

# THE LIVING CHURCH

## The Annunciation

The silence had an entering voice;  
And Mary's purity obeyed.  
In answering stillness she received  
The Seed-Life of the Will of God.  
And her will began to grow  
Around the Person of the Word.  
It was her time to be a cradle,  
To nest the mighty Infancy.  
And softly she began to sway —  
She had become Christ's lullaby.

Elizabeth Randall-Mills



"Virgin of the Annunciation" by Gerard David.



## Image of the Earth: Formed from the Dust

By JOHN L. KATER, JR.

**R**emember that you are dust, and to dust you shall return. To be created in the image of the earth is to be dependent upon the creation for our nurture. Or to put it another way: To be formed in earth's image is to be healed by the earth; to allow the earth to minister to us.

Perhaps such a notion is more difficult for Christians than for most religious people, who tend to believe in the divinity of the natural order, and so find it fitting that they be nourished and cared by by the earth. Our spiritual ancestors, on the other hand, taught us to be wary of any hint that nature itself is divine; we Christians go out of our way to make certain that our image of the earth is both mindless and heartless.

We are anxious to keep our relationship with earth on a proper fitting: a bond over which we maintain firm control. A potentially recalcitrant earth must be conformed to our bidding and beaten into submission, even if we must leave ugly scars in the process.

Many of the regions of desolation which mar and even starve our planet are the result of this plunder of nature, born in turn from an attitude which makes demands of earth without regard to nature's own intentions and considerable powers.

The Orient's arid deserts are descend-

---

*This is another in a series of articles by the Rev. John L. Kater, Jr., rector of Christ Church, Poughkeepsie, N.Y. His essays have been appearing weekly in this column since March 1st.*

ed from fertile valleys. The "dust bowl" of the American West was the result of refusing to heed earth's warnings. The *Sahel* creeps southward inexorably across Africa's heartland because humankind has taken and burned and destroyed without a thought for tomorrow or the day after. Whether it was greed or arrogance or mere necessity that prompted us, we humans have tended to seize rather than ask for earth's bounty; and earth shuts up its fertility in reply.

It need not be so. Those who know earth's ways best tell us that there is plenty for us all. No one's feasting need be at the expense of someone else's famine. But in order for that to come true, we must learn earth's lessons. We must live with the earth, not as if it were our enemy or our slave, but as if it were our mother, willing and able to feed and tend us. We need not ascribe divinity to the earth whose image we bear, in order to live bound to it, in harmony and wholeness.

But repentance lies along the way, repentance which includes both *confession* of the sins we have committed against the earth, and *conversion* — choosing to turn away from our sin. To be a Christian is to see the earth as holy, not because it is divine in its own right, but because it is a sacrament of the God who called it into being. Its sanctity is a reflection of the holiness of God. No wonder we touch grace in water and bread and wine; earth is alive with God's holiness.

And so to be a Christian is to be a healer of the earth: to take a hand in re-

storing the wholeness wounded by our brothers and sisters and perhaps ourselves, and to live, not as pillagers, but as stewards.

And to be a Christian is to be healed by the earth. In return for attending to the bond with the world we live in, God offers us a marvelous bounty: the whimsy of artichokes, the pithy richness of tropical wonders whose names escape us, a whole banquet of delights. Like our ancestors in the wilderness, we can only wonder and ask, "Manna?!" — "What is it?!" — and thank God. And with such plenty beyond imagining, earth also offers us the hidden flowers and the amazing noises of the rain forest at night and the scents of secret, growing things, all there for us to touch and be astonished . . . and to be healed.

We have forgotten what our ancestors knew well, that earth has healing in its stores. Our grandparents and their parents before them knew where to go to find soothing substances with amazing powers to ease the aches and bruises of life. Teas brewed from unlikely twigs and berries, sap squeezed from a leaf just waiting for a moment of need, all sorts of secrets were means by which the healing hand of God reached down and touched them.

And not just broken bodies, but wounded spirits found comfort and healing in visions and spectacles which a sympathetic earth made known to them: night skies and cosmic mysteries, the ebb and flow of nature speaking about eternity to earth's children, who forget too easily and too soon.

To be a Christian is to allow yourself to be healed by the earth. I believe that God intended it that way. We were made from the earth, and it will heal us if we will. "Remember that you are dust, and to dust you shall return."

# THE LIVING CHURCH

Volume 182 Established 1878 Number 12

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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# LETTERS

## Twelfth Night

T.G. Crippen claimed to have spent 40 years collecting sources for his book *Christmas and Christmas Lore*. He has two interesting chapters on Epiphany and Twelfth Night. I quote from the latter:

"According to ecclesiastical order, the evening service shortly after sunset on 5th January is the First Vespers of Epiphany. But in spite of church calendars, most people will persist in beginning the day with the morning; and so Twelfth Night commences at sunset on 6th January."

(The Rev. Canon) SAMUEL W. VOSE  
Aurora, Ill.

• • •

This is a response to the request of the Rev. Andrew N. Jergens, Jr., to which you added your own, in the letters column [TLC, Feb. 15] for information about when Twelfth Night is.

You have misread your dictionary and have assumed that since it defines "Twelfth Day" as January 6, then Twelfth Night must be the night of January 6. This is in error.

It is quite clear that the name Twelfth

Day has been used for the Feast of the Epiphany, January 6. *The Oxford English Dictionary* (1933) gives that as the proper meaning, with examples of usage going back to 1553, with Becon, in his *Reliques of Rome*, referred to: "The feastful day of the Epiphany commonly called Twelfth Day." It defines "Twelfth Night," however, as "the evening before Twelfth Day, formerly observed as a time of merry making." The evening before Twelfth Day must therefore be January 5.

This is made explicit in the *Oxford Dictionary of the Christian Church*, by F.L. Cross (1957). There the definition of "Twelfth Night" is "the evening preceding the Twelfth Day, Epiphany; the 12th day after Christmas."

It is true that modern dictionaries have been understandably confused. *Webster's Second* (1934) gives the definition: "The evening of January 6, the feast of Epiphany, or Twelfth Day, the concluding period of medieval Christmas festivities; less correctly, the eve of the Epiphany, or January 5."

This is one of the few matters in which *Webster's Third* (1971) has improved on its predecessor. It says: "1. The eve preceding Epiphany, marking the end of medieval Christmas festivities. 2. The evening of Epiphany." *The Random House Dictionary* (1966) also gives January 5 as the first meaning, but allows

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January 6 as a second meaning.

In terms of both logic and arithmetic, *The Oxford English Dictionary* and the *Oxford Dictionary of the Christian Church* must be right. Twelfth Night is January 5.

CHARLES ALAN WRIGHT

Austin, Texas

*We follow our correspondent nearly to the end. We believe he means Twelfth Night is the night of January 5. Ed.*

**God Was a Stranger**

I was especially delighted with the article by John H. Coleman, Jr., "God Was a Stranger" [TLC, Feb. 8]. His theme that somebody had hidden God from him is quite appropriate.

Someone is always trying to hide God, and sometimes it is me. Jesus came very simply to reveal his Father to us, and through the gift of God's grace, unmerited pardon, we are allowed the privilege of knowing God.

LES J. KIZER

Hyde Park, N.Y.

• • •

I subscribe to THE LIVING CHURCH and like the publication very much. Receiving it on a regular basis, I feel I am more part of what is going on in the church today.

In the issue of February 8, I thought the article "God Was a Stranger" particularly noteworthy in that it pointed out what most of us have felt at one time or another. Hearing Mr. Coleman's story helps us to realize no one is alone, but sometimes it takes a child or someone else to point out something we are missing.

