

THE LIVING CHURCH

FILE COPY

A Response to Shirley MacLaine

• page 9

From Dust to Glory

• page 10



The Rev. George Woodgates (left) and the Rev. Robert Bird (right) note the juxtaposition of antiques and Episcopalians as they attended their diocesan convention in Winston-Salem, N.C. in January.



Fashioned from Dust

Sometimes people object to modern biological science because, they say, "I don't want to be descended from apes." On Ash Wednesday, however, the church put before us a much humbler and more ultimate origin of our physical selves: "Remember that you are dust, and to dust you shall return."

On the First Sunday in Lent, this is reinforced this year by the first reading in the holy liturgy, from the second and third chapters of Genesis. (The lectionary only requires reading certain verses; many may prefer reading the entire connected passage.) The first chapter of Genesis contains the more sophisticated story of creation with the making of plants and animals first, and then the forming of the man and woman in the image of God. The second chapter, on the other hand, provides what is assumed to be the older, and certainly the more colorful, version. Here, "the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life" (Genesis 2:7). Later on, in sentencing Adam for his sin, God says "In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return" (Genesis 3:19).

Finding Pottery in the Desert

The wheel that turned
the clay that burned
and hardened into this cracked vase
was formed by one
who saw the sun
pass over this deserted place.

The God whose form
creates the norm
of all artistic things I see
first made the clay
and shards that lay
connecting ancient man with me.

Francis C. Gray

Here is the source of the words used in giving ashes on Ash Wednesday. Here are also other ideas. First is the picture of man being initially modeled out of earth. Adam is related to the Hebrew word for earth or ground. The Lord fashions a figure working like a potter, a most familiar and typical artisan of the ancient Mediterranean world. The Lord then blows into the vessel he has made and it comes to life. It is a homely but vivid narrative. Made from the earth, we can expect to return to it. The lesson is clear, for the villages and towns of the ancient world were strewn with the rubble of broken pottery, the potsherd or shards which the archaeologist finds in such abundance. Ancient people also saw the bodies of man and beast, and in a warm climate it was evident how quickly they reverted to the earth.

There is also the suggestion that man is continually being made from the earth, for he works on it, grows food from it, and is nurtured by it. The plants from which we eat likewise revert to the earth.

This humbling picture of all things human is put plainly before us at the beginning of Lent. That is not the end of the story, however. St. Paul says, "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven" (1 Corinthians 15:49). There is redemption, there is a goal to our pilgrimage, there is a destiny beyond the dust. Let us pursue this in the weeks ahead.

H. BOONE PORTER, Editor

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816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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LETTERS

Traditions of Anonymity

My high praise for the Rev. Edward M. Berckman's article in your February 15 issue. It is another powerful testimony to the joy of recovery from addiction, whether suffered directly as an alcoholic or indirectly as an affected family member. Recovery is truly a resurrection experience. I affirm this as a person who has known alcoholism, both as an alcoholic and as a child of an alcoholic father.

However, there are two points which I wish to make about the presentation of one man's story. The first is from the perspective of anonymity. Both AA and Al-Anon emphasize anonymity at the level of press, radio, TV, films, etc. This is not, as many assume, to protect the individual, but the organizations — so that principles may be placed above personalities. Many "anonymous" persons, myself included, do not object to our stories being known. However, the traditions of anonymity should be respected. With careful editing, this can be done with little or no lessening of the impact of recovery/resurrection.

The second point is a theological one. Though it is valid, to me, to describe belonging to God as "addicted to God," I find a fruitful model to be that we are addicted to all sorts of ills, including sin, chemicals, etc. but it is in God, particularly in Jesus Christ, that we can find true freedom, for the Son has set us free. We are slaves no more, not even servants, but sisters and brothers of the one who is freedom from that which would destroy.

GEORGE P.

Alternative Reproduction

Your recent editorial [TLC, Feb. 8] on surrogate parenting was atypically flawed by emotionalism, innuendo, and a shallow approach to the question. Where is there, in all this, some sensitivity to the real-life dramas that surround the matter of parenthood?

