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St. John's Church
LAFAYETTE SQUARE
WASHINGTON



October 3, 1976

Dear Friends,

Now that the General Convention is over the Church can get back to business, not necessarily business as usual but exercise a strong ministry for the present and into the future. Not all of the issues confronting the Church have been solved by any means and we at St. John's will have to think through the implications of many of them, especially as they affect this parish. However, the Convention was on the whole a constructive one, the Church is still standing, and Episcopalians will continue to work together in the name of Christ.



One who was at the Convention and who is a leader on the National Church level will preach to us this Sunday. The Reverend Samuel Van Culin is Executive for National and World Mission on the staff of the Executive Council of the Episcopal Church Center in New York City. It will be a particular pleasure to welcome him back to St. John's since he served as assistant minister here from 1958 to 1960. Mr. Van Culin's position in the Church uniquely fits him for a wider view of many of our present issues and concerns. It will be great to have him back home at St. John's Church.

Faithfully yours,

Richard C. Hanft
Rector

Sunday, October 3, 1976

8:00 A.M. Holy Communion
9:00 A.M. Holy Communion and Sermon by the Rev.
Samuel Van Culin
9:45 A.M. Coffee Hour
9:45 A.M. Adult Forum
11:00 A.M. HOLY COMMUNION AND SERMON BY THE REV.
SAMUEL VAN CULIN
11:00 A.M. Church School
12:00 Noon Coffee Hour
12:15 P.M. St. John's Guild Meeting
12:15 P.M. Christian Education Committee Meeting
12:15 P.M. Family Lunch
4:00 P.M. Service in French

Holy Communion is celebrated on Mondays,
Tuesdays, Thursdays, and Fridays at 12:10
P.M. Organ recitals are performed on
Wednesdays at 12:10 P.M. in the church.
"Focal Point" is from 11:30 A.M. to 1:30
P.M. on Tuesdays, Wednesdays, Thursdays.

THE FALL "FOCAL POINT" PROGRAM is now underway. On Tues-
day, October 5, Archaesus Productions will perform in the
courtyard at 12:30 P.M. And on Thursday, October 7, films
starring W.C. Fields will be shown in the Dining Room at
11:30 A.M. Join us for lunch and a noontime change of pace.

THE GENERAL CONVENTION last week voted overwhelming appro-
val to the first major revision of the Church's historic
Book of Common Prayer in 427 years. The House of Bishops
approved a joint resolution with the Deputies designed to
put the book into use. The new version, however, must
still gain the approval of the next General Convention of
the Church in 1979 before it becomes the official prayer
book for the Episcopal Church. In the meantime, the former
Book of Common Prayer is authorized for use in the Church.

BAZAAR NOTE: The Book Stall needs new and used books,
hard cover and paperback, of recent vintage or first
editions; dictionaries, encyclopedias, children's books,
and cookbooks. Please deliver to the Parish House between
November 7 and 11, or contact Miss Dillon at 462-4134.



ST. JOHN'S CHURCH LAFAYETTE SQUARE WASHINGTON

THE REVEREND JOHN C. HARPER, D.D., RECTOR

Seventeenth Sunday after Pentecost - October 3, 1976

11:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: Sonata in E Flat J.S. Bach (1685-1750)
Charles Kopfstein-Penk, flautist

Processional Hymn 285 Covenant

Order for Holy Communion, Prayer Book, page 67

Old Testament Lesson: Isaiah 50:5-9a
Read by Karen Hagerty

Motet: "Keep Not Thou Thy Silence"
Hovhanness (b. 1911)

Epistle: James 2:14-18

Hymn 290 Universal Praise
(Children leave for classes)

Gospel: Mark 8:27-38

Sermon: The Rev. Samuel Van Culin
Executive for National and World
Mission of the Episcopal Church

Nicene Creed, page 71

Confession and Intercessions, page 74

Offertory: "The Lord is my Shepherd"
Vaughan-Williams (1872-1958)

The Holy Communion, continued, page 76

Hymn 309 Creation

Postlude: Prelude in F Minor J.S. Bach

The musical setting for the
Holy Communion is by Gerald Near (20th Cent.).

9:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: Chorale Preludes *Willan (b. 1880)*
Hymn 312 York
The Holy Communion, Green Folder, page 1

Old Testament Lesson: Isaiah 50:5-9a
Read by Heather Faulkner

Epistle: James 2:14-18
Hymn 297 Durham

Gospel: Mark 8:27-38
Sermon: The Rev. Samuel Van Culin
Executive for National and World
Mission of the Episcopal Church

The Holy Communion, continued, page 3

Offertory: "O Praise the Lord" *Batten (1585-1637)*

Prayer of Consecration, page 5

Hymn 489 Sicilian Mariners

Postlude: Prelude in F Minor *J.S. Bach*

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Motet at 11:00 A.M.

*Keep not Thou silence, O God: Hold not Thy peace, and
be not still, O God. (Psalm 83:1)*

Offertory at 11:00 A.M.

(23rd Psalm)

THE USHERS: 9:00 A.M. William Besuden and John Loud.
11:00 A.M. Kells Boland, Michael Card, James Cavanaugh,
Fritz-Alan Korth, Robert Park, C. Jackson Ritchie, Hill
Rylander and John Winant.

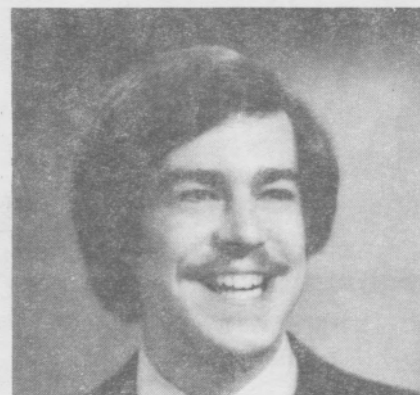
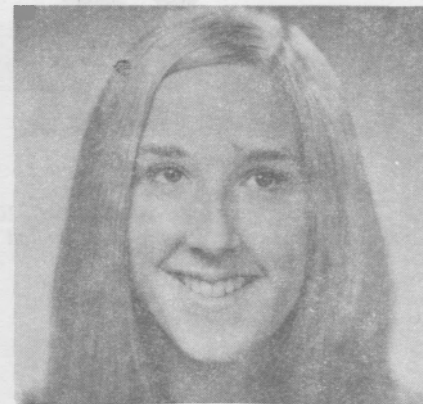
A TOUR OF THE CHURCH is conducted following the 11:00
A.M. Service. Please meet the guide, Mr. Frederick Drum
Hunt, at the pulpit at the conclusion of the Service.

IN RECEIVING THE HOLY COMMUNION communicants are asked
to assist the clergy by guiding the base of the chalice
as they receive the Wine.

THE RECTOR'S SERMONS are available in the Narthex.

THE MINISTERS of St. John's are always glad to take the
Communion to shut-ins, and appreciate being told when
any members of the parish family are in the hospital.

ST. JOHN'S SEMINARIAN ASSISTANTS for 1976-77 are Anne
Gavin Amy and David Lee
Manning. Both Anne and
David are in their second
years of study at Virginia
Theological Seminary. Anne
is from New York State where
she graduated with a B.A.
degree in music education
from Adelphi University.
She is married to Jonathan
Amy who is currently a
first-year student at
Georgetown Dental School.



David Manning is a native of
Arlington, Virginia. He
graduated from George Mason
High School in Falls Church
and has been a member of The
Falls Church which serves as
his home parish. David re-
ceived his B.A. in American
History from the University
of Kentucky, where he was a
member of Delta Tau Delta
fraternity, the Historical
Honorary Society and the
Dean's Advisory Committee for Residential Life.

THE ADULT FORUM for October 3 at 10:00 A.M. will be a
film on Children's Hospital's Child-Life program. Mrs.
Beverley Johnson from Children's Hospital will be avail-
able to discuss the film. The Adult Forum meets on Sun-
days in the Dining Room of the Parish House.

THE RECTOR'S COMMITTEE will meet at the Rectory on Wed-
nesday evening, October 6 at 7:30 P.M. Please note the
change in time. If you will be unable to attend this
meeting, please call the Rector's secretary at 347-8766.

A LAY COMMITTEE TO WORK WITH OUR SEMINARIANS has been
appointed. The following people will serve on this
committee with Dr. Williams: Ms. Mary Ellen Benard, Lt.
Col. Powell Hutton, Mr. and Mrs. Robert Lottmann, Robert
Patchell and Mr. and Mrs. Wesley Williams.



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The Leaflet of
ST. JOHN'S CHURCH
Lafayette Square, Washington, D. C. 20005
(Published weekly except during July and August)



THE REV. JOHN C. HARPER, D.D., *Rector*

THE REV. DAVID A. WILLIAMS, D. MIN.

THE REV. PETER M. LARSEN

ALBERT RUSSELL, *Organist and Choirmaster*

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Anne L. Amy

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THE VESTRY: The Hon. Samuel Spencer, *Senior Warden*; C. Jackson Ritchie, Jr., *Junior Warden*; Rear Adm. Herbert S. Howard, *Warden Emeritus*; The Hon. Theodore C. Achilles, Mrs. James Cavanaugh, Donald C. J. Gray, John Peters Irelan, Carter E. Keithley, Miss Eleanore Leech, James R. Lowe, Jr., J. Robert MacNaughton, Mrs. Carl McGowan, Robert E. Park, Mrs. John Sherman, John H. Winant, Fritz-Alan Korth, *Treasurer*; Laurance M. Redway, *Assistant Treasurer*; Mrs. K. Georg Gabriel, *Register*.

ST. JOHN'S EPISCOPAL CHURCH has served Washington since 1816 when the church was built from plans of Benjamin Henry Latrobe, an architect of The Capitol. Since then every President of the United States has worshipped here. The Parish House was once the residence of the British Minister. St. John's Church, designated a National Historic Landmark, is a parish in the Diocese of Washington.

PARISH HOUSE 1525 H STREET, N.W., THE TELEPHONE NUMBER IS 347-8766.

A tour of the church is conducted each Sunday following the 11:00 a.m. service.
(Please meet the guide at the pulpit)

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LEAFLET

SEP

26

1976



Twenty-Sixth Sunday in Ordinary Time

The glory of life forever
is worth any sacrifice—
and the horror of sin is
beyond imagining. So be
for Christ, trusting in His
help, for when we pace
the narrow way to
heaven we are walking
in His footsteps.

*The way is easy
that leads to
destruction*

*The gate is
narrow and
the way is hard
that leads to
life*



You who dwell in the shelter of the Most High,
who abide in the shadow of the Almighty,
Say to the Lord, "My refuge and my fortress,
my God, in whom I trust."

R. He has put his angels in charge of you, to guard you in all your ways.

For he will rescue you from the snare of the fowler,
from the destroying pestilence.
With his pinions he will cover you,
and under his wings you shall take refuge.

R. He has put his angels in charge of you, to guard you in all your ways.

His faithfulness is a buckler and a shield.

You shall not fear the terror of the night

nor the arrow that flies by day;
Not the pestilence that roams in darkness

nor the devastating plague at noon.

R. He has put his angels in charge of you, to guard you in all your ways.

No evil shall befall you,
nor shall affliction come near your tent,

For to his angels he has given command about you,
that they guard you in all your ways.

R. He has put his angels in charge of you, to guard you in all your ways.

ALLELUIA

(If not sung, may be omitted)

Cantor: Alleluia.

R. Alleluia.

Cantor: Bless the Lord, all you his angels,
his ministers who do his will.
R. Alleluia.

PRAYER OVER THE GIFTS

Father,
accept the gifts we bring you
in honor of your holy angels.
Under their constant care,
keep us free from danger in this life
and bring us to the joy of eternal life,
where Jesus is Lord for ever and ever.
R. Amen.

COMMUNION ANTIPHON

**In the sight of the angels I will sing
your praises, my God.** (Ps 137:1)

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
you nourish us with the sacraments of eternal life.

By the ministry of your angels
lead us into the way of salvation and peace.

We ask this in the name of Jesus the Lord.

R. Amen.

NIHIL OBSTAT: GEORGE J. ZISKOVSKY,

Censor Deputatus

IMPRIMATUR: ✠ JOHN R. ROACH, D.D.

*Archbishop of Saint Paul
and Minneapolis*

Anima Christi

Soul of Christ sanctify me; Body of Christ save me; Blood of Christ inebriate me; water from the side of Christ wash me; passion of Christ strengthen me. O good Jesus hear me; within Your wounds hide me; never permit me to be separated from You; from the evil one protect me, at the hour of my death call me, and bid me come to You that with Your saints I may praise You forever. Amen.

English translation approved by the National Conference of Catholic Bishops and confirmed by the Apostolic See. Published by authority of the Bishops' Committee on the Liturgy. Hymns copyright © 1966—Benziger Edition, Inc. Reprinted by permission of Benziger, Inc. Scripture texts from The New American Bible © 1970 by the Confraternity of Christian Doctrine are used herein by license of said copyright owner. All rights reserved. Works of art copyright © Leaflet Missal Co. All rights are reserved.

Let There Be Peace on Earth

Sy Miller and
Jill Jackson

Let there be peace on earth And let it be - gin with
me; Let there be peace on earth, The peace that was
meant to be. With God as our Fa - ther,
Broth - ers all are we. Let me walk with my broth - er
In per - fect har - mo - ny. Let peace be -
gin with me, Let this be the mo - ment now. With
ev - ery step I take, Let this be my sol - emn vow: To
take each mo - ment and live each mo - ment In peace e - ter - nal -
ly. 1. Let there be peace on earth And let it be -
gin with me. 2. let it be - gin with me.

