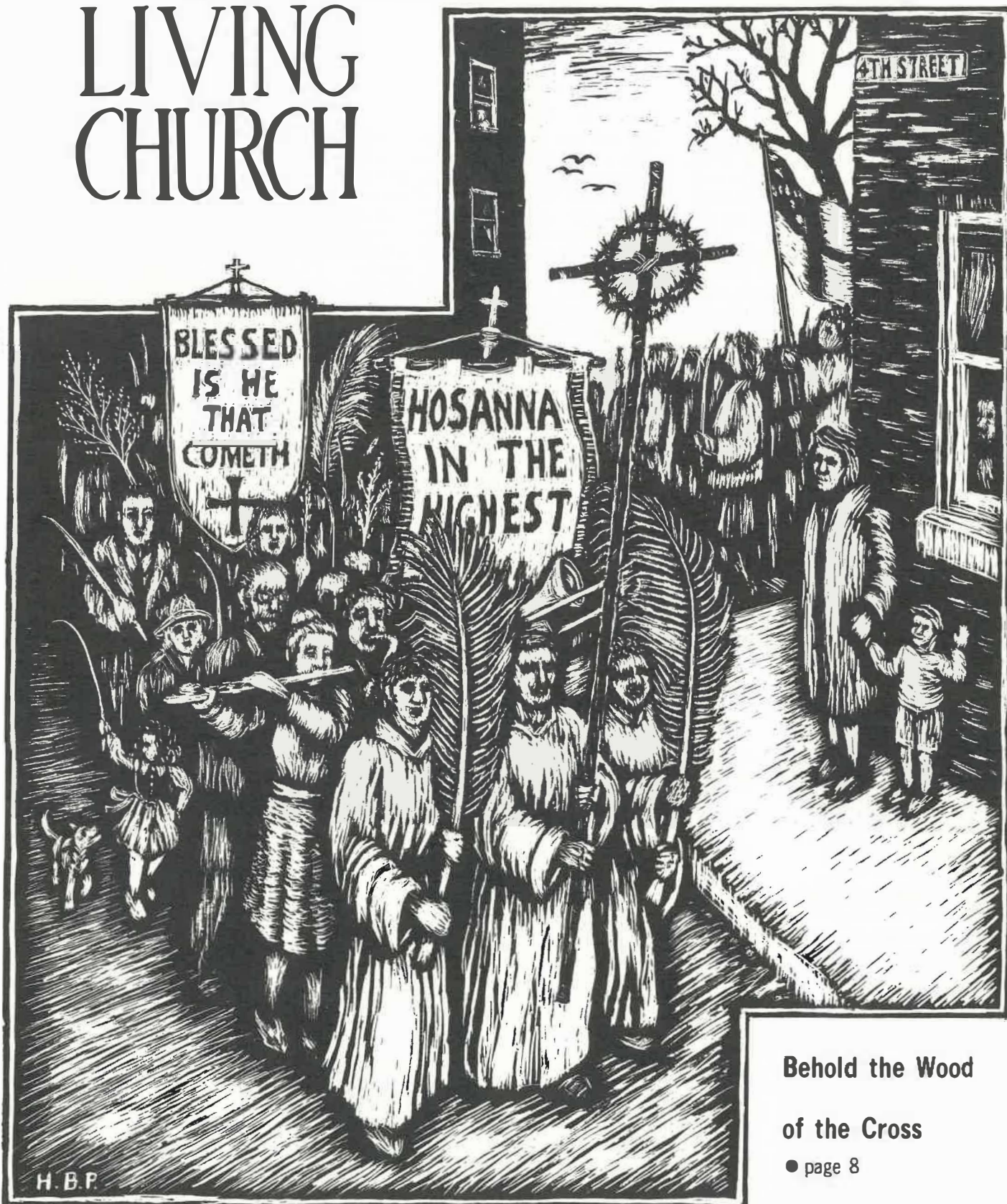


THE LIVING CHURCH



Behold the Wood
of the Cross

● page 8

The First Article

We have, as human beings, inherited a need to worship God. Even more striking is our need to offer a kind of worship spoken of as sacrifice. In Holy Week, this must be the center of our attention.

What is sacrifice? It would be hard to find a human experience or activity which is harder to define. Down through history, it has taken innumerable forms. Wine, blood, water have been poured into the ground. Meat and other food stuff have been eaten, cast away, burnt by fire, put into the sea, or dropped into chasms. At intervals during the long course of history, we have offered up to various deities children, young men, virgins, old people, criminals, nobles, and kings. In some ancient civilizations it was taken for granted that in certain circumstances the king would be immolated. Sacrifices have been offered for victory over enemies, to make crops grow, for babies to be born, for plagues to cease, for sins to be forgiven, for thanksgiving and praise, for information about the future, for communication with the dead.

Foot Washing

Did you ever know one kneel
Take your hot and ugly feet
And love them
Tenderly
With water
And soft linen?

That kneeling, giddy
Beyond bearing, looking down
Upon so great a height.
Not feet alone, hands
Head brought low
In elevation.

Until the flood-
Tide rising takes and drowns
You sweetly gasping, choking,
Cresting, power-lifted to
A station at the feet
Of humankind.

J. Barrie Shepherd

We can say, as people often do, that sacrifice is "giving something up." Or we can say, as some scholars do, that it is all derived from the basic acts of killing, cooking, and sharing food. Or we can tie it to the almost universal sense of guilt and need for reconciliation. Or we can see it as an effort to achieve, through ritual means, a perfect spiritual self offering of the offerer.

Perhaps sacrifice is so hard to define because to give up, or to give away, or to destroy, or to deny one's self are, by their nature, actions which logic alone can never explain. From a strictly rational point of view, to hurt one's self, or one's belongings, is never fully understandable, although such actions can be, in some cases, of the utmost importance in human life. As St. Paul says of Christ's sacrifice:

The word of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God.

I Corinthians 1:18

Whatever we say about sacrifice does not seem adequate, for there is always more to it. Confronted by a deep and thoughtful definition of sacrifice, one says, Ah yes, but real sacrifice must also include. . .

We always have to add something else, a personal perception of our own that goes beyond what others have said. Any definition of sacrifice is incomplete, and any act of sacrifice is incomplete. The author of the Epistle to the Hebrews expresses this in regard to the sacrifices of the Old Testament,

For the law [of Moses] having a shadow of good things to come, not the very images of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? . . . For it is impossible that the blood of bulls and goats should take away sins.

Hebrews 10:1-4

The external act of cultic sacrifice is never an adequate expression of what should be the inner reality, yet internal human intentions are never complete without outward expression. By its very nature, sacrifice seems to be an effort to reach out beyond what we can do, to perform an act of great spiritual signifi-

cance beyond what human beings are naturally capable of.

Sacrifice is powerful because it deals with areas of reality with which logic cannot cope. These are areas of love and hate, right and wrong, power and weakness, hope and fear, fulfillment and defeat, joy and sorrow, and the perceptions of life and death which make up the heart of our existence — the very things, in short, which make us human.

We believe it is helpful to see the "unnaturalness" of sacrifice as having some analogy to the "unnaturalness" of the human need for clothing, for cooked food, for shelter, or for transportation over water. Our history, the tens of thousands of years of conscious human development, has left us deeply rooted in nature, and yet strangely separated from it. The feelings, instincts, and desires of each species of animals lead them to do the things that they need to do to survive and to propagate. Yet humans no longer have a natural habitat to which we are automatically adjusted. Our most gnawing fears deal with indescribable enemies; our most creative hopes are for things never yet seen. The mental and spiritual equipment that we have were never designed for a world of metallic filing cabinets. Sacrifices act out the struggle of the soul on life's most important battlefields.

When Jesus entered Jerusalem on Palm Sunday, acclaimed as "Son of David," and when he walked out to Calvary five days later, was nailed to the cross, and had the sign "The King of the Jews" placed over him, he carried out what centuries of sacrificial death of men, women, children, and animals were supposed to have meant . . . what was reached for, intended, but not before fulfilled. As Traherne said, "There we see a Man loving all the world, and a God dying for mankind. There we may see all types and ceremonies, figures and prophecies" (*Centuries*, I, 59).

We can never explain it. Purification by the shedding of blood, the repayment of the debt of sin, the appeasement of God, the acceptance of suffering by God himself, the outpouring of love, the making available of new life, establishment of a new and universal covenant, the inauguration of a new kind of kingship, the giving of the body and blood for food and drink, death as the necessary prelude to resurrection — all these and how much besides! The previous sacrifices of tens of thousands of years looked blindly forward toward it. We in faith look back to it.

