

THE LIVING CHURCH

Job's Patience, Christ's Passion

• page 10



Phyllis Cole Braunlich

A woodcarving of Jesus' first fall done shortly after World War II by Mabel Gardiner, an American artist in Paris, is one of the stations of the cross displayed at St. Aidan's Church, Tulsa, Okla. [p.8]



Personal Meditation

By J. HOWARD MANNINGHAM

why there was no latch or door knob. The artist explained that the door must be opened from the inside.

God made all things, all life, and controls all of creation except the human heart which by virtue of free will can accept or deny Him. The standing offer of forgiveness, salvation, peace, joy and eternal life can be accepted by repentance, expressed by — An humble and contrite heart.

The art of poetry and painting combine to explain, convince, and commit man to Christ. All of creation leads us to Him. Meditation, prayer, worship and the Eucharist open the heart, mind and soul to the agony and glory of Holy Week, with a beseeching prayer for — An humble and contrite heart. Christ's patience at the closed door of the human heart is surpassed only by his sacrifice on Friday. The humiliation of the God-Man, the fatigue, loneliness, rejection, sorrow, pain, anguish, thirst, agony of spirit and bloody sweat in response to the Father's will and his love for all men challenges human understanding.

Despite our sins and rebellious willfulness, all He asks is for — An humble and contrite heart.

Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

erved by our senses represents a physical comparison with the individual civil war between good and evil we experience each day.

Still stands thine eternal sacrifice,
An humble and a contrite heart.

I submit that these third and fourth lines are related to the painting, "The Light of the World," an allegory of Christ knocking at the door of the human heart. The original by William Holman Hunt (1827-1910) is at Keble College, Oxford and a copy is at St. Paul's Cathedral, London, England.

In vivid color and clear lines the artist portrays the figure of Christ, patiently waiting outside the door of the human heart. The door has been closed for a long time as indicated by the overgrown vines and neglect. A friend asked Hunt

Maudy Thursday

Human and natural can define wrong;
Sin silent and undone remains still sin.
Souls correspond with bodies they live in;
Bodies react from day to day among
Regions of folk and beasts; the time spins long
Filaments of actual and feigned din
That clatter as each stillness would begin
its preparation for the Easter song.

Into this tangled clutter, Lord, you come
In bread and wine and actuality,
To bear our guilt and grief and scatteredness:
Constant on unrepentant loss you hung,
Raising us from our marred reality,
Buying us, undeserved, new Easter dress.

Margaret Wyse Shull

poetic art provides the writer a medium in which book length meditations of values, virtues, beauty, joy, sorrow, hope, and complex can be expressed in a few carefully chosen words. One line of poetry often strikes the heart and mind as a flash of lightning affects the eye. Written for a certain time and purpose, a line of poetry is often universal and versatile in meaning.

Edward Kipling (1865-1936) wrote his poem "Recessional" in celebration of Queen Victoria's Diamond Jubilee in 1897. The second stanza offers a special meaning and application to this lenten season and especially Holy Week.

In the midst of the shouting dies
The captains and the kings depart;
Still stands thine eternal sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!

With a little imagination, the first two stanzas, written in 1897 substitute for a length description of a great battle such as Waterloo (1815) with 48,000 casualties in one day. We see, hear and feel the turmoil, noise, gunsmoke, cannon fire, oaths, orders, damaged gear, wounded horses, clash of arms, cries of the wounded, screams, shouts, a panoramic scene of violence covering several hundred miles, followed by shouts of victory. Then all is quiet and peaceful as at Waterloo today.

The lifelong, continuous civil war brought for each soul is no less tense, dramatic, ultimate or frightening. In a sense it is more important than any conflict of arms. The armed conflict ob-

Guest columnist this week is J. Howard Manningham, a lawyer in Winchester,

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407 E. Michigan St., Milwaukee, Wis. 53202
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LETTERS

Postal Stewardship

In the February 10 issue, Fr. Child's letter entitled "Postage and Stewardship" caught our attention here at the Church Pension Fund. We appreciate the church's concern regarding our stewardship, but wish to share the rationale behind sending "The Retirement Advisor" by first class mail.

This mailing is sent to beneficiaries of the fund and their monthly pension checks are in the same envelope. Obviously, this requires first class mail.

In addition, "The Retirement Advisor" is sent as a courtesy to clergy who are within five years of normal retirement age so that they can begin preparation for a useful retirement. First class mailing is used so that any change of address can be immediately reported to the fund.

One further observation: it would cost the fund more to sort out these two classes of mail, and the saving effected would be less than that realized than by a lower class of mailing. We wish to assure Fr. Childs and the clergy that diligence is maintained in our stewardship of their resources.

(The Rev.) HARRY B. WHITLEY
Secretary, Church Pension Fund
New York, N.Y.

Invitation to Officiate

I read with a great deal of interest Fr. Bruce Whitehead's article, "Can You Give Me An Altar" [TLC, Feb. 10]. It has always been my practice when a priest was visiting in the community where my parish was to ask him if he

way I knew how to express the ties bind us together in the Christian community.

However, I have had his experience being in a city for a number of years attending the Eucharist every Sunday making an offering by check, but not having the priest to say, "Would you to have an altar?"

There are times when I feel that was the last of the groups in our society express our deep, spiritual relationships. Why not a good lenten resolution change that?

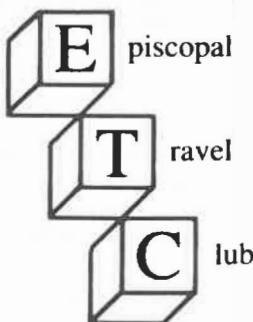
(The Rev.) H. PAUL OSBORN
All Saints Church

Portsmouth, Ohio

Process of Rebirth

A loud bravo to Fr. Carlozzi for his article "The Third Testament," [TLC, Feb. 3]. He provides a sensitive explanation of the things which make the Anglican communion both unique and catholic, and any criticism will sound nitpicking.

Yet I think he gave too little treatment to the concept of being "born again," that his teaching is in error, but some might take false comfort in thinking that being baptized is all-sufficient for being empowered by the Spirit ministry. He says that those who baptized have accepted Christ as Lord and Savior. I think that were all true, but sadly that can be just words. The lips during the baptismal of Christ were the case at my own baptism. For the power of the Holy Spirit to be released in us requires a synergism of our wills to the love of God. This is what is really meant by rebirth.



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desire most — among them your
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sin, but a turning of our whole lives over
to God in self-surrender. This is an act of
our will, and may be a lifetime struggle.

Being "born again" is not an event,
but a process. Baptism is a continuous
sacrament, like marriage, and not a one-
time event. I think too many Episcopa-
lians take the lazy approach and forget
their responsibilities to the eternal sacra-
mental relationship that God initiates
in baptism. They think that once the
sign of the sacrament has been im-
parted, nothing more needs to be done.
Consequently their ministry, if there is
one, lacks the vitality that only the re-
leased Spirit can give.

(Col.) JAMES D. CHIPPS
Springfield, Va.

Wonders of God

Several letters in the issue of January
20 cry out for comment.

I must courteously but firmly dis-
agree with the Rev. Robert W. Cromey
with the second part of what he says
when he writes, "Our sexuality is a gift
given to us by God. Homosexual sex is
such a gift to persons."

Sexuality is given us by God, yes, and
it is given primarily for the purpose of
procreation. Secondly it is a way to
express love and receive enjoyment.
There can be no procreation in homo-
sexual sex.

Regarding the letters about Bishop
Jenkins, I am not as hopeless concern-
ing the church as is my old friend, Fre-
derick Cooper, who has weathered many
a heretic in time past and will again.