First of all, it is inaccurate and inflammatory to state that surrogate parenting represents the "purchase of another human being." There is a clear distinction in all societies between monies spent on *products* and monies spent on *services*. Fees exchanged in this type of agreement are intended as compensation for physical and emotional investments on the part of the surrogate, not in any way for the child itself. Any contract is an arrangement made between those who can provide a specialized service not naturally available to everyone and those who are in need of that service. There is nothing inherently unethical about contracts relating to reproduction.

But such technicalities are not the critical issue here. Much more frightening is the attempt to manipulate a "Christian" response to reproductive alternatives by recourse to Old Testament stories and to the policies of the Roman Catholic Church. The first course merely ignores the fact that we are no longer a primitive minority society desperate to ensure our numerical survival. The second implies that the Roman Catholic position on reproductive matters, from contraception to homosexuality to abortion, is somehow beyond reproach.

What lies at the heart of issues of alternative reproduction? The real question is whether qualified, loving adults should be denied the joys of parenthood because of the biological accident of

flawed ovaries or low sperm counts. We have, *Deo gratias*, reached a point where medical science can help to overcome such deficiencies. Should potential parents be denied the same kind of corrective medical action which we covet for those with equally scarring disabilities? Contrary to romantic religious fiction, the birth of a child is not a direct gift from God. *Loving* a child, creating a family, raising a healthy human being — doing these may well be divine gifts; but there are too many miserable, beaten, abused, unloved children to lead us to believe that God deliberately sent them to the people who bore them. To deny those who have been granted the God-given grace to truly want the responsibility, the joy and heartache, the life-

(cut & mail)

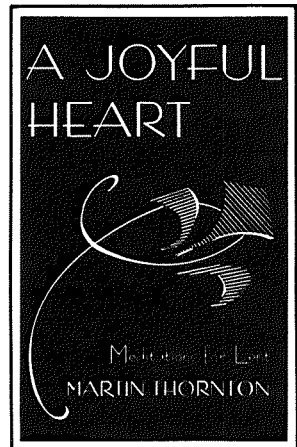
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long commitment of parenthood is perhaps the greatest sin against the God of love.

It is no answer to imply that banning abortion would somehow solve this dilemma. How can it be Christian to prefer that such people become parents at the cost of nine months of physical and emotional misery endured by someone with an unwanted pregnancy? Need it be pointed out that the latter are more often than not children themselves? What is the cost of demanding that young girls "face up to" the consequences of their earliest indiscretions? Is this really a preferable way to create solid, loving families? And the adoption route produces as many horror stories as happy endings.

Finally, I must vigorously contest your conclusion that the children born by alternative methods are necessarily victimized. For every Baby M, tossed about by the court system, there are many, many happy families who would otherwise never have existed. As the mother of a thriving, deeply loved baby born via an alternative method — in my case, artificial insemination — I can testify to the validity and viability of a creative approach to parenthood. We have before us the possibility of overcoming the scandal of thousands of unloved children unmatched with thousands of childless adults. It is time we made our Christian judgments based on what Jesus would have done, not on vague concepts of morality bolstered by ancient social needs. It is time we opted for love, for the value of human relationships, and for a sensible approach to reproduction.

(The Rev.) LESLEY A. NORTHUP
Washington, D.C.

Not Calvinism

I share with Elizabeth R. Waters her gratitude to you for publishing her letter [TLC, Feb. 8], and I share her belief that Anglican "movements toward Rome" are not headed toward "enslavement." But there are some errors of fact in her reference to protestant bodies.

Most erroneous is her statement that "the trend in these denominations [Presbyterians, Methodists, and Lutherans] has been in the direction of Calvinism." Liberalism, no doubt; humanism, in some ways, yes; doctrinal reductionism, certainly. But *Calvinism*? There never has been any Calvinism in authentic Methodism or authentic Lutheranism. Only Presbyterianism has a Calvinist theological base, and most Presbyterians I know seem bent upon moving away from, rather than toward, that base as far and as fast as they can.

No "witches" were ever burned in Salem, Mass.

