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Taylor Hall, DeKoven Foundation: conferences and retreats to continue [p. 6].

Palms of Triumph and Victory • page 8



THE LIVING CHURCH

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Death at Calvary

Death comes in all sorts of ways. Car accidents, heart attacks, various diseases, crib deaths, and so forth. Sometimes death is sudden and unexpected and few people see it. When death is expected nowadays, the individual is often in a hospital and is so heavily sedated that he or she simply drifts away.

No longer, except on TV, do most of us see the violent deaths from fighting or accidents, or public executions. Nor do we see children crying unremittingly, or old people screaming and writhing on their beds as their uncured diseases run full course. When whole families commonly lived in two or three rooms, everyone saw death, frequently enough.

Today even the death of edible animals is unfamiliar. The former American custom of children beheading a chicken in the backyard on a Saturday afternoon has long since fallen into abeyance. The bloodsplattering death of a hog, lamb, or steer is considered a barbaric event which we should not be reminded of.

So it is not a familiar experience for us to think about a death, a death slowly,

cruelly and inexorably inflicted on a human being. Yet that is the spiritual business of this week. It is a shock to us even to be aware that such things happen. Yet, here it is, to be recalled, contemplated, reflected upon, and prayed about.

This is death — one of the commonest things in the world, one of the most universal things, one of the most inevitable. Yet it is also unique, a special death, a death unlike any other — the death of the Son of God. It is something so much a part of the world, and something so much removed from all else.

We cannot do away with it, change it, or annul it. We are not asked to make any great theological or philosophical response to it. We are just asked, in our spirits, to be "there, when they crucified my Lord," to be witnesses, after so many centuries, "looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Hebrews 12:2).

H. BOONE PORTER, Editor

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Water and Wine

In a garden's wilderness
Late, alone, the Gardener wrestled.
Sweat came cold, and thawing, rained
Upon his seeds (asleep and nestled),
Nourished, and for fruit sustained.

From that garden's passion-press
Bitter blood-fruit, sorrow-burst,
Brimmed the cup of mingled wine
Our Father gave him for his thirst —
Love's bouquet and sin's gall-brine.

The cup from which his hands had shrunk,
Once-bitter cup in obedience drunk,
Now in itself all sweetness, complete,
We take from his hands — his side, his feet.

Larkette Lein

LETTERS

Keeping Lent

What has happened to our bishops and priests in the Episcopal Church these days in their thinking, when it comes to what I was always taught was the church's teaching during the penitential season of Lent? Lent was a solemn season of the Church Year when "things" were put aside and all extra time was spent in attendance at extra celebrations of the Holy Communion, more prayer life, as well as additional reading of the Christian classics.

Last Saturday, the first in Lent, I happened to be in the city shopping; while there, upon entering an Episcopal church I was amazed to see a festival white frontal on the altar as well as large vases of white and yellow flowers. I was told there was to be two "society" weddings that afternoon. Posted on all four hymn boards of the church, in large letters, were signs that read LENT.

Returning back home I read in the church notices of *The Washington Post*, in a "paid ad," that the National Cathedral was having Festival Evensong on the First Sunday in Lent. What I want to know is when did the First Sunday in Lent rate a Festival Evensong? It's hard enough for us to teach our young people about the meaning of the seasons of the Church Year without the clergy pulling the rug from under us.

Lent should be kept as Lent, and weddings and Festival Evensongs should be kept at other times of the Church Year.

EVERETT COURTLAND MARTIN
Alexandria, Va.

Above All a Pastor

In your issue of February 9 a letter extols the virtues of John Allin, our former Presiding Bishop, as does an editorial. I am moved to write this letter to tell about another aspect of his life.

At the General Convention held in Denver in 1979 the Bishop of Rhode Island, the Rt. Rev. Frederick Hesley Belden, was stricken by a heart attack. Each day — and many times it was not until midnight or beyond — Bishop Allin would come to the hospital to spend time with his fellow bishop.

To this day, I remain amazed at the pastoral sensitivity and the strength Bishop Allin gave to all of us. He was going through the rigors of a General Convention, with all its demands, legislative and ceremonial. Most of us, if we had gone to the hospital at all, would have rushed in and rushed out with a few words about how busy we were; however, each time Bishop Allin came to see our bishop it was a time of peace, meditation and prayer.

I will always be grateful to Bishop Allin for this generous giving of time and

power to all of us as we went through a very difficult period in our lives.

In addition to all the other accolades Bishop Allin should be receiving, there should be also one that says "above all he was a pastor."

(The Rev.) GORDON J. STENNING
St. Mary's Church

Portsmouth, R.I.

Bishop Kennedy

The earth has lost one of its brightest spirits with the passing on of Bishop Harry S. Kennedy to God's larger kingdom [p. 6]. Wherever he went, he gave love and laughter. During the Vietnam War he frequently visited the troops in the Pacific. Two essential items of his traveling equipment were the box of communion vessels and a box of magic tricks.

To the young men and women in the camps and hospitals, his infectious laughter brightened the days and helped to make their lives more tolerable. Perhaps now he is creating joy and laughter among the angels in heaven.

MRS. WALTER H. GRAY
Bloomfield, Conn.

Nearest Episcopal College

How heartening to read the Rev. W. Babcock Fitch's letter [TLC, Feb. 9] recommending that higher education be a significant factor in the upcoming domestic missionary policy.

The Association of Episcopal Colleges, a consortium of nine colleges with historic ties to the Episcopal Church, has as its mission the linking of faith, values, learning and service. Its nine member colleges — Bard, Hobart, Kenyon, Saint Augustine's, Saint Paul's, the University of the South, and Voorhees in the United States, plus Cuttington in Liberia and Trinity College of Quezon City in the Philippines — offer a wide variety of curricula and traditions but share in common this commitment.

During the General Convention in California last September our staff was constantly asked the question, "Where is

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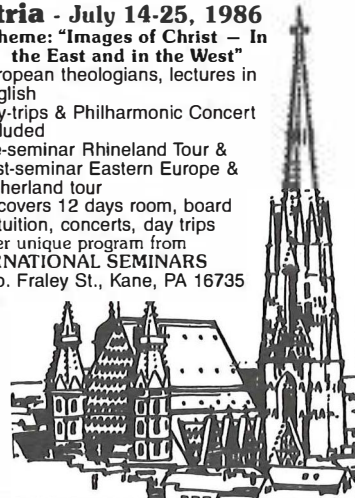
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the Episcopal college nearest us?" Unfortunately, our answer had to be "Ohio to the East, the Philippines to the West." How we would have welcomed the chance to tell those prospective west-coast students and their parents that the church did support a University of the Northwest, as Fr. Fitch proposes! (In point of fact, the Episcopal Church as a national body does not support *any* undergraduate institution of higher learning, with the exception of \$3 million in support of the three AEC member colleges which are historically and predominantly black.)

We agree that a western church-related college would be an admirable goal for the Episcopal Church to consider during the next few years. But more important is to urge that the Episcopal Church as a whole recognize that its support of higher education in our Episcopal colleges, in national policy and in the ministry of the church to all college students, is crucial to the future of the church.

LINDA A. CHISHOLM
President
The Association of
Episcopal Colleges

New York, N.Y.

South Africa

The rational and thoughtful editorial on divestiture in the February 16 issue is

welcome and encouraging. Information about South Africa is now being brought to public attention which does not describe the situation as it is being presented to us by the news media and churches.

Aside from the obligation to have some respect for truth, prudential considerations should inspire in us caution about reckless political partisanship.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Erosion of Canticles

Your editorial on the festivities surrounding the installation of the new Presiding Bishop [TLC, Feb. 9] rejoiced — and rightly so — at the emphasis accorded some of the principles of the liturgical movement, including the attention properly given the communion of saints. I'm not sure, however, that I share your approval for use of the hymn "Ye who claim the faith of Jesus" as "a paraphrase of the *Magnificat*."

The hymn in question is a fine one that many of us know and love. But it is not a paraphrase of the Song of Mary (at least not in the dictionary sense of the word "paraphrase") and its substitution for that canticle at Evening Prayer is symptomatic of the disuse into which the lovely canticles of the Daily Office, once

a hallmark of Anglican worship, are falling.