When he had offered one sacrifice for sins for ever, he sat down on the right hand of God, henceforth waiting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified.

Hebrews 10:12-14
THE EDITOR

The Living Church

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CALENDAR

March

- 19. Sunday of the Passion/Palm Sunday
- 20. Monday in Holy Week/Monday before Easter
- 21. Tuesday in Holy Week/Tuesday before Easter
- 22. Wednesday in Holy Week/Wednesday before Easter
- 23. Maundy Thursday
- 24. Good Friday
- 25. Holy Saturday/Easter Even
- 26. Easter Day

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Canon duBois Comments

Your reporting "Four Consecrated" [TLC, Feb. 19] is excellent and well balanced. One point needs clarification. You note that I was elected Bishop for the Western Convocation of the Diocese of the Holy Trinity but was unable to attend "because of recent serious illness." This is not true. I had full clearance in writing from a team of five surgeons and

physicians as to my complete recovery and ability to travel to Denver. Bishop Chambers took matters in his own hands and declined to consecrate me "due to illness" and "age." The first was false, the second was a throwback to the Episcopal Church. It is true that in the Episcopal Church a bishop must retire at 72 years of age, but in the Diocese of the Holy Trinity a bishop must submit his resignation every two years after 72, but may be kept on as long as the standing committee considers him physically and mentally competent. Bishop Chambers' opposition to my consecration appears to have been purely personal. As to my having been listed as "crozier bearer" at the service, I did not attend because no one informed me of the appointment.

(The Rev. Canon) ALBERT J. DUBOIS
FlINTRIDGE, Calif.

Peace with Each Other

The discussion and criticism of the Proposed Book of Common Prayer continues. I have heard some who regard the "Peace" where it is placed to be an interruption in their concentration on the spiritual and they think perhaps this should be at the beginning of the service in the nature of a usual greeting.

The chapter entitled "Additional Directions" suggests that the greeting



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"The peace of the Lord be always with you" between individuals may take place at the time of the administration of the sacrament before or after the sentence of invitation. When we say to our individual neighbor "Peace" before coming to the altar, it would seem that we are stating that we are without rancor toward all of God's family as we feast at the banquet table of the Lord. The 1928 Book of Common Prayer in the General Rubrics and Exhortations emphasizes our need for peace with each other, ourselves and with God. The Proposed Book of Common Prayer briefly and most poignantly brings this to our minds at the time when we most need to be reminded of this.

I would like to share my thoughts about this with my fellow churchmen.

LULU S. BRINKMAN
All Saints Church

Baldwin, N.Y.

Defending the Faith

Your editorial "Defending the Faith" [TLC, Feb. 19] was very much to the point and greatly appreciated. The faith is neither the ordination or non-ordination of women, and we lose sight of this truth at the peril of our unity.

(The Rev.) JOHN W. PRICE
St. George's Church

Austin, Texas

I believe that the note you sounded in the editorial "Defending the Faith" is one that we all need to listen to.

May I suggest another question that I have not heard expressed in most of the debate on the subject. What is God's will in the matter? There are many people on both sides who declare that they are proclaiming his will. Obviously they cannot all be doing so. Don't we all need to stop and listen for God's word at this point?

ROBERT P. COATES

Plainfield, N.J.

Leave Bishop Chambers Alone

In your thorough and fair coverage of the consecration of four bishops for "about 100 parishes or other church units . . . whose leaders contend the Episcopal Church has departed from the faith and scriptural tradition," you cite the chief consecrator, the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, telling reporters "that he felt ecclesiastical charges against him and deposition would be inevitable."

I have not gone over to the group in question, but I am 100% in conscience against the admission of women to the priesthood and could not in good faith receive the priestly ministrations of such. As a retired priest, I am happily in a position to boycott them.

While not a member of the body re-

ferred to, I do, however, sympathize with them and am therefore making an earnest plea to the House of Bishops that they leave Bishop Chambers alone, simply dropping the matter. However, if they are bound and determined to bring Bishop Chambers to trial and deposition, I beg that the said House will at least be consistent and also bring to trial and deposition (which in my opinion should have been done long ago) those bishops who, in the summer of 1974, purported to ordain to the priesthood the famous 11 women who accepted such "ordination," as well as that other bishop who somewhat later performed a similar "ordination" — all of this before General Convention had (wrongly in my opinion) authorized the "priesting" of women.

What Bishop Chambers has done is as nothing in terms of violation of church order to what these other bishops did. Should the House in any way penalize Bishop Chambers *without meting out at least as severe a penalty to these other bishops*, I shall be thoroughly ashamed of our House of Bishops.

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

Lawful Alternative

I hope that you can help me out on a matter that I feel sure must have appeared in the news columns of THE LIVING CHURCH but that I somehow missed.

Early in November I saw in the *New York Times* an account about some synod, if I remember correctly, of the Church of England that had approved a new text of the Lord's Prayer for their Book of Common Prayer. That was not important to me. What was important is that the article said that although this new book is going forward it had been agreed that the 1662 book would always remain a lawful alternative in the Church of England.

CHARLES ALAN WRIGHT

Austin, Texas

We cannot vouch for "always." Apparently the Church of England is adopting an arrangement, similar to that of the American Proposed Book of Common Prayer, whereby their traditional version of the Lord's Prayer, or their new version, may be used within the revised services. Their traditional version, (Our Father, which art) is not exactly the same as ours. During the fall of 1977, there was a widely circulated report in this country that the Church of England had adopted a new version from which the clause pertaining to the coming of God's kingdom was omitted. TLC did not accept the credibility of that report. According to our information, the new translation to be used in England is similar to, but not identical with, that used in the Proposed Book of Common Prayer in this country. Ed.

THE LIVING CHURCH

March 19, 1978
Palm Sunday

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EXECUTIVE COUNCIL

Venture in Mission Is Main Discussion Topic

Venture in Mission, the Episcopal Church's national program of renewal and fund raising, was the dominant topic at the February 15-16 meeting of the Executive Council. The meeting was held in New Orleans at the invitation of the Diocese of Louisiana.

Council members approved a list of mission opportunities totaling \$101,980,223. These projects will be presented to the church for funding through the Venture in Mission.

Two of the mission opportunities were changed by the Council. A \$150,000 request from the Julian Mission, Inc., an Indianapolis agency ministering to abused and oppressed women, was deleted at the suggestion of the Committee on Social Responsibility in Investments. Paul Neuhauser of Iowa City, Iowa, claimed his committee supports a ministry to battered women but said the Julian Mission has "internal management problems" and questioned the "level of counseling" being provided by the agency. The Council vote on the question was a 15-15 tie with Presiding Bishop John M. Allin casting the deciding vote.

A \$2,500,000 mission opportunity to fund Episcopal chaplaincies at colleges and universities was altered by the Council. The Very Rev. Urban T. Holmes, dean of the School of Theology at the University of the South, said the money should be used to endow a chair for Anglican religious studies in each of the five colleges related to the Episcopal Church. Council, however, voted to ask the presidents of the colleges to submit proposals for use of the money.

Fifty dioceses have already agreed to full participation in Venture in Mission with another 25 ready to give approval in the near future, according to a report from the Venture in Mission cabinet. Eight dioceses have voted not to participate in any way, with the remaining jurisdictions still to decide how they will relate to the program. Two dioceses have endorsed the Venture in Mission concept but have decided not to join in the fund raising.

Treasurer Matthew Costigan reported that the end of 1977 found a balance of \$18,431.45 in the General Church Pro-

gram budget, largely due to spending restrictions implemented by the Episcopal Church Center staff. He noted that the dioceses of Ohio, Nebraska, Alabama, Western Massachusetts, New Jersey, Newark, Maine, Milwaukee, Rio Grande, Atlanta, Kentucky, Minnesota, Michigan, Iowa, Pittsburgh, New York and Maryland overpaid their accepted apportionments in 1977 by at least \$100. Costigan said he was not "attempting to separate the good guys from the bad guys" in naming these jurisdictions. He said that many dioceses pay their quota in full or fall somewhat below it "at great sacrifice."

Speaking of 1978, Costigan said 81 pledges have been received from dioceses, with seven over and nine below the assigned apportionment. He said he anticipates that the 1978 pledges from dioceses will "come very close" to the amount that has been budgeted.