As for the modern Roman liturgy — *chacun à son goût*. I, for one, could have adjusted thoroughly to the old Latin rite, with all the trimmings, but I find

its replacement about the sorriest liturgical mish-mash in all contemporary Christendom. If I were a member of ECUSA I should be gravely troubled at the prospect of that, and would cry to heaven in the words of Hamlet: "Angels and ministers of grace defend us!"

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

Direct Contact

Thank you for Fr. John Maher's thought-provoking piece on confirmation [TLC, Feb. 1]. He certainly makes valuable points about the pastorally important, but subjective, impact of confirmation on the participants and witnesses.

But the *objective* apostolic character of the rite should not receive such short shrift. Our 1892 and 1928 Prayer Books did us better, in some respects, by citing the "Samaritan confirmation" of Acts 8. It is inarguable that Peter and John (*chief* apostles) went to Samaria to give the converts something by way of grace that baptism alone by St. Philip the Deacon did not provide. Direct contact — touch — between Samaritans and Jews was made, but more, too. And Paul not only re-baptized the Ephesian disciples of John the Baptist, but layed on hands as well (Acts 19:6). Baptism alone was not enough. In each case, Luke reports, "they received the Holy Ghost." Arguments that "this was not confirmation" are more than tiresome.

It is the intent of Luke in Acts 2:41-42 to set out the "Constitution of Christian Life." The newly baptized are to remain "in fellowship with the apostles." This is the church's guard against schism, as "the apostles' teaching" guards against heresy. It is God's will that his people be united visibly, demonstrably. Direct touch has at least that significance. Confirmation by a bishop establishes the "apostles' fellowship" with each member of the catholic church of Christ, *objectively*.

(The Rev.) CHRISTOPHER P. KELLEY
St. James' Cathedral
Fresno, Calif.

Courtesy in Workplace

I am bemused by Fr. Simons' suggestion [TLC, Feb. 1] that parish secretaries be paid nothing.

On another page, Fr. Maher writes that, "One reason we lose so many who serve is because they see themselves as thankless volunteers. . . ."

Fr. Simons goes on to say that the money saved can be used to buy stuff. In short, pay if you must, but try not to.

Wages are not a last resort. They are a time-honored means of saying "Thank you for sharing your life and your skills with me." While the occasional dole has the feudal condescension of a tip or a bribe, while care and nurture are expected courtesies in every workplace, the receipt of an *agreed wage* at *regular in-*

tervals is a deeply gratifying experience: regardless of the sum.

It also enables the payer to snarl at the worker; this is very hard to do to a volunteer, however deep the provocation.

I am not a parish secretary. I am one of many who have benefited from those paragons of patience and order. As Paul instructed Timothy, "The laborer is worthy of his reward" (1 Timothy 5:18).

ROBIN MAITLAND

New York, N.Y.

Wrong Direction

I appreciated the two editorials on ecumenism [TLC, Jan. 18]. We should indeed leave it in God's hands as to how unity will be achieved. After seeing the influence exerted by the World and National Councils of Churches ever preaching the social gospel, I am totally convinced the Episcopal Church is headed in the wrong direction. My view is influenced by the opinions of many members of the clergy and many scholars.

Dr. Charles S. MacKenzie says that Lenin once urged his followers to work to politicize the church if they wished to neutralize its influence in society. He further stated: "To politicize the church by focusing its attention and energies and pronouncements dealing with social issues about which Christians are bitterly divided is to lead the church away from its destiny and toward eventual paralysis. It is just a short step for the ideologist in the church to assume a Jehovah complex which elevates their views to the rank of divine truth."

Sheldon Vanauken, in his recent book, *Under the Mercy*, gave as his view "that the Episcopal Church has sold out to the secular 'Spirit of the Age,' and these changes have been instigated by neomodernist clergy, proving that the deadliest enemies of the faith are within the churches."

Professor Stephen J. Sponsar has had this to say, "Christianity has no political, social or economic solution to the ills of the world."

