

# THE LIVING CHURCH

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## Getting it Together

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## Who, Me?

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"Moses" by Michelangelo in Rome's Church of St. Peter in Chains. "I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea . . ." (I Corinthians 10:1-2, from the epistle for the Third Sunday in Lent).

AINS



## Yes and No in Lent, III

**L**ent is a season of affirmation and of denial. As suggested in this column in previous weeks, it is a time to affirm spiritual aspirations which are too often ignored, disregarded, or postponed. It is also a time to deny physical, emotional, and self-serving desires which usually receive so much of our attention.

Precisely because it affirms and denies, because it says yes to some things and no to others, Lent is a distinctive season. Most of the time we don't really say yes or no. We say "maybe," or "perhaps," or "I'll think about it later." We hope that many questions will simply go away if we ignore them.

We need both the yes and the no, yet these are not always simple opposites. They have different frameworks of meaning. If I say "Yes, I will eat tomorrow," it does not mean I will eat all day long, or eat all the food in the locality. It simply means that in the course of the day I will do some eating — presumably the three meals customary in our society. On the other hand, if I wish to undertake a strict fast and say "No, I will not eat tomorrow," it means I will not eat all day. It means that I am denying all types of food whatsoever for this period of time. It can be seen that the no is a more comprehensive and demanding statement than the yes.

Similarly, if I say, "I will pray all day tomorrow," there will be many moments when my mind wanders and I cannot think of God. But if I say, "I will not smoke all day tomorrow," this is quite an attainable ideal and I can indeed go all day without smoking at all. The negative in such cases is clearer, more definite, and a more enforceable position for the discipline of the self or others.

In order to be a practical and workable season of spiritual growth, Lent has to have a considerable negative element.

It would seem to be for much the same reason that commandments, laws, and canons are so often negative in form. You can urge a person to work hard at his own task and to prosper, but you cannot force this to happen. On the other hand, you can forbid him to steal the fruits of the work of others, and punish him if he does. The negative is enforceable.

Jesus commands us positively to love God and our neighbors. This is not en-

forceable and we constantly fail. Yet, paradoxically, this positive word from our Lord does uphold us and assist us as we try.

The Old Testament command to "have none other gods" is enforceable but, in its literal form, does little to stir the piety in most of us. Much more powerful are God's words to Moses in this Sunday's lesson "I am who I am . . . this is my name for ever, and thus I am to be remembered throughout all generations" (Exodus 3:14-15).

H. BOONE PORTER, Editor

### Late Winter

Now is the testing season  
 when snow lingers like a gray old curse,  
 hopes are dashed daily by the cruel facts  
 of death, the bayonet is back  
 at work in Asia, breath of children cries  
 its customary pain and oil  
 is thicker than water and precious more by far  
 than blood of saints  
 or sinners.  
 "The hand of God in history"?  
 Ten fingers that can tear a loaf  
 or soothe a troubled frown, a palm  
 nailed tight across the bloody terror  
 of all time to bar the way,  
 the sheer insistent clasping of a pen to rhyme  
 or reason round this frigid globe  
 and turn it toward April.

J. Barrie Shepherd

# THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

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# LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

## Ashes

The Rev. George Wickersham's letter [TLC, Feb. 9] concerning the "disfiguring" of faces on Ash Wednesday reminded me of a study group a number of years ago which was discussing the imposition of ashes and the passage from St. Matthew's Gospel to which Fr. Wickersham refers.

In response to a question about whether one should leave ashes on one's forehead when leaving the church or remove them, our parish priest reminded us of the spiritual dangers of exhibiting one's fasting and penitence as a show of piety, and also of being ashamed to be seen as penitent, then offered a bit of advice I've not forgotten: "If you feel like keeping the ashes on as you leave the church, you probably should remove them; if you feel like removing them, you probably should keep them on."

TERRY A. DEITERS

Milwaukee, Wis.

## Now Really!

Our parish just received its shipment of 1982 Hymnals. As a working church musician and director of music in this medium-small parish (260 baptized persons), I wish to add my comments to what will probably become a very large stack of letters. Much time, sweat and tears have obviously gone into this work, and I don't wish to denigrate those who labored so long. However, I just spent two days with this hymnal, and I found many serious problems.

First and foremost, this is not a re-vamping of the *Hymnal 1940*. This is brand new with few familiar melodies, and will require much work on everyone's part to learn. From a congregation's viewpoint, most of the hymn tunes are neither easily learned nor remembered. The hymnal seems to presuppose a large, well-trained choir, as many of the tunes seem capricious and are difficult to sing. This does not make for enthusiastic congregational singing.

From the organist's viewpoint, even though the Church Hymnal Corporation was supposed to simplify much of the music to accommodate the amateur organist, that same organist will probably have more than passing difficulty wading through most of the contemporary

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hymns. They are far from easy, and many are so dissonant that it's difficult to tell whether you're playing the proper note or whether there's been a misprint in the music.

Some of the tunes are written with the melody in the tenor part, some are written with the organist/pianist not playing the melody at all. Familiar hymn tunes have been updated and modernized with some being altered to the point of being virtually unrecognizable (e.g., "O Come, O Come, Emmanuel"). Some of the tune names have seemingly been altered. (Check Bohemian Brethren.) In addition,

there are a surprising number of hymns that require turning the page(s). This does not make for happy organists.

Fortunately, all is not lost. Our parish only purchased enough hymnals for the choir and organist, and while its usefulness is limited, the *Hymnal 1982* is indeed useful. There are some lovely hymns that can be used by a small choir as anthems. And for the parishes which have already purchased this hymnal, a few more of the new hymns are melodious and meaningful and will soon become old favorites.

Whew! Now that I've got that off my

chest — how did number 464 ever get past General Convention anyway? "Follow him through the Land of Unlikeness; you will see rare beasts and have unique adventures." Now really!

ROSE DEMPSEY  
All Souls' Church

Okinawa, Japan

### Tribute from Yankee

I would like to add a footnote to your fine writeup about Bishop Addison Hosea, former Bishop of Lexington, who died in December [TLC, Jan. 26].

He was an extraordinary teacher, and we would fly him from Kentucky to Rhode Island at least once a year for a weekend conference with 50-60 teenagers. He had a way of communicating an extraordinary amount of information in a very short time, and the recipients would barely know what had hit them. Over the years, I had on several occasions the privilege of introducing him, and I used to say that what he did was charm the material into us.

He never failed to mention *hamartia*, one of the Greek words for sin, the one that means missing the mark. A whole generation of Rhode Island young people now know that word very well, and the "official" photograph of Bishop Hosea at the Episcopal Conference Center in Rhode Island even has that word on the blackboard behind him.

He did conferences on the Gospels of Mark and John, and on early church history. But his *pièce de résistance* was his "School of Religion." We would come in thinking that we knew most of the answers already, and then he would make us really think.

For us Yankees there was the factor of his "southernness," which was considerable. Not to mention his outspokenness. He and I disagreed strongly on some important issues, and he was a formidable adversary. But I never felt not taken seriously. He was a southern gentleman of the best variety.


His friends in Rhode Island miss him. As for me, I take comfort in the expectation of seeing him in the great beyond, having a fine reunion, and hearing in detail an updated version of my hamartias.

(The Rev.) JOHN HALL  
Episcopal Conference Center  
Providence, R.I.

### Transferring Christmas

I wonder if the writer of letters on the different celebrations of Christmas [TLC, Feb. 2] has ever read C.S. Lewis' "Lost Chapter of Herodotus" in which he contrasts Xmas with Christmas.

But in the long run, I would not transfer the church's day. Anyone who celebrates is bringing his meed of honor to the day, acknowledging a festival, proclaiming joy as all of us should do.




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If we allowed our Christian day to be put aside, we would be hiding under a bushel, taking our hurts and refusing to play. What prevents anyone from keeping Christmas in thorough devotion? Perhaps we can give it back the meaning to those seculars.

SISTER JANE PATRICIA  
Amherst, Mass.