CONGREGATIONAL SINGING

An American Hymn *Setting Cecil Effinger*
Congregation, Choirs, Organ

I

O beautiful for spacious skies
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good
 with brotherhood,
From sea to shining sea.

II

O beautiful for pilgrim feet,
Whose stern impassioned stress,
A thoroughfare for freedom beat
Across the wilderness.
America! America!
God mend thine ev'ry flaw.
Confirm thy soul in self-control,
Thy liberty in law.

III

O beautiful for heroes proved
In liberating strife,
Who more than self
 their country loved,
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness
And ev'ry gain divine.

IV

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears.
America! America!
God shed His grace on thee,
And crown thy good
 with brotherhood,
From sea to shining sea.

(Please Turn)



St. John's Church
LAFAYETTE SQUARE
WASHINGTON

September 19, 1976



Dear Friends,

As most of you know, I had open heart surgery unexpectedly in early July. The doctors assure me that there is no reason why I should not be fully recovered, and I return this week-end from several weeks at our summer home at Cape Cod ready for work again at St. John's. It will be a while before I'm back full time, and I intend to do as the doctors tell me, even though each day I feel stronger and more ready to resume my ministry among you. It's been a frustrating summer for me, but paradoxically also a good one in that I'm learning something about patience, where my real values lie, and what I want to do with my life as one of God's servants.

I hope you'll be patient with me as I regain my strength. Dr. Kloman, who served here several years ago as acting Rector, will help us during the week, and my two valued colleagues David Williams and Peter Larsen will continue to bring strength to the ministry of the parish. My last Sunday with you was July 4th, an anniversary of our nation; this Sunday, September 19th, will mark the beginning of a new ministry, yours and mine, and I rejoice in it.

Church School opens this Sunday; everything else that we do on week-ends seems to start up with fresh enthusiasm, and you and I will find our places at St. John's to offer our thanks and praises to God, and to worship him with fellow parishioners and with our friends who come here. Let's make it a great Sunday, befitting the Lord who brings us together and who has so bountifully sustained and blessed us.

Faithfully yours,

Richard C. Harper
Rector



Sunday, September 19, 1976

8:00 A.M. Holy Communion
9:00 A.M. Holy Communion and Sermon by the Rector
9:45 A.M. Coffee Hour
9:45 A.M. Adult Forum
11:00 A.M. MORNING PRAYER AND SERMON BY THE RECTOR
12:00 Noon Coffee Hour
12:15 P.M. Family Lunch
4:00 P.M. Service in French

Holy Communion is celebrated every week-day at 12:10 P.M. Organ recitals on Wednesdays at 12:10 P.M. begin October 6th.

THE ADULT FORUM begins this week at 9:45 A.M. on Sunday. The title for the series is "State of the Ties that Bind." The first several weeks will be on Man, His Past, Present and Future. On September 19 the Honorable William L. Hungate, M.D., Democrat from the 9th District of Missouri will discuss "Public Life - A Private View." Congressman Hungate, in his 14th year in the House of Representatives, decided not to seek re-election. Mr. Hungate is a member of the House Judiciary and Small Business Committees. He is a graduate of the University of Missouri and Harvard Law School. All members of the parish are welcome to attend the Adult Forum series in the Dining Room.

MEMBERS OF THE ADULT FORUM TASK FORCE are: Carl N. Raether, Chairman; Dr. David Williams, Ms. Mary Ellen Benard, Micharl Card, Ms. Nancy Grimes, Ltc. Powell Hutton, Fred Kellogg, Carter Keithley, Stewart Knower, Jerome Lord, Robert Park, Spence Perry, Douglas Picha, Larry Pless, Mrs. Carl Raether, Mrs. Steven Skancke, William H. Smith, Jr., Charles Stewart, and John H. Winant.

"FOCAL POINT", St. John's noon time change of pace, began on Tuesday, September 14. There will be programs and musical presentations from 11:30 A.M. until 1:30 P.M. on Tuesdays and Thursdays each week. A new natural foods menu of soups, salads, sandwiches and desserts will be available on those days. A French luncheon will be available of Wednesdays. Come to St. John's Parish House and bring your friends and colleagues for a very delightful meal and a refreshing break in your day.



ST. JOHN'S CHURCH

LAFAYETTE SQUARE WASHINGTON

THE REVEREND JOHN C. HARPER, D.D., RECTOR

Fifteenth Sunday after Pentecost - September 19, 1976

11:00 A.M.

MORNING PRAYER AND SERMON

Prelude: "Beside Still Waters" *Seth Bingham (b. 1882)*
Adagio in B Minor *Corelli (1653-1713)*

Processional Hymn 282 *Lauda Anima*

The Order for Morning Prayer, Prayer Book, page 3

Venite, page 9 *Walter*

Psalm 113, page 484

The Lessons: James 1:17-18, 21b-22, 27
Mark 7:1-8

Magnificat, page 26 *Howells (b. 1892)*
(Congregation seated)

Apostles' Creed and Collects, pages 15-17

Hymn 408 *Hollingside*

Church School Staff Installation

Hymn 572 (Children leave for classes) *Maryton*

Offertory: "Sing Praises Ye Faithful" *J.S. Bach*
(Sung in German) (1685-1750)

Hymn 367 *Laudes Domini*

Sermon: The Rector

Hymn 155 *Melcombe*

Postlude: Toccata in F Major *J.S. Bach*

9:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: "Beside Still Waters"
Adagio in B Minor

Seth Bingham
Corelli

Hymn 367

Laudes Domini

The Holy Communion, Green Folder, page 1

Old Testament Lesson: Deuteronomy 4:1-2, 6b-8

Read by Nancy Skancke

Epistle: James 1:17-18, 21b-22, 27

Hymn 376

Down Ampney

Gospel: Mark 7:1-8

Sermon: The Rector

The Holy Communion, continued, page 3

Offertory: "I Will Rejoice in the Lord"

Homilius (1714-1785)

Prayer of Consecration, page 5

Hymn 563

St. Dunstan's

Postlude: Toccata in F Major

J.S. Bach

+

Offertory at 11:00 A.M.

*Sing praises, ye faithful, your voices attune ye!
This season so joyous, this season so joyous! The
Lord in our soul now a temple desireth. A pledge of
peace from God I see When Thy pure eyes are turned to
me to show me Thy good pleasure. Jesus, Thy Spirit
and Thy Word, Thy body and Thy blood, afford My soul
its dearest treasure. Keep me kindly In Thy favor, O
my Savior! Thou wilt cheer me; Thy Word calls me to
draw near Thee.*

THE USHERS: 9:00 A.M. Carter Keithley and Laurance
Redway. 11:00 A.M. Peter Coburn, Kenneth Hagerty,
John Henry Hass, Robert Howells, Jerome Lord, William
Queen, Benajah Rainey and Charles Stewart.

THE FLOWERS on the Altar are in memory of A. Peter Dewey.
The Chapel flowers are in memory of Bryant S. Cooper.

A TOUR OF THE CHURCH is conducted following the 11:00
A.M. Service. Please meet the guide, Miss Virginia M.
Collins, at the pulpit at the conclusion of the Service.

NURSERY CARE is provided during the 9:00 A.M. and 11:00
A.M. Services on the third floor of the Parish House.

THE CHURCH SCHOOL opens this Sunday, September 19 at 11:00
A.M. The following persons will be teaching the Church
School classes:

Kindergarten - Larry Pless and Doreen Feerick

Grade One - Chris Modlin

Grade Two - Steve and Nancy Skancke

Grade Three - Betsy Harper

Grade Four - Doug Picha

Grade Five - David Manning and Chad Ritchie

Grade Six - Mary Ellen Benard and Brad MacKenzie

Grade Seven - Anne Amy

The Director of the Church School is Mrs. William H. Smith,
Jr. who will be assisted in the office by Alice MacKenzie.

The Kindergarten and Grades 1 through 6 meet in the class-
rooms on the fourth floor of the Parish House. Grades 7
and 8 meet on the second floor. New students in Grades
1 through 8 will be registered in their classrooms. New
students in the Kindergarten should be accompanied by
their parents to the Church School Office on the fourth
floor of the Parish House where they will be registered.

All Church School students should accompany their parents
to the 11:00 A.M. Service on September 19. There will be
no Children's Chapel Service on this first Sunday. All
teachers in the Church School will be installed during
the beginning of the 11:00 A.M. Service, after which
classes will begin.

UNIT I for the Church School will be six weeks long and
will focus on the subject "Women in the Bible."

THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH began on
September 11 in Minneapolis, Minnesota. The two main
issues for this Convention are the Prayer Book revision
and the ordination of women to the priesthood. Daily re-
ports of activities are available by dialing 800-282-8786.



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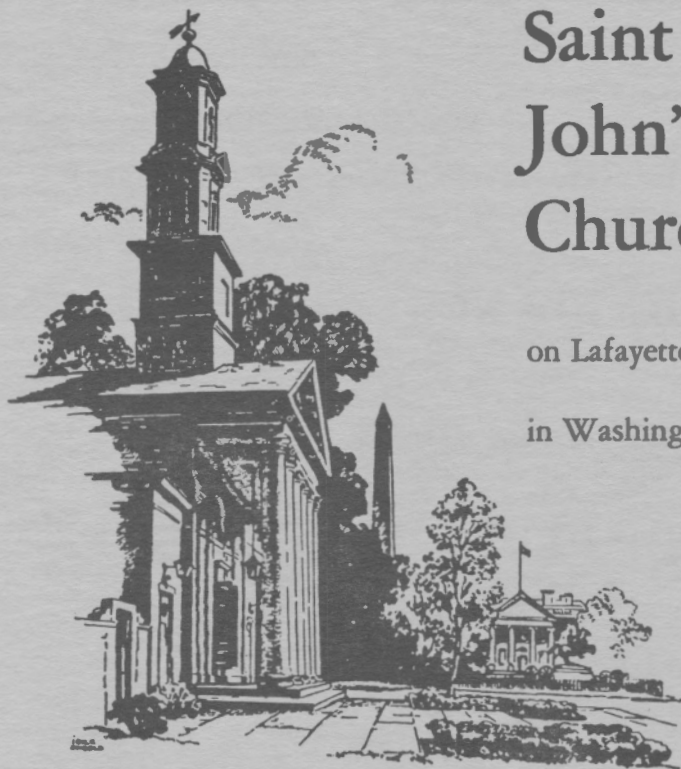
THE VESTRY: The Hon. Samuel Spencer, *Senior Warden*; C. Jackson Ritchie, Jr., *Junior Warden*; Rear Adm. Herbert S. Howard, *Warden Emeritus*; The Hon. Theodore C. Achilles, Mrs. James Cavanaugh, Donald C. J. Gray, John Peters Irelan, Carter E. Keithley, Miss Eleanore Leech, James R. Lowe, Jr., J. Robert MacNaughton, Mrs. Carl McGowan, Robert E. Park, Mrs. John Sherman, John H. Winant, Fritz-Alan Korth, *Treasurer*; Laurance M. Redway, *Assistant Treasurer*; Mrs. K. Georg Gabriel, *Register*.

ST. JOHN'S EPISCOPAL CHURCH has served Washington since 1816 when the church was built from plans of Benjamin Henry Latrobe, an architect of The Capitol. Since then every President of the United States has worshipped here. The Parish House was once the residence of the British Minister. St. John's Church, designated a National Historic Landmark, is a parish in the Diocese of Washington.

PARISH HOUSE 1525 H STREET, N.W., THE TELEPHONE NUMBER IS 347-8766.

A tour of the church is conducted each Sunday following the 11:00 a.m. service.

(Please meet the guide at the pulpit)



Saint John's Church

on Lafayette Square

in Washington

TO THIS CHURCH people from all walks of life come to hear God's Word, to participate in the Sacraments, and to worship God in the great tradition embodied in the BOOK OF COMMON PRAYER. Saint John's Church today welcomes you who enter here, and bids you in the name of the Lord Jesus Christ to do likewise, and thereby to acquire a higher vision and a deeper consecration.

The Reverend John C. Harper, D.D., Rector

The Reverend David A. Williams, D.Min.

The Reverend Peter M. Larsen

Albert Russell, Organist and Choirmaster

Helen Penn, Assistant Organist



The Eighth Sunday after Pentecost - August 1, 1976

8:00 A.M.

THE HOLY COMMUNION

9:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: Chorale Preludes *Karg-Elert (1877-1933)*

Hymn 345 Dominus Regit Me

The Holy Communion, Green Folder, page 1

Collect

Old Testament Lesson: Amos 7:10-15
Read by James A. Pemberton, Jr.

Epistle: Ephesians 1:3-14

Hymn 367 Laudes Domini

Gospel: Mark 6:7-13

Sermon: The Rev. David A. Williams
Assistant Minister

Nicene Creed, page 2

Confession and Intercessions, page 3

Offertory: "My Song Is Love Unknown"
Ireland (1879-1962)

Prayer of Consecration, page 5

Hymn 560 Pentecost

Postlude: Fantasie in G Minor *Bach (1685-1750)*

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ALL CHRISTIANS, including children of all ages, are welcome to receive the Holy Communion at St. John's.

THE USHERS: 9:00 A.M. William Besuden and Robert Burner.
11:00 A.M. Montague Blundon, James Cavanaugh, Martin Macy, Robert Park, Robert Patchell, Carl Raether, Benajah Rainey and Jay Zeiler.

The Peace

Priest: The Peace of the Lord be always with you.
People: And also with you.

