lord sees that it is his Son that has fallen, and it is Christ who rises and the one man, the one Son returns in the Spirit of the gracious love of the Lord to his side.

"Whom do you seek?" — and Mary Magdalene said to the disciples, "I have seen the Lord."

"I have seen the Lord." The large body of believers called the Gnostics declared that the Resurrection was an inner, personal experience only, and claimed Mary Magdalene's encounter with Jesus as their primary authority. The orthodox, on the other hand, declared that the Resurrection of Christ was witnessed by a community of believers and that the apostles and their successors were to guard that proclamation. "We have seen the Lord."

It is not that the Gnostics were all wrong — they had just half of the story — and that is always the essence of heresy: half the story presented as the whole story. The beautiful private experience is not a treasure to be buried in the ground or wrapped up in a box, but it is to be shared, like placing the lamp on a lampstand so that it gives light to all who are in the house.

A community is formed, the Body of Christ, and its life as community is to be shared and given to all. Personal life and community life can both be subject to evil and death. Personal life and community life must both become subject to love and life.

The Son has "brought us out of error into truth, out of sin into righteousness, out of death into life." Neither Adam nor you nor I are subject to evil and death, but we are raised up so that evil and death may be subject to love and life.

As Adam, we are immature, undisciplined, unskilled, inexperienced, uncentered, and so easily seduced by evil, afraid of what it takes to be changed. Jesus says, "Ask and it shall be given you, knock and it shall be opened to you, seek and you shall find. If even the sinner knows how to give good gifts to his children, how much more shall the heavenly Father give you!"

It cost the Lord getting muddied up with Adam; it cost the Cross of Calvary, but the gift is life, the resurrected life, the life not subject to death, free of fear, and united with the loving Lord.

Mary Magdalene "did not know that it was Jesus." Whom do you seek?

*JESUS*, who triumphed over death and made it subject to life —

*JESUS*, God's Son, our brother, and giver of life —

*JESUS*, whom you and I know because of the Spirit-filled community that bears witness to the Resurrection.

### Easter Vigil

The spark crackled from the flint  
Giving its frailty  
to the moonful night  
And all our coldness.

Its brightness  
warmed to the wick  
But we were deep in evening  
and huddled together,  
following in two's and three's  
Behind the Light of Christ.

We went inside  
to see our Baptism  
And carried our dry candles with us.

Kindled in the flame  
Our lights danced in the quiet,  
finding new partners.

Robert Boak Slocum

## Christ Is Risen

*Rejoice now, heavenly hosts and choirs of angels,  
and let your trumpets shout Salvation  
for the victory of our mighty King.*

*Rejoice and sing now, all the round earth,  
bright with a glorious splendor,  
for darkness has been vanquished by our eternal King.*

*Rejoice and be glad now, Mother Church,  
and let your holy courts, in radiant light,  
resound with the praises of your people.*

**C**hrist has risen, and the joy of Easter is upon us. The ancient words of the *Exsultet*, or consecration of the paschal candle, given above, call upon the church, the created earth, and the companies of heaven to join in the Feast of Feasts, the holy day of all holidays, the queen of seasons, the springs of souls, and the foretaste of eternity. So let us rejoice. However tragic life may be, however evil the world may be, we have good news in the glorious Resurrection of the Lord Christ.

We extend our warmest Easter greetings to all the readers and friends of THE LIVING CHURCH, and we pray that this season may be one of new life, of hope, and of joy for you all.

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### Alleluia!

*The following editorial was written by the Rev. David L. Moyer, rector of the Church of the Ascension, Staten Island, New York.*

**B**lessed George Herbert, the great poet and priest of 17th century England, once wrote a poem entitled "Easter." This is how this lovely poem begins:

"Rise, heart; thy Lord is risen. Sing his praise without delays. Who takes thee by the hand, that thou likewise with him may'st rise; that, as his death calcined thee to dust, his life may make thee gold, and much more. . . ."