MARGARETTA G. BROWN

Moorestown, N.J.

**Abortions**

How strange that Bishop Wantland's opening quotation about our Lord warning those who hurt little children [TLC, Jan. 25] should be used against allowing abortions, while others reading that same passage recognize the significance in Christ's calling children, but not women who were going to have babies, to come to him.

This letter comes from a lay person who has had the unique opportunity of hearing those who agreed, about their own lives, with our Lord when he said of Judas, Mark 14:21, "good were it for that man if he had never been born."

As a jail volunteer sent to discuss family planning, I was once reminded by an inmate that I had forgotten to talk about abortion. To stimulate conversation I asked, "Does it matter?"

He said, "It sure does! My mother should have had an abortion. She didn't want me and never stopped letting me

know it. Other kids had fathers who hugged them, but all I had were her drunken boy friends who hit me."

I forgot to mention abortion on following visits and inevitably an inmate spoke out on the hell of being hated and neglected since birth.

While Bishop Spong made many fine statements he unfortunately perpetuated the myth that people who advocate abortion endanger all lives. Actually the reverse is true. Here are conclusions gathered by James Prescott, Ph.D., of the National Institute of Child Health and Human Development:

"Those American college students who would punish abortion also support capital punishment (and hard physical punishment of children) and in primitive cultures those who forbid abortion also practice slavery, and kill, torture, and mutilate their enemies."

Hitler killed women who had abortions. They are illegal in Arab nations, yet if an unwed Arab girl becomes pregnant, custom dictates that her brother must kill her immediately. In Japan infanticide was common among overburdened poor mothers until abortion was allowed.

People in the United States have been confused by the rise of child abuse at the time that abortion was legalized. Child abuse and neglect have long existed here, but recently mandated reporting of abuse by school and health personnel has skyrocketed the number of reported cases.

Please do realize that the official groups of the professionals who work with abused children all believe in liberal abortion laws.

Bishop Spong indicated his firm grasp of the problem when he spoke of the need for the Christian church to work for the dissemination of birth control information and services.

Is the Episcopal Church ready to stand up to the so called Moral Majority, who would deny these preventive measures to the unwed, forcing those who forsake chastity to have babies as punishments?

When Bishop Wantland writes about "alternatives given which are preferable to abortion," I hope and pray he will match his words with action. Will he canvass his diocese for those willing to adopt or be foster parents to hard to place children?

Will he find out who will volunteer for special training to enable them to give respite care to relieve exhausted parents of physically and emotionally handicapped children? Will he ask those who are unable to participate if they are willing to finance the training and salaries of others to do this?

Lastly I am confused by all the talk about the unborn being living persons when the Episcopal Church allows miscarried and ectopic pregnancy fetuses to be dumped into hospital incinerators

like diseased tonsils, unworthy of the sacrament of Baptism and burial.

HARRIETT STINSON

Hillsborough, Calif.

### Word and Sacraments

The Morning Prayer/Eucharist controversy reflects old tensions and does not seem germane to a renewed church in the late 20th century.

1. Word and sacraments are not rivals but are complementary.

2. Christ is exalted in preaching and in the Eucharist.

3. The Polish National Church, as a matter of interest (and with which, unfortunately, our sacramental unity has been broken) does recognize preaching as an eighth sacrament.

4. The rubrics of the 1979 Book of Common Prayer allow Morning Prayer as a substitute for the first half (*Pro-anaphora*) of the Communion rite; see rubrics pages 322, 354.

While Morning Prayer and the first half of the Eucharist are related, the use of Morning Prayer offers a happy and equally valuable preparation for that which follows, retains a service familiar to many people, and liturgically is quite as complete a service as the traditional Mass of the Catechumens (Ante-Communion).

(The Rt. Rev.) ALLEN W. BROWN  
Retired Bishop of Albany

Fort Myers, Fla.

### Spiritual Adolescence

In her article, "Equipping the Laity" [TLC, Dec. 7], Georgia Joyner hits the nail on the head when she quotes David Killen, executive director of Education for Ministry at Sewanee, as saying that the educated laity of our church have never had at their disposal a vehicle with which to deal with their faith on a level commensurate with their secular education.

I have been exclaiming over these very facts for the past three years, a time during which the veil of ignorance has been lifted for me by virtue of the opportunity to attend evening lectures at Seminari Theoloji Malaysia here in Kuala Lumpur. The instruction has been at an intellectual and spiritual level exceeding any experience I have ever had.

The first course I attended dealt with St. John's Gospel. Those lectures, by Fr. Richard Kirton, a United Society for the Propagation of the Gospel missionary, could be described as sacramental, for I knew I was in the presence of Christ as I listened, filled with amazement.

The following year, Fr. Bert Breiner, an American priest, took us wide-eyed through the Old Testament, revealing to us such richness of meaning as we had never dreamed could be contained in its often obscure passages. Fr. Kirton's current lectures, a course entitled "The

Cosmic Cross," are presenting God, creation, and Christ crucified in dimensions I find staggering.

I keep wondering how it is that I have spent a lifetime in the church without learning these things long before now. It seems to me that so many people, regular churchgoers though they be, hardly progress beyond the level of pre-Confirmation instruction. Something is seriously lacking in our religious education which leaves most of us at the level of high school dropouts, both intellectually and spiritually. Despite our genuine devotion and sincere intentions, we are confined to superficialities, as though our religion consisted of little more than somewhere to go on Sunday mornings, an occasional good deed, and the reasonable restraint of conscience.

Even our prayer life is focused on bringing God into *our* lives, to meet *our* needs, rather than on bringing our lives into the cosmic fullness of creation with its spiritual dimensions which vastly exceed, though wholly embrace, the material universe which commands most of our attention.

I believe people really do hunger and thirst for knowledge of God and that more would do so, and to a greater extent, if they had even an inkling of what is there. But how are we to come to this awareness? Clearly we need help. We need something that can turn us around, open our eyes and our minds to the realities of the spiritual universe.

The mail has just brought your December 14 issue, with the Rev. Canon Warren E. Crew's excellent article, "Preaching: A Sacramental Experience." Based on my own experience, I would say this is a sure means of breaking through to minds as yet unawakened to the extraordinary dimensions of the Christian faith.

Those so moved must have access to quality instruction at a level commensurate with their intellectual capacity. This may be possible in some parishes, beyond the reach of others. Few people have the opportunity I have enjoyed of attending seminary courses. Education for ministry, making seminary level instruction available *by extension*, would seem to meet a pressing need in our church. Thank you for this informative article, as well as many others.

FAY CAMPBELL

Kuala Lumpur, Malaysia

THE LIVING CHURCH is grateful to the many readers who have written thoughtful letters to the editor in response to the article by the Rev. Canon Warren E. Crews, "Preaching: A Sacramental Experience" [TLC, Dec. 14]. Many others wrote replies to the Rev. Timothy Pickering's letter on the subject [TLC, Jan. 25]. Reluctantly, the editor is closing the Letters column to further discussion of this popular subject at this time. Ed.



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# THE LIVING CHURCH

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## Bishop Allin Tries to Defuse Conflict

In an apparent move to neutralize some of the bitterness of the Nestle boycott, the Rt. Rev. John M. Allin, Presiding Bishop, has written to Mr. John Cannon of the church's Social Responsibility in Investment Committee and to the Rev. J. Fletcher Lowe of the National Hunger Committee.

Bishop Allin noted in his letter that "rampant emotionalism . . . has polarized the debate on infant formula, rendering constructive dialogue between the participants increasingly impossible."

