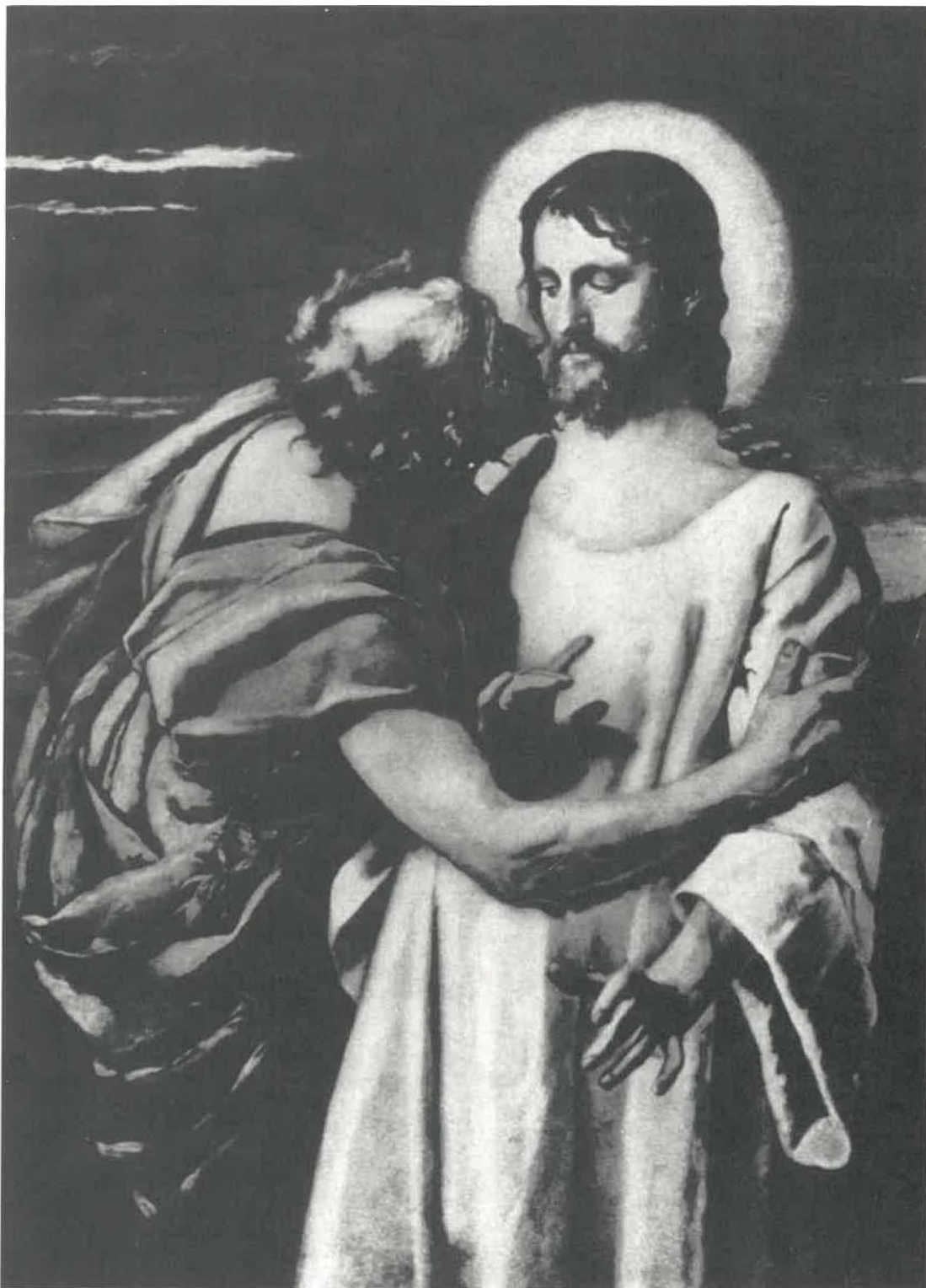


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“He went up to him at once, and said, ‘Master.’ And he kissed him” [Mark 14:45].

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IN THIS CORNER

Reverence and Laughter

We come most fully into the presence of our God when things go “wrong” in our liturgies. Children at the altar rail can be a wonderful reminder of this. One day I heard a priest handing the host to a 6-year-old and saying, “Johnny, this is the body of Christ,” — to which the boy responded, mildly outraged, “I *know* that!” Another child, younger, let go of her mother’s hand one day and ran to the altar rail, beaming with excitement and calling out, “I’m so hungry for communion!” There is a sense of welcome at the altar rail, of hospitality, that children seem to feel more instinctively than we adults do.

One year I participated as a lay reader in a very adult, very solemn celebration on Maundy Thursday evening. It seemed like a night when nothing went right from a logistical point of view. The priest and one of the servers arrived at the last moment and we rushed through the “stage directions” for the evening. When it came time for the scripture to be read, we found there was no lectionary book or Bible anywhere in the church, and one had to be hunted up and brought back. One server, new to the job, nearly dropped the chalice. There was a holdup putting the veil on the processional cross, and a long awkward pause. It was a comedy of errors, superimposed on the solemnity of the evening’s central drama. Though some of us felt tense and embarrassed about this, the priest released the tension in laughter after the service, remarking sheepishly, “we *never* get Maundy Thursday right!”

He was right. As a community and as a church, we never do get Maundy Thursday “right.” Indeed, it is folly to think we can, on our own.

In search of a bit more solemnity, I stayed on for awhile in the chapel, where the reserved sacrament is kept. I found myself listening to the bustle in the sacristy nearby, as altar guild members washed the vessels used at Communion and brought the reserved sacrament out to be stored in the aumbry.

An odd tradition in this parish is that the consecrated wine is stored in a beautiful lead crystal bottle in the aumbry. The odd part is that the label embossed on this bottle — antique and fading, but still legible — reads “bourbon”! What a wonderful image of the inadequacy of our rituals to the mysteries they point to! I noticed this bottle in particular, on this increasingly hilarious Maundy Thursday evening, as a friend from the altar guild was trying to stuff it into the aumbry. With all the other altar vessels and extra hosts, consecrated for the Good Friday services, the bottle would not fit into that small space.

And so I spent what was to have been a solemn time of prayer laughing softly, joyfully aware, even with all the comings and goings, of a presence and grace that “doesn’t fit” any of our rituals, and yet which longs and loves to be with us, and laughs with us.

I remember that surprising laughter in the dark now whenever things go wrong in our liturgies — or in other ceremonies and celebrations of our lives — when the mood isn’t what we’d planned or the unexpected happens. At such moments, I can see how far beyond all the solemnities of our observances is the constant, gracious invitation to worship a God who loves us, laughs with us, and invites us, with all our inadequacies, to share in the joy of creation. At such moments, I now believe, we may all learn to hear and share in the laughter of Emmanuel, of God-with-us, and to carry that laughter with us into the darker moments of our life.