Council members also

- received a report noting that 60 appointees of the Episcopal Church are now serving in dioceses or provinces throughout the Anglican Communion as missionaries;

- gave a hearty round of applause to Mrs. Marion Bingley for her service as Executive Director since 1974 of the Presiding Bishop's Fund for World Relief;

- appointed persons to represent the Episcopal Church at Partners in Mission consultations in Wales, Francophone Africa, Cuba;

- instructed the secretary to send a letter of appreciation to the dioceses of the Central Gulf Coast, Central Philippines, Eau Claire, Indianapolis, New Hampshire, Oklahoma, Springfield, Southwestern Virginia, Washington and West Missouri for responding to the special appeal asking them to share their surplus income with missionary jurisdictions hurt financially by the 1977 budget shortfall;

- gave thanks for the life of Archbishop Janani Luwum of Uganda who was killed on February 16, 1977;

- received a statement from the Supreme Council of Bishops of the Philippine Independent Church of their censure of Bishop Pagtakhan for having participated in the Denver consecrations, expressing Council's appreciation for the manner in which the statement reflects the benefits of the continuing concordat between the Episcopal Church and the P.I.C.;

- voted to extend for one month (until February 1, 1979) a \$350,000 loan to Seabury Press;

- requested the Administration Committee to report at the May meeting about the relationship between the Seabury Press and the Episcopal Church;

- approved a charter for the National Commission for Social Welfare and Specialized Ministries;

- established the position of Staff Officer for Washington Affairs to be a liaison between the Episcopal Church and the U.S. Government, relating especially to Episcopalians in government and their witness in the conduct and process of government;

- commended the Diocese of Louisiana for joining in an ecumenical attack on the problems of underemployment and unemployment.

DISSIDENTS

Consecrators' Roles Disputed

Did the Rt. Rev. Mark Pae, Bishop of Taejon, South Korea, write a letter expressing his consent to the consecration of C. Dale Doren as bishop in the newly organized Anglican Church of North America, or did he not?

Did Supreme Bishop Macario Ga of the Philippine Independent Church tell Bishop Francisco J. Pagtakhan that it would be a "good idea" for Pagtakhan to take part in the Denver ceremony, or did he not?

These questions have arisen since the Jan. 28 rite [TLC, Feb. 19, 26]. Richard Ostling, religion editor of *Time* magazine, told Religious News Service that *Time* had interviewed Bishop Pae both before and after the Denver ceremony, and that both times he denied having given his consent. The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, has released a copy of a handwritten letter with Bishop Pae's signature which reads, "I hereby give my consent to the consecration of the Venerable Dr. C. Dale Doren." Bishop Pae denies writing such a document.

The Supreme Council of Bishops of the Philippine Independent Church (PIC), meeting in extraordinary session in Manila on February 9, has sent a letter to the Rt. Rev. John M. Allin, Presiding Bishop, saying that Bishop Pagtakhan "was never given permission and was never authorized" to participate in the

Denver ceremony. It said that the PIC bishops were "severely distressed and shocked beyond belief by the evidently indiscreet and unauthorized participation" of Bishop Pagtakhan.

Bishop Pagtakhan says that he asked the Supreme Bishop if he would be willing to send him to Denver as his representative, and Bishop Ga had indicated that it "was a good idea."

LAITY

Congress Meets in Los Angeles

The North American Congress of the Laity, held at the Hyatt Regency Hotel in Los Angeles from February 17 to February 20, ended with a challenge and an affirmation from the general chairman Howard E. Butt, Jr. Mr. Butt said, "Christian witnessing is not something we do; Christian witnessing is something we are." He went on to say, "The work of the Holy Spirit in our lives is the production of Christian character." In his closing remarks, Mr. Butt echoed many of the thoughts and concerns that had been presented by the keynote speakers at this gathering of Christian lay people.

More than 800 persons — at least 62 of them Episcopalians — from Canada, the United States and Mexico attended the Congress. "Divine creation; human creativity" was the theme of the meeting, designed to "break through the traditional barriers between liberals, conservatives, Catholics and Protestants, men and women, strengthening the best in each and calling for creative growth." Mr. Butt is a Texas businessman and prominent evangelical Christian lay leader. Former President Gerald Ford and Mrs. Ford served as the honorary chairpersons and challenged participants during the opening session of the Congress to reintegrate religious life, thought, ethics, and concerns into the market place of daily life.

Author Abigail McCarthy, one of the keynote speakers, opened the Congress with a call to men and women in the pew to rid themselves of the notion that they are inferior to the ordained clergy. Christian laypersons are called to their work as surely as preachers and priests are called to theirs, she said, and pinpointed the ministry of the laity in the "world of work." Mrs. McCarthy, whose novel *Circles* was published recently, called the gathering the "most exciting and hopeful" ecumenical development in 30 years. One reason for her excitement, explained Mrs. McCarthy, who is a Roman Catholic, is that the Congress had roots in evangelical protestantism. For evangelicals, with their energy and vitality, to join other Christians in reanimating society with the Gospel "seems the stuff of dreams — but the stuff of practical dreams" she said. Without being anti-clerical, Mrs. McCarthy made a fervent

appeal to the laity to pursue their ministries apart from the roles filled by the clergy. Lay people, she said, are not supposed to be consumers of what the clergy prepare for them. The ministry of the laity, she said, is a matter of the use of talents. She stated, "This is not to say that one might have a direct call from God to be a stockbroker, but that a talent for finance could well indicate that one is to be concerned with the stewardship of money — money which affects the destiny and happiness of individuals and nations, and is connected to all the world's ills and many of its goods."

Another keynote speaker, *New York Times* columnist and Pulitzer Prize winning journalist James Reston, challenged the Congress participants with the statement that "there will always be conflict between private and social morality, but that does not relieve individuals from the obligation to work for a merger of the two. This endless struggle for the ideal, even if it fails, is worthwhile, not only for an individual, but for a nation as well. Personal religious or ethical values must inevitably clash with the purpose of the union, the corporation, the race, the community, state or nation." Mr. Reston proposed that the churches and synagogues become centers for discussion of social issues, such as the Panama Canal Treaty or abortion. On most such issues he said there is a tendency for individuals to choose up sides like at a ball game. Mr. Reston said churches could become an important network for communications. "The objective would be to get away from the tendency, ever so strong in this country, for people to say yes or no and to see everything as black or white. Persons usually find they are responsible for choosing from two quite different choices. The church could get people involved in dealing with hard choices." He said he was not asking the church for position but for discussion.

Dr. Eugene Kennedy, a Roman Catholic and psychologist at Loyola University, disturbed the spiritual piety of the Congress participants by challenging them to "develop a sacramental sense." He said the sacraments in church services enable us to see better the sacramental symbolism in the world. The sacramental acts are found in all of our daily lives, the sacred found in the secular. Theology, he said, "is not a rare experience but the warp and woof of the daily experience of people reaching out to each other." He called on laity to learn to live "in the gap or the ragged edges of life," and to acknowledge that relatively little of life is lived on the mountaintop experiences we so often cherish and try to preserve. "When we are at our best," he said, "is when we have escaped the self-consciousness of being a helper and respond to someone else for their sake."

Dr. Martin Marty, journalist and Uni-

versity of Chicago church historian, in a creative audio-visual presentation, stretched the understandings of the Congress participants by calling on them to "look for God outside of the Sunday sights and Sunday sounds, and to begin to recognize the hand of God and hand of man in all of life."

The Congress participants returned home stretched and challenged to find ways that they might minister in the world through the ministry they have in their daily lives.

THOMAS TULL

ORDINATION OF WOMEN

Deans Affirm Women Priests

The Council of Deans, Inc., the organization of heads of Episcopal seminaries, passed a resolution in favor of the ordination of women at its annual meeting at Marydale Retreat House in Erlanger, Ky.

Because they believe that current enactments of conscience clauses offer more encouragement to those who dissent from the ordination of women to the priesthood than to those who support it, this resolution is intended to redress the balance, according to the Very Rev. O.C. Edwards, chairman.

The resolution states: "The deans of nine accredited seminaries of the Episcopal Church . . . expressed their firm belief in the significance and value of the opening of the priesthood and the episcopate to women and affirm their support for the ministry of the many women in holy orders who are enriching the life and mission of the church."

The seminaries referred to above are Berkeley Divinity School at Yale, Bexley Hall, Church Divinity School of the Pacific, Episcopal Divinity School, Episcopal Theological School of the Southwest, The General Theological Seminary, School of Theology of the University of the South, and Seabury-Western Theological Seminary.

