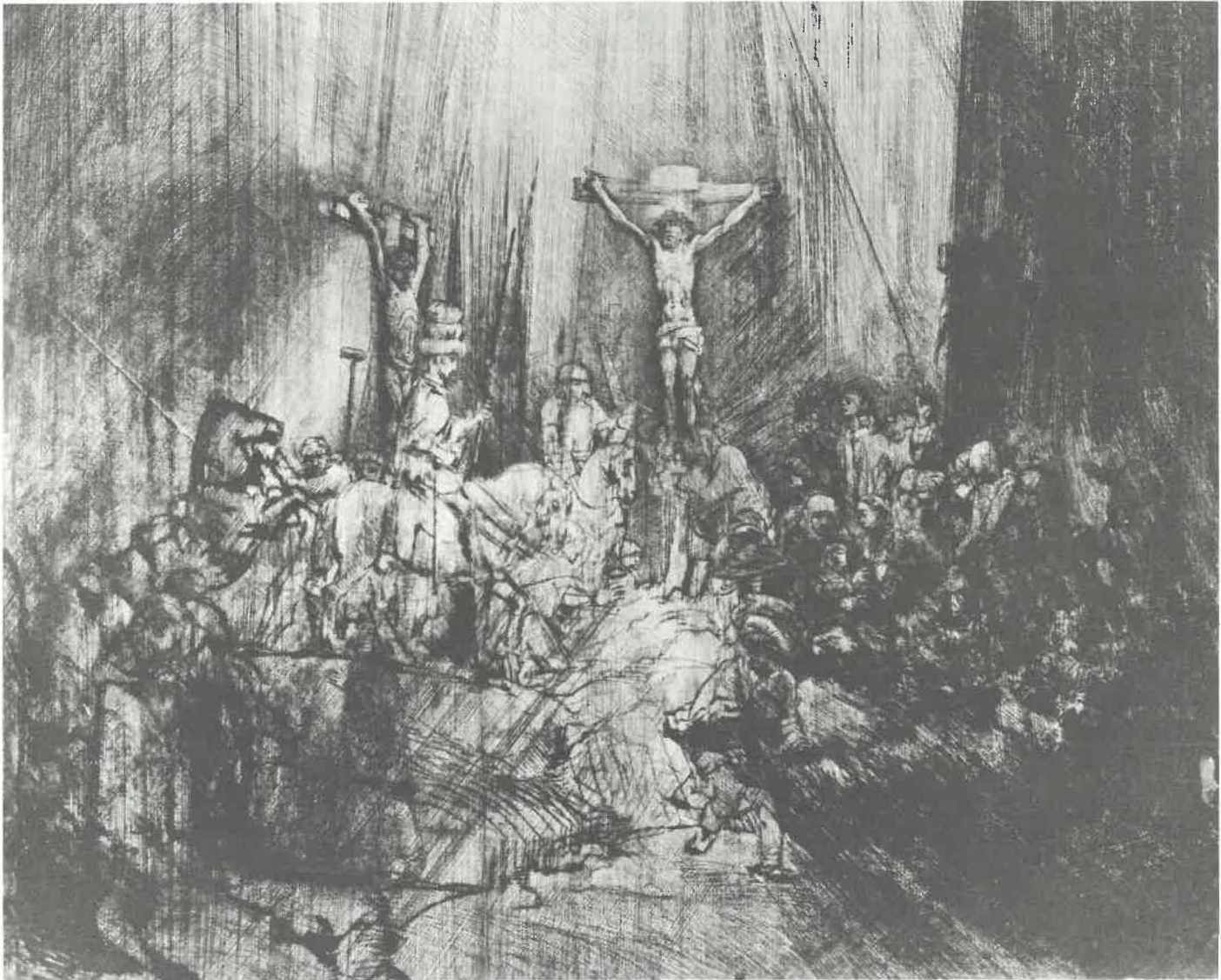


THE LIVING CHURCH



'The Three Crosses,' by Rembrandt van Rijn (1606-1669).

RNS

The Good Friday Spell • page 8



We have tried to keep the best wine until the end. During this Lent we have looked at the latter part of the Book of Isaiah, with the doctrine of creation (as always in this column) giving us some point of reference in the vast amount of material. The last 11 chapters (56-66), for the most part described as the writings of Third Isaiah, have provided a rich source of Christian devotion, in the New Testament, in the liturgy, and in various Christian writings. One section of these final chapters is of special interest for us as we enter Holy Week and begin the solemn commemoration of those mighty acts whereby we have been given life and immortality. This is in chapters 63 and 64. Containing material which may come from more than one source, as they now stand these chapters provide one of the most profound expressions of prayer and communion with God to be found in any literature.

We enter these chapters as holy ground. To study them is like accompanying Jesus to Gethsemane, or to gaze "into that which is within the veil, where Jesus has gone as a forerunner for us, having become a high priest forever after the order of Melchizedek" (Hebrews 6:19-20).

Chapter 63 begins, in its first six verses, with a stirring poem acclaiming a mysterious warrior, his clothing red with blood, returning from a solitary

combat in which he has destroyed his enemies. In Christian devotion, with dramatic poetic inversion, this has been seen as prefiguring Jesus, suffering alone upon the cross.

Another poem then begins in verse seven, celebrating the mercy and love of God who almost calls his people his children, and who is himself afflicted in their affliction. Yet they rebelled, but he delivered them from Egypt, accompanying them with his own Spirit, and leading them by the hand of Moses through the waters. This section ends with a picture of pastoral beauty.

Like cattle that go down into the valley, the Spirit of the Lord gave them rest (chap. 63:14).

Now the poet suddenly addresses himself to God in petition of the most intense sort. "Look down from heaven and see . . ." (verse 15). Second Isaiah had called God our Redeemer and he had commanded Israel "Look to Abraham your father and to Sarah who bore you" (51:2), but now Third Isaiah turns this reference around in a way apparently unprecedented in the Old Testament.

For thou art our Father, though Abraham does not know us and Israel does not acknowledge us; thou, O Lord, art our Father, our Redeemer from of old is they name (chap. 63:16).

No one else, no ancestor, no heritage entitles us to God's mercy, for when they fail, he will not. He himself is our Father.

The following verses continue to petition for mercy in poignant terms. We hope the reader will look at the passage.

The 64th chapter again opens dramatically, begging God to "rend the heavens and come down," and going on to allude to God's mighty acts in earlier ages. Because of God's righteousness, his people have been punished, "We all fade like a leaf," and now they are reduced to ignominy. Then again the unknown prophet turns to entreaty, and again it is reminiscent of the earlier poet, Second Isaiah, who charged Israel, as clay, not to resist God the potter (chap. 45:9). But again Third Isaiah turns the reference around. Because we are clay in God's hands, he should not be angry at us, but should recognize his own handiwork. Again he is addressed with the altogether exceptional title of Father. Here is the ultimate entreaty.

Yet, O Lord, thou art our Father; we are the clay, and thou are our potter; we are all the work of thy hand. Be not exceedingly angry, O Lord, and remember not iniquity for ever. Behold, consider, we are all thy people (chap. 64:8-9).

So it is, in this passionate prayer for redemption, that this author comes to articulate his sense of God as Father. Because the prophet pleads for mercy, he recognized that our Maker is not simply a designer or engineer who has fabricated the human race, but a personal creator, a parent, who loves us in spite of all our shortcomings. Nor is God our Father in the almost physical or sexual sense of pagan paternal deities. For Third Isaiah, as for Second Isaiah, he is an infinitely exalted and transcendent being. God's parenthood is above all one of love. So it is that our ancestors in the faith approached the concept of our creator as "one God, the Father, the Almighty." Not out of pride, or self-confidence, or satisfaction that we were made in his image, but in desperate need, when "Zion has become a wilderness, Jerusalem a desolation" (64:10), when "we have become like those over whom thou hast never ruled" (63:19), when "Abraham does not know us and Israel does not acknowledge us" (63:16), then, in the direst straits, God as our Father is discerned.