Finally, the Rev. Charles F. Lutton,
Jr., points out well that resurrection and
resuscitation are not the same, using the
examples of Jesus and Lazarus.

What is so difficult, in a world in
which science is every day pushing back
old frontiers and revealing new and inex-
plicable wonders, to believe in the resur-
rection of the body, the ascension, the
virgin birth, or any number of miracles
in the New Testament? God has yet
many wonders to reveal out of his holy
word and out of his holy world.

(The Rev. Canon) ARTHUR M. SHERMAN
Dean, School of Christian Studies
Lancaster, Pa.

Trampling Down Death

For several weeks I have been follow-
ing the debate on the question of our
Lord's resurrection which, though none
deny, some would sooner not discuss at
all for fear of giving offense. I had all
but decided not to be drawn into the fray,
yet, while I was recently symbolically
recovering from influenza and am pres-
ently still stumbling, possibly through
the influence of more benevolent stars, in
"at least a body" (though I am not sure I
want it), I concluded that perhaps I
ought to stake my claim in Flanders, as
the Spaniards say.

concerned about making things mean-
ingful to people of modern times? The
very sentence has become a sort of shib-
boleth. People of modern times might
well deny the truth of our Lord's resur-
rection but, of course, such modern peo-
ple have existed since the time of the
apostles (no longer, it is true, regarded
by us a particularly modern), and have
lived in every generation up to the
present one.

Very knowledgeable and free from
crude superstitions they are, except
these be, inter alia, astrology, walking
under ladders, crossing black cats, hold-
ing 13 for an unlucky number, carrying
on their persons the paws of rabbits and
quoting from books on experiences after
death. Is it not, then, curiously eccentric
to think of ourselves as the only learned
and emancipated people to have lived,
holding nothing in common with the
barbarous ignorance and superstitions
of darker ages?

Yet, in the entire question of the ac-
ceptance or the rejection of our Lord's
saving death and resurrection, "the won-
derful works of God" (Acts 2:11), there
might be more for us than we care to
hear in Paul's words, "If Christ be not
risen then . . . your faith is also vain" (I
Cor. 15:14). Centuries before our genera-
tion, when they heard him in the midst
of Mars' hill, "some mocked and others
said: We shall hear thee again on this
matter" (Acts 17:32).

Though it could seem that the apostle
was trying to make things meaningful to
them when he began his discourse by
mentioning the altar to the unknown
god, his experience determined him later
"not to know anything among you, save
Jesus Christ, and him crucified" (I
Cor. 2:2).

The Good Book declares, "If the drum
pet give an uncertain sound, who will
prepare himself to the battle" (I Cor
14:8). Have we, then, the right to be sur-
prised by the general disinterest in orga-
nized religion, I mean, once the parson:
themselves do not let it "be known what
is piped or harped" (I Cor. 14:7)?

Who was that Welsh Divine who once
said, "If we know Hebrew, Greek and
Latin, let us lay it at the foot of the cross
and not over it, as Pilate did." It could
suddenly dawn on us that we believe in
the resurrection of the dead because Je-
sus rose as the firstfruits, "trampling
down death by death and bringing life to
those in the grave." This ancient truth
would make such an impact on us that
our lives would be wholly changed.

JOSEPH MITCHELL

Frisco, Texas

Immortality of the Spirit

In response to the letter of Fr. Lee M.
Adams [TLC, Jan. 20] which question:
the notion of spiritual immortality at
death, I wish to say that while I too

my experience has been to the contrary.

In the first place, the Apostles' Creed itself teaches that our Lord "descended into hell." There is a strong church tradition, based upon 1 Peter 3:19, that this descent was to make "his proclamation to the imprisoned spirits."

Now, if Jesus was fully and unconsciously man, then the fate of his spirit (not his Godhead, mind you) after death must be the same as ours in order for the doctrine of our redemption to have any meaning; thus, the creed makes no doctrinal assertion about spiritual death being linked to the death of the body, but seems to suggest quite the opposite.

Likewise, why would scripture tell us that there were "imprisoned spirits" to whom Jesus could preach if death were both physical and spiritual? And when we pray for our departed, do we not pray God that "they may go from strength to strength in the life of perfect service in thy heavenly kingdom" (BCP, p. 481)?

(The Rev.) ROBERT E. WITT, JR.
Rector, Zion Church
Morris, N.Y.

Names for Dioceses

Your article about the division of Tennessee into three dioceses [TLC, Jan. 27] prompts me to write about something which has bothered me for some time. It's not of earth-shaking or even church-shaking importance, but to me it does have some moral significance in the interests of historical accuracy and honesty.

I'm not singling out Tennessee for criticism; it's only that what they just did brings it to mind at the moment, and my criticism/suggestion is directed equally to all dioceses/states to which it applies.

As I see it, what is now the Diocese of Tennessee has no more right, historically, to be called that than what is now Western or Eastern Tennessee; it ought to be Central Tennessee, or all three dioceses might be named for their see cities or some other geographical or historical item of importance.

When Illinois was divided in 1877, what is now Chicago was called Illinois for a while; but since Chicago was little more than a village in the swamp by the Chicago River when the diocese was founded in 1835, the first bishop lived in the country outside Peoria (where the primary convention took place) in what is now the Diocese of Quincy, and the first congregations were at Albion, Alton, and Jacksonville (which had the first church building in the state) in what is now the Diocese of Springfield; all three could equally well claim, I think, to be called Illinois.

Perhaps realizing this or perhaps for other reasons, Illinois changed its name to Chicago in 1884; and all three dioceses

since.

Would that the dioceses in every other state where a similar situation prevails do what Chicago did 101 years ago! Geographical or historical designations (such as Northern, Western, and Southern in Illinois' case) would do just as well; but personally I prefer consistency throughout a state with all dioceses having geographical or historical or see city names.

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

Defense of Older Classmates

I am surprised and concerned at the lamenting of the lack of young men in seminary that has appeared in TLC in the past few weeks. I am one of those young men, having entered seminary at age 26, and ordained deacon at age 29.

Many of my classmates were the older, second-career priests, who, it is thought, will not develop the theological maturity that the church needs for the years to come. Knowing these people, I believe that that fear to be grossly unfair.

One of the hidden assumptions in that fear is that only after ordination does one grow into theological and spiritual maturity. Most of my older classmates had a depth of maturity that equals that of most clergy of their ages. Moreover, their years of lay experience in the church are of great value in the priesthood.

Those who go from college to seminary and have no mature experience of the church as lay people or of the secular world necessarily bring a limited perspective to ordained ministry. I only hope that 30 years from now I will have some real memory of what it was like to sit in a pew as well as to stand at the altar.

(The Rev.) JACK ZAMBONI
Christ Church
Toms River, N.J.

Hatteras: *Mundus Mare*

The passionate sainted Donne immersed in deep vexation of his insular cathedral close dreamed longingly at evensong of barefooted strolls alone along the fictile-fringed shore of rare susurrant isolation fashioned in Patmos' New Creation frond-mounted upon the lazy lee bedecked with kelp from fathoms' floor embraced by touch of endless sea state of the heavenly artistry free from the madding surges of time from feckless wonting grime.

Ray Holder

*The Feast of John Donne, Priest
March 31.*

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Sewanee Dean Resigns

Very Rev. John E. Booty, dean of the School of Theology at the University of the South, has resigned and will leave his office sometime after the end of the academic year. Dr. Booty told The Living Church that the extensive administrative duties of the deanship had not allowed him to pursue his own scholarly and publishing commitments. He will spend most of the next year in England.

In his letter of resignation, Dean Booty said: "That I can no longer function here does not negate my conviction that the School of Theology has a fine reputation ahead of it and presently does a better than good job of preparing priests for the Episcopal Church."