The deans' resolution was prompted by a similar resolution passed by the faculty and trustees of Virginia Theological Seminary. The representative of the Dean of Nashotah House abstained from voting.

DEATH AND DYING

Fr. Wendt Resigns Pastorate

The Rev. William A. Wendt has resigned as rector of the Church of St. Stephen and the Incarnation in Washington, D.C. Fr. Wendt says that he will continue the work he has been doing during a one-year sabbatical leave — counseling and speaking about death and dying.

Fr. Wendt is working half-time for the St. Francis Burial and Counseling

Society, which he founded, and which sells "do-it-yourself" coffins as part of its service.

In his time at St. Stephen's, Fr. Wendt built it into one of the most integrated churches in the city, both racially and economically. Parish leaders say that both attendance and financial support have declined since Fr. Wendt's sabbatical began.

In 1975, he was officially admonished for allowing an irregularly ordained woman priest to celebrate the eucharist. He said recently that his parish was very supportive at the time of his episcopal trial for disobedience.

"A priest can't stay in a parish more than 10 years, or else you get burnt up," Fr. Wendt said. He has been at St. Stephen's since 1960.

Fr. Wendt teaches courses on death in two Washington area high schools, and he is negotiating with the school system for a curriculum on the subject to be taught in the public schools.

CHURCH OF ENGLAND

General Synod Holds Winter Session

The Rt. Rev. Robert A. Runcie, Bishop of St. Albans, reported to the winter session of the General Synod that the official Anglican-Orthodox doctrinal discussions are at risk.

Bishop Runcie, chairman of the Anglican side in the talks, said that the two sticking points are the "filioque" clause in the Nicene Creed, and the ordination of women to the priesthood.

A report from the church's Board for Mission and Unity discussed the long history of Anglican-Orthodox discussions. They began when Orthodox visitors came to the Lambeth Conferences in 1920 and 1930. A long statement was published after the meeting in Moscow in July and August, 1976.

This "Agreed Statement" covered seven topics — the "Knowledge of God," the "Inspiration and Authority of Holy Scripture," "Scripture and Tradition," the "Authority of the Councils," the "Filioque" Clause, the "Church as the Eucharistic Community" and the "Invocation of the Holy Spirit in the Eucharist."

Bishop Runcie told the Synod: "It is common knowledge that there are obstacles in our path and that our dialogue is at risk." He said that Anglican members of the commission were convinced that the case had been made for the exclusion of the "filioque" clause, not only on canonical, but also on some theological grounds. But what was at stake, the bishop said, was some assurance to the Orthodox that the Anglican Church had some procedure for dealing with formal

BRIEFLY . . .

Caspar W. Weinberger, former Secretary of Health, Education and Welfare, and Chairman of the Board of Trustees of the recently organized **Episcopal Charities Appeal**, announced today the beginning of the first unified fundraising drive ever undertaken in northern California in support of eight charitable institutions of the Episcopal Church. Weinberger said the Appeal hopes to raise \$250,000 for sick, hungry, homeless, aged, and handicapped people cared for by eight agencies. Each institution previously has made a direct appeal for funds on an individual basis. The combined solicitation this year will make possible economies of administration which will result in every dollar raised going to the charities themselves.

Tips for saving money through energy conservation are now available from the **Episcopal Church Building Fund**, 815 Second Avenue, New York, N.Y. 10017. The title of the audit guideline, "Your Church Facilities and the Energy Crisis," is available free of charge from the Building Fund.

The Rev. Carroll E. Simcox, retired editor of **THE LIVING CHURCH** who is now a visiting professor at the Episcopal Theological Seminary in Kentucky, was elected president of the **Fellowship of Concerned Churchmen (FCC)** at its recent annual meeting in Denver. The FCC is an umbrella group representing certain organizations and publications of the Episcopal Church as well as the four new dioceses of the Anglican Church of North America. Fr. Simcox succeeds Mr. Perry Laukhuff, of Amherst, Va., first FCC president, who announced his decision to step down for reasons of "health, age, and exhaustion." Elected FCC vice-president was Capt. Walter Swindells, managing editor of *The Anglican Digest*.

In Kew, Australia, once-cloistered **Carmelite nuns** are operating a thriving perfume and cosmetic business out of their convent. For ten years, they have been supplementing the convent's income with a variety of women's cosmetics under the Monastique label and men's toiletries under the Cardinal label. A sister with a degree in pharmaceutical science supervises other nuns in making, bottling and packing 28 products. The convent has its own printing shop where all wrapping and packing is designed

and manufactured. Until Vatican II, which ended in 1965, the order was cloistered and visitors to the convent had to talk to the nuns through heavy grilles while the sisters held veils over their faces. The sisters now may leave the convent when necessary, and often combine cosmetic production with social work. The director of the perfumery gives instructions to female patients in psychiatric hospitals on make-up and skin care.

State fire officials have ordered the electric door locks removed from St. Patrick's Roman Catholic Church in **Garryowen, Iowa**. The pastor, Fr. Carl Ruhland, had them installed to trap parishioners who were in the habit of slipping out of the church when it was time for communion. Fr. Ruhland had a switch at the altar which operated the locks, until a member of his parish complained to the state fire marshal. The priest said that the locks had served their purpose — now everyone knew that he wanted the congregation to stay in church until the end of mass.

For the first time in years, many Americans can now enjoy eating grapes and iceberg lettuce with clear consciences. Wine may be chosen with regard only to one's purse and preference. The great boycott has been called off by **Cesar Chavez**, president of the United Farm Workers Union, because, he says, its objective has been achieved. The union has contracts with 117 growers and is negotiating with more than 100 more.

A new book, *The Final Conclave* by **Malachi Martin**, an ex-Jesuit priest and former Vatican scholar, has been labeled "frivolous and irresponsible" by Fr. Robert Graham, a Jesuit historian and columnist for the *National Review*. The book, published by Stein & Day, claims that "Marxist" cardinals in the Roman Catholic Church favor a Communist takeover of the world, and that a plan is being executed in secret to elect a successor to Pope Paul who will form an alliance with Communist nations, ultimately forcing a confrontation between the Vatican and U.S. foreign policy. The book also purports to reveal that the Soviet Union will attempt to influence the next papal elections; it also claims to disclose the process of electing the Pope, indicating a new location of the conclave, new procedures and the reason for heavy security. Fr. Graham said of the book, "Whatever its literary merits, it is not history or even good journalism."

Continued on page 13

BEHOLD THE WOOD OF THE CROSS

*The cross stands at the intersection
of God's will and man's fallible response.*

By LAWRENCE N. CRUMB

One of the most famous speeches in the annals of American oratory was given just before the turn of the century by William Jennings Bryan. Speaking on behalf of what was called the "Free Silver Movement" he declared, "You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold." If the proverbial man from Mars were to enter a typical church, without any prior information, he might very well get the impression that Christ was crucified on a cross of gold; but as we all know, it was not a cross of gold, but a cross of wood. This is something that we all know, yet easily take for granted. Much of our devotional literature, even the traditional Good Friday liturgy itself, speaks of "the wood of the cross," yet we tend to think of the entire phrase as a single figure of speech, not separating the idea of "wood," a particular material, from the idea of "cross," a particular shape, or, by extension, a particular means of death. By meditating on the material of the cross of Christ, we may be able to find some new implications that this might have for our understanding of Christ's death, and our lives.

The Rev. Lawrence N. Crumb lives in Racine, Wis., and is a member of the library staff of the University of Wisconsin-Parkside, in Kenosha, Wis.

The most basic fact about wood is that it comes from a tree. Although trees are apt to strike us as being religiously neutral, this has not always been the case. In ancient times, trees often played a prominent part in man's religion, as symbols of might and godliness, and were sometimes worshiped in their own right. The Canaanite fertility cults, which kept tempting the Israelites after their entry into the Promised Land, involved a cultus of holy trees and sacred forests, and several of the kings of Israel were condemned by the prophets for having "planted a grove." In a less idolatrous, yet still quasi-religious vein, it was under trees that judges dispensed justice, services were held, and beloved and admired persons were buried. Also overlapping the secular and the sacred is the food which comes from trees. In the famous "milk and honey" passage in Deuteronomy 8, where the abundance of the promised land is portrayed, the crops mentioned are not only the wheat, barley, and grapes of bread and wine, but also the tree-borne fruits: figs, pomegranates, and olives. In a sense, the two most important types of food mentioned in the Old Testament both grew on trees: the tree of the knowledge of good and evil, and the tree of life. Of all the stories and legends that have grown up concerning the cross of Christ, no doubt the most fanciful is the one that traces its wood back to the tree of knowledge in the

Garden of Eden. And yet, although no one today would accept the idea of a physical identity between the two, the theological association still makes sense. For it is by his death on the cross that Christ has conquered the power of sin set loose in the world by man's first disobedience.