That his life may make thee gold, and much more! By his life we can be made into the finest gold. Isn't that glorious and truly uplifting? But wasn't it a short time ago that we were told as ashes were imposed upon our foreheads, "Remember that you are dust, and to dust you shall return." At one holy day of the church we are told that we are dust and to dust we shall return. At another and later holy day, we are told that we

are to be made into gold. Isn't this the greatest contradiction?

No, not in the least. What these two Christian holy days are telling us is that even though we as members of the human race are sinful, finite, and temporal, we have been given the potential to have our lives invaded and permeated with the riches of the life of the risen and glorified Christ. He, and he alone, can transform the ordinary into the extraordinary, the finite into the infinite, the temporal into the eternal, death into life, dust into gold.

Christ and his message are the hope and calling of every man and woman, alive or dead. He said to Martha at the raising of Lazarus, "I am the resurrection, and I am life." He proclaimed, "*I am life.*" Is his life your life? Do you live for him, with him, and in him? Take a few moments to answer that question honestly. For him, with him, and in him?

His holy church will shout, "Alleluia, he is risen!" on Easter morn. Will you be able to shout that you are risen by him on that day? Will you be able to profess that he has transformed you from dust to gold? I pray that you will be able.

## THE GUILD OF ALL SOULS

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and  
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## LETTERS

(Continued from page 4)

some pension premiums but backfires when the cleric retires. These are probably very few in number but nevertheless sadly true.

4. When a cleric marries late in the ministry, there are also stipulations which limit pension.

The Church Pension Fund was authorized by General Convention in 1913 with the *proviso* that it be actuarially sound. It is still so today in a time when so many other funds are not, so that it was necessary for the federal government to pass ERISA as a protection for pensioners.

Certainly, the Church Pension Fund needs constant review. Anyone who has considered the improvements in the last decade or so must be pleased with our direction. Though I speak only for myself, I am sure other trustees would concur that we welcome serious suggestions and critical insights from all of you.

(The Very Rev.) GEORGE L.W. WERNER  
Dean of Trinity Cathedral  
Pittsburgh, Pa.

### Ferrar and Inglesant

Several readers of my article, *The Ferrars of Little Gidding* [TLC, Oct. 5], have written to mention J.B. Shorthouse's novel, *John Inglesant* (1881), a work I did not mention for several reasons — but chiefly because it does not purport to be an accurate account of the life of Nicholas Ferrar and his family.

One of the main points in my article was to note that Eerdmans had reissued A.L. Maycock's *Nicholas Ferrar of Little Gidding*. Had I realized that *John Inglesant* still commands so loyal a following, I might have mentioned that Mr. Maycock includes, as Appendix I, an account that goes into some detail about the relationship of this novel to *Little Gidding*.

It would be unfair to attempt to summarize this appendix, or to quote it in part. Suffice it to say that numerous passages in the novel are taken almost verbatim from Shorthouse's various

sources. Mr. Maycock's interpretation of this practice is both sympathetic and charitable; but his remarks should be read in the context of the entire appendix, especially its parallel columns of quoted passages.

But for the reader who wants to know more about *Little Gidding*, there is no better introduction than Mr. Maycock's biography — and its successor, *Chronicles of Little Gidding*.

(Prof.) AMY M. CHARLES  
Department of English  
University of North Carolina  
Greensboro, N.C.

### No Mention of Jesus Christ

I recently finished reading through *Episcopal Edition: Hunger Notes* (November, 1980). Not once did it mention the name of our Lord. As a matter of fact, it had no explicitly Christian content whatsoever. Instead, it was filled with partisan socio-political pronouncements of dubious validity. This is lamentably true of much of what we see emanating from church agencies of late, particularly from those operating under the NCC aegis.

I strongly question the rightness of church funding for publications which promote ideologies rather than proclaim Christ. Parishes are reluctant to meet missionary quotas when they see their contributions going to finance programs, projects, and publications of this ilk. Let secular humanists and proponents of various political and social positions finance their own publications, rather than siphon off church funds to underwrite them.