Russell Kirk: "The church cannot confer upon the world immediate, perfect and secular liberty, justice and peace, any more than the zealots of the French Revolution, or of the Russian. But the Christian church does offer this: the perfect freedom which is the service of God, and justice which transcends time and circumstance, and peace which passeth all understanding. The church has known that liberty and justice, and peace are preserved and extended only through patient and human striving, and that providence moves deliberately, while the devil always hurries."

ALBERT W. COWPER

Kinston, N.C.

Authentic Compassion

We can be thankful for the Presiding Bishop's sensitivity to all people, as ex-

pressed in his comments concerning homosexuality [TLC, Jan. 18]. Clearly our Lord held this same sensitivity, but to a greater degree. His concern for sinners (all humankind) was such that he was willing to make clear, loving (love based upon divine knowledge, not sentimentality) statements regarding persons' behavior. When confronted with an "active" sinner, our Lord cared enough to say "go and sin no more." I believe he would have urged us all, and especially the Presiding Bishop, to follow his example when we confront "active" sin in others and in ourselves.

To be authentically compassionate, as the Presiding Bishop has pledged to be, the church must say to the active homosexual, "go and sin no more." To say less would be unloving, in light of the clarity of scripture.

Active homosexuality is no greater a sin than heterosexual fornication or adultery, but it is no less sinful, either.

The Presiding Bishop says he "can do no more" than to "foster dialogue and study;" I believe he can do more, and I pray he will.

(The Rev.) GEORGE F. WELD, II
Amherst, Va.

The Prophetic and the Pastoral

In his response to Steven Wright's letter concerning AIDS, the Rev. Everett Campbell implies that AIDS results from the sexual intercourse between two persons of the same sex, and that such union is sinful and immoral and therefore, as well as being pastoral the church ought to be prophetic [TLC, Jan. 18]. He is only partially correct. AIDS' victims may have contracted the disease in a variety of settings including blood transfusions and heterosexual intercourse. The church indeed must be prophetic as well as pastoral, but let us be informed before we attempt the prophetic; and when there is doubt, let us err on the side of the pastoral.

Incidentally, I find, unlike Fr. Campbell, that a good many people continue to believe that God punishes with sickness and even death.

(The Rev.) RUSSELL J. JOHNSON
Trinity Church
Pinopolis, S.C.

Baptism

In the article "Affirmed and Strengthened" [TLC, Jan. 11] the author makes the erroneous statement that "Jesus not only told the disciples to baptize, he did it himself!" Our Lord did not baptize with water (John 4:1-2) because it was his work to baptize with the Holy Spirit and he could not do this (fully at least) until after his ascension.

WANDA J. CUMMINGS
Roseburg, Ore.

} We understood "he did it himself" to mean "he was himself baptized." Ed.

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WCC Meets

Meeting at the Ecumenical Centre in Geneva, Switzerland recently, the 158-member World Council of Churches (WCC) Central Committee had many items of discussion on its agenda.

This was the first meeting as a member of the Central Committee for the Most Rev. Edmond Browning, Presiding Bishop. He is the only delegate from the Episcopal Church and is assigned to the unit committee which deals with peace and justice, racism, church aid and development issues. The Rev. William Norgren, ecumenical officer, and the Rev. Charles Cesaretti, Anglican relations deputy, also participated.

The committee spent some time considering the WCC's Seventh Assembly, to be held in February, 1991, in Canberra, Australia, and elected a 21-member assembly planning committee to work on it. Also discussed was a proposed convocation about "justice, peace and the integrity of creation," and a world conference on mission and evangelism, planned for 1989. The Roman Catholic Church was invited to "co-sponsor" the convocation so that it will be a "real act of common witness to the reign of Christ for our world, present and future."

Two public statements were approved almost unanimously by committee members. The first urges the U.S. and Soviet Union to immediately halt nuclear testing. Its three-part appeal urges a "moratorium on nuclear tests as a provisional measure" to enable negotiations towards a comprehensive test ban treaty, "agreements on substantial reduction of strategic weapons and elimination of medium range missiles with a definite timetable."

About South Africa, the committee reaffirmed that "apartheid stands condemned by the gospel of Jesus Christ, and that justice and peace in southern Africa depends on the eradication of this racist and evil system."