Our guest columnist is Kathleen Henderson Staudt, a member of the Church of Our Saviour, Silver Spring, Md.

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The kiss of Judas.

By Nikolaus Geiger (1849-1897)

LETTERS

Pondering

The letter by the Rev. Roy Schippling [TLC, March 6] raises some interesting questions on which to speculate:

1. What are the "various organizations set up to oppose the policies of the national church"? Integrity (like its coalition friends) spends a great sum of money not only to oppose scripture but also the General Convention resolutions. It spends an inordinate sum to attend General Convention in great numbers to influence and bring about change.

2. What are the policies of the national church "various organizations [were] set up to oppose"? They oppose marriage as a monogamous, heterosexual, life-long commitment, and chastity and fidelity (for married and unmarried) as a canonical requirement for ordination. Also, they are opposing the historic Christian faith in these matters.

3. Are they spending those funds because they are trying to stay in the Episcopal Church? If they went elsewhere, they would take their money with them. In either case, the national church would not receive those monies.

4. Is it therefore valid to say that "the Episcopal Church will be destroyed by those whose aim is to preserve it"? There is no evidence that the aim of Integrity is to preserve the Episcopal Church; the aim is to modernize the Christian religion, make it "relevant" by embracing new theologies of experience and feelings.

5. Since "the gates of hell cannot prevail against the church" (Matt. 16:18), how can lack of funds destroy the Episcopal Church — if it is doing God's will? Will not God supply?

MARY A. MOODY

Leetsdale, Pa.

More Support

I was delighted to read your story [TLC, Feb. 20] about the Office of the Anglican Observer at the United Nations and would like to offer two clarifications. First, in addition to the significant support we've received from Trinity Church in New York, we were able to represent the Anglican Communion at the U.N. thanks to the generosity of other key supporters including the Episcopal Church Center, the Dioceses of New York and Southern Ohio, the General Theological Seminary and the Marsha Brady Tucker Foundation.

Second, the final appointment of the new U.N. Observer will be made by the Archbishop of Canterbury and the secre-

tary general of the Anglican Consultative Council, to whom the office reports.

Meanwhile, the U.N. Office remains active in transition. For an update, TLC readers may receive a free copy of our next newsletter, which goes to press soon, by writing to: The Anglican Observer at the U.N., 815 Second Ave., New York, N.Y. 10017 or by calling 800-334-7626 ext. 5164.

NANCY NIELSEN

Chair, Advisory Board to
Anglican Observer at the U.N.
New York, N.Y.

Silliness and Sin

If I understand him correctly, Bishop Kelshaw [TLC, Feb. 27] finds his lack of shock over David Kalvelage's "revelations" [TLC, Jan. 23] to be a mark of his own sickness and illustrative of the whole state of the church.

We live in a wonderful age of communications which allows Bishop Kelshaw and the rest of us to see glimpses of the craziness that exists in the church and to hear of some of the worst failings and errors of our brothers and sisters around the globe. And, of course, such failings and errors, especially those most sensational, always find their way into print. It is a mixed blessing, one with which the bishops and people of other ages did not have to contend. Those of us who read of them can see them as indicative of the state and direction of the whole church or as representative of the sorts of aberrations and sin that has and will always exist within the church. Bishop Kelshaw chooses to see them in the first light. How sad for him.

In his letter the bishop goes on to suggest that when a call is made "for a holy lifestyle, a faith in Jesus Christ as Son of God ..." that it is today dismissed as ridiculous. He may find that true in his own diocese, but not in the one in which I serve. The people here gladly embrace such a call and live it deeply. I'm guessing such fact is true in the vast majority of the church, and if it were known, in his own diocese. Of course, every age has had those who claimed the church as their own but went on about their own way.

The mantle of the episcopate is a weighty one. It is full to overflowing with stresses and strains. When one of its members becomes so overburdened that he or she can see nothing but gloom and doom, it is time for a vacation. Get on the road. Visit your brothers and sisters. See

(Continued on next page)

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LETTERS

(Continued from previous page)

and hear of their wonderful faithfulness. See and hear of their gracious stewardship. Look with your eyes of faith and listen with your ears and you will be amazed to see the Christ here in our midst working through them and their silliness and sin. God is at work and he is doing wonderful things in and through this branch of his church.

Take a vacation, Bishop Kelshaw. Take a vacation for the good of yourself and for your diocese and for us. You are working too hard and losing your perspective and taking yourself too seriously. Even Elijah took a vacation and he discovered he wasn't the only faithful one left. There were thousands of them then and there are thousands and thousands and thousands, even here in the Episcopal Church, now.

(The Rev.) RUSSELL JOHNSON
St. Paul's Church

Edenton, N.C.

Four Orders

In the article, "Major Structural Changes in Sight" [TLC, Feb. 27], there is a discussion of a possible unicameral body for General Convention.

I quote from the article: "where all three orders sit, debate, and perfect resolutions together but vote separately." These three orders are identified as "bishops, clergy and lay persons." I would respectfully suggest we have four orders as set forth in the Book of Common Prayer on page 855 under the subsection of the Catechism of "The Ministry." I was under the impression that bishops were clergy, as are priests and deacons. As a deacon who is the current president of the North American Association for the Diaconate, I would call to the attention of the Episcopal Church that there are deacons in this church as well as priests.

(The Ven.) S.S. TRACY
Archdeacon of Northern Indiana

South Bend, Ind.

Change the Name

The report that our national church is getting out of the missionary ministry [TLC, Feb. 27] grieves me and alarms me greatly. As a child, I was attracted to the Episcopal Church by reading *Forth*, which dramatized our work at home and abroad, and I felt called at age 12 to the missionary and priestly ministry. I was thrilled to have been able to fulfill this vision by serving as an appointed mis-

sionary of the Episcopal Church.

With the diversion of our energy to tangential causes rather than to the spreading of the gospel throughout the world, I suggest we also downsize the name of this organization. From the Domestic and Foreign Missionary Society of the Episcopal Church, I propose we more honestly call ourselves the Domestic and Episcopal Debating Society. At least we would know what our pledges and our parish apportionments are (and are not) supporting. If this is to be our policy, I, for one, need to reduce my contributions to the national church and begin supporting the various independent missionary societies more generously instead.

(The Rev.) LESTER WESTLING
Redding, Calif.

Restrained Action

Bishop Ashby of Western Kansas, in reprimanding Dean Hatfield for publicly refusing to renew ordination vows in the presence of a female priest [TLC, Jan. 16], took relatively restrained action in

the light of Dean Hatfield's actions.