### Testimony of New Rector

I am so pleased that you printed Fr. William Tyte's article, "Care and Feeding of a New Rector" [TLC, Jan. 5]. I can testify to the effectiveness of his words for they were spoken at an adult forum to the people of St. Francis two weeks before my arrival as their new rec-

tor! My family and I were moved while being gracefully cared for and fed. He and his wife are quite special members of this parish.

(The Rev.) FREDERICK J. WARNECKE, JR.  
St. Francis Church  
Greensboro, N.C.

*Fr. Tyte retired several years ago.* Ed.

## The Living Church Correspondents

The following is a list of correspondents who either joined us just before our January 26 issue was printed or notified us of corrections in their diocesan listing.

DIOCESE	NEWS	PEOPLE & PLACES
Dallas	(The Rev.) <b>Stephen R. Weston</b> , Diocese of Dallas, 1630 N. Garrett St., Dallas, Texas 75206	Same
North Dakota	(The Rev.) <b>Bruce MacDuffie</b> , Rural Rt. 1, Box 74, Devils Lake, N.D. 58301	Same
Northwestern Pennsylvania	(The Rev.) <b>Daniel Selvage</b> , Diocese of Northwestern Pennsylvania, 145 W. Sixth St., Erie, Pa. 16501.	Same
Pennsylvania	<b>Sr. Mary Michael SSM</b> , St. Margaret's House, 5419 Germantown Ave., Philadelphia, Pa. 19144	<b>Ruth Hopkins</b> , Diocese of Pennsylvania, 1700 Market St., Suite 2616, Philadelphia, Pa. 19103
South Carolina	<b>Marie Magee</b> , 20 Jamaica Dr., Charleston, S.C. 29407	<b>Vangie Summers</b> , Diocese of South Carolina, P.O. Drawer 2127, Charleston, S.C. 29403

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# THE LIVING CHURCH

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## St. Athanasius Settles Dispute

St. Athanasius Church in the Echo Park area of Los Angeles, Calif., seems to be in store for a happy ending after weathering through months of problems.

The parish has been split since September, 1985, when some members of the congregation asked their rector, the Rev. Ian Mitchell, to leave because of concerns about his background [TLC, Nov. 3]. Another group of parishioners supported Fr. Mitchell and defied the Rt. Rev. Robert Rusack, Bishop of Los Angeles, who appointed the Ven. Terence E. Lynberg to lead the congregation for a short time.

After hostility developed between the two sides a suit was filed by the vestry against Fr. Mitchell on September 20 requesting that he be relieved of any duties to the church.

Eventually, Bishop Rusack appointed the Rev. Jon Bruno as rector of St. Athanasius [TLC, Jan. 26] and on January 22 the vestry met and elected Fr. Bruno. Fr. Bruno subsequently accepted the election and was scheduled to be instituted by the bishop on February 16.

Three of the four persons who had been censured by the bishop for filing suit last fall against the parish corporation and the diocese have declared their penitence in the matter and have directed their attorney to withdraw all lawsuits. The bishop has reinstated them to full voting membership in the church.

Meanwhile, in another encouraging development for the parish, the members of the Cathedral Congregation of St. Paul in Los Angeles have voted to become members of St. Athanasius. Since 1980 when their church building was razed, they have worshiped in a chapel at a Los Angeles hospital. As two of the earliest congregations of Los Angeles who started out as one, they will be reunited again after over 100 years of separation.

St. Paul's members are already attending Sunday services at St. Athanasius. Their decision to unite was made before Christmas following the announcement by their rector, the Rev. Canon Morris Samuel, that he had accepted a call to serve at St. Andrew's Church in Saratoga, Calif.

Full details of the merger were to be worked out at a joint annual meeting on February 23. The two groups planned to propose to the bishop a new name for the congregation, the Parish of St. Athana-

sias and St. Paul, and have decided on the theme "A Parish Reunited" to guide their ministry for their first year together.

The two churches were originally united as the Protestant Association of Los Angeles, the oldest non-Roman Catholic Christian entity in the area. The association disintegrated in the late 1840s, forming two parishes.

"My intent during the coming year is to work for the reunion of the parish," Fr. Bruno said, "and the repatriation of all people who have been separated from it for whatever reason. We will also be working to meet the needs of Echo Park's emerging community. We've just done a survey which shows that within three blocks of the church, 19 languages are spoken. I want to set an atmosphere to draw those people in and provide for their needs."

RUTH NICASTRO

## Common Cup Supported

At its late January meeting, the Standing Liturgical Commission issued a statement on "AIDS and the Common Cup." The statement, which cites scientific evidence that AIDS is not transmitted through saliva, "counsels against any practice which diminishes the sign value of the common cup by providing other vessels or withdrawing the chalice altogether." At the same time, it urges caution for the vulnerability to infection of those who have AIDS.

According to the Rt. Rev. Vincent K. Pettit, Suffragan Bishop of New Jersey, and chairman of the commission, the statement grew out of interest surfacing around the church on this subject and out of concern by the commission for the one chalice as an important symbol of unity.

A number of bishops, including the Rt. Rev. Paul Moore of New York and the Rt. Rev. William Swing of California, have issued pastoral letters in support of continuing use of the common chalice, and have urged understanding for those who feel they cannot, either from fear of catching AIDS, or, in the case of AIDS victims, from fear of catching something their immune system is no longer equipped to fight.

The statement reads, in part: "AIDS is a challenge to people's lives and to our health care system. Many people experience fear and anxiety because of the devastating character of this syndrome. The use of communal rites of reconciliation

are appropriate. Our baptism and the common cup symbolize our choice to share a common destiny and minister as sacrificial servants. Our congregations can be sanctuaries of love and healing for all those rejected by the world."

## Denver Priest Takes Sabbatical

A priest in Denver, under threat of church trial for disobeying his bishop, has taken a three-month sabbatical to be followed by an indefinite leave.

The Rev. Louis Tarsitano, rector of St. Mark's Church, left January 28 to begin work as president and chief fund raiser for a conservative Episcopal school in Connecticut which has not yet been established.

Fr. Tarsitano has been involved in an 18-month dispute with the Diocese of Colorado and the Rt. Rev. William C. Frey, diocesan bishop [TLC, Sept. 29, 1985]. The problem began in 1984 when Fr. Tarsitano, 34, refused to use any parts of the revised 1979 Book of Common Prayer and insisted on using the 1928 Prayer Book. Bishop Frey ordered Fr. Tarsitano's suspension from the priesthood last January, but Fr. Tarsitano has ignored it.

Because of his refusal to use the current Prayer Book in addition to some of his writings and sermons, which Bishop Frey and other leaders say are contrary to the church's laws and traditions, diocesan officials have considered putting the priest on trial.

But the diocesan standing committee has not settled on the final charges to be brought against the priest. Bishop Frey said that the matter is on hold because Fr. Tarsitano and the diocese "have been in negotiations to ascertain if there is any movement from the rigidly held positions on both sides."

Fr. Tarsitano said he will be on church salary for three months and will be paid by the Foundation for Christian Tradition for the nine months after that. The foundation is starting a seminary, to be called the Anglican Institute for Christian Ministry and Music which will be located somewhere in Connecticut.

## NCC Group Denied Visas

Nine members of a National Council of Churches delegation have been denied visas by the South African government. The group, which included Executive Council member Nell Gibson as a personal representative of the Presiding Bishop, the Most Rev. Edmond L.

Browning, had been invited by the South African Council of Churches to pay a pastoral visit.

They had planned to leave for South Africa January 5 and spend January 6-15 in the country, but departure was delayed by a January 3 message informing them that officials in Pretoria had not yet issued their visas. Word came from South Africa that the visas had been denied on January 17, a week after a U.S. congressional delegation that included clergy returned from South Africa advocating harsher economic sanctions to bring an end to apartheid.

Willis H. Logan, director of the NCC Africa office, said the South African Council of Churches believes a visit at this time "would be helpful in seeking greater understanding of the situation in South Africa and expressing concern for all of those in South Africa who are affected by the present crisis."