"On one hand, the manufacturers maintain they have a right to manufacture what they regard as an important product and to promote it in ways that they consider responsible. On the other hand, the critics contend that infant formula was designed for countries with a high degree of literacy, amply supplied with clean, potable water, and whose inhabitants have the economic means to afford both the product and the requisite resources to ensure its safe use. They contend that aggressive marketing practices of infant formula manufacturers have been overly colored by the profit motive. . . ." continued Bishop Allin's letter.

He said that "the vision of certain fundamental principles" had been lost in what he called "the sound and fury," and said that "it is time for the church to reaffirm these and call all parties . . . back to a less emotional and more productive arena."

The four principles Bishop Allin sees as fundamental are as follows:

"... the right of all mothers to have access to proper and ample food to ensure adequate nutrition which will assure good health both for them and for their children. . . .

"... the establishment of societal structures which are aimed at providing an environment in which secure health is assured." He stressed the importance of such basic necessities as clean water and a sufficient food supply as "against the acquisition of more and better armaments in pursuit of a chimerical national security.

"As a third principle, we endorse international efforts . . . which will promote a just and sustainable life for all on this small planet — a life free of war and oppression.

"Our fourth principle is the affirmation of the right and responsibility of industry to develop, manufacture, and market products which enhance adequate nutrition and health. . . . Remember, our greatest enemy is malnutrition, not each other."

Bishop Allin's letter followed a vitriolic incident which began when an article in *Fortune* magazine accused Nestle boycotters of "Marxist" tactics. A story in the *Washington Post* then questioned the relationship of the *Fortune* writer to both the company and to the Ethics and Public Policy Center, a conservative "think tank" in Washington, D.C.

## Uganda Chooses White Bishop

When the Rt. Rev. Brian Herd was expelled from the Diocese of Karamoja in 1977, he was the last white Anglican bishop in Uganda. There will soon be another.

The Most Rev. Silvanus Wani, Archbishop of Uganda, has extended an invitation to the Rev. Howell Davies, a former missionary in Kenya, to be the new bishop of the drought-stricken and suffering Karamoja diocese.

Leaving their six children behind in Britain, Fr. Davies and his wife plan to leave soon for Uganda. "We feel our going to Uganda is a privilege in the sense that we will be giving ourselves to people who have had the worst the world can hand to them in terms of genocide," Fr. Davies told the *Church of England Newspaper*.

"I would be dubious about being the one white bishop in the church were it not for the reassurance from Archbishop Wani that his people feel that an expatriate is best at this time. I am going to exercise a ministry of reconciliation because of tribal tensions and bloodshed in the area, and try and work out a coherent plan for the future development of the region."

A major part of the new bishop's work will involve dealing with the 16 aid agencies currently active in the area, and assuming a key role in directing the relief work.

From 1974-79, Fr. Davies was provost of Nairobi Cathedral in Kenya's capital. It was there he became well known to Ugandan exiles fleeing from Idi Amin's regime. Fr. Davies first went to East Africa in 1961 with the Bible Churchmen's Missionary Society.

## Lutherans Call for Real Bishops

Challenging participants in their understanding of the roles of bishops, presbyters, deacons, and lay people, the annual Institute of Liturgical Studies at Valparaiso University met in late February. The theme was "Chosen race, royal priesthood, holy nation, God's own people" (I Peter: 2:9).

It was the 33rd annual meeting of this widely respected theological conference, held in the university in northern Indiana which has for many years been closely associated with the Missouri Synod Lutheran tradition. In addition to the customary strong Lutheran representation, among the nearly 300 participants were many Episcopalians, including the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana.

As in other years, the daily morning and evening offices were beautifully performed, and on the second day the Lutheran eucharistic liturgy was splendidly celebrated at noon in the university church, and a magnificent vespers, with rich use of music, incense, and corporate prayer, was offered at the exact time of sunset.

The principal speakers included, among several others, the Rev. Aidan Kavanaugh, O.S.B., Benedictine scholar from Yale University, who spoke on Christian vocation and public ministry; the editor of *THE LIVING CHURCH*, who outlined the development of clerical order from the age of the church fathers to the end of the Middle Ages; and the Rev. Richard J. Neuhaus of New York, outspoken Lutheran pastor and editor, who has been associated with many controversial causes.

Addressing the issue of clerical authority within the church, Pastor Neuhaus, like some of the other participants and speakers, raised the question of a substantial restoration of episcopacy within American Lutheranism — in contrast with the present practice of many Lutherans in using the title bishop for presidents of synods.

Such a restoration, he said, must involve teaching the faith and authentic pastoral oversight, and cannot be achieved merely by a "catholicizing tendency." On the contrary, "miters, croziers, and copes cannot transform the job description."

Whereas current [Lutheran] bishops may be "admirably suited to the func-

tions they serve," not one of them, he asserted, is a distinguished teacher of the faith, nor is any current head of an American Roman Catholic diocese such a teacher. By contrast, the Bishop of Rome today is a great teacher and pastor.

Perhaps, Neuhaus wryly commented, "our bishops may say their duties are more onerous or time consuming than those of the Pope."

Pastor Neuhaus went on to urge pastors to regain their authority as Christian leaders, not by talking about authority or invoking their ecclesiastical prerogatives, but by loving their people. "No one will follow those whom they perceive to hold them in contempt," he warned, and several times quoted the late Martin Luther King, Jr., "whom you would change, you must first love."

H.B.P.

## Hymnal Update

At a recent meeting at the Episcopal Divinity School in Cambridge, Mass., the Standing Commission on Church Music reviewed more than 100 new texts, and considered them for possible inclusion in the revision of the church's hymnal.

Final selection of texts must be completed by next January for printing and distribution to bishops and deputies several months before the 1982 General Convention. The convention has canonical authority over all texts (but not music) in the hymnal.

The Rev. Marion Hatchett, associate professor of liturgics and church music at the University of the South, and chairman of the text committee, reported that more than 8,000 texts have been reviewed to date. This figure includes all texts from the Hymnal 1940 and its supplements; texts from the major English language hymnals in use in the U.S., Canada, England, and other countries; material submitted by laity and clergy, and work by poets and hymn writers.

Each text is examined and evaluated for theological orthodoxy; inclusiveness of language, with special attention to omitting sexist and racist terminology; stylistic consistency, and avoidance of imperialistic missionary theology. Texts

which are paraphrases of scripture or translations from Greek, Latin, or modern languages, are examined for accuracy. Finally, the appropriateness of each entry must be considered as part of the entire collection.

Fr. Hatchett said that the commission also is soliciting works from contemporary poets.

The Hymnal 1940 contains 600 hymns as well as music for the Holy Eucharist and other services. According to Raymond Glover, general editor of the hymnal, the commission will try to limit to 600 the number of texts for presentation to the next convention. Deletion of about 200 texts from the Hymnal 1940, and inclusion of an equal number of new texts will be recommended.

Much of the new material will address the liturgical requirements of the 1979 Book of Common Prayer, with hymns for Baptism, marriage, and other services, as well as hymns for major saints' days and other feasts in the new book's expanded calendar.

James Litton, professor of music at Princeton Theological Seminary, and chairman of the service music committee, said that his committee has reviewed more than 2,000 published and unpublished rite II Eucharist settings submitted by musicians throughout the church. New entries arrive every week. The committee also is evaluating certain published settings currently in use in some parishes.

Mr. Litton reported that work is near completion on a new Anglican chant psalter, to be published by the Church Hymnal Corporation later this year. If the 1980 General Convention approves the commission's report on texts, publication of the revised hymnal then may be authorized. Mr. Glover estimated that total production time would be about three years.