Any publication or project carrying the endorsement of 815 ought to be explicitly Christocentric.

(The Rev.) KENNETH D. ALDRICH, JR.  
Trinity Church  
Red Bank, N.Y.

### Twelfth Night

The confusion about Twelfth Night and Twelfth Day [TLC, Feb. 15] results from the failure to remember that the church calendar and the popular calendar at this time do not coincide.

In the church calendar the 12 days begin on December 25 and end on January 5, the period of the Christmas season. The popular 12 days are an extension of Christmas Day, being the 12 days *after* Christmas (as defined in the *Oxford Dictionary*).

This makes the popular Twelfth Day come on January 6, which is Epiphany in the church calendar and the start of a new church season. The popular 12 nights begin on December 25 (Christmas night) and end with January 5, the eve of Epiphany. Christmas Eve is not the first of the 12 nights.

(The Rev.) JOHN BRADNER (ret.)  
Wethersfield, Conn.

### Gospel

Our new Easter dawns:  
wings lumin-folded  
over sepulcher  
and women (no threat  
to Rome) whose very  
silence cries aloud  
His resurrection.

Bonniejean Christensen

# BOOKS

## On Keeping a Journal

**ADVENTURE INWARD: Christian Growth Through Personal Journal Writing.** By Morton T. Kelsey. Augsburg. Pp. 216. \$7.95 paper.

It was Dorothy L. Sayers who observed that the allegorical mode, once found in medieval allegory was now being found again in modern psychoanalysis. Though he does not refer to the allegorical mode, where the immaterial psychological forms find their outward expressions in material inventions, Dr. Morton Kelsey's method of journal writing is allegorical indeed.

Dr. Kelsey has long been a proponent of journal writing, and he had encouraged this method of probing the inner self as a means of bringing one's whole life under the transforming God. He thus distinguishes his reasons for keeping a journal from other journal writing proponents:

"What is my central purpose in keeping a journal? If my goal is to bring all of myself to God for redemption, renewal, and transformation, I will need to use all the practices which I have described. But if my primary reason for using a journal is only personal growth. I can quite easily avoid the goal of a relationship with God."

With that goal in mind, Morton Kelsey proceeds to give a short historical survey on journal keeping. He initiates beginners into the mechanics of journal keeping and teaches simple methods of establishing a dialogue with God and the inner self. The ensuing dialogue is at once both visual and aural, and the journal is the outer form of these dialogues and meditations.

Kelsey is helpful at looking at some of the dangers involved, at recognizing when to stop (when not to write), and when to seek professional help (both psychological and spiritual). He stresses

that the best spiritual directors are those who combine skills in both areas.

In describing the power of the imagination, he uses many helpful examples from his own experiences and the lives of friends and students (he presently teaches at Notre Dame, Ind). At the end of his book, Kelsey lists other helpful texts.

(The Rev.) **ROLAND M. KAWANO**  
St. Andrew's Japanese Congregation  
Toronto, Ont.

## Clergy Wives Speak Out

**WIVES OF PRIESTS. A Study of Clergy Wives in the Episcopal Church.** By John H. and Linda B. Morgan. Parish Life Institute, Notre Dame, Ind. Pp. 189. \$8.50.

As a first step in data collection, the authors sent a 182-question survey to 1,000 Episcopal clergy wives to afford them the opportunity to speak out about themselves and their lives. The book presents the questions, most of which were to be answered with "yes" or "no," and gives the percentage of responses in each category.

Each set of questions is followed by general comments and a summary, with some subjective comment by the authors. The "yes/no" categories considerably hampered respondents, particularly in the "grey" area of ethics. There are two interesting appendices containing excerpted letters and comments from respondents.

Except for questions regarding spiritual life, this survey could have been sent to any group of women classed by their husbands' calling. Basic questions dealing with vocation *versus* profession were never asked.