According to an Associated Press dispatch from Johannesburg, South Africa's minister of home affairs, Stoffel Botha, said the delegation members were denied visas because "all nine clerics are attached to the NCC, an organization which has close links with terrorist organizations, among others, with the African National Congress."

Mr. Logan stressed that "the NCC seeks a nonviolent end to the apartheid system in South Africa," and he noted that the NCC does not provide money or goods to the African National Congress.

## Anglican Cathedral Charges Admission

Visitors to the Anglican cathedral in Ely, England now will have to pay \$2.10 to get in as of March 1.

The Cathedral Church of the Holy and Undivided Trinity became the first English cathedral to introduce a standard charge. Many others charge for organized tours or admission to historic vaults or towers, or suggest a minimum donation for tourists.

Ely tried the donation approach previously, when the cathedral authorities suggested that visitors give a donation of \$1.40. But a check showed that the average donation was only about 45 cents.

Canon D.J. Green, Ely's vice-dean and chancellor, said the cathedral had tried for three years to avoid introducing a standard charge. But he said the general account was losing \$140,000 a year, and the cathedral found it was paying to attract thousands of tourists.

Canon Green said charges for the 200,000 visitors to the cathedral each year are expected to yield a profit of \$112,000 toward its upkeep. The diocese of Ely was founded in 1109, and the cathedral's domestic properties and attached college are believed to be the largest collection of medieval buildings still in use in Europe.

# CONVENTIONS

The 118th convention of the **Diocese of Easton** convened at Christ Church, St. Michaels, Md., on January 31 to February 1. The Rt. Rev. Elliott L. Sorge, Bishop of Easton, addressed the convention theme, which was "Uniting to Serve." Bishop Sorge called for a diocesan commitment to find solutions for problems of the aging and inadequate housing and urged the development of small congregations' resources.

The Rt. Rev. A. Theodore Eastman, installed January 18 as the 12th Bishop of Maryland, was the convention speaker. Bishop Eastman said that the final goal for Christians is not only the reunion of Christendom, but, as the Book of Common Prayer says, the restoration, "of all people to unity with God and each other in Christ."

The convention unanimously adopted an assessment budget of \$210,600 and a program budget of \$156,800. Resolutions passed included reviewing the composition and voting procedures of convocations, restudying budget processes, working within the church to assure adequate housing in the diocese, and establishing a program to increase contacts with other denominations.

In addition, the convention welcomed Richard L. Crawford, publisher of *The Episcopalian*, who discussed the publication.

EMILY D. RUSSELL

• • •

The **Diocese of Newark** met for its 112th convention on January 31 and February 1 at the Quality Inn Hotel, Newark. The Rt. Rev. John S. Spong, Bishop of Newark, presided. The guest preachers were the Rt. Rev. John E. Hines, retired Presiding Bishop, and the Rt. Rev. Robert Anderson, Bishop of Minnesota.

A highlight of the convention was a decision to adopt in principle a campaign to raise \$3.5 million in capital funds. This fund, to be known as the Ward J. Herbert Fund, would be used exclusively to restore, repair, and improve the usefulness of the churches and other buildings in the diocese. Throughout 1986 the diocesan council will be responsible for preparing a plan for this campaign. At the same time, Bishop Spong will begin to seek advance gifts.

A diocesan budget of \$1,823,210 was approved by the 130 parishes and missions. Included within this budget was an item to hire a new archdeacon who will be responsible for urban ministry. Also, a grant to the discretionary fund of the Rt. Rev. Desmond Tutu for \$10,000 was approved in memory of the Rev.

Charles D. Packard of Lyndhurst, N.J.

The diocesan council will seek to set up a fund for clergy who wish to hold back their payments to the Church Pension Fund until that organization begins to fulfill the General Convention mandate to divest from corporations doing business in South Africa.

The Diocese of Newark will enter a companion relationship with the Diocese of Hong Kong.

(The Ven.) JAMES W. H. SELL

# BRIEFLY...

An archaeological dig at the historic John Street United Methodist Church in New York has turned up human bones and more than a thousand small artifacts from the late 18th or early 19th century. The bones were discovered by a work crew repairing the foundation of the church building, which has been on its present site since 1768. An archaeologist attending the dig said the bones were those of a male human, but scientific testing will be needed to determine the age and era of the individual. "We know it was a man, and we've narrowed it down to either an American Indian or a Methodist," said the archaeologist.



The governing board of **Trinity Church in Rhode Island** has decided to close the church for rehabilitation between July 1986 and fall of 1987. Trinity Church, a unique 260-year-old structure on the Endangered Buildings List of the National Park Service, holds a record of continuous services since 1726 and averages more than 26,000 visitors a year. Costs for the extensive rehabilitation efforts will run around \$2.5 million and will include realigning the leaning structure, and retaining as much as possible of the antique ceiling (composed of crushed clam shells, molasses, buttermilk, cowhide and horsehairs.) Trinity's rector is the Rev. Canon D. Lorne Coyle.



The Thailand Bible Society is supplying **5,000 bibles with saffron-colored covers** to be placed in Buddhist monasteries around the country. According to a report in the January *World Report* of the Stuttgart-based United Bible Societies, the daily routine of the monks includes a period of study and contemplation. "It is hoped that the Bible will be a help to the monks when they study comparative religion, and that it may also guide them in their own personal search for the truth."

# Getting it Together

## What is the Remedy?

By BASIL JACKSON

In this age of modern pop psychology, we often hear the admonition to “get it all together.” This commonly used phrase — and it is particularly common among younger people — appears to reflect a constant experience of the human condition and to reflect it very accurately. Life and individual lives are viewed somewhat like a giant jigsaw puzzle. The work of living often appears to be the search for specific individual pieces, and the task of living, that of integrating these pieces into the totality of one’s life. This common colloquialism appears to reflect deep psychological and spiritual truth and fact.

We may well ask from whence comes this dilemma and this need for reintegration and putting the pieces all together.

It is a fact that, on the psychological level, disjointedness in human experience is prevalent. A common description of those in psychological difficulties is that they are fragmented. They have lost their sense of togetherness, integration, and homeostasis. They cannot get it together or keep it together. The lack of psychological cohesion is most often experienced by increasing anxiety and distress to the point of panic.

On the spiritual level, a similar experience of brokenness is ubiquitous. Many men and women feel disjointed from their Creator and even from the created world. Church attendance falls off while experimentation with the gurus and teaching of mystical substitutes proliferate. As people become divorced from God and their church, a substitute will be sought to fill

the existential vacuum created. The disjointed effects of sin eventuates in the experience of separation from God, and a God-given remedy must be sought.

Sin is the disjointing and separating force in the universe and in our individual lives. The essential ingredient of sin is always the same. It always involves narcissism or the practice of selfishness. It is somewhat ironic that preoccupation of self is thus the chief opponent of wholeness of the self. Sin not only separates us from God, but it separates us from our own potential and prevents us from becoming our authentic selves.

What is the remedy? God in his goodness had provided a remedy in the person of his Son Jesus. Sin required the offering of another Self as the ultimate sacrifice. Of Jesus, it is said, “Who his own self bore our sins in his body on the tree” (I Peter 2:24a).

Christ was willing to give himself to redeem our lack of authentic selves, to heal our brokenness, and to forgive the sins which separate us from our God.

The need for this remedy is manifested in the chronic and severe lack of peace in our society and in our individual lives.

Many patients ask me, as a psychiatrist as well as a theologian, to introduce them to “the peace of God which passeth understanding” (Philippians 4:7). They are often very surprised to learn that it is impossible to have “the peace of God” until they first have “peace with God.” “Therefore being justified by faith we have peace with God through our Lord Jesus Christ” (Romans 5:1).

It is only as we experience the redemption God provided, when Christ gave himself, that legally we can have this peace with God. Building on this sure foundation, we can then grow experientially into the tranquility and homeostasis of the very peace and wholeness

which characterizes God himself.

The essence of the result of this redeeming work of God is the experience of peace, wholeness, and integration.