For ordained members of this church to protest publicly the validity of orders of a female priest in such a manner as to break collegiality with their bishop and fellow presbyters, they are surely violating their ordination vows' requirement to "work ... together with [them]" (p. 531, BCP), not to mention "respect[ing] and be[ing] guided by the pastoral direction and leadership of [the] bishop," in which capacity he asked them all to renew their ordination vows at diocesan convention. A reprimand was in order, if not even stronger action. Divisiveness is a serious issue, condemned in holy scripture.

Dean Hatfield and Canon Kimmett have chosen to leave the church which has decided upon a course of action with which they are in strict disagreement. To them, I would say, "Go in peace to love and serve the Lord"; and to their support-

To Our Readers: *We welcome letters to the editor. Each is subject to editing and should be as brief as possible.*

ers, "let the Diocese of Western Kansas and the rest of us get on with the business of being the Episcopal Church."

(The Rev.) JOHN W. PRICE
Holy Comforter Church
Spring, Texas

Changed into ...

I thought it a bit much to have the Bishop of Chicago go along with Affirmation 3 of the 41st (!) meeting on the Eucharist with Roman Catholic representatives, conceding that "when under species of bread and wine these earthly realities are changed into the reality of his body and blood" [TLC, Feb. 13]. That's a lot of word play affirming transubstantiation, which really says that Jesus had to lose his humanity to be divine. It's all medieval physics and misdirected piety, in my opinion.

Too bad, too, that Bishop Griswold said "many of our church members practice the adoration of Christ in the reserved sacrament." Not very many, I bet.

(The Rev.) TIMOTHY PICKERING
Bryn Mawr, Pa.

The Episcopal Evangelical Assembly 1994

PATTERNS OF MINISTRY: Evangelical Ministry In Today's Church

John Guest Terry Kelshaw Ted Schroeder Andrew Cornes

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Bishop of Ohio Consecrated

In a liturgy steeped in history and yet strikingly modern, the Rev. J. Clark Grew, II, 54, was consecrated 10th Bishop of Ohio March 5 in Cleveland. More than 3,700 people — nearly one-tenth of the 40,000 member diocese — attended the consecration at Cleveland State University Convocation Center.



Bishop Grew

Joining Presiding Bishop Edmond L. Browning and 10 other bishops in the laying on of hands were Ohio's seventh, eighth and ninth diocesans, Bishops Nelson M. Burroughs, John H. Burt and James R. Moodey.

The Rev. M. Thomas Shaw, SSJE, preacher for the service, challenged Bishop Grew to "speak the word of God with courage and serve the needs of victims of injustice." Fr. Shaw, a nominee in the episcopal election in Massachusetts

one week later, has been spiritual director for the new bishop for some years.

Transforming the Convocation Center, which would, only hours after the consecration, become an indoor soccer field, into a worshipful and holy space was accomplished in part by the creation of a massive dossal. The curtain was comprised of 99 panels decorated by the parishes of the diocese, the panels reflecting the mission and ministry of those congregations. In the center of the dossal was an 18-foot high cross adapted from the pectoral cross designed for Bishop Grew.

A massed diocesan choir of 450 voices, accompanied by the 30-member Trinity Chamber Orchestra, the resident orchestra of Trinity Cathedral in Cleveland, led the congregation in singing the diverse music chosen for the liturgy. It included Anglican classics, several selections from *Lift Every Voice and Sing II*, the new African-American hymnal, and the Taize setting of the *Veni Sancte Spiritus*.

CONVENTIONS

The Rt. Rev. Bertram N. Herlong took part in his first diocesan convention as Bishop of Tennessee when it met Jan. 28-29.

Bishop Herlong called the report of the long range planning committee "the centerpiece of this convention," and cited statistics which showed a decrease in the number of Episcopalians in the diocese from 13,150 in 1985 to 12,907 in 1992, a decrease of 2.6 percent. He pointed out that during the same period, the population of the area increased by 13 percent.

"I am convinced that the Episcopal Church, along with the other mainline churches in this country, began their significant decline in membership in the '60s when we put all our effort into social ministry and virtually abandoned Christian education," the bishop said.

He said Christian education/formation will be the first priority of the new diocesan structure. Other top priorities are, in order: new models in missions, pastoral care, clergy support and training, and development of new congregations.

Delegates adopted the plan of the long range planning committee which will restructure the diocese into four missionary convocations which combine both large and small churches along geographic lines. The convention was marked by a

lack of controversial issues and by the positive mood of the delegates.

CHARLES MCKELLAR

St. James' Church, Alexandria, La., was host to the convention of the Diocese of Western Louisiana, Feb. 11-12, a gathering one veteran of the diocese described as "the most good-humored and congenial" in 20 years.

The Rt. Rev. Joe Morris Doss, Bishop Coadjutor of New Jersey and a native of Alexandria, was preacher at the convention Eucharist and speaker for the banquet.

In his convention address, the Rt. Rev. Robert Hargrove, Bishop of Western Louisiana, cited positive signs in the diocese, including college ministry.

"We are returning to intentional college work in this diocese," he said. "Many of our young people are searching for a fellowship, a safe harbor in which to enable them to function as Christians in what is for them often a hostile environment on campus."

Church of the Good Shepherd, Vidalia, was admitted to convention as a new mission. A budget of \$1,047,925 was approved.

Retired Olympia Bishop Dies

The Rt. Rev. Ivol Ira Curtis, fifth Bishop of Olympia, died March 2 in Seattle following a stroke. He was 85.

Bishop Curtis, who served in Olympia from 1964 until 1976, is perhaps best known for his guidance of the diocese through difficult times. His episcopate included times of civil rights struggles and war, recession in the Seattle area, and church issues of ordination of women and prayer book revision.

He was born June 18, 1908, in Watkins, Minn. He received his undergraduate degree from Carleton College (Minn.) in 1932, and his divinity degree from Seabury-Western Theological Seminary in 1935. He was ordained to the diaconate in 1935 and to the priesthood a year later. He was assistant at Emmanuel Church, Boston, 1935-37; rector of St. Peter's, Cazenovia, N.Y., 1937-43; rector of St. John's, Jamaica Plain, Mass., 1943-47; rector of All Saints', Pontiac, Mich., 1947-52; and rector of St. James', Los Angeles, 1953-60. He was consecrated Suffragan Bishop of Los Angeles in 1960 and served in that ministry until 1964, when he was elected Bishop Coadjutor of Olympia. He became diocesan bishop in 1965.

During his episcopate, Bishop Curtis dedicated numerous new church buildings, was a host to General Convention in Seattle in 1967, dedicated the Huston Camp and Conference Center, and served for six years as president of Province 8.

He is survived by his wife, Lillian, sons William and Donald, three grandchildren and a great-grandchild.

A memorial service was held March 19 at St. Mark's Cathedral, Seattle.