So we come this week, this great and holy week, before the presence of this God, our God. Knowing that all things have been fulfilled, and that Jesus, coming from Edom with his garments stained scarlet, "entered once and for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption" (Hebrews 9:12) — so we come before the throne of grace. In Christ's name, and in the fellowship of his Holy Spirit, may he accept and receive us, now and at the hour of our death. Amen.

Crucifixion Violence

While memory drifts to slaves in galleys,
The savage life found in a hot barracoon,
And death gas on a cold polish afternoon,
Cruelty still lives in our own valleys.
Do not be old walking in west side alleys,
Nor seek hope in a russian work platoon.
Cults of God are not from this immune.
The sum of devil's work is past all tallies.
Shall we form posses to gun a children's gang,
Or rattle bombs to force a tyrant's hand?
The saints bound wounds to show their master's stand,
And prophet's protests from each hillside rang.
Could Peter conquer with St. George's sword??
When violence reigns, who then is our hearts' lord?

William M. Sloan

THE EDITOR

THE LIVING CHURCH

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LETTERS

Accuracy Praised

I am happy, as national president of Episcopal Right to Life, that you published an accurate news story [TLC, March 2] about the National Right to Life Committee, the Life Amendment Political Action Committee and the National Abortion Rights Action League.

You are right, Dr. Carolyn Gerster is a churchwoman, and a very active one, at St. Barnabas', Scottsdale, Arizona.

(The Rt. Rev.) JOSEPH M. HARTE
Bishop of Arizona (ret.)

Phoenix, Ariz.

Fathomable

About the letter "Unfathomable" [TLC, Feb. 10], try the fathomable and never mind "a nice, clear format we spent so much time developing." Don't divide (as in "all Gaul") Christendom into three parts — Roman Catholic, Anglican and Protestant. Christendom is for all who are christened into Christ's kingdom. Christ said that he would leave the Holy Spirit to strengthen his followers. Thank God he didn't leave a nice clear format to solidify his followers or we'd not have the Living Word.

The Rev. Frank Howden, writer of the letter, repeats that he would like to know "what we are losing." If Christendom is losing formats it is *not* losing the Living Word, God be thanked. What St. Peter said is still fathomable: "Being born again, *not* of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

M.B. ABRAHAMS

Trumansburg, N.Y.

Biographies of Dorothy Sayers

My wife and I welcome every issue of THE LIVING CHURCH, for we know that we will be engaged and stimulated by its contents. The Lent Book Number is no exception.

I was particularly pleased to read Nan C.L. Scott's review of recent books concerning Dorothy L. Sayers, whose influence as a theologian upon English speaking Christians may prove to be second only to that of C.S. Lewis in this century. But I was distressed to find that the review did not consider Alzina Stone Dale's biography, *Maker and Craftsman, The Story of Dorothy L. Sayers* (Eerdmans, 1978). Dale's book displays a concern for accuracy and objectivity and a critical ability to deal with the subject matter, virtues all too often lacking in Janet Hitchman's *Such a Strange Lady*. Hitchman's book contains such pages of illogic and of fundamental flaws of style as to recall (as Nan C.L. Scott suggests) the sort of popular magazine picked up



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in supermarkets. By contrast, Alzina Stone Dale combines scholarly insight with the skills of an expert storyteller to produce a work which rings of authenticity and which, as Owen Barfield has written for the dust cover, "once taken up is not willingly put down until the last page has been turned."

Even so, Dale's book is just an introduction, and with many others I await eagerly the publication of a distinguished, scholarly study of the life and works of Dorothy L. Sayers.

(The Rev.) ROBERT E. STIEFEL
 Acting Director, The Bishop's School
 of Theology
 Denver, Colo.

} Mrs. Dale's book, *Maker and Craftsman*, was reviewed in *TLC*, July 29, 1979. Ed.

Still the No People

We have just received our new "Red Book." That's what the *Episcopal Church Annual* is affectionately called by most clergy. But again I am dismayed because for five years now I have asked that the statistics on page 16 reflect, as indicated on pages 238 and 239, that there are 87 Indian congregations alive and active in the Diocese of South Dakota. Many of these congregations have well over 200 communicants and send every year an annual report through the diocese to the national church. Mind you, they do not have very much money, with the largest number of members living on incomes that are much below the poverty level, but they are members — active, worshiping and alive. They work, pray and give generously in proportion to what they receive, yet like the congregations — none listed — in Navajoland they are not recognized by the church or the computers.

(The Rt. Rev.) WALTER H. JONES
 Bishop of South Dakota
 Sioux Falls, S.D.

} This letter refers to the fact that South Dakota has 129 congregations (as listed in pp. 238-9) but that the *Table of Statistics of the Episcopal Church* indicates only 39 for this diocese (p. 16). Ed.

Ciceronian Protestation

Hooray for John A. Henry and Cicero [TLC, Feb. 3]. It's time we got to realize the positive meaning of *pro-for*, *testant-witnessing to*. The organizers of our "C of E in the USA" after the Revolutionary War were wise. They definitely did not call it "The Episcopal Protestant Church" which might have been understood as something like what some of us would like it to be. They called it the Protestant Episcopal — witnessing to (necessity of) Bishops' Church.

(The Rev.) H.B. LIEBLER
 Monument Valley, Utah

BOOKS

Remarkable Career

ST. INNOCENT: APOSTLE TO AMERICA. By Paul D. Garrett. St. Vladimir's Press. Pp. 345. \$8.95 paper.

Innocent was born in a Siberian village in 1797. When he died 81 years later as Metropolitan of Moscow, he had spent 45 years in Alaska and Siberia — as priest, bishop, and archbishop — establishing and building schools, churches, and dioceses, and proclaiming the Orthodox faith in an area reaching from Siberia to Fort Ross near San Francisco. He was a remarkable person who astonished and charmed nearly everyone who encountered him, from Aleuts in Alaska to Franciscan friars in California and wandering British sea captains. The Orthodox Church canonized him in 1977 calling him the "Evangelizer of the Aleuts and the Apostle to America." He was.

St. Innocent's remarkable life and achievements need to be written about and Garrett is to be commended for attempting to do so. Unfortunately, this book, while devotionally edifying, does not give a clear picture of the territory within which Innocent worked or the circumstances and developments within which his career took place. It is sad that the Aleut people are described as "filthy and tattered" and in other similar terms. There is no reference to the fact that during 50 years the Russians reduced the Aleut population from 50,000 to approximately 2,000 persons. One looks forward to the projected second volume, *Selected Writings*, when Innocent will have a chance to speak for himself.

(The Rev.) SCOTT FISHER
 Fairbanks, Alaska

Baking for Easter

FESTIVE BREADS OF EASTER. By Norma Jost Voth. Illustrated by Ellen Jane Price. Herald Press. Pp. 79. \$2.95 paper.

The reader of this small book not only finds a collection of delicious breads baked at Easter time in a number of European countries ranging from England in the West to Russia in the East, but is instructed in the customs of the people of the countries mentioned. The illustrations are charming as well as imaginative.

This book is highly recommended for church libraries, for collectors of cook-books and those who like to bake their own bread.

VIOLET M. PORTER
 Hartland, Wis.

THE LIVING CHURCH

March 30, 1980
Passion Sunday

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Virginia Suffragan Consecrated

Ten bishops of the Episcopal Church, including the Presiding Bishop, joined in a service on February 3 in which the Rev. David Henry Lewis, Jr., was consecrated Suffragan Bishop of Virginia.

The Rt. Rev. John M. Allin, Presiding Bishop, was the chief consecrator at the ceremony, which was held at St. Paul's, Richmond, with some 1,200 persons in attendance.

The Rt. Rev. Philip Alan Smith, Bishop of New Hampshire and formerly Suffragan Bishop of Virginia, preached the sermon in which he urged the new bishop to serve the laity "with the large and indispensable service of listening, and the service of loving." He said Bishop Lewis also must serve the clergy, their families, and the diocesan bishop. The Rt. Rev. Robert B. Hall, Bishop of Virginia, was hospitalized with acute bronchitis, and unable to attend.