After dedication of a new wing of the Ecumenical Centre, the participants celebrated the 40th anniversary of five aspects of the committee's work: youth, refugees, the Ecumenical Church Loan Fund, the Commission of the Churches on International Affairs, and the Ecumenical Institute.

Among other actions, the committee:

- accepted two new members, the Methodist Church in Upper Burma and the Protestant Methodist Church of the Ivory Coast; and five

new associate national Christian councils;

- approved a two-year study project which would start July 1 and focus on "young women (under 35) doing theology" and endorsed an "ecumenical decade for churches in solidarity with women," to begin in 1988;
- accepted an "Endowment Fund for Ecumenical Leadership Development" to "encourage and support those opportunities which prepare young people for leadership in the ecumenical movement as it serves the unity of the churches and of humankind."

Pennsylvania Celebration

The retirement of the Rt. Rev. Lyman C. Ogilby and the investiture of the Rt. Rev. Allen L. Bartlett, Jr., was celebrated by the Diocese of Pennsylvania on February 2 in the Church of the Saviour, Philadelphia.

Bishop Ogilby, 13th bishop of the 203-year-old diocese, has been bishop since 1974. Bishop Bartlett was designated to be the 14th diocesan in September, 1985 [TLC, Oct. 27, 1985].

The Most Rev. Edmond Browning, Presiding Bishop, was preacher and principal celebrant.

A reception followed the service and an offering was combined with advance contributions in a fund honoring Bishop Ogilby's various ministries.

Canadian Primate Discusses Lambeth

Hopes for the 1988 Lambeth Conference differ mainly on the basis of geography, said the Most Rev. Michael Geoffrey Peers, Primate of the Anglican Church of Canada. He spoke recently at Trinity Church in New York at a national conference sponsored by the Trinity Institute.

Archbishop Peers, 51, will chair the ecumenical section of the conference. He said he found that Anglicans anticipating the event divide roughly into three groups.

Europeans and English, he said, want Lambeth to issue a message for the church in the world, one that is "reasonable, incisive and acceptable."

The second group — including North Americans, Australians and New Zealanders — "Want a challenge at the moral level," he said. "This group's goal concerns the process. It wants all mem-

bers to be heard," and wants procedures to "be fair, reflect diversity and leave out no one."

A third group cited by Archbishop Peers is the Africans, who say that neither the message nor the experience is the point but that the conference must be a sign. "The sign must be cryptic and significant as Jesus' words in the gospel are a sign and the words of Martin Luther King as a man with a dream are a sign," he said.

Noting his own ecumenical assignment at the international bishop's meeting, the archbishop said, "Ecumenism on one level has been severely damaged by attack on the Vatican and by the acts of the Vatican in disciplining the archbishop of Seattle and a Catholic University professor," a reference to Catholic Archbishop Raymond Hunthausen and the Rev. Charles Curran. "Ecumenism is responsible for the fact that I as a Christian am interested in this problem, as are other Christians," he added.

Archbishop Peers said he favors the consecration of women bishops and that he opposes capital punishment. He said he sees Christian unity, interfaith understanding and the proclamation of the gospel "free of the customs of a previous age" as the major challenges he will face as head of Canadian Anglicanism.

High Cost of Seminary

How much does it cost an Episcopalian seeking ordination to the priesthood to receive the necessary seminary education and how is that affecting the church's future priests?

The answers — and the resultant implications — form the basis of a research paper commissioned by the Board for Theological Education and the Church Pension fund for the Council for Development of Ministry, a subcommittee developed by General Convention.

Although the full costs of seminary education vary according to the institution attended and the distance from the home diocese, the average yearly cost that is not covered by scholarships or grants amounts to \$14,890 for those over 42-years-old and \$9,930 for those 41 and under.

The current ordinands polled report that the cost of tuition, housing, books and travel are not the total costs incurred. Nearly 75 percent reported holding educational loans averaging \$10,244 as they enter the ordained ministry. Ordinands said the possibility of repaying

these loans within five years as being unlikely for 25 percent of single men, 39 percent of married men, 52 percent of single women and 38 percent of married women.

