

THE LIVING CHURCH

Palm Sunday Haiku

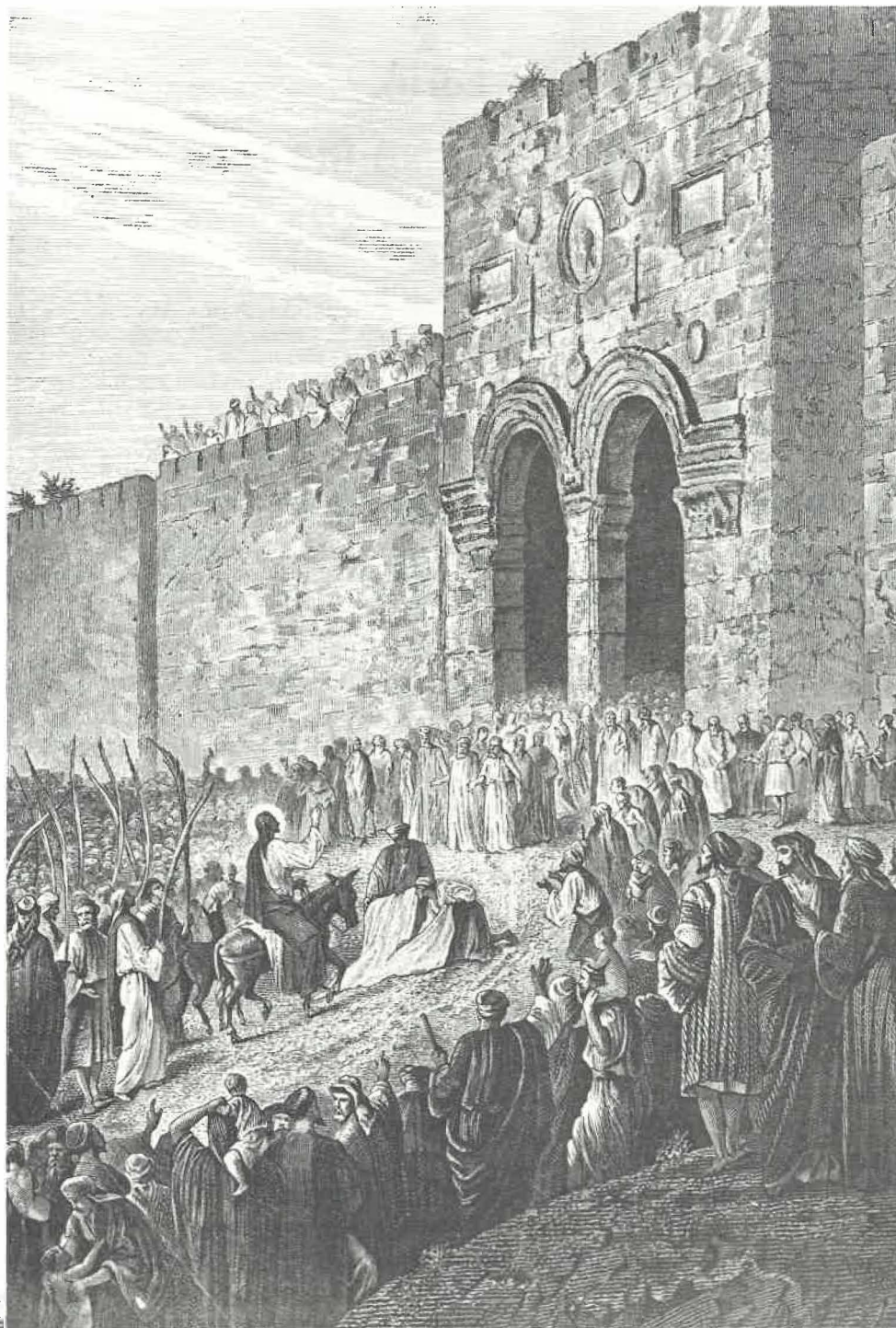
Creature

Dumb donkey's dream role
dancing with a load of life
dressed in green branches

Hosanna

Dusty pebbles shout
We recognize you, brother
Gates lift up your heads

J. Barrie Shepherd



The Triumphal Entry into Jerusalem



Image of the Earth: Formed from the Dust

By JOHN L. KATER, JR.

Remember that you are dust, and to dust you shall return.

"Now at the place where he had been crucified there was a garden, and in the garden a new tomb, not yet used for burial. There, because the tomb was near at hand and it was the eve of the Jewish Sabbath, they laid Jesus" (John 19: 41-42).

• • •

Good Friday and Easter are the ultimate statements to be made about earth. Anyone might easily misinterpret the message. After all, it was earth in which the cross was anchored; earth, pliant and damp in spring; earth which bruised and scarred the body of Jesus as he fell not once, but again and again as he made his tortured way to the hill of horror. And it was earth which received him to itself, earth which closed over his lifeless body when the rock rolled into place; earth which would have reduced that form to the dust of which it was made.

But the earth is not a passive setting for the dramatic moments it records. To those who look but do not see, it might appear as if earth were nothing more than a mute witness, bearing the events of the day more dumbly by far than the stolid crowds of onlookers. They at least pause for a moment to see what is taking place, wince at the screams, flee in terror when it seems as if the prisoner will never be able to carry the cross alone.

This is the last in a series of articles by the Rev. John L. Kater, Jr., rector of Christ Church, Poughkeepsie, N.Y.

But if those who share earth's image seem mostly unmoved by what is unfolding before them, we could be forgiven for assuming that an earth as silent as dust has nothing to do with the mystery of the cross.

But we would be wrong. The One who hangs, a spectacle on a muddy hillside, himself bears earth's image. The dust itself is caught up in the Passion of his struggle. It is earth's own image which has been lifted up for us to see. It would seem as if earth itself was sharing in the degradation of the Man, who is enduring the peculiar shame of this death.

But appearances are deceiving. Even at that moment, earth's image is caught up into holiness. God has become flesh; God has taken on this earthy image of ours, transforming earth. The web of creation is so tightly woven that when God comes to dwell among us, it is the very dust which forms his body. The drama of redemption is a struggle in which earth is implicated.

That is why the poets who spoke of these things described earthquake and deep darkness when the dust died. Something universal in its implications had fallen upon earth: the death of One whose image of earth, like ours, succumbed to the earth's dark legacy which it passes on to its children. No wonder night fell at noon; it was no earthly eclipse, but cosmic night. Earth died.

And was raised from death. The dust which rested in its mother three days is lifted up, not in scorn but in glory, so that the earth and those who bear its image might have life in its fullness. It is the womb of earth into which the divine life sends its quickening power of love, earth which gave birth to the first born

of God's new creation, earth and its image which are raised beyond all hope.

The ancient longings are fulfilled: "Though this image of earth be consumed and return to dust, yet I will see God, and with these eyes will behold him, and not as a stranger" (Job 19: 26-27). The primeval yearning of humankind in the words of suffering Job are fulfilled beyond imagining when earth's image bursts from its rocky tomb. Surprise: What had appeared a cave of endless night is instead a lively setting for the Resurrection.

It is Christ raised from the dead who gives hope to earth, because he is bound to it by its image which he bears, its image lifted from death. It is earth which died with Christ, and with him we creatures of earth; it is earth reborn with the Christ of Easter, and with him we people of resurrection. *Remember that you are dust, and to dust you shall return.*

St. Paul said (Romans 8: 38-39), "For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or as it shall be, in the forces of the universe, in heights or depths, nothing in all creation that can separate us from the love of God in Christ Jesus our Lord."



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LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Priests and Musicians

Seeing my name in print [TLC, March 15] usually makes me nervous, but I am delighted with Lee Suito's article, "Priests and Musicians." What he has said there is not only accurate and kind to us clergy, but has come out of the crucible of personal unhappy experience. I commend him especially for his charity, as well as his accuracy.

The fact that Gerre Hancock and I do enjoy a good working relationship is partly because he and his marvelous wife, Judy, and I happen to be great friends away from church as well as in it, and I have always worked on the principle that his sort of sensitivity for the Liturgy is something I need to take notice of and to learn from.