It is noteworthy that the Greek word for peace, in the New Testament, *Eirene*, indicates wholeness, completeness, and homeostasis, as indeed, does the *Shalom* of the prophets. The experience of peace cannot be separated from the notion of “inplacedness” or having everything in its appropriate place with all relationships settled and in order.

Jesus is the divine answer to our brokenness and fractured relationships with God. This is the very essence of “religion.” Etymologically speaking, the word “religion” comes from the Latin verb *ligare* which means “to join.” Religion is, first and foremost, a rejoining — a rejoining of man to God, the repair of a fractured bond and relationship. *Ligare* also gives us the anatomical term “ligament,” the function of which is to bind one structure to another in the body. Paul says that Jesus is the “one mediator between God and man.” I like to paraphrase this as follows: Jesus is the one ligament which joins God and man.

Man suffers from the severe disease and dilemma of brokenness. He is out of touch with authentic being and is in constant search for *raison d’être*. Lack of fulfillment in the search produces the anxiety which is the hallmark of our age. Spiritually, the fracture of man’s relationship to God provides an emptiness and hopelessness which constitute the common spiritual malaise of today.

The disease has been diagnosed, but the good news is that a therapy has been provided. Integration, wholeness, and peace, and the experience of having “it all together” are provided in new life with Christ and the power of the Spirit in our daily lives.

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*Basil Jackson, M.D., Th.D., is medical director of the Jackson Psychiatric Clinic in Milwaukee, Wis. He has taught, lectured, written and preached on religious and psychological topics in many parts of the world.*



# Who, Me?

By ELIZABETH WIESNER

Mrs. Jones was, to say the least, highly indignant when she got home from church on Palm Sunday. The source of her indignation, curiously enough, was a two-line notice in the parish bulletin which was probably overlooked by many of the parishioners. It said simply that the rector would be in church the following Saturday from 7:00 to 7:30 to hear confessions and was followed by a quotation from Fr. Roland Palmer, SSJE: "It is a good thing to confess your sins to God in the presence of his minister at least each Lent."

"What a queer idea!" Mrs. Jones said to her husband. "Who, me, go to confession? I never heard of such a thing in an Episcopal Church. Whatever for, anyway? I'm a good Christian, if I do say so myself. I scarcely ever miss a Sunday at church unless the weather is really bad or I don't feel well or something. And nobody can say I ever did anything really sinful; you can't count little things like swearing a bit now and then, or paying half-fare for Bobby though he is way over 12, or forgetting to say my prayers sometimes. Everybody does things like that anyway, and I'd feel foolish bothering the rector."

Did Mrs. Jones protest too much?

Perhaps, but her protestations are familiar ones. Sin is a word that has in modern times fallen into sad disrepute; we might on occasion admit that we shouldn't have done something or that we "had slipped a bit from the straight and narrow," but very rarely do we say even to ourselves that we have sinned.

The modern tendency seems to be to excuse our behavior as "only natural or human" or as permissible because "everybody does it." Some schools of psychology have sought for years to relieve us of any personal responsibility for our thoughts, feelings or actions, blaming instead an unhappy childhood, some long-forgotten traumatic experience which influences the subconscious mind, or the demands of the id or the ego.

How many Episcopalians today are able to list the seven deadly sins, correlating them in any way with their own behavior? For example, pride may masquerade as ambition, greed conceals it-

self as one of the numerous "get rich quick" schemes, anger is justified as "righteous indignation," sensuality and gluttony are often camouflaged as "self-expression and natural instincts." Envy's respectable alias is the pat phrase "keeping up with the Joneses," and sloth or spiritual sluggishness hides under the excuse of "too many other things to do."

Once, however, we have accepted the existence of sin as a real and present danger in our daily lives, the need for atonement and forgiveness becomes obvious. If we believe in God, we seek an "at-one-ment" with him, a relationship which can be achieved only through reconciliation and forgiveness of our sins, and for this purpose the sacrament of confession was instituted.

Unfortunately, to many of us Episcopalians, as to Mrs. Jones, the concept of sacramental confession is strange and alien, and a bit uncomfortable to think about. All right for the Roman Catholics, perhaps, but after all, we are different. The other sacraments are quite familiar to most of us, and at one time or another most of them touch our ordinary lives; but the sacrament of penance has somehow been pushed aside.

Perhaps the very permissiveness that in the last analysis makes it so valuable is also responsible for its position on the periphery of our religious experiences. Every Episcopalian is well aware of the two sacraments necessary for salvation; even if we are not married we are familiar with the sacrament of holy matrimony. We all know that our baptismal vows are reaffirmed in the sacrament of confirmation and that our ministers receive the authority to perform their duties through the sacrament of ordination.

But the sacrament of extreme unction (as it used to be called) was never very well known and was thought to be, if anyone thought about it at all, only for the use of the terminally ill. In the 1928 Prayer Book with which many of us grew up, it was located after the Litany for the Dying. Few people wandered that far back in the Prayer Book, and even here nothing was said about confession, a subject which was passed over rather hurriedly in one of the rubrics for the Visitation of the Sick.

If anyone did stumble across the reference, the natural tendency would be to skip over it as something not of general

concern, certainly not intended for those in good health, and anyway there was a perfectly good General Confession in the services for Morning and Evening Prayer as well as in the Communion Service. Most of us, like Mrs. Jones, have been inclined to say, "Who, me, go to confession? Whatever for?"

There comes a time, however, when some of us become vaguely dissatisfied with the generalities and ambiguities, and the very anonymity of the General Confession. The 1979 Prayer Book comes to our aid with two forms of what is so appropriately called "The Reconciliation of a Penitent," which can be found before the "Ministration to the Sick," recognizing the relationship between the dis-ease of the soul and the dis-ease of the body.

In an excellent pamphlet, "How to Make Your Confession" (SPCK, 1978), the Rev. P. D. Butterfield says: "Once we have begun to grapple seriously with the problems of the spiritual life, there are few, if any of us, who would not profit by a temperate and sincere use of this well-tried means of grace. As God leads us gently on in the life of grace, he calls us sooner or later to deepened penitence; and for most of us, when we have to put away prejudice and fear, this means going to confession. Multitudes of ordinary sincere Christian folk, if they could only appraise sacramental confession with an open mind, would hear a clear summons to its use."

The phrase " manifold sins and wickedness" rolls fairly easily off the tongue, but if accompanied by a sincere self-examination beforehand, it certainly shouldn't be disparaged. But one must beware of the explanations and excuses that can so effortlessly entwine themselves around any enumeration of sins made only privately. What a different matter it is to say out loud to God, in the presence of his minister, "I have sinned by my own fault, in thought, word and deed, in things done and things left undone; especially . . ." and then list simply and plainly the sins which you have committed.

Here there can be no excuses or omissions. Clearly and fully you must put into spoken words those things you have done which you ought not to have done, or those things you have left undone which you should have done. It is not an easy thing to do, as I well remember when I made my own first confession many years ago, after a long period of indecision and procrastination. My decision was made almost in spite of myself, based not so much on reason as on faith, and on a feeling of compulsion that I didn't entirely understand but could not deny. I knew it was something that I must do, but I didn't know where it would lead or what my reactions would be.

My surety of faith didn't in any way

*The Rev. Elizabeth Wiesner is honorary curate of St. Peter's Church, Cambridge, Mass.*

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# Terrorism

## A Personal Perspective

By DAVID A. STOWE

protect me from an overwhelming reluctance when the time came. The distance from where I knelt in a pew to the altar rail seemed endless, and my mouth was dry as I stumbled through the list which I had prepared during a painful period of prayer and self-examination. It was with great relief that I came to the summing up: "For these and all my other sins which I do not now remember, I humbly ask pardon of God, and of you, Father, penance, counsel and absolution."

The blessed absolution, with its comforting use of the personal pronouns: "And by his authority committed to me, I absolve thee from all thy sins," brought a deep peace and a feeling of tremendous happiness unlike any I had ever experienced before. I felt that at last there was an end to the weary squirrel-cage efforts of my mind to explain and condone, which had so often troubled me in the past.