THE CELEBRATION OF THE HOLY COMMUNION

(The Priest, standing at the Holy Table, begins the Offertory with this or some other Sentence of Scripture:)

Ascribe to the Lord the honour due his Name; bring offerings and come into his courts. (Psalm 96:8)

The Great Thanksgiving

(The People standing)

Priest: The Lord be with you.
People: And also with you.
Priest: Lift up your hearts.
People: We lift them up to the Lord.
Priest: Let us give thanks to the Lord our God.
People: It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth:

(Here may follow the Proper Preface of the day or season.)

Therefore we praise you, joining our voices with angels and archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Priest Holy, holy, holy Lord, God of power and
and might, heaven and earth are full of your
People: glory. Hosanna in the highest. Blessed
is he who comes in the name of the Lord.
Hosanna in the highest.

(The People kneeling)

Holy and gracious Father, in your infinite love you made us for yourself; and when we fell into sin and became subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us to reconcile us to you, the God and Father of all.

He stretched out his arms upon the Cross, and offered himself, in obedience to your will, a perfect sacrifice for all mankind.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take this and eat it: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Priest Christ has died,
and Christ is risen,

People: Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these Gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honour and glory is yours, Almighty Father, now and for ever. Amen.

As our Savior Christ has taught us, we now pray,

The Lord's Prayer

The Breaking of the Bread

(A period of silence is kept, during which the Priest breaks the consecrated Bread.)

Priest: Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast.

The Communion

Priest: The Gifts of God for the People of God.

(The Bread and the Cup are given with these words, to which the communicant may respond, Amen.)

The Body of Christ, the Bread of heaven.
The Blood of Christ, the Cup of salvation.

(After Communion, the Priest and People say:)

Eternal God, Heavenly Father, you have accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart. Amen.

(The Priest will bless the People and then dismiss them with these words:)

Priest: The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen.

Priest: Go forth into the world, rejoicing in the power of the Spirit.

People: Thanks be to God.



Worship is the united prayer of Christian people. It is fitting, therefore, that the people develop their worship through use of different forms. The Episcopal Church is using this Liturgy and other orders of service on a trial basis so that its people may contribute to the development of public worship. The essential elements of the service remain constant, but language and drama change as times and circumstances require. It is in the spirit of deepening and enriching our common prayer that we at St. John's are using this Liturgy in our worship now.

Please leave this copy. If you would like a copy for yourself, they are available in the tract rack in the Narthex of the church.

ST. JOHN'S CHURCH
LAFAYETTE SQUARE
WASHINGTON



THE HOLY EUCHARIST

(A Service authorized for trial use by the General Convention of the Episcopal Church)

* * * *

Priest: Blessed be God: Father, Son, and Holy Spirit.

People: And blessed be his Kingdom, now and for ever.
Amen.

Priest: Almighty God, to you all hearts are open,
all desires known, and from you no secrets
are hid: Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit, that
we may perfectly love you, and worthily magni-
fy your holy Name; through Christ our Lord.
Amen.

Priest: Lord, have mercy.

People: Christ, have mercy.

Priest: Lord, have mercy.

THE PROCLAMATION OF THE WORD OF GOD

Priest: The Lord be with you.

People: And also with you.

Priest: Let us pray.

The Collect of the Day

The Lesson(s)

The Holy Gospel of our Lord Jesus Christ according to ____.

People: Glory to you, Lord Christ.

(At the end of the Gospel, the Priest says:)

The Gospel of the Lord.

People: Praise to you, Lord Christ.

Here may follow the Sermon

(On Sundays there follows,)

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the
dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of
life, who proceeds from the Father.
With the Father and the Son he is worshiped and
glorified.
He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Confession of Sin

Priest: Let us confess our sins against God and
our neighbor.

(A period of silence is observed.)

Priest Most merciful God, we confess that we
and have sinned against you in thought,
People: word and deed: we have not loved you
with our whole heart; we have not
loved our neighbors as ourselves. We
pray you of your mercy forgive what
we have been, amend what we are, direct
what we shall be; that we may delight
in your will, and walk in your ways,
through Jesus Christ our Lord. Amen.

Priest: Almighty God have mercy on you, forgive
you all your sins, through our Lord
Jesus Christ; strengthen you in all
goodness, and by the power of the Holy
Spirit, keep you in eternal life. Amen.

THE PRAYERS

With all our heart and with all our mind, let us
pray to the Lord, saying, "Lord, have mercy".

For the peace of the world, for the welfare of the
holy Church of God, and for the unity of all man-
kind,
let us pray to the Lord.

Lord, have mercy.

For William our Bishop and John his Suffragan, and
for all the clergy and people,
let us pray to the Lord.

Lord, have mercy.

For our President, for the leaders of the nations,
and for all in authority,
let us pray to the Lord.

Lord, have mercy.

For this city of Washington, for every city and community,
and for those who live in them,
let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for widows and orphans, and
for the sick and the suffering,
let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for prisoners and
captives, and for all who remember and care for them,
let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection,
and for all the departed,
let us pray to the Lord.

Lord, have mercy.

In the Communion of Saints, let us commend ourselves,
and one another, and all our life, to Christ our God.

To you, O Lord, our God.

(A brief silence is then observed, during which members
of the congregation may request prayers for their special
concerns.)

Lord Jesus Christ: who has given us grace at this time
with one accord to make our common supplication; and
has promised that when two or three are agreed together
in your Name you will grant their requests; Fulfill now,
O Lord, our desires and petitions, as may be best for
us; granting us in this world knowledge of your truth,
and in the world to come life everlasting; through your
mercy, O Christ, to whom with the Father and the Holy
Spirit be honor and glory for ever and ever. Amen.

11:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: Sonata in A Minor, for Flute unaccompanied
Charles Kopfstern-Penk, flautist J.S. Bach

Processional Hymn 367

Laudes Domini

Order for Holy Communion, Green Folder, page 1

Collect

Old Testament Lesson: Amos 7:10-15
Read by Pamela Lottmann

Epistle: Ephesians 1:3-14

Hymn 290

Universal Praise

Gospel: Mark 6:7-13

Sermon: The Rev. David A. Williams
Assistant Minister

Nicene Creed, page 2

Confession and Intercessions, page 3

Offertory: "Draw Us In the Spirit's Tether"
Friedell (20th Cent.)

Prayer of Consecration, page 5

Hymn 293

Doncaster

Postlude: Fantasie in G Minor *Bach (1685-1750)*

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DR. WILLIAMS leaves this week for his vacation; Mr.
Larsen will be in charge of the parish until Labor Day.

THE FLOWERS in the Chapel are in memory of Edwin Gissing
and Robert Henry Allsopp, Jr.

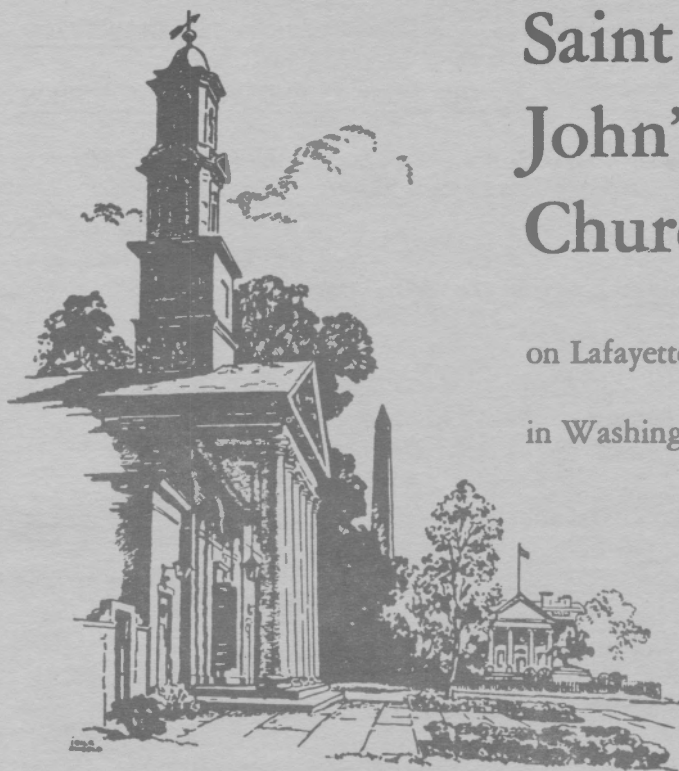
A TOUR OF THE CHURCH is conducted following the 11:00
A.M. Service. Please meet the guide, Ann Hume Loikow,
at the pulpit at the conclusion of the Service.

St. John's Church, established in 1815, stands opposite the White House on the north side of Lafayette Square, once known as Federal or President's Square. It was organized to serve as a parish church for occupants of the White House and their families. James Madison, in office in 1815, was a communicant, and every Chief Executive since has attended regular or occasional services. Hence St. John's has become known as the "Church of the Presidents." Pew 54 is the traditional President's Pew and there is a 1789 Prayer Book in the church's archives bearing in gold letters the inscription "President's Pew." It is brought out for use on official occasions. The architect of the church was Benjamin Henry Latrobe, who also restored the Capitol and the White House after they were partially destroyed by fire in the War of 1812.

The stained glass windows of the church are regarded as good examples of the craft of the past century. Most of them were designed and executed in France about 1885. A few modern windows have since been added, notably the two "Sacramental Windows" of translucent blue in the north transept and the McCants and Red Cross windows directly opposite in the south transept. Descriptive leaflets on the windows may be found in the Narthex.

The Parish House adjoining the church at 1525 H Street was once the British Legation where Lord Ashburton and Daniel Webster signed the treaty fixing the Canadian border between the New England States and the Maritime Provinces.

St. John's continues to be an active parish of about 1200 communicants, maintaining a strong program in the city and in the Diocese of Washington. Newcomers are invited to become members of the Parish and visitors are always welcome at services and parish activities.



Saint John's Church

on Lafayette Square

in Washington

TO THIS CHURCH people from all walks of life come to hear God's Word, to participate in the Sacraments, and to worship God in the great tradition embodied in the BOOK OF COMMON PRAYER. Saint John's Church today welcomes you who enter here, and bids you in the name of the Lord Jesus Christ to do likewise, and thereby to acquire a higher vision and a deeper consecration.

The Reverend John C. Harper, D.D., Rector

The Reverend David A. Williams, D.Min.

The Reverend Peter M. Larsen

Albert Russell, Organist and Choirmaster

Helen Penn, Assistant Organist



8:00 A.M.

THE HOLY COMMUNION

9:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: Chorale Preludes *J.S. Bach (1685-1750)*

Hymn 266 Nicaea

The Holy Communion, Green Folder, page 1

Collect

Old Testament Lesson: Ezekiel 2:2-5
Read by Jeanie Smith

Epistle: II Corinthians 12:7-10

Hymn 346 St. Elisabeth

Gospel: Mark 6:1-6

Sermon: The Rev. David A. Williams
Assistant Minister

Nicene Creed, page 2

Confession and Intercessions, page 3

Offertory: "O God From Whom All Joyous Strengths"
Williams (b. 1887)

Prayer of Consecration, page 5

Hymn 227 Gardiner

Postlude: Fugue in C *Bach*

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DR. HARPER is convalescing at home from his recent heart operation. While Dr. and Mrs. Harper are grateful for your concern, his physician has asked that he receive no visitors and that no calls be made directly to him.

THE FLOWERS on the Altar are in memory of Verita Korth Sheshunoff.

Prelude: Sonata in C *J.S. Bach (1685-1750)*
Charles Kopfstein-Penk, flautist

Processional Hymn 266 Nicaea

The Order for Morning Prayer, Prayer Book, page 3

Venite, page 9 *Monk*

Psalm 123, page 503

First Lesson: II Corinthians 12:7-10

Benedictus es, Domine, page 11 *Sowerby*
(Congregation seated) (1895-1968)

Second Lesson: Mark 6:1-6

Hymn 541 Conquest

Apostles' Creed and Collects, pages 15-17

Intercessions

Offertory: "Brother James' Air"
arr. Trew (20th Cent.)

Hymn 539 Truro

Sermon: The Rev. David A. Williams
Assistant Minister

Hymn 287 Elbing

Postlude: Fugue in C *Bach*

+

THE REV. H. VANCE JOHNSON, formerly an assistant at St. John's, will be participating in the Services today.

THE FLAG FROM THE STATE OF NEW YORK will be carried in the Processional at the 11:00 A.M. Service.

A TOUR OF THE CHURCH is conducted following the 11:00 A.M. Service. Please meet the guide, Edwin McLean, at the pulpit at the conclusion of the Service.

St. John's Church, established in 1815, stands opposite the White House on the north side of Lafayette Square, once known as Federal or President's Square. It was organized to serve as a parish church for occupants of the White House and their families. James Madison, in office in 1815, was a communicant, and every Chief Executive since has attended regular or occasional services. Hence St. John's has become known as the "Church of the Presidents." Pew 54 is the traditional President's Pew and there is a 1789 Prayer Book in the church's archives bearing in gold letters the inscription "President's Pew." It is brought out for use on official occasions. The architect of the church was Benjamin Henry Latrobe, who also restored the Capitol and the White House after they were partially destroyed by fire in the War of 1812.

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St. John's Church
LAFAYETTE SQUARE
WASHINGTON

June 20, 1976



Dear Friends,

St. John's Parish warmly congratulates the Right Rev. John T. Walker on his election June 12 as Bishop Coadjutor of the Diocese of Washington. He will eventually become our diocesan bishop on the retirement of Bishop Creighton, and we look forward to his leadership of the diocese and to a close relationship with this parish.

I am pleased to have Peter and Kristy Lee with us this weekend. Peter has come to preach on Sunday at the nine and eleven o'clock services, and it will be a special joy to have both the Lees, and their two young children, back with us again. Formerly a seminarian and assistant minister at St. John's, Peter is Rector of the Chapel of the Cross, Chapel Hill, North Carolina, and as you would suspect, he is rapidly becoming a leader within the Episcopal Church. Welcome back, Lees.