Dean Booty's resignation, citing his "wonderful gifts as a scholar, teacher and pastor to his students." He said that the heavy load of administrative duties takes its toll on all seminary students, an unfortunate condition that he hopes to change at Sewanee.

Dean Booty assumed his duties at Sewanee in 1982. Previously he had been professor of church history at the Episcopal Divinity School in Cambridge, Massachusetts, and had taught at Virginia Theological Seminary. His service to the church has been rich and varied. He has written numerous books on church history, prayer and spiritual life.

While at Sewanee, Dean Booty has overseen the move of the School of Theology from St. Luke's Hall to the more modern facilities of Hamilton Hall and has been instrumental in the increase in enrollment from about 60 to 82 students.

Good Friday Offering

The Good Shepherd, who gives his life for the sheep" is the theme of this year's Good Friday Offering, focusing on the mission and ministry of the Episcopal Church in Jerusalem and the Middle East.

The first Anglican bishop of Jerusalem was consecrated in 1841, and since then the Episcopal Church has joined with sister churches of the Anglican Communion on Good Friday to pray and work for in the Holy Land. According to a letter to Episcopal bishops from Rt. Rev. G. Edward Haynsworth, Executive Director for world mission at the Episcopal Church Center, "The Good Friday

Offering is the life blood of many of the institutions of the Episcopal Church in Jerusalem and the Middle East."

That church moved into a new phase in 1976, when the Episcopal Church in Jerusalem and the Middle East became an autonomous province within the Anglican Communion. The work of the four dioceses which make up the province is diverse and spread over an area of six million square miles, stretching from Lebanon to Ethiopia and from Iran to Algeria. While the work in Cyprus and the Persian Gulf area is mainly with expatriates from many different countries, that in the Diocese of Jerusalem itself is with refugees and the very poor. The 32 social service institutions in this diocese serve a great variety of medical, educational and pastoral needs.

In a letter to the members of the Episcopal Church, Presiding Bishop John M. Allin said, "Unfortunately, the land of our Lord is still a place of war, distrust, conflict, suffering and death. The work of the church continues in spite of overwhelming difficulties. The witness and courage of this small church is a challenge to all of us," adding, "The ministry among refugees, displaced persons and orphans must go on if the church is going to be faithful to its pastoral calling."

The world mission and communication units at the Episcopal Church Center



Dr. J. Reilly Lewis, conductor of the famed Washington Bach Concert, has been appointed music director of the Cathedral Choral Society of the Washington Cathedral. Dr. Lewis succeeds the Choral Society's founding director, Dr. Paul Callaway, who retired last May after directing the prestigious 225-voice chorus for 42 years. Dr. Lewis, a native of Washington, was the unanimous choice of the Search Committee of the Board of Trustees from among some 60 national candidates.

have prepared materials, which include a poster, a bulletin cover, a bulletin insert explaining the work of the province, and offering envelopes to help promote the offering in parishes across the United States. Sample copies along with order forms are being mailed to all Episcopal parishes.

William Stringfellow Dies at age 56

William Stringfellow, a lawyer and Episcopal layman who frequently denounced both his church and country for being oppressive, died March 2 of a metabolic disorder at Rhode Island Hospital in Providence, R.I., at the age of 56.

During the 1960's Dr. Stringfellow was active in the civil rights and anti-war movements. In 1970 he was charged with harboring a fugitive when the Rev. Daniel Berrigan, S.J., was arrested at his Block Island home. (Father Berrigan had been sought by the F.B.I. for two years after being convicted of burning draft records in Catonsville, Md.). The charges against Dr. Stringfellow were later dismissed by a federal judge.

Together with his friend, poet Anthony Towne, Dr. Stringfellow authored two books about the late Episcopal Bishop James A. Pike who had been accused of heresy. The books were sharply critical of the way the church had handled the proceedings against the bishop.

In a 1977 address at St. Peter's Lutheran Church in New York, he urged Christians to side with victims, not because they are always right, but because they are victims, and today's oppressors may be tomorrow's victims.

A native of Rhode Island, he studied at the London School of Economics and Harvard Law School. He lived and worked in Harlem in the 1950s, writing a book entitled "My People is the Enemy," that described his experiences as a white lawyer in a black community.

Dr. Stringfellow is survived by his mother and sister.

Japanese Primate

The Anglican Primate of Japan, the Most Rev. John Masanao Watanabe, celebrated 100 years of Japanese immigration to Hawaii and the contributions made by Japanese Christians to both Hawaii and Japan with a visit to the islands of Maui, Kauai, Oahu, and Hawaii early in February.

Bishop Watanabe visited various churches and schools for over a week,

service of the Eucharist at St. Andrew's Cathedral, Honolulu, which commemorated the Martyrs of Japan. The Martyrs were six Franciscan friars and 20 of their Japanese converts who were crucified in Nagasaki in 1597.

Bishop Watanabe, 59, was baptized in 1947. In an interview, he spoke of his youth and how he became a Christian. At the end of World War II, he said, he was a cadet at the Japanese naval academy at Etashima near Hiroshima. On August 6, 1945, "the explosion was succeeded by a tremendous shock similar to an earthquake, shaking . . . everything. Then, on the other side of the mountains we saw a most beautiful white cloud forming, thrusting up higher and higher into the blue sky — and all so quiet — developing finally into a giant mushroom, the biggest thing we had ever seen.

"We were told at school that some ammunition ships had blown up, but by that evening it was being whispered that Hiroshima was not there anymore."

After the Emperor's radio broadcast, the war ended and the naval academy disbanded. "My way home lay through Hiroshima," Bishop Watanabe said. "It was two weeks after the blast. The air was laden with dust and the nauseating smell of dead bodies. Completely naked men and women wandered aimlessly on the streets. Here was a streetcar with its occupants still hanging onto the straps as they had died.

"As I gazed on these ghastly piles of dead people, people deprived of life, human beings transformed into lifeless matter, I was made to ponder that this was the end of all men, and to this state I too must one day come. I was amazed to think that all my days in college had been spent solely in learning how to fight, how to kill the enemy, so as to be able to go on living myself, as if men were nothing more than matter."

In the midst of near total loss, the future bishop found Christ. The Russians had taken home, business, and his father prisoner of war. His mother and sister had fled to safety on Hokkaido. Food was extremely scarce and his mother died.

"My sister and I were left sitting by her body and we had no idea what to do," Bishop Watanabe said. "There was no money for the funeral; we could do nothing but appeal to God for salvation as we sat in front of Mother."

"The doctor who attended my mother's deathbed became the messenger of the Lord. As if understanding our suffering, he kindly undertook all the funeral expenses, just as if she had been somebody from his own household. Without saying a word, he gave us comfort and hope in our sadness."

"Afterwards, handing me a little book,

out as he said. This was the Book of Life that introduced me to the Lord Jesus. The doctor was a Christian of the Methodist Church. From then on, he often visited our lonely home and told us stories of Jesus. . . ."

"Since finding Jesus, I know that neither death nor suffering, nor any distress or any kind of sadness, nor anything else has power in his presence. How wonderful a thing it is for me that I have become a lamb of Jesus Christ, to be by his side, and to spread his Gospel."

Miss Jane Stavely, an Anglican missionary (CMS), who was stationed at the church at Otaru, was credited by the bishop as a major influence on his road to Christianity.

After studies at the Anglican Church's Central Theological College in Tokyo, he was assigned to Holy Trinity Church on Hokkaido and ordained to the priesthood in 1954. Elevated to the episcopate in 1969 as Bishop of Hokkaido, he became Primate in 1983.

Clergy to Decide Remarriage Issue

The House of Bishops is recommending to the General Synod, the church's parliament, that Church of England clergymen are to be left to decide for themselves whether to marry divorced people in church. They are also suggesting that the existing rule against public services of prayer and dedication for divorcees married by secular ceremony should be withdrawn.