He has made my time in this wonderful parish a real joy, and I want to pay public tribute to one of the best musicians in the church, who is one of my best friends and teachers.

(The Rev.) JOHN ANDREW
St. Thomas Church

New York City

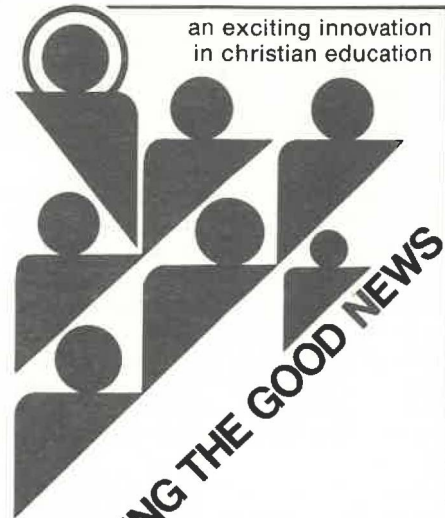
Disagreement in Love

In the continuing debate about the ordination of women, the actions and positions of various bishops and standing committees, and the House of Bishops' "Conscience Clause," there are three points which I have not seen expressed and which I think are salient to the argument.

The first point is that no bishop ever has to accept anybody, male or female, as a postulant, candidate, or ordinand. General Convention did not say that women had to be ordained, only that they may be. A former bishop of Chicago would not ordain sons of priests in his diocese, for fear of an eventual three-way conflict of interest among the bishop, the father, and the son — a policy I think is wise, and, I suspect, was, is, and will be followed by many bishops, past, present, and future.

I know of one male priest (and I suspect there are many more) who, because of this policy, was ordained in a neighboring diocese. This suggests my second point: a woman who feels herself called to the priesthood, but lives in a diocese where it cannot happen (whether because of the position of the bishop, the

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standing committee, or both), can transfer her membership and candidacy to some other diocese, probably adjoining in most cases. I suspect that most priests and many bishops would cooperate in effecting such a change of canonical residence.

She would not have to move physically, but she should become sufficiently well known to the priest and vestry or bishop's committee of her congregation and to the bishop and standing committee of her diocese that they can recommend or ordain her without having tongue in cheek. This could be accomplished in part by correspondence and in part by a few well planned visits and interviews.

Some of your correspondents have treated the "Conscience Clause" as an attempt by the House of Bishops to legislate unilaterally for the whole church. Some have said it ought to be enforced; others have said it is invalid and not binding on anybody.

As I see it (and this is my third point), the "Conscience Clause" was not intended as legislation, but as a policy statement by the House of Bishops for the guidance of the church in general, and its own members in particular. Certainly either House has the right to do that! It was, I think, their way of saying, "We disagree on this question, but we agree to disagree in love and in communion with each other." This is far better, as I see it, than schism!

Since the clause was approved by a majority of the House, I think it should be regarded as *morally* binding by all members of the House. Other clergy and the laity are not bound by it in any

sense, but I think it sets forth a principle which we all could well afford to uphold in our discussions of these matters and in our relationships with one another.

(The Rev.) GEORGE W. DEGRAFF
Rector emeritus, Grace Church
Galesburg, Ill.

Ordination of Women

The General Convention of 1979 altered the canons of the church to permit the ordination of women to the priesthood and to the episcopate. Since the canons of the church must conform to the constitution of the church, where the male gender is specified, the canonical changes of 1979 referred to above are, in fact, unconstitutional.

It is not only curious, but also troubling, therefore, to see proponents of the canonical changes continually attacking bishops and standing committees that disregard the changes, charging them with flagrant flouting of canon law.

Lest it be said that the terms "he," "his," and "him" in the constitution are generic, my further question is: why then were those terms not so considered in the pre-1979 canons, thus obviating any change?

(The Rev.) SHELDON B. FOOTE
St. Philip's Church
Palatine, Ill.

The Staff at 815

The Rev. Frederick Morris raises the question of bureaucracy at 815 Second Ave., New York [TLC, March 8]. In comparing the present number of staff offi-

cers in the "head shed" with those employed in 1969, he notes a growth of six.

He failed to note that, in that period of time, some dramatic tasks have been added to the national staff's list of responsibilities. Venture in Mission, resettlement of tens of thousands of refugees (much of which is done without cost to the church), evangelism, and stewardship, are but a few.

The church in Texas is benefiting from many of these programs, and this is one Diocese-of-West-Texas who is frankly surprised that the 815 staff does so remarkably well considering the number and magnitude of responsibilities as compared to the staff numbers. It doesn't seem that "economy has been undone" and that "proliferation is in the saddle," to quote the Rev. Dr. Morris. From here it looks as if the Presiding Bishop is in the saddle and that economy is his brand of leadership. I'm grateful.

(The Rev.) GENE JENNINGS
Canon to the Ordinary, West Texas
San Antonio, Texas

The Relic

With all due respect to and admiration for the Rev. Harold James Flye, who at 96 years still has a clear memory and full possession of his considerable faculties, I've seldom read anything like his letter [TLC, March 15].

It's fortunate that some clerical prankster wasn't responsible for salvaging the relic, or the St. (?) Charles fan club might be revering a hair from some "less honored part," as St. Paul puts it, of the decapitated monarch's person.

And the idea of a high mass followed by a formal procession of supposedly enlightened Episcopalian laymen, clergy, and a bishop around a church while bearing a locket containing one hair from an English monarch's severed head, as a holy relic, is reverence gone haywire.

Sorry, but after reading Fr. Flye's letter I felt somewhat as the late Dorothy Parker did when reviewing a play in which the female lead came onstage spouting baby talk. Miss Parker wrote, "At that point I fowed up."

(The Rev.) JOHN T. RAYMOND (ret.)
Tulare, Calif.

"A MEETING OF SOULS" . . . with Augustine of Hippo



19 Chancel Dramas about some of the great saints and heroes of the Church . . . is now being reprinted (Xerox process) as original printing was "sold out." Written by and sold (non-profit) from the Rev. Louis L. Perkins, Box 98, Cove, Ore. 97824. Price \$5.75. Can be reproduced for parish use.

In the Garden

In the Garden with our Lord
The watchers fall asleep.
We too may doze, deserting Him,
We make our Father weep.
Help us be watchful, Lord, we pray,
Help us the vigil keep.

Barbara Cianciulli

BOOKS

Christianity and the Origin of Science

THE ROAD OF SCIENCE AND THE WAYS TO GOD. By Stanley L. Jaki. University of Chicago Press. Pp. 478. \$8.95 paper.

There are not many books in the flood off the Christian printing presses that can make much difference to the way Christians think. Dr. Jaki's book, which is based on the Gifford Lectures of 1974-75 and 1975-76, does accomplish this. It makes one of the very few effective challenges to the death of God movement that I have read.

The god who died did so because we westerners were overwhelmed by the advances of what we thought was *secular* science. Dr. Jaki's theme, simply stated, is that without God there never would have been any science. And not just any old God, but specifically the God of Abraham, Isaac, and Jacob.

Dr. Jaki's book presupposes familiarity with the history of science and its philosophical issues. But for anyone who has that familiarity, or will go get it, the book may change the whole undergirding of his thinking about the relation of God to the world.

In short, the author is making a sustained counter-attack against views which say that there is no possibility of a natural theology, a theology which comes to some positive knowledge about God reasoning from our *experience* of life.

The first half of the book traces the development of science from its earliest inklings in various cultures, through the scientific revolution of Galileo, Newton, and others, up to the 20th century. The last half of the book deals with quantum science and relativity science. Surprisingly, he insists that the oddities of relativity and quantum mechanics speak for the rationality of the universe, and therefore for the biblical notion of God.

The great mystery of science, he maintains, is that it flowered in only one culture, western Europe, and in no other. That is so because only there did technical expertise properly combine with the biblical faith in a rational universe governed by a rational God, a God who brings order out of chaos.

Dr. Jaki does a magnificent job of pointing out the spiritual in-fighting that has been going on within the ranks of scientists all along, and that the driving motive of science is not science itself, but something far more deeply spiritual.