There was no longer any need to wonder or worry whether I had been contrite enough to be forgiven. I had the wonderful, joyful certainty of forgiveness, spoken directly to me by God's minister. I was, to borrow a phrase from C. S. Lewis, "surprised by joy;" and it is a joy that has continued to grow and to permeate every part of my life, a joy which I hope has become as evident in my relationships with other people as it has to me in my relationship with God and with myself.

This kind of joy should be the trademark of the true Christian, and sacramental confession is, I think, one of the surest ways of achieving it.

Fr. Karl Tiedman, OHC, in his little pamphlet, "Why Confession?" (Holy Cross Publications), calls sacramental confession "the way of happiness." Fortunately, it is a way of happiness that is always and forever available, a source of grace that may be drawn upon whenever one is in need. The assurance of past sins forgiven is, of course, no guarantee that future sins will not be committed. To quote again from Fr. Butterfield:

"Do not expect that once you have been forgiven you will have no more temptation, or that when temptation comes you will have such a strong will and such a full trust in God that you will never give in to it . . . Confession delivers us from the burden of sin and helps arm us for the fight. It does not do our fighting for us."

We shall all of course continue to stumble and fall many times as we attempt to walk the way of God. But his helping hand in this sacrament is always and eternally outstretched to lift us up, to set us on the road again, comforted and strengthened against temptations and adversities.

"Who, me," as the title says, "go to confession?" How thankfully and joyfully we should answer, "Yes, me."

**T**he bishop threw dirt over the uncovered end of the flag-draped casket and completed the committal; two members of the honor guard folded the flag, the others fired a final salute, and a marine bugler in the next grove of the town's cemetery blew taps.

Those stirring actions paradoxically marked the mortal end of vitality for one of several thousand direct sufferers of the terrorism of the last several years, and they also set in motion an arduous trek of grief for a few individuals of the many more thousands of its indirect victims. Now, over two years later, that journey for them is far from over, but some of its treacherous legs have been traversed.

Terrorism is the work, or perhaps the twisted play, of the political, social and/or religious fanatic. It might be said that the terrorist is a neurotic or psychotic fanatic, but that diagnosis must be left to others more competent in understanding the human psyche.

However, at face value, one must, while perhaps acknowledging the commitment of the fanatic to his cause, abhor his pride and self-righteousness, his closed mind, and his concrete rigidity. Like Adam, his need or his cause comes before God and others. Like the Pharisee in Jesus' parable, he has lost perspective on himself and life. He is the epitome of sin. Fanaticism in general is so perverse, it is for some thinkers an example of the questionable thesis that evil exists as a non-personal force within the world.

The very real temptation facing the indirect victim of terrorism on the hard road of grief is to become a fanatic himself. Despair and bitterness can cause a cry within him for inhuman revenge. A psalmist's plea, "Do not fret yourself because of evildoers . . . refrain from anger, leave rage alone" (Psalm 37: 1a, 9a, BCP) come from a naive, unbroken spirit. The victim in the journey through grief, at

least in its initial miles, wants simple, hard answers and simple, strident actions. He can become, almost unknowingly, the slave of pride — the Adam of Genesis.

At the same time, he tends to be engrossed in self-pity and lose perspective on love, God, and his everyday responsibilities. He can drift from his foundations and seem to others to become like his preoccupied enemy who perpetrated his loss, or the pharisee of the parable.

As is too often the case, sin can beget sin. However, there is hope.

Three things can spare the indirect victim from that further, spiritual tragedy. One is confession. When the inordinate bent is discovered and told to a priest or exclaimed in a prayer, God's forgiveness produces renewal of the individual's mind and the willingness to search for better responses to the loss.

Another is reflective prayer. Meditation on the saving acts of God not only reassures the person's belief in the resurrection, but also brings God to bear on the restoration of his own wholeness.

The third is the dual presence in his life of the worshiping community and of Christ in the great sacrament. Both, indeed, instill love, a "cure of woe."

What emerges from the encounter on the road of grief with these agents of redemption is a person who has forsaken the sins of fanaticism and can even think and speak about loving the terrorist as an enemy. Gone are: thoughts of inflicting inhuman revenge or starting World War III; utter despair and bitterness; the abyss of self-pity; and the loss of perspective. Replacing them, among other things, are: a call for the modes of true justice in dealing with terrorism; a sane sense of what is practical and possible as a national response; probably even a wider understanding of the sin and motive of the terrorist; and a disdain for all fanaticism, whether it results in sin or not.

Though this spiritual trek through the "valley of the shadow of death" may be necessary only for the indirect victim, one hopes that its results can also be helpful for other people of goodwill in their approach to the terrorist who inflicts death and havoc upon innocent victims and society as a whole.

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*The Rev. David A. Stowe is rector of St. John's Church, Somerville, N.J. His and his wife Priscilla's son, Tom, was one of 241 killed in Beirut, Lebanon, October 23, 1983. This article was written after Fr. Stowe read "Christian Response to Terrorism" by Michael McEwen (TLC, Jan. 26).*

# EDITORIALS

## Fruits of Perseverance

As the season of Lent moves along, so let us move along. It is not always exciting. It is not usually marked by great spiritual breakthroughs. Sometimes it is outright boring.

Yet quiet perseverance leads to achievement, in the spiritual life as in other things. It is the determination to keep up spiritual discipline, even if we have failed or are failing to keep it perfectly, which gets results. One result may be to learn that we are not as strong, or courageous, or generous as we had thought. We need God's help more than we had supposed. Or conversely, we may discover that we really can do more than we thought we could. We may have been idling in the past.

As we discipline ourselves in this holy season, we can learn much about ourselves. This knowledge is not just to satisfy curiosity, but to make us better soldiers and servants of Jesus Christ.

## New Canons

If the church is to carry out its life and work in an orderly, responsible, and fair manner, then it has to have stated rules. These rules, as they have grown up, have developed, and have been modified over the centuries, are what we call canon law. In the Episcopal Church we have our national Constitution and canons enacted by the General Convention. For matters not defined by national authority, we have a constitution and further canons in each diocese, enacted by the diocesan convention or council.

The national code of canon law is republished every three years, with amendments, following each General Convention. Entitled *Constitution and Canons, 1985*, the new volume has recently appeared. Involving a multitude of details, many of them imbedded in complicated convention resolutions, the compiling of this volume is a vast and challenging task, and we are grateful to the secretary of the General Convention, Canon James R. Gundrum, and his associates, for this publication. Because the order and good governance of the church is important, we believe this book of canons is important, and deserves attention throughout the church.

The 1985 volume, with a deep yellow paper cover, is, at 215 pages, three pages shorter than its predecessor in 1982. A number of changes appear here and there. In the Constitution, the quaint but repeated references to "Missionary Dioceses, and the Convocation of American Churches in Europe" are gone — all jurisdictions are generically lumped under dioceses now.

Title III, regarding ministry, has many changes, including significant new or revised material regarding "Lay Readers, Lay Preachers, and Catechists" (Canon III.2) and Lay Eucharistic Ministers (Canon III.3). Canon 8, for ordination in special cases, is now Canon III.11.

Many former references to communicants have now been expanded to speak of confirmed adult communicants, since today many small children are indeed communicants, but would not be suitable candidates for

election as deputies to a provincial synod or other offices of responsibility.

A tale hangs on Canon I.17.5 (formerly numbered Canon I.16.5), "No one shall be denied right or status in this church because of race, color, or ethnic origin." At Anaheim last year an amendment was presented to expand the list of unacceptable causes to "gender, sexual orientation, physical handicap or age, except as otherwise specified by canon."

This addition was, according to our understanding, approved by both houses, but it was actually part of a package resolution (legislative no. C-007) which also contained a proposed addition to Canon III.8 (formerly Canon III.7). This addition was the controversial statement, "No one shall be denied access to the ordination process in this church because of race, color, ethnic origin, gender, sexual orientation, physical handicap or age, except as otherwise specified by canon." This latter material did not pass in the House of Deputies and so the whole resolution was lost, including the addition to Canon I.17.5.