## Kansas Elects Bishop

The Rev. Richard F. Grein, rector of St. Michael and All Angels Church, Mission, Kan., was elected seventh Bishop of Kansas at a special diocesan convention on February 14 at Grace Cathedral, Topeka.

Only two other candidates were nominated: the Rev. Thomas H. Carson, Jr.,



Susan Page

The Rt. Rev. Edward C. Turner with the Rev. Richard F. Grein (right) who was elected to succeed Bishop Turner as Bishop of Kansas.

executive for stewardship and development at the Episcopal Church Center in New York, and the Rev. H. Boone Porter, editor and general manager of THE LIVING CHURCH. There were no nominations from the floor, and Fr. Grein was elected on the fourth ballot.

A native of Bemidji, Minn., Fr. Grein, 48, was educated at Carleton College and Nashotah House. Before going to the Diocese of Kansas in 1974, he served congregations in several Minnesota communities. He was professor of pastoral theology at Nashotah for two years.

Fr. Grein has been active on a number of diocesan commissions in both Minnesota and Kansas, and has been a deputy to two General Conventions. He has been married to the former Joan D. Atkinson since 1961. The couple has four children.

The present Bishop of Kansas, the Rt. Rev. Edward C. Turner, 65, has expressed his intention of retiring before the end of May after the consecration of his successor.

## Exxon Chairman Speaks on Social Concerns

"How do business leaders determine their position on social concerns? Well, we don't believe in that old cliché 'business is the business of business.'"

These words were among those spoken by C.C. Garvin, Jr., chairman and chief executive officer of Exxon Corporation to an audience of business and religious leaders gathered for breakfast on February 10 in New York City. Mr. Garvin was the second in a series of speakers chosen by Religion in American Life, Inc., for a group of laity-clergy seminars. His topic was the question of how business leaders determine their ba-

### KANSAS ELECTION

Ballot Number	1		2		3		4	
	C.	L.	C.	L.	C.	L.	C.	L.
<b>Nominees</b>								
Thomas H. Carson, Jr. . . . .	16	46	11	37	3	15	0	0
Richard F. Grein . . . . .	29	57	32	62	36	65	39	74
H. Boone Porter . . . . .	21	31	23	36	27	55	27	61

34 clerical votes needed for election  
68 lay votes needed for election

sic positions on social concerns.

"Our business is our shareholders, our employees, our customers and society in general," said Mr. Garvin. "Business cannot take on all of society's burdens, but what we can do is to be alert to human values and public expectations. By doing this we can have an impact on society beyond the service we perform."

In response to a question by Rabbi Joseph B. Glasser, chairman of the RIAL board of directors, Mr. Garvin said that America has "adopted a philosophy of taking care of people who cannot participate in the system. It should continue to do so," he added. He said that eliminating Exxon heating oil profits would not help the poor a great deal.

"The question," said Mr. Garvin, "is not what should the company do but what should the country do? What should Reagan do? He's not going to cut off food stamps. Maybe we need energy stamps."

Rabbi Glasser had asked whether or not the oil industry has some responsibility to come to the aid of people too poor to meet the rising costs of home heating oil.

"I've got great sympathy," said Mr. Garvin. He said he tried to get the President and congress last year to tax gas more and to use the money to aid people who cannot participate.

"Carter — to his credit — bought the idea," said the Exxon board chairman. "Congress didn't. We cannot give up equity to those who are in hurt."

Mr. Garvin's comment that people in religion and business "do talk past each other" brought a response from Presiding Bishop John M. Allin who said the two groups often talk "across an artificial chasm." Bishop Allin stressed that business leaders who are also Christians should approach the matter of social concerns as participants in the Christian community rather than as business people only. He spoke positively of the RIAL seminar series, indicating his hope that local congregations might sponsor such conversations as well.

Mr. Garvin explained the Exxon decision to recommend that shareholders vote against an effort that would have mandated the company to curtail expansion in South Africa until the end of apartheid.

"We have no plans for such expansion," he said, indicating Exxon wants the freedom to make such plans should the need arise.

He said Exxon is now debating a similar resolution that would call for curtailment of expansion of copper mining in Chile until the human rights situation there improves.

"We cannot base our decision on human rights criteria alone. We must consider such other factors as our employees in Chile. I believe we will recommend in May to vote against this resolution."

Mr. Garvin said people in business wonder how churches arrive at their positions on some social issues. He said there have been discussion with those who bring shareholder resolutions to Exxon on behalf of church groups but "we don't seem to resolve our issues."

"Shareholders will vote for management on issues they do not see as important," said Mr. Garvin. "They will vote against us on issues that touch them."

The Exxon chief admitted that a public opinion survey showed 80 percent of the responders to be critical of business leadership. He said business is "not doing the job" of getting people to believe in or accept their premises.

The seminar was attended by 44 persons, including representatives of the Jewish community, the Episcopal Church, the YWCA, the United Church of Christ, the Lutheran Council in the USA, the Council of Churches of the City of New York, the Greek Archdiocese of North and South America, the New York Theological Seminary and the Religious Public Relations Council.

(The Rev.) RICHARD J. ANDERSON

## Training Program Launched in Japan

Under the auspices of the Bishop Channing Moore Williams Fund, the Holy Catholic Church of Japan (Nippon Seikokai) is establishing a visiting researcher/training program that will begin this year. The plan offers full scholarship, a small stipend and a two year program at one of the Anglican educational institutions.

The primary focus will be on technological fields and the project seeks young (under 35) applicants from Latin America, Asia and Africa.

The Rev. Kenneth Heim, an American priest with a long association with the Church in Japan, is special assistant to the president of St. Paul's (Rikkyo) University which will oversee the program. Dr. Heim notes that Japan is in a good position to offer this service because of its rapid transition from a largely agricultural to an industrial-technological society.

"That development had both desirable and undesirable effects on Japanese society. Coming from nations now engaged in their own technological development, the researchers can be observers and learners not only of what is safe and good in technological development, but also what is dangerous and bad. They can take home lessons that may be helpful there as well as bring the gift of their own culture and Christian faith."

One trainee will be accepted for this year, and two or three others in the years following. All trainees will receive language training for six months before the start of the academic year in September.

## BRIEFLY . . .

Leland G. Hickling, editor of the *Virginia Churchman*, has been named editor of the *Convention Daily* for the 1982 General Convention in New Orleans, and the Rev. William D. Dearnaley, assistant press officer at the Episcopal Church Center, will be news director in the press room. As editor of the *Daily*, Mr. Hickling will have full control over the paper's content and editorial policy. He will provide editorial direction for a staff of reporters recruited from the church. Fr. Dearnaley will supervise a staff of reporters who will cover the convention and issue news releases for the accredited church and secular press at the convention.

"In the face of the moral imperialists . . . let it be known that there are other voices in this very complex issue," said the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, as he and 2,900 other church leaders across the country signed a pledge to fight the so-called "human life amendment" to the U.S. constitution. They also agreed to protest any other governmental interference in the realm of religious liberty. Those who signed the agreement were said by Bishop Dennis to be "demonstrating the soundness of individual human faith under divine guidance."

Edward J. Bermingham, Jr., president of the Seabury Press, has announced that a new Seabury periodical the *Seabury Review*, will be published ten times a year and mailed free of charge to all Seabury book buyers. The *Seabury Review* will review each of the approximately 60 new titles published by the press annually, as well as selected books from the back list. According to Mr. Bermingham, the new magazine's purpose is not to sell people books they don't need, but rather to tell Seabury's customers what its books are all about.