And on that level, there are essentially two alternatives to choose from: the Creator God of the Bible, with direction and

meaning to history, *versus* the pagan cycle of the "eternal return," in which all originates from an unfathomable abyss and returns to it,

These are still the choices before us today, only in more sophisticated and contemporary dress. This book is well worth reading.

(The Rev.) F. EARLE FOX
St. Stephen's Church
East Haddam, Conn.

Saints and Mystics

INTRODUCTION TO THE HISTORY OF CHRISTIAN SPIRITUALITY. By Urban T. Holmes, III. Seabury. Pp. 176. \$10.95.

The nature of this book is signaled by its title. The author's purpose is both "to provide the data for an interpretation of the tradition of Christian spirituality" and also "to enable today's Christian to illumine his or her contemporary meaning of the experience of God in a manner that is meaningful and true." This twofold purpose informs and enlivens every chapter.

The introduction to the book is noteworthy for its brief sections on prayer from the angles of phenomenology, psychology, anthropology, and sociology. Holmes indicates, for example, that the theory of bimodal consciousness is a relevant context for analyzing mystical experience. He hypothesizes that "what we do, even when we pray, is defined to a great extent by the sociocultural environment in which we live" (p. 11).

The bulk of the book consists of three chapters which deal with the writings of saints and mystics who lived in the years of the early church, the Middle Ages (500-1500 A.D.), and the modern period. The teachings of more than 125 major persons are sketched in an average of three or four paragraphs apiece.

A chapter on Byzantine spirituality is less than four pages long, and this betokens the book's weakness: it does not give a satisfactory picture of Eastern Orthodox spirituality.

The special strengths of this book are its sections on the High Middle Ages, on the Rhineland mystics, and on 14th and 17th English mysticism, plus its rather incisive evaluation of "the contemporary scene" (pp. 148-56).

This book is a masterful compendium of 2,000 years of patristic and western spirituality. It abounds in interpretive insights and dicta, some of which are quite open to challenge, such as, "*fundamentally, we are what we think*" (p. 17).

It will be easier reading for those familiar with the general flow of church history, and it is perfectly suited to be a survey text in a course on the history of Christian spirituality.

(The Rev.) WINSTON F. CRUM
Seabury-Western Theological Seminary
Evanston, Ill.

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THE LIVING CHURCH

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Suffragan Elected on L.I.

The Ven. Canon Henry Boyd Hucles III, archdeacon of Brooklyn, was elected Suffragan Bishop of Long Island at the Cathedral of the Incarnation, Garden City, N.Y., on March 14.

Canon Hucles, 57, was elected on the seventh ballot. Runner-up was the Rev. Richard H. Lutz, rector of St. Matthew's Church, Woodhaven, N.Y. Another of the 15 candidates was the Rev. Canon Mary Michael Simpson, canon residentiary at the Cathedral of St. John the Divine, New York City, who withdrew after the third ballot. In the only other known instance of a woman nominated for episcopal office, the Rev. Jean Dementi, who chairs the Commission on Ministry of the Diocese of Alaska, was one of six candidates for Bishop of Alaska last November.

A graduate of Virginia Union University, Bishop Payne Divinity School, and Virginia Theological Seminary, Canon Hucles served churches in two Virginia communities before going to the Diocese of Long Island, where he was rector of St. George's Church, Brooklyn, for 30 years, from 1949-79. He has also served as chaplain of the Brooklyn House of Detention.

Canon Hucles has been married to the former Mamie D. Adams since 1948. They have two children.

Following the election, the Rt. Rev.



Photo: B.J. Hilligoss

The Rt. Rev. Robert C. Witcher, Bishop of Long Island (left), with the Ven. Canon Henry B. Hucles, Suffragan Bishop-elect of Long Island.

Robert C. Witcher, Bishop of Long Island, said, "I am delighted that Canon Hucles has been elected . . . I know him as a friend and a loyal diligent priest of the diocese. His demonstrated priestly abilities will now be expanded in his ministry as bishop. I look forward to sharing the episcopate with him to strengthen this diocese to bear witness to God's love here and throughout the world through the missions of the church."

Landmark Church to Rebuild

The vestry of St. Luke in the Fields Church in New York's Greenwich Village, meeting only three days after fire destroyed much of the historic church building [TLC, April 5], voted unanimously to rebuild the Federal-style facade as it was before the blaze.

At the same meeting, the vestry approved a decision by the Rev. Ledlie I. Laughlin, St. Luke's rector, to appoint the Rev. David R. Hunter as parish director of rebuilding.

Dr. Hunter will coordinate the work of construction, design, claims and fund raising working groups that have begun the massive task of restoring and rebuilding the church and parish hall.

Dr. Hunter's appointment is viewed as a clear sign that the clergy — Fr. Laughlin and the Rev. Lucia P. Ballantine — and the laity fully intend, while rebuilding, to maintain the cultural, religious, pastoral and social services that have earned St. Luke's a firm place in New York life.

Meanwhile, assessments of damage and preliminary plans for reconstructing the interior of the church go forward spurred by the outpouring of concern and response symbolized by the more than \$50,000 in gifts that were received the first week. Individuals and parishes from throughout the country and West Village businesses were quick to help meet the need that is expected to extend into the millions.

General Synod Meets

At its midwinter meeting, the General Synod of the Church of England reached near unanimity on only one issue: a vote to censure the British Nationality Bill currently before Parliament.

This measure, if passed, would define certain categories of British citizenship. "The basis of [full] citizenship as proposed by the bill was not being born



© Christopher Den Blaker, 1981

Fire damage to St. Luke in the Fields, New York City

here, nor allegiance to the Crown, nor descent, but a particular combination of these things," according to the *Church Times*. Opposition to the bill's passage has been expressed by non-white immigrant groups and the opposition Labor Party, which have labeled it unfair and racist. The synod added that the proposed legislation was racially divisive, socially inequitable, and not in keeping with Christian teaching.

The contentious question of the remarriage of divorced persons in the church was tabled until the July meeting, but it was decided that divorced people who remarry will be permitted to take Holy Communion, and divorced men who marry in their former wives' lifetimes may become priests. Divorced and remarried clerics may continue to serve as vicars and rectors, and private services of prayer and dedication for remarried divorced people will be allowed. The church's liturgical commission has been requested to prepare suitable forms of service for use on such occasions, at the discretion of the diocesan bishop and the incumbent.

What was called a "small, shuffling step" was taken toward the reunion of English Christianity when the General Synod gave provisional approval to proposals for covenanting between the Church of England, the Churches of Christ, and the Methodist, Moravian, and United Reformed Church.

After a four and one-half hour debate

and a major speech urging acceptance of the proposal by the Most Rev. Robert Runcie, Archbishop of Canterbury, the measure was passed and will go to the dioceses for further discussion.

The three most controversial aspects of the covenanting plan are the recognition of existing moderators in the United Reformed Church; the way in which the ministries of the covenanting churches would be reconciled and incorporated; and the need to recognize the Free Churches' women ministers. The Archbishop of Canterbury, among others, suggested that clarifications of the proposals would go far to win the needed support before final passage is sought.

The *Church Times* commented in an editorial that "while some members of the Catholic Group are likely to hold out until the end in total opposition, believing that the catholicity of the church is at stake, others may well be reassured by improvements — particularly if the position of those who cannot cooperate with this or that aspect of the plan can be explained in advance with great sensitivity."

The proposal now has been referred to the dioceses for debate and consideration before it comes back to General Synod for final approval in the summer of 1982. A two-thirds majority in each of the three houses will be required for final passage. If there is to be a sticking place, it is expected to be in the House of Clergy.

Girls High School to Have Electricity

Eight years of destruction at the hand of dictator Idi Amin all but ruined the enterprising country of Uganda. But the Christian organization African Enterprise reports that it is actively assisting the people to rebuild.

Muyebe was one area of extreme neglect during Amin's rule. But through African Enterprise, electricity is being installed in Muyebe Girls' High School for the first time. According to headmistress Elizabeth Traill, the school has never had electricity for late study time and for projects in the science laboratory.