Many of us have no objection in principle to the changes in Title I, regarding "rights or status" — except for the uncertainty as to what these words are supposed to mean in the context of canon law. The amendment regarding "access to the ordination process" raises many further questions, quite apart from the disputatious issue of the ordination of women to the priesthood. The number of people who have "access to the process" is already, in many areas, far in excess of the capability of the church to absorb, deploy, and remunerate new clergy.

Since it is widely but erroneously supposed that candidates who have passed the tests have a right to be ordained (especially in the case of seminary graduates), whether the church actually needs their services or not, the entire situation only becomes increasingly unwieldy. With much regret, we do not see any machinery currently in operation to improve this unfortunate state of affairs.

### The Metaphier

They laughed at the shepherd, then stook him  
on his staff,  
considering him a man worse than blind to life,  
a man who threatened the left-well-enough  
aleness of others  
by tapping them in the darkness of their things  
to see if they responded with resonance  
to word-taps of his wood;  
and if they did respond,  
then upon his same stook staff  
he would reed them like music to God.

Micah-El

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# PEOPLE and places

## Appointments

The Rev. Wilberforce O. Mundia a doctoral candi-  
date in theology at Boston University from the Dio-  
cese of East Kenya, is parish assistant of Trinity  
Church, 41 Congress St., Milford, Mass. 01757.

The Rev. David O. Nicholson is interim rector of  
the Church of the Reconciliation, Webster, Mass.  
Add: 850 Parker St., Springfield, Mass. 01119.

The Rev. Allyne L. Smith, Jr. is now rector of St.  
John's, 110 S. Clay St., Sturgis, Mich. 49091.

The Rev. L. Murdock Smith is assistant at the  
Church of the Ascension, Box 11388, Knoxville,  
Tenn. 37919.

The Rev. R. Wayne Van Deusen is rector of St.  
Andrew's, 6609 26th Ave., Kenosha, Wis. 53140.

The Rev. Everett P. Walk is now a canon at the  
Cathedral Church of St. Luke, Box 2328, Orlando,  
Fla. 32802.

## Ordinations

### Deacons

Nevada—Emily Bell, Holy Trinity, Fallon, Nev.  
Quincy—Stephen Edward Stumpf, deacon for  
ministry to nursing homes in Bureau County; add:  
R.R. 3, Princeton, Ill. 61356.

Tennessee—Adegboyega Gordon Okunsanya, (for  
the Bishop of Nigeria), deacon, St. Ann's, 1807 Ce-  
dar Lane, Nashville, Tenn. 37212.

## Retirements

The Rev. John MacReadie Barr, as rector of St.  
John's, Columbia, S.C. Add: 4701 Carter Hill Rd.,  
Columbia, S.C. 29206.

The Rev. Kenneth Donald, as rector, St. Michael's,  
Easley, S.C.

## Changes of Address

The Rev. Glenn B. Chalmers requests that all mail  
be sent to him at Grace Church, 221 E. Jersey St.,  
Elizabeth, N.J. 07206.

The Church of the Epiphany, Ventnor, N.J. has  
added a post office box to its address: Atlantic and  
Avolyn Avenues, Box 2326, Ventnor, N.J. 08406.

The Rev. Robert F. Magnus is now at 907 Barne-  
gat Ave., Mantoloking, N.J. 08730.

The Rev. Archie M. Palmer, Jr. is now non-  
parochial and may be addressed at 18 Ridgewood  
Ave., Glen Ridge, N.J. 07028.

The Rt. Rev. Albert W. Van Duzer is now at 109 N.  
Lakeside Dr. East, Medford, N.J. 08055.

The Rev. Eugene W. Zeifelder may be addressed  
at Student Company USACHCS, Fort Monmouth,  
N.J. 07703.

## Deaths

The Rev. William Evans Martin, rector of  
St. Alban's, Fort Wayne, Ind. and sometime  
writer in the field of liturgics, died at the age  
of 51 on January 15 in Fort Wayne.

Educated at Austin College, the Episcopal Theo-  
logical Seminary of the Southwest, and Notre Dame  
University, from which he held the Ph. D. degree, Fr.  
Martin served parishes throughout the 1960s and  
1970s in Texas, Florida, and Indiana. From 1969 to  
1971 he was administrator of the day school and  
assistant at St. Mark's, Ft. Lauderdale, Fla. From  
1972 to 1975 he was at the Murphy Center of Litur-  
gical Research, Notre Dame University. Since 1977,  
Fr. Martin had been a member of the North Ameri-  
can Academy of Liturgy and contributed a number  
of articles on liturgics to scholarly publications. He  
was named rector of St. Alban's in 1984. He is sur-  
vived by his wife, Gail, a son and a daughter.

The Rev. Herschel Gordon Miller, retired  
priest of the Diocese of Vermont, died Sunday,  
January 19 at the age of 77 in a nursing home  
in Morrisville, Vt.

A graduate of Drury College and Garrett Theologi-  
cal Seminary, Fr. Miller held a master's degree from  
Northwestern University. Throughout the 1930s and  
1940s, he served parishes in Illinois, Kansas, Mary-  
land, and New York. From 1949 to 1956 he was  
rector of St. Ann's, Richford and from 1956 to 1961  
rector of St. Mary's, Northfield, Vt. From 1961 to  
1971 he was non-parochial. He is survived by his  
wife, Maggie.

The Rev. Canon Samuel Steinmetz, a re-  
tired priest of the Diocese of New Jersey, died  
on December 4 at the age of 70.

Since 1974 Canon Steinmetz has served as priest-  
in-charge of St. Stephen's, Florence, N.J. In 1958 he  
was named honorary canon of Trinity Cathedral,  
Trenton, N.J. and during the 1950s, 1960s, and  
1970s served in various capacities for the Diocese of  
New Jersey; he was rector of Ascension in Glouces-

An Armento Columbarium revives an ancient tradition:

## "BURIAL in THE CHURCH not from THE CHURCH"

— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



The revered tradition of Christian burial of the cremated remains of the faithful within the church itself,  
was dramatically presented recently in the Armento display at the General Episcopal Conference in  
Anaheim, California.

Centered in the Columbarium unit shown here, was a Celtic Cross newly designed with symbols of the  
Evangelists and symbols of the transitory stages of human life from birth through death and resurrection.  
Above the Columbarium was a polished wood panel on which raised, gold leafed letters proclaimed the  
words of hope and reassurance from Isaiah.

The Columbarium itself consisted of two upright columns fifteen inches wide and slightly over seven feet  
high, each column containing twenty niches. The burnished bronze face plates for each niche carried a  
graceful design of vine and branches. Within this pattern were bronze horizontal name plates.

The entire unit occupied a space five feet wide and seven and one-half feet high, and projected from a  
back wall only eight inches.

On display at the Conference was only one option among many others possible in an Armento  
Columbarium. The uniqueness of an Armento Columbarium consists in the fact that each is modular,  
maintenance free and reasonably priced. Even more  
significantly, each of the many Columbarium designs  
is beautifully crafted so that a choice can be made for  
a unit or combination of them which would be  
aesthetically appropriate for a wide variety of litur-  
gical environments. The Armento Design Spread-  
sheet will illustrate a few of these designs and  
indicate possible variations.

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*I have called you by your name and you are mine* ISAIAH 43:1

ter City from 1951 to 1958; from 1957 to 1974 he was archdeacon. During World War II, Fr. Steinmetz was a chaplain, with the rank of major, in the U.S. Army (1942 to 1946). He was educated at Mercer and Philadelphia Divinity Schools and at Oxford University; he was chaplain general of the National Society of the Sons of the American Revolution.

**Prime Francis Osborn, III**, retired chairman of CSX Corporation, holding company for Chessie Railroad System and Seaboard System Railroad, and a leading Jacksonville, Fla. civic, business, charitable and religious leader, died at the age of 70 on January 4 at his home in Ortega, Fla.