The South African government has returned the passport of the Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches, after holding the document for more than nine months. The action was an apparent effort to stifle the Anglican bishop's censure of the country's apartheid policies, and evoked a storm of criticism from church and diplomatic leaders throughout the west. Bishop Tutu is expected now to be able to travel to Greece in June to receive the Athena Prize of \$10,000 from the Alexander Onassis Foundation, which he was awarded earlier this year.



# Gethsemane

By GEORGE W. WICKERSHAM, II

**G**ethsemane! What thoughts, what emotions, what memories the very name arouses! What happened in Gethsemane? Oh yes, we all know: Jesus prayed in the garden there — prayed while his disciples, in spite of his requests to the contrary, slept.

Had they been more alert, the scene could not have failed to recall to them another occasion when they were “heavy with sleep” but kept awake: the scene of the Transfiguration. There they had beheld him in glory — with Moses and Elijah, but they had also heard all three talking about his death, which he was to accomplish at Jerusalem — a conversation which they had not understood.

Now they saw him sweating as it were great drops of blood. How could they fail to put the two scenes together? How could they possibly continue unaware that the death predicted on the mountain was now near at hand?

And Jesus? About what was he praying? Strength to go through with it — that was what was on his mind. And what else was on his mind? Well, just about everything, actually. The fate of the whole world — for all the ages: this was on his mind. No wonder his sweat was as blood! But just what do we mean by “the fate of the whole world?”

We must remember here that it was still not too late to escape. Easily he could have rallied his disciples and disappeared through the masses of encamped Passover pilgrims. Thus he could have made off to Galilee, there to continue preaching and teaching un-

lest — yes, and healing the sick. He knew that Judas had left during the supper to find the proper authorities in order to guide them, after some conferring, to the secret place. He knew just about how long such a process would take: Judas’ offer, the officials’ surprise, the decision to act, the assembling of a posse. When Jesus first fell on the ground in prayer, there was still time.

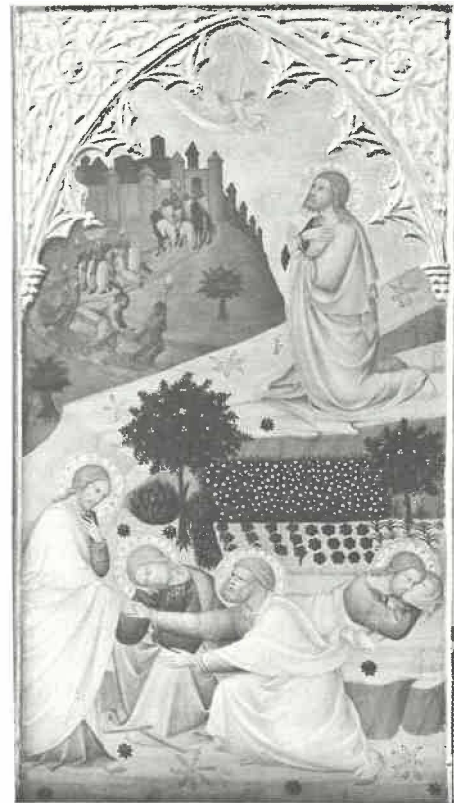
I doubt whether it even crossed his mind. He had made the decision to go through with the agony long since. And as recently as perhaps a week ago he had told his disciples, “Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise” (Mark 10:33,34).

But now the pressure was on — acutely. The betrayer was in the act of coming, with the guard and their swords and staves.

Why did he stay? Why did he insist on the confrontation with the high priest and council? Why did he virtually court crucifixion?

Of course, no man of principle backs down in the face of opposition. Jesus had cleared the temple of its tawdry traffic. He had, for four full days and at the height of the feast, kept the temple free of it. “Is it not written,” he had asked, “‘My house shall be called a house of prayer for all the nations?’” Yes, it had been so written. This was indeed the law. The temple authorities could not deny it.

He was right, and they knew it. They did not dare to oppose him — not in the daytime anyway. Their only alternative



“Agony in the Garden,” left part of the triptych by Andrea Vanni: Why did he stay?

was to seize and try him at night; this was also against the law, but it was easier to get away with.

But this matter of principle, while it was a compelling reason for Jesus’ insistence on remaining in Jerusalem, was not the most compelling. That reason is to be found in his overriding purpose for going to the holy city in the first place. That purpose was made crystal clear on Palm Sunday. Then Jesus had fulfilled the ancient prophecy of Zechariah by riding into Jerusalem on the ass.

This, according to Zechariah, was how the Messiah was to come. By so coming, Jesus had declared himself to be that Messiah. This, of course, was the great declaration which Jesus ultimately made before the high priest when he was asked, “Are you the Christ, the Son of the Blessed?” And Jesus said, “I am; and you will see the Son of man sitting at the right hand of power, and coming with the clouds of heaven” (Mark 14:62).

This, then, was why the fate of the world weighed on Jesus as he wrestled with God in Gethsemane. If he really was the Messiah, then under no conceivable circumstances could he run away. To do so would have made him a laughing stock: “He thinks that he is the Christ, but he shrinks from the high priest, and is afraid of Pilate!” This was his time. He had to stay.

Alas, too many people almost instinctively dismiss Jesus’ sufferings. “Well,” they reason, “if he was the Son of God, why should he worry? He knew that all this was coming. It was just a matter of

*The Rev. George W. Wickersham, II, is the rector emeritus of St. Luke’s Church, Hot Springs, Va.*

getting through a bad day or so." Thus the whole episode is dismissed as a sort of divine drama, through which the Lord condescended to pass for our benefit — a flamboyant piece, not much more real than the Passion play at Oberammergau.

Gethsemane shatters all such illusions. Jesus was indeed the Son of God, but he was also the Son of man. As the latter, he was a man. He was on his own — just as you and I are on our own. He still had to walk by faith — not by sight. He still loved the daylight, yes, and the lilies of the field. He still felt pain. He was still sensitive to the actions and reactions of people — perhaps more sensitive than anyone who has ever lived.

In short, the forthcoming ordeal was as real to him as it would have been to anyone else, if not more real. This was no pageant. He sweated as it were great drops of blood: "Abba, Father, remove this cup from me. . . ." If there is any other way, O God. . . .

The famous shroud of Turin, said to be the burial cloth of Jesus, represents a man who had been nailed to a cross by the wrists. Scholars now realize that the hands would probably not have been solid enough to hold the full weight of the body. One can hardly imagine a more agonizing way to die.

This is what Jesus faced up to in the garden. To endure this he sought strength. For on his going through with it — in all its horror, in all its ignominy — depended our realization that he was indeed the Messiah.

Aye, and more than that depended on it. For in his thus giving himself to this ghastly end, he forever made clear the lengths to which the Lord God will go for our redemption. The circumstances of the crucifixion serve only to underline this amazing fact. St. Paul could not have been closer to the mark when he wrote, "Why, one will hardly die for a righteous man — though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us" (Romans 5:7,8).

In this great act by this unique person humankind has wisely sensed its own redemption, the forgiveness of all sins — the opening of the door to those who choose to enter.

"Yet not what I will, but what thou wilt." Jesus sought strength, and Jesus got it. What a performance he put on after that! All of the opposing characters involved in his trial and execution — the priests, the members of the council, the governor, the scoffing soldiers, and the mocking onlookers — all of these now appear as mere fleas buzzing around a giant.

The Gethsemane scene, then, ends with the giant emerging from his prayers, and saying, "Rise, let us be going; see, my betrayer is at hand."