"Our girls certainly know how to pray for their school," said Miss Traill, "We have seen miracles before, and we thank the Lord for completely working this out."

Muyebe Girls' High School was founded in 1974 by Bishop Festo Kivengere, East African team leader of African Enterprise and chairman of the school's board of directors. Operated by the Diocese of Kigezi, Church of Uganda, the school has a strong emphasis on Christian teaching. At a recent mission, 25 girls accepted Christ.

Also in Muyebe, AE is funding a grav-

ity flow water scheme. Right now, water is carried each day from a spring to the girls' high school and community. The farms and schools especially are in serious need of water, and the lack of it has led to extreme health problems.

Now fresh water will be piped from this spring to supply sufficient water year round to the community of 2,500 people. Also, the local people will be trained in the proper use of water for health care, nutrition, animal husbandry, and irrigation.

CDSP Dean Named

The Rev. William S. Pregnell, professor of field education at Virginia Theological Seminary, has been elected dean and president of the Church Divinity School of the Pacific, according to George Lockwood, chairman of the Episcopal seminary's board of trustees.

Dr. Pregnell will be the sixth dean in the seminary's 87-year history. He follows the Very Rev. Frederick H. Borsch, who served from 1972-80 and is now dean of Princeton University Chapel, and the Very Rev. Sherman E. Johnson, now dean emeritus, who served from 1951-72.

A Charleston, S.C. native, Dr. Pregnell graduated from the University of North Carolina at Chapel Hill in 1952. He holds advanced degrees from Virginia Theological Seminary, and the School of Theology at the University of the South, Sewanee, Tenn.

Following his ordination in 1958, Dr. Pregnell served several small churches in South Carolina, then became rector of St. John's Church in Charleston, W. Va. In 1966 he became Episcopal chaplain at Louisiana State University, Baton Rouge and in 1970, became vicar and later rector of St. Augustine's Church, Washington, D.C. He was called to be associate professor of field education by the Virginia Theological Seminary in September, 1973. In 1978 he was promoted to the rank of professor and given tenure.

Dr. Pregnell is married to Joye Uzzell, who is currently the chairperson of the English Department of the National Cathedral School for Girls, Washington, D.C. They have three children.

From Yale to Peru

The Rev. Henri J.M. Nouwen, a Roman Catholic priest and one of the best known theologians in the U.S., has announced that he will leave his position as professor of pastoral theology at Yale Divinity School in July.

Fr. Nouwen said that after a few months in a Trappist monastery in upstate New York, he will move to Lima, Peru, as a guest of the Maryknoll missionaries "to enter fully into the life of a poor parish." He described his stay as "indefinite."

A native of Holland, Fr. Nouwen, 51, has published a dozen books in the past decade that have become standard texts for pastoral training in seminaries throughout the world. Early in February, he was a featured speaker at two national conferences sponsored by Trinity Institute [TLC, March 18]. One of his last public appearances before his departure will be as keynote speaker for the National Workshop on Christian Unity, to be held in Boston in early May.

What he learns from his life with the poor in Peru may help him defuse some North American fears about poor people, Fr. Nouwen said. "We are frightened of the poor . . . we are so concerned that someone might take what we have that we build up an enormous wall of a defense system around ourselves. The injustices of hunger, lack of shelter and inequitable distribution are intimately connected with the arms races," he said.

Leidt Award Made

Richard N. Ostling, religion correspondent for *Time* magazine since 1969, has won the 1980 William E. Leidt award for excellence in religious reporting in the secular press.

The Episcopal Church established the award 13 years ago after receiving a bequest honoring William E. Leidt, a longtime church communication expert. The award is an effort to encourage professional treatment of religious reporting and to recognize the work of the religion writers.

This year's contest was judged by Dean Del Brinkman and Associate Dean Suzanne Shaw of the William Allen White School of Journalism at the University of Kansas.

Kenneth Woodward of *Newsweek* magazine was chosen second by the judges and Michael Clark of the *Memphis Commercial Appeal* and Ann Rodgers of the Concord (N.H.) *Monitor* were named runners-up.

Mr. Ostling, a former *Christianity Today* news editor, was a key figure in the talks that led the U.S. Roman Catholic bishops to open their meetings to the press. He is the author of *Secrecy in the Church* and does a weekend radio commentary on religious affairs. He holds degrees from the University of Michigan, Northwestern and George Washington universities.

Forty-six religion writers, representing papers of all sizes throughout the country, entered the Leidt contest this year.

Of Mr. Ostling's work, Dean Brinkman said, "The story of Pope John Paul II and his triumphant return to Poland is a great piece of writing and captured the emotion and warmth of the occasion beautifully. The story on modernizing the case for God is an excellent summary of a continuing philosoph-

(Continued on page 13)



Bishop Haddad: "... we still have a long way to go."

The Rt. Rev. Faik I. Haddad, Anglican Bishop in Jerusalem, visited the United States in March and agreed to an extensive interview. The following questions and answers are highlights of that interview.

Q. How do you see your role in the Middle East?

A. As a person and as a bishop of the church, I am concerned about peace and goodwill. However, my primary task, naturally, is pastoral. I want to touch the lives of many people, but especially the Christians.

Q. How do you do that?

A. When I was enthroned as the Anglican Bishop in Jerusalem in 1976, I pledged myself to build bridges of understanding among the different races of people who live in the Holy Land. Now, five years later, I am still optimistic, although we still have a long way to go. The church has been able to do that by preaching and practicing love, by serving others in the name of Christ, by caring for the oppressed and the poor. When Jews and Moslems see this witness, their attitudes change. The bridge is built right there.

Q. How would you describe the Christians in the Holy Land?

A. Remember that our Lord was born

The Rev. Onell A. Soto is mission information officer at the Episcopal Church Center in New York, and editor of World Mission News, a monthly bulletin on the overseas work of the Episcopal Church.

The Holy Land Today

An Interview

with the Anglican Bishop in Jerusalem

By ONELL A. SOTO

there. Since the earliest times Christians have lived there. They were the missionaries who carried the message of good news to many places. Through centuries of hardship, difficulties, and internal strife, they have remained loyal to their faith. Do not forget that, at the time of the Crusades, there was a vibrant and dynamic Christian community in the Holy Land, when the crusaders arrived from the west. Also, it must be mentioned that when the Muslims took over the jurisdiction of the Holy City in the seventh century A.D., Christians and Jews continued to receive the respect, tolerance, and protection of the Arabs of Muslim faith.

Today, the Christian community is divided into three major groups: the ancient churches of the East, the churches in communion with the Roman See, and the churches of the Western Reformed tradition, which are often referred to as Protestant. Needless to say, each group is composed of several separate entities that form the one family.

I must say too that in 1967 there were some 26,000 Arab Christians in Jerusalem, but today there are only about 9,000.

Q. Where are these various groups of Christians?

A. Since the establishment of the State of Israel, hundreds of thousands have fled, becoming refugees in neighboring countries or around the world. Many of the refugees are Christians. In 1967 when East Jerusalem was captured by the Israeli Army, others also fled the area to neighboring countries.

Q. How has this affected the work of your diocese?

A. Very badly. Let me explain. My diocese includes Israel, Jordan, the West Bank, the Gaza Strip, Lebanon, and

Syria. We have become a diocese of refugees. The people who generously supported the work of the church are themselves refugees or have settled in Europe, the United States, Canada, and Australia.

We still, with our meager resources, support 19 institutions — schools, hospitals, orphanages, and so on. But, in spite of difficulties, they remain open. They are there because the Lord needs them, and he will see that they are supported. The diocese is thankful for the support given by the Presiding Bishop's Fund for World Relief in the rehabilitation of our 100 year-old St. Luke's Hospital in the West Bank city of Nablus. Other Christian groups, especially from Europe, are assisting us in upgrading the medical facility and nursing program provided by this important church hospital.

Q. What is the plight of the Palestinians?

A. Well, I think that everyone knows the story. The Palestinian Arabs have been forced out of their own land. They have lost their properties and many of them have become refugees now. The Palestinians have always considered those of the Jewish faith, who have lived there for generations, as their "cousins" and friends.

However, many of the extreme and vehement Israeli nationalists are not native born Israeli. They are for the most part Americans and Europeans of Jewish faith who have immigrated in the last decades.

The problems of the Holy Land can be solved when justice is done. I think that it must be said that Jerusalem cannot belong to one community or nation. It is holy to all three monotheistic faiths. I believe that the three co-religionists can

live in peace, as they have in generations past. But, we all know that peace is the result of justice.

Q. Are peace and justice possible?

A. Not if we see it from our human point of view. But if we have enough faith to see the whole situation and put ourselves in the hands of God Almighty, then we will realize that we are only instruments in his hands, and by his grace we can accomplish many things.

Q. Can you give some highlights of the Anglican presence?

A. Of course, this is my specialty. The first Anglican Bishop of Jerusalem was an English convert from Judaism. With his consecration in 1841, in the Church of England, Anglican work seriously came into being. This bishopric was unique from its very origin.

Q. Why was that?

A. Well, in the first place it was the only bishopric of the Church of England outside the British Empire. Secondly, it was the only bishopric of a western church, other than the Roman Catholic Church, in a diocese of an Eastern Orthodox patriarchate. And thirdly, it was founded as a result of an extraordinary agreement between the Archbishop of Canterbury and the governments of Great Britain and Prussia.

Under the arrangements, "evangelical" clergy and lay people of both countries were to be supervised and served by a bishop in Anglican orders consecrated by the Church of England. I am the first Arab to succeed the English bishops. As a matter of fact, I am the 11th bishop since the founding of the see in 1841.

Q. How would you describe the situation at this moment?

A. I would say that the Middle East is a region of different cultures and races where, unfortunately, enmity and conflict reign, where basic issues and serious problems have not been solved, and where well-equipped troops stand ready to go to war. It is my earnest hope that we will have a peaceful and just settlement of the area's conflict.

Q. How do Christians see themselves?

A. In spite of the political turmoil of the last decades, as well as the tragic and painful experience of the fragmented fabric of the modern day, Christians in the Holy Land continue to think of themselves as builders of bridges of understanding, of healing, and of the reconciling love that is so vividly expressed in the New Testament.

Q. Is the Good Friday Offering a significant help?

A. We are grateful to the American Episcopal Church and other churches of the Anglican Communion for their compassion as expressed in their annual gifts, without which our work would suffer greatly. With the establishment of our Province of Jerusalem and the Mid-

dle East, and the deterioration of the situation in the area, the needs of the church far exceed its resources and those generously provided by the Good Friday Offering. In this new situation, a great emphasis is needed in the promotion of the Good Friday Offering. This is a wonderful opportunity, in St. Paul's example and tradition, to support the work and mission of the church in the Holy City.

Q. What about the future?

A. As Christians in the Holy Land, we cannot forget St. John the Divine, that great apostle of the first century. Shortly after Jerusalem was destroyed by the Roman armies, he saw that this destruction was not the end of the city, he said: "I, John, saw the Holy City, the New Jerusalem, coming out of heaven from God, prepared as a bride for her husband. And I heard a great voice saying, 'Behold, the dwelling of God is with men. He will dwell with them and they shall be his people, and God himself will be with them'... and he who sat upon the throne said, 'Behold, I make all things new.'"

Good Friday Offering

As has become traditional, parishes in the Anglican Communion again will take up a freewill offering for the four dioceses of the Episcopal Church in Jerusalem and the Middle East at Good Friday services.

The Diocese of Jerusalem includes the nations of Israel, Jordan, Lebanon and Syria. The diocese, under the direction of the Rt. Rev. Faik Haddad, Bishop of Jerusalem, supports schools, orphanages, a home for the aged, a hospital, and centers for the handicapped and retarded as well as churches.

In the Diocese of Egypt, the Anglican churches serve both Arabic and English-speaking people. The Rt. Rev. Ishaq Musaad supervises a diocese which runs a welfare center and hospital. The new All Saints' Cathedral is under construction in Cairo.

The Diocese of Cyprus and the Gulf covers an area twice the size of Europe. The diocesan bishop, the Rt. Rev. Leonard Ashton, supervises what is primarily an expatriate ministry.

Anglican churches in the Diocese of Iran are closed now, and the bishop, the Rt. Rev. Hassan Dehqani-Tafti, is in exile. The diocese's two hospitals, medical clinic, and center for the blind have been closed or confiscated by the government.

The Betrayal

By

GEORGE W. WICKERSHAM, II

Judas Iscariot — not many people are given that name. It has come down to us laden with shame and dishonor. Dante places Judas at the very bottom of hell, frozen forever in a sea of ice.

How could a human being — any human being — be with Jesus for many months and still betray him? And especially a human being who has had sufficient promise to be chosen by the Master for his inner circle? This is a phenomenon which appears to defy explanation. We give up and fall back on the oft repeated saw: "It takes all kinds."

As a matter of fact, it does take all kinds, and always will, just as long as human beings have one iota of free will. Judas was a human being; he did have his share of free will; and he used his freedom as he chose. He was just as responsible for his actions as we are for ours. The Passion was not a charade.

But let us look more closely at this enigmatic man. He was one of a group of 12 who were attracted to Jesus and came to believe that he was the long awaited Messiah. It is more than apparent from the record that this belief was in the minds of all of them from the very beginning. The Gospel of John, written, to be sure, long after the others, tells of Nathaniel making this confession when Jesus called him.

In the other three Gospels, we sense Jesus holding the disciples back — and for some time — in this regard. It is quite clear that they had jumped to the conclusion that Jesus was indeed the Messiah, but a very different sort of Messiah from the one Jesus held himself to be. In spite of all his warnings that he would be humiliated and killed, in spite of his entering Jerusalem "humble and riding on an ass" according to Zechariah's prediction, they still looked for him to ride in triumph over their enemies and to restore dominion and power to Israel.

To ascertain their point of view, one has only to recall the two disciples who

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

walked to Emmaus after the Crucifixion. To the risen Jesus, as yet unrecognized by them, they were bold to say, "We had hoped that he was the one to redeem Israel." Imagine! Even as late as Jesus' Ascension into heaven his disciples asked him, "Lord, will you at this time restore the kingdom to Israel?"

So if Judas took this point of view, he was hardly alone. The difference between him and the others appears to have been that once it became evident that Jesus had no idea of restoring the kingdom to Israel, at least at that point, Judas was offended; the others were not.

After the triumphal entry on Palm Sunday and the establishment of Jesus in the temple, Judas and the others had some cause to look for a divinely assisted revolution, a fulfillment of the ancient Hebrew hope, a leveling of the score between the people of Jehovah and their heathen oppressors.

By Thursday evening, it was fairly obvious to the 12 that this was not going to happen. Jesus had rallied nobody to such a cause and was now talking in terms of his broken body and his shed blood. Judas, I assume, was angry and felt betrayed. We call him the betrayer, which he was, but as is the case with

most of us sinners, the sin which Judas committed was the very one which he thought had been committed against him. He felt betrayed. . . .

And here is where we come to that which ultimately divided Judas from the others. For even though the 11 could not understand why Jesus was not restoring the kingdom to Israel, they knew that he was a good man and one to be trusted at all points. Judas did not.

Flooding back into our memories comes the occasion when Jesus was accused of casting out demons by Beelzebub, the prince of the demons. It was then that he made his famous comment about the sin against the Holy Ghost — the unforgivable sin. When you have reached the point where you call good bad and bad good, your soul is in dire peril. Thus were the souls of those who attributed Jesus' good works to the Devil.

The fact that Judas, after months of traveling with Jesus, could think of him as an enemy worthy of death — this was the heart of the nature of Judas' downfall. "It would have been better for that man," Jesus said, doubtless sadly, "if he had not been born."

But the story of Judas is not over. An-

gry that all these months of traipsing around the countryside with Jesus had been wasted, offended that the Master had refused to use his evident powers to bring in Jehovah's rule, Judas went off to the priests. He well knew of their desire to get rid of this man, if only to get the temple back in business during the feast. So, off he went. Away with this Dreamer! No true Israelite he. . . .