The rubrics on pages 141-142 of the Prayer Book authorize use of metrical versions of the canticles, and go on to say: "In special circumstances, in place of a Canticle, a hymn may be sung." Now the Evensong preceding Bishop Browning's installation may in fact have been just the sort of "special circumstances" contemplated by the rubric, but unfortunately the rule seems to be interpreted by many to allow substituting hymns (generally textually unrelated to any of the Prayer Book canticles) on a regular, rather than occasional, basis.

For example, in my own parish and several others I know Morning Prayer is often used as the liturgy of the Word at the principal Eucharist. A hymn seems invariably to replace at least one of the canticles, and if any canticle is used it is almost always the *Benedictus es, Domine* from the Apocrypha, which, if memory serves, made its debut in Anglican worship with our own 1928 Prayer Book. The historic *Benedictus* and *Te Deum* are hardly used at all, nor is much advantage taken of the fine canticles added in 1976.

NAME WITHHELD

Correction

I write to correct a statement which came to my notice in a recent issue of THE LIVING CHURCH.

In the account of the meeting of the Council for Women Ministers in North Carolina, December 5-8 [TLC, Jan. 12], reference is made to "the April conference in Canterbury for the ordination of women in England."

The conference "Joining Hands" April 18-20 brings together women from across the Anglican Communion, exercising a variety of ministries, lay and religious, as well as ordained. The latter is one among the many for which we rejoice and give thanks in the Eucharist in Canterbury Cathedral.

DIANA McCLATCHEY
Movement for the Ordination
of Women

London, England

Replies to Francis Chiles

We have continued to receive so many responses to Mr. Chiles' letter [TLC, Jan. 5] that it is only possible to print a few extracts. We are grateful to readers for their many comments.

I must applaud the honesty behind Mr. Chiles' letter "Independent Denomination." If more in the church who share his sentiments were as forthright, dialogue would certainly be enhanced; at least everyone would know where everyone else stood!

Would that Mr. Chiles' honesty were tempered by knowledge of the church he claims to help control, as well as a love

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for traditions he so eagerly tramples upon. We are *not* an "independent denomination," though we might act like it at times. It is time we asserted and were responsible to our birthright as a part of the whole church.

(The Rev.) R. STEPHEN POWERS
Holy Trinity Church
Spokane, Wash.

• • •

I am sad that Mr. Chiles considers our theology as quaint and antique but we share it with the rest of Christ's holy catholic and apostolic church of which we are also part. It is with charity that I hope he will continue to live alongside with those who may disagree, but if he cannot then may I suggest he leave and become truly a part of an independent denomination.

(The Rev.) JOHN P. BURTON
Church of the Holy Trinity
Skokie, Ill.

• • •

Apparently we American Episcopalians are all wrong. We thought we were members of a larger Anglican fellowship to which we owe deference and consultation. Not so, says Mr. Chiles. "We are an independent denomination," entirely self sufficient, owing allegiance to no one beyond ourselves.

(The Rev.) STANLEY W. ELLIS
Brewster, Mass.

• • •

This ridicule, embarrassment, shame, and thorough lack of manners, taste, and sensitivity is common among those who grasp for every new straw that is strewn. Perhaps, if those "with it" Episcopalians pause to analyze the situation and apply Christian charity to those of us who are "hopelessly old-fashioned," they might realize that we found spiritual fulfillment and personal growth in the Episcopal Church as it was. I personally do not wish to deny anyone new opportunity if someone cannot find fulfillment in what exists. However, I greatly resent being spat upon by those who stifle my fulfillment while seeking new directions for themselves.

THOMAS W. PEEBLES
Alvin, Texas

• • •

Please, *please*, Mr. Chiles, and all others of the same kidney, stop, think, and consider the consequences of what you are proposing to do to the church, before it is too late!

BRUCE A. WILSON
Greenfield, Ohio

• • •

Your correspondent is technically correct in stating that the Episcopal Church is an independent church, but

historically and philosophically this is not true; a fact that too few Episcopalians appreciate or understand. As a member of the worldwide Anglican Communion we have always (until recent years) attempted to cooperate theologically with our fellow national churches and still have a responsibility to do so.

DWIGHT H. CAMPBELL
Rose Hill, Va.

• • •

To reduce the gnashing of teeth among the humorless, Mr. Chiles, I suppose you had better say it ain't so, and go slow in trying to be wryly facetious about such matters in these columns.

DONALD WALDEN
Oak Park, Ill.

• • •

If this article was intended to move anyone to action, it has certainly worked with me. It gave me the distinct urge to run (not walk) to the next ECM meeting. I for one do not feel that I am "quaint" simply because I still believe in what Mr. Chiles so graciously called "antique theology." However, if by "antique" he means scriptural, theologically sound and true, then I thank him for the compliment.

ELAINE V. SULLIVAN
New York, N.Y.

• • •

I suggest that Mr. Chiles [TLC, Jan. 5] be the one to leave the Episcopal (and in its larger form the Anglican) Church. If he is uncomfortable with what strikes him as "quaint and antique theology" let *him* find a church with another sort.

It is very comforting to find around the world — last Sunday in Perth, Australia, and the preceding Sunday in Wellington, New Zealand, as well as in Rice Lake, Wis., the same "quaint, antique theology," almost word for word.

The same problem of female priests is beginning to raise its head here, and as in the U.S., many are opposed. The question has not been settled for good or for all, by any means.

MARY S. KOHLER
Perth, Australia

New Emphasis?

I read with interest and approval the Rev. George W. Wickersham's letter titled "Disfigured Faces" [TLC, Feb. 9]. I look forward to seeing responses to Dr. Wickersham's challenge for justification of this contradiction to our Lord's words in Matthew 6:16-18. I hear clergy saying, "Ashes, a symbol of our mortality." Sadly, the daily media is full of mortality.

Our immortality is the message of the Gospel. This new emphasis on ashes in the Episcopal Church bothers me.

(The Rev.) WILLIAM G. CHRISTIAN (ret.)
Midlothian, Va.

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Hawaiian Bishop Dies

The Rt. Rev. Harry Sherbourne Kennedy, retired Bishop of Hawaii, died February 14 at the Queen's Medical Center, Honolulu. He was 84.

Born in Brooklyn, N.Y., and raised in New Jersey, Bishop Kennedy was a graduate of Colorado State College in 1925 and prepared for the ministry at St. John's Theological College, formerly in Greeley, Colo.

He was ordained to the priesthood in 1926, was rector of Grace Church, Colorado Springs from 1937 to 1943 and was a chaplain in the U.S. Army from 1942 to 1943 before being consecrated Bishop of Hawaii in 1944.

Bishop Kennedy received numerous honorary degrees throughout his career and had responsibility for American Armed Services personnel in the Pacific and the Far East, as well as churches in Okinawa, Guam, American Samoa, Wake, Midway and Taiwan. His 25 years as bishop saw 24 new church buildings, six new chapels, 23 new parish halls, two new schools, 21 new educational buildings and 40 new rectories.

He was also one of three co-consecrators to provide the apostolic succession in the Philippine Independent Church in 1948.

Before his retirement in 1969, Bishop Kennedy had brought the church in Hawaii from a dependent missionary district to full status as a diocese.

He is survived by his wife, Katharine, and five sons.

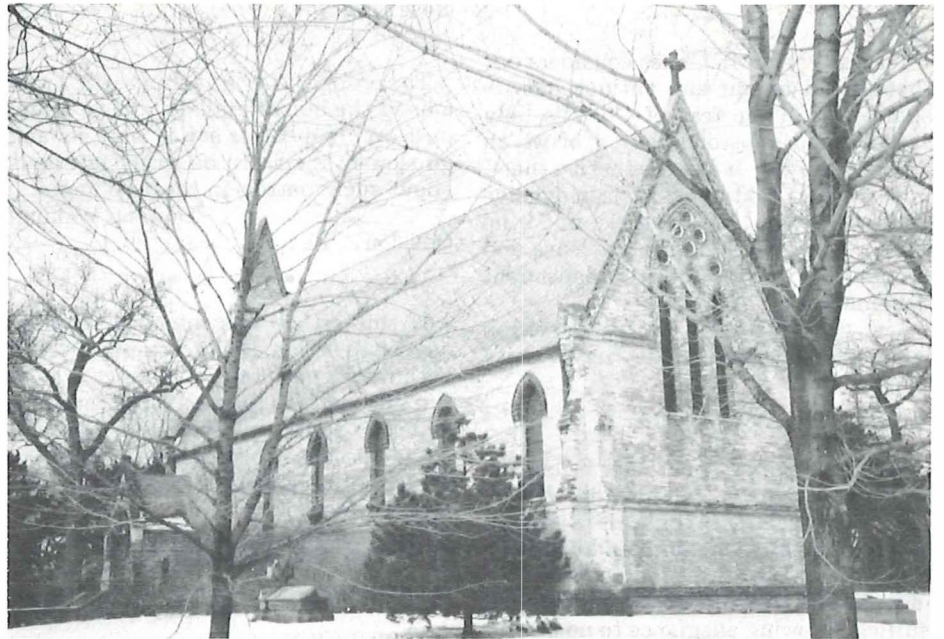
Memorial services were held February 16 in St. Andrew's Church, Honolulu.