This is the outcome of a major ecclesiastical wrangle which has been growing in the church over the past 20 years. At present, church law forbids the remarriage of divorcees before the altar during the lifetime of a partner. The House of Bishops has twice attempted to implement a resolution of the General Synod that now acknowledges that some remarriages should, in some circumstances, be allowed to take place in church. Both episcopal attempts have failed, first because they upset the clergy and second due to a failure to win the support of the dioceses.

Reaction to the bishops decision remains to be assessed; many will reserve judgment until the next General Synod. What is clear is that the bishops are hoping their clergy will consult them over remarriages. "The overall desire," reads the bishops' statement, "is to achieve as much pastoral consistency and fairness as is possible in the present circumstances."

Freemasons Investigated

The Church of England recently voted to investigate Freemasonry, a benevolent society which has existed in Great Britain for a couple of centuries. The

terme if Masonic beliefs and practices are compatible with Christianity.

The vote taken by the General Synod means that Free masonry now is under scrutiny by two leading English denominations. British Methodists already have an identical investigation underway. Ecclesiastical historians say the Church of England was once a stronghold of Freemasonry. Past bishops have held office in the organization. Today, however, it is thought bishops and clerics owe allegiance to a secretive worldwide movement.

BRIEFLY...

The Anglican Church in Kenya joined a heated debate on family planning recently by coming out against sterilization as an answer to that African nation's burgeoning birth rate. Sterilization, an Anglican spokesman said, is "un-African, repugnant to our conscience, and an insult to humanity." Two Asian civic organizations in Kenya support centers where sterilization operations are performed. Both Anglicans and leaders of the Presbyterian Church of East Africa said however they supported family planning in principle and believed that each couple ought to be able to choose what method of birth control to use.

Virginia Episcopal School, in Lynchburg, an all-male preparatory school since its founding in 1916, is going to admit girls for the first time. The decision to admit girls for the time for the 1986-87 school year was made during a special January board meeting. It was made after a month study by a committee composed of representatives from the school board, administration, faculty, alumni and parents. The school was founded by the Rt. Rev. Robert C. Jett, first bishop of the Diocese of Southwestern Virginia.

Presiding Bishop John M. Allmon recently named the Rev. Canon James Golden to the newly created position of staff officer for Jubilee Ministry international mission in church and society unit at the Episcopal Church Center in New York. Canon Golden, 41, has served parishes in Philadelphia, Chicago and Detroit, and most recently, served as canon to the ordinary for metropolitan affairs in the Diocese of Chicago. He has been active on committees dealing with Hispanic ministry, urban ministry, American ministries, social and specialized ministries, and peace making. He is also a member of the Episcopal Urban League, the Union of Black Episcopalians and the Society of the Oblates of the Most Holy Calvary.

Art

From Ashes

By PHYLLIS COLE BRAUNLICH



Carving of Jesus' crucifixion by Mabel Gardiner.

Phyllis Cole Braunlich

Mabel Gardiner loved Paris. Like many other American artists, before the world wars she made her home in France, where the cost of living was more than it was in Wisconsin. She adopted French citizenship; she spent a year and a half in a prison camp. But when she returned to her studio, miraculously intact amidst the rubble of postwar Paris, the courage and energy for starting over came as a miracle gift from America.

Back in Madison, Wis., Dr. Francis J. Bloodgood, an Episcopal priest, was assigned to go to Jerusalem to be an American chaplain to the Anglican church there. He planned to pass through Paris on his way in February, for a brief reunion with his soldier friend Francis Cleveland Bloodgood.

Allies' costly invasion of European shores had occurred the previous year. In August, Free French troops liberated Paris, but V-E Day (Victory in Europe) was not to come until the following May 5, 1945. During his ocean voyage on a tanker, Dr. Bloodgood's ship was under attack twice, and he hid himself on deck in a life jacket, clutching a family picture and praying.

Phyllis Cole Braunlich is a free-lance writer; an English instructor at Oral Roberts University, Tulsa, Okla., and a member of St. Aidan's Church in Tulsa.

Using oaken doors salvaged from a parish church bombed out during WWII Mabel Gardiner carved the stations of the cross

The ship escaped and he arrived safely in Paris to find the City of Light still surrounded by war.

One of his missions in Paris, in addition to seeing his son in one of those hasty wartime encounters, was to phone Mabel Gardiner. She answered the phone in the same Paris studio where she had made some sculptures the Bloodgoods had admired in Madison: medieval-style figures, saints and Madonnas carved in wood and painted in jewel tones. Penniless and weak, she found hope in Dr. Bloodgood's messages, for he brought her some commissions for work from her sister. In addition, he gave Miss Gardiner \$100 to create a work that would be a suitable memorial to his mother, Elizabeth Farrand Bloodgood, who had just died.

Dr. Bloodgood hurried on to Jerusalem. Later in the year, after peace was declared, he was joined by his wife Jane and their two daughters Eve and Jill. Their other son, Joseph, was still on military duty in the South Pacific.

Two years later, appropriately on Ash Wednesday, 1947, a packing case from France arrived at the Bloodgoods' old family home in Madison. Overcome with curiosity, Jane Bloodgood pried open the lid in her garage, and immediately noticed what she called "the beautiful odor of sanctity" rising.

Miss Gardiner had salvaged oaken doors, fragrant with years of worshipful incense from the prayers of the faithful, which were all that remained of a bombed-out Paris church. From them she had carved for the Bloodgoods the fourteen scriptural and traditional stations of the cross, each 13 inches wide and 11 inches high. Their natural charred and brown wood tones portrayed with a primitive look of patient suffering the events of the last week of Christ's life on earth, from his arrest and trial to his entombment.

From Madison, the Gardiner carvings traveled with the Bloodgood family; their story was only recently written down at St. Aidan's Episcopal Church, a small mission in Tulsa, Okla., where the stations are hung. They used them in traditional Holy Week services in several assignments and hung them in Francis's

died in January, 1961, and his wife gave the carvings to St. Mark's Church (later renamed St. Aidan's) when the building was completed in 1963.

Jane Bloodgood told the story of the carvings shortly before her death in 1983, and gradually, the story of the trials of the anonymous artist behind them, was pieced together.

Mabel Gardiner became well known in French art circles, and some of her work is preserved in the Paris museum of modern art. She visited her relatives in America several times after the war ended, but developed an almost pathological hatred for what seemed to her a wealthy and callous American society — a society that seemed to have suffered

never restored after the war experience, and she eventually suffered a nervous breakdown. She died about 1960.

Appropriately, when the members at St. Aidan's look at her carvings and recall the sad events of Holy Week, they repeat the ancient words of prayer: "From pain to pain, from woe to woe, with loving hearts and footsteps slow to Calvary with Christ we go. See how his precious blood at every station pours; was ever grief like his? Was ever sin like ours?"

When Mabel Gardiner expressed her sorrow by carving them, she too must have felt Christ's sorrow at man's sad way of continuing his inhumanity through the ages.



Jesus falls again.

Good Friday

The First and Last Word

"Father, Forgive them for they know not what they do."

By TRAVIS DU PRIEST

On Good Friday we open the ears of our souls. Let us bend the knees of our hearts as well. Not to be baffled by complexity. Not to be seduced by simplicity. But to learn of our God and ourselves. To be taught by Christ at the foot of his cross.

Like the opening words of a good novel, Christ's first from the cross contain the many themes and contrasts of this day which we call holy and good. They are the acorn planted at the beginning of time which now has grown to become the tree of Calvary. And in this acorn of speech is the genetic code, so to speak, of all God's loving acts throughout history. The tree on the "Hill of the Skull" is the maturity of all that God has planted and nurtured from the beginning.