Four of the bishops participating in the service had served in the episcopate in the Diocese of Virginia: Bishop Smith and retired Bishops Robert F. Gibson, Samuel B. Chilton, and John A. Baden. Roman Catholic Bishop Walter F. Sullivan of Richmond was a guest at the service. He was seated with the Episcopal bishops, but did not join in the laying on of hands.

Bishop Lewis, 61, is a native of South Boston, Va., and is a graduate of the University of Virginia and Virginia Theological Seminary. He was rector of churches in West Marsh, Christchurch, and Culpeper before going to St. Matthew's, Richmond, in 1956, where he served until his election to the episcopate in October.

The former Caroline Lunt Coffman has been married to the new bishop since 1942, and they have four children.

Bishop Lewis will have an office in Goodwin House, Alexandria, as did his predecessor, Bishop Baden.

Dr. Coggan Calls Moon Church Nonchristian

On a British television program devoted to an examination of the controversial Unification Church, the former Archbishop of Canterbury warned that Christians who feel attracted by it should "scrutinize with the greatest care the claim of the church and bodies related to it that it presents a version of the Christian faith that is authentic and

a way of life consistent with that faith."

Dr. Coggan said, "The Unification Church is not a Christian organization and it has nothing to do with the ecumenical movement."

The Moonies' chief spokesman in Britain challenged Dr. Coggan's criticisms.

"We are quite confident that we are a Christian organization," said Michael Marshall. "Within the Anglican Church you find people with far more heretical and radical opinions than us [sic]."

MIND, Britain's leading mental health charity, recently called for a government inquiry into the sect, which sometimes calls itself "the Holy Spirit Association for the Unification of World Christianity," thus inviting the confusion with ecumenism to which Dr. Coggan referred. MIND said the Moon church "is very deceitful, with a public face and a private face."

David Brandon, a spokesman for the mental health organization, which has been conducting its own investigation, said of the sect, "On the surface, it appears very innocuous, but underneath it is very strange and quite a different story emerges. I am concerned with the growing incidence of mental breakdown or illness among people with no previous history of mental trouble that somehow seems to accrue after youngsters have had contact with Moonies."

Bishop Klein Dies in Indiana

The Rt. Rev. Walter C. Klein, retired Bishop of Northern Indiana, died March 1 in LaPorte, Ind., where he had lived since his retirement in 1972.

Bishop Klein was born in Brooklyn, N.Y., and reared in Pottsville, Pa. He was educated at Lehigh University and General Theological Seminary, New York. He held three degrees from General and a Ph.D. in Semitic languages from Columbia University.

After his ordination to the priesthood in 1928, he served parishes in New York City, Newark, N.J., Norristown, Pa., and Haddington, Pa., before entering the U.S. Navy as a chaplain in 1943. From 1946-50, he was on the staff of the Anglican Bishop of Jerusalem, and during the latter half of his term there, he was canon residentiary of St. George's Cathedral, Jerusalem.

In 1950, he became professor of Old Testament literature and languages at Seabury-Western Theological Seminary, and served as assistant dean from 1952-59. In 1959, he became dean and

president of Nashotah House in Wisconsin.

In 1963, he was elected Bishop Coadjutor of the Diocese of Northern Indiana, and later that year became diocesan. Bishop Klein retired in 1972, on the eve of the consecration of his successor, the Rt. Rev. William C.R. Sheridan.

A number of improvements were made in the diocese during Bishop Klein's episcopate, including the restructuring of the diocese, the addition of several church buildings, and the doubling of the diocesan budget. He was known as a gifted conductor of retreats, and he was the author of several books, including a study of Jeremiah, and others dealing with scientific questions in the fields of Semitics, Islam, and the Old Testament.

Helene Rosentreter Klein survives her husband of 45 years, as do the couple's two grown children. Funeral services and a requiem mass took place at St. Paul's Church, LaPorte, and interment in the crypt of St. Mark's Chapel at Howe Military School, Howe, Indiana.

Banned Priest Sentenced to Prison

The Rev. David Russell, an Anglican priest and outspoken foe of South Africa's racial policies, has been sentenced to 69 months in prison for violating the terms of his "banning" order by attending a provincial synod meeting in December [TLC, Jan. 27].

Although 57 months of the sentence were suspended by a Cape Town magistrate for a five year period, Fr. Russell has gone to jail to serve the remaining 12 months.

Fr. Russell's crimes against the banning order were three-fold: when we left his home in Wynberg, to attend the synod in Grahamstown, he was charged with failing to report to the Wynberg police; he was supposed to return to his home every night by 6 p.m.; and a banned person is not permitted to meet anywhere with more than three persons at a time. In addition, a banned person may not write anything for publication, nor may he be quoted, publicly or in print, even after death.

Banning is a unique form of punishment used to silence dissidents without incarcerating them. It is used mainly against clergy, writers, teachers, and prominent people whose imprisonment might embarrass the government.

The Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches (SACC), testified on Fr. Russell's behalf at the Cape Town trial, and later expressed shock at the sentence handed down.

"It is a vicious sentence," Bishop Tutu said, "and as the counsel for the defense pointed out, it is unique even within South Africa, with the erosion of the rule of law which has taken place since 1948 [when apartheid was introduced], in that a Christian is punished in a land calling itself Christian for attending a church synod to which, under God, he had been appointed."

Prior to his banning, Fr. Russell had been elected as a clergy representative to the December synod.

Confessing Church for South Africa?

Black delegates to a conference on racism recently held in Johannesburg, South Africa, called on white Christians to "demonstrate their willingness to purge the church of racism," and said that if "after a period of twelve months there is no evidence of repentance shown in concrete action, black Christians will have no alternative but to witness to the gospel of Jesus Christ by becoming a Confessing Church."

In the 1930s, the Confessing Church was formed in Germany by anti-Nazi Christians determined to prevent the subversion of Christian principles by the Hitler regime, which attempted to use the churches for its own corrupt aims. Many of the church's leaders suffered long periods of imprisonment; others were martyred for their faith.

At the Johannesburg conference, which was sponsored by the South African Council of Churches (SACC), one of the working groups suggested that blacks form a "confessing, militant church" to be separate from predominantly white churches. The black delegates then caucused and issued a statement, declaring that "the persistent cries of the black people that the church is not consistent with the demands of the gospel of Jesus Christ have fallen on deaf ears."

The three major white Dutch Reformed churches refused to send observers to the conference. SACC was attacked by Prof. J.P. Oberholzer of the Hervormde Church as "anti-South African and undermining white rule."

The Rt. Rev. Desmond Tutu, general secretary of SACC and an Anglican bishop, expressed regret at the decision of the white Afrikaans churches. "We ask for their forgiveness in that which has hurt them in our attitudes, and we want to stretch out our hands of fellowship to them, and pray they will grasp them and strengthen us as we work for the coming of God's kingdom of justice, peace and love, compassion and reconciliation," he said.

Several recommendations were adopted by the participants during the five-day conference. They included: asking the churches to withdraw their ministers as marriage officers to protest laws against interracial marriage; urging the churches to call a national convention of "authentic leaders" from all communities, which the government has refused to do; suggesting that the churches consider not participating in the religious programs of the South

African Broadcasting Company because they are a "vehicle for racist propaganda"; calling on the churches to "resist actively all removals of people, even to the point of taking non-violent action."

Small Communities Panel Begins Work

The Episcopal Church's Standing Commission on the Church in Small Communities met for the first time since General Convention in New Harmony, Ind., and began the work it hopes will lead to a new vision of the ministry for its constituency.

A day-long forum took place which involved commission members and seminary students who discussed the special needs in ministry in small town communities, in particular, the preparation of persons for ministry in small churches and small communities.

Presentations were made by the Rev. Dr. Charles Long, president of Forward Movement Publications and member of the Board for Theological Education, and the Rev. Robert Shahan, who spoke of the program at Seabury-Western Theological Seminary for equipping persons for ministry in small congregations.

Reunion with Rome Called Remote

The Rt. Rev. Cyril Bowles, Bishop of Derby (England), thinks that union between the Church of England and the Roman Catholic Church is "a far distant prospect."