Some scholars have suggested that Judas did it to force Jesus' hand. Maybe so, but the writers of the New Testament had no such idea. Matthew states that Judas was at least partially motivated by the 30 pieces of silver: "What will you give me if I deliver him to you?"

Luke simply states that "Satan entered into Judas, called Iscariot." Certainly the words of Jesus, as quoted by both Matthew and Mark, do not indicate that he regarded him as merely misguided: "Woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." John quotes Jesus as saying that Judas was a devil.

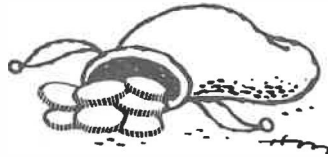
I assume that it took no great powers of divination to notice Judas' growing discontent, his mounting frustration, his increasing hostility. "What you are going to do," John quotes Jesus as saying to Judas at the supper, "do quickly." And Judas, says John, having received the sop, went out immediately. With a burst of poetic insight, John adds, "And it was night." It certainly was.

Matthew says that after Judas saw what had happened to Jesus, he returned to the chief priests and elders saying, "I have sinned in betraying innocent blood." They refused to take the money back, so he threw it on the floor and went out and hanged himself. With the money the priests bought the potter's field to bury strangers in. Therefore it was called the "field of blood," because it was purchased with blood money.

Luke says (in Acts) that Judas bought the field himself, but "falling headlong, he burst open in the middle," and for that reason the field was called the "field of blood."

Whatever Judas did, he did not repent in the full sense of the term. Matthew says that "he repented himself" and returned the money, but in that he apparently made no effort to repent in front of the 11 disciples, he only showed that he could not face true repentance.

Peter denied the Lord, and all of the disciples forsook the Master, but, one and all, they repented and changed their attitudes. Judas, we presume, did not want to change his. And here is where we face the ultimate in human misery. When we cannot abide what is good — as represented in Jesus, and, at the same time cannot abide what is bad — as represented in the betrayal, then, like Dante's Judas, we are locked in: frozen in the pit of hell.



Judas Iscariot

Even the olive trees seemed to stand aghast,
The moon withdrew behind a veil in shame
On seeing that strange kiss, whose touch would last
Forever as a scar upon his name.
He felt an eeriness about him then
(And yet the garden was a lovely place).
The shadows drew away, like ghosts of men
Who could not bear to look upon his face.

His heart cried out, "I do not wish to see
Another spring when blossoms scent the air
As sweetly as they did in Galilee
When I, among the rest, was with him there.
His love was wrapped about me like a shawl
Of shining splendor, and I loved him too,
But oh, the world was powerful in its call
And with one traitorous kiss tonight I threw
Away the best of life that I have known" —

Trembling he ran in blinding tears alone:
Then from a tree he hung with strangling breath,
His hope — that he would be atoned by death.

Kay Wissinger

EDITORIALS

The Privilege of Holy Week

We live in a world that is confused, bored, frustrated, and harassed. In the face of this, Holy Week offers us the opportunity to participate in the greatest realities of life, to visit the mountain top of history, to have a vision of the meaning behind and beyond all human existence.

This week the church has no need to apologize for the fact that its services are lengthy, serious, and emotionally demanding. These difficulties are a small price to pay in return for the renewal of our life, to which we are summoned by none other than the Lord of Life himself.

Images from Dust

This week we carry the last of a series of contributions to "The First Article" by the Rev. John L. Kater, Jr., of Poughkeepsie, N.Y., and we wish to express our gratitude to him for this unusual series of lenten reflections. There are many ways to ponder on Holy Scripture and to allow its treasury of meanings to enter our hearts and minds, and Fr. Kater's meditations have opened for us a variety of unexpected doors.

Parsons on the Street

We recently saw on television a sequence about policemen on the street. We saw such a policeman chatting with people on the sidewalk, joking with a boy, visiting a lady in a grocery store, and so forth. The commentator quoted citizens who affirmed the value of the local neighborhood policeman, but he then explained that in fact a patrolman in a squad car can cover seven times as many blocks as one on foot. So of course the friendly neighborhood man on the street is replaced by the anonymous and impersonal figure in the squad car.

Such comments could not but evoke further thoughts. Evidently the lower rate of crime, accidents, and fires with the local policeman is not enough to compensate for six additional salaries. In any case, it is clear that our economy favors using the petroleum power of the squad car versus the human power of the man walking on the sidewalk.

And what about the church? Years ago, many parsons also spent plenty of time on the street, chatting with people of all ages, looking in at different shops and offices, and so on. Yet gradually the church also opted for petroleum. Clergy get into cars to go to hospitals across town, to nursing homes outside the city, and to different meetings here and there. The priest in his car, no less than the policeman in his, becomes an anonymous figure, cut off from the human contacts and spontaneous conversations and greetings on the sidewalk.

This is often forced upon us. In many residential dis-

tricts, there simply is no one on the street during much of the day, and in any case most of them would not belong to our own church. Leaders in many parishes are concerned that neighborhood people don't belong to the church any more, but that most of the parishioners now live many miles away in all directions. Yet to visit them, their priest has to be in a car for hours each week, and one cannot practice local evangelism through the windows of a moving automobile.

On the other hand, in the town or small city, or within an inner city neighborhood of a great metropolis, there is no doubt that the priest and his wife who do their errands on foot, patronizing local stores, having cups of coffee at local lunch counters, and not always being in a hurry, can indeed make a constantly widening circle of friends and acquaintances. Lay leaders who want their parish to be a neighborhood church can do the same.

To Jesus at His Execution

A secret apostrophe by a superstitious officer of the occupation force.

Son of Jehovah — born of girl unwed;
Lion of Judah — nurtured on want and tears;
God — with no place to lay your homeless head;
King — by "your own" reviled with stupid jeers:

Where is the point of your seemingly senseless being?
Cui bono? as our Roman rhetors say?
What in this waking nightmare are we seeing
On this grim hill, the darkling April day?

Sinners and lepers you cleansed; Lazarus raised;
On boiling sea mastered the rebel wave;
The poor received your news from heaven, amazed;
Others you saved, yourself you could not save —

Or would not: which, strange man upon your cross?
Is this your fate, or do you freely choose?
Victim, — or victor? — is it gain or loss
To you, dear-brave-pathetic "King of Jews"?

Silently I tell you what I feel;
You hear my thought cut through this crazy world:
You are the One we wait for — this is real.
(You understand why I don't speak aloud.)

Your majesty upon that bloody throne
Is mark and sign sufficient, one for all:
The paradise you promise is your own
To give to any soul who heeds your call.

You go your way, I mine; and as I go
I sense that, dying, you remain to bless
And feed and save your faithful here below:
Your human failure is divine success.

Carroll E. Simcox

REACH OUT & TOUCH THE LORD



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Crucified

By JOHN E. AMBELANG

I was alone in the Lord's House, kneeling in silence, when before me stood one in dazzling white. He commanded me to stand and motioned for me to turn. Before me lay a city on a hill. And outside the walls were three crosses. The crowd, the soldiers, and the disciples were all there. Transfixed by the scene in front of me, I asked with a tremor, "What does this mean?"

Without responding, the angel walked before me into the crowd. The crowd was silent before the jeers of the rulers, unwilling to join either them or the small group of disciples at the foot of the cross. The angel spoke:

"Some of them are hoping that he will come down from the cross and strike his mockers dead. Others are taking bitter pleasure in his death for the false hope of glory he aroused within them. But most are here for the excitement that the shedding of blood always brings."

We left the people and came to the rulers who were tossing their taunts to the one on the cross. Although I had for myself read and heard their words since childhood, I was not prepared for my reaction. Seeing the mockery of their bearded self-righteousness and hearing the cruelty in their voices, I was filled with my own hatred for them. The figure beside me shocked me with his words:

"These men are closer to the kingdom than those who have merely come out to stand and watch. For they realize that a battle is being fought for their very souls. Why else did they come out of the city to this foul place? They hope that by this killing, the truth will also die with him; but it will not, and it will follow them wherever they go. For these men care enough to hate, and some who hate can be saved. But woe to those who care not."