A native of Alabama, Mr. Osborn was graduated from the University of Alabama with a doctorate in law in 1939. He began his long association with CSX in 1951, as a general solicitor for the Louisville and Nashville Railroad; he was named a vice president of Atlantic Coast Line Railroad in 1957. He became president of Seaboard Coast Line in 1970. In 1981, Mr. Osborn received the National Defense Transportation Award; in 1970, the University of Alabama had awarded him an honorary doctor of laws degree, and in 1982 the University of North Florida Foundation, Inc. and Seaboard System established the Osborn Eminent Scholar Chair in Transportation at U.N.F. Mr. Osborn was an active Episcopalian; he was a communicant and former senior warden of St. Mark's Church in Jacksonville. From 1963 to 1970 he was a member of the national Executive Council. He is survived by his wife, Grace, a son, a daughter and a sister.

## Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

### March

- 6-8 First annual Computer Application for Ministry Conference (Los Angeles)
- 6-8 Conference, "The Marriage of the Book of Common Prayer 1979 and the *Hymnal 1982*" (Atlanta, Ga.)
- 12-16 Meeting of Primates of the Anglican Communion (Toronto)
- 30 Easter Day

### April

- 11-13 Conference on Ministry of the Episcopal Church with Hourly Wage Earners (Newport, Ky.)

### May

- 1-4 Semi-annual meeting of the National Executive Committee of the Episcopal Peace Fellowship (Vails Gate, N.Y.)
- 2-4 Council of the Diocese of Nebraska (Fremont)
- 9-11 National Conference on the Empowerment of Older Americans (Washington, D.C.)
- 10 Convention of the Diocese of New Hampshire (Wolfeboro)
- 12-15 Annual meeting of Associated Church Press (San Francisco)
- 15-17 Convention of the Diocese of Western North Carolina (Kanuga)
- 16-17 Convention of the Diocese of Maryland (Baltimore)
- 18 Pentecost

### July

- 17-23 Conference, "Scouting in the Episcopal Church (Cimarron, N.M.)



# Short & Sharp

By TRAVIS DU PRIEST

**RECONCILIATION: Sacrament with a Future.** By Sandra DeGidio, O.S.M., St. Anthony Messenger Press. Pp. 105. \$4.95 paper.

A Roman Catholic catechist and sacramental theologian writes about the sacrament of reconciliation. Episcopalians will not feel left out here, since our own revised rite of confession also focuses strongly on reconciliation. The author's thesis is that reconciliation is a process, a journey home to God.

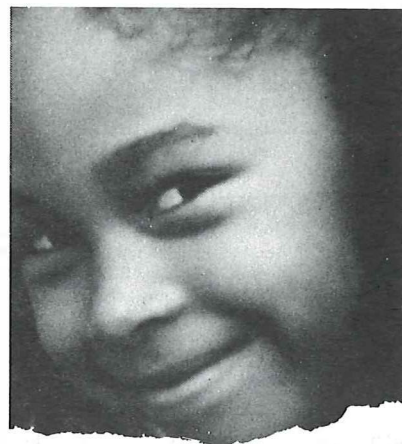
**WITH THE HUCKLEBERRY CHRIST: A Spiritual Journey.** By Kristen Johnson Ingram. Winston Press. Pp. 89. \$6.95 paper.

Intensely personal and rhapsodic prose binds these nine views of the spiritual life of the author, a writer and retreat leader.

**THE DISCIPLINES OF THE CHRISTIAN LIFE.** By Eric Liddell. Abingdon. Pp. 160. \$6.95.

The winner of the 400-meter dash in the 1924 Olympic Games and the subject of the Academy Award-winning movie, *Chariots of Fire*, Eric Liddell served as a missionary in China and eventually died in a Japanese concentration camp. He wrote three short booklets which are here printed under the one title above. *The Life of Discipleship*, *A Year of Discipleship*, and *The Disciple and the Church*. I found the month-by-month meditations in *Year of Discipleship* most intriguing — Protestant spiritual exercises, if you will, which could be used for personal contemplation or group study.

**The column, *Feasts, Fasts and Ferias*, which normally appears in the first issue of the month, will be featured next week.**



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## TRAVELING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

**CLERGY:** If our church services are not listed, write to the Advertising Manager for the very nominal rates.

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

**JUST ARRIVED FROM ENGLAND**, oak and mahogany pulpits, lecterns, bier candle holders, communion rail, pews. All from old English churches. Write for details and photos. Nostalgia, Inc., 307 Stiles Ave., Savannah, Ga. 30401 or call toll free 1-800-874-0015.

## EXCHANGE

**AUGUST, 1986**. Large 4 bedroom house. C.H. etc. in interesting and beautiful part of U.K. 65 miles from London. New Renault car. No duties. Contact: the Rev. D.W. Hart, Ogilvie School, Clacton-on-Sea, Essex, England CO15 6HT.

## FOR SALE

**VANITY FAIR ILLUSTRATED CATALOGUE** of 79 available original Clergy Prints. Send \$1.00 (refunded with purchase) to: Haley's Old Print Shop, 1024 Main St., P.O. Box 1023, Lynchburg, Va. 24505. (804) 528-1329.

**WHEN YOU** buy palm crosses made in Africa, you help people whose incomes average \$55.00 annually to buy the necessities of life and to assist with agricultural, educational health and vocational projects. All work in USA is volunteer. Orders are acknowledged, must be received by March 15 to assure delivery by Palm Sunday. Cost: \$8.00 per 100; \$4.00 per 50, in multiples of 50; includes shipping. Include street address for UPS delivery. Only palm crosses are available; inquiries invited. Non-profit church-related. African Palms, P.O. Box 575, Olney, Md. 20832.

## MUSIC

**1940/1982 HYMNAL** Cross-reference. First line and numerical. \$3.00 postpaid to: St. John's, 734 McDonald, Fallbrook, Calif. 92028.

## NEEDLEWORK

**"SANCTUARY LINENS"** by Lucy McNeil — Use and care of linens and instructions for making them: linen purchase and preparation, embroidery methods and stitches, hemming, etc. Diagrams, drawings and explanations of the various altar linens, plus 17 traceable crosses and sacred monograms. \$3.25 postpaid. Karen L. Ford, Box 10097-L, Scottsdale, Ariz. 85271.

## NEEDLEWORK

**DESIGNS IN NEEDLEPOINT:** Altar kneelers, wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

**OPENING**—Episcopal chaplain, Dartmouth College/assistant priest, St. Thomas Church. Beginning June, 1986. Details: Search Committee, St. Thomas Church, 9 W. Wheelock St., Hanover, N.H. 03755.

**ARE YOU FACING RETIREMENT** and have many years of giving left? Are you bored with your current job, your children grown, and looking to share of yourself? If so, maybe you should consider us. We are Boys' Home in Covington, Va. We are boys in need of loving, caring houseparents as we learn to deal with many normal teenage and preteen problems. If you answer yes to either of the above questions or just want more information, please contact us at: Boys' Home, Covington, Va., 24426 or phone (703) 962-1118.

**PRIEST** to work with youth (38%); day school chaplain (10%); young adults (37%); sacerdotal and other general parish work (15%). Third priest on team. Large suburban parish. St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210. (904) 388-2681.

**SMALL CHURCH** in northern Minnesota town seeking recent seminary graduate to provide strong pastoral ministry and liturgical leadership. Contact: Frank Marvin 1-800-346-5044 or Dorothy Mergens (218) 386-2317.

**COLLEGE CHAPLAINCY**—Episcopal chaplain, University of Arkansas/associate rector, St. Paul's Church. Beginning June, 1986. More information — The Rector, St. Paul's Church, Box 1190, Fayetteville, Ark. 72702. Phone (501) 442-7373.

**PARISH** in southwest seeks full-time Christian education director. Education and experience in educational program development; volunteer recruiting, training and support; organization and administration; personal relations required. Qualified persons may send letter of application and resumé. Reply Box J-629\*.