These words are themselves a kind of "little resurrection," for out of pain comes affection: during the very act of rejection and hatred, God speaks to his creation about love. He speaks of love for

human life, as he has with our ancestors throughout recorded history. When our father Adam disobeyed, God in his playful way, called out in the garden to Adam who was hiding behind a tree: "Where are you?"

Likewise, God-in-Christ calls out for his Father to forgive us. Once again, God declares his desire to have us for company. Once again he declares that life has a cost but that the prize is a sense of purpose and an abiding relationship.

How many times have we human beings heard or read something like this: "What the doctors who did the transplant had not foreseen was . . ." or "The designers of the engine had overlooked . . ." or "The infection developed due to a chemical reaction that had not been taken into account . . ."? Our humanity is limited and limiting. As William James was fond of saying, all of the evidence is not in yet on anything.

We do not see the whole picture. We see as through a glass darkly. And pay many prices just for being who we are. But Jesus sought to show humanity the way to God, a way not through a neurotic perfectionism of "If I can only get right next time," but rather through a

way of acceptance — acceptance of selves in all our own complexity, mystery, as well as a tolerance of others even the intolerant.

Jesus, on the cross, lives out his earliest teachings and parables of tolerance and charity. This we can see. We can also see the ignorance in the Good Friday story we are all too much a part of it to miss. What we cannot see and cannot understand, though, is the forgiveness of that ignorance and the expression of love to the ignorant.

How true to form our God is. As surprised history with a Messiah who was helpless and weak at birth, so surprised all of humanity with suffering which generates affection.

As Dom Gregory Dix says in his long meditations written near the end of his own life, *The Power of God* — the inspiration for this meditation — let us forget that all of us are included in the prayer of Jesus — as are all the envious, the ambitious, the cruel, the untruthful. And let us trust that Jesus continues to pray this prayer from the cross for all of us and for all people everywhere who cannot pray these healing words for themselves.

The Rev. Travis Du Priest is the assistant priest at St. Luke's Church, Racine, Wis., and is an editorial assistant at The Living Church.

Job's Patience and Christ's Passion

Is your religion no 'comfort to you?

By EDWIN G. BENNETT

n always startled at the coincidental juxtaposition of things in our world. Last summer a young man in his 20s, who lived in my apartment building, died after a senseless car accident. A couple weeks earlier was the anniversary of the death of my best friend in a motorcycle accident. I was struck by the time and his age-old question: "Why do the righteous suffer? Why do good die young? Why does a 28-year-old get hit by a car walking down the street? Why does a Dartmouth professor get killed in a motorcycle accident? Why is there tragedy and suffering? The world's full of it.

Read the papers. Hundreds of thousands starving in Africa's drought. Earthquakes occur, famine spreads, and disaster comes. There is no day on which disaster doesn't strike somewhere. It is here in Baltimore, fires take the lives of children every week. Senseless accidents plague our lives. Why? Ever since Job, the question has been asked: why is there tragedy, why is there suffering in a world created by a supposedly loving God? If God created everything and loves us so much, why didn't he do a better job?

In his play "J. B." Archibald MacLeish wrote a bit of doggerel: If God is good he is not good. If God is good he is God. In other words, if God is really omnipotent, he could have created a world without pain or evil but he didn't. Therefore, he is not good. On the other hand, if God is good he would want a world without tragedy, but he wasn't

powerful enough. Therefore he is not really God. And so the philosophers wrangle.

Christians are no better — we give the most awful explanations for tragic events. A child dies and someone is sure to say, "God wanted her more than we did." A disaster strikes, and someone will say, "We can't understand it always but it must have been God's will."

God's will that a thousand people are homeless? That tens of thousands starve to death? That a child die of leukemia? That a woman be crippled forever by disease? That a man be cut down in a senseless accident? God's will? Nonsense! To say that is little short of blasphemy. If God is truly the God whom Jesus revealed, preferring to die rather than hurt, seeking out the lost, healing the sick, raising the dead, to ascribe tragedy to God's will is ultimately to deny Jesus Christ.

And so we turn to the question of Eliphaz, Job's Friend. In face of tragedy, suffering and evil, "Is your religion no comfort to you?" I'd like to share what I think our religion does tell us — three things to help us bear and understand the inevitable tragedies of our existence.

First of all, the possibility of accident is the price of our human nature; specifically, the price of human freedom. Imagine, a world where no accident was possible, where earthquakes never happened, where meteors never fell, where floods were impossible. Imagine a world where nothing ever went wrong, where everything was predictable. No one suffered, no one got sick, no one died of cancer or by automobile accident or from someone's insanity; a perfectly ordered world where evil never happens, where no one

ever suffers, where tragedy is non-existent.

Then understand that if the world was like this, you could never stumble on the stairs, or bump your head in the dark, or drop a glass of water. There would be no accidents in your home either.

Further, you could never make a mistake, for mistakes lead to accidents, and accidents lead to tragedy. You could never be wrong, you could never make a false choice, or an error in your thinking, you could never choose the wrong behavior, or do something less than correct or right. You could never do anything you weren't programmed to do, for if there were real choices to be made, it is possible you might make the wrong one, which could lead to a bad result, to an accident, to tragedy or pain for someone else, if not for you.

In other words you would not be human in any recognizable way. You would be a robot, a puppet doing what God programmed you to do with no possibility of doing anything else. You couldn't create anything new — no art, no beauty, nothing not already planned. There would be no tragedy in your life, but no freedom either. God found this unacceptable.

This was brought home to me many years ago when a young atheist, who really had no religion at all, called me in the middle of the night because his five-year-old daughter had died. We walked the streets for hours. I said very little — I just listened to him pour out his anguish and his thoughts. Toward the end of the night he began talking about Aldous Huxley's book, "Brave New World", about how everything was perfectly arranged, with no pain, no suffering, and

Rev. Canon Edwin G. Bennett is the rector and administrator for the Diocese of Maryland.

grammed, but free. He could love, he could desire, he was different. They called him the Savage and put him in a cage. And toward the end, while helicopters carried curious spectators and others threw rocks at him, the Savage shook his fist at them, and cried out, "I demand the right to hurt, to be sick, to suffer, and to die! I demand the right to be human!"

I suddenly realized — God chose to create free human beings, not puppets on a string. God chose to create people to relate to, to love and be loved by, people with freedom and dignity. The price of that is the possibility of accident, of error, of suffering, and of tragedy. And the revelation of that fact, that choice of God, is the cross, where he himself paid the price of our freedom. He chose to die rather than violate our freedom to crucify Jesus. He chose to suffer rather than make us less than human. He himself has paid the cost of our humanity.

Secondly, the possibility of accident and tragedy and suffering is what binds all humanity together in a very special way. Because it is the price of our freedom, of our ability to think and act and create, you and I are tied together in a human family which together bears the cost of human freedom. It suddenly hit me why my friend the Dartmouth professor was killed in Greece: in a very strange way he died for me. The possibility of his accident was the cost of my freedom. I am to live and love, to create and to make mistakes, free to be human, free to be me, because of the possibility he could be killed on his motorcycle. You and I are bound together like that. The fact that you can suffer is what makes me free. The possibility of my suffering

*"The issue is not why tragedy,
why suffering, but rather how
we bear it. Here we must leave Job,
for Job has no answer —
his patience accomplished nothing."*

is the cost of your freedom.

And that is why Christians especially, knowing God's creation to be this way, understand that suffering anywhere somehow is for our sakes; and we respond to tragedy with love and help and support. World relief is not just charity — it is the only response we can make to human suffering, for it's the possibility of that suffering which makes us free. The starving in the Sudan die for me. The children dying of cancer suffer for me, and my response can only be love, support, and whatever can be done to ease the pain of others, for in their pain I see the price of being who I am.