Former Senior Warden Miles Colean told me recently about the man who lived for years across the street at the Hay-Adams Hotel, and although he never attended St. John's he used to sit on Sunday morning at his window and watch people enter and leave the church. When he died, he left the church \$5,000 because, as he said, St. John's looked like such a friendly church! Remember that next Sunday when you're standing around outside after church; no telling who may be watching and with what happy intentions!

Faithfully yours,

Th. C. Harper

Rector



Sunday, June 20, 1976

8:00 A.M. Holy Communion
9:00 A.M. Holy Communion and Sermon by the Rev.
Peter James Lee
9:00 A.M. Nursery Care
9:45 A.M. Coffee Hour
11:00 A.M. MORNING PRAYER AND SERMON BY THE REV.
PETER JAMES LEE
11:00 A.M. Nursery Care
12:00 Noon Coffee Hour
4:00 P.M. Service in French

"FOCAL POINT" Tuesdays, Wednesdays, and
Thursdays from 11:30 A.M. to 1:30 P.M.
Holy Communion is celebrated on Mondays,
Tuesdays, Thursdays and Fridays at 12:10
P.M. An organ recital is performed on
Wednesdays at 12:10 P.M. in the church.

A SPECIAL BICENTENNIAL SERVICE will be held on Sunday,
July 4, at 9:00 A.M. and 11:00 A.M. The service will be
conducted according to the Prayer Book of 1662; the
Rector will preach at both of these services.

THE ALLEY LIBRARY, which has had financial support from
St. John's through the Outreach Program, is very pleased
to report that it raised \$4,500 through its annual auc-
tion. These funds will help to pay for salaries, rent,
utilities and the Kingsbury Reading Program to be initia-
ted in the fall.

Meanwhile, the Library urgently needs materials for
its summer program. If you can donate crayons, paints,
brushes, magic markers, rulers, a blackboard or illu-
strated magazines you will greatly add to the vacation time
of about 80 children who live in the vicinity of Seaton
Place. Please bring your donations to the Parish House
and for further information please call Marion Leech
(652-1706) or Frances Welles (244-0136).

MANY VOLUNTEERS are still needed to greet the many visitors
to St. John's during this Bicentennial year. Please check
the schedule on the Bulletin Board of the Parish House.
If you are able to assist, fill in your name on the
calendar. This is a rewarding and vital job.



ST. JOHN'S CHURCH

LAFAYETTE SQUARE WASHINGTON

THE REVEREND JOHN C. HARPER, D.D., RECTOR

The Second Sunday after Pentecost - June 20, 1976

11:00 A.M.

MORNING PRAYER AND SERMON

Prelude: Rhapsody III *Howells (b. 1892)*
"Give Ear, O Lord" *Schutz (1585-1672)*
Martha Steiger, soprano
Elizabeth Herrick, mezzo soprano

Processional Hymn 524 *Mannheim*

The Order for Morning Prayer, Prayer Book, page 3

Venite *Tomlinson*

Psalm 15, page 357

First Lesson: Deuteronomy 5:12-15

Te Deum Laudamus *Thalben-Ball (20th Cent.)*
(Congregation seated)

Second Lesson: II Corinthians 4:7-11

Hymn 474 *Woodbird*

Apostles' Creed and Collects, pages 15-17

Motet: "We Wait For Thy Loving Kindness"
McKie (20th Cent.)

Intercessions

Hymn 518 *St. Leonard*

Sermon: The Rev. Peter James Lee

Offertory: "He Who Would True Valour See"
Vaughan-Williams (1872-1958)

Hymn 522 *Bohemian Brethren*

Postlude: Acclamations, Suite Medievale *Langlais*

9:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude: Song of Peace *Langlais*
Prelude on an Anthem *(b. 1908)*
Hymn 523 *Russia*
The Holy Communion, Green Folder, page 1
Old Testament Lesson: Deuteronomy 5:12-15
Read by James Pemberton
Epistle: II Corinthians 4:7-11
Hymn 473 *Dawn*
Gospel: Mark 2:23-28
Sermon: The Rev. Peter James Lee
The Holy Communion, continued, page 3
Offertory: "The First Great Gift" *White (b. 1938)*
Prayer of Consecration, page 5
Hymn 521 *King's Lynn*
Postlude: Acclamations, Suite Medievale *Langlais*

+

Motet at 11:00 A.M.

*We wait for Thy loving kindness, O God: in the midst
of Thy temple. Alleluya. O God, according to Thy
Name, so is Thy praise unto the world's end. Thy
right hand is full of righteousness: Alleluya,
Alleluya. Lord send us now prosperity. AMEN.*
(C.M. Armitage)

Offertory at 11:00 A.M.

(Adapted from Hymn #563 - John Bunyan)

THE FLOWERS on the Altar are in memory of Annette J. Delaplane and Augusta T. Delaplane. The Chapel flowers are in memory of Annabelle Ingram Freret. The Narthex flowers are in memory of Annie de Camp Hegeman Porter.

THE USHERS: 9:00 A.M. Carter Keithley and Laurance Redway. 11:00 A.M. Frank Hammond, Powell Hutton, James Kabler, Nelson Lynde, Spence Perry, Benajah Rainey and Jay Zeiler.

A TOUR OF THE CHURCH is conducted following the 11:00 A.M. Service. Please meet the guide, Mrs. Spence Perry, at the pulpit at the conclusion of the Service.

THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH: Some Issues. Several issues of major importance to the future of our Church will come before the General Convention when it meets September 11-23 in Minneapolis. These include: the revision of the Book of Common Prayer; the ordination of women to the priesthood; world and domestic hunger; ecumenical relations; theological education; the structure of the Episcopal Church; evangelism; Christian education; lay ministry; work with ethnic minorities; social concerns and many others. The House of Deputies will elect a President and Vice-President and the Convention will elect members to serve on the Executive Council.

The first major issue on the proposed agenda will be consideration of the Draft Proposed Book of Common Prayer, which will probably be considered September 13-14. If there is an affirmative vote from both houses on this Draft, it will become the Proposed Book of Common Prayer, and to become the Standard Book of Common Prayer it will need a second affirmative vote at the General Convention in Denver in 1979.

The second major issue which will be brought to the Convention for debate and action in the two houses will be the enactment of legislation to permit the ordination of women to the priesthood and episcopate.

The proposed agenda also calls for the Convention to consider for adoption, a general Church program proposal for the next triennium, calling for a 1977 proposed budget of \$14.1 million. The 1976 budget for the Church is \$13.8 million.

(Part III of this series will appear in next week's Leaflet: "The Structure of the Church.")

NURSERY CARE is provided during the summer for the 9:00 A.M. and the 11:00 A.M. Services, for infants and small children.

"FOCAL POINT" is open on Tuesdays, Wednesdays, and Thursdays from 11:30 A.M. to 1:30 P.M. Tuesday, June 22, will feature pianist Adrienne Sirken in the Parlor of the Parish House in a program of Beethoven and Debussy. On Thursday, June 24, there will be the Bluegrass group, "Fiddlin' Around" in the Dining Room of the Parish House at 12:00 Noon. These programs of entertainment are in addition to the Natural Foods lunches and French lunches served on those days. Come to St. John's noontime change of pace - eat in the Parish House or in the Square.



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The Leaflet of
ST. JOHN'S CHURCH

Lafayette Square, Washington, D. C. 20005

(Published weekly except during July and August)

THE REV. JOHN C. HARPER, D.D., *Rector*

THE REV. DAVID A. WILLIAMS, D. MIN.

THE REV. PETER M. LARSEN

ALBERT RUSSELL, *Organist and Choirmaster*

HELEN PENN, *Assistant Organist*

Seminarian Assistants

Robert Stephenson

Joseph L. Dunlap

Laura Randall

THE PARISH STAFF: Col. John W. Maxwell, *Administrative Assistant*; Mrs. Nancy Grimes, *Rector's Secretary*; Miss Emily Kay Eckert, *Parish Secretary*; Miss Betsy Heine, *Financial Secretary*; Miss Jana Hahn, *Staff Secretary*; Mrs. William H. Smith, Jr., *Church School Director*; Arthur Butler, *Verger*; John Chalmers, *Sexton*; Marion Hicks, *Assistant Sexton*; Mrs. Marybelle Blount, *Housekeeper*; Donald C.J. Gray, *Head Usher*; Mrs. Robert D. Patchell, *Editor of the Leaflet*.

THE VESTRY: The Hon. Samuel Spencer, *Senior Warden*; C. Jackson Ritchie, Jr., *Junior Warden*; Rear Adm. Herbert S. Howard, *Warden Emeritus*; The Hon. Theodore C. Achilles, Mrs. James Cavanaugh, Donald C. J. Gray, John Peters Irelan, Carter E. Keithley, Miss Eleanore Leech, James R. Lowe, Jr., J. Robert MacNaughton, Mrs. Carl McGowan, Robert E. Park, Mrs. John Sherman, John H. Winant, Fritz-Alan Korth, *Treasurer*; Laurance M. Redway, *Assistant Treasurer*; Mrs. K. Georg Gabriel, *Register*.

ST. JOHN'S EPISCOPAL CHURCH has served Washington since 1816 when the church was built from plans of Benjamin Henry Latrobe, an architect of The Capitol. Since then every President of the United States has worshipped here. The Parish House was once the residence of the British Minister. St. John's Church, designated a National Historic Landmark, is a parish in the Diocese of Washington.

PARISH HOUSE 1525 H STREET, N.W., THE TELEPHONE NUMBER IS 347-8766.

A tour of the church is conducted each Sunday following the 11:00 a.m. service.

(Please meet the guide at the pulpit)



ST. JOHN'S CHURCH

LAFAYETTE SQUARE

WASHINGTON

THE REVEREND JOHN C. HARPER, D.D., RECTOR

EVENING SERVICE

SUNG BY THE MIDSHIPMEN OF THE NAVAL ACADEMY

April 25, 1976 at 5:30 P.M.

Prelude: Early American Music *Chadwick*

Processional Hymn 467 *Eventide*

Invocation

Old Testament Lesson: Isaiah 26:1-8

Hymn 141 *America*

New Testament Lesson: Matthew 5:1-16 *The President —*

Anthems: "Exultate Justi" *Viadana*

"God So Loved the World" *Stainer*

"O Filii et Filiae" *Leisring*

Prayers

Greeting: The Rector of St. John's Church

Offertory: "Thou Knowest Lord the Secrets
of our Hearts" *Purcell*

"Rejoice in the Lord Alway" *Lang*

Prayer

"Navy Hymn"

Blessing

Recessional Hymn 385 *Austria*

Postlude: Early American Music *Eddy*

THE CLERGY OF ST. JOHN'S

The Reverend John C. Harper,
Rector
The Reverend David A. Williams,
Assistant Minister
The Reverend Peter M. Larsen,
Assistant Minister



* *

John Talley,
Director of Musical Activities,
United States Naval Academy
Protestant Chapel Choir
James Dale,
Organist, United States Naval Academy
Albert Russell,
Organist, St. John's Church

* *

SERVICES AT ST. JOHN'S

Sundays

8:00 A.M. Holy Communion
9:00 A.M. Holy Communion and Sermon
11:00 A.M. Morning Prayer and Sermon

Weekdays (except Wednesdays)

12:10 P.M. Holy Communion

Wednesdays

12:10 P.M. Organ Recital

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CHOIR CONCERT - APRIL 27 AT 8:30 P.M.

Concert by the combined choirs of St. John's and
Emmanuel Church, Baltimore
An American Oratorio: "Hora Novissima"
by Horatio Parker

1. - His Arrest

I

Jesus lived like a man and died like a man, only unlike most of us before he died he was arrested, turned against by his friends, and tried and found guilty. Those are the differences and they are differences we can never forget. You might even say they are part of the reason why we are here in St. John's Church this afternoon and why, along with his life and his death we remember him with some awe. His arrest by the legally constituted authority, his hearing before a judge, his betrayal by one man in particular who had been his friend, and finally the trial itself all were preludes to his final end, which as we know from recorded history was death by crucifixion.

The time he was arrested until his lifeless body was taken down from the cross was only a couple of days, but in those days lie all the pathos, tragedy, and perhaps now for us the hope of human life. He lived like a man; he died like a man, and yet his death is largely remembered for two thousand years because it contained the simple elements of tragedy together with some small intimations of victory.

It is a very human story, the death of Jesus Christ, and because it is essentially a human rather than an "extra-ordinary" or supernatural kind of story, it is one which still has a great deal to do with our personal stories. The Passion of Jesus Christ in a distant part of the world and in a distant time in history is the story of the "passion" of every man and woman here; it is the story of what happens to us, not just the way we die but what happens to us before we die and then what happens when we die.

I can't tell the story today without making clear that it is our story that is told in the Gospels as well as that of Jesus of Nazareth. It is our experience that is dramatized before our eyes, and it begins, appropriately enough, with the arrest of an innocent man on false charges from which he could not and would not extricate himself.

That then is where we start on this Good Friday: with the arrest of Jesus by a crowd armed with swords and cudgels, led by a man he had hitherto trusted, Judas Iscariot. The religious authorities were behind it -- the chief priests, ecclesiastical lawyers, and the scribes -- but it was a motley crowd that finally caught up with Jesus in a garden, and the man who pointed him out to his attackers was none other than someone Jesus had reason to believe would be loyal.