It was the soldiers who next caught my attention. The representatives of the proud Roman eagle looked bored, unimpressed in their ill-fitting armor, as they stood watching the effects of their grisly deed. The set of the centurion's chin spoke his defense, "I'm only following orders." (I had similarly set my chin when I had driven nails into someone's reputation, stripped an innocent person

of his self-respect, held a defenseless person up for ridicule or divided up another's livelihood — the spoils of "business.") That look is held in common to all who watch innocent people suffer and don't lift a hand to help.

All of this time, I had avoided looking at the cross. But I was coming closer and closer to it. Instead I looked at the small group of weeping mourners. Mary, John, and the others were there of course. They didn't look very impressive, not the giants of faith I had imagined them to be. They were but poorly dressed, ordinary people.

"Remember me, Jesus, when you come into your kingdom," the familiar words of the thief broke into my thoughts. I looked up and almost fainted away. It was my face on the man who spoke those words. It could not be, but it was. It was I who was on the cross next to Christ. My knees gave way, and I sank to the ground. The angel of the Lord turned my head to the Crucified One. And, as I looked, the angel spoke:

"While it is better to hate him than to be indifferent, while it is better to stand at the foot of the cross in tears than to scoff, it is far more blessed to hang on the cross next to him. For it is the vocation of all Christians to suffer, to be a living sacrifice, to be crucified with Christ.

"How sweet it is to be stripped of your pretensions, your pride, your hypocrisy; to be nailed helpless to a cross; and to know thereby that you have nothing of any worth to offer him, nothing of any worth to claim except the grace of God."

The earth began to shudder, people began to scream in fear as the earthquake struck. I cried out, "Remember me, Lord!"

And, as the whole scene disappeared before my eyes, I heard his voice, "You will be with me in paradise."

I got up slowly from the pew where I had been kneeling, and joyfully, soberly, stumbled home through the snow in a daze.

Jerusalem Road

A journey as long as the way from Eden to Babel and back, as painful as Abraham's sojourn with Isaac, as daring as David's cool scramble for stones in the stream, as grim in its ending as train tracks that grind into Auschwitz, as secret with hope as a son heading home from the war, as full of the past and the future as breakers that thunder to shore.

J. Barrie Shepherd

The Rev. John E. Ambelang is the rector of St. Mark's Church, Beaver Dam, Wis.

(Continued from page 7)

ical debate. The third story on the art of preaching is one which directly confronts an issue that all churchgoers talk about at one time or another.

"Through the ideas of seven star preachers, Mr. Ostling is able to present a very readable overview of a matter that is close to the heart of modern religion. The three stories reflect a consistent and thorough style of reporting and writing. Together, these three stories are certainly worthy of the top award in a field of outstanding entries."

Inclusive Language in New York

Saying that while "there are many aspects of the recent Prayer Book revision which you and your parishioners have found awkward or confusing, there is one area where the revision apparently did not go far enough," the Rt. Rev. Paul Moore, Bishop of New York, recommended certain changes in Rite I, so that the language might be more inclusive of all of God's people.

Many passages of the 1979 Book, according to Bishop Moore, "emphasize masculine gender. . . . An increasing number of women and men in the church find this unpleasant, if not offensive. . . ."

The changes, which were suggested by the diocese's committee on the ministry of women, are boxed below.

BRIEFLY . . .

A group of British church leaders, including 21 bishops of the Church of England, signed a telegram of support to the Vicariate of Solidarity, a Roman Catholic human rights organization in Chile recently. The Roman Catholic Church in Chile has suffered persecution because of its defense of human rights, according to a spokesman for the British section of Amnesty International, which sent the telegram.

At the invitation of the Roman Catholic Archbishop of Anchorage, six Episcopal priests and their wives were among those to greet Pope John Paul II on his recent visit to Alaska. The youth group of All Saints' Church in Anchorage made a banner welcoming the Pope. He read it and blessed them as he traveled to the city's park to celebrate the Eucharist.

The Rt. Rev. Arthur Stretton Reeve, Bishop of Lichfield (England) from 1953-54, died recently at his home in Ludlow. Bishop Reeve, who was 73 at the time of his death, was known as an outspoken defender of orthodox Christian doctrine and morals. He combined this attitude with a deep pastoral concern for his congregations and clergy.

Rite I Changes Proposed by New York

Eucharist, Rite I

Nicene Creed

"for us men and for our salvation"

Confession

"judge of all men"

Comfortable words

"worthy of all men to be received"

"if any man sin"

Offertory Sentences

"I beseech you, brethren"

"thy brother hath aught"

"be reconciled to thy brother"

Prayers of the People

"thanks for all men"

Morning Prayer, Rite I

Opening Sentences

"The tabernacle of God is with men"

Confession

"Promises declared unto mankind"

Song of Zechariah

"promised to our forefathers"

Te Deum

"tookest upon thee to deliver man"

General Thanksgiving

"to us and to all men"

page 328

delete "men"

331

"judge of all people"

332

delete "men"

"if anyone sin"

343

delete brethren

"thy neighbor hath"

"thy neighbor"

329

"for all people"

page 37

"is with us"

page 42

"declared unto us"

OR "unto humankind"

51

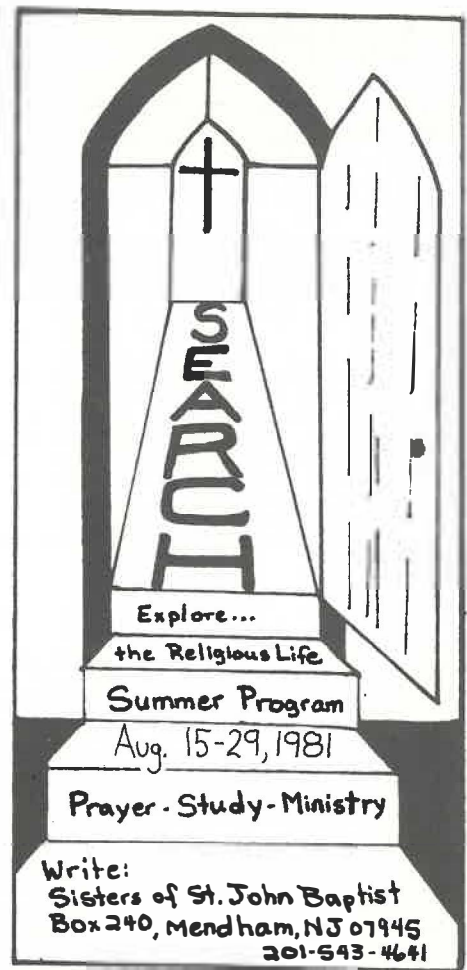
"to our forebears"

53

"to deliver us"

58

"to us and to all people"



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PEOPLE and places

Ordinations

Priests

Massachusetts—Margaret Brown Gunness, assistant, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

Mississippi—Jerry Allan McBride, curate, St. James' Church, Jackson. Add: 3921 Oak Ridge Dr. 39216. Lowell Edward Grisham, Jr., curate, Trinity Church, Natchez. Add: 305 S. Commerce 39120. Charles Melvin Watts, assistant (non-stipendiary), St. Luke's Church, Brandon. Add: 324 Lakebend Dr. 39042. David Warren Yancey (for the Diocese of Northern Indiana) director, St. Michael's Farm for Boys. Add: P.O. Drawer 640, Picayune, Miss. 39466.

Deacons

Eau Claire—Gary Turner, curate, St. Alban's Church, Superior, Wis. Add: 6 Collingwood Dr. 54880.

Massachusetts—Bailey Whitbeck, assistant, Grace Church, 76 Eldredge St., Newton, Mass. 02158.

Pittsburgh—Stuart Boehmig, assistant, St. Stephen's Church, Frederick Ave., Sewickley, Pa. 15143.

Spokane—Fernando Villalobos, deacon, All Saints' Church, Richland, Wash. Add: 312 Robert 99452.

Appointments

The Rev. M.L. Agnew, Jr., is rector, Christ Church, Tyler, Texas. Add: 118 S. Bois d'Arc, Tyler 75702.