Results of the survey were not particularly noteworthy. Findings indicate the respondents to be fairly well educated, spiritual women, many slightly overweight; women who are realistic and optimistic in their lives and outlook.

**ROSE LEE WARREN**  
Wisconsin Rapids, Wis.

## Essence of Easter

I will not fear  
Though death's chilled hand has touched me  
In this hour.  
For death is but transition  
To a land beyond,  
Where for the faithful and believing  
There is no death.  
Then we shall meet again with those long gone  
Who are with Christ in Paradise.

David Churchman Trimble



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William M. Hale  
Dean  
Cathedral of St. Paul  
Syracuse, New York

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**THE ORDER OF SAINT VINCENT**, National Guild for Acolytes: To promote Holy living among its members; To promote loyal obedience to ecclesiastical superiors; To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception; To promote friendship and brotherhood among servers; To teach the Sevenfold Sacramental Faith as taught in the One Holy Catholic and Apostolic Church, and promote the practice of the same. The Rev. Fr. Charles Lynch, Director-General, P.O. Box 921, Peoria, Ill. 61653. (When writing for information, please tell us which Rite you use at Mass.)

## BOOKS

**THE DEACON IN LITURGY**: A manual, with commentary, for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. Publication date: March 1, 1981. \$6.00 from National Center for the Diaconate, 14 Beacon Street, Boston, MA 02108.

## FOR SALE

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

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**CREATED OUT** of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

**ORGANIST-CHOIRMASTER-TEACHER** for Massachusetts parish. Applications received until April 15, 1981. Apply with resume to: Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

**PARISH** in active city of 5,000 seeks priest, possibly part-time or non-stipendiary. Will supply comfortable 3-bedroom home, utilities, \$5,000 stipend. Have 42 communicants, Sunday school, choir, study group. Excellent recreation, hunting, fishing. Write: St. James Episcopal Church, Box 485, Moberge, S.D. 57601.

## POSITIONS WANTED

**UNIVERSITY** professor, researcher, editor, and administrator with deep Christian commitment and over 25 years of experience seeks change to an avowedly Christian academic environment. Professional expertise and many publications in pure and applied physical sciences, especially physical chemistry. Broad interests extend through areas such as philosophy, language, music, art, and literature. Reply Box P-485.\*

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

# PEOPLE and places

## Appointments

The Rev. Gilbert S. Avery is executive director, Episcopal Community Services, Philadelphia, Pa. Add: 7003 Lincoln Dr. 19119

The Rev. Charles H. Birkby is assistant, Trinity Cathedral, Trenton, N.J. Add: 5 Mill St., Medford 08055.

The Rev. Leo J. Combes is vicar, St. Luke's Church, and assistant, Christ Church Cathedral, Eau Claire, Wis. Add: 510 S. Farwell St. 54701.

The Rev. Robert A. Hasseries is vicar, St. James' Church, Cashmere, Wash. Add: 220 Cottage Ave., P.O. Box 351, 98815.

The Rev. Clyde L. Ireland is vicar, Camp Gravatt, conference center for the Diocese of Upper South Carolina, and St. John's Church, Clearwater. Add: Route 6, Box 200, Aiken, S.C. 29801.

The Rev. Barbara A. Kelley is assistant minister, Church of the Advent, Kennett Square, Pa.

The Rev. Donald N. Kreymer is vicar, Church of the Good Samaritan, Dallas, Texas. Add: 4622 Fallon Place, Dallas 75227.

The Rev. Sarah Motley is curate, Trinity Church, Princeton, N.J. Add: 33 Mercer St. 08540.

The Rev. Dwight L. Neglia is rector, St. John's Church, Doye, N.J. Add: 11 So. Bergen St. 07801.

The Rev. Donne Puckle is rector, Christ Church, and vicar, St. Simeon's Church, Chippewa Falls, Wis. Add: 620 Bay St. 54729.