DIANE WALKER

BRIEFLY

The **Living Stones Diocesan Partnership**, a coalition of dioceses working under formal agreement for the cause of total ministry development, met Feb. 17-19 in Boulder City, Nev., for its first annual meeting. Partner dioceses represented were Kansas, Minnesota, Nebraska, North Dakota, Northern Michigan, Nova Scotia and Qu' Appelle (southern Saskatchewan). The Rt. Rev. Thomas Ray, Bishop of Northern Michigan, addressed the group, oral reports were made and small-group discussions held.

Places Where the President Has Worshipped

President Bill Clinton, after more than a year in office, has a record of church-going that is thoroughly ecumenical.

Raised as a Southern Baptist, he sang in a Baptist choir in Little Rock during most of the dozen years he was governor of Arkansas. His wife, Hillary, who remains in touch with the Methodist minister of her teen-aged years in suburban Chicago, usually went to Methodist services with the Clintons' daughter, Chelsea.

Early on the morning of Inauguration Day in Washington, the Clintons were at a special service led by ministers of several faiths at the African Methodist Episcopal Zion Church in downtown Washington, rather than St. John's Episcopal Church, Lafayette Square, where presidents have traditionally worshipped. The Clintons have since attended three services at St. John's.

On Christmas Eve, all three Clintons were in the front row among 4,000 persons attending the midnight Eucharist at Washington National Cathedral. They stepped forward to the free-standing altar in the crossing to receive Holy Communion from the Bishop of Washington, the Rt. Rev. Ronald Haines, and afterwards signed a special guest register. It was the president's fourth visit to Mount St. Alban in 1993; he had previously attended the state funeral for Supreme Court Justice Thurgood Marshall and memorial services for two key campaign workers.

Georgetown Visit

Having received by mail the sermons of the Rev. John Andrew, rector of St. Thomas' Church, New York City, the Clintons turned up on the First Sunday of Lent to hear Fr. Andrew preach at Christ Church, Georgetown.

The Clintons also attended Washington's First Baptist Church on 16th Street Northwest, but are more often at the nearby Foundry Methodist Church. Its original structure was erected in thanksgiving by a donor whose foundry was spared when the British burned Washington in the War of 1812.

For their initial service at Foundry a year ago, the family walked from the White House through streets that were mostly deserted in the wake of an overnight snow storm. Since the blizzard



The Clintons, at Washington National Cathedral on Christmas Eve, greet Bishop Haines.

had reduced attendance to less than a hundred, they greeted parishioners at the main entrance, but on most Sundays they are ushered out a side door during the recessional hymn. After their first visit, they began occupying the pew used by President Roosevelt and Prime Minister Winston Churchill during their historic White House meeting in December, 1941.

Since the rural setting of Camp David in Maryland aggravates the president's allergies, he spends weekends in Washington more often than his predecessor; the White House gives Foundry 30-minute notice if he plans to attend. During Advent, he watched Chelsea's participation in a nativity pageant.

What awaits the first family beneath Foundry's gently curving rotunda is a structure built along the lines of many protestant churches at the turn of the century. The main floor slants slightly toward the sanctuary and is encircled by a spacious balcony on three sides. So far, the Secret Service has not objected to its use.

Foundry's altar is centered with a plain cross and floral arrangement and, unusual in a Methodist church, six candles and a missal stand with an open Bible. It is surmounted by a carved figure of Christ and flanked by two vigil lights in crimson globes. Another floral arrangement is in front of the pulpit.

The clergy, wearing albs and stoles,

enter behind a robed choir and an acolyte carrying an unadorned cross. The service begins with an informal welcome from the pastor, the Rev. J. Philip Wogamon, and a psalm read responsively. After the passing of the peace, he reads a list of births, illnesses and deaths, and members of the congregation hold up their hands to volunteer to send cards of remembrance.

Although President Clinton carries his own Bible as he has done since his Baptist boyhood, there are Bibles alongside hymn books in the pews.

Mr. Wogamon, who only recently became pastor at the age of 61 after a long career at Washington's Wesley Seminary, preaches extemporaneously for 20 minutes. Sermon titles are listed in a newsletter five weeks in advance. One familiar hymn is augmented by two new ones that the congregation is encouraged to learn.

Holy Communion is offered weekly at the end of the 9:30 service and is also a feature at 11 o'clock on the first Sunday of the month.

Closely corresponding to the Episcopal Church's Rite I, the service continues with the use of pita bread and, unexpected in Methodism, wine. Participants may kneel as they receive the sacrament by intinction from two couples appointed for the day. After everyone has communicated, the clergy kneel to receive the sacrament from the lay administrators.

(THE REV.) JAMES B. SIMPSON

And We Also, Like Judas. . .

By DAVID M. BAUMANN

*No woman has ever borne a child
And worshipped his eyes and the way he
smiled,
And reacted with pride at his first clear
word;
Who bound up his hurts and loved his
absurd
Fierce concentration, watching a spider;
Who saw him grow till he stood
beside her,
Straight and tall as a mountain pine;
No woman who had a son like mine
Ever believed that aught than good
Could come to this fruit of her
motherhood —
No woman ever belived — not I!
That this life of her life was born to die
As mine, going down from Nazareth
to Jerusalem and sorrow and death.
Some say he was wrong, some say
he was right
In the way he did that dark spring night.
I only know what is done is done,
And I weep for Judas . . . I weep
for my son.*

“Old Tears in Galilee”
by Georgie Starbuck Galbraith

The first time I read this poem, I wept. It forced me with a stunning and sudden shock to see Judas the Ultimate Traitor as a loved human being. I had never seen him that way before, but I knew then that this is how Jesus had seen him.

There are two accounts in the New Testament of how Judas Iscariot met his end. Matthew’s gospel tells us he hanged himself (Matt. 27:5); Luke says he fell down and burst open (Acts 1:18). Whatever the manner of his death, it is clear Judas died at the same time Jesus did.

It is generally assumed Judas will go to hell. Jesus said, “Woe to that man by whom the Son of man is betrayed. It would have been better for that man if he had not been born” (Matt. 26:24). This is certainly true. There can be no doubt it would have been better not to have lived at all than to live through the events of

The Rev. David M. Baumann, S.S.C., is rector of the Church of the Blessed Sacrament, Placentia, Calif.

He was merely the weakest knot in a net of weaklings

Jesus’ last night, knowing you were responsible for putting those events into motion. But this feeling of anguish to the point of self-destruction could be possible only if you truly loved the one you had betrayed.

Nowhere in the Bible are we given a reason for Judas’ decision to betray Jesus. Luke and John attribute it to Satan’s entering into him. One or two writers have surmised it was a misguided effort to force Jesus’ hand to reveal himself as the Messiah through a supernatural intervention. Whatever the reason, it is evident Judas did not dislike Jesus, nor was he out to “get him”; nor, I think, was he out to earn an easy 30 silver pieces, or else he would not have thrown down the money in the temple after he saw how he had been used by the authorities.