Jesus said to them as they attempted to take him by force: "Do you take me for a bandit, that you have come out with swords and cudgels to arrest me? Day after day I was within your reach as I taught in the temple, and you did not lay hands on me." And with that the few friends who had tried to help him deserted and ran away.

ly overcomes evil; evil will never totally obliterate the good. They are forever



There is something unnecessary and thus pathetic about Jesus' arrest in the first place. He had done nothing wrong, legally or morally. His only mistake, if you can call it that, was to challenge authority, and we know from the long sweep of history that that is never a popular thing to do. Most of the time authority and its challengers remain in a locked battle, which accounts for the most part for creativity and change in human society. Once in a while, however, one or the other side wins out. When the challenger succeeds in overthrowing the legally constituted authority, revolution occurs, sometimes accompanied by pure anarchy and sometimes, as in the case of 1776, by a new creation. But sometimes authority wins, and when it does the challengers are put down, mercilessly and without pardon, to insure that it doesn't happen again.

Something like that happened to Jesus. While he had actually broken no law, he had challenged the legalisms and the iron-clad hold of the Jewish state, of its chief priests and all the others who maintained a certain way of looking at life. Jesus presented an alternative: the law of love which, he claimed, was an overriding consideration for human society. This was intolerable to anyone whose myopic sight kept him committed to the status quo; sooner or later he was bound to be rebuffed by those who took him for a dangerous upstart. It was easy enough to find someone to betray him to the higher authorities; what was somewhat more difficult was to make an arrest which had any legality or substance to it.

But that is the way it often happens in real life. Innocent people are charged, and they see no way of defending themselves. People who prefer a different life style from the rest of society or those who look at life differently, though with equal respect, from the majority of their fellows, are persecuted until they are brought down and destroyed. What is so terrifying about the arrest of Jesus by that unthinking mob under the orders of the chief priests, lawyers, and elders is that it is another reminder of the way power can be used without regard for others' rights or for the destruction of those with whom one does not agree.

And often, as in this case, power is put in the hands of ruffians and thugs and totally unthinking men and women who are whipped into a frenzy of action on the say-so of someone higher up. The real villains of Nazi Germany were not the crowd which burned the Reichstag or the bands of youths who roamed the streets attacking innocent Jews. The real villains then and now are those who allow such conditions to exist, who create a climate of suspicion and hatred, and who in one way or another build upon a mass hysteria denying human rights and human dignity to those who are different or who are trying in their own way to live lives which they find meaningful and true. Judas, and his cohorts, are the pawns behind affronted authority, and when evil can find tools to accomplish its task, more often than not the innocent are made to suffer and good is toppled from whatever base it may have created.

Good and evil, as Jesus pointed out when they forcibly arrested him, are co-existent. "I was within your reach," he said, "as I taught in the temple, and you did not lay hands on me." It is not until an incident comes along when one or the other side is threatened that the trouble begins. Good will never completely overcome evil; evil will never totally obliterate the good. They are forever

in a state of tension, in the way human beings with their good and evil sides are forever in a state of tension.

When the evil people in the world think they can get rid forever of the good, they are totally wrong. Jesus' arrest was not the end of him; we know that. He is remembered and revered long after the nameless chief priests of Judaism and the other ecclesiastics have been forgotten. His persecution, and the events following it, only intensified the world's loyalty to him. Out of the persecution, with all its attendant suffering, came a picture of a man who could in the end stand up to defeat and overcome it. The arrest of Jesus Christ in the Garden of Gethsemane, senseless and unnecessary and unfair, was the beginning of the real conflict between good and evil. While evil was not eradicated from the world by Jesus' death and resurrection, it was for all time shown for what it is, and what evil ultimately is is nothing other than the rejection of everything that is good and lovely and true and honest.

Evil cannot exist apart from these positive characteristics of human experience, and Jesus in the Garden, before Pilate, and on the Cross shows supremely that in the face of pain and rejection and despair itself those other qualities of love and trust and total commitment to what is true can have their say as well.

III

A recent writer (Martin Lings in Ancient Beliefs and Modern Superstitions) makes a direct reference to the condition of the modern world which bears on the way we perceive good overcoming evil. He writes: "If it can be said that Man collectively shrinks back more and more from the Truth, it can also be said that on all sides the Truth is closing in more and more upon Man. It might almost be said that, in order to receive a touch of It, which in the past required a lifetime of effort, all that is asked of him now is not to shrink back. And yet how difficult that is!"

Difficult indeed, and that is precisely what we need to hear when we, like Jesus before his accusers, are willing to accept the truth of the way evil and good fight against each other. He understood that, as we too must understand it, but he understood also that the night is not the end nor is the darkness of human sin and meanness the final word. The Truth breaks in upon us with its word of hope even for those who innocently suffer. And when people like ourselves understand that neither Judas, nor the mob, nor the people behind their infamy can destroy our integrity, we can undergo these experiences of defeat with a nobility that distinguishes the children of light from the children of the dark.

From one point of view the arrest of Jesus was senseless and unwise, for it allowed him to become a martyr to a few and a cause to countless men and women for hundreds of years afterwards. But from the standpoint of human experience it was the most natural thing in the world, unavoidable and predictable, because that is the way it is when evil is threatened by holiness and by good people and when it feels it must fight back and attack.

(3)

Life is made up thus of struggle between darkness and light, evil and good, between the chief priests of prejudice and the Jesus of openness and honest truth. The struggle must go on, and we shall see that it leads to further complications and ultimately to a Cross. But Christians believe that the Cross, which is inevitably down the road for every human life which rises in nobility to meet the challenge, is the best thing that can happen, for the Cross is the symbol of hope. Evil thus knows no hope; goodness does, and our hope lies through the experience of suffering, even betrayal and death, to the victory which proclaims the Easter faith in the ultimate power and majesty and light of God who himself has overcome evil and for us has destroyed the power of death.

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2. - His Hearing

I

Jesus' hearing before the High Priest served one primary purpose, and that was to draw the lines of the forthcoming battle. Specifically, it clarified the issue as to who he considered himself to be. "Are you the Messiah, the Son of the Blessed One?" the High Priest asked him after others had testified against him. "I am," Jesus replied in a firm voice; "and you will see the Son of Man seated at the right hand of God and coming with the clouds of heaven." Then, according to Mark's testimony, "the High Priest tore his robes and said, 'Need we call for other witnesses? You have heard the blasphemy!' And with that the chief priests, elders, and the doctors of the law gave their unanimous verdict: Jesus was guilty, they solemnly declared, and should be put to death."

The dividing line had been crossed, and now there was no turning back. Where for some time Jesus had chosen to avoid confrontation with the authorities and to make somewhat ambiguous statements concerning his divine mission, now it was clearly out in the open. I am the Messiah, he publically said, and for such a blasphemy he was to be put to death.

II

Issues have a way sometimes of being so fuzzy and uncertain that they tend either not to be faced at all or else to be looked at in the most ambiguous and vague way. They tend to build up to the point where someone needs to cut through to the heart of the matter and tell it like it is, to speak the truth regardless of the consequences. It seemed to Jesus that the time had come to face the consequences of his ministry as God's Chosen One and to admit that his mission in the world was to reveal God to those men and women who might listen to him. Jewish law was so tightly woven and the leaders of Judaism so frightened of any challenge to their authority that such an admission as Jesus gave was simply out of the question. Blasphemy meant nothing less than setting oneself up as final authority, and while the kind of blasphemy Jesus was charged with had to do with his statement concerning himself, the real blasphemy in the eyes of his enemies was that he was attacking them. That they could not endure, and the more frivolous of them began to spit on him and strike him with their fists, while the High Priest's own bodyguard set upon him with blows. There could be no way out now for Jesus, no possible way by which he could escape the consequences. Like a thundercloud on the horizon which spreads darkness beneath it, the darkness of Jesus' final hours began to descend.

Yet he had the satisfaction of knowing that he had stood up to these men and that he had not yielded to the temptation either to run away from them or to avoid the issue, or even to equivocate with an answer which might allay the fears of his enemies. He was forthright and honest in a way they perhaps had not expected him to be. There was, he knew, little evidence otherwise against him, and indeed we are told the Council was unable to muster sufficient evidence to warrant a death-sentence. It wasn't until he spoke up in answer to the question as to who he was that his doom was sealed, for until that time the evidence was at best contradictory. He perhaps still had some friends, or at least some neutral spectators, among

the members of the Court.

I

The hearing before the High Priest was not after all a real trial; that came later before Pilate. This was a matter to be settled within the family, as it were, for Jesus was being judged by his own people, condemned by them and found guilty by the men whose religious beliefs were not so different from his own. The so-called Roman trial before Pontius Pilate had the legal authority of the state behind it; this hearing, conducted in the presence of the Council of Jewish leaders, was for the purpose of condemning Jesus even before his case came before the legally constituted authority, the Roman governor.

This was, in short, not a legal Jewish trial, but one more evidence of the way people destroy their own, of the way even within a family or the church or society in general or within a community people turn against one another out of jealousy or meanness or downright hatred. The charge of blasphemy was foolishness, for according to Jewish law a claim to messiahship was not really in itself blasphemy. The purpose of the hearing was obvious: the Jews had made up their minds to get rid of Jesus, and even though the kind of testimony and witnesses they wanted didn't emerge, passion got the better of their reading of their own laws, and as a result the charge of blasphemy stuck. When people want to get their own way and achieve a short-sighted end, they will often go to any lengths in order to serve their purposes. Jesus was the victim of the previous decision of his own people to rid them of him.

To Jesus there was no point any longer in evading or in trying to convince his hearers that God was using him as an instrument for the reconciliation of men and women. To Jesus the issue was now out in the open, and he was not afraid to face its consequences.

Not so his best friend, however. Peter, who had followed him into the High Priest's courtyard, keeping his distance but hoping that the whole miserable event might somehow be saved, acted quite differently from Jesus. While Jesus stood up to the High Priest's questioning, Peter remained in the courtyard, "sitting among the attendants, warming himself at the fire."

How ironic, and how sad! Peter before the fire, keeping himself safe, while the one to whom he had earlier professed such loyalty was willingly undergoing mockery in behalf of principle. Peter, avoiding a fight, Jesus ready for one. Peter keeping his distance from trouble, making himself comfortable before the fire in the courtyard; Jesus in the center of the storm, uncomfortable and yet proud before the fire of the Chief Priest's withering attack on him. One man afraid to stand up; the other ready with an honest answer even though he knew it would cost him his life.

Someone the other evening was wondering out loud whether Watergate has damaged our country, whether we have been hurt as a nation by the disclosures of the past couple of years. My own judgement is that we have not, for in my opinion we have gained by a kind of openness and honesty which until recently we were not capable of showing. Not that we are in the clear -- far from it -- but if nothing else has come from our own recent tragedy we have learned that there is a place for honest, candid admission and that there are some people incapable of admitting their

sin and others who have the courage to stand up and be counted.

I would rather be with Jesus than with the Peters of this world who spend their time warming themselves, gaining their false security, while others suffer for them. I would rather take the chance of being rejected for my honesty than allow the world to think well of me when in fact there was no valid basis for doing so. I would rather be a citizen of a nation which admits its mistakes, which repents and does something about its weakness, than to go along as though nothing is wrong and there is no need for honest self-appraisal.

Watergate, in my judgement, has allowed us for the first time in a long while to take a good look at ourselves; and where we have been honest enough to see our failures and resolved to correct them, where we have had the courage to stand before the world's judgement and say we have sinned, we have emerged from this experience the stronger. Peter never had the courage to do that because he preferred to keep warm and let others take the blame; Peter always follows at a safe distance from whatever possible dangers lurk ahead and when he is called to give an account of himself finds some excuse for avoiding the confrontation.

C. P. Snow in one of his novels has written that "There is great dignity in being a spectator, but if you do it for too long you are dead inside." Peter's is the story of a kind of dignity in being a spectator rather than a participant, but his is also the story of a man who was dead inside. Peter is the symbol of the person who refused to accept appropriate challenges, not that every issue must be faced and dealt with but rather that the important life and death ones must be accepted. His is the story of people like ourselves who prefer peace at any price, a crown without a cross, a victory without any attempt to grapple with the problems of evil that must first be overcome.

Eugene Carson Blake a number of years ago said what the opposite of moral cowardice can mean. He said: "The only persuasive witness to God is living in his presence and according to his commandments. To act with courage when others are fearful is to witness to your Christian faith and is more eloquent than any sermon. To act in hope when your fellows are in despair is to believe the gospel and will entice others to faith. To act in love and forgiveness when others hate and retaliate is always understood by any who see it. . . Wrong acts betray our Lord more effectively than inadequate words."

Someone said to me recently after I had conducted a funeral: "How strong you are!" If only she knew! If only she knew my weakness and the Peter in me which is sometimes afraid to stand up for what I know is right, for people I believe in, for ideas and issues which have made me what I am. And yet, as I think of Blake's words, about what my witness to God should be -- a witness of courage and hope and love and forgiveness -- I am reminded of the possibilities which always lie before me if only I will want to make use of them.

We are not strong, much of the time perhaps, and certainly there is more of Peter in most of us than we like to admit. But at the same time and even as we identify ourselves with that man in the courtyard warming himself comfortably before

the fire, there is also something in us of Jesus. His hearing before the High Priest reminds us of this, for as we said at the beginning that event served one primary purpose, which was to draw the lines between right and wrong, good and evil, honesty and dishonesty.

There is still that issue facing us, and while Peter will always remain part of our experience, so will Jesus if we will learn to let him. I am who I am, we can learn to say, and in affirming ourselves before those who would ask something other of us than what we are, we are giving conviction to our determination to witness to those Christian qualities of courage, hope, love and forgiveness which lie not only at the heart of Jesus' own life but which, beneath the surface of our lives, are qualities which need not be very far away.