The Rev. Colton M. Smith, III, is rector, St. Philip's Church, Jackson, Miss. Add: P.O. Box 12307, 39211.

The Rev. Thomas R. Ward, Jr., is rector, Christ Church, Nashville, Tenn. Add: 900 Broadway 37203.

The Rev. Rodgers T. Wood is rector, Christ Church, North Hills, Pa. Add: 5910 Babcock Blvd., Pittsburgh, Pa. 15237. Effective: May 17.

The Rev. Robert W. Woodroffe is rector, St. Peter's Church, Butler, Pa. Add: 218 E. Jefferson St. 16001.

## Address Changes

The Rev. Carl E. Gockley, 4818 Sahlen St., Apt. #4, Omaha, Neb. 68104.

The Rev. Joseph A. Harmon, 1064 East Jersey St., Elizabeth, N.J. 07201.

The Rev. Robert M. Kahl, Jr., P.O. Box 261, Cape May, N.J. 08204.

The Rev. Stanley P. Gladfelter, 89 Falmouth Drive, Whiting, N.J. 08759.

## Other Changes

The Rev. Charles A. Taylor, Jr., assistant to the rector, St. Paul's Church, Winston-Salem, N.C., is on sabbatical leave.

The Rev. Charles L. Smith, Jr. of the Diocese of North Carolina has transferred to the Diocese of Southern Ohio.

## Retirements

The Rev. Paul W. Stoutsenberger, as rector, Christ Church, Clinton, Md. Add: 510 Newcastle St., Rehoboth, Del. 19971.

The Rev. James P. Lincoln, from Emmanuel Church, Harrisonburg, Va. Add: General Delivery, Orkney Springs, Va. 22845.

The Rev. Richard N. Pease, as rector, Grace Church, Rutherford, N.J. Fr. Pease was appointed rector emeritus after serving Grace Church for over 29 years. Add: 11 Sylvan Circle, Kennebunk, Maine 04043.

The Rev. Ralph Herbert Kimball, as rector of St. Andrew's Church, New Orleans, La., for the past 25 years. Add: 817 West 15th St., Covington, La. 70433.

The Rev. Joseph C. Harvey, as rector, The Church of the Ascension, Middletown, Ohio. Effective: May 1.

# CLASSIFIED

## POSITIONS WANTED

**PRIEST**, 60, pastorally oriented with specialized training in counseling, seeks call to small town/rural parish, assistant larger parish, or chaplaincy in hospital, counseling center, or retirement community. 1902 Shenandoah Ave., Richmond, Va. 23226, Tele. (804) 282-4676.

## PRAYERS

**YOUR** intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

## VESTMENTS

**WHITE** Italian silk, gold embroidery, slightly used, of contemporary design: Chasuble, four stoles, burse and veil, pulpit fall, Biblemarkers. \$1,000/best offer. Write: P.M. Compton, St. Luke's Church, 1755 Clay St., San Francisco, Calif. 94109.

## WANTED

**"FLAPDOODLE, Trust and Obey,"** Virginia Cary Hudson. Will pay for book and postage. Any condition. Paperback accepted. Miss Lillian Weidenhammer, 1702 Adeline St., Hattiesburg, Miss. 39401.

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- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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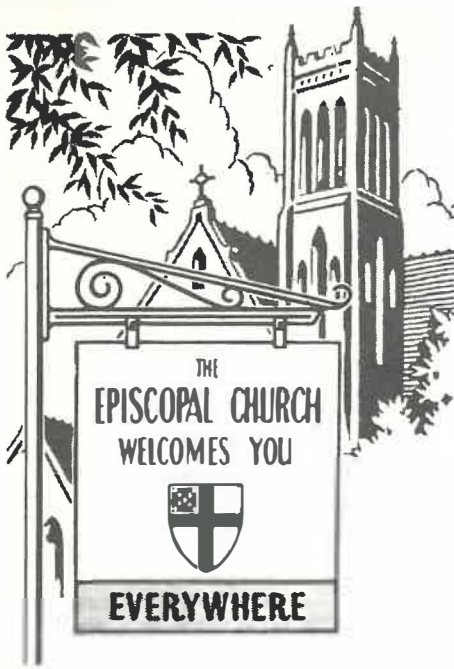
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# LENT CHURCH SERVICES