Referring to the recent Vatican censure of the Rev. Hans Küng, Bishop Bowles wrote in his diocesan newspaper that the action "destroys many recent Anglican illusions."

Moreover, he added, "there are significant elements of Rome's present beliefs and practice, including its doctrine of authority, contrary to the Anglican position, which makes reunion with Rome only a long-term objective. We must not give up, but it calls us to more prayer and more discussion and cooperation at all levels."

Bishop Bowles said his comments were prompted by what he called "a growing campaign on the part of one group, chiefly clergymen, to make the Church of England close the doors against all union except with the Roman Catholic Church."

Similar comments were made by the retired Archbishop of Canterbury, the Most Rev. Donald Coggan, in his farewell press conference [TLC, Feb. 24]. He scolded "those among us who are so set on reunion with Rome that they have no time" for bettering relationships with the Free Churches.



RNS

Bishops of the Russian Orthodox Church Outside of Russia led more than 750 of their parishioners down Fifth Avenue in New York City to the Soviet Mission to the United Nations on February 24. They protested the arrests of Fr. Dmitri Dudko [TLC, Mar. 23], Fr. Gleb Yakunin, and others, and called for an end to the persecution of Christians in Soviet Russia.

CONVENTIONS

The 131st council of the Diocese of Texas was held February 7-9 in Austin, Texas, with business sessions in the huge coliseum of the University of Texas Special Events Center. Because of the illness of the diocesan bishop, the Rt. Rev. J. Milton Richardson, the convention was held under the presidency of the Rt. Rev. Roger H. Cilley, suffragan bishop.

Last year's council having desired an adequate explanation of the policies and programs of the World Council of Churches, especially with regard to its alleged support of revolutionary groups, Dr. Cynthia Wedel, well-known churchwoman and one of the six presidents of WCC, was invited to give an extended presentation on Friday morning, and to answer questions. The council was also addressed by the Rt. Rev. Peter Nyamja, Bishop of the Diocese of Lake Malawi in Central Africa, the companion diocese of Texas. The speaker at the banquet was the Rt. Rev. Harold C. Gosnell, retired bishop of West Texas.

Two new parishes, the Church of the Advent, at Stafford, and St. Andrew's, at Pearland, were admitted to the convention as was a new mission, Holy Innocents, at Madisonville. Preliminary arrangements for a proposed special convention to elect a bishop coadjutor were discussed, and for the first time in recent years in this diocese a procedure was adopted for dealing with names to be considered for nomination. A budget of \$2,345,499 was adopted. The Diocese of Texas will raise money for Venture in Mission in 1981, with half of the funds so raised to be designated for Hispanic work.

The 85th convention of the Diocese of Washington, meeting February 1-2 in the cathedral close, focused on human needs: the hungry, homeless, aged, and handicapped.

The sermon at the opening service was preached by the Rt. Rev. William Spoford, who is beginning his work as assistant bishop of the diocese. He called upon the delegates to be "transformers, taking the living power of God and focusing and funneling it so the purpose of God's creation may be realized."

In his annual address, the Rt. Rev. John T. Walker, Bishop of Washington, asked the convention to sort out priorities. "Everywhere the starving and hungry are looking to the church and other helping agencies. . . . The need is not only found in urban areas, but they are the focal point of the suffering," he said.

In his report on the cathedral, the Rev. Canon Michael Hamilton said that the financial situation is still serious, but no

longer critical. "We can't do all we'd like to, but try to choose the right priorities. Our morale is good, under the wise leadership of Provost Perry [the Rev. Canon Charles A. Perry], who has brilliantly handled the administration and finances." As a result of the capital fund drive, \$6.2 million has been pledged. There has been no construction work on the fabric since 1977, but the bronze doors at the west end and three new windows have been installed, and the work on the tympanum continues.

A resolution urging pastoral counseling on registration for the draft and recommending procedures for true conscientious objectors was passed, as was a resolution asking that churches be accessible to the handicapped, and one authorizing a task force on refugee relief.

The convention adopted budgets of \$495,000 for the diocesan fund and \$1,179,000 for the diocesan program.

In his opening address to the 164th convention of his diocese, the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, said that it's time to stop arguing over the Book of Common Prayer. Prayer book revision, he said, should be "a simple housekeeping item."

"For Christian people to waste time, money and energy only to continue a matter already resolved while people around the world are hungry, jobless, homeless, unwanted and unloved, when this nation and the world are struggling for peace and a decent survival, is a blatant denial of our Christian obligation," said Bishop Fraser.

He said he referred in particular to

ECHO, the newly formed Episcopal Coalition for Holy Order, "an outgrowth of the Society for the Preservation of the Book of Common Prayer."

In other business, a resolution was passed authorizing the diocesan council to build a new camp and conference center, a budget of \$1,027,941 was adopted, and St. Matthew's Church, Kernersville, was admitted as a mission.

The Diocese of West Texas launched a program of renewed emphasis on evangelism in the closing session of its 76th council in Corpus Christi early in February. The Rt. Rev. Scott Field Bailey, Bishop of West Texas, announced that the program will be conducted in each of the 89 parishes and missions of the diocese this year, and it will be under the direction of the Rev. William Crist, assistant rector of St. Mark's Church, San Antonio.

The Rev. Canon Bryan Green, an Anglican priest from Birmingham, England, spoke at several council sessions. "Evangelism," he said, "is a dirty word to most Episcopalians. This attitude will have to be killed for once and for all if we are to be successful."

The council adopted a budget of \$1,191,300, an increase of \$116,000 over 1979. Of the total, some \$569,000 is earmarked for mission and outreach programs. The diocese gained a new congregation, with the admission of St. Francis-by-the-Lake, Canyon Lake, as a new mission, and two mission churches, St. Barnabas, Fredericksburg, and St. Andrew's, Port Isabel, were received as parishes.

Meditation on the Five Wounds of Christ

Pride
Stands alone
Dry eyed

Anger
With blood
Dripping dagger

Sloth
Dead wood
No growth

Avarice
With clutch
Grasps malice

Gluttony
Feeds on
Christ's agony

Lust
Calling love
His trust

Envy
Eyes green
Calvary's tree

B.J. Bromhall

THE GOOD FRIDAY SPELL

In Guatemala, amid hibiscus, jacaranda and bougainvillea, the Christian observances of Holy Week blend uniquely with age-old rituals.

By MARY SAMUEL REID

Holy Week, in Guatemala as elsewhere, is a significant time. In Holy Week Christians have opportunity, through ritual experience, to re-examine their lives and to raise questions crucial to living: To what uses do we put consciousness? What do our actions mean? What can we hope? At this time Christians re-enact symbolically a fearsome conflict in which chaos and meaninglessness rage against aspiration and hope. Myths are examined in light of experience; hopes are laid to rest; new life gushes forth out of nothingness.

In Holy Week it is therefore appropriate to observe closely the survivors of

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questions: individuals and societies that have been to the bottom of life's well and come forth again. The Maya of Guatemala are survivors; their Holy Week *costumbres* (customs) inject beauty and form into a world broken, untidy and fraught with meaninglessness as well as great promise, a world in which, increasingly, both good and evil stretch long fingers into the future of humankind.

Holy Week arrives in the spring, in the season of hibiscus, jacaranda and bougainvillea; at this time Guatemala's long dry season draws to a close and Christian observances of the Holy Week drama blend uniquely with fertility rituals observed by the ancient Maya to ensure successful planting, good rain and bountiful crops. During Holy Week all Guatemala is on holiday, and in the highlands, each Maya community car-

ries out ritual *costumbres* which have developed over centuries. In keeping with ancient custom, many Indian ancestral homes erect ceremonial arches decorated with fruits, vegetables, flowers and even small animals of tribal significance to guard against or to appease the Old Man, who comes forth at the end of the Mayan year to rage about the earth. Effigies appear everywhere, perched in the low trees or strung grotesquely from their branches. Each small village church has been thoroughly cleaned and strewn with fresh palms and pine needles. In the background of this landscape loom Guatemala's famed volcanoes, vivid reminders of nature's dual capacity for fructification and destruction.