Finally, the issue then is not why tragedy, why suffering, but rather how we bear it. Here we must leave Job, for Job has no answer — his patience accomplished nothing. There is no hope, no virtue in merely enduring pain. "Is your religion no comfort to you?" Eliphaz

asked. The final answer of Job must be "No."

But for the Christian there is more to be known, and therefore more to be : for patience is only one side of the — the same word can be also be translated passion. Jesus' suffering was not the patience of our Lord but the passion of Christ. And the reason is that there's a different quality to Job's suffering and Jesus' suffering. Job merely endured it, sitting on his dung heap, ashes in his hair. Jesus seized it, used it, turned it upside down, made it the instrument of God's love. For passion has another meaning too.

Ask a lover what passion is and say, not suffering but ecstasy. There's that element in Jesus' suffering too: In a moment of ecstasy in his affair with the world, Jesus flung himself upon the cross, suffered its agonies, made his passion the revelation of the meaning of all tragedy, the price of God's love, that he created us free to be human, to live, to love, to create, to risk, and thus to know the glory of human existence, and himself paid the cost of freedom, as some of us must do it for ourselves and other men and women in the suffering which results from an accidental world. And the price he paid made one more thing clear: after Good Friday comes Easter, after death comes an empty tomb, after suffering comes everlasting victory.

And so my ruminations come to this: Suffering is possible so that freedom can be real — if I can't make a mistake, I can't be free. And tragedy and the possibility of accident binds all of us together. In a real sense we all live and die for each other. Finally, because of Jesus I make my sufferings not endurance tests but battles with pain and death, the certainty that in Jesus' victory I have my own.

Is your religion no comfort to you? Yes, it is: it tells me all I need to know. Amen!

Olive Grove

In the olive grove that night alone
Prayer was ponderous, like the stone
Of a mill-wheel grinding upon His spirit
Groaning slowly around its circuit:
There was neither beginning nor end,
Petition and answer were joined into one
Continuous cycle: "Thy will be done."

Wrung by the circling prayer there welled
Sweat, as it were great globes that held
The finest of olive oils all in a blend.

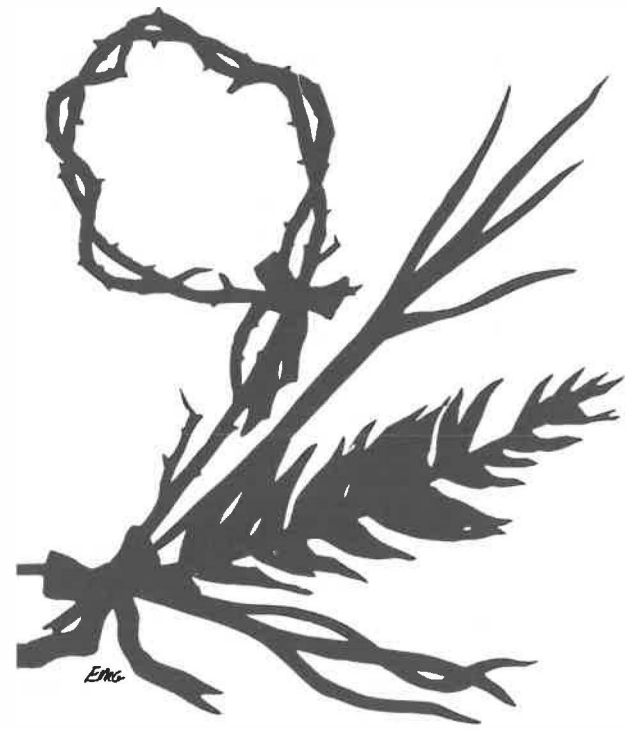
The Garden grove of Gethsemane
Is a Garden yet of olive trees,
And obedience yet is the olive mill
That crushes the sweet oil from the will.

Larkette Lein

Collision of Kingdoms

Once more we come to Holy Week, the week of the Lord's passion, the week some of our ancestors call the Great Week. Now, for a few days at least, we see the Kingdom of God colliding with the kingdom of the world.

In the face of our human search for power, prestige, and eminence, Jesus rides into the holy city on a donkey. In the face of our efforts to be superior and be put up to, he washes the disciples' feet. As we avoid



every form of discomfort, and we struggle, legitimately enough, to improve our health and prolong our lives, he accepts the cross. As we try to explain everything in the world in logical, natural, and reasonable categories, the mystery of the empty tomb dumbfounds us. As we prepare to parcel out death, lawfully or unlawfully, with bombs, electric chairs, abortions, and criminal violence, the resurrection confronts us.

Whether we like it or not, understand it or not, suddenly everything is upset. St. Matthew could only exclaim, "the curtain of the temple was torn . . . the earth shook, and the rocks were split; the tombs also were opened. . ." (Matthew 27:51-52). The centurion sums it up. "Truly this was the Son of God."

Disruption

During most of Lent, we may be fairly ingenious at sandwiching lenten activities into our normal secular schedule. Perhaps we stay at church a few minutes longer on Sunday morning, or attend a midweek Eucharist before work in the morning, or go to a midday service in a downtown church during lunch hour. These are worthy things to do, but they usually do not disrupt our normal round of life.

Holy Week is different. This week our normal round ought to be disrupted; it is not intended for business as usual. Let us expect to change our plans in order to attend the special services. Let us expect to be uncomfortably hungry on Friday. Let those who put up the Easter decorations on Saturday expect to be tired. We are not just spectators this week. More than during all other weeks, we should be seriously engaged in doing what the church does as we contemplate "those mighty acts," whereby God has given us life and immortality.

Compassion in an Uncaring World

By THOMAS F. REESE

There is a line in William Blake which says, "We are put on this earth for a space that we may learn to bear the cross of love." What do we learn about love, we who stand at a distance, isolated as we are by the passage of time? What do we see in those things that happened on Golgotha? What do we feel? Outrage? Probably. What we hear in the Gospel does

not shock or surprise us. Out of necessity, we have learned to live with violent and untimely death. Daily we hear of people crossed by cruel and oppressive power. Whether the manifesting force be dictatorship, hunger, addiction, rape, poverty, war or plans for war, virtual crucifixion is as common a scene for those who stand and watch today as it was for people in Pilate's time.

What, then, do we learn from gathering together at the death of Jesus? The Apostle Paul stated it well: though he

was God, Jesus Christ, being born in our likeness, became a servant to humanity. As a human he humbled himself, opened himself. He became vulnerable to suffering, weakness, and death, but not just for his own; for the *Passion* of Jesus Christ, his suffering unto death, arises from his *compassion*.

Obedient to God's will that the Divine Love be made known to those who suffer injustice, or are weakened by hatred and left broken and dying in the twisted wreck of sin, Jesus gave himself freely;

Rev. Thomas F. Reese is the assistant pastor of St. Paul's Church, Albany, N.Y.

lesson we learn.

And, in our hearts, we too long for exposure to these brilliant beams. Yet, we fear what might be involved once we come within love's transforming power. So there is more we must learn—rather, admit.

We who follow and see what happened to Jesus really are not separated from the people and events of that time by nearly 2,000 years. That time is now. We are caught up in the triumphal procession with the waving of palms. And since the craning of necks does not seem to give us a view of Jesus, we look around and wonder just who these people are who line the way. Which broken-down people do not seem to fit?

Then like the ruling elders, spectators rather than participants, will we plot to crucify the Christ? We protest, "I would have done no such thing. I certainly would not have shouted that he be crucified."