# Penance

By JOHN HALL

*The following is a sermon on penance delivered by the Rev. John Hall. The letter R denotes the reader and the letter P denotes the preacher.*

R — Jesus said, "How many loaves have ye?"

P — "Seven."

R — "And how many fishes?"

P — "Two small ones. But what are they among so many?"

R — Jesus said, "Come unto me. And bring what you have."

P — War and violence. Murder. Nuclear armaments. Racial prejudice and strife. Political prisoners. Hostages. Terrorism.

R — I have tried to be a peacemaker on the job. We have been dealing with each other as if we were all comic book characters, as if one group were all right, and the other group all wrong. We have accused one another of some terrible things along the way.

Part of the trouble was that we got to the point where we refused to meet with one another face to face. And even when we did meet, we hid behind procedures and rules.

I started taking a few people to lunch. Usually they were surprised at who else was there, and sometimes it got stormy for a while. Sometimes it stayed stormy. But at least I tried to do something. And I think that things are a little better.

P — What has this got to do with international terrorism?

R — "How many loaves have ye?" Think about it. . . . Almighty God, whose Son Jesus Christ is known throughout the world as the Prince of

Peace, help me to be a peacemaker. Help me to forgive my uncle for what he said. Keep me from speaking ill of my neighbor. It is so easy to fall into that.

Help me, whenever I argue with anyone, especially within the family, to be thinking about what is best for all, and not just about winning the argument. Please help me to call the friend who will not speak to me. I know that she should call me first, but help me to be bigger than that. And thank you for using me as at least a mini-peacemaker at work.

P — The world would be a lot better off if each of us could pray such a prayer. The world needs great numbers of Christians who are really working at their Christianity. It needs Christians the way it needs vegetation, to cleanse and purify the air of pollution. It's rancid. The air is rancid, and that is the symbol of modern life.

R — Lord God, please help me, as I tie up my bundles of newspaper and pack my bag of bottles for recycling, to do that as an act of prayer, and an affirmation that every piece of this world is your creation, and that we are meant to treasure it. Keep me from hoarding it and from thinking that it is mine. And help me to be generous with your creation, as you are generous.

P — And Lord, keep me diligent in the fight against moral pollution as well, for we well know that it isn't just the air that is rancid.

R — I was really tempted to turn my back on my family for a while. I don't mean that I was going to be unfaithful in the way we usually mean it, though I suppose that might easily have come. I mean that my attitude got to be more and more self-centered. And I turned my back on God.

O God, thank you for the grace to plow through difficult times. Thank you for always being with me. And thank

*The Rev. John Hall is chaplain at the University of Rhode Island, Kingston, and serves St. Augustine's Chapel.*

you for those who love me, and for those whom I love.

P — Let each Christian be a beacon of light in a lost world. It may not seem much, except that a small light can illumine a whole room. A few loaves and fishes can feed a multitude.

R — I pray for diligence at work. I do not want to be one of those who merely puts hours in. I pray for a sense of consecration. And I pray that my life may touch those around me in ways that are positive and good.

I want to set an example of what humanity can be. Not perfect, but human. Creative, warm, loving, individualistic, decent. Too many people are acting like computers these days. The world needs more human beings. I pray to be more human.

And I want to be fair. I was born where we have plenty. But most people are born where there is not enough. I want my life to be fair to them. I often do not know how, and I am almost afraid to ask you, Lord, to show me.

Just as I am afraid to ask you to help me to put you first in my life.

*(P and R move to altar for Penance)*

P & R — Have mercy on me, O God, according to your loving kindness; in your great compassion blot out my offenses.

Wash me through and through from my wickedness, and cleanse me from my sin.

For I know my transgressions only too well, and my sin is ever before me.

Holy God, Holy and Mighty, Holy Immortal One, have mercy upon us.

R — Pray for me, a sinner.

P — May God in his love enlighten your heart, that you may remember in truth all your sins and his unfailing mercy. *Amen.*

P — Hear the Word of God to all who truly turn to him.

“Come unto me, all ye that travail and are heavy laden, and I will refresh you.”  
(Matthew 11:28)

Now, in the presence of Christ, and of me, his minister, confess your sins with a humble and obedient heart to Almighty God, our Creator and our Redeemer.

R — Holy God, heavenly Father, you formed me from the dust in your image and likeness, and redeemed me from sin and death by the cross of your Son Jesus Christ. Through the water of baptism you clothed me with the shining garment of his righteousness, and established me among your children in your kingdom. But I have squandered the inheritance of your saints, and have wandered far in a land that is waste.

Especially, I confess to you and to the Church. . . .

*(R whispers to P)*

Therefore, O Lord, from these and all other sins I cannot now remember, I

turn to you in sorrow and repentance. Receive me again into the arms of your mercy, and restore me to the blessed company of your faithful people; through him in whom you have redeemed the world, your Son our Saviour Jesus Christ. *Amen.*

P — Will you turn again to Christ as your Lord?

R — I will.

P — Do you, then, forgive those who have sinned against you?

R — I forgive them.

P — May Almighty God in mercy receive your confession of sorrow and of faith, strengthen you in all goodness,

and, by the power of the Holy Spirit, keep you in eternal life. *Amen.*

Our Lord Jesus Christ, who has left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Now there is rejoicing in heaven; for you were lost, and are found; you were dead, and are now alive in Christ Jesus our Lord. Go in peace. The Lord has put away all your sins.

R — Thanks be to God.

## POET'S PROPER

*The Annunciation — March 25*

Not under a mosaic arch  
picked out in gold,  
or seated on a tasselled cushion  
in a blue robe.  
she listened —  
but not as Fra Angelico might paint her.

In a mud-brick hut more likely —  
stirring a pot,  
holding the spoon high — dripping —  
as a strange rustling filled the room  
like the pot's bubbling  
but different.

Or maybe out in the fields  
tending her father's flocks,  
resting a moment on the dry turf  
pricked with the first spring green;  
turning her head  
to this strange visitor  
suddenly appearing  
among the bleating sheep.

“Hail Mary!”  
Who would thus address a simple peasant,  
Who would kneel  
before this brown, barefooted girl?

O all the hillsides trembled  
at that instant!  
and the flames sank low  
on every hearth;  
birds did not sing  
fish held their silken gliding  
so that the Word  
might penetrate  
this young unruptured innocence,  
rounding with love and majesty  
such slim, obedient  
humility.

Janet B. Morgan

For those who are open,

# The Elephant Man

can be a surprise

and a profound experience.

By CARL RUSSELL SAYERS

To see the motion picture, "The Elephant Man," to see the stage play by the same name, and to read the Penguin book, entitled *The True History of the Elephant Man*, by Michael Howell and Peter Ford, is to enter into the inner meaning of the 22nd Psalm. I have been moved by this experience and want to share it with fellow readers of THE LIVING CHURCH.

It is true, of course, that the dramas and books which prove to be the most religious in nature are more often than not movies, plays, or books which are not advertised as being religious. I was both surprised and yet not astonished, therefore, to have had a profound religious experience after becoming acquainted with the story of Joseph Carey Merrick, who suffered from the disfiguring disease of multiple neurofibromatosis.

As a patient in The London Hospital,

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Whitechapel, he was cared for by Sir Frederick Treves between 1886 and 1890. His appearance was frightening, but the physician never ceased to marvel at the beauty of the person beneath the outward disfigurement.

In the climax of Christ's life and ministry, *i.e.* the Crucifixion, we enter into this kind of contrast. The earlier Jewish sufferer, who is the center of the 22nd Psalm, also presents us with this dilemma.

A study of the 1979 Prayer Book translation of this psalm, pages 610-612, reveals a person in agony because of a broken body, and yet also someone whose spirit is triumphant even in the midst of an outwardly broken physique. Appearances can be deceiving, and only people who are willing to look beneath the surface ultimately discover the true nature of a person, a people, a nation, or a church.

This is what the author of the psalm and the authors of the movie, play, and book about the "elephant man" want us

to do. Can we do it? As Christians, we are expected to try. Not every one can deal with, nor minister to, grossly disfigured human beings. However, all of us can support by prayer and good works those physicians, nurses, family, and friends who can and do.

Fr. Damien's embracing of the lepers of Molokai in the last century, and Mother Teresa's bathing of the sores of our dying brothers and sisters in the slums of Calcutta in our time, are heroic examples of a Christian ministry that is beyond most of us. The people who minister at this level deserve the gratitude of all of us.

In spite of the suffering of the unknown person in Psalm 22, his vocation to praise God is not deterred. So it was with Joseph Merrick. At one point, Dr. Treves attempted to teach the 23rd Psalm to Merrick and was surprised to learn that he already knew it and could recite it because he had grown up in the Church of England and had memorized parts of the Prayer Book.

To hear the beauty of a psalm recited by a severely handicapped person, suggests my own picture of Christ preaching grace from the agony of his broken body on the Cross, and returning healing, instead of hatred, to all of us who gather for the preaching of the Passion.

Without knowing it, the persons responsible for telling us the story of Joseph Merrick through drama and novel, are preaching the Passion, and we are the observers and listeners and readers. Merrick's triumph stems from his own compassion, not only for his friends and helpers, but also for his tormentors. Outward ugliness is transformed by inner love.

It is a moving experience to realize that one of the church's most handicapped persons deserves a place on the honor roll of the soldiers and servants of Christ. I cannot imagine a more severely handicapped person than Joseph Merrick was, and yet as I enter into his story, I feel even now the power of the Cross.

The presence of the handicapped in our congregations is a reminder of much more than our need to provide for them. They are a reminder to us of the crucified Christ and of the unknown Jew in Psalm 22. To welcome the handicapped in our midst is to welcome Christ. Their bodies, together with ours, really do show forth the Body of Christ.

"The Elephant Man" can be, for those who are open, a surprise and a profound experience. Grace is present when the Lord's servants gather. Dame Madge Kendal, the famous British actress, thought Joseph Merrick should not have been called Elephant Man, but Shakespeare's Romeo. I wonder if he is not a parable of Christ.

See the movie — see the play — read the book — and let us know what you think.

## Pass into Ages

Fair mother,  
Blanketed with fear,  
Watch as he moves through the crowd.  
See the people reach for him,  
As he once sought your breast.  
See the energy seep from him,  
As the milk once drained from you.  
See them walk away renewed,  
As he once slept.  
See the strain that happiness brings,  
As you once felt it,  
When after filling his stomach you could do no more  
Than simply hold him.  
And now you cannot do even that.

Mary Elizabeth Thomson.

# EDITORIALS

## Apostolic Bishops

Neither the admirers nor the detractors of the Rev. Richard Neuhaus, controversial Lutheran pastor and writer, have been able to decide whether he is to be classed as a conservative or liberal. In any case he has engaged in energetic thinking, and his recent address on the ministry at Valparaiso University [p. 6] has done us all a service. He has challenged us seriously about the episcopate — the office and work of a bishop.

Episcopalians should not react by simply being thankful that we already have, and have always had, that order in the church. The question is the extent to which bishops are actually carrying out the apostolic work of leading the church forward in faith, in hope, and in charity.

The truth of the matter is that Episcopal bishops, no less than Lutheran synod presidents, find themselves and their work defined by written and unwritten job descriptions. When an individual has been installed in office within a well established institution, neither the individual nor the institution finds it easy to change the expectations. Nor does it help simply to denounce either the institution or the incumbents — “whom you



### A Private Prayer During the Revival Season

God,  
There are many voices  
Over-ready to tell me about you,

Tell me yourself.  
For my faith is mostly trust,  
And you I love.

But these other voices,  
Amplified,  
So loud and long,  
Trying to get me to make little motions  
Indicating support for their opinions,  
An ego-massaging,  
That keeps those voices traveling noisily.

Give me patience, Lord,  
Let me hold on  
Until a quieter time  
When you can show me the way,  
And I can decide,

In trust,  
In love.

Bernard Via, Jr.

would change, you first must love.”

Yet neither is it helpful merely to assume that all of these matters will take care of themselves if everyone tries harder. Plenty of people are already trying harder. What is needed is critical reexamination — sooner rather than later.

## The Middle Part of Lent

The readings of the Holy Gospel on the middle Sundays of Lent this year involve some of the most dramatic passages from St. John's Gospel — the encounters of Christ with the woman of Samaria and the man born blind, and the raising of Lazarus. These powerful narratives represent a very different kind of reading from the usual brief parables or healing miracles we are accustomed to, and they call for a different kind of preaching.

As many letters and articles in our pages have implied, Episcopalians are more than ready for creativity and skill in the pulpit. The use of these passages is, interestingly enough, one of the many elements which our present liturgy derives from the ancient Latin rites of Spain, Gaul (France), and northern Italy, known respectively as the Mozarabic, Gallican, and Ambrosian Liturgies. The Lenten Sundays on which these passages were read were designated *de Samaritana*, *de Caeco nato*, and *de Lazaro*. As the message of these solemn Sundays challenged Christians 1,400 or 1,500 years ago, so they can still challenge us.

## Positive or Negative?

Every year Lent raises the question of whether our religion is basically positive or negative. Is the main point to give up pleasures, to be against what we think is wrong, and say “no” to the self? Or is it to say “yes” to true values, to uphold what is good, and to perfect the self?

If one could simply say yes to one of these questions and no to the other, then Lent would not require 40 days! The truth of the matter is that life is not so simple. Christianity is indeed basically a positive religion. The church does seek our perfection. At the same time, yes sometimes requires a no. To do what is right requires rejecting what is wrong.

To become strong, you must accept the disciplining of what is weak. To be able to do what is best, you have to be able to refuse what is less good. A person who can never say no is an immature, ineffective character. Who will trust a man or woman who can never say no? What is their word worth, what is their commitment worth?

A truly tempered human soul, a rightly adjusted and modulated character, requires a proper mixture of the positive and the negative. There is a time to say yes — like when you have to step out of your car on a rainy day to help an old person who has dropped a package at an intersection. There is a time to say no — like when you are offered a chocolate fudge sundae for dessert on a Friday evening. The holy season of Lent calls us to the difficult task of learning which is which.

# CLASSIFIED

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## ACOLYTE GUILD

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

## BOOKS

**THE DEACON IN LITURGY**: A manual, with commentary, for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. Publication date: March 1, 1981. \$6.00 from National Center for the Diaconate, 14 Beacon Street, Boston, MA 02018.

## CHRISTIAN EDUCATION

IF YOU are teaching future Episcopalians you need "The St. Christopher's Series." Sample packet, \$1.50. Schneider, Box 2554, Pensacola, Fla. 32503.

## CONFERENCES

**THE DEACON**: a conference for and about deacons, their ministry and the Church. Sponsored by National Center for the Diaconate and Associated Parishes. May 21-23, 1981 at the Center for Continuing Education, University of Notre Dame, South Bend, Ind. Come and learn, share, and celebrate the meaning and creative uses of this distinctive ministry of servanthood, liturgy, and the Gospel. For brochure and information contact National Center for the Diaconate, 14 Beacon St., Boston, MA 02108. Phone: (617) 742-1460.