About two-thirds of the bishops polled felt that postulants get sufficient help in financial planning for undertaking the cost of seminary education and that current diocesan policies for financial support of postulants are good. About two-thirds of the ordinands polled disagreed.

An area of basic concurrence is that 65 percent of the bishops and 75 percent of the ordinands agreed that newly ordained priests do not get sufficient help in financial planning for the future work and retirement years.

In response to a question asking ordinands how well supported by their dioceses they felt during the time they were in seminary, the range of responses yielded 25 percent who felt very well supported pastorally to 27 percent who felt poorly supported or even pastorally ignored.

The research data suggests that those ordinands who felt most supported receive both pastoral and financial support from the diocese.

According to Dr. Adair Lummis, researcher for the study, "Debts, ability to repay loans, family finances and desire for an adequately comfortable lifestyle during the working years and on retirement have pervasive effects on the ministries and aspirations of the clergy just as they have on the laity."

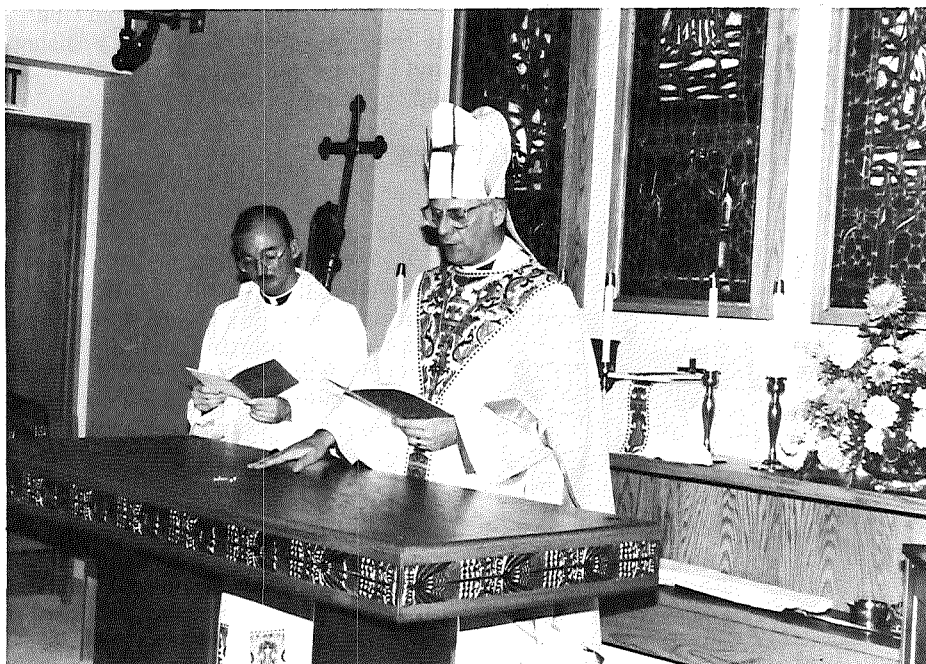
Another implication of the report yields "the grim picture of the single woman debtor." One of the reasons for this is similar to the overall secular reality of women as heads of households. "Whereas over three-fourths (77 percent) of the single women are single parents . . . this is true for none of the single men."

As a result of the report, the Council for Development of Ministry recommended that there be provision for financial review of candidates prior to acceptance. This has been forwarded to the national canon Title 3 Revision Committee.

Letters to Focus on Hunger

Episcopal churches across the country will be participating in a special kind of offering this year for poor and hungry people in the United States. This offering, initiated by Bread for the World, will request funds from Congress instead of from congregations. Over 1,000 congregations will be writing and "offering" letters to their senators and representatives, encouraging them to use their resources to help the hungry and poor.

During a worship service, Christians "Unite to write" to their members of Congress urging them to vote for anti-hunger legislation. The letters are col-



The Rev. William D. Razz Waff (left), director of pastoral care at St. Luke's Hospital in Racine, Wis., joined the Rt. Rev. Roger S. White, Bishop of Milwaukee, as the bishop consecrated the hospital's new St. Barnabas Chapel recently.

lected in an offering plate and later mailed.