## RELIGIOUS COMMUNITIES

**MONASTIC VOCATION:** Seeking a spiritual journey as a monk while serving the needy through a learning center — live a life of prayer, worship, study and service, contact: The Servants of Jesus, 430 N. Limestone, Lexington, Ky. 40508 or call 606-252-4354.

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

## TRAVEL

**IN THE STEPS OF THOMAS MERTON**—pilgrimage to India, Nepal and Sri Lanka, October 9-November 2, 1986, sponsored by Holy Savior Priory, P.O. Box 40, Pineville, S.C. 29468. Write for details.

**ANGLICAN PILGRIMAGE** to British Shrines and Holy Places. June 9-25, 1986. Inverness, Culloden, Aberdeen, Edinburgh, Lindisfarne, Durham, Lincoln, York, Walsingham, London, Glastonbury, Windsor, Norwich and Wells. Tour limited to first 25 persons. \$1,595 per person, double occupancy. Write Fr. Charles Lynch, 833 W. Wisconsin Ave., Milwaukee, Wis. 53213 or call (414) 271-1340 or (804) 740-5198.

## WANTED

**TRADITIONAL EPISCOPAL CHAPEL/** University Center, now entering sixth year needs 1928 Prayer Books/Altar Service Books, 1940 Hymnals, related reference books, altar hangings, church appointments, etc., to assist in student ministry of United Episcopal Church at university of Alabama. Traditional Episcopal Foundation of Alabama, Inc., 1511 University Blvd., Tuscaloosa, Ala. 35401. (205) 758-1700.

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- (D) Copy for advertisements must be received at least 26 days before publication date.

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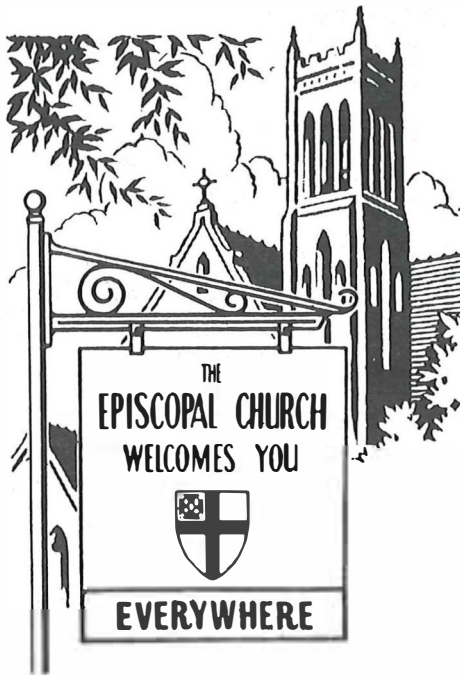
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# LENT CHURCH SERVICES

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**.



## SAN DIEGO, CALIF. (Pacific Beach)

**ST. ANDREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
The Rev. Robert D. Kelsey, r  
Sun H Eu 7:30 & 10; Wed Eu 10 & 6:45

## SAN JOSE, CALIF.

**TRINITY** St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## WASHINGTON, D.C.

**CATHEDRAL OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30 & 2

**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. Basden, c; James Brush, organist; Roger Norman, youth dir; Mary Hudson, pastoral care coord; Linda Britton, headmistress  
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.

**SERVANTS OF CHRIST** 1221 State Rd. 13, Fruit Cove  
The Rev. Robert O. Weeks, v  
Sun Adult Ed 9:30, H Eu 10:30. Where Jesus Christ is lifted up! Join us for worship

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
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.  
The Rev. John F. Mangrum, S.T.D., D.H.L., r  
Sun H Eu 8, 9:30, 11. Midweek & HD, Wed 8. Daily MP & EP 8 & 5

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Highway  
The Rev. Robert E. Walden, r  
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

## BARRINGTON, ILL.

**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 H Eu 7:30, 9 & 11:15. Wed 9, 12:10, & 6. HD 12:10. South of Toll Road 3 miles on Rt. 19, downtown

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun H Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 6630 Nall, 66202  
The Rev. David F. With, r  
Sun H Eu 7:30, 10, noon

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett, as-socs  
Sun H Eu 8, 10:15; Wed 10 & 8:30. Daily MP 9

## 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  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol H 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.

**ST. MATTHEW'S & ST. JOSEPH'S** 8850 Woodward Ave.  
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 H Eu & sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass. Daily Office 10 & 4.

## FLINT, MICH.

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

## MINNEAPOLIS, MINN.

**ST. LUKE'S** 46th & Colfax S.  
The Rev. George H. Martin, r  
Sun 8 H Eu (Rite I), 10:30 MP and H Eu. Thurs 7, H Eu. EP Mon-Fri 5:45

## 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.

**HISTORIC TRINITY ON THE GULF COAST**  
The Rev. Bronson Bryant, r  
The Holy Communion 8, 10, 6



Church of the Transfiguration, Silver Spring, Md.

(Continued on next page)

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

# LENT CHURCH SERVICES

(Continued from previous page)

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marlon W. Stodghill, c; the Rev. Stephen L. McKee, chap/assoc; the Rev. Donald D. Hoffman, d  
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

## 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

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
The Rev. Canon George Charles Hoeh, r  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled with all services

**ST. PAUL'S** 199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** Penn & Magnolia  
Marlin Leonard Bowman, v Est. 1880  
Sun 9 & 11 MP & Mass. Sat 5 EP & Mass, Thurs 8 Stations & B

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

**ST. ANDREW'S** Richmondtown, Staten Island  
Geoffrey R.M. Skrinar, r; Frederick W. Schraplau, assoc  
Sun Masses 8, 10 (Sung), 12 noon; Thurs 12 noon Mass & Healing Service; Lenten Studies Wed 8

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

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

**ST. 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

## ASHEVILLE, N.C.

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

## 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.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

**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

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.  
Masses 7:30, 9 & 11:15 (Sol High). Masses daily, see schedule. C Sat 5-5:30 & by appt

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Crary, 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-Alrline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. James V. Liberator  
440-1600  
Sun H Eu 8, 9:15, 11:15, Wed H Eu 7

## 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.

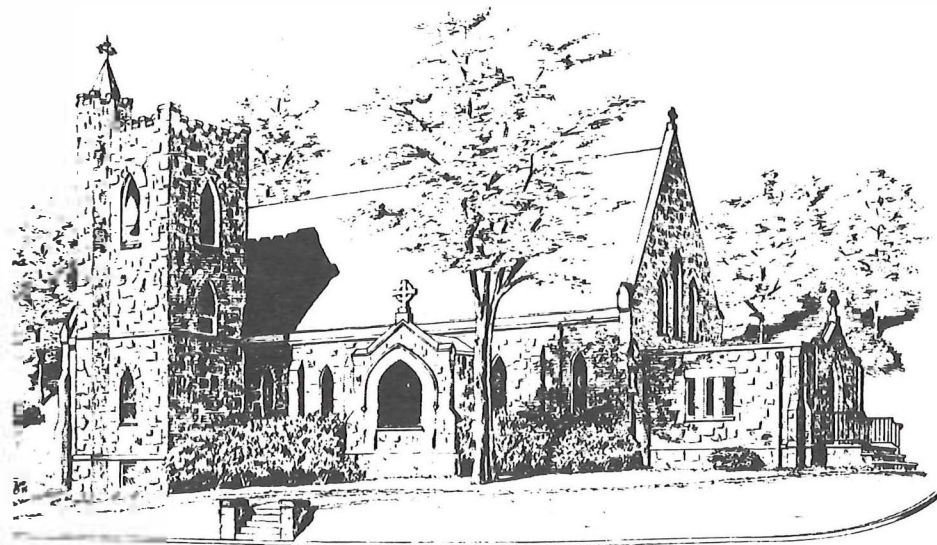
**ST. THOMAS** E. Main & Roanoke Sts.  
(I-81, Exits 36, 37)  
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d  
Sun HC 10, Wed 10 HC HS

## MADISON, WIS.

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



St. Bernard's Church, Bernardsville, N.J.