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ST. JOHN'S CHURCH

Lafayette Square
Washington, D. C.



GOOD FRIDAY

April 16, 1976

THE THREE HOUR SERVICE

The six addresses will be delivered by the Rector of
St. John's, The Reverend John C. Harper, D.D.

I

12:00-12:30 P.M.

Preparation: St. Mark 14:12-31

Hymn 75 Passion Chorale

First Address: *"His Arrest"* (St. Mark 14:32-50)

Hymn 337 Rockingham

Prayers

II

12:30-1:00 P.M.

"Were You There?" Spiritual

Sung by KAY GRANGER, *Contralto*

Second Address: *"His Hearing"* (St. Mark 14:53-65)

Prayers

Hymn 336 Rathbun

III

1:00-1:30 P.M.

Third Address: *"His Denial"* (St. Mark 14:66-72)

Prayers

Hymn 72 Batty

IV

1:30-2:00 P.M.

Fourth Address: "*His Trial*" (*St. Mark 15:1-20*)

Prayers

Passion Aria Pergolesi
Sung by KAY GRANGER, *Contralto*

V

2:00-2:30 P.M.

Fifth Address: "*His Crucifixion*" (*St. Mark 15:21-41*)

Prayers

Hymn 65 Horsley

VI

2:30-3:00 P.M.

Sixth Address: "*His Burial*" (*St. Mark 15:42-47*)

"*My Saviour Now Is Dying*" Bach

Sung by MARTHA STEIGER, *Soprano*
CHARLES KOPFSTEIN-PENK, *Flautist*

Prayers

Hymn 435 Rest
Blessing

ALBERT RUSSELL — *Organist & Choirmaster*



Persons wishing to leave the church are asked to do so during the singing of the hymns. Those downstairs should leave by the doors located under the flags at the foot of the chancel steps so that the 16th street entrances may be kept free for people coming into the church.



We are hoping to raise a large gift from the Good Friday offering to support the work of St. George's College in Jerusalem, a center for continuing education for clergy and laity throughout the world. Offering plates are at the doors of the church.



EASTER SERVICES

Services on Easter Day are Celebrations of the Holy Communion at 8:00, 9:00 and 11:00 A.M. The two later Services are identical Festival Services with sermon by the Rector of St. John's. At 8:00 Dr. Williams will be the preacher.



St. John's Episcopal Church has served Washington since 1816 when the church was built from plans of Benjamin Henry Latrobe, architect of the Capitol. It continues to be a spiritual focal point for people the world over whose lives and work draw them to this capital city.

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1:30-2:00 P.M.

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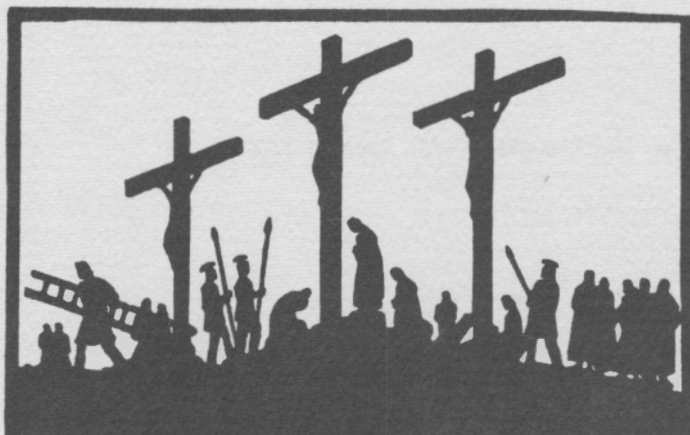
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3. - His Denial

In spite of what we have been saying about him, there is something appealing about Peter. I tried to say in the last Meditation that there is a little of Peter in all of us, perhaps rather more than less, and while there is something of the spirit of Christ there as well -- and we need, as I tried to say to you, to look deep for this and discover how those Christ-like characteristics can manifest themselves -- it is nevertheless Peter to whom we must also turn to learn about ourselves. For, you see, it is not only through the great heroes of life that we come to understand who we are, but it is through coming up against the cowards and the lethargic and even the traitors that we also come up against some of those aspects to our own lives that we need to be more in touch with.

At least this is true for me, and I suspect it is so for you, and that is why in looking now at Peter and the way he denied Jesus we get another look at ourselves. Peter, headstrong, impulsive, lovable, and at the same time treacherous and selfish embodies a lot of those qualities in each of us that, added to the more noble ones, make us the live human beings that we are.

What happened to Peter? For one thing, he kept his distance from what was happening to Jesus, and when the journey to the High Priest came to an end he comfortably warmed himself by the fire in the courtyard. That was one of the things that happened: he remained aloof.

The second thing that happened was that when pressed by one of the serving-maids in the courtyard, he firmly denied that he ever knew Jesus. "I know nothing," he said to the maid; "I do not understand what you mean." Even when the maid got at him to admit his friendship with Jesus, Peter denied ever having known him. As he "broke out into curses, and with an oath he said, 'I do not know this man you speak of'." So that was the second thing that happened to poor Peter: he turned his back on someone who not only had been his friend but someone he had idolized to the point of giving up most of his possessions to follow him around the countryside.

And then, do you remember what happened next to this headstrong man? Very simply, he remembered some of the things Jesus had said to him -- probably, more importantly, he remembered Jesus himself and all that he had once meant to him and all that he had meant to Jesus -- and "he burst into tears."

Three things about Peter characterized him: he kept his distance when he was afraid of being contaminated by the presence of Christ; he lied about his true relationship to the man who had just been condemned to death by the Jewish Council; and then when the rejection and the lying began to flood over him, he broke down, hating himself for what he was but seeing no way out of the corner into which he had placed himself.

That, I think, is the worst thing that happened to hapless Peter: the sense of utter desolation and loneliness, the sense that he had made irreparable mistakes and that there was no way out, no exit for him. "Peter remembered". . . and "Peter wept" are among the saddest and most poignant sentences in the history of the human race. For it is when we remember the past and feel guilty for it and when we recall our mistakes and see no chance of restoration that the full enormity of death itself descends, and the thundercloud we spoke about in the last Meditation finally closes in. When the rains come and the floods begin, the drowning man sees perhaps for the first time his life in full and true perspective, and what he sees is tragic.

It occurs to me to add that we are perhaps more like Peter in those events when he kept his distance and when he lied about knowing Jesus than we are in the full honesty that he showed when he broke down and cried his heart out. We are perhaps nearer to the mistakes he made, to the flaws in his character and the weakness he displayed, than to that final more noble emotion when he saw himself for what he was, when he remembered what Jesus had told him and knew that for the moment at any rate there was nothing more he could do.

"In my hand no price I bring/Simply to thy cross I cling", while words written just two hundred years ago by Augustus Toplady might just as well have been said by Peter there in the courtyard, tears coursing down his cheeks as he realized what a sham and a pretense his life had been. "Rock of ages, cleft for me,/Let me hide myself in thee" he might have said; "Thou must save, and thou alone."

For that is precisely where it ends for us when like Peter we see ourselves, possibly for the first time or in a different way, and what we see is distasteful for us. Who will save us from ourselves; is there any hope?

In a sense, for Peter there was no hope that day, and there are days when for us there is no hope either. Sometimes our betrayals and our lying lead only to a dead-end, and the tears are those of anger that there is nothing we can do to undo what has happened. Tears of anger and tears of sorrow for what has happened may be our only tears, and when this is so the future is very bleak indeed.

But sometimes there are tears, if not exactly of joy, of hope. I think this is also what may have happened to Peter. He remembered Jesus, and if he remembered Jesus as he had known and loved him he remembered a friend who would never give up on him no matter how bad and wrong he had been.

Remembrance of the past can be defeating or it can be full of joy; it can merely dredge up all that has been wrong in our lives or it can bring to mind those people and opportunities and the events in our experience which have been filled with joy and strength. If it is correct, as Mark seems to suggest, that Peter remembered Jesus as he had earlier known him, then it is quite possible that he remembered not only the words of hope but the man who taught that real life is a mixture of pain and ecstasy, of sin and redemption, and that in his presence and among his people the ecstasy and the redemption are still possible.

This is what Jesus came into the world to tell people like Peter, and people like you and me. He came to demonstrate that even through our wrong there is also the possibility of right, that even in the midst of our betrayals and our cheating there may come, when we are honest enough to admit what we are, the chance of a new life.

New life for Peter? Perhaps so. That remained to be seen, for it was up to him to show what he had learned from the experience itself. Perhaps nothing was learned. Perhaps, on the other hand, Peter discovered that he was still capable of deceit and coldness of heart, that he would still be prey to those qualities in him which were there from the beginning and which would be there, in all probability, until the day he died. But perhaps too he learned that the tears of recollection bring the past into the present so that Jesus is brought into the events that happen now, allowing Jesus to share in the anxieties and the sins themselves we discover that we don't have to experience them by ourselves.

That is what it means to have a Saviour, and that is perhaps what Peter learned the day he burst into tears when he remembered that Jesus had once told him that he would be with him until the end of the world. To his surprise the end had not yet arrived and Jesus was still with him. "While I draw this fleeting breath,/When mine eyelids close in death,/When I rise to worlds unknown/And behold thee on thy throne,/Rock of ages, cleft for me, Let me hide myself in thee."

William Stringfellow has placed in proper perspective the dilemma that Peter, and indeed the other apostles, felt between the natural human inclination to do what they wanted to do, what came naturally to them, and what they remembered about Jesus and his teaching. He writes: "The original disciples of Jesus Christ, if anything, furnish an even more poignant instance of doubt. It is one of the extreme aberrations of the contemporary churches that the disciples are held up as exemplary Christians, when, according to the Gospels, none of them were Christians during the era of Jesus' ministry. All of them were doubters despite the repeated manifestations of the very event of the Word of God in Jesus Christ. More than that, they were -- so to speak -- secular doubters. They were not heretics, apostates, or churchly idolators; rather, among them were atheists, agnostics, and skeptics.

"They heard his parables without discernment; they beheld his authority over the power of death in temptation, in healing, in signs and miracles, in popular triumph and in agony, but they only yearned for a political messiah. They were weak, forgetful, fearful men. Some of them were ambitious, all were unreliable, one was a traitor, the rest were cowards, none of them were believers. And unbelievers -- doubters -- they remained through the years of his itinerancy, during the entry into the city, at the Last Supper, at Gethsemane, while he stood before Caiaphas, when Pilate condemned him, at the foot of the Cross, even in the Resurrection, when he appeared to them in Galilee, until Pentecost.

"Yet, as with the Old Israel, their doubts did not stop the fidelity of God and to them was faith given and upon them was the mission to all the world bestowed."

This is what Jesus came into the world to tell people like Peter, and people like them -- to us -- this faith given because our mistakes and sin cannot stop the fidelity of God. Peter remembered. Peter wept when he did so. But Peter became a man of faith and upon him and us who are his heirs is the mission to all the world bestowed. It is nothing less than the mission to demonstrate that rejection and denial are not the final word, for God or for us.

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4. - His Trial

I

The trial of Jesus before Pilate, like numerous other trials since, was something of a sham and a disgrace. It brought no credit on anybody, and in a sense that included Jesus as well as his judge and accusers. In the end, it was the sheer pressure of the mob which forced the weak hand of Pilate to decide against Jesus. He apparently gave him a chance to escape condemnation, but Pilate was too weak a man to follow his instincts.

Jesus himself had the opportunity to deny the charges against him, to answer directly the questions put to him instead of evading them with oblique answers, but for reasons which later became clear but which at his trial seemed evasive, he made no reply.

The trial was thus a mockery of legal justice, for neither the judge nor the defendant said what was on their minds. Instead, a crowd of rabble rousers spoke the decisive lines, and where today a defendant is tried by the press and public opinion, Jesus was tried by a mob of people and found guilty. He might have had a chance if Pilate had followed his conscience about not allowing an innocent man to be condemned; Jesus might have escaped death that day in Pilate's court if he had been willing to face the charges that were brought against him and answer them truthfully. As it was, an event occurred -- one in a series, to be sure, but the decisive one -- that changed the course of human history and is in part the reason why we are in this church today.

A shameful, disgraceful, underhanded trial took place in Jerusalem two thousand years ago and its consequences are found in the lives of those of us who today call ourselves Christians. For the fact is that that disgraceful trial was the prelude to Calvary and thus to the Resurrection. Evil was in the end turned into good, and out of the seemingly dishonest, illegal event came the two great events of Christianity, Good Friday and Easter Day.

II

Pilate had given Jesus a chance to save himself. As the Gospels point out, somewhat in contradiction to actual history, Pilate was not altogether a bad man. Instead, he was simply indecisive. He saw through the hatred of the chief priests and Jewish authorities and he was not particularly impressed by the charges that they brought before him. His chief concern apparently was to get the trial over with. He was willing to let the innocent go free if that was convenient, but when it became apparent to him that the mob was out for blood -- Jesus' blood, in fact -- Pilate agreed to hand him over to be crucified.

"Do you wish me to release for you the king of the Jews?" he asked the threatening mob. "What shall I do with the man you call the king of the Jews?" he again inquired. "What harm has he done?" he asked, perhaps hoping that an honest answer might be forthcoming so that he could end the trial then and there and release Jesus. But it was not to be. Instead, as Mark records, "Pilate, in his desire to

satisfy the mob, released Barabbas to them; and he had Jesus flogged and handed over to be crucified."

If the religious leaders gave up their powers to the state in order to see Jesus killed, the state in the person of Pontius Pilate took the easiest course open, which was to condemn Jesus to death rather than take the time to examine carefully and dispassionately the charges brought against him. If the chief priests and their lawyers gave up whatever authority they might have had to deal with Jesus in favor of political power taking their place, then the political power sought the easiest means to accomplish its ends.