## FOR SALE

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

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## NEEDLEWORK

**DESIGNS** in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs handpainted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

**HOLY TRINITY PARISH** in the Land of the High Sky at Midland, Texas (Pop. 85,000): 1981 budget of \$290,000; 1,100 communicants; debt free and eager to get on with God's work after losing our beloved rector to the episcopate of Northwest Texas. We seek a 40-55 year old self-starting, strong, proven leader with moderate views on churchmanship, 1979 BCP and dedication to the authority of the episcopacy. Budgeted: two curates, two secretaries, two sextons, and full-time organist-choirmaster. Excellent tax orientated compensation package to a man with 8-10 years experience as rector, preferably w/ curate, good preacher with present budget of \$150,000 plus, and communicant strength of 600 plus. Must be dedicated to lead us in our quest for Spiritual Renewal through the Gospel of Jesus Christ. Please address complete resume to: "Search Committee," 1412 W. Illinois, zip 79701.

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

**OVER FIFTY-FIVE?** Need a second chance? A new challenge? Try us — loving parish will work with you — experienced lay readers available — ample driving opportunities — three churches, small rectory — modest stipend. Big challenge. Be a cowboy. Write: Mr. Desperate Lay Reader, P.O. Box 515, Saco, Mont. 59261.

**THE BOARD** of the Dakota Leadership Program is now accepting applications for the position of Director. Persons of Native American ancestry will be given preference. Experience and skills in leadership training, adult education, group process, and ministry development are necessary. Persons interested should write: Chairman, Search Committee, Box 506, Mobridge, S.D. 57601.

## RESOLUTION AVAILABLE

**SUCCESSFUL** Sanctity of Life Resolution available for your diocesan convention. Reply Box E-484.\*

## SERVICES OFFERED

**CHURCH-BELLHANGER** available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

## SUMMER PROGRAM

**SEARCH . . .** the Religious Life Summer Program, August 15-29, 1981. Prayer, study, ministry. Write: Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

## SUMMER SUPPLY

**CHURCH OF ENGLAND** priest (university lecturer and chaplain, single) seeks summer post in Episcopal Church. Free July-September. Write to: the Rev. Dr. Alan Griffin, Department of Classics, Queen's Building, University, Exeter EX4 4QH, England.

## TRAVEL/STUDY

**STIRLING AMERICAN INSTITUTE**. Study theology at Stirling University in Scotland, August 15-21. Meet leading Scottish churchpeople and theologians. Information write: Rev. Dr. Peter Ives, 13 Arlington St., Cambridge, Mass. 02140.

## VESTMENTS

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

## WANTED

**SEEKING** Anthony Trollope novels, originals or reprints prior to 1950. Send complete description, including condition. John Shannon, 6714 Middle Road, Racine, Wis. 53402.

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

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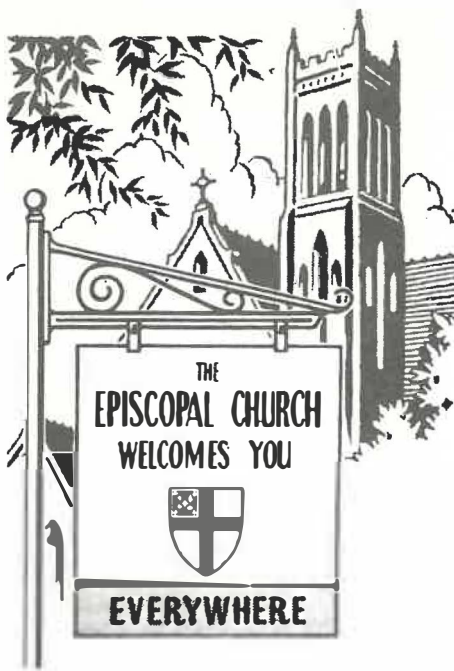
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# LENT CHURCH SERVICES



## COCONUT GROVE, MIAMI, FLA.

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

## HOLLYWOOD, FLA.

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

## PLANTATION, FLA.

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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## ST. PAUL AND THE REDEEMER

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

## SPRINGFIELD, ILL.

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

## FORT WAYNE, IND.

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

## BALTIMORE, MD.

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

## OLD ST. PAUL'S CHURCH

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

## BOSTON, MASS.

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

## ALL SAINTS'

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

## ST. JOHN THE EVANGELIST

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

## SPRINGFIELD, MASS.

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

## TROY, MICH.

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

## NORTHFIELD, MINN.

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

## KANSAS CITY, MO.

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

*(Continued on next page)*

## PHOENIX, ARIZ.

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

## FREMONT, CALIF.

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

## SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Richard Leslie, the  
Rev. Frederic W. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## HARTFORD, CONN.

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

## WASHINGTON, D.C.

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

## ST. PAUL'S

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



St. Alban's Church, Fort Wayne, Ind.

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

# LENT CHURCH SERVICES

(Continued from previous page)

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J.

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## GARDEN CITY, N.Y.

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

## NEW YORK, N.Y.

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

## ST. BARTHOLOMEW'S

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

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

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

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

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

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

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

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

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

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

## MIDWEST CITY, OKLA.

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

## OKLAHOMA CITY, OKLA.

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

## NEW BRIGHTON, PA.

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

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu (MP2S & 4S). Mon-Fri prayers & sermon  
12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

## WESTERLY, R.I.

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

## CHARLESTON, S.C.

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

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 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. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Henry C. Coke, III  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

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

## FORT WORTH, TEXAS

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

## LANCASTER, TEXAS

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

## SAN ANTONIO, TEXAS

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

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

## GREAT FALLS, VA.

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

## RICHMOND, VA.

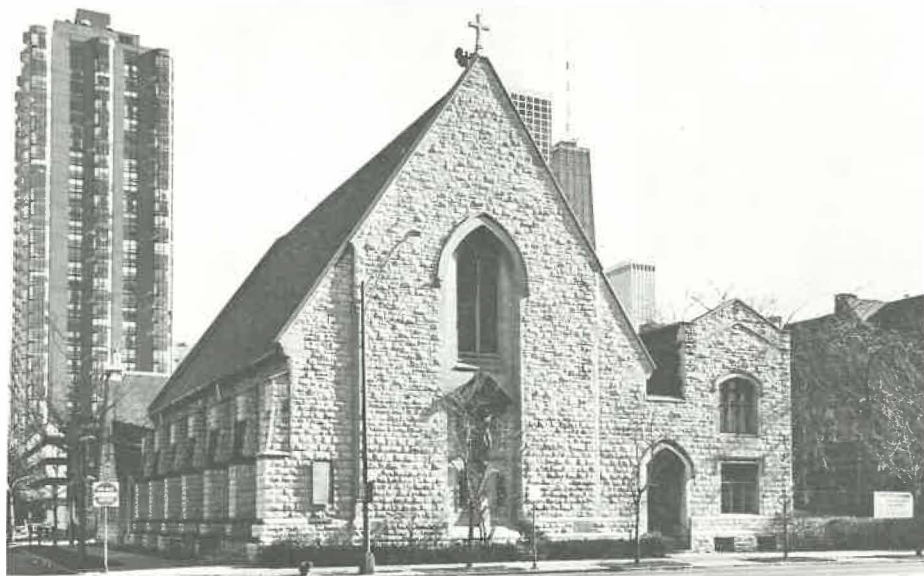
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, as-  
soc; William Newby, Dir. of Deaf Congregation  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass), Mon-  
Fri Mass 12:10, EP 5:30. Sat Mass 10



Church of the Ascension, Chicago, Ill.