Even so, we do not trust the others. We passionately protect ourselves, eliminating the possibility of opening our hearts with compassion. We need not even shout with the crowd. Simply standing by and watching without touching (or being untouched when all we do is watch) is what begins to cut us off from each other.

Then, not only will we fear true compassion because of the cost, but we will be unable to bear the truly compassionate ones who remind us by their love how far we have strayed.

Throughout history, many have remained silent while countless crowds have convinced numerous Pilates to wash their hands of the Jesus in their midst. Let us not delude ourselves. We are present at these events. We see these things leading to the Skull.

But we ask, "How can we be compassionate in such an uncaring world?" (We ask this, expecting that no one would have us respond by risking ourselves or suffering on behalf of others.) We continue, "What are we supposed to do when it is impossible to do anything?"

Yet, by going no further than these questions, we help cross the beams of love and hang our Lord upon them. In our haste to leave the scene, we forget that in such a situation we are not called on necessarily to do something but to be someone. Though we are unable to act in the moment, we need be like those who had followed him from Galilee. They saw with their eyes and remembered with their lives.

"We are put on this earth for a little space that we may learn to bear the beams of love." How far will we go, instead, protecting our little space? Will we let God in Christ teach us to bear the beams of love? Or will the hosannas of Palm Sunday invariably give way to those who shout "Crucify Him?"

BOOKS Christ's Body and Ours

IN HIS IMAGE. By Paul Brand, M.D. and Philip Yancey. Zondervan. Pp. 220. \$12.95 hardcover.

Dr. Paul Brand and Philip Yancey have written several books that look at God's relationship to man from a medical perspective. Other titles include *Fearfully and Wonderfully Made*, and a small gem entitled *Healing*.

Dr. Brand's words are of interest to anyone, simply because he has a gift of explaining medical physiology in understandable, yet dramatic everyday terms. But the fascination in this book is in the exploration of the meanings of anatomy and physiology and even disease as they apply to St. Paul's description of the church as Christ's Body.

The basic theme is that the inspired words of 2,000 years ago are directly and closely applicable today, even with our detailed knowledge of what the body is and how it works. Such a detailed dissection can only serve to reinforce the faith of those who might otherwise have feared that St. Paul's reference to "body" was only a loose analogy, applicable in only the most general sense.

Dr. Brand's descriptions are further enhanced by anecdotes from his own experiences as a world-famous orthopedic

lary in hand surgery, attributed to efforts as a scientist and investigator should come as no surprise, given description of his book, that he has been a missionary physician. His ntry of healing has been directed in ticular to victims of leprosy. Chara from his past add to the dimensi the stories and analyses.

If you start one of his books, beware: think his style, as well as his per tive, may grab you. All the ones read have done so.

ROBERT HENDERSON,
Havre, M

Books Received

NEW GENESIS: Sharing a Global Spiritual Robert Muller. Doubleday. Pp. xvii and 192 paper.

SHOW ME NO MERCY: A Compelling St Remarkable Courage. By Robert Perske. Ab Press. Pp. 144. \$7.95 paper.

PAUL: Adventurer for Christ. By Gwendoly buckle. Abingdon Press. Pp. 96. \$4.95 paper.

TIMELESS FACES. By Valentino Lucia chemistry Books. Pp. 213. \$6.95 paper.

SEX, DATING, AND LOVE: 77 Questions Often Asked. By Ray E. Short, Augsburg. P \$3.75 paper.

MOTIVATION TO LAST A LIFETIME. By Engstrom. Zondervan. Pp. 94. No price Paper.

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PEOPLE and places

Resignations

The Rev. Robert Smith, as curate of St. Andrew's, Omaha, Neb.

Retirements

The Rev. Harwood C. Bowman, Jr., as rector, Church of Our Saviour, Silver Spring, Md. Fr. Bowman, who has been elected rector emeritus, founded, built, and served as the first rector of the Church of Our Saviour. Add: 2113 Walsh View Terrace, No. 302, Silver Spring 20902.

The Rev. Pierry F. DeSaix, as rector of St. Luke's, Asheville, N.C.

The Rev. W. Murray Kenney, as 14th rector of Christ Church, Cambridge, Mass. Fr. Kenney has been elected a deputy to the 1985 General Convention.

The Rev. Richard Kirchoffer, as vicar of Holy Nativity, Whitefish and St. Matthew's, Columbia Falls, Mont. Fr. Kirchoffer has accepted a one-year, non-stipendiary position as vicar, St. Jude's, Naalehu, Hawaii. Add: Star Rte., Box 6026, Captain Cook, Hawaii.

The Rev. Canon Carl E. Wilke, as rector of Christ Church, Springfield, Mo., effective Easter. Add: 2511 E. Edgewood St., Springfield 65804.

Organizations

The Rev. Dennis G. Michno has resigned as director-general of The Order of St. Vincent for reasons of health. The Very Rev. Charles Lynch of Milwaukee has been elected new director-general, and the Rev. William Newby of Hurst, Texas, has been elected secretary-general. All communication with the order should be directed to Fr. Newby, 2716 Hurstview Dr., Hurst, Texas 76054.

Deaths

Clifford Dale Horton, who dedicated his life to full-time church work, died January 25 in the Veteran's Hospital in Palo Alto, Calif., at the age of 61.

While a communicant at St. John's, Oklahoma City, Mr. Horton decided on full-time church work, and in 1957 he became director of the Seaman's Institute at San Pedro; later, in 1962, he became director of the Seaman's Institute at San Francisco. In the early '60s, Mr. Horton developed a ministry to the deaf while working for the department of education at the national church center in New York City. In his later life he served in the Peace Corps in India, to which he returned to work with Mother Teresa. He is survived by his three sons.

The Rev. Daniel Quinby Williams, a retired priest of the Diocese of Rhode Island, former rector of Emmanuel Church, Newport, chaplain to Newport's fire and police departments, and president-elect of the Navy League, died on January 29 at the age of 80 in Newport Hospital.

Fr. Williams was a native of Cleveland, Ohio; he was educated at Kenyon College, and after a career in business he was ordained priest in 1949. He served as deacon, vicar, and rector of All Saints, Pontiac, R.I. from 1948-51, at which time he was called as rector of Emmanuel Church, Newport, where he served until his retirement in 1976. Fr. Williams remained active in retirement, serving as priest-in-charge of St. Paul's, Portsmouth, until 1978. Besides his work for the Navy League, he was active on the Relief Family Social Services board, the Public Health Nursing Association board, and the Newport Council of Churches. From 1960-62 and from 1961-63, Fr. Williams was on the faculties of St. George's School and St. Michael's School respectively. He is survived by his wife, the former Ruth Milliken, and the couple's son.

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(Continued from previous page)

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CHARLESTON, S.C.

HOLY COMMUNION 218 Ashlej
The Rev. Maurice Branscomb, r; the Rev. Samuel Fle
r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30;
HU & Eu 9:40; Sat Eu 9

KNOXVILLE, TENN.

ASCENSION 800 Northsho
The Rev. Jon C. Shuler, Ph.D., r; the Rev. Louis Oat
Sun H Eu 7:45, 9, 11:15 (MP 2S & 4S). HD H Eu 12 noon; t
Eu & LOH 10:30

DALLAS, TEXAS

ST. CHRISTOPHER'S 2600 Westminister, ;
at Exit 11, North Central E
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

INCARNATION 3966 McKinney
The Rev. Paul Waddell Pritchard, r; the Rev. Josep
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nels
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30, 9 & 11:15; Sun MP 8:30, EP 12:40. Da
several times; Daily MP 8:30, EP 5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. ;
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. ;
The Rev. Douglas L. Alford, r; the Rev. William R. Nev
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Trav
The Rev. Sudduth Rea Commings, D.Min., r; the Re
gan Taylor, assoc r; the Rev. Scott Davis, ass't r; the
Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice E
ll). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

ALEXANDRIA, VA.