In this holy time, when human capacities for good and evil are being re-examined, the highlands of Guatemala teem with travelers. It is a *costumbre* that one moves on in Holy Week and bad luck is rumored to befall any household which carries on at this time as though nothing significant were happening. Everywhere Mayan families are on the move, by foot for the most part, over mountain paths worn bare by centuries of such travel. The diminutive Indian people journey quietly; this is a solemn time of year. Here and there men and women, young and old, pause to rest and picnic, to bathe in the cold streams, or to worship at primitive shrines seated on the knees of the mountains. Many of the travelers are making short journeys to visit family or friends, but for others the destination is Chichicastenango, a pilgrimage site in the highlands composed almost entirely of the remnant of the once powerful Quiche-Maya ruling house.

Every year in Holy Week, Maya faithful travel to Chichicastenango to observe the *costumbres*: to offer prayer and sacrifice to the Christian God, to *el buen señor Jesuchristo*, to the ancestors and saints, and to *Dios Mundo*, God of the world, the Heart of Heaven, foremost deity in the Maya pantheon. Regardless of one's religious or philosophical persuasion, it is a moving experience to join in this pilgrimage – and not only because the ritual event is exotic and colorful. The Good Friday mysteries of treachery, betrayal and death speak to all of us. When we experience these mysteries in the midst of the Maya, who have known grandeur, power and illumination as well as dispersion, subjugation and despair, the way in which we see ourselves may be changed; we may bury old answers and ask ourselves new questions.

Visitors to Chichicastenango must drive through the mountains and at last approach the municipality by rounding a series of hairpin curves which ascend and descend the walls of a steep and rugged canyon. By dusk on the eve of Good



Christ bears his cross surrounded by the flowers of death.

Friday, most Indian pilgrims have settled somewhere for the night and on the way into town visitors become aware of a heavy silence, broken only by soft voices issuing from the three-sided adobe huts clustered at the edge of town. Holy Thursday meals are being prepared, and the lights of native cooking fires wink softly in the deepening twilight. The silence lengthens as one enters town to find the plaza deserted and lit only by the rising moon. A brisk walk around the plaza at night is the quickest way to develop an understanding of Chichicastenango's unique attraction to Guatemala's Mayan pilgrims.

The Dominican church of Santo Tomás dominates the plaza from the southeast corner of the square. It is a remarkable edifice, the central figure in the landscape of Chichicastenango. The church is the locus of ceremonial life in the municipality and for miles around; the Maya believe it to be inhabited by innumerable supernatural powers. One need not be superstitious to feel a sense of holy awe at the sight of this famous church; its aspect completely devoid of the sentimentality, comfort, or cheerful reassurance many Christians enjoy associating with their houses of worship. In the moonlight the whitewashed exterior of Santo Tomás glimmers like an ancient face, wrinkled with the cracks of innumerable earthquakes. Staring into this eerie visage, even the most world-weary traveler senses the hidden power, the mystical spirituality of the Maya, while simultaneously feeling his or her own cultural certitudes shift slightly askew. The air is heavy with incense and the oppressive silence is suddenly broken by the wail of a famished dog.



Christ and his cross are carried through the tangled streets of Chichicastenango.

Hungry for a human face and the sound of a human voice, one leaves the moonlit plaza and hastens back to the hotel, past the deserted municipal buildings, the empty shops, the sacred Indian chapel El Calvario, which faces Santo Tomás across the emptied square.

At the Mayan Inn the native house-boys are courteous but aloof and preoccupied. Good Friday, they relate, is a day of silence, of solemnity. On that day the Indian people bear great love in their hearts for *el buen señor Jesuchristo*, who died in order that evil should be overcome and suffering and death banished from the world. They point down the hill behind the Inn; there lies the village cemetery, Campo Santo. A large figure of Christ will spend the night there, accompanied by penitential watchers. A flame burns in the darkness of Campo Santo and the eerie thud of an indigenous drum punctuates the silence. The gentle Indians softly say goodnight and disappear into the shadows, leaving Chichicastenango's foreign visitors alone with their thoughts.

The full moon and morning star still ride low in the western sky when Christ's image is born slowly, to the sound of drum and flute, up the hill from Campo Santo and into the church of Santo Tomás. As the dawn of Good Friday breaks in Chichicastenango, the plaza begins to fill with Indian people. The native costume of Chichicastenango predominates: black wool coats and knee pants for the men, black wool blouses for women, all lavishly embroidered in red, orange, pink and green. But also present in the plaza are men from Nahuála, easily identifiable in their black and white wool kilts. There are women wearing skirts from Totonicapán, men with striped coats from Sololá, and amid this blaze of color shine the serene faces of the Indian pilgrims. There are old men and women, wrinkled of face and splayed of foot; there are young adults, who keep their eyes modestly cast down when they are occasionally allowed to stray from the family unit and roam the plaza with members of their own sex. There are babies and children with bright, dark eyes and ready smiles. Here and there shoes appear, but bare feet and sandals are the order of the day, as "our lord Jesuchristo wore only sandals, no shoes." People tread carefully to avoid destroying the carpets constructed of wet, brightly colored sawdust which line the square. On the steps of El Calvario sits a ragged beggar, rocking back and forth on his shrivelled legs, waiting for the first ritual event of the day. At mid-morning, when the sun is well up in the sky, the Good Friday drama begins.

Silence falls on the plaza as the dais carrying Christ and his cross sways out of Santo Tomás. It passes beneath the body of Judas, who hangs in awful effigy from the entryway with a knife be-



The processions begin from the Church of Santo Tomás.

tween his teeth and a small Indian child strapped to his back. Statues of the women at the tomb and Santo Tomás, dressed in mourning, are borne behind Christ's dais as Indian faithful carry it around the plaza; in their wake the vivid sawdust carpets, each a unique Mayan work of art constructed only hours earlier, are obliterated forever. Many Indian onlookers are weeping, their tears painting shiny ribbons on dusty brown faces. A Maya woman, bent double beneath her own burden, a grotesquely misshapen hydrocephalic child strapped to her back, tries to touch the figure of Christ as it sways by and, failing because she cannot straighten up, plucks from the dais one of the many yellow chrysanthemums, *flores de muerte*, the flowers of death, which surround the feet of the burdened savior. The crippled beggar pulls himself down from the steps of El Calvario and drags himself along in the dust behind the procession. While many of the pilgrims have brought offerings to town today, he has only himself and his suffering to give. His song, rising and falling, hungry as a flame, pleads for a miracle.

Jesuchristo and his cross are carried all through the town, up and down the winding, tangled streets of Chichicastenango. They are then returned to Santo Tomás and the long period of Christ's suffering begins. It is a time of waiting; many pilgrims worship by offering incense or *aguardiente*, a potent Guatemalan liquor, on the steps of Santo Tomás or El Calvario, others worship within the churches or in the *cofradía* (brotherhood) houses. But most of the Indian people find meaning on this day of silence in being together. People sit quietly in the plaza, sharing food and



An image of Mary the Mother follows Christ's dais through the plaza.

chatting softly with one another. In the courtyard of the old convent to the side of Santo Tomás, many families shelter from the sun and watch the antics of a trained monkey; the faces of young and old alike beam pleasures at this simple amusement. No visitor can fail to be moved by the gentle and dignified manners of the Indian people. Children are treated with utmost respect and solicitude and are never scolded or struck. On the other hand Maya young do not fight, whine, cry or beg for attention, although one occasionally hears an infant crying to be fed. The children of Chichicaste-nango are for the most part ragged and dirty, and deprivation is part of their daily experience of life. But they carry themselves with dignity and pride. They seem to know deep inside who they are and where they are going. Maya philosophy is complex and the mysteries of Christianity none the less so, but *costumbres*, such as the ones carried out on this day, help give shape and form to perplexing human questions, not the least of which is the ever-present mystery of betrayal, suffering and death.