During the 1986 Offering of Letters campaign, more than 800 churches participated and more than 60,000 letters were written. Each of the letters asked that Congress increase the Child Survival Fund to immunize Third World children against six childhood diseases; and despite a time of general budget cuts, Congress doubled the funding for this program, increasing it by an additional \$37.5 million.

The increase might not have occurred without the great number of letters from concerned Christians across the nation. According to Bread for the World estimates, each letter written was the equivalent of a \$500 donation toward ending hunger.

This year, Bread for the World's campaign focuses on the Special Supplemental Food Program for Women, Infants and Children (WIC). Presently, close to five million hungry mothers, infants and children in the U.S. are unassisted because the WIC program is inadequately funded to serve all who are eligible. Letters in this year's offering will encourage Congress to provide funds so that at least 500,000 more eligible people can be added to the program each year for the next five years.

Last year, over 20 Episcopal congregations wrote more than 1,300 letters in support of the Child Survival Fund.

Upper South Carolina ECW Meets

A celebration of saints was the focus for January 20 when the Episcopal Church Women of the Diocese of Upper South Carolina gathered for their 65th

annual convention at St. Thaddeus Church, Aiken, S.C. Representatives from the 58 parishes and missions carried colorful banners at the morning service. The church banners, made in 1984 by women from each church, were accompanied by two new banners which were blessed at the service: an ECW banner done in needlepoint and another done in appliqué depicting fruits and flowers of the Caribbean. The second will be sent to Cange, Haiti, an area where the diocese and the ECW have been engaged in mission outreach for almost a decade.

The holy eucharist was celebrated by the Rt. Rev. William A. Beckham, diocesan bishop, and the sermon was delivered by the Rev. Mack Branham, Jr., president of Lutheran Theological Southern Seminary in Columbia, S.C. Mrs. Jeanne Kean is president of the organization.

The celebration theme was set the evening before when people gathered at the Wilcox Inn, Aiken, to honor the past presidents of the ECW. The publication of a chronicle of the diocesan ECW was announced. It was written by Mrs. John Eastman and includes the history of each branch ECW and a picture of every parish church and mission in the diocese.

For 1987 the convention voted to support the following:

- building a three-room complex in Chapoteau, Haiti to serve as a school, chapel and clinic;
- funding work trips to Appalachia;
- financing an altar and pulpit for the newest mission in the diocese, St. Margaret's Church in Boiling Springs, which was founded in 1985.

Last year the organization gave

BRIEFLY...

Does being a Christian help Sunday school students make more informed decisions about drugs and alcohol? This is the theme of an essay contest sponsored by the Church Life Insurance Corporation in New York. It is open to students of Episcopal Sunday schools in New York, New Jersey, Delaware, Connecticut and Massachusetts. Over \$500 in prizes will be awarded to winners in the categories of grades 4-6, grades 7-9 and grades 10-12. Entries must be postmarked by April 13 and sent to David Phillips, communications manager, Church Life Insurance Corporation, 800 Second Ave., New York, N.Y. 10017.

The National Ecumenical Consultation of Men and Women Religious met at the New Skete Monastery of the Orthodox Church in America in Cambridge, N.Y., February 2-5. Members of the consultation worshiped with the New Skete community and discussed the relationship of religious orders with each other as well as their role in drawing together all Christians in a common vision of unity in Christ. Representatives of the Episcopal Church included Mother Anne Marie of the Society of St. Margaret, Sr. Mary Grace of the Community of St. Mary, Br. Robert Hugh of the Society of St. Francis, and the Rev. Clark Trafton of the Order of the Holy Cross.

Terry Waite and Philippine President Corazon Aquino were honored in absentia at a February benefit awards dinner of the Society for the Family of Man, which is part of the New York City Council of Churches. Both Mr. Waite and Mrs. Aquino were recipients of the Society's Family of Man gold medallions, which recognize persons endowed "with the universal gift of