## PHOENIX, ARIZ.

**ALL SAINTS'** 6300 N. Central Ave.  
 Carl G. Carozzi, D.Min., r; Joseph M. Harte, D.D., S.T.D.,  
 William B. Van Wyck, M.Div., Fredrick A. Barnhill, D.D.,  
 Douglas G. Smith, M.Div., associates; Earle C. Hochwald,  
 Ph.D., parish psychologist  
 Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu  
 Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings, 279-  
 5539

## FREMONT, CALIF.

**ST. ANNE'S** 2791 Driscoll Road  
 The Rev. John R. Coats  
 Sunday Mass 8, 10:30

## 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. Richard Leslie, the  
 Rev. Frederic W. Meahger, Dr. Brian Hall  
 Sun HC 8 & 10; Wed HC & Healing 10.

## HARTFORD, CONN.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
 The Rev. H. Stuart Irvin, D.Min.  
 Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily  
 10

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

## COCONUT GROVE, MIAMI, FLA.

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

## HOLLYWOOD, FLA.

**ST. JOHN'S**  
 1704 Buchanan St. (1 block East of US #1)  
 The Rev. Bernard Persson  
 Sun 8, 10, Daily Wed 6:30, Thurs 10

## PLANTATION, FLA.

(Ft. Lauderdale)  
**ST. BENEDICT'S** 7801 N.W. 5th St.  
 The Rev. D. F. Henderson, Jr.  
 Sun Masses 8, 10 (Sol), 6. Masses daily

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

**ASCENSION** 1133 N. LaSalle St.  
 The Rev. E. A. Norris, Jr., r  
 Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily  
 Office 6:40 and 6; C Sat 5-6

**ST. PAUL AND THE REDEEMER** Dorchester at 50th  
 The Rev. C. A. Lambelet, r  
 Sun HC 8 & 10; Tues, Thurs 7; Wed 10; Fri 12. Daily MP 9

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
 The Very Rev. Eckford J. de Kay, dean Near the Capitol  
 The Rev. Gus L. Franklin, canon  
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30  
 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 515  
 Wed. Daily office at 12 noon. Cathedral open daily.

## FORT WAYNE, IND.

**ST. ALBAN'S** 7308 St. Joe Road  
 The Rev. Todd Smelser, r  
 Sun 8 & 10 Eu. HD 9 & 7. Tues 7; Wed & Thurs 9

## BALTIMORE, MD.

**GRACE AND ST. PETER'S** Park & Monument  
 E. P. Rementer; F. S. Thomas; D. L. Garfield  
 Sun Masses 7:45, 10 (Sol); 3; Mon & Sat 12 noon; Tues 11:30  
 & U; Wed 6; Thurs 8; Fri 8:40; Sta & B 6; C Sat 12:30

**OLD ST. PAUL'S CHURCH** Charles & Saratoga Sts.  
 Baltimore's Mother Parish, 1692  
 Sun 8 Eu, 10 Adult Class, 11 Eu or MP. HD 12:15 Eu; Wed  
 12:15 Eu & HS. Lenten preaching Wed & Fri 12:15

## BOSTON, MASS.

**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
 The Rev. Richard Holloway, r 30 Brimmer Street  
 The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the  
 Rev. John W. Rick, III, the Rev. Richard Kilfoyle  
 Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,  
 Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat  
 5

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
 35 Bowdoin St., near Mass. Gen. Hospital  
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## SPRINGFIELD, MASS.