ST. PAUL'S Duke
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. H
Sun 8 (1S & 3S). Thurs HC 10:30

RICHMOND, VA.

ST. MARTIN-IN-THE-FIELDS near Parham & I
The Rev. W. Frisby Hendricks, III, r
Sun Eu 8 & 11, MP 9:15. Wed Eu 10. P.B. Holy Days 7:

STOWE, VT.

ST. JOHN'S-IN-THE-MOUNTAINS Mountai
The Rev. H. James Rains, Jr.
Sun 8, 10 H Eu & Healing (1S, 9); Sat 5, H Eu; Daily MF
(HD Eu)

BREMERTON, WASH.

ST. PAUL'S 700 Callah
The Rev. Norman S. Johns, III
Sun 8 H Eu, 9:30 Ch S, 10:30 Cho Eu. Wed 6:30 H Eu,
Eu HS

SEATTLE, WASH.

TRINITY PARISH 8th and J
A.C. Parker, Jr., r, W.N. Thompson, assoc; P.C. Peter
Sun H Eu 8, 10:30. Wed H Eu 11, 5:30. Fri H Eu 7. Tu
MP 8:40

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. J
The Very Rev. Frederick F. Powers, Jr., dean 271
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ORANGE, N.J.

ALL SAINTS' 438 Valley St.
Sun Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs 10,
Fri 7, Sat 9. Thurs special 7:30 Sta & B

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 10, 12 noon; Wed H Eu 6:30, 9:30, 7

BROOKLYN, N.Y.

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The Rev. Canon George Charles Hoeh, r
The Rev. Henry Solem, c
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10. Eu scheduled with all services

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ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Martin Leonard Bowman, v Founded 1880
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112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
fues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
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assoc
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145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S). 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8,
HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Eu

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

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15, Sat H Eu 9. Thurs HS 12:30

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

ROSEDALE, QUEENS, N.Y.

ST. PETER'S 138th Ave. & 244th St.
The Rev. J. Patrick Hunt, p-i-c
Sun Masses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

STATEN ISLAND, N.Y.

ST. ANDREW'S Richmondtown
The Rev. Geoffrey Skrinar, r;
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Sun 8, 10, 12 noon; Thurs HC & healing 12 noon

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The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

PITTSBURGH, PA.

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Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu ex Fri 1. H Eu Wed
7:30

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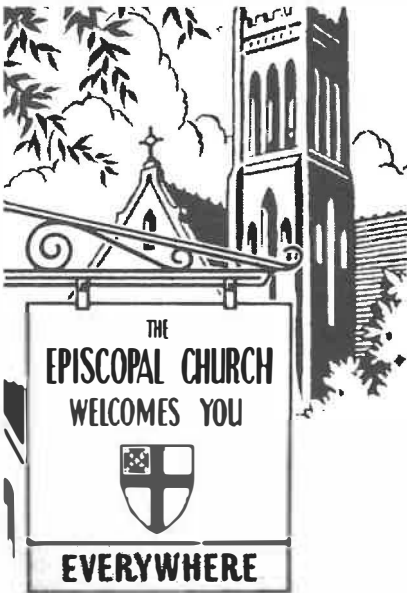
EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

WESTERLY, R.I.

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The Rev. Lawrence C. Provenzano, c
Sun H Eu 8, 9, 11



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MISSION, KAN.

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Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

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Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

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Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as anno

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Sun: H Eu 9:15

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Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

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Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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ST. JOHN THE EVANGELIST 35 Bowdoin St

The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

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ST. STEPHEN'S Park Square
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DETROIT, MICH.

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Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass

FLINT, MICH.

ST. PAUL'S 711 S. Saginaw
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax S
The Rev. George H. Martin, r; the Rev. Cynthia Peterson Wlosinski, c
Sun 8 H Eu (Rite 1), 10:30 MP and H Eu. Thurs 7, H Eu, EP Mon-Fri 5:45

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultra 1st Fri 7

KANSAS CITY, MO.

ST. MARY'S 1307 Holmes St. (Downtown)
Sun Sol Mass 9. Wed-Fri Low Mass 12:05. Sat Low Mass & Devotions 10:30. Fri Sta 7:30

ST. PAUL'S CHURCH & Day School 40th & Main Sts

The Rev. Murray L. Telease, r; the Rev. Donald D. Hoffmann, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S), Fri 12 noon H Eu & Healing

Continued on next page

SON, ARIZ.

IDREW'S S. Fifth Ave. & 16th St.
ev. Charles O. Ingram, Ph.D., r
) Solemn Mass. Daily as announced

DIEGO, CALIF. (Cibola Beach)

IDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
ev. Robert D. Keirse, r
u 7:30 & 10; Wed Eu 10 & 6:45

JOSE, CALIF.

ST. JOHN St. John Street at Second on St. James Sq.
erected 1861 — Erected 1863 (408) 293-7953
ev. David A. Cooling, r
Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

CKTON, CALIF.

EPHEN, DEACON & MARTYR 3832 Plymouth Rd.
ev. Donald A. Seeks
Eu 8 & 10, Ch S 9. Eu wkdy as anno

SHINGTON, D.C.

JUL'S 2430 K St., N.W.
ev. Canon James R. Daughtry, r
asses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
MP 6:45, EP 6; C Sat 5-6

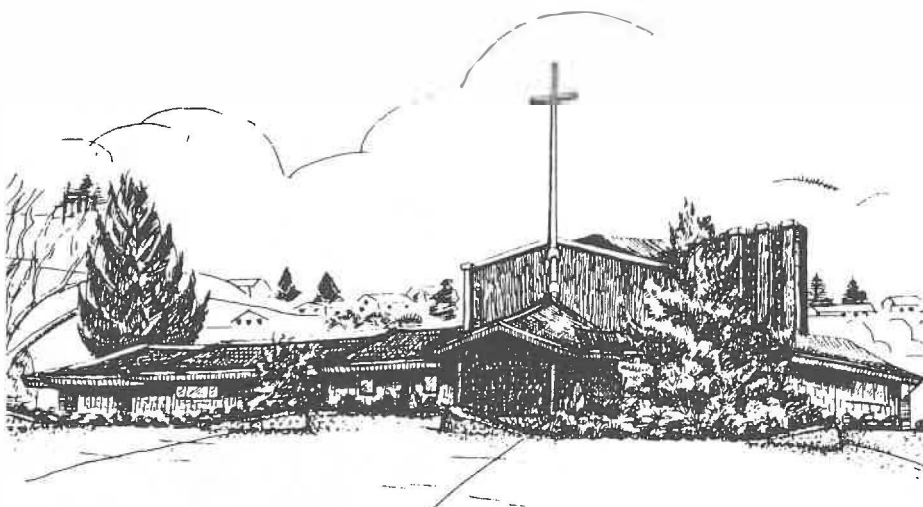
MO, FLA.

MARK'S 4 Church St.
Christopher Epting, r; Cecil D. Radcliff, c; James Brush,
st; Roger Norman, youth dir
is: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs
17. Parish supper & Christian ed Wed 6. Organ recital
12:15. Stations Fri 5. C Fri 5:30

CONUT GROVE, MIAMI, FLA.

EPHEN'S 2750 McFarlane Road
IP & HC 8, HC 10 & 5; Daily 7:15

r — Light face type denotes AM, black face PM; add, res; anno, announced; A-C, Ante-Communion; appt, ointment; B, Benediction; C, Confessions; Cho, Choir; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, harist; Ev, Evensong; EYC, Episcopal Young Church; 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; 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; Y, Young People's Fellowship.



St. Paul's Church, Bremerton, Wash.