It is because of this close relationship of significance that the cross is often referred to devotionally as "the Tree," as in the poetic expression "nailed to the Tree"; and one of the first needs of Christian apologetic, as recorded in Galatians, was to explain to the Jews how Jesus could be the Messiah, since it was recorded in the Hebrew scriptures, "Cursed be every one who hangs on a tree." The imagery of the cross as a kind of tree is carried as far as is tastefully possible in the great hymn *Pange lingua* ("Sing, my tongue, the glorious battle . . ."), in which one stanza proclaims:

Faithful cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood, and sweetest iron!
Sweetest weight is hung on thee.

Having thought about wood in its natural state — that is, as part of a living, growing tree — let us now think about it in the more usual sense of the term, as that which has been cut from the tree and is no longer living or in any other way a part of it. If the tree is cut into small, easily movable pieces, we have what can only be called wood, and its use can only be as fuel. However, we should not underestimate this function of the rough logs. From primitive times well into the early modern era, wood was



In the forest, in the garden, and on Calvary, trees have cast many shadows on human history.

the principal source of fuel: not only for warming man's body and cooking his food, but also for providing the heat required by many forms of skilled labor and primitive industry, such as that of the blacksmith or the potter. The energy crisis which we now hear so much about is new only in terms of the particular sources of energy in question; many of the big commercial cities of the ancient and medieval worlds went into decline when they finally used up the forests in their hinterlands which had supplied the fuel for their industries. A specialized use of wood as fuel is found in the practice of making burnt offerings to the deity, not only in pagan religions but also in Judaism. In fact, the rules for the Temple in Jerusalem required that there be a wood fire continuously burning.

When we think, next, of wood which has been shaped at the mill and made into lumber, we are immediately aware of other uses to which it can be put. It can be used in the construction of houses and public buildings, thus providing shelter for man's private life and a protective enclosure for his civic and commercial activities. It can be used to equip these buildings with both furniture and utensils, and it can provide transportation on both land and water through the manufacture of boats and wagons. In the hands of the skilled artisan, the medium of wood can be used for aesthetic rather than practical ends, such as architec-

tural decoration, musical instruments, or various types of statuary, including the idols worshiped in certain religions. Although the Jewish religion strictly forbids any kind of "graven image," the Temple built in Jerusalem by King Solomon used decorative woods of a high quality for its floors, beams, and wall paneling; and the Ark of the Covenant, which was moved into the Temple from its previous place in the Tabernacle, is described as having been made of acacia wood. After the return of the Jewish people from their exile in Babylon, the scribe Ezra is mentioned as speaking from a pulpit of wood, and we can imagine the early Christians using implements of wood in their worship. In fact, St. Bernard of Clairvaux — probably the greatest preacher of the entire Middle Ages — in speaking out against the abuses in the church of his day, made his point by saying, "The early church had chalices of wood and priests of gold; today, we have chalices of gold and priests of wood."

If it were not for the cross of Christ, all of the foregoing information would be merely an interesting byway in religious history of cultural anthropology. But the cross, as always, brings us face to face with the stark reality of the contrast between what might have been, and what actually was. If ever there was an argument for the doctrine of free will, surely it is the crucifixion of him who is both

Son of God and Son of Man. The story of the Garden of Gethsemane indicates that Jesus was neither desirous of death nor powerless to avoid it. His previous actions, and the decisions which they imply, show that others were actually free to make the right decision, however unlikely that might have been. The Jewish authorities might have accepted him as their Messiah, instead of condemning him for blasphemy. The crowds of common people might have been constant, rather than fickle, in their acclamation of him. The Roman government, famous for its system of law, might have overturned the unjust verdict rather than confirming it for the sake of political expediency.

The wood of the cross, which became the physical means of Christ's atoning death, stands as a simple but eloquent reminder of this contrast between God's will and man's action. Although we tend to think of wood as something intrinsically neutral, and good or bad only in terms of the use to which it is put, yet we can see from what has gone before that there is a sense in which it is not simply neutral, but positively good in terms of its potential and divine intention. The use of wood in the death of Christ is thus not just a misuse of that which is neutral, but a corruption of that which is good. Where it might have provided Christ with shelter, instead it exposed him to the elements. Where it might have caused the warmth of the hearth, instead it led to the stone-cold tomb. Where it might have represented the creative force of honest labor, such as the carpenter's trade which Jesus himself had learned as a youth, instead it reflected the corruption of office in both church and state. Where it might have provided an implement or decorative setting for the worship of God, instead it became the instrument of death for that sacred humanity which is not only the untarnished image of God, but also inextricably united to the personhood of God the Son.

The cross stands at the intersection of God's will and man's fallible response. However, it also stands at the intersection of man's weakness and God's initiative in overcoming the powers of sin and death. The continuation of the gospel by the story of Pentecost and the apostles' faith and witness tells us that the fact of Easter does not simply mean that death had no ultimate power over Christ himself, but that his victory was won so that all men might have that fullness of life which is the true meaning of "salvation." Each Good Friday is a final reminder to us, as we prepare for our renewal of baptismal vows at Easter, a reminder that the cross of Christ gives us the power to use all of God's gifts — including our own lives — in accordance with his will, both to his glory and our own true happiness.

ONE VIEW OF THE DENVER EVENT

By RICHARD COOMBS

It would perhaps be temporarily the simpler thing for Episcopalians to ignore what took place in Augustana Lutheran Church in Denver on January 28th, or to be satisfied with what seems to be a mere reporting of the facts. But ignoring it will lead to complexities later on, and facts are not always reported accurately. Someone somewhere needs to point out that by every measuring stick Episcopalians use it is wrong to assume that bishops were consecrated, that anything less than willful schism has occurred, and that not everything we have heard and read about it is precise.

It is awkward to have to say these things. To some they will seem to be judgmental. If said by those in authority they will seem like pouring gasoline on smoldering fire. On the other hand, silence could be interpreted as a sign of disinterest, or even of lethargic assent. So perhaps a parish priest with not much authority or status, whom the news media largely ignore, can say something without generating unnecessary heat, and perhaps even generate some light.

I went to Denver to attend the event because I anticipated this awkward time. Only a few days following my return I already hear reports which are distortions of what took place. Unless corrected they will grow more so as time goes on. It is of such stuff that myths are nurtured.

The news says that bishops were consecrated. There is at least a serious question about this. It would be accurate to say only, "Some people allege that bishops were consecrated."

The attendance at the service has been reported as one thousand and upwards. A better guess would be 650, a figure provided me by one of the Lutheran pastors of the church, who knows the seating capacity. There were some vacant places, and even this figure

would include numerous photographers and reporters from the news media.

It is reported that traditional Anglican rites and ceremonies were followed. The fact is that the rites and ceremonies were those in use once upon a time by a small minority of Episcopalians who freely adapted the Prayer Book liturgies to conform as closely as possible to the Latin Roman liturgies, and in doing so were tolerated by others. The rites and ceremonies in Denver were neither traditional nor Anglican.

The consecrator at the service was a retired bishop of a diocese of the Episcopal Church. He therefore has no current jurisdiction. He was acting not only without the consent of the House of Bishops, but with their specific admonition not to act. In whose name, therefore, was he acting? A good deal of mayhem has been perpetrated throughout church history by such a combination of intentions, or lack of them. It seems axiomatic, as it has often been reaffirmed, that apostolic succession survives through the office, not the person, of a bishop. The personal decision of a bishop is not apostolic because he makes it, nor is his action apostolic when he undertakes it on his own initiative, and especially in defiance of the only body to which he can be said to be responsible.

The co-consecrator was identified only as "Bishop Secretary for Missions and Ecumenical Affairs of The Philippine Independent Church." Does this mean that he too is a bishop without jurisdiction? And whom did he represent? Was he acting on behalf of his church? Was his participation also a personal, and not an official, action?

There was no second co-consecrator as canon law requires, and as catholic tradition has required for so long that history has forgotten when it was not so. One could argue that two bishops, or even a single bishop, can pass the apostolic succession. But such an argument has precious little to support it.