**ST. PETER'S** 45 Buckingham St.  
 Sun Masses 7:30 & 10. Mon, Tues, Sat 9:30; Thurs 5:30, Fri  
 12 noon (Healing Mass); Fridays in Lent Sta & B 7:30

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
 The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae  
 Mattson, ass't  
 Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,  
 sermon, Bible study. Holy baptism by appt, reconciliation of  
 a penitent by appt

## NORTHFIELD, MINN.

**ALL SAINTS'** 419 Washington  
 The Rev. James A. Newman, r  
 Sun HC 11; Wed 7:30

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
 The Rev. Murray L. Trelease, r  
 Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
 & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
 Tues); Fri 12:00 noon HC

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
 The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
 Sun Masses 8 & 10:45 (Sol), Daily: Low Mass 7, also Wed  
 9:15. Matins 6:45, EP 5:30; C Sat 5

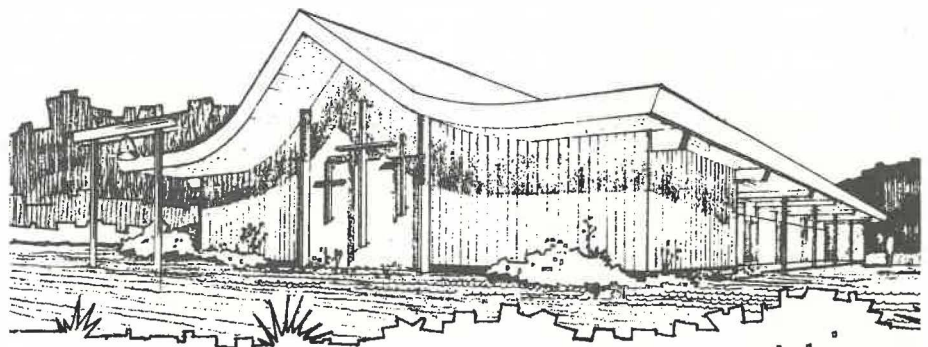
## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
 The Rev. Karl E. Spatz  
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
 The Rev. Russell Gale  
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

*(Continued on next page)*



St. Benedict's Church, Plantation, Fla.

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# LENT CHURCH SERVICES

(Continued from previous page)

## HACKENSACK, N.J.

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat  
10; Organ Recital Thurs 12:30; C Sat 11-12

## GARDEN CITY, N.Y.

**CHRIST CHURCH** 33 Jefferson St.  
The Rev. Byron H. Brown, Jr., r  
Sun 8 & 10. Daily HC. Thurs 8, Bishop Sherman, speaker

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC  
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed  
HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Jane Henderson, ass'ts

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S). Calvin Hampton, music  
director

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

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, J. Pyle, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
Daily Eucharist, Mon-Fri 12:10

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r  
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## MIDWEST CITY, OKLA.

**ST. CHRISTOPHER'S** 800 S. Midwest Blvd.  
(Only 1-1/2 miles from Tinker AFB)  
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

## OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** N.W. 7th & Robinson  
The Very Rev. Robert Hall, the Rev. Canon Edward Holt  
Sun H Eu 8, 9, 11; Ch S 10. Wed 5:30. Thurs 10:30

## NEW BRIGHTON, PA.

**CHRIST CHURCH** 1221 Third Avenue  
The Rev. John R. Neff, r  
Sun Mass 10:30; Thurs 6:30

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon  
12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c  
Sun H Eu 8, 9, 11

## CHARLESTON, S.C.

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

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Henry C. Coke, III  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

## 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

## LANCASTER, TEXAS

**ST. MARTIN'S** 700 Westridge Ave. at 6th St.  
Fr. Victor Hunter  
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &  
HC 7:30

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 6 EP

**ST. PAUL'S** East Grayson at Willow  
Fr. John M. Beebe, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## GREAT FALLS, VA.

**GREAT FALLS CHURCH** 9220 Georgetown Pike  
The Rev. John Clyde Millen, v  
Services 8:30 & 10:30; Ch S 9:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## MADISON, WIS.

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



Church of St. Paul and the Redeemer, Chicago