Foreign visitors, edgy at finding unstructured time on their hands and accustomed to having ritual events carefully orchestrated, will ask "what happens next?" in vain. The answer will invariably be a shrug and a smile, perhaps the offer of something to eat. Finally it becomes clear that what comes next will happen only when the time of waiting comes to an end. In mid-afternoon, as if in response to an imperceptible call, people gravitate back into the plaza and another procession begins. This time the silence and the waiting are over. Jesu-christo comes forth from Santo Tomás

in death; his full-size image lies in a large glass casket brought forth from El Calvario for Good Friday only. Priests, acolytes, city officials and Indian elders bear the casket through the maze of streets, singing, weeping, waving palms and fronds of winter wheat. At last the casket is placed in El Calvario. Incense continues to ride on the air of Chichicaste-nango, but the atmosphere begins to lighten a little and business in the cantinas begins to thrive.

Late on the night of Good Friday, in the only violent episode of the day of silence, the effigy of Judas is cut down from the arched doorway of Santo Tomás, dragged through the streets, kicked and spat upon and finally burned on the steps of El Calvario. Many pilgrims are still in town, and this final ritual breaks the spell of Good Friday. Slowly the plaza begins to empty; here and there people cluster together in family groups, hoist their belongings on their backs, and silently move away into the darkness.

On the morning of Easter Eve rockets are fired at dawn. This signals a day of fiestas and family visiting, but these celebrations are private and low-key. By the morning of Easter Sunday, when most Christians are making their annual visit to the church of their choice, most of the Indians of Chichicaste-nango will be hard at work on their ancestral lands, planting their corn, praying for good rain, hoping against meager hope that malnutrition and disease will pass their people by.

An inquisitive American visitor to Chichicaste-nango on Good Friday will experience some unsettling questions. Have we, in our lust for comfort and gadgetry, evolved into those people depicted so starkly by Loren Eiseley — the world eaters, who hold nothing green or furred as sacred, who scoff at the notion that every created thing has a unique spirit, a *manitou*, which deserves respect? Have we grown so enamoured of control that we have created organizational structures at all levels of society which have themselves become the perpetrators of chaos and disorder? In the fact of meaninglessness, do our religious institutions invoke myths which still retain power to move people deeply and change their lives?

Oblivious to the stranger's perplexity, a small Mayan child offers an orange. Soft, brown eyes urge its acceptance — and affirmation comes. It is a breath of life to share food with a people who eat sparingly even in moments of plenty, who speak to the earth before preparing it to receive their seed, who accept their young, their old, their damaged and infirm brothers and sisters as gifts from God. In the face of such *costumbres*, one can join with the Maya of Chichicaste-nango in saying, amid chaos and doubt, "Christo Vive y Vive Siempre!"

He Rode A Donkey

By CHARLES R. WILSON

When my oldest daughter was 12 (we were living near Boise, Idaho, at the time), she bought her first horse. It was a young, spirited mare, part thoroughbred, part Indian pony, and foaled on the Fort Hall Reservation in Idaho. She had saved her nickels and quarters literally for years to buy that horse. Since then she has gone to make horses her career and now owns several. However, she still has that original mare.

Anyway, she used to ride her horse bareback (she couldn't afford a saddle) up and down the roads and through the fields around our place outside Boise.

About a mile up the road there was a little donkey pastured. Charlene frequently stopped to watch the little fellow or talk to him. One day the owners called to her and asked her if she would like to have the donkey. Herkimer was his name. They explained that Herkimer had belonged to their children who had since grown up and gone their ways. They would appreciate knowing that Herkimer had a good home, and would once again be around children.

Charlene hurried home for a brief family conference (you know how those conferences go: "Can I, huh . . . please, can I?" although it usually involves puppies or kittens). She was soon on her way back with her sister riding double to pick up the donkey. The younger girl got on him and headed him down the road. Charlene and the mare remained behind to herd them along.

The whole business was very annoying to the mare. The donkey was slow and ploddy (have you ever seen a donkey in a hurry?). The mare could have made the trip twice over while the donkey tried to make up his mind about cross-

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ing the road. So she danced and pranced and shoved, and when she got the chance, reached out and nipped Herkimer's rump (which did hurry him along a little). They finally got home, and Herkimer went into the pasture behind the house.

So it was that Herkimer came into our lives. We not only came to love him, we also learned a little about donkeys. They are really not much fun for riding, for example. You can get there just as fast (and in more comfort) just walking. And a full grown man will probably find that, astride a donkey, his feet drag on the ground. Just no dignity in that at all.

And then there's that donkey bray – the "hee haw." The donkey wasn't blessed with the whinney of a horse or with any efficient apparatus for making vocal sounds it seems. When he wants to make that awful noise, his whole being gets involved. He strains and stretches, he wracks his body seemingly in agony, and out it comes – a sound to be heard up to a quarter of a mile away. When you see it coming you sort of want to say, "Don't bother, Herkimer, you don't have to; it's too much trouble and we know you're there."

But "hee haw" he did every time he saw somebody come out of the house for he loved company, and he liked to have his head scratched and his big floppy ears stroked.

Herkimer was getting up in years. Arthritis had set in and he didn't get around too well. So we didn't use him much. He was just a pet. During his last summer with us, he would bed down for the night in the open field, and in the morning he found he was too stiff to get to his feet. Herkimer would call out and we would go out, roll him over, lean against him, and then he could make it up and be all right for the day. We didn't mind this and he didn't seem to either. However, with winter coming on, we knew it would be simply too much so we finally had to put him down.

Such was this family's experience with a little donkey – part of our life, part of our loving and growing.

There are, as you know, donkeys in the Holy Land. But that part of the world is also the home of the fantastic Arabian horse, the finest horse flesh in the world. The Arabian horse is known for its endurance, its indomitable spirit, its classic lines and its great disposition. They are people loving horses and they are proud. They are the oldest pure-blooded horses known, and they have been used to upgrade almost every other breed of pleasure horse known. Perhaps you remember seeing the Arabian horses in the movie, *Ben Hur*, or perhaps you know someone who has an Arabian horse. They are a popular breed in this country today. I have a reprint of a famous Arabian painting. A proud Arab prince in his desert costume mounted on his beau-

tiful war horse. A picture of power, pride, life-vitality, fiery spirit. Yes, the Arabian horse is some magnificent animal.

Now I have a question: if you wanted to make a grand entry – say into Jerusalem at the time of Jesus – would you ride a donkey like Herkimer or an Arabian horse? It has always seemed a paradox to me that Jesus' entry into Jerusalem, is presented to us and accepted by us, as a "triumphal entry," a grand occasion with much fanfare, an occasion to celebrate. If we didn't know the details of the story we might conjure up a vision of Jesus decked out in finery, mounted on a beautiful prancing Arabian stallion, and with the people spreading roses before him.

But no, he rode a donkey, and the people tore branches off the palm trees and spread them in the way.

We've seen some grand entries – say the astronauts or a baseball team, a hero in New York City, a motorcycle escort, the air filled with ticker tape, crowds lining the street. *That's* a grand entry.

But Jesus – Jesus went into town on a lowly donkey and we call that a "triumphal entry." Not only that, but it does not in fact seem strange to us. We look at this knowingly and admiringly, and as Christians we understand the message. It is Jesus' mockery of the superficial symbols of authority, position and status, of the phony pretensions of kings and prince, and yes, I suppose, of priests and bishops, a mockery of purple robes and gold crowns, of the silver crozier and the embroidered stole, of the corner office, and the red carpeted floor. He said his kingdom was not of this world. His entry into Jerusalem was altogether appropriate for such a king, and a mockery of all that which is associated with the kingdoms of this world.



Bernard Plockhorst's painting of Christ's entry into Jerusalem: Jesus set it up.

But there is another mockery – the mockery associated with the cross. They put a purple robe on him for mockery, and then took it off again. They plaited a "crown" of thorns and jammed it onto his head. They placed a sign on his cross, "King of the Jews." As he died they stood around mocking him with words. And this is a mockery that continues today. We can see it in a *Mad* magazine article or in an insulting cartoon.