A passing, but revealing, acknowledg-

ment of the necessity for a third bishop was made by the reading of a letter from a diocesan bishop in Korea who seemed to give his consent and support, in absentia, to the consecration of a fourth priest whose part in the service was announced by an insert in the program. Those present had expected only three priests to be "consecrated bishops." The insert also mentioned that the fourth priest, having been "elected" on January 7th, "shortly thereafter had to make a journey out of the country." Since the clergy directory indicates that this fourth priest had previously served in Korea, one speculates that he had perhaps gone there after January 7th to seek that Korean bishop's presence in Denver, and, having failed to do so, returned with the letter only.

The fourth priest then had hands laid upon him by one bishop acting personally, and against the direction of the bishops of the church; by a second bishop who may also have been acting personally; and by a letter from a third bishop. This having been done, the fourth one joined the two bishops in laying hands on the three priests whom we had originally been informed would be "consecrated bishops."

The question now is, "Can this series of acts be said to have resulted in the consecration of four new bishops in the apostolic succession?" I do not think so. I doubt if many others think so. Is there not some way we can, without malice, say this? Because if we do not say it a large part of the world outside the church is going to think that it does not make much difference when as a matter of fact it makes a very great deal of difference to Episcopalians everywhere.

I think I speak for many priests of the church when I say that my priesthood conferred on me by the apostolic succession of bishops is the most precious thing in this world to me along with the love of my wife and family. I find myself deeply hurt, and not a little bit indignant, when I see four of my fellow priests, even though deposed, playing loosely with such precious things as priesthood and episcopacy, and manipulating them for their own purposes, to suit their personal persuasions.

What took place in Denver seemed pretending and play-acting, or perhaps something even less worthy than that. But the consecration of bishops in the apostolic succession according to Anglican tradition it certainly was not!

The Very Rev. Richard Coombs is Dean of St. John's Cathedral, Spokane, Wash.

EDITORIALS

Palm Sunday

This Sunday marks the beginning of the most sacred portion of the Christian Year. The services which we will have in our churches during the eight day period from Palm Sunday to Easter Day express, in concentrated and dramatic form, the central meaning of Christianity.

On Palm Sunday, we celebrate Christ as King. We hope that in many parts of the country the weather will permit out-of-door processions. The simple act of taking palm strips in our hands and marching together, in his honor, perhaps around the block, or at least from the parish house to the church, brings us into the action, makes us participants in the solemn drama. On the days that follow, we accompany our Lord to the Upper Room, to the trial, to Calvary, and to the tomb. Having done this, we are ready for the celebration of Easter. It is Easter in turn, which provides the meaning and purpose of worshiping on all subsequent Sundays.

This year, more than on any previous year, many Episcopal parishes will usher in the Feast of the Resurrection by observing the Great Vigil, either in the first part of the night, or at midnight, or in the early hours of the morning leading to sunrise. For many members of the church, this will be the first time they have taken part in such a service. We hope it will be an experience of worship which they will treasure for the rest of the year.

Electricity in Church

During the past weeks, as the supplies of coal for generating electricity have dwindled, private individuals, offices, and factories have made various plans to cut down on the unnecessary use of lights, electrical machinery, and so forth. One hopes that our

Stop The Music

Weeping over cities
has never been a paying proposition.
Tears
as with the blood-stain
dark of year soon can be scuffed
down, disappeared into the dust
of tall town streets
as if they never fell
from eyes so full of future
they might conjure coronation
from the killing stones.
Jerusalem. . . Jerusalem
the bones built in your megalithic wall
wail prophecy you never found
nor claimed to be your own
until the fall.

J. Barrie Shepherd

churches are doing likewise. Churches should have adequate lights over stairways, fire escapes, and back entrances where there may be danger from prowlers or thieves. Few parishes, however, really need the tremendous expenditure of electric illumination which we often see in the nave of the church itself. In some churches, the worshiper is subjected to a stark electric



glare which may be appropriate on a factory floor, but seems unsuitable in a place designed for reflection and prayer. There is nothing especially cheerful or especially friendly about an excess of electric light bulbs. One notices that in restaurants, where people ordinarily assemble to have a good time, the trend for some years has been toward a more subdued lighting.

The natural and indigenous illumination of the Christian church is of course the oil lamp or the candle. Candles are beautiful in themselves. They cast a light which illumines the faces and expressions of human beings who are gathered around them, in contrast to electric lights which light up the floors, the corners, the cobwebs on the wall, and the lint on every surface. The natural flames of candles (or oil lamps) are the most appropriate liturgical lights because they are humanizing, they illuminate the personal presence of people. It is a strange irony on Easter and other great feasts to see the altar and reredos loaded with candles while the blazing glare of artificial lights destroys the very effect which candles are intended to create! Of course attitudes and tastes may differ, but we are likely to run into increasing fuel shortages in the future. We call our readers' attention to the information given on page 7.

Responding to Death

We live in the "between times" — between expectation and fulfillment, between great joy one day and deep sorrow another. We live between birth and death.

Birth and death — living and dying — are one. They are bound together, closer than two sides of a coin. How hard it is to let them be so close together.

I'm so accustomed to fearing one and grasping the other that I pass my days in a kind of uneasy

mediocrity. Too afraid of death to live wholeheartedly when I could. Too covetous of life to die fully when I need to. Don't laugh too hard; don't cry too much.

How do we respond to death? Is it a "taking away"? "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord" scripture seems to say so. Or is death also a gift? I suspect that it is, and that without it, life would be less precious, have less meaning — would be a very different experience.

The first disciples responded to Jesus' death by running away in disorder. It was three days before they could get themselves together (and then they weren't all there). It would seem very likely, then, that we also need time — time to deal with the reality of death.

We cannot, by human effort, band together to keep death from happening, the way Herod tried to use force to prevent Jesus from living. But we can stand together in the face of death: physical death, the death of dreams, the death of relationships, the death of love; and share in the sorrow and grief of that moment.

That's as far as I can penetrate the mystery right

now. But I believe that death can also be a gift from God, that we may be able to respond to it by giving and receiving gifts — gifts of our own grief and brokenness — fear and loneliness and despair.

And in that sharing we may begin to find the new life that came to those first disciples when they shared their deaths with one another.

There is one thing more. As we move through the Christian year, tracing our lives through Christ's life — from birth in a manger to death on a cross — we may be found more clearly to be centered in the one who was born and who died that we might see all of our life encompassed by him.

Saul, who became Paul as he came to center his life in that life, wrote: "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come . . . will be able to separate us from the love of God in Christ Jesus our Lord."

(The Rev.) RICHARD WYATT
St. Paul's Church
Evansville, Ind.

BOOKS

Selected Essays

PRAYER BOOK RENEWAL: Worship and The New Book of Common Prayer. Ed. by Barry Evans. Seabury. Pp. 128, \$3.95 paper.

Have you ever wrestled with the question: How can our Sunday worship touch our lives with a deeper sense of the transcendent God? If so, this new book is a must on your reading list.

Prayer Book Renewal is the result of selected essays presented at conferences on the liturgy held at the College of Prachers in Washington, D.C., during Advent 1976 and Lent 1977. Many aspects of the Proposed Prayer Book are explored from both pastoral and theological points of view, focusing on practical matters as well as insights into the basic meaning of worship. Contributing essayists are Frederick B. Wolf, Louis Weil, Thomas Talley, H. Boone Porter, John W. Dixon, Leonel L. Mitchell, William Pregnall, and Horace Allen. Charles M. Guilbert, custodian of the

Standard Book of Common Prayer, wrote the foreword.

Each essay is distinctive in its own right; several authors challenged my thinking concerning the way I presently design Sunday worship. (I enjoyed the challenge.) This book is not just for clergy, even though it has been beneficial to this cleric. It will enrich anyone who is interested in various ramifications of worship and its renewal.

I found this book a tremendous resource; I now wish I had attended one of the conferences at which these papers were delivered.

(The Rev.) JAMES BETHELL
St. David's Church
Topeka, Kan.

Meditation On What An Ass I Am *A heavy piece with long and funny ears*

Like the donkey the Lord needs,
I plod unused to burden;
Untied from one owner
To tote another.

One moment tied still and waiting,
The next in a parade;
One moment to wonder what,
The next to wonder why.

And the foolish crowd seems to know
Why I'm borrowed for a day;
Next to the silent stones
I know only to obey.

He knows, my rider,
And wets my neck with tears:
For comes a time to lick the salt,
A time to fold my ears.