It is a sorry story which unfortunately has a way of being repeated in the long course of history. Religious belief sometimes caves in before seemingly more important political or social authority; the world of the spiritual is taken over by that of the secular. Just as the Jewish leaders abrogated their authority to the Roman government, so we see instances where religion is not strong enough to stand on its own feet and instead, almost apologetically, says to the state and the secular world "You now take over."

And we sometimes find that the state or other forms of secular authority take the shortest route to accomplish their ends, often, as was the case with Pilate, without carefully distinguishing right from wrong and without honestly sorting out the issues and people that were involved. "Pilate wondered," we are told, but his inner doubts never led him to take a stand which might have cost him popularity with the multitude crying for revenge. His indecision kept him from pursuing further the line of questioning which began Jesus' trial. In the end it was easier to give in to public pressure than himself to reflect on the causes for the arrest, the enmity behind the mob's shrill cries, and the facts concerning the alleged blasphemy and the supposed threats to the stability of the civil and religious order.

Pontius Pilate throughout history has been vilified, and with good historical reason, but more than the vilification for his act is the disdain which surrounds him for his moral cowardice before a hungry and vindictive group of people. He is the symbol of political power caving in before the power of the press or the power of the pocketbook or the power of some opinion poll. He is the example of the leader -- secular or religious -- who allows the group to usurp his rightful authority because he is nothing less than afraid.

He would not soil his hands by fighting; Pilate could not bring himself to contend with the louder and to him more dangerous threat of a hundred or more men and women who thronged his court yelling and screaming, "Crucify him! Crucify him!" Perhaps, Pilate thought to himself, they might soon be turning those same words on me. Perhaps if he did not accede to their demands the unruly throng of rabble-rousers would turn his court into a battlefield and he, rather than the Galilean before him, would be their victim.

In a recently published book entitled The Last European War by John Lukacs there is an arresting sentence. By the end of 1941 the dimensions of the war in Europe were finally being understood and it became apparent to participants and observers alike that the "end of European history" as it had been previously known

was taking place. "There ran a deep spiritual undercurrent," Mr. Lukacs writes, "in the minds of people who during the Second World War were shocked out of their wits by what they saw around them, not only the disaster of war but also the disasters of the mass mind."

The mass mind in Germany and elsewhere was as evil and pernicious as that of the Nazi leaders; the mass mind allowed a generation of hatred of the Jews to develop theories of racial superiority and then to insidiously lead people to believe them. The mass mind became almost the hardest thing for civilized people to contend with, for mass of any sort, whether of people or sheer political power or physical force, is extremely difficult for individuals to deal with. Pilate found this out. He is just one in a long line of men and women, well-intentioned some of them and with the best motives, who have run scared before the continued cries of "Crucify him", believing that those cries not only represent the will of the people but that they are the most powerful cries in the land.

It was over, then, and the soldiers took Jesus inside the Governor's headquarters and played games with him, dressing him in royal purple and putting a crown of thorns on his head. The mockery and mimicry went on, along with the beating, until the soldiers' wrath had run its course and they were tired of the game. They then took off those purple clothes and dressed him in his own clothes.

That is the way the trial ended: with Jesus dressed in the false robes of the king he never claimed to be. It was not the kingship of power that he came to bring but the kingship of God, and his trial ended with mindless men acting out on the stage of history the way Jesus was misunderstood then and ever since. For the purple was the color that he disdained; ironic that he should be so dressed and mocked as a royal king. They dressed him up, surrounded him as it were, by all the wrong accoutrements, precisely the opposite to those with which he came into the world and those he had worn all his life, clothes of humility and not royalty, clothes of simplicity rather than the more grandiose ones of a royal leader. At the end he was dressed in his own clothes -- the ones that fitted him best -- and they took him out to crucify him at last in the right clothes at least, those which became him and in which he had dressed all his life.

That little scene when the Roman soldiers made fun of him is the final insult to the Founder of our Faith, the final instance when people misunderstood him and tried to make something of him which he wasn't. It is all dramatized there for us, and it continues to be acted out in similar ways today when even Christians put on Jesus' false clothes and give false obeisance, paying mock homage to one who asked for something quite different from his people, the obeisance of love and of commitment to his ideals of truth.

III

Not until we allow Jesus to stand before us in his own clothes and accept him as he is will he speak to our own day in his own way. Not until we stop trying to invest him with authority he did not claim for himself or with spiritual qualities which he disregarded in favor of the honest, open heart, will his message get across to a cynical world which prefers to think of him in stained glass and in the dark of some ecclesiastical setting rather than in the dust and heat of life as it is

lived by ordinary people. "There ran a deep spiritual undercurrent in the minds of people who during the Second World War were shocked out of their

He was not a king as the world understands kingship, and he is not an ethereal figure as some believers would have him be today. He was a man, incarnate of God, who lived like a man and who knew all the pain and sorrow humans like ourselves are capable of experiencing. His was no regal power but rather the embodiment of the power of God himself, the power of the divine in human experience. His clothes are still not those of purple but of the ordinary man and woman, and he stands today before us in those garments asking of us the same kind of allegiance he asked of his followers hundreds of years ago.

In one of his plays John Masefield closes his portrayal of the trial of Jesus by picturing Pilate's wife holding a conversation with one of the Roman soldiers who participated in the mocking and later in the crucifixion on Calvary. She says to the soldier: "What do you think of this Jesus' claim?"

"Lady," he replies, "if a man believes a thing enough to die for it, he will get plenty of others to believe it also."

Then Pilate's wife asks, "Do you think he is dead?"

"No," replies the soldier, "I do not."

"Where then do you think he is now?"

"Let loose in the world where neither Roman nor Jew can stop him."

Think about that for a few minutes and then ask yourself in what clothes is he now dressed. Do we still make him out as something he was not or do we meet him dressed in his own clothes so that immediately we recognize him for the man he was and for the presence of God which he claimed to embody?

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5. - His Death

The Jewish establishment -- those wise priests and judicious lawyers -- taunted him about saving himself, which is something they certainly would have tried to do themselves, when they should have known that Jesus had no interest in

I
While the death of Jesus by crucifixion centers around him primarily, there were other people there that afternoon who are an important part of the story. That, I think, is not the way it is with most deaths, although family and friends who are present in some hospital room or in some home are of course very much involved in the final hours of a person's life. But in the case of Jesus the crowd of onlookers, the soldiers, his family and the women who had been with him during the difficult years of his ministry are also very much a part of the story. It is impossible, in fact, to tell of the death of Jesus without telling about the people who were present with him, some hating him, some loving him very much indeed, and some merely curious in the way people will gather around any tragedy out of a sense of idle or morbid curiosity.

II

We have to begin, therefore, with some of those who watched him die on the cross, and the first, and certainly the most vocal, group of on-lookers -- participants is a much better word for them -- are the so-called passers-by. A good phrase to describe them, for like other more or less uninvolved individuals they were there for the kill, so to speak, and then went on their way, perhaps without another thought.

But beside the cross they had a good deal to say, and you recall some of their taunts. "Aha!" they cried, "you would pull the temple down, would you, and build it in three days? Come down from the cross and save yourself!"

Then there were the chief priests and lawyers -- the establishment -- and their jeers were in a similar vein. "He saved others," they sneeringly said, "but he cannot save himself. Let the Messiah, the king of Israel, come down from the cross. If we see that, we shall believe." And they snickered behind their hands to each other, reputable seers that they were, for they knew perfectly well that a man nailed to a cross could not escape.

Even the bandits, on either side of Jesus, added their insults, according to Mark, who unlike the other Gospel writers says nothing about the penitence of one of them.

It is stark mockery that is found among the passers-by, the Jewish establishment, and the two criminals who were also about to be executed. They all were present on that fateful day to add insult to injury, to go down in history as men and women who thought it great sport to see the Galilean die, and they enjoyed every moment of it.

Of course most of them had no idea what Jesus was about or who he was. The passers-by made fun of his claim to destroy the temple and joked about his rebuilding it in three days, unmindful that what he was talking about was his own life and how, even in death, he would rise again by the power of God. They misread Jesus

Jesus in ways that people then and ever since have failed to understand him.

The Jewish establishment -- those wise priests and judicious lawyers -- taunted him about saving himself, which was something they certainly would have tried to do themselves, when they should have known that Jesus had no interest in saving his own life but rather in losing it for the sake of others. They missed the point that Jesus for years had been trying to get across; namely, that the people who live for others rather than for themselves, die for others as well, that sacrifice for principles and people lies at the heart of the meaning of life and death.

The thieves also failed to get the point when they too jeered at the supposedly good man who was getting the same as they, for goodness in Jesus' mind had to do with loving the unlovable and taking back the unacceptable rather than trying to get home free without suffering in behalf of other men and women.

It is, in a way then, fortunate for us that these people were a part of the crucifixion, for they have things to teach us. For one thing, they ask us to listen and not make too quick judgments about people, which is what these folk all did. For another, they remind us that we often fail to understand what others are doing and what they are really like; and for still another lesson, the passers-by, the lawyers, and the others keep before our minds the price self-centeredness and myopic vision must pay, and that is that they miss the chance to be in the presence and power of goodness incarnate in a person.

They missed an opportunity plenty of us would give anything to have had: to be with Jesus, hear his words afresh, and try to accept the challenge he gives to try to be like him. Instead, they rejected him, went on about their business, and missed the greatest opportunity history has ever given to a group of men and women.

One person who didn't attack Jesus but whose part in the story is somewhat unclear was the man named Simon from Cyrene who was forced to carry Jesus' cross to Golgotha. He too was present at the end, and while we know nothing about him except that he had two sons and came from Cyrene and was perhaps a black man, we can assume that he, like everyone else, reacted one way or another to the sight of the dying man before him.

We like to think that mission of mercy when he bore on his own back the heavy gibbet was enough to convert him to the cause Jesus espoused. It is fanciful, though perhaps true, that when he met Jesus something in the Master's face made this pagan man into a Christian. The Bible doesn't say, and we can only surmise, which leads one to make the observation that whatever Simon felt and believed wasn't sufficiently exciting for him to have acted in such a way that the writer of the Gospel thought fit to speak about it. Silence -- maybe out of reverence and respect, maybe out of indifference, maybe out of fear -- but silence surrounds the experience of Simon of Cyrene, and it is puzzling for us to wonder why.

The centurion's cry, however, at the end is more to the point, and certainly was of sufficient drama for Mark to record it. According to the Gospel, "When the

centurion who was standing opposite Jesus saw how he died, he said, 'Truly this man was a son of God'."

There is nothing indifferent or silent or ambiguous about that man's statement; there is nothing left unsaid as to what he thought. There is none of the hostility of the rest of the crowd -- or of the frightened women, the two Marys and Salome, and the anonymous "several others" who had come up to Jerusalem with Jesus. His death had a profound effect on them, but we don't know from recorded history what that effect really was. We do know what happened to the centurion, and it was nothing short of a conversion, from pagan to Christian, from disbeliever to believer, from a participant in a cruel death to a participant in the nobility of a gentle, loving human being who at the end was revealed to at least one other person for the real man that he was.

And what did the centurion see and hear? He saw a man who at the end cried out for help. He heard a man's agonized cry to God -- "My God, My God, why hast thou forsaken me?" Discouraged, disappointed, dismayed -- all of these emotions seemed to be crowding in upon Jesus as the pain increased and the head began to roll forward and the end approached. The centurion saw this, and there was a bond between them created in the very act of despair. Perhaps for the first time in a long while someone saw Jesus as he really was, fully human like ourselves, suffering the pain we suffer, and the emotional loneliness we know, and that was enough to bring them together.

But the centurion saw something else beside the hurt of a fellow human being, and I must only describe it as the opposite to what the others saw. The centurion saw someone who wasn't interested in destroying material temples but in rebuilding a whole society, someone who had no interest in making life easy for himself and saving his own neck but in sharing in the agony and pain of others, someone in short whose level of caring was so much greater than anyone else there.

Jesus' loud cry at the very end was perhaps not the cry of a defeated man but the cry of one who knew finally that the struggle was worth it, the battle done, and the victory now begun. It was the cry of a real man who believed so much in God that he called on him to save him and then called on him to take him to be with him forever. It was the cry of the saved and rescued Man from Nazareth who lived so differently from indifferent passers-by, from the haughty establishment and even from the silent people of this world who merely bear burdens without understanding the full import of what they are undergoing. Jesus, the centurion knew, was the Son of God -- the Man for Others -- and he took his own life in his hands, his future and prestige, to make that claim for others and ever since that day for us as well.

III

At the foot of the cross on Good Friday a whole array of different kinds of people were present, many very much like us, and it was thus a death-scene more populous and more congested with emotions and feelings than almost any death I can think of since. Enemies who saw in Jesus what he was not, religious leaders who never came close to understanding his message, criminals who were interested only in making fun of goodness so close to them, an innocent man from the backcountry who

perhaps went home and told his sons what had happened but who kept on wondering for the rest of his life what it meant and what it was all about.

And the centurion -- professional, hardened matter-of-fact soldier -- neither weeping like the women nor joking like the rest of the crowd -- is remembered today as the only one who really told it like it was. He and Jesus, thus, had much in common, for Jesus died for others and the centurion understood what it meant; Jesus was frightened but his nobility continued to shine through, and the centurion in his own way accepted the fear and the nobility, the human despair and the divine presence, and said as plainly as he knew how that that is what God is like.

Jesus was and continues to be for us the embodiment of God; the centurion was and continues to represent for us the insight which sees in someone else, indeed within human life itself, the way God continues to reveal himself: through suffering and through the victory which comes for one who commits himself in trust to the Father.