Judas did not stop following Jesus during the three years of public ministry when many others did. He was almost certainly one of the 70 trusted followers sent out on a successful mission to preach, heal, teach, anoint the sick and cast out demons. Judas received the piece of bread dipped in the bowl at the Last Supper — traditionally a sign of affection. And Judas identified Jesus in the Garden of Gethsemane with a kiss, a sign possible only because the embrace or kiss might have been a familiar gesture for him. He may have kissed Jesus often.

We cannot overlook Judas’ sin. He betrayed Jesus, who was his Lord and his friend. He did not trust or understand Jesus at the end. He left him in the middle of the Last Supper, where he had been made welcome, and never saw the others again except in the Garden of Gethsemane, and then not to speak to them.

Judas was a weak person at a time when strength was called for. Of course, he was not alone in that. Peter denied Jesus publicly three times after saying he would go with Jesus even to death. When Jesus was determined to return to Bethany near Jerusalem, where his life had recently been threatened, Thomas

said, “Let us also go, that we may die with him” (John 11:16), but he joined all the others who fled in the garden, leaving Jesus to his fate. They *all* fled. Judas was merely the weakest knot in a net of weaklings.

But Judas was loved by someone — his mother at least, if we consider the poem with which this article begins. Presumably he had friends among the disciples. He was entrusted with the money box by Jesus. He was concerned about the poor, misguided though that concern may have been at times. He was close enough to Jesus at the Last Supper to have received the bit of bread. Above all, Jesus loved him.

When Judas saw the consequences of his actions, he was outraged. Clearly he had never intended that Jesus die. He went to the temple authorities, proclaimed that Jesus was innocent, threw down the silver in fury, shame, guilt, despair and anguish. Matthew’s words are, “He repented and brought back the 30 pieces of silver to the chief priests and the elders, saying, ‘I have sinned in betraying innocent blood.’” (Matt. 27:3-4). He repented. These are words of remorse — perhaps even of salvation.

Not Special

Judas bears not only his own name, he bears the name of his people: Judah, the Jews. But he could just as well have been named Adam. He bears the stigma of the human race. He represents all, Jewish and Gentile, all human unbelief, half-belief, misunderstanding, failure and betrayal. All people are like Judas. The Bible is unequivocal about that.

Judas was not special among human beings, except in that his sin was pivotal for the salvation of sinners. His story is the story of every tragic failure of all who let down those who love them, of potential horribly lost at the last minute when the potential was greatest and the stakes highest.

Judas was chosen by Jesus and num-



bered among the 12 — Jesus, who “knew all men and needed no one to bear witness of man; for he himself knew what was in man” (John 2:25). Judas’ fury shows he became aware of his failure and knew it was great. His perception of the immensity of his failure is the measure of the greatness he knew could have been his, and is therefore the measure of the vast despair to which he succumbed.

Fyodor Dostoevsky, in his great work *The Brothers Karamazov*, said, “The secret of man’s being is not only to live but to have something to live for.” When Judas fell from grace, he lost his reason to live. This was possible only because Jesus had been his reason to live. Judas made a bad decision and then knew he had chosen emptiness. This is the state of the human race apart from God: emptiness, meaninglessness, despair. And it is for this that Jesus came to be born, and to die, and to rise again.

On Good Friday, the price of our salvation was paid. What made that price necessary is human sin, the sin of all people. The sins we ourselves commit. We know of the resurrection and the salvation. We know that when Jesus overcame the sharpness of death, he opened the kingdom of heaven to all believers. Judas did not know. The gospels say repeatedly that the disciples understood various inte-

gral matters only after resurrection. The burden of our sins is perhaps easier for us who know of the resurrection, though it ought not to be.

Squandering Gifts

We who claim salvation in the name of Jesus are like Judas, Jesus’ failed disciple. We also have “stolen from the money box” by squandering the gifts which the Lord has entrusted to us, using them selfishly rather than for God’s glory. We also have refused to sit at the table with the saints, but rather, even after being given the sign of affection (a bit of bread from his own altar), we have preferred to get up and walk out into the night, alone, on our own errands. We also have “kissed the Lord” in sham affection for our own selfish purposes, rather than offered a full embrace of heartfelt, sacrificial love.

Above all, when our sins confront us and forgiveness is offered, we have preferred self-pity and despair, thinking ourselves beyond even the love and forgiveness of God. Surely this is the greatest sin Judas committed — thinking himself beyond forgiveness. And this is one of the most pervasive sins in the human condition. I have found it often in the hearts of Christians. I have seen it at times in my own heart.

But our inheritance is the forgiveness of sins and salvation, the peace of God that passes understanding. Good Friday’s cross for Jesus meant death, but for us it means life. It is reconciliation with God for all sinners who look to him for forgiveness. While on the cross, Jesus prayed, “Father, forgive them; for they know not what they do” (Luke 23:34). For whom did Jesus beg this forgiveness? The soldiers who wielded the hammer and nails? The members of the Jewish council who turned him over to the Romans? Pilate, who condemned him? Could the prayer have included Judas, who was the pawn of these authorities? He, among them, clearly “did not know what he did.” In fact, is there anyone for whom Jesus was not praying at that time?

I have heard a folk tale which offers an answer to the question of the eternal destiny of Judas. According to this tale, a long time after Judas’ death, he gradually came to consciousness and found himself in utter darkness, lying flat on his face on dank ground oozing with filth. He was exhausted. For a thousand years he lay there, agonizing over what he had done. Then with a groan he rolled over. He saw a tiny point of light high above him, and he realized he was in a deep pit — a hole with sheer sides made of slime and mud. For 5,000 years he climbed, groping upward and sliding back down. At the end of the 5,000 years, his hand gripped the top edge of the hole, and he pulled himself out and lay gasping on the ground above. After a thousand years he had regained his strength and looked up. He saw Jesus and the 11, sitting at table, radiant with glory. There was one seat vacant. Jesus said, “What took you so long?”

It is only a story. We don’t know, and cannot know, what Judas’ eternal destiny is. Jesus, probably referring to Judas, says “the son of perdition” is lost “that the scripture might be fulfilled” (John 17:12), but even this passage does not make clear the irrevocable condemnation of the son of Simon Iscariot. Peter said merely that Judas “turned aside, to go to his own place” (Acts 1:25). But it is obvious that the story of Judas is also the personal story of each Christian and every human being. It is the story of horrible sin and sacrificial love, forgiveness and reconciliation — the true story in which Jesus’ love is proven stronger than the worst sin of all time.