Bert Newton

Books Received

LAW AND LIBERTY by Alan Redpath. A new look at the Ten Commandments in the light of contemporary society. Revell. Pp. 128. \$5.95.

12 SIGNS, 12 SONS by David A. Womack. Astrology in the Bible. Harper & Row. Pp. 151. \$3.95.

THE JESUS MODEL by David L. McKenna. Word. Pp. 179. \$6.95.

THE HEREAFTER by R. Earl Allen. What Jesus said about it. Revell. Pp. 125. \$5.95.

DAYLIGHT MUST COME by Alan Burgess. The story of a woman doctor's service and survival in the Congo. Bethany Fellowship. Pp. 297. \$1.95.

SOMERUN WITH FEET OF CLAY by Jeannette Clift. Personalization of Bible accounts in terms for the average person. Revell. Pp. 126. \$5.95.

THE VOLUNTARY PRINCIPLE by C. Stanley Lowell. Joseph J. Binns Publisher. Pp. 111. \$5.

BIBLE THERAPY by E.C. Wittman and C.R. Bollman. How the Bible solves our problems. Simon & Schuster. Pp. 229. \$8.95.

LET'S TALK by Fred Roach. A parent's guide to communication. Revell. Pp. 192. \$6.95.

WOMEN AND THE WORD: Sermons edited by Helen Gray Crotwell. An anthology of sermons by ordained and lay women in various traditions. Fortress. Pp. 131. \$4.25.

NEWS

Continued from page 7

conclusions reached by its theologians. The Orthodox know the Anglican difficulties, he said, and were not expecting quick results, but they are looking for evidence that the matter is being treated seriously.

When the Most Rev. Donald Coggan, Archbishop of Canterbury, and Bishop Runcie visited Istanbul and Moscow, they had been left in no doubt that women's ordination was not an open question for debate in the Orthodox Church.

"There is no doubt," Bishop Runcie declared, "that the future as well as the character of these valuable doctrinal discussions now hangs in the balance."

The Archbishop of Canterbury urged Synod members to acquaint themselves with the arguments about the "filioque" clause, which is the dogmatic formula expressing the procession of the Holy Ghost from the Father and the Son. He asked that those who could do so should acquaint themselves with Orthodox people, and go with them to their worship services.

The Rev. Ronald E. Head of Oxford expressed another view when he said, if the talks were to be pursued, "the doctrinal permissiveness now so fashionable in certain quarters of our church just has to be eschewed."

• • •

The Church Information Committee (CIC) reported to the General Synod that the improvement of church communication is an urgent priority.

"The Church of England," the report said, "is poor at communicating in some vital areas of its life and mission. Non-churchgoers seldom know what is happening at their church; churchgoers know little about the church outside their parish; even active members are often ill-informed about what is happening in their diocese and even less aware about the church as a whole."

HUMAN RIGHTS

Says British Used "Inhuman" Methods

The European Court of Human Rights in Strasbourg, France, has ruled that British security forces had used inhuman and degrading interrogation techniques on Irish Republican Army (IRA) suspects, but had not employed torture.

This judgment ended a six-year legal battle between Dublin and London. The court, which is the final arbiter on human rights disputes in Western Europe, confined its ruling to the cases of 14 IRA members detained between August and October, 1971.

Judges from 17 European countries

upheld the Irish allegation that there was a breach of the European Human Rights Convention in the 14 cases, where British security forces used so-called sensory deprivation interrogation methods. These measures included putting a hood over a detainee's head, making him lean on his fingers against a wall for long periods, and subjecting him to painfully unpleasant noises.

By a vote of 13-4, the court rules that such techniques did not constitute torture.

CLERGY

V.A. Chaplains Corps Organizer Dies

The Rev. Crawford William Brown, who organized the Veterans' Administration chaplain corps in 1945, died in California on February 4.

Fr. Brown, 82, retired as rector of the Church of Our Saviour in San Gabriel in 1965. He was rector of the Church of the Redeemer in Elgin, Ill., when he joined the U.S. Army Chaplains Corps in 1942. After the war, he was asked by General Omar N. Bradley, then veterans administrator, to assume the organization of chaplaincy service for the nation's veterans' hospitals.

Chaplain Brown started with 11 full-time and 174 part-time chaplains, and one year later he had recruited 154 full-time chaplains for duty in hospitals, homes and branch offices. These included Christian clergymen and Jewish rabbis. He regarded his work with enthusiasm: "We want chaplains who have a desire to minister every day to men who are physically and mentally ill," he said. "We want men who have a passion for lost souls. The organizing of a corps of competent hospital chaplains is one of the thrilling developments in religious work in this country. Centering attention, as these men do, on the moral and spiritual life of the veteran patient, cooperating with doctors and nurses and attendants to make life in the hospital preparation for larger life outside the institution, and contributing to the ease of mind and spirit while the curative forces of nature and of God do their work is a highly important ministry."

Chaplain Brown ordered religious censuses to be taken in all V.A. facilities to determine how many chaplains of what affiliation should be assigned. It was during this period that Fr. Brown and Gen. Bradley ordered that the size of a hospital warranting a full-time chaplain be decreased from 500 beds to 150 beds.

From his chaplains' administration duties, Fr. Brown went to Washington

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Cathedral as canon precentor. He left the cathedral in 1952 to be associate rector for one year at Calvary Church in Pittsburgh before going to San Gabriel. He is survived by his wife of 50 years, the former Olive Batterbee Southwell, a son, Dr. Crawford S. Brown of Bethesda, Md., and two grandchildren.

WCC

Geneva Too Expensive

At the end of its five-day meeting at Zurich recently, the WCC's Executive Committee asked General Secretary Philip Potter to find out from Swiss authorities if any financial measures of relief can be granted to the ecumenical agency.

WCC's money problems stem from the decline of major currencies, such as the American dollar and the West German mark, the high cost of living in Geneva, and the difficulty of obtaining work permits for non-Swiss staff members.

The WCC staff was asked to submit a balanced budget for 1979 to the next Executive Committee meeting, keeping in mind possible further depreciation in exchange rates. Executives are considering the possibility of moving out of Switzerland and establishing headquarters

elsewhere as a means of alleviating some of its financial problems.

The Executive Committee noted with gratitude, however, that most of the WCC's 293 member churches have increased their annual contributions since 1975.

In other business, the committee asked member churches to mobilize public opinion against the implementation of three new bills by the South African government which it said would in effect make it unlawful for the South African churches to live out the social implications of the Gospel.

On Namibia, the WCC Executive Committee said that four conditions must be fulfilled to enable that territory to reach self-determination. It said there must be an end to the policy of "divide and rule" on the part of the South African government, a replacement of South African police and military forces by a United Nations peacekeeping force, inclusion of Walvis Bay in an independent Namibia, and free elections under U.N. supervision.

In preparation for the International Year of the Child in 1979, the committee urged the WCC to pay more attention to children's rights when dealing with human rights. Several consultations will be sponsored on adoption, new ways of

caring for the handicapped, the orphaned or otherwise disadvantaged child, and the place of children in development programs.

ECUMENISM

Oberammergau Play Revised

More than 20 years ago, the American Jewish Committee (AJC) made its first line-by-line analysis of the script used for the Oberammergau Passion Play. The committee came to the conclusion that it was a "highly anti-Semitic document that could not help but contribute to the misunderstanding of Jews and Judaism." Leaders of other major religions agreed with the AJC, and as a result of consultations with the town council of Oberammergau, Germany, it has been decided that the 1980 presentation of the famous Passion Play will be based on an earlier text than the one presented for more than a century.

The 1980 Passion Play will be performed from a script written in 1750 by a Benedictine priest, Fr. Ferdinand Rosner, rather than the 1850 script written by a local parish priest, Fr. Joseph Daisenberger.

The Daisenberger version, which has been acted every ten years for more than

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25c for *Addendum* or send \$1.25 for complete Packet of Priest/Organist and Pew Editions. Benjamin Harrison, 2211 S. Bluff, Wichita, KS 67218.

THE HYMN BOARD hymn selections for the Three Year Lectionary of the new Prayer Book. Included are all Sundays and Holy Days. \$3.00, order from **CANTATE DOMINO, BACCM, Diocese of Chicago, 65 East Huron, Chicago, Ill. 60611.**

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. **Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.**

POSITIONS OFFERED

ASSISTANT RECTOR: Priest, young, experienced in charismatic renewal for medium-sized suburban parish. Duties include youth ministries, education, and visitation. Send resumes to: **St. James', 11815 Seven Locks Road, Potomac, Md. 20854.**

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

POSITIONS OFFERED

RECTOR WANTED: Upper midwest, suburban professional parish, modern facility, with new multi-purpose addition (low balance). Approximately 135 families, budget above \$75,000. Excellent rectory, neighborhood, schools. Salary competitive. Send resume with references, education, and experience. **P.B.C.P. Reply Box M-362*** by mid-April.

WANTED: Retired/retiring clergyman, sound churchman for small self-supporting organized mission, Diocese of Western North Carolina, Great Smokey Mountains. Non-stipendiary, vicarage, honorium \$100 monthly, travel, usual expenses. Needed immediately. Reply: **Grace Episcopal Mission, Mrs. R. Willcox, Clerk, Rt. 1, Box 47, Robbinsville, N.C. 28771.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-360.***

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a century, is filled with statements and implications holding the Jewish people solely responsible for the death of Jesus. The Rosner script maintains that all mankind was responsible for the crucifixion.

The Rev. Nathan H. VanderWerf, executive director of the Commission on Regional and Local Ecumenism of the National Council of Churches (NCC), said, "as Christians, we must do whatever we can to eliminate the notion that Jews in any collective sense can be condemned for the death of Jesus. This is theologically unacceptable and untenable. The recent history of this century — World War II — with its accompanying anti-Semitism and genocide of the Jews, reminds us of what is possible when we fail to remember our common humanity and the demands of the Gospel to love one another."

Dr. Eugene Fisher, executive director of the Office of Catholic-Jewish Rela-

tions of the National Conference of Catholic Bishops, described the Rosner script as "theologically more accurate" than the Daisenberger script, which he called a "purveyor of prejudice and injustice. The Rosner text, while not perfect, centers the question of 'guilt' in its proper position as a part of the theological mystery of human sin. In this way it goes far to correct the errors of the past . . . the play can then once again serve the purpose for which it was intended: to incite in its viewers contrition for their own sins, and the love of humanity that Jesus displayed in his life and death."

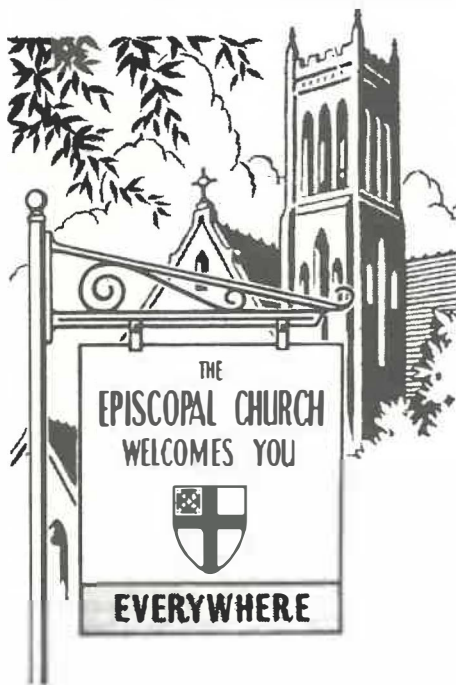
The Oberammergau Passion Play dates back to 1634, when it was first performed in fulfillment of a vow made during a plague epidemic. Over the centuries, it has been performed in at least five different versions. It has become a major tourist attraction, and in 1970, it was seen by more than half a million people from 113 countries.

Mr. Miles Jaffe of Detroit, chairman of the AJC's Interreligious Affairs Commission, visited Oberammergau twice during the last six months, to consult with leaders of the Bavarian village about the play. Mr. Jaffe said, "It should be emphasized that this decision was made by the townspeople of Oberammergau out of their conviction that their Passion Play, which is a religious and artistic event of international significance, should reflect not only their deeply held religious tradition, but also the theme of love and good will which is the central teaching of Christianity."

Things to Come

April

18-20: Province V Town and Country Seminar, Christian Life Center, La Grange Park, Ill. For reservations, write to the Rev. G. Randolph Usher, 1404 Cumming Ave., Superior, Wis. 54880. Reservation fee \$10, deadline April 3.



LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev
Sun-Fri 5:30; Comp Sun-Sat 10

EPISCOPAL CENTER
HC Mon-Fri 12:10

1300 Washington

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER & ST. PAUL
Massachusetts and Wisconsin Avenues, N.W.
Sun 8, 9, Eu; 10 Folk Mass & Forum; 11 Eu, MP last Sun; 4 Ev;
5 Organ Recital. Wkdays 7:30 Eu; 12 Intercessions; 4 Ev or EP.
Tours daily 10 to 3:30

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C
Sat 4:30

FT. LAUDERDALE, PLANTATION, FLA.

ST. BENEDICT'S 7801 N.W. 5th St.
The Rev. W. L. Stevens, the Rev. D. F. Henderson, Jr.
Sunday Masses 8, 10 (Solemn), 6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N.
Harris, canon pastor; the Rev. Trenton Pitcher, ass't
Sun Eu 8, 9:15 & 11, EP 5; Daily Eu 12:10; Daily Offices 9 &
5

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument St.
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School
Chapel 8:40 daily, HC Tues 11:30, Wed 6; Thurs 8; Fri 8:40

BOSTON, MASS.

ADVENT 30 Brimmer St.
The Rev. G. Harris Collingwood, D.D., r
Sunday Mass 8, 9, 11; Daily EP 5:30, Mass 6

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30, Wed & Fri Eu 12:10

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. &
child care. Wed 11:30 HC, HS; Fri 5:30 HC

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

LENT CHURCH SERVICES

(Continued from previous page)

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Avenue at Holbrook
The Rev. Orris G. Walker, Jr., r; the Rev. James A. Trip-
pensee, assoc; the Rev. Harold J. Topping, d; the Rev.
Archie Rich, ecu. assoc; the Rev. Roland Schaedig, ecu.
assoc
Sun H Eu 8, Sol Eu 11. Wed Low Mass & healing ser 10

BOONVILLE, MO.

CHRIST CHURCH 4th & Vine
The Rev. Lawrence B. Lewis
Sun H Eu 10:45 (3S MP; 5:30 H Eu), Lent Wed 7:30

LAS VEGAS, NEV.

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

ST. MATTHEW'S 4709 S. Nellis Blvd.
The Rev. Randolph L. Frew, v
Sun Mass 9 (Sung), 12 noon; Ev & B 6. Daily Mass & Wed 7:30
House Mass; Fri 7:30 Sta; Sat C 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

CAMDEN, N.J.

OUR SAVIOUR 1900 Broadway
The Rev. Charles N. Robertson III
Sun 10 (High). Phone 468-4693

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8, 10; Wed 9:30; Fri 7; Ev Daily 5:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev. 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
The Rev. J. Colin Mainer, c
Sun H Eu 8, 10, 11:30; Wed in Lent H Eu 12, vespers &
healing 8

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S), 4 Ev-Special
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15, Saints' &
Holy Days 8. Special preaching services Mon-Fri 12:10. EP
Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest E. Hunt III, r
Sun 8, 9:15, 11, 12:15, 6 HC

New York, N.Y. (Cont'd.)

ST. IGNATIUS 87th St. & West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Charles A.
Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A.
Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle
Redelinghuys
Sun Masses 8:30, 11 Sol; Mon-Fri 8; Mon-Thurs, 6; Sat, 10;
Sta & B Fri 6; Daily noonday Office 12

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7:10, EP B, C daily 12:40-1, Fri 5-6, Sat
2-3, 5-6, Sun 8:40-9

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

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Martin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation Sun Eu 1

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

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

TROY, N.Y.

ST. PAUL'S 3rd & State Sts.
The Rev. Robert H. Pursel, Th.D.
Sun HC 8; 10:30 (1S & 3S); MP 10:30 (2, 4 & 5); Ch S 10:30. H
Eu Mon-Fri 12:05; Sat 5:15, C by appt

PITTSBURGH, PA.

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Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

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ST. JOHN'S 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10



Protestant/ecumenical Chapel, John F. Kennedy Airport,
New York, N.Y.



DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E.
Altman, III; the Rev. Lyle S. Barnelt; the Rev. Canon Donald
G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 78107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 8:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

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

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v (715) 634-4768
Sun Sung Mass 10:15. Tues 9:15, Thurs 6

MADISON, WIS.

SAINT DUNSTAN'S University Ave. at St. Dunstan Dr.
Sun Masses: 7:30, 9 (Family Eu), 11:30. Wkdy: Wed 9, Thurs
7 Fri 7. Stations Wed 7

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