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6. - His Burial

In 1966 an English journalist on the staff of the London Observer was sent to Palestine to write a series of articles on the archaeological excavation at Masada near the Dead Sea. The man's name was Colin Cross, and in time he published a book entitled Who Was Jesus? which was the last thing he expected to do when he went to visit the two thousand year old fortress which was a last refuge for a group of Jewish patriots around the time that Jesus lived.

The fifth chapter of Colin Cross' book begins this way: "At some date between the years A.D. 26 and 36 Jesus of Nazareth was executed by being hung up on a cross at Jerusalem. The dates are those when Pontius Pilate was prefect of Judea. It was a painful, ignominious form of death which it is unanimously reported Jesus accepted with dignity. By any measure this was one of the leading events in the recent history of the human race."

We attest to that fact by being in this church this afternoon. By any measure the death of Jesus was indeed "one of the leading events in the recent history of the human race," and the almost matter of fact way by which Colin Cross describes the event only serves to underscore its drama and its ultimate importance.

"Again and again," George Tyrrell once wrote, "I have been tempted to give up the struggle, but always the figure of that strange Man hanging on the cross sends me back to my task again." One who felt the same way was another man called Joseph of Arimathea, a "respected member of the Council," a man who was eagerly awaiting the Kingdom of God, "who bravely went in to Pilate and asked for the body of Jesus." It was a very brave thing to do, given the hatred that surrounded Jesus' execution, and Joseph thus came on the stage of history as one, among a very few, who cared for Jesus at the end so much that he was willing to risk his own life.

Who was he? A covert follower surely, according to St. Matthew; a good and righteous man according to St. Luke; a "disciple in the dark" someone else has since called him. Like others before and after him Joseph was also "looking for the Kingdom" and in the life and death of Jesus of Nazareth he found a clue as to the meaning of God's Kingdom on earth and of the significance of the life that is to come. He understood what Colin Cross meant about that leading event in the history of humanity; he shared the emotional and spiritual pull that George Tyrrell knew when, like him, that "strange Man hanging on the cross" sent him back to his task, in this case to the task of finding a decent burial spot for the now dead Jesus.

The rest of the story is familiar enough: how Pilate gave permission for the lifeless body to be taken down, how Joseph wrapped Jesus in a sheet and laid him in a tomb cut out of the rock and then rolled a heavy stone against the entrance. All of that took courage, and Joseph thus stands in human memory as one of Jesus'

disciples who cared enough for him to make a noble gesture. It was an act of faith on the part of Joseph, a gesture in behalf of a fallen leader, and we remember him today as someone who expected nothing in return for his action, nothing that would in any way win him popularity, but who simply did what he could as an act of love for a man who had given his love once to him.

Joseph believed in Jesus, and at the crucial moment when everything seemed hopeless and lost, he came forward to proclaim that his love at least would continue. Two women watched Joseph, but they apparently felt it unwise to step forward and help; instead Joseph risked his own neck by himself, while others watched and others turned their backs completely and went about their business.

That is the way the burial of Jesus ends, and it is there you might say is the end of Good Friday. It is time for us too to go home, a few of us still watching along with those women but most of us ready to go back to work, to the office or home to our regular, more orderly life. Jesus is dead, he is buried, and the stone is placed before the entrance of the tomb so that no one can molest the man who lies within.

Good Friday ends with a stone at the tomb and in stony grief on the part of those who cared and with stony hearts on the part of his enemies. And it will always be thus. For some the grief will continue so that the joy that happened later can't get through; for others the indifference and hostility will remain, and nothing Christ can say on Easter Day will make any difference. For others the stone remains before the mystery of death and of life; it seals for some the possibility that within that prison is the beginning of new life, of hope and ultimately of victory.

"God never notices stones," someone has said, but we do -- some of us -- and the stone there at the tomb's entrance is too heavy for us to move. God never notices stones, but on Easter morning the stone is no longer where Joseph had placed it on Good Friday. A new chapter in the story then begins, a chapter which not even Colin Cross could believe and which even today takes our breath away. It is a chapter which leads us to the end of the story and then beyond, to the present day and far into the future. It is the chapter which has no ending, for it opens up vast possibilities as we discover that stony hearts and minds, and heavy stones of doubt, have their counterpart in the joy of resurrection and the light of faith.

Let me end now with some words by one of my Christian heroes, Theodore Parker Ferris, who preached them from the pulpit of Trinity Church in Boston almost thirty years ago. He was speaking of how the Cross changes so much, of how Good Friday alters our whole way of thinking. Dr. Ferris said:

"You might put it in words like these, that life looks different in the light of Jesus. Certainly people look different. Instead of being miserable wrecks of humanity that are drifting on their weary way towards death, they become potential sons of the living God, responding to love, with hidden and undreamed of capacities waiting to be revealed. Suffering looks different. Instead of being a

calamity that you shrink from when you contemplate the pain of it, it becomes an opportunity to bear a part of the burdens of the suffering of the world. It becomes your part and your share in the cross of life. The good life looks different in the light of Jesus. Instead of being something to strain for, it becomes something which you take up gladly because you are drawn to his inimitable, good life. God looks different. Instead of being a kind of cold, abstract principle that you never get anywhere near, God becomes a reality that is warm and intimate and closely tied up with your own life, nearer than breathing, nearer than hands and feet, a power that dwells in you, that knows you, that loves you. Death looks different. Instead of being the end and final curtain of a man's life it becomes the last great adventure on this side of the unknown."

All this is what Good Friday means. Because of the Cross life looks different, people look different, suffering and death look different, God looks different. Good Friday opens up unfathomed possibilities for those who see in the experience of Jesus their own experience magnified beyond all our imagination, and yet in that tremendous event which compels us from time to time to pause and look carefully at it, we are able to catch small intimations of our own experience, of our own suffering and pain and our own deaths.

Good Friday therefore is never over. Again and again it repeats itself in the denials and trials, in the little and greater deaths we all undergo, and indeed even in the seemingly terminal event of burial when the stone is placed at the door. Good Friday is our day as well as Jesus'; it is our arrest by our enemies, our hearing before some higher authority, our denial by our friends, our trial before our judges, our execution at the hands of whatever in this world wants to get rid of us and finds the means of doing so when there seems no one to help us, sometimes not even God himself. The cry from the Cross no less than the act of commitment are all a part of what makes us human.

That is in part then why we have been before the Cross this afternoon. But if Good Friday is our day so also is Easter; if Christ's experience of suffering and death come very close to our own, so does his other experience of resurrection on the other side of the grave, when the stone is at last rolled away and God reveals himself in the power of his love and in the majesty of his own victory over death itself.

God pays no attention to the stones life places before our hopes, any more than in the end he allows the Cross to be the final word. There is more to come, and Christians who go through the darkness of Good Friday wait expectantly for the light of Easter. It is a light which God never fails to provide.

THE WHITE HOUSE

WASHINGTON

Easter Services
Harriet Episcopal Chapel
Catoctin Furnace, Maryland

Sunday - April 18, 1976

Departure: 10:10 A.M.

From: Terry O'Donnell

BACKGROUND:

The Harriet Episcopal Chapel is located at Catoctin Furnace, Maryland, approximately 9 miles from Camp David. It has 100 parishioners and is staffed by an Episcopal Church in Cantonsville.

The current pastor of the chapel is Reverend Charles Shaffer, who also serves as an assistant minister in the Cantonsville Church. The Episcopal directory indicates that he was born in Kentucky in 1933 and received an undergraduate degree from Transylvania College. He was a chemist from 1956 through 1968, and then entered and graduated from the Kentucky Seminary in 1971 (apparently a non-accredited seminary). He is married, and they have four children.

The hour-long service will begin at 10:30 a.m.

(President Johnson attended a service at Harriet Episcopal Chapel in 1967.)



THE GOSPEL

FOR

PALM SUNDAY



St. Matthew 27:1-54

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,

Judas: I have sinned in that I have betrayed the innocent blood.

And they said,

Chief Priests
and Elders: What is that to us? See thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces and said,

Chief Priests: It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Jeremiah: And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor: and the governor asked him, saying,

Pilate: Art thou the King of the Jews?

And Jesus said unto him,

Jesus: Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him,

Pilate: Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them,

Pilate: Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying,

Pilate's Wife: Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them,

Pilate: Whether of the twain will ye that I release unto you?

They said,

People: Barabbas.

Pilate saith unto them,

Pilate: What shall I do then with Jesus which is called Christ?

They all say unto him,

People: Let him be crucified.

And the governor said,

Pilate: Why, what evil hath he done?



ST. JOHN'S CHURCH

LAFAYETTE SQUARE WASHINGTON

THE REVEREND JOHN C. HARPER, D.D., RECTOR

Palm Sunday - April 11, 1976

11:00 A.M.

PALM SUNDAY LITURGY AND SERMON

Prelude on "Passion Chorale" *Sowerby (1895-1968)*
"Rhapsody III" *Herbert Howells (b. 1892)*

Palm Sunday Reading: St. Matthew 21:1-11

Blessing of the Palms

Processional Hymn 62

St. Theodulph

The Order for Ante-Communion, Prayer Book, page 67

Kyrie, page 69 *Simon Preston (Contemporary)*

Collect for Palm Sunday

Old Testament Lesson: Zechariah 9:9-12
Read by Nancy Grimes

Motet: "Blessed is He That Cometh"
Vaughan-Williams (1872-1958)

Epistle: Philippians 2:5-11

Hymn 65

Horsley

Gospel: St. Matthew 27:1-54
(Read by the Rector and Congregation)

Sermon: The Rector

Nicene Creed, page 71

Intercessions, page 74, and Lord's Prayer

Offertory: "Lift Up Your Heads" *Gibbons (1625-1683)*

Prayers

Hymn 80

Were You There
(Sung by Kay Granger, contralto, and the Choir)

Blessing

Recessional Hymn 64

St. Drostan

Postlude: Carillon de Westminster *Vierne (1870-1937)*

9:00 A.M.

THE HOLY COMMUNION AND SERMON

Prelude on "Passion Chorale" Sowerby (1895-1968)

Hymn 64 St. Drostan

The Holy Communion, Green Folder, page 1

Old Testament Lesson: Zechariah 9:9-12

Read by Nancy Skancke

Epistle: Philippians 2:5-11

Gospel: St. Matthew 27:1-54

(Read by the Gospeller and Congregation)

Hymn 68 Bangor

Sermon: The Rector

The Holy Communion, continued, page 3

Offertory: "O Thou, Eternal Christ" Lovelace
(20th Cent.)

Prayer of Consecration, page 5

Hymn 62 (verses 1-3, 6) St. Theodulph

Postlude: Carillon de Westminster Vierne (1870-1937)

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Motet at 11:00 A.M.

*Blessed is He that cometh in the name of the Lord.
Hosanna in the Highest.*

Offertory at 11:00 A.M.

*Lift up your heads, O ye gates and be ye lift up ye
everlasting doors, and the King of glory shall come in.
Who is the King of glory? It is the Lord strong and
mighty, ev'n the Lord of hosts, he is the King of glory.*

THE PALMS are given in memory of Nicholas Luquer and
Helen King Luquer.

THE USHERS: 9:00 A.M. John Peters Irelan and Laurance
Redway. 11:00 A.M. Frank Hammond, Jouko Hauvonen,
Daniel Hofgren, James Kabler, Jerome Lord, Drew Popjoy,
Henry Spencer and Jay Zeiler.

A TOUR OF THE CHURCH is conducted following the 11:00
A.M. Service. Please meet the guide, Ann Hume Loikow,
at the pulpit at the conclusion of the Service.

COFFEE HOURS are held following the 9:00 A.M. and 11:00
A.M. Services in the Parish House, at 1525 H Street,
N.W. All visitors and newcomers are most welcome.

But they cried out the more, saying,

People: Let him be crucified.

When Pilate saw that he could prevail nothing, but that
rather a tumult was made, he took water, and washed his
hands before the multitude, saying,

Pilate: I am innocent of the blood of this
just person: see ye to it.

Then answered all the people, and said,

People: His blood be on us, and on our children.

Then released he Barabbas unto them: and when he had
scourged Jesus, he delivered him to be crucified. Then
the soldiers of the governor took Jesus into the common
hall, and gathered unto him the whole band of soldiers.
And they stripped him, and put on him a scarlet robe.
And when they had platted a crown of thorns, they put it
upon his head, and a reed in his right hand: and they
bowed the knee before him, and mocked him, saying,

Soldiers: Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him
on the head. And after that they had mocked him, they
took the robe off from him, and put his own raiment on
him, and led him away to crucify him. And as they came
out, they found a man of Cyrene, Simon by name: him they
compelled to bear his cross. And when they were come
unto a place called Golgotha, that is to say, a place of
a skull, they gave him vinegar to drink mingled with gall:
and when he had tasted thereof, he would not drink. And
they crucified him, and parted his garments, casting lots:
that it might be fulfilled which was spoken by the prophet,

Prophet: They parted my garments among them, and
upon my vesture did they cast lots.

And sitting down they watched him there; and set up over
his head his accusation written, THIS IS JESUS THE KING
OF THE JEWS. Then were there two thieves crucified with
him, one on the right hand, and another on the left. And
they that passed by reviled him, wagging their heads,
and saying,

People: Thou that destroyest the temple, and
buidest it in three days, save thyself.
If thou be the Son of God, come down
from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

Chief Priests,
Scribes, and
Elders:

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying,

Jesus:

Eli, Eli, lama sabachthani?

That is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said,

People:

This man calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said,

People:

Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the Ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying,

Centurion:

Truly this was the Son of God.