A Roman Soldier Tells His Wife

Pilate was right, you know.
The man was innocent.
The priests and Caiaphas, they were the ones
Who should have been scourged.
They were afraid of him,
Afraid they'd lose their jobs
And gold,
So they tricked the Jews,
Even one of his own followers,
Into betraying him.
They were so afraid of a rebellion.
Yet he never claimed to be the king.
The Jews are waiting for a king,
Prophesied these thousand years or more.
They hate us, you know,
And want a king to lead them against us.
As though any puny king
Could defeat Rome's army!

But that man was no rebel.
He was gentle and kind.
What if he did claim to be
The Son of God?
He did no harm to anyone.
He was so humble.
I did not want to see him suffer,
So when it was my turn to scourge him
I made the whip lash air an inch away
From his striped back.
He was so cut, so bloody,
That I thought he could not know
That I was trying to spare him.
When we mocked him with that crown of thorns
He never flinched.
Those thorns must have hurt him
When they were pressed against his head.
I know they tore my hands.

That's when I saw his eyes.
He looked at me with such patience,
Such understanding. Yes, and something more.
I don't know what it was.
I can't put a name to it.
But his eyes reminded me of my father
When he punished me and wept.
That man, beaten and bloody,
Turned his head
And smiled at me so tenderly —
Yes, that's the word, tenderly —
That suddenly I knew He was
The Son of God.
I wanted to kneel and beg forgiveness.
And then I realized the thorn cuts on my hand
Were healed.

Dorothy Scofield



Anticipating Dawn

It's Holy Saturday.

Each flower I see
today
in our whole town

(dandelion, tulip,
shadbush, apple)

affirms tomorrow;
sings about new life.

Tonight, I'll sleep between
flower-printed sheets
anticipating dawn.

Elva McAllaster

Good Friday

Father, see thy Son
brought lowly and despised.
See His body born
on earth now run
so red and scarred, His eyes
all veiled in sorrow, and the morn
not half begun. Why, Father,
must He suffer for my sin?
His pain the price for all my pride?
Would He not rather
elsewhere go than Calvary to win,
and other be than crucified?

Forgive me ere His death draw near;
then...
lay my rude heart as prize upon His bier.

John Paul Carter

Palm Sunday

Once again, the age-old cry:
"Crucify," yes, "crucify!"

The drama plays itself again:
An audience that finds itself on stage,
A King for whom nails await.

Pilgrims, yes, and palmers, too:
Barabbas, Pilate, Judas, me
Caiaphas, the Centurion, and thee.
Each in his own way
casts his palm.

These palms will wither, as memory fades.
Next year's ashes strewn before
this year's King.

Thomas Waldron Philips

Drama of Holy Week

People who participate in the ceremonies of Holy Week often describe the experience as "moving." The liturgies this week are moving indeed, capable of bringing forth a variety of emotions from tears to wonder. Much of the reason for these reactions is the fact we participate in a drama. We are involved in the ceremonies of Holy Week, not just spectators.

On Palm Sunday we carry palms in procession in honor of Jesus, walking, in some places, in the streets. We welcome him with "Hosanna! Blessed is he who comes in the name of the Lord." We are brought into the action of this solemn drama. The events of our redemption are acted out before our very eyes, not at a distance.

We Crucify Him

As the week moves on, we accompany our Lord to the Passover meal in the Upper Room, in the garden at Gethsemane, to his trial before Pilate, as he carries his cross to Calvary, and to the tomb. After we celebrate his entrance into Jerusalem on Palm Sunday, we deny him, we betray him, we crucify him.

Mysteriously, the ceremonies of Holy Week invoke both the

past and present. We know these events happened 2,000 years ago, yet somehow we are there, too. May this mingling of past and present be moving to all of us as we follow our Lord.

Following Through

The new Bishop of Minnesota is off to a good start. In the first year of his episcopate, the Rt. Rev. James L. Jelinek is spending a great deal of time with young people. In his convention address last October, Bishop Jelinek said he would emphasize youth ministry, and he's already doing just that.

During his visits to congregations, Bishop Jelinek is spending at least an hour in conversation with young persons ages 12-18. "I find them refreshing and stimulating," Bishop Jelinek wrote in *Soundings*, Minnesota's diocesan newspaper. "They have a view of the church and the world which is often different from mine and enriches me greatly." Bishop Jelinek also has spent time with parish youth leaders and college students, visited with vestries about their youth programs, and he appointed an interim diocesan youth ministry coordinator, with the intention to have a fulltime person later this year.

We salute Bishop Jelinek for this emphasis on youth. Hopefully, other dioceses will follow.

VIEWPOINT

An Assailed Reputation

NAME WITHHELD

Instead of writing this, I should be in the midst of completing my first Christmas season at a new parish, preparing for the Epiphany celebration. That I am not is because during the background check conducted by a parish that had just called me as director of Christian education, someone chose to lie about my past behavior. To be specific, this person, whose identity is not known to me, reported that eight to 10 years ago, while serving at a previous parish, I had repeatedly made "sexually suggestive" comments to teenage girls. This person, while unable to furnish any details, continued by saying this behavior was called to my attention, I was urged to seek counseling, did so and even after receiving counseling, I continued to behave in such a manner.

When I learned of these charges against me, I, of course, denied them. Nothing like this had ever happened. Then I contacted former supervisors, rectors and co-workers, all of whom came to my defense. They said they had never heard of such charges, and in the case of

two women who worked with me on the youth staff in the parish where this allegedly occurred, stated it was not only highly unlikely, but virtually impossible that anything like this would have happened without their being aware of it.

However, the parish which had offered me the position withdrew the offer two days later. Persons admitted they were afraid to hire me because of the charges, even though I was told that it was "safe to assume" they believed nothing like this ever happened.

I am writing this as a warning to other professionals, especially those who work with children and teens. Protect yourself! If you are not subject to an annual review by someone or somebody of your parish, make sure you initiate such a process. Make sure some reference to your behavior in this area is included in this review and make sure the review is in writing and that you have a copy of it. Would my doing this have prevented what happened to me? I don't know, but I believe it would have discouraged my unknown accuser if he or she had known these allegations were repudiated in advance. As it stands now, after serving for more than 20 years in the church as a volunteer and professional, I may never be able to work

in this field again.

To parishes which are conducting background searches, check out your sources carefully, and be careful of the promises you make to your sources. In my case, this person would not comment until assured complete anonymity. Given this promise, the person felt free to assail my character and reputation without fear of being exposed.

I want to emphasize that I in no way think a church should not be very careful about whom it calls to work with youth and teens. I know how destructive inappropriate behavior, sexual or other, can be to an individual or parish ministry. Hysteria, however is not the answer. In my case, the parish calling me clearly hadn't considered what it would do if a situation like this arose. While persons assured me repeatedly that they were attempting to handle this in "a pastoral manner," it is clear they simply wanted to be rid of me and the problems or questions that might be raised if I were to accept that position.

I have asked the editors to respect my request for anonymity, but I believe they would be willing to forward any communication to me, if anyone would like to correspond with me directly.