Two mockeries: Jesus' mockery of the powers and principalities, of the symbols of authority and position, then the authorities' and the mob's mockery of Jesus as King. We stand before the first in admiration with understanding – perhaps even a quiet little chuckle – also, at a deeper level, with awe and wonder – the power of it! We stand before the second in sadness, in shame, perhaps even with a little guilt – the awful powerlessness of it.

But there's another way to look at this: not as two mockeries – one initiated by Jesus, another aimed at him – but as one mockery.

The two do, after all, fit together very well. The king who rides a donkey doesn't wear purple, and a gold, jewel-studded crown, and he doesn't reign from a throne. He is naked, wears a crown of thorns, and reigns from a cross.

Jesus did, after all, initiate the mockery. He didn't have to come into town and he knew what would happen if he did.

Yes, Jesus started this mockery business and he sustained it right through to the end. It's not two mockeries; it's one *continuous* mockery and Jesus is in charge all the way. We're inclined to think of the mockery of the people as something they thought of. But they didn't. Their behavior was predictable; they were merely responding and fulfilling a predictable role. Jesus set it up – riding a donkey. He duped them; they fell into his hands. They were simply playing their part in Jesus' grand mockery of the whole thing. His message on Good Friday is the same as his message on Palm Sunday: his kingdom is not of this world. And he makes a mockery of the dumb values of this world – on Palm Sunday right through Good Friday – and the authorities and the mob and the magazine editor and the cartoonists – they help him do it!

Shall we stand before the cross in sadness and in shame? Well, yes, but also in admiration, with understanding, perhaps even a little chuckle; also, at a deeper level, with awe and wonder – the power of it.

He reigns as Christ the King even from the cross. He pulled it off. He saw it through.

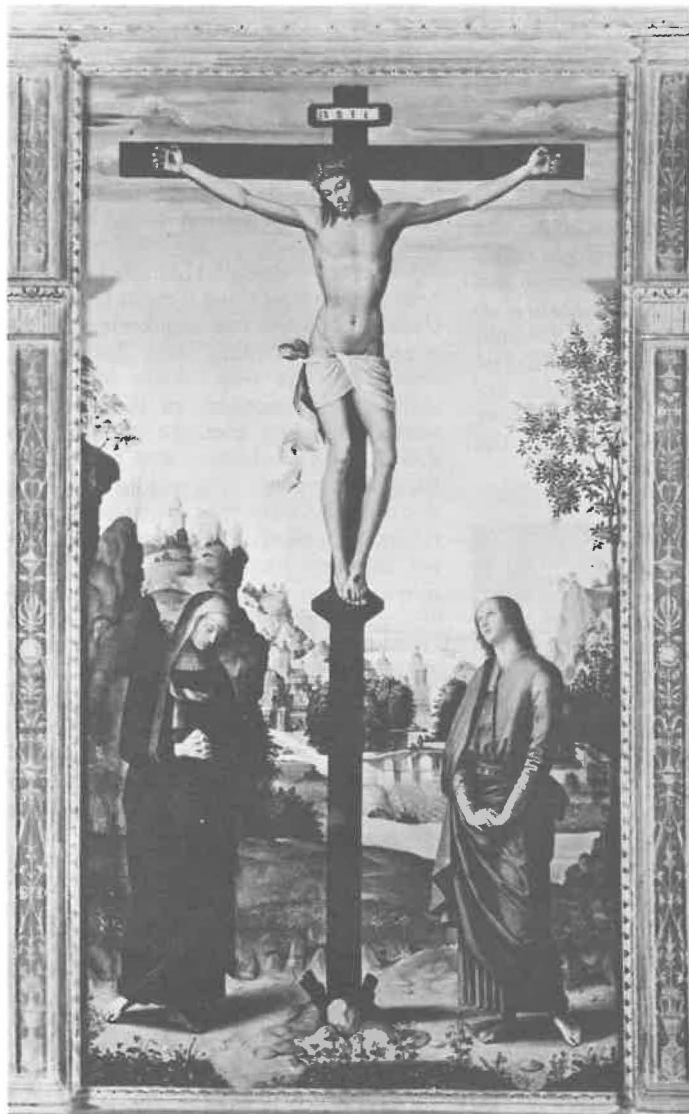
And the cross – it just has to stand as the supreme put-down of all time: the *ultimate* mockery of all the pride and pretensions of a sinful world.

EDITORIALS

Holy Week

Holy Week can be a time of glory for the church. Not simply because of out-of-door processions in the street on Palm Sunday, not just because of powerful singing, nor because of large congregations for the Three Hours – although we are heartily in favor of all of these. Holy Week can be a time of glory because we really do halt in the mad rush of life and turn to Jerusalem, and to that cross on which our salvation was purchased. What is the cross? A compass for the true course of life's journey, an axis round which all must eventually turn, a tree of life, whose "leaves are for the healing of the nations" (Revelation 22:2).

It is a short journey from Calvary to the Empty Tomb. If we can get to the first, we will have little difficulty reaching the second. May the glory of the cross be truly known among us this year.



RNS

The Crucifixion: Detail from a panel by Perugino.

Song for Maundy Thursday

We come, children of the desert-aching
hollow of our hearts,
From thorn tree to cool, silver-dappled
water, bright leaves,
From devouring hunger, abysmal thirst,
From panics in towers to the unfolding
of our prison madness. . . .
We come, shaking the desert dust from
our feet to this place in Time,
This holy table. . . .
We are not ready but restless,
fumbling in our minds with a
Consuming chaos of spirit, yet finding now
that our platitudes abandon us,
And we are made aware here of
a Presence. . . .
Oh, how we have cried out at
the desert's deep drear cold, asked
(We knew not for what), laid
siege to God's bone reply,
And found it made flesh!
How we wandered, rootless,
until we came here,
Where Love's eternal flower
waits for us –
Renewal like re-birth, sweet
as a lark's song –
Peace, like a cool hand
upon our faces. . . .
Who shall say this is not Life's
very kernel, its deepest seed?
We come to this table in
mourning for the dead flowers of our
Life, cast into anonymity, leaf upon
bitter bloom. Pale,
We have protested the shrinking of
all thought to chaff. Pale,
We have seized, famished, upon bone:
Gently, Christ brings us here.
Some cynic jester cries, "A plot!"
And we sail his wit like seabirds
on a mast, tangled rhymes borne
From rookeries of myth and cloud:
Gently, we are pried from
our illusions, and brought
To this perfect Sacrifice. . . .
It is the first summer of the lilacs,
and strawberries grow in the
Fields where the children run.
We sing in our hearts, reply to
that shining minstrel, sower
Of seed, his face like a chalice. . . .
We need not borrow strangers
to walk our roads, for our
Summers fading gold in the grass:
This Bread of Heaven sustains us
through every season; God
Forever new, this Last Supper
forever present – Life's
Inutterable pristine re-creation. . . .
No keys keep the citadel of our
awakening:
The skies clamor, a multitude.

Lyndie Duff

Facing the Draft

By NATHANIEL W. PIERCE

President Carter has called for a draft registration. Resumption of the draft itself may be a reality in the immediate future as well. Young people of draft age will have to respond. The question for the Episcopal Church is simply this: will we prepare ourselves to help our young people make an informed and responsible choice?

After some 13 years of involvement with the peace/war/draft issue in the Episcopal Church, I have come to realize that many Episcopalians perceive draft counseling as a subversive form of treason. So, let us at least be clear here what the term "draft counseling" means in the context of this article.

Within a church setting good draft counseling involves knowledge in at least these three areas:

(1) the moral, ethical, theological, and biblical issues involved as well as an awareness of various official church statements on this issue;

(2) a general overview of the law as it pertains to the draft;

(3) an awareness of the resources available to help with special or complicated situations.

It is further presumed here that good counseling is understood as being non-directive. The counselor helps the counselee to understand the various options available and to perceive the Christian

The Rev. Nathaniel W. Pierce is rector of Grace Church, Nampa, Idaho, national chairman of the Episcopal Peace Fellowship, a former consultant to the World Without War Council, and a recently appointed member of the Joint Commission on Peace in the Episcopal Church.

dimensions involved in the final choices made.

Thus, for example, the Episcopal Church hardly endorses divorce, but we nevertheless recognize our responsibility to counsel people who may be contemplating such an action. I doubt the Episcopal Church would ever condone a young person moving to Canada in response to the draft, but surely we can accept some responsibility for counseling him (or perhaps her) before a decision is made.

There are three compelling reasons why a comprehensive program of draft counseling should be available soon throughout the Episcopal Church. The first concerns our pastoral responsibility to our young people.

Facing the draft is one of the most important decisions a young person must face. It would not be an exaggeration to say in this instance that there are literally life and death issues involved. Surely we can agree that this is serious stuff for someone 18 or 19 years of age.

If a young person who is seeking assistance finds a blank wall in the Episcopal Church, then the love and concern which has been communicated through church school, junior high and senior high youth groups will be thoroughly undone.

If we are serious about our ministry to young people, then I submit we have a pastoral obligation to provide good, solid, and well-informed counseling relative to the draft.

The second compelling reason for a comprehensive draft counseling program stems from the significant learnings and changes in the draft laws which resulted from the Vietnam era.

For example, conscientious objectors need to know that it is essential for them to register their beliefs as early as possible. If one waits too long, the sincerity of a CO claim is apt to be questioned by a local draft board.



Fr. Pierce: Good counseling is non-directive.

It is likely that in a draft registration program there will not be an opportunity to indicate that one is a CO. So, such young people should be encouraged to register their stand as a CO with the Registrar for Conscientious Objectors of the Episcopal Church (c/o Episcopal Church Center, 815 Second Ave., New York, New York 10017). Indeed, the 1979 General Convention passed a resolution which encouraged young COs in the Episcopal Church to do just that.

Furthermore, we will be forced to deal with the implications of the 1970 Supreme Court ruling (*Negre v. Larsen*) in which the selective conscientious objector position was declared illegal in these United States.

This position is derived from the just war theory which was developed by St. Ambrose and St. Augustine. It basically says that there are some necessary wars and some unnecessary (or unjust) wars. Christians are called to fight the necessary (just) ones. This has been the official position of many Christian denominations since the fifth century. Just war theology, therefore, has the imprimatur of tradition and history, of situation ethics, and even of the House of Bishops in 1968, but, alas, it is now illegal.

The third compelling reason for a draft counseling program is the result of the unique exemption granted to clergy and seminarians in years past. During the Vietnam war many young men simply enrolled in seminary knowing that this would entitle them to the IV-D exemption from the draft. Consequently, many of our clergy have never faced this issue in their own personal lives. Most of our married clergy know something about the trials and tribulations of married life which presumably enriches their marriage counseling ministry. When it comes to the draft, however, there is often no prior experience to draw upon.

Caring for our young people, communicating the details of the current draft law, and overcoming the lack of knowledge by clergy are indeed compelling reasons for a draft counseling program.

If past experience is any guide, the opposition to such an effort will be intense and vocal. It will spring from the assumption that the young, faithful Christian has only one choice: to serve if called by his country. It was only 15 years ago that some 25,000 pamphlets were destroyed at the Episcopal Church Center because they suggested that a young person in fact had a choice. Such treasonous thoughts (even if grounded in sound theology) could not be distributed as an official position of the Episcopal Church in those emotional times.

We have been able to extend the right of informed choice to a woman contemplating an abortion, but many Epis-

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

copians have yet to extend this same right of choice to the young person facing the draft. Once you allow for the possibility of choice, then the need for good counseling, particularly when we are dealing with young people, becomes obvious. If we continue to deny the obligation to make an informed choice on the draft in the name of God (a contradiction of cosmic proportions), then draft counseling indeed becomes a treasonous and subversive activity.

The 1979 General Convention spoke to our Executive Council in clear, unambiguous terms on the need for a draft counseling program:

Resolved, That this 66th General Convention acknowledges this Church's ministry to provide pastoral counseling for young persons if faced with a resumption of the draft or draft registration; and be it further

Resolved, That this 66th General Convention calls upon the Executive Council to provide adequate resources to implement and maintain an ongoing program of draft counseling for young people if faced with a resumption of the draft.

Nevertheless, a resolution to implement the above mandate was defeated at the February meeting of the Executive Council. An ineffective substitute was passed instead.

In a time of war we destroy young people in order to save the country in much the same way we destroyed villages in Vietnam in order to save them.

There is ample precedent for serving in the military as a Christian. There is also a good deal of precedent for *not* serving in the military for Christian reasons. For example, we know from the *Apostolic Tradition* of Hippolytus that soldiers who wished to join the Christian Church in its early years were required to promise that they would never kill.

Good counseling will help a young person make the right decision for him (or perhaps her). Helping young people make that choice is surely a responsibility of this church.

Information Sources

A telephone hotline has been established to provide information [updated weekly and as major events occur] on the congressional debate over registration - 24 hours a day, seven days a week. The number is 313-995-0966. The National Council of Churches (NCC) and United Ministries in Education (UME) have put out a four-page newsletter with all the information on the draft and a list of all organizations involved with draft counseling. A free copy may be obtained from the National Council of Churches, Room 710, 475 Riverside Dr., New York, N.Y. 10027.

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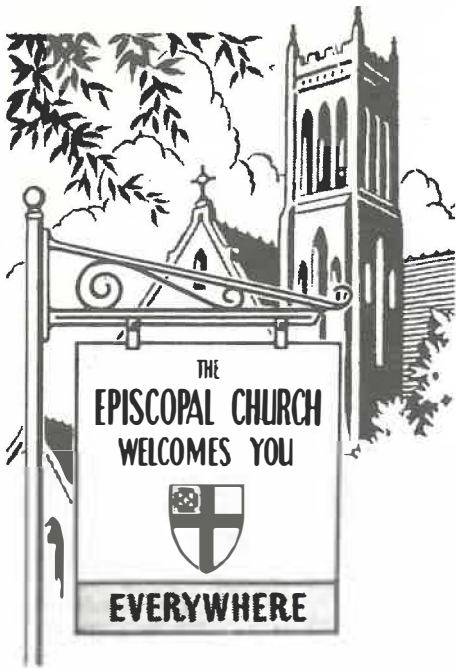
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Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Wed 7

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat: 7:30 HC; noon Intercessions; 4 Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15, 1:30 & 2:30. Special interest tours can be arranged by writing or calling in advance.

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

ALL SAINTS' Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

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

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA

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

ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

CHICAGO, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs. Sat: 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

ELKHART, IND.

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Sun Eu 7:30, 9 & 11. Wed 9 & 6
South off Toll Road 3 miles on Rt. 19, downtown

BALTIMORE, MD.

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Sun Masses 7:45, 10 (Sol), 3; Mass Mon & Sat 12 noon. Tues 11:30 & U; Wed 6; Thurs 8; Fri 8:40. Sta & B Fri 6. C Sat 12:30.

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Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

Continued on next page

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.



St. Bartholomew's Church, New York City

LENT CHURCH SERVICES

(Continued from previous page)

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Worship & Ch S 9

TROY, MICH.

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Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu, sermon, Bible study. Holy baptism by appt, reconciliation of a penitent by appt

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

NEWARK, N.J.

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The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

PATERSON, N.J.

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The Rev. Donald R. Shearer, r
Masses Sun 8, 10 daily except Mon

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Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins & HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

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

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

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

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

PITTSBURGH, PA.

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Sun 8 & 10:30 H Eu (MP 2 & 4). Mon-Fri prayers & sermon 12:10, H Eu 12:35. H Eu Wed 7:30, Sat 11:05

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Sun Eu 8, 10. Tues Eu 6:30, Wed Eu 10:30, Thurs Eu 7:30. Daily MP 8:45

BROWNWOOD, TEXAS

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

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. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Bamett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat; 10:30 Wed with Healing

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ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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

PETERSBURG, VA.

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H. Roy Thompson, r
Sun: 8; 11 H Eu; 2S & 4S MP; 9:30 C.E. Wed noon H Eu. C by appt

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The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

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Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9

ST. PAUL'S E. Knapp & N. Marshall Sts.
The Rev. Murray L. Trelease, r
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