The Rev. Charles E. Kiblinger is rector, St. James' Church, Jackson, Miss. Add: 3921 Oak Ridge Dr. 39216.

The Rev. C. Murray Lancaster is rector, St. Alban's Church, Vicksburg, Miss. Add: Rt. 5, Box 125-C 39180.

The Rev. William R. Payton is rector, Trinity Church, Hartford, Conn. Add: 120 Sigourney St. 06105.

The Rev. Ben L. Somerville is associate rector, Trinity Church, Hartford, Conn. Add: 120 Sigourney St. 06105.

Receptions

The Rev. Robert Gerald Rogers, as a deacon, from the Roman Catholic Church. He will serve St. Andrew's Church, Clinton, La., in a non-stipendiary role.

Deaths

The Rev. Thomas Oman Edmunds, 46, died February 13 in a Washington, D.C., hospital of a coronary embolism. He had been a member of the Washington Cathedral staff since 1979, serving as a pastoral counselor at St. Alban's Church, and as director of the Door,

an Episcopal outreach ministry to single adults.

Fr. Edmunds was born in April, 1934, in Charlotte, N.C. He was reared in Roanoke, Va., and educated at the University of Virginia, and Virginia Theological Seminary from which he graduated in 1958. He was ordained a deacon that year and priest in 1959. He was youth minister of St. John's Church, Lynchburg, before becoming vicar of St. James Church, Roanoke, where he served from 1959-1963. He was a lecturer at Seabury-Western Theological Seminary during 1966-67, and an associate professor from 1967-1979. He was also on the staff of Christ Church, Winnetka, Ill., as a counselor and adult education specialist. He is survived by his wife, Betty Darley Edmunds, and two daughters, Sarah and Elizabeth Edmunds, all of Kennsington, Md., and a sister, Virginia E. Bible of Roanoke, Va.

The Rev. Robert Edwin Withers, retired priest of the Diocese of Southern Virginia, died February 18. He was 86.

Fr. Withers was born June 1, 1894, in Wythe County, Va. He was educated at the University of Virginia, the University of Pittsburgh, the College of William and Mary, and the Virginia Theological Seminary, from which he graduated in 1931. He was ordained deacon in 1930 and priest in 1931. Much of his ministry was spent in the Farmville, Va., area where he served the Appomattox-Buckingham-Cumberland Episcopal Parish in the Diocese of Southern Virginia. He was given an honorary Doctor of Divinity degree by Hampden-Sydney College in 1964. Dr. Withers is survived by his wife, Fannie Haskins Withers, a daughter, Mrs. Edward B. Stellman, Jr. of Baltimore, Md., one brother, and three grandchildren.

CLASSIFIED

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BOOKS

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

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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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POSITIONS OFFERED

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, Moberg, S.D. 57601.

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

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

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

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UNIQUE VILLAGE: Live independently, inexpensively. Ranch house, only \$115 monthly or \$9,500 life lease, plus improvement charges and modest monthly fees. **Bristol Village, Waverly, Ohio 45690.**

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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.**

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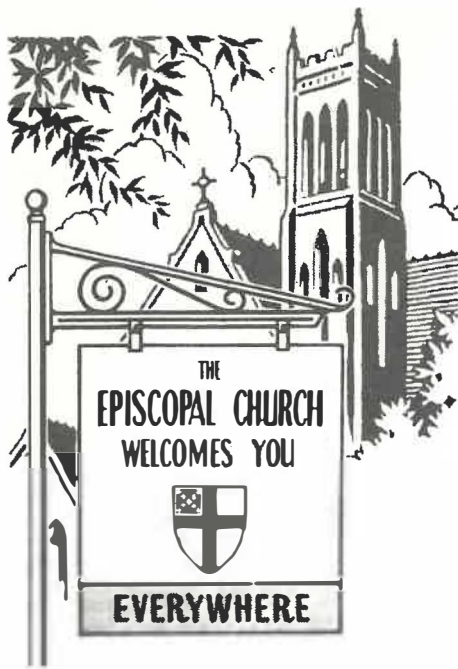
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LENT CHURCH SERVICES



WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min.
Sun H Eu 7:30, Service & Ser9 & 11:15 (H Eu 1S & 3S). Daily 10

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

COCONUT GROVE, MIAMI, FLA.

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

HOLLYWOOD, FLA.

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

PLANTATION, FLA.

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

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. Lambellet, 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), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

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

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

SPRINGFIELD, MASS.

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

(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.

DENVER, COLO.

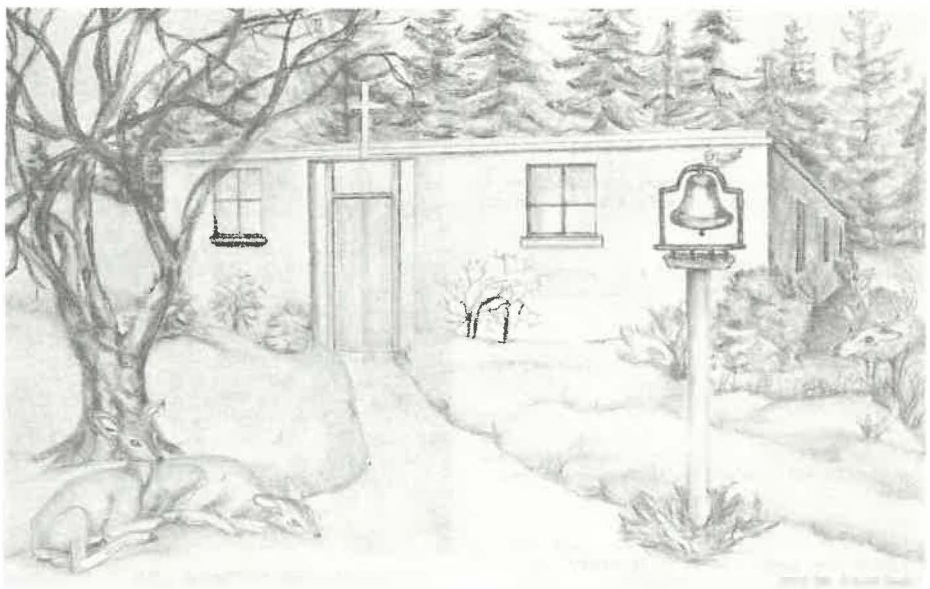
ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

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; EP & Pot Luck Thurs 6:30

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.



Great Falls Church, Great Falls, Va.

LENT CHURCH SERVICES

(Continued from previous page)

TROY, MICH.

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

NORTHFIELD, MINN.

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

KANSAS CITY, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

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

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

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Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, ass'ts

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

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

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

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

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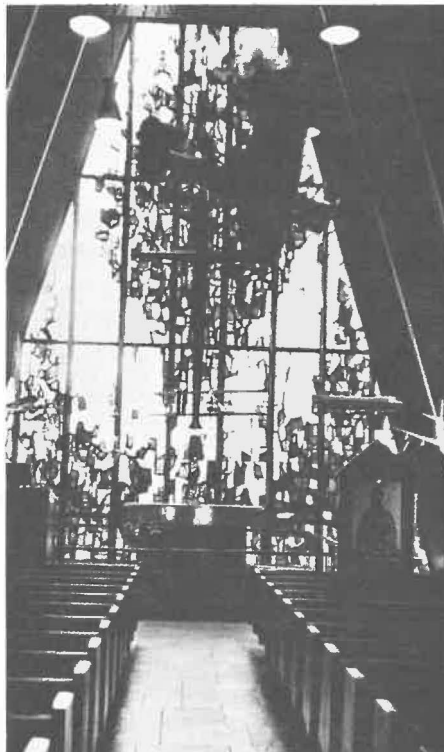
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ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP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



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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.

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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. Nelf, r
Sun Mass 10:30; Thurs 6:30

PITTSBURGH, PA.

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

WESTERLY, R.I.

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

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

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

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

FORT WORTH, TEXAS

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

LANCASTER, TEXAS

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

SAN ANTONIO, TEXAS

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

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, assoc; 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