(The Rev.) JOHN PAUL ENGELCKE

Diocese of Milwaukee to Acquire DeKoven Property

The executive board of the Diocese of Milwaukee has agreed to acquire the DeKoven property in Racine, Wis., which for the past 50 years has been owned and operated by the Community of St. Mary, Western Province, as a conference and retreat center known as the DeKoven Foundation. While the terms of the offer were not disclosed when the board voted at the end of February, the transfer of ownership is expected to be completed by June 1.

In February of 1985, the religious order for women in the Episcopal Church headed by Mother Mary Grace, CSM, gave permission to the DeKoven Foundation for Church Work to dispose of the



St. John's Chapel with the grave of James DeKoven nearby: architectural landmark.

32-acre property, which at one time was the campus of Racine College, a former institution of the church.

The DeKoven property will continue to be home for the Racine Montessori School and a number of other groups which currently rent or lease part of the grounds and buildings from the order.

A task force consisting of diocesan and community representatives is currently investigating the possibility of placing up to 200 middle-income housing units on the undeveloped northern portion of the property.

The Rt. Rev. Roger J. White, diocesan bishop, noted that "many of our older citizens cannot now procure adequate housing should they wish to move out of their homes and into smaller, more manageable housing." He added that the housing project, contemplated for the DeKoven property, "will meet an immediate need of area residents for more reasonable housing." The project would be managed through a cooperative arrangement between unit owners and the Diocese of Milwaukee.

The property is named after the saintly priest, James DeKoven (1831-1879) who is buried outside of St. John's Chapel on the property grounds.

A leading American champion of the Oxford Movement, Dr. DeKoven was instrumental in establishing St. John's Military Academy and then Racine College. Under the Community of St. Mary's administration the DeKoven

property became a major retreat and conference center for Episcopalians and other religious groups throughout the country, and it maintains a full agenda today. The picturesque Victorian buildings overlooking Lake Michigan make the campus an architectural landmark.

A desire on the part of the sisters to seek new ministries of service led them to propose the transfer of the property to the Milwaukee diocese.

Bishop White has announced a national campaign to raise funds to retain DeKoven for the church.

Primate of Ireland

The Rt. Rev. Robert H.A. Eames was elected to succeed the most Rev. John Ward Armstrong as Archbishop of Armagh and Primate of all Ireland by the House of Bishops of the Church of Ireland on February 7.

Bishop Eames, 48, has a background in law. An honors graduate of The Queen's University in Belfast, he was awarded a doctorate in ecclesiastical law in 1963. His theological studies were undertaken and completed at Trinity College, University of Dublin, and he was ordained to the priesthood in 1963.

After serving in several churches, the young priest was consecrated a bishop in 1975 for the Diocese of Derry and Raphoe, which straddles the border between Northern Ireland and the Republic of Ireland.

In 1980 Bishop Eames was moved to

CONVENTIONS

the Diocese of Down and Dromore, and he returned to Belfast, where he had served as a rector for nine years in two parishes. The following year, he headed a Church of Ireland delegation which visited the United States at the invitation of the Most Rev. John M. Allin, former Presiding Bishop. For a week the group spoke with church leaders, politicians and journalists and stated a wish to "stand with" Irish-American leaders who denounce violence and work for a peaceful settlement of the situation in Northern Ireland.

One of Bishop Eames' first official duties will be to lead a Church of Ireland delegation to meet with British Prime Minister Margaret Thatcher in London. He will also be present at the Anglican Primates' meeting in Toronto and the Anglican Consultative Council standing committee meeting in early March.

Bishop Eames is married and has two sons.

Wire-Bound Hymnals Recalled

Officials responsible for the production of the *Hymnal 1982* are having 25,000 copies of the accompaniment edition replaced because of a defective wire binding.

The white "Wire-O" product recommended by the manufacturer "will hold pages but will pull away from the binding," said Frank Hemlin, manager and vice president of the Church Hymnal Corporation, who ordered the entire press run reprinted and rebound with conventional spiral wire.

"Not every one of the books is bad, but I have declared them all defective," Mr. Hemlin said. He added that the hymnal corporation "will not be out a dime for it." Negotiations are still underway on financial arrangements with the manufacturer, Kingsport Press in Kingsport, Tenn., which will have to reimburse the church agency for the expensive mistake.

The defective book is Volume 2 of a two-volume set that retails for \$27.50. The books were mailed out just before Thanksgiving. The completion of Volume 1 containing service music was delayed and it is now due to come out of the bindery April 15, along with the new press run of Volume 2.

The corporation sent out a letter to purchasers asking them to send back only the title pages of the defective volumes, with their names and addresses on them, in order to receive replacements.

Meanwhile, the larger press run of one million of the conventionally bound hardcover singer's edition is almost sold out, and a reprinting of 110,000 copies is planned for April 2.

Endowed Parishes Meet

"Amazed by grace, how may rich folks behave accordingly?"

Seventy representatives of endowed

parishes addressed this keynote question, posed by the Rt. Rev. Bennett J. Sims, retired Bishop of Atlanta, at a conference in Washington, D.C., January 29-31.

Sponsored by the Consortium of Endowed Episcopal Parishes, the meeting also featured an informal evening with the Most Rev. Edmond L. Browning, Presiding Bishop, in which he agreed that reduced governmental outlays will require greater generosity on the part of churches which heed the Gospel imperatives.

Louis L. Knowles, a theologian on the staff of the Council on Foundations in Washington, presented an overview of Christian stewardship contrasted with ordinary philanthropy.

Practical workshops in endowment management techniques included translating mission statements into local action, developing grant-making processes and dealing with issues of social responsibility.

In his keynote address, Bishop Sims explored the issues of power, money and neediness in the endowed parishes. He reminded clergy and laity of the need to be able to "laugh at ourselves as the upper crust," which he defined as "a few crumbs held together by a lot of dough."

The 11 endowed parishes which incorporated the consortium last summer invited 18 guest congregations to join them. In outlining a 1986 program for members, consortium president, the Rev. David P. Hegg of St. Peter's Church, Morristown, N.J., said that the services of the consortium will be expanded to include publications, consultation, interchange of information, conferences at the local and regional level, and attendance at the annual meetings.

Swaziland Bishop Visits U.S.

The Rt. Rev. Bernard L. Mkhabela, Bishop of Swaziland in South Africa, culminated the growth of a five-year association with Companions in World Mission when he was their guest in Chevy Chase, Md., recently.

Bishop Mkhabela told the Episcopal organization that the Diocese of Swaziland has a great need for more ordained clergy. The church sends candidates for the ministry to be trained at either of two theological colleges in black populated areas of South Africa.

Companions in Mission is an independent mission organization based in the Washington, D.C. area and headed by Harrison C. Chandler, Jr. It currently has 44 member parishes, with six more supporting organizations and a number of individual members. Started in 1973, Companions gives grants in support of Anglican dioceses, theological colleges, and lay training centers throughout the world. During 1985 the organization made a total of 23 mission grants reaching a sum of \$27,000.

The Diocese of Texas held its 137th council meeting February 6-8. A measure was passed to move the location of administrative offices, for which funds would be raised privately by the Rt. Rev. Maurice Benitez, diocesan bishop.

The council voted and approved a \$4,230,237 budget, up 1.6 percent over 1985.

A number of study resolutions, approved by the council, will focus on peace at a personal level, the Roman Catholic Bishops' study of economic justice, abortion with the focus on preserving life, and ways to produce more scholarship funds at the local level for Camp Allen conferences which a number of clergy called "out of reach for many."

The diocese was commended by the council for having taken steps to ascertain that all companies doing business in South Africa, in which the diocese or its institutions have investments, are complying with the Sullivan principles.

A plan calling for the U.S. and the Soviet Union to cease nuclear testing for six months and to halt flight testing of anti-satellite weapons, was tabled.

Two missions were given parish status and two new missions were admitted, both in the Austin area.

Special council speakers were the Rt. Rev. Donis Patterson, Bishop of Dallas, and the Rt. Rev. Leopold Frade, Bishop of Honduras.

LUCILLE GERMANY

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The 103rd convention of the Diocese of East Carolina took place in Wilmington, N.C., February 6-8. The Rt. Rev. B. Sidney Sanders, diocesan bishop, celebrated the opening and closing Eucharists.

The Friday early morning Eucharist featured Ms. Motlalepula Chabaku, a South African exile living in North Carolina. She gave a testimony of her faith and love for the Episcopal Church, which gave her the chance of an education along with her former school friend, the Rt. Rev. Desmond Tutu, Bishop of Johannesburg.

Bishop Sanders presided over the business sessions and acceptance of the largest budget in diocesan history: \$850,435.

A special year of celebration and rededication for the diocese began this past December 1 when a new diocesan house was dedicated in Kinston, N.C. The convention announced that on June 7 the diocese will gather again for the opening and dedication of Trinity Center, a \$3 million complex of camp and conference facilities in Bogue Banks, N.C. [TLC, Sept. 29].

KATERINA K. WHITLEY

Palms of Triumph and Victory

By DAVID E. BERGESEN

Since it is Palm Sunday, I'd like to share some interesting information about palm trees. Some time ago, a friend handed me a manuscript which is a fragment of the journal of Empedocles of Edessa, a first century botanist. Empedocles is best known for his treatise, "On Vegetation" better known by its Greek title, "Peri Xulon." The treatise was well known in the early middle ages, but the journal was not discovered until early in this century.

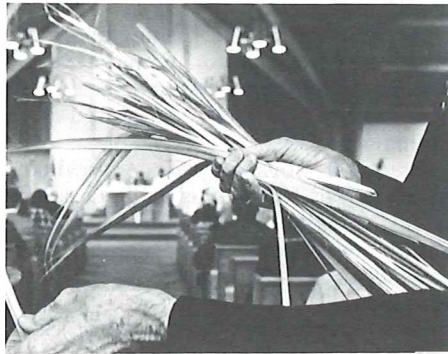
With help from several sources, I did my best to translate the fragment into English, and I'd like to present a couple of excerpts from it.

(April 3, 33 A.D.)

"I have found it! The perfect specimen! Like a desert wanderer crossing the vast sandy wastes and hoping against hope that his calculations are accurate, exhausted and unable to travel another league, when he crests yet one more dune and sees ahead of him the green oasis, so I felt today when I found a stand of date palms just to the north of this city, and among them the perfect tree. My studies had led me to believe that in the furthest reaches of southern Syria, on the approaches to the Egyptian border, a prime and perfect example of *Phoenix dactylifera* might be found. And there it was!

"Though it was late in the day I climbed up the rough trunk to the crest of this exemplary plant, and carefully marked each leaf — what is commonly called its "branch" — twice, once near the base and once, with great effort, near the tip, using my own private mark.

"Now I can enjoy a good meal and a night's rest before I continue my research on this magnificent specimen. The *dactylifera*, or date palm, plays a key role in the lives of the people in all of this semi-desert region. Its fruit, of course is valued as a staple item in the local diet, but in addition the palm furnishes shelter, clothing, building materials, firewood, paper, starch, sugar, oil, wax, wine, resin, while the fronds are used for weaving mats, baskets and a host of other items. It is a veritable tree



RNS

of paradise, and now a perfect example of this generous plant awaits my leisurely and careful examination."

(April 4)

"Disaster! I am plunged from highest happiness to deepest despair. My perfect specimen has been completely denuded of all its branches, leaving only a bare and forlorn trunk standing amidst its fellows, which were also stripped of their branches. The once green and verdant grove now looks like the ruin of some ancient temple with only a cluster of columns still standing to mark the site of former glory.

"And to think that all this beauty — and potential knowledge — was destroyed merely to honor some local holy man is almost too much to bear.

"I discovered this tragedy when I was on my way from my lodgings in the city to the grove of palms, carrying in my robe the papers and pens I needed for sketching and notes. As I walked down the road I noticed an increasing number of people traveling up towards the city. I had already heard that a great feast day was near, and that many visitors or pilgrims were expected. In fact the innkeeper tried to raise the price of my room last night, but I would not permit it.

"The crowd — and the noise — continued to grow as I moved down the road. Suddenly, around a bend just ahead of me, surged a great group of people, waving branches and chanting. As they grew closer I could hear their cries, "Hosanna to the Son of David, Blessed is he who comes in the name of the Lord! Hosanna!" Although of course Greek is the language of science and literature, I do understand Aramaic, since it is my native tongue, and even with the barbaric local dialect, I could understand what was being said, or rather sung and

shouted. In the midst of this crowd was a lone rider, a man mounted on a jackass. I caught merely a glimpse of him, a strong face, almost like the prophets these Jews like to quote, for my attention was distracted by the sight of the crowd throwing their cloaks along the road ahead of the rider and also — Zeus curse them! — palm branches.

"My eye glimpsed my mark plainly cut on the base of one of the branches, and right on the spot I knelt in the roadway to be sure that indeed it was a frond from my perfect tree. I must have seemed to be a faithful, even fanatical, follower of this holy man, as I knelt there, tears in my eyes, for one onlooker leaned over to ask me "Is this truly the anointed one?" Overcome by an emotion that was neither adoration nor respect, I murmured some reply, and then, as the crowd moved on, I stood up and hurried down the hill to find, as I have already indicated, my forlorn and barren tree."

(April 9)

"These Jews are strange people: five days ago I witnessed the mobs welcoming the holy man to the city — with branches from my long-sought perfect tree, no less! — and today I saw the identical crowds gathered in the city chanting 'Crucify him! Crucify him!' as the same holy man stood bound before the Roman procurator on a balcony. Caught in the crowd I was fascinated by the sight of a Roman governor asking the crowd for its opinion, its judgment. The Romans are usually so legalistic and rigorous in their application of justice it was strange to find one so uncertain and vacillating. However, the results for this 'anointed one' were just as fatal as an imperial decree of death.

"It may be that the city itself causes such behavior. There is an overwhelming sense of danger here, mixed with feelings of fear, hatred and joy. A great feast begins tomorrow, and the city is packed with pilgrims. The Roman soldiers are nervous and testy, and the streets are jammed with high-strung visitors and residents.

"Unable to extricate myself from the crowd, I was swept along as the Roman soldiers waiting behind the governor seized the half-naked prophet — as I thought of him — and propelled him down the street with blows and kicks, as he struggled under the weight of a cross.

The Rev. Canon David E. Bergesen is rector of St. Timothy's Church, Littleton, Colo. He has spent many years as a theological teacher in overseas dioceses.

“Crucifixion! The Romans certainly know how to execute people in a hideously painful way. It effectively belies their boasts of culture and civilization, but it also demonstrates their grasp of a basic principle of rule: keep your subject people terrified. And execution by crucifixion is indeed a horrible means of putting fear into people.

“As a scientist I have no use for concepts such as fate or destiny, but I wondered what strange coincidence was at work, when, borne along behind the doomed man by the surging crowd I saw with something of a sense of shock that the man next to me in the crowd was carrying the end of a palm frond that bore my special mark!

“Why he was carrying it or where he had gotten it I never learned, but I did determine to stay close to him; the marked palm seemed to be a sign to me — of what, I could not imagine.

“As the condemned man and his escort moved out of the city, the crowd thinned a little and I was able to keep up with the man carrying the palm as he moved closer to the execution party. When the prophet tripped and fell under the weight of the cross, we almost ran into the soldiers who had stopped and were shouting at the fallen man.

“As soldiers and spectators milled about momentarily, a woman in the crowd reached out and snatched the palm from my unknown companion and darted to the side of the fallen man, brushing away the flies that buzzed about his bloody and sweat-stained face. This act of kindness was cruelly terminated by a Roman soldier who shoved her away from the fallen man with the butt end of his spear, and the palm branch, now a symbol of human sympathy, fell unheeded into the dust of the roadway.

“The condemned man struggled to his feet, and the party moved forward again. With a strange sense of compulsion I moved forward quickly to pick up the palm frond, ignoring my erstwhile companion as well as the woman, and now found myself somehow committed to following the holy man to his death.

“It was a painful death, and it was painful to watch it, but somehow I could not pull myself away from the trio of crosses that stood silhouetted against the sky on a bare hilltop outside the city. I watched the prophet die, saw the soldier casually spear the corpse with his javelin, waited while the body was lowered from its place of execution.

“Still unable to leave this ghastly scene, I seemed to be waiting for something. Finally a small group of people — family, friends, followers of the holy man? — came with permission to take the body, and I followed at a distance in the lengthening shadows of the dying day as they carried the corpse to a garden where they placed it in a tomb, rolled

a stone over the mouth of the cave-like burial place, and left, still weeping and lamenting.

“Stirred by an emotion I could not identify, I stood by the grave of the anointed one, the holy man and prophet, and finally laid the palm branch, which I had been clutching all this time, at the foot of the great stone. I then returned, as sorrowful as I have ever been in my whole life, to my room where I am writing this.

“Now the irony of it all washes over me like a flood: the palm is a sign of triumph, of victory — why was I moved to decorate the crucified one’s tomb with

the palm? How can death on a cross be a victory?”

That’s the end of the fragment I translated.

But there’s an historical coincidence that I find very interesting — a strange footnote to our story.

An archaeological team from the University of Strasbourg was excavating the ruins of ancient Edessa in the 1967-68 season. In a cemetery, dating from the 50s to the 70s of the first century they found a tombstone with a palm branch carved on it, and underneath the palm a simple epitaph: “Empedocles, deacon and martyr.”

Washing Feet

By RICHARD H. MANSFIELD

There is a story about a mother and her son having an argument at the breakfast table on Sunday morning, about whether the son was going to go to church or not. Finally the son said, “I can think of two good reasons why I shouldn’t go to church. First of all, I don’t like any of the people there very much. And secondly, none of the people there like me.”

The mother answered him right back saying, “Well, I can think of two good reasons why you should go to church. First of all, you are 45 years old and secondly they pay you to be the rector.”

Every time I have told this story to church persons they have laughed hilariously. There is, of course, the trick revelation of the son’s age and occupation, but, I think it is identification with the situation that really inspires mirth. They story pokes fun at something that is sadly more often than not a familiar situation in parish life. It refers to the love/hate relationship that exists between clergy and laity, or at least to a sense of estrangement or an invisible wall of separation that is all too familiar in many parishes.

I had an experience in preparing for a Maundy Thursday liturgy that gave me and some others an insight into one aspect of what might cause this sense of estrangement and separation between laity and clergy.

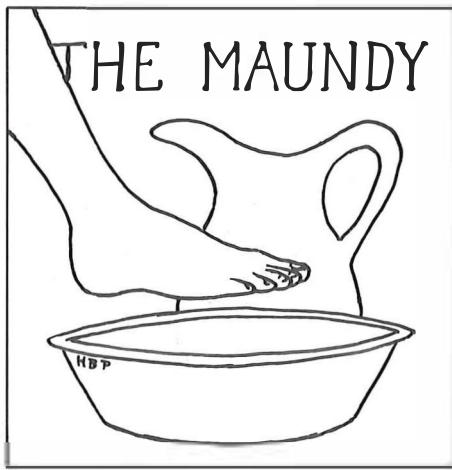
At that time I was dean of Bexley Hall Seminary. A group of students and I got together to plan our worship for Maundy

Thursday. We decided to have it in the evening service in one of the big meeting rooms of the seminary with a large table in the middle, at which the congregation would sit. We planned to have the Eucharist while sitting around the table, our culture’s way of eating a meal, (even though it was not the culture’s way to have a meal in Jesus’ time), to remind us that the origins of the Eucharist were part of a meal.

We also decided to have the ceremony of footwashing which is now recommended as an option for Maundy Thursday by the Book of Common Prayer. None of us had ever participated in a liturgical footwashing ceremony. We discussed and planned exactly how we would do it. That was the easy part. There was a window seat at one end of the room. We planned that, after the homily, people could get up from the table and sit on the window seat and take off their shoes and socks. There would be three of us with bowls of water and towels stationed at the window seat, and we would wash peoples’ feet.

It all seemed simple. But then we began to discuss the meaning of what we were doing and how we felt about it. We were honest with each other and admitted that we felt somewhat uncomfortable about the footwashing ceremony. As we discussed it further, we discovered that it was not the prospect of washing someone else’s feet that bothered us, but of someone washing our feet. We began to look at why this was so and the meaning of what we were planning to do liturgically. One of us got a Bible and read aloud the passage from the 13th chapter of John. We were reminded by it that

The Rev. Canon Richard H. Mansfield, Jr. is canon of Christ Cathedral, Hartford, Conn.



someone else had a problem about having his feet washed.

"Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter, and Peter said to him, 'Lord, do you wash my feet?' Jesus answered him, 'What I am doing you do not know now, but afterward you will understand.' Peter said to him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, you have no part in me!' Simon Peter said to him, 'Lord, not my feet only, but also my hands and head.'"

In struggling with our uncomfortable-ness about having our feet washed, the words of Jesus at the last supper took on new meaning. ("What I am doing you do not know now, but afterward you will understand.") Of course it is easier to wash someone's feet rather than have someone else wash ours. And contrary to what we usually think, it is easier to serve others than to be served, to minister to others than to be ministered to by someone. It is a way by which we avoid intimacy and try to keep ourselves in control of things and keep control over others. It is a way to avoid vulnerability.

All helping professions stray into this trap repeatedly, and I think this is especially so with clergy. We keep in control and keep our distance and avoid intimate contact by constantly ministering to others and, by so doing, not letting anyone minister to us. "If I do not wash you, you have no part in me."

We seem to always look at the footwashing story at the last supper as Jesus' way of showing us that we must be servants, "I came not to be served but to serve." But just maybe he is telling us something else. We may have never fully understood or maybe we really do, but keep forgetting. One cannot really be in any sort of close relationship with someone else unless one receives as well as gives. The offertory sentences of the old Prayer Book from Acts, "Remember the words of the Lord

Jesus how he said it is more blessed to give than to receive," is true on one level, true in one sense, but not entirely true in another way. It is just as blessed to receive as it is to give when we are talking about relationships and love. In many instances we need God's grace to help us receive more than we need his grace to help us give.

Henri Nouwen in his book, *Creative Ministry*, says, "It is difficult to recognize the meaning of Christ saying it is more blessed to give than receive because it is difficult to confess that perhaps the greatest service we can offer to our fellow human beings is to receive and allow them the happiness of giving. For much of the happiness in our lives is derived from the fact that we can give and that our friends have been willing to receive our gifts, to make them a part of their lives, to allow themselves to become dependent on us through them . . . a gift only becomes a gift when it is received and nothing we have to give will ever be recognized as a true gift until someone opens their hands or heart to accept them."

I would like to add that so to validate or invalidate one's gift also involves validating or invalidating the whole person. So we have ministers who give and give and minister and minister. They are always there for people in need and yet they never let themselves become dependent, never let themselves become vulnerable, never let people minister to their needs, never let them give their gifts and then wonder why it is they never feel very close to their parishioners. They wonder why sometimes there is some outright hostility expressed towards them for no apparent reason, even from those they have helped in significant ways. So they feel betrayed and the story of the rector who doesn't like the parishioners very much and feels they do not like him is all too familiar.

We saw in our group that it takes courage and grace to receive footwashing from someone else and that this act of receiving stands as a sacrament of what we are called to in our lives, in our relationships and in our ministries. "If I do not wash you, you have no part in me." Similarly, we cannot become a part of each other if we cannot receive as well as give.

Our group, in planning our worship, decided that each of us would first receive footwashing from each other as an example, before we washed anyone else's feet. We also prayed that God would help us to commit ourselves to the insight given to us by God's Holy Spirit who, I believe, was wonderfully present with us in that planning session. We prayed for God's grace to help us to be receivers as well as givers, to love one another as Christ loved us. A Maundy Thursday commitment, a Maundy Thursday grace, a Maundy Thursday liturgy.

Holy Saturday Meditation

By THOMAS C.H. SCOTT

This is the Sabbath, and the Lord rests. In the beginning, someone else's cave was used as a stable; in the end, someone else's cave was used as a tomb. In between there was no place of his own to rest his head. Now the Lord rests.

(Silence)

In the beginning was the word; now there is silence, as the Lord rests.

(Silence)

In the beginning, shepherds watched; now soldiers guard, as the Lord rests.

(Silence)

In the beginning there were women watching; now there are women weeping. In the beginning, there was a foster-father, Joseph; now there has been another Joseph, doing what any father would do, as the Lord rests.

(Silence)

In the beginning there were three kings with gold, frankincense, and myrrh. Now there is linen for a shroud and wrappings, aloes and spices for anointing, and a stone to guard the door, as the Lord rests.

(Silence)

In the beginning, the kings and shepherds went away at last and left the boy with his mother. Now the tomb is closed, the crowd has gone, and his mother is preparing to visit him, as the Lord rests.

(Silence)

In the beginning, Mary his mother would watch and pray and journey for safety; now she will journey to his tomb to watch and pray, as the Lord rests.

(Silence)

In the beginning there was a star, and the cross was deep within it; now the star has been taken from the cross and is beyond it. We are gathered at the tomb to watch and pray, as the Lord rests.

(Silence)

Deep is the grave wherein our friend is laid,

deep is the tomb that holds him:
weep for the love that lies therein,
and pray for the sin that slew him.

Amen.

The Rev. Thomas C.H. Scott is rector of St. Andrew's Church, Lincoln Park, N.J.

Did Jesus Have to Die?

By CHARLES W. LOWRY

Some time ago, a lady called and asked to see me about a theological question. I do regard myself basically as a theologian (though I am more diffident about my proficiency than I once was); and I gladly agreed to this conference.

It seems that this parishioner of Emmanuel Church, where I have the honor as a retiree of being priest-associate, had studied with friends a little book of the famed minister of City Temple, London, Dr. Leslie D. Weatherhead, entitled *The Will of God*. The book contains five talks given in wartime and published in 1944.

The Rev. Charles W. Lowry, is president of the Foundation of Religious Action in the Social and Religious Order; and resides at Pinehurst, N.C.

It deals frankly and constructively with the soul-searching questions people are bound to ask under such conditions, though in a larger sense all times are the same in relation to accident and providence, freedom and necessity, evil and God.

Leslie Weatherhead was a straight-from-the-shoulder preacher and an incisive writer. He laid it out clearly that it is not enough simply to speak of "the will of God." Rather, one must think of the intentional will of God, the circumstantial will of God, and the ultimate will of God.

These distinctions are, I believe, valid and useful. I agree with Weatherhead to the extent of rejecting what I have been wont to call the "Presbyterian" or Cal-

vinist view that whatever happens is the will of God, and in this is our comfort in loss and sorrow, and especially when terrible accidents occur. Admitting always that there are mysteries about which we must remain agnostic, accepting the limitations of finite knowledge and wisdom, I do not find it helpful or credible to hold that automobile accidents, or for that matter wars and the deaths which occur in them, are the direct will of God. They are evils which he permits and can bring good out of, but they are not occurrences which he causes specifically and directly.

In thinking through this sort of problem and its relation to divine providence, the theologian has recourse to "secondary" and "tertiary" causes and invokes broad categories alongside of divine determination such as human or free moral agency, self-limitation (on the part of God), possibility, and, I am inclined to think, chance as an actual element under divine control: for example, the throwing of dice, the internal behavior of the atom, and genetic mechanisms.

All this however is beyond the main point of the present article. Weatherhead uses the cross of Christ as the occasion of distinguishing between the intentional and the circumstantial will of God. He thinks that the answer to the question, whether God intended from the beginning that Jesus should go to the cross, must be no. "The discipleship of men, not the death of Christ, was the intentional will of God, or, if you like, God's ideal purpose." He adds that when circumstances wrought by men's evil set up a dilemma compelling Christ either to die or to run away, then and only then was the cross the will of God.

When my consultant showed me this passage, I told her without hesitation that Dr. Weatherhead was almost certainly in error and that holy scripture was clearly against him on this point. Then it was with that the plot thickened. The rector of Emmanuel, the Rev. Samuel Walker, chose an excellent and very modern, small book for the use of Lent study groups — *Jesus: the Way to Free-*

Continued on page 13

Gethsemane

Formal gardens tiptoe up the hill,
a pretty mural smiles from the arched facade.
Set like jewelry above them, golden onion domes
of the Russian Church gleam
and from them sing the sweetest bells I ever heard.

Below the Mount of Olives, where the tombs are,
houses grow from rock, cling to the hill
and there are caves where men had hidden long before
a man went to the garden carrying his fear.
In the valley, Jews and Arabs used to live together
along the road that passes a prophet's tomb
and the tomb of Absalom, the son of David.
Down a steep and narrow path on the other side
rebels fled the city on their way to Masada.

The bells sing from the delicate domes,
pointed trees pierce the light.
There are broken houses near, but here,
here is the place — but not the kind of garden —
where a man sweated sour fear and faced his terror
and dealt with it as brave men and women have always had
to carry it pounding in their chests and temples,
to carry it knotted in their bellies,
to carry it on their backs, heavier than any wood.

The pretty memorial betrays its memory.

Christine Fleming Heffner

EDITORIALS

Week of the Cross

We come at last to the final and climactic week of Lent, Holy Week, the Great Week, the Week of the Passion. Other times of year we see crosses as symbols or decorations, we may make the sign of the cross, we may refer to illnesses or hardships as crosses to be borne. This week, on the other hand, we come face to face not with crosses but the cross. Christ's cross, the cross that gives all other crosses their meaning.

It is by exposing ourselves to the message of the cross, by opening our hearts and minds to our Savior's sufferings on the cross, by contemplating his sacrifice on the cross — by all of this we allow the reality of the cross to be renewed for us. The cross on the church steeple, or above the altar, or on a grave, or on the cover of a Prayer Book, or marked on us at baptism, all these crosses will have renewed significance for us in the future if we kneel now before that ultimate cross, the cross of all crosses, "where the young Prince of Glory died."

Here we can confess and acknowledge the wrongness and evil of our ways. Here we need not hesitate to beat our breasts. Here men, women, and children need not be ashamed to weep. "And again another scripture says, 'They shall look on him whom they have pierced.'" (St. John 19:37). Looking here in faith and love, we find the gates to the path of life.

Shcharansky's Disclosures

With all that has been happening in Manila, it is not surprising if the people of the Philippines have had little time to follow foreign news. We hope some, however, have been reading about the release of Anatoli Shcharansky. His shocking disclosures of injustice, torture, and prison life in the Soviet Union provide important reading for citizens in any nation being threatened by communist pressures to turn to the left or, for that matter, pressures of the neo-fascist type to turn to the right. Tyranny really is terrible. Let us not forget it. Tyranny has often been especially oppressive to people of religious faith.

Priority of Family Planning

During the past weeks and months, the news media have put a dazzling variety of notable events before the American public. We can think of the summit meeting at Geneva, scenes of carnage following terrorists attacks, the tragic explosion of Challenger in the Y-shape column of smoke, and the seemingly endless applause surrounding the State of the Union address by the President. Meanwhile, so it seems to us, a great deal of very urgent news is crowded off the front page.

Continuing neglect of the conservation of our land and water is ultimately creating a situation which will make the present farm crisis appear to be child's play. Ethiopia and northeast Africa should be lessons to us as well as challenges to our charity. Continued destruction of rain forests in the tropics is eliminating a major

source of oxygen on this planet. When such forests are simply flattened, without any regard for the needs of plant and animal life, they do not simply grow back. Atmospheric pollution and acid rain continue to be treated as minor political footballs, rather than the first signs of grave and increasing dangers to come. The disposal of waste and sewage is presenting very difficult problems in our nation.

Overarching all of these environmental and human problems is the massive question of world population. If there were fewer people on earth, there could be enough resources for all. Even if our present level of world population were maintained without increase, perhaps technology would make it possible to maintain a sustainable future for the human race. There is no likelihood of such a future if the population continues to increase as it has in the present century. Responsible, appropriate, and ethically acceptable family planning should be a priority of the first magnitude.

Unfortunately abortion, which neither the Episcopal Church nor most other Christian bodies regard as an acceptable method of population control, is often confused with responsible methods of family planning. We regret to say that the opposition of the Vatican to most forms of family planning has greatly contributed to this confusion. Because of the strong influence of the Roman Catholic hierarchy both in American politics and in the life of certain Third World countries, this seems to have had a direct affect on public policies and budgets (support of medical programs, foreign aid, etc.). This problem is not resolved by resort to the American dictum: "Everybody has a right to his own opinion."

We believe that it would be desirable for the government, universities, research institutes, and foundations to undertake massive ventures in developing, improving, and popularizing effective methods of family planning which would be tolerable or perhaps even commendable to the Roman Catholic hierarchy and to other concerned major religious groups. Billions of dollars, yes billions, spent in this way would be much cheaper than even a small war nowadays.

Meanwhile we do not really believe that the human race will be snuffed out by over-population. In fact nature has checks and balances. We know what they are — war, famine, and plague. These are not pleasant to contemplate, but perhaps we should give some thought to the fact that they stand at the end of the road on which we are now traveling.

Paschal

Fire under the earthcrust,
old snowdust of winter,
sings the lava-flow of spring, humps
sap from lazing rootblood,
blooms needful as the Word,
blue as Grace.

Mary Mattfield

JESUS' DEATH

Continued from page 11

dom, by Donald P. Gray. Professor Gray teaches religious studies at a Roman Catholic college where my son Dr. Ather-ton Lowry once taught — Manhattan College in Bronx — and I am sure he is a Roman Catholic.

I picked up this attractive book with particular interest; and indeed it is sprightly, suggestive, existential, and contemporary. But lo! and behold! Professor Gray is on all fours with Leslie Weatherhead on the same critical issue. He takes it for granted that the death of Jesus was not his Father's intention.

"From a sense of the imminence of God's rule, Jesus passes on to a sense of the imminence of his own death. While it is reasonably certain that Jesus at times predicted his impending death, we have no basis for asserting that he came precisely to die or that he saw death as the essential point of his ministry."

Again, as if to make his point absolutely clear, Professor Gray writes: "Through his life and his death Jesus opens a way . . . he illustrates this way in both his life and death, which are of a piece. That he was compelled by circumstances to illustrate this way in such a death was neither of his making nor owing to his Father's intention."

This, I believe, is gravely erroneous. It is certainly not the considered view of holy scripture. And I believe that whatever can be shown to be clearly and firmly the teaching of scripture in matters theological and ethical, that the Christian is bound to accept and believe.

The Bible teaches — I think incontrovertibly — that the passion of Christ, including his death on the cross, was according to the eternal wisdom and plan of God. The text that immediately springs to mind is Luke 24:25-27. "Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself" (Jerusalem Bible).

This point is reiterated a little further down in Luke 24 and informs the earliest apostolic preaching as reported by St. Luke in the Acts. It is utterly fundamental with St. Paul: in his view of the Gospel it is in order to die, be raised from death, and to redeem to life that Jesus the Christ came into the world. Pillar passages are to be found in 1 Corinthians 1 and 15; Romans 5-8; Philippians 2; Colossians 1; and Ephesians 1-2.

It is a hard but undeniable fact that Paul's letters are the earliest Christian documents written in their present form to come down to us. His witness is that the crucifixion and resurrection of Jesus

Christ were primary and fundamental in the apostolic age of Christianity.

The Lukan doctrine is somewhat more extended and explicit than that of Mark and Matthew, but the teaching associated with the Great Confession (Mark 8, Matthew 16) and the parable or allegory of the vineyard and its evil tenants (Mark 12, Matthew 21, Luke 20) surely support the Lukan outlook. The teaching of the Johannine Christ is even stronger and more coercive. It is only in the death of the Son sent by the Father and perfectly one with him that God's true glory, the glory of Love expressed in sacrifice, is fully revealed.

"Now is the Son of man glorified, and God is glorified in him" (John 13:31). This word is spoken after Judas has left the supper table, to go out into the night to betray Jesus.

These are somber and at the same time joyful and exultant matters. Here is God's supreme use of and victory over evil. There is much more that clamors to be said. But it is enough to affirm, as we come to Holy Week with its progression from Palm Sunday to Easter, that the mighty purpose of the Lord of hosts was fulfilled in the stark tragedy enacted on Golgotha's ugly brow, that the passion of Christ was also the passion of God, and that verily "the Lamb was slain from the foundation of the world."

Synesius

Lord Jesus think on me"
An odd request this
Holy Week when
We should think on Thee
Instead!

"Lord Jesus think on me"
As you walk along
deserted, ridiculed, spat
upon.

"Lord Jesus think on me"
Indeed, as the spikes
enter your flesh, as the
spear touches your side.

"Lord Jesus think on me"
Me, Lord, think on
me when your blood
is outpoured,

For I am a sinner and lost
without Thee!

Jasper G. Pennington

Synesius of Cyrene (c. 375-414) was the author of Hymn No. 641 (Hymnal 1982).



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PEOPLE and places

Appointments

The Rev. F. Graham Cliff is vicar of St. Philip's Mission, Plum Boro, Pa. Add: 1 H Jenny Lynn Court, Pittsburgh, Pa. 15239.

The Rev. Frederick Dougherty is now rector of St. Paul's, 10 Linden Ave., Vermillion, S.D. 57069.

The Rev. Paul Fluck of the Church of England has become vicar of St. David's, Seattle, Wash.

The Rev. Richard A. Kautz is assistant rector at St. Thomas, 100 Miami Ave., Terrace Park, Ohio 45174.

The Rev. Colin Kelly, II becomes rector of Trinity-on-the-Hill, Los Alamos, N.M., on April 1.

The Rev. Pierce W. Klemmt is rector of Christ Church, Springfield, Mo. Add: 820 Howard St., Box 596, Carthage, Mo. 64836.

The Rev. L. John Larson has for some time been at the Church of the Epiphany, Box 1473, Flagstaff, Ariz. 86001.

The Rev. J. Raymond Lord is now rector of St. Luke's, Box 23336, Anchorage, Ky. 40223.

The Rev. Clinton F. Raymond, Jr. has transferred to the Diocese of New Westminster, Canada, and is rector of St. Anselm's, Vancouver, British Columbia.

The Rev. Jon Receconi is now rector of the Church of the Holy Faith, Santa Fe, N.M.

The Rev. Franklin Schuster is now an assistant at the Pro-Cathedral of St. Clement, El Paso, Texas.

The Rev. William Loyd Smith, Jr. is now the associate rector of St. Andrew's, 1601 S. Georgia, Amarillo, Texas 79102.

The Rev. John T. Spicer is rector of St. Thomas-in-the-Fields, 4106 St. Thomas Dr., Gibsonia, Pa. 15044.

The Rev. Stephen Wendfeldt is now priest-in-charge of St. Antony's, Silverdale, Wash.

The Rev. Hollis Williams has become rector of Trinity Parish, Everett, Wash.

The Rev. Ronald Younkin is rector of St. Paul's, Monongahela and St. John's, Donora, Pa. Add: 127 W. Main St., Box 247, Monongahela, Pa. 15063.

The Rev. John C. Zellner is rector of St. Paul's-by-the-Sea, Box 700, Ocean City, Md. 21842.

Resignations

The Rev. Peter C. Moore, from the Fellowship of Christians in Universities and Schools and from Trinity School for Ministry, to become rector of Little Trinity, Toronto, Canada.

The Rev. Richard F. Tombaugh, as executive director of the Educational Center, St. Louis, Mo. Add: 25 Beaver Pond Rd., Madison, Conn. 06443.

Religious Communities

On February 7 James R. Naumann and Paul D. Keoppel were admitted as novices in the Community of the Reign of Christ; the service occurred during Evensong at Grace Cathedral, San Francisco, Calif.

Retirements

The Rev. Canon Frank V. H. Carthy, as rector of Christ Church, New Brunswick; add: 275-B Milford Lane, Jamesburg, N.J. 08831.

The Rev. Charles R. Leary, as rector of St. Christopher's, Fairborn, Ohio, on December 31.

The Rev. H. Wiley Ralph, as rector of Ascension and Holy Trinity, Wyoming, Ohio, in January.

Deaths

The Rev. Canon Gordon E. Gillett, retired priest of the Diocese of New Hampshire who served as a deputy at ten General Conventions and who was for nine years on the Executive Council, died February 15 at Alachua

General Hospital, Gainesville, Fla. at the age of 74.

After graduating from Bowdoin College in Maine and Virginia Theological Seminary, he served a year as curate in New Bedford, Mass.; he later returned to Maine to become chaplain at the University of Maine. In 1940 he became rector of Grace Church, Oldtown, Maine and in 1942, chaplain at the University of Wisconsin. In 1948 he became rector of St. Paul's, Peoria, Ill.; in 1962 when that parish was elevated to cathedral status Fr. Gillett became dean, a post he held until 1968. A firm believer in modern architecture for church construction because "Christianity is a living, vital religion," Canon Gillett led the way for building the modern cathedral complex in Peoria, with its flexible worship arrangements and artistic embellishments. The final building which closes the quadrangle is named Gillett Hall. A nominee for the office of bishop in New Hampshire and in the Diocese of Quincy, Canon Gillett was a consultant to the Standing Liturgical Commission and also a contributor to *THE LIVING CHURCH*. He is survived by his wife of 41 years, Katherine Black Gillett of Tuftonboro, N.H.

The Rev. Edward Green, a retired priest of the Diocese of Western Louisiana, died December 31, in Monroe, La. at the age of 76.

A graduate of Michigan State University and Seabury Western Theological Seminary, Mr. Green began his ministry as deacon-in-charge and later rector of St. Peter's, Tecumseh, Mich., 1934 to 1941. From 1941 to 1949 he was rector of St. James, Sault Ste. Marie, Mich. and from 1949 to 1951, canon pastor at St. Paul's Cathedral, Detroit. In 1951 he was named rector of Christ Church, Dearborn, Mich., a position he held until 1970. During the last four years of his active ministry, 1970 to 1974, Fr. Green was vicar of St. Andrew's, Mer Rouge and Redeemer, Oak Ridge, La. He is survived by his wife, Fanny Green, and three sons.

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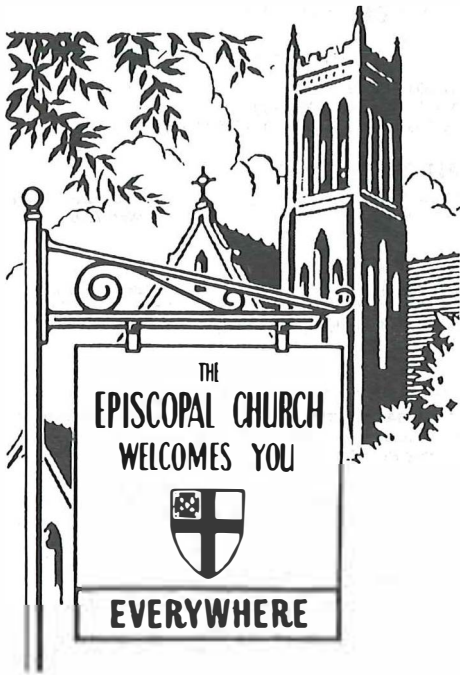
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



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ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
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WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. C. Christopher Epting, r; the Rev. Michael P. Bas-
den, c; James Brush, organist; Roger Norman, youth dir;
Mary Hudson, pastoral care coord; Linda Britton, headmis-
tress
Sun Masses 8 & 10, Daily Mon 12:10, Tues 5:30, Wed 12:10,
Thurs 10, Fri 7. Parish Supper & Christian Ed Wed 6. Organ
recital Thurs 12:15. C by appt

COCONUT GROVE, MIAMI, FLA.

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

JACKSONVILLE, FLA.

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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.

ORLANDO, FLA.

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The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

WEST PALM BEACH, FLA. (Wellington)

ST. DAVID'S-IN-THE-PINES 465 W. Forest Hill Blvd.
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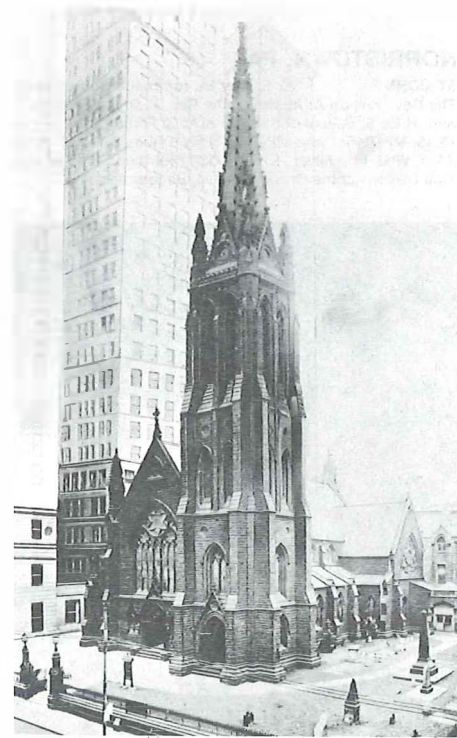
ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III, r; the Rev. D.L. Turner, c; the Rev. Vincent Fish
Sun H Eu 8 & 10; Daily MP & Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

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

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r; the Rev. Jeffrey D. Lee, c
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10, & 6. HD 12:10. South of Toll Road 3 miles on Rt. 19, downtown



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The Rev. David F. With, r
Sun Eu 7:30, 10, noon

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GERMANTOWN, MD.

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socs
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BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
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The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as announced

DETROIT, MICH.

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The Very Rev. Orris G. Walker, Jr., D. Min., r; the Rev. James A. Trippensee, the Rev. Harold J. Topping, assocs
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass. Daily Office 10 & 4.

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Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

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Sun 8 H Eu (Rite I), 10:30 MP and H Eu. Thurs 7, H Eu. EP Mon-Fri 5:45

ST. PAUL, MINN.

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The Rev. James W. Leach, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

PASS CHRISTIAN, MISS.

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The Rev. Bronson Bryant, r
The Holy Communion 8, 10, 6

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Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

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

BERNARDSVILLE, N.J.

ST. BERNARD'S Claremont Rd.
The Rev. Frederick Baldwin, r 766-0602
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Thurs 10 HC & Healing

HACKENSACK, N.J.

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

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

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Geoffrey R.M. Skrinar, r; Frederick W. Schraplapp, assoc
Sun Masses 8, 10 (Sung), 12 noon; Thurs 12 noon Mass & Healing Service; Lenten Studies Wed 8

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

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
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Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN (212) 869-5830
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. Robert Stafford, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls;
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS 12:10, Choral Ev 5:30, Eu, Wed Choral Eu 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30. Sat in Lent Eu 10.

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

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK—Q10 Bus Direct
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8; School of Religion & Adult Forum, 9:15; Sol Eu 10:15; MP 7:45. Daily: MP 8:45; H Eu 9 (Tues & Thurs), 12:05 (Mon, Wed, Fri); Major HD also 7:30 (Sol High). Wed in Lent: 7:30 Stations of the Cross, Address, Benediction

PHILADELPHIA, PA.

ST. MARY'S 1831 Bainbridge St.
Sun Eu 10; Tues, Thurs Eu 6. MP Mon-Fri 7:30

ST. STEPHEN'S 10th & Market Sts.
A National Healing Ministry
Eu & LOH Sun, Thurs, Fri (215) 922-3807

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu. Wed 7:30 H Eu

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Provenzano, the Rev. Joseph P. Bishop
Sun Eu 8, 9 & 11

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. James V. Liberator
Sun H Eu 8, 9:15, 11:15, Wed H Eu 7 440-1600

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

ST. THOMAS E. Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno



Chapel of Christ the Lord, Episcopal Church Center, New York City