The author has requested anonymity.



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1 Kings 19

In his cave, Elijah's birth-traumas
Were
A shaking,
A strange warming,
And a mighty wind.
Then, at the Open Place,
A soft voice,
Like a mother's murmuring to her new-born child.

I too have heard that voice:
At the cave-opening;
After the blinding lights
And the extremes of cold and heat;
After the slippery earthquake-sliding out, down,
Where?

Now on Friday once again
Love lies prostrate,
Pried open in the name of healing and of hope
While wild nature huffs and puffs outside the cave
And, at the Open Place,
We strain against the wind to hear
The Mother whispering
In Elijah's ear.

Jonathan C. Sams

PEOPLE and PLACES

Appointments

The Rev. **Stephen Pogoloff** is part-time priest-in-charge of Prince of Peace, P.O. Box 1496, Apex, NC 27502.

The Rev. **Donne Puckle** is part-time vicar of St. John's, Bisbee, AZ; add: P.O. Box 368, Bisbee 85603.

The Rev. **Thomas Rightmyer** is interim of St. Paul's, 218 S. Second St., Smithfield, NC 27577.

The Rev. **Katherine Feltman Ryan** is curate of St. Alban's, 2816 Deborah Dr., Monroe, LA 71210.

The Rev. **Robert L. Sessum** is rector of Good Shepherd, 533 E. Main, Lexington, KY 40508.

The Rev. **Himie-Budu Shannon** is rector of St. Monica's, Box 12225, Hartford, CT 06112.

The Rev. **Walter Sherman** is rector of St. Paul's, 200 W. St. Paul's St., Brighton, MI 48116.

The Rev. **Richard Shinn** is interim rector of Christ the King, 23045 Wick Rd., Taylor, MI 48180.

The Rev. **John VanDeusen** is vicar of Sts. Thomas & Martin, 4100 Up River Rd., Corpus Christi, TX 78408.

The Rev. **Patsy H. Walters** is deacon of St. Peter's, Charlotte, NC; add: 3108 Airlie Dr., Charlotte, NC 28205.

The Rev. **Robert William Watts** is deacon assistant of St. Luke's, P.O. Box 603, Denison, TX 75020.

Ordinations Priests

North Carolina — Michael Battle.

Western New York — (for the Diocese of **Spokane**) **Eldwin Lovelady**, curate of St. Luke's, Jamestown, NY; (for the Diocese of **Northern California**) **David Howell**, curate of St. Bartholomew's, Tonawanda, NY.

Retirements

The Rev. **Robert Bird**, as vicar of St. Alban's, Davidson, NC.

The Rev. **Asa Butterfield**, as Hispanic Missioner of the Diocese of Oklahoma; add: Apartado Postal 5-555, Guadalajara, JAL, Mexico.

The Rev. **Royal F. Dedrick**, as vicar of St. Matthew's, Salisbury, NC.

Other Changes

The Rev. **Arthur Hancock** is non-parochial; add: P.O. Box 1547, Clemmons, NC 27012.

The Rev. **Anna Louise Reynolds-Pagano** is non-parochial; add: 114 Laurel Hill Rd., Chapel Hill, NC 27514.

Deaths

The Rev. **James D. Beckwith**, retired priest of the Diocese of North Carolina, died Jan. 16 after a brief illness. He was 84.

Fr. Beckwith was born in 1909 in Wilmington, NC. He received his BA from the University of the South in 1932 and his divinity degree from Virginia Theological Seminary in 1935. Ordained a priest in 1936, he served parishes throughout North Carolina and Virginia. He was rector of St. Michael's in Raleigh 1950-1977 and then named rector emeritus. He retired in 1977. Since retiring, he served St. Paul's, Smithfield and Good Shepherd, Fayetteville. Fr. Beckwith was married to Elizabeth Graham, who preceded him in death in 1983. He was also preceded in death by his brother, the Rev. John

Quintus Beckwith. Fr. Beckwith is survived by his daughter and son, a sister, a brother and several nieces and nephews.

Nelson Rollins Burr, prominent historian of the Episcopal Church, died Jan. 10 at the age of 89.

Dr. Burr was a native of West Hartford, CT. He was educated at Princeton University class of 1927 and did graduate work there to receive his PhD in 1934. Upon graduation he was employed by the Works Progress Administration as supervisor of the Church Records Survey for the northeastern U.S. In 1942 he became a research librarian at the Library of Congress, a position he held until his retirement in 1967. Dr. Burr focused on the parish histories of MA, NY, NJ and CT in his many publications. His annotated bibliography of religion in American life is the most important work in that field as is his bibliography of American religious literature, a massive publication in three volumes. Dr. Burr was a long time communicant of Grace Church, Hartford,

The Rev. **Henry H. Chapman**, retired priest of the Diocese of Alaska, died Jan. 3 in Asheville, NC. He was 98.

Fr. Chapman was born in Alaska in 1895. He received his BA from Middlebury College in 1918 and his divinity degree from the General Theological Seminary in New York in 1921. He was ordained as a deacon and a priest both in 1921. He spent a year in Vermont and the rest of his ministry in Alaska. He retired from the active ministry in 1963. He also received an honorary doctorate

(Continued on page 15)

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PEOPLE and PLACES

(Continued from page 13)

from the GTS, and was postmaster of Anvik, AK, for 18 years. He served as a supply priest after his retirement in the Diocese of Western North Carolina. Fr. Chapman is survived by three daughters and three grandchildren.

The Rev. **William W. Elrod**, former headmaster of St. Paul's School for Girls in Walla Walla, WA, died December 24, 1993, in Tempe, AZ, following a brief illness at the age of 72.

Fr. Elrod was a graduate of Virginia Seminary. He was ordained priest in 1963. He served churches in Colfax and Palouse, WA, St. Paul's in Walla Walla and Tempe. Before his retirement in 1988, he taught at Charles Cook College and Theological School in Tempe. He is survived by his wife, Shirley, and three sisters.

The Rev. **Donald Lincoln Harter**, retired priest in the Diocese of New York, died in Kentucky on Jan. 13 at the age of 84.

Fr. Harter was born in Kenney, IL, in 1909. He graduated from the University of Iowa in 1930 and earned a PhD there in 1942. He also received a master's degree from Columbia University in 1932.

After some years of teaching and also serving as vice-president of Wagner College, he was made deacon in 1966 and ordained priest in 1981. He served parishes on Staten Island and was associate chaplain of the New York City Department of Correction. Fr. Harter continued in the teaching field after ordination, and served as chair of the Liberal Arts College Institute in New York City. He is survived by his wife, Alma, and their two children.

The Rev. **Archibald Shradly Hill**, retired priest of the Diocese of San Diego, died Dec. 17, 1993 at age 74.

Fr. Hill was born in New York City in 1919. He attended Brown University where he earned his BA. He also earned his ThM from Philadelphia Divinity School in 1944 and was ordained priest in the same year. He served as rector of St. John's, New Rochelle, NY, 1946-1975; and as curate then rector of St. Bartholomew's, Poway, CA, 1976-1984. Fr. Hill retired in 1984. Fr. Hill was preceded in death by his wife, Louise Klemm Marr.

The Rev. **William O. Richards**, a retired priest of the Diocese of Colorado, died Oct. 21, 1993, at the age of 94.

Fr. Richards was born in 1899 in Aberyswyth,

Wales. He served in the British army during World War I. He attended St. John's College in Greeley and was ordained deacon and priest by Bishop Ingley of Colorado. Beginning in 1931 he served churches in Steamboat Springs and Craig and opened a mission in Oak Creek. Later that same year he became vicar of St. James' Church, Meeker, where he served until his retirement in 1967. He is survived by his wife of 58 years, Beryl. He was the oldest priest in canonical residence in the Diocese of Colorado.

Sister Mary Anselm, CSM, died at the convent in Sewanee, TN, on Nov. 22, 1993, at the age of 89.

Sr. Mary Anselm (nee Katharine Perrin Gage) was born in Hankow, China, in 1904. At the age of 15 she came to the U.S. alone to attend Abbot Academy in Andover, MA for two years before attending Wellesley College in the class of 1926. She went on to teach in Davenport, IA, where she came into contact with the Sisters of St. Mary. She entered the Community of St. Mary in 1935 in Peekskill, NY. She taught English and Latin in schools in Peekskill and Sewanee. In addition to teaching, she was involved in the Community as novice director, assistant superior and sister-in-charge of associates and also spent a year in the Philippines. She came to live in Sewanee in 1974.

LENT CHURCH SERVICES

PHOENIX, ARIZ.

ALL SAINTS' CHURCH and SCHOOL 6300 N. Central Ave.
Canon Carlozzi, r; Fr. Poston; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd. S.
Youngs, Dir. of Music; K.B. Johnstone, Verger
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu: Tues,
Thurs, Fri 8:05

SANTA MONICA, CALIF.

ST. AUGUSTINE BY-THE-SEA
The Rev. Fred Fenton, r; the Rev. Malcolm Boyd, the Rev. Dr.
Barbara Stewart, ass'ts
Sun H Eu 8 & 10:30, Christian Ed 9:15, Wed H Eu 7

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker
Sun 8, 9 & 11, Wed 10:20

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6, Masses daily 7, 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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon
Carroll Mallin
Sun 8, 10 & 6:30 HEu. Wed 12 noon

KEY - Light face type denotes AM, bold 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; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air conditioned; H/C, handicapped accessible

HONOLULU, HAWAII

CHURCH OF THE HOLY NATIVITY
5286 Kalaniana'ole Highway (808) 373-2131
Sun 7:30 & 9:45, Wed 10

OAK PARK, ILL

GRACE CHURCH 924 Lake St. (708) 386-8036
Sun: H Eu 17:30 & H Eu II (Sung) 10; Tues H Eu I 11:30; Wed H Eu
II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me 7:30

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. Dr. William Hague, r; The Rev. Joseph W. Lund,
assoc
Sun: 8 H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S).
Wed 7 H Eu, Thurs 10 H Eu with Healing

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., in Central Square
The Revs. Jane and Titus Presler, Co-rectors; the Rev. Elizabeth Wiesner, priest assoc
Sun H Eu (Rite I) 8, H Eu (Rite II) 10. Holy Week; Mon, Tues, Wed
H Eu 8, Thurs H Eu 7:30; Good Fri 12 noon & 7:30; Holy Sat 8
Great Vigil; Easter Sun H Eu 8 & 10

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC
Chapel); Thurs 10. MP daily 9; EP as anno

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. J. G. Semon, Rector; the Rev. C. Frederick Barbee,
Vicar; the Rev. Steven W. Lawler, the Rev. William M. North,
Jr., the Rev. Mary Caucutt, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15, EV 5 (1S); Sun Sch 9:15; Daily 7:30 & 5:30
ex Sat 8:30 & 4:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

NEWARK, N.J.

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

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r (908) 322-8047
Sun 8 & 10 H Eu. Wed 9 H Eu

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN Genesee St.
The Rev. Robert C. Ayers, r
Sun H Eu 8 & 10, Wed H Eu 12 noon

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A.
Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 9 & 11 Gregorian, Wed 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espa-
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri
8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade
near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (610) 461-6698
The Rev. Walter Frieman, Th.D., assoc
Sun Eu 8 & 10 (Sung), Adult Catechumenate Ed 9:15, Ch S 10;
MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed
9:30, HD ☉ time anno; Bible study Tues 7:45; Ecumenical sup-
pers Wed 6:30

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

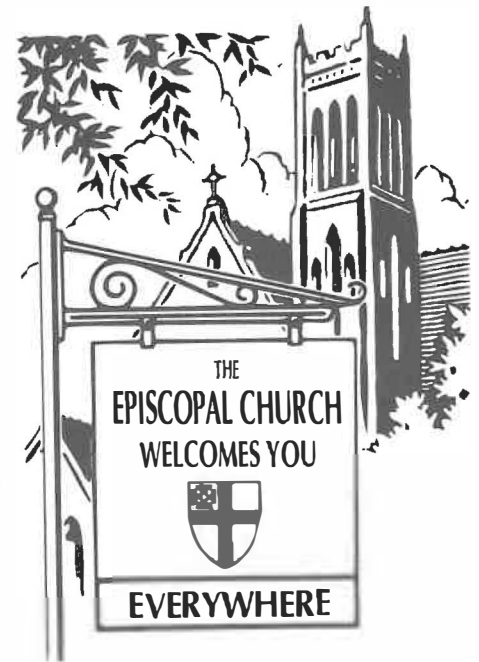
CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r
Sun H Eu 8, 9, 10:15, 11:15. Christian Ed 10:15. Lenten Noon-
day Ser 12:10 Mon, Tues, Wed

AUSTIN, TEXAS

ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc;
the Rev. Douglas W. Richnow, assoc
Sun Eu 7:30, 8:30 & 11. EP 6 daily. Lenten program Wed 6 din-
ner, 7 speaker



American Cathedral of the Holy Trinity
Paris, France



DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
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Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philliputt; the Rev.
John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,
EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex
1S). 1928 BCP daily as anno. (817) 332-3191

PHARR, TEXAS

TRINITY CHURCH 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 9:15 Sun Sch, 10:30 H Eu (1S, 3S, 5S), MP/HC (2S,
4S). Wed 7 Worship; Thurs 9:30 H Eu/Healing

LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the
Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP. Wed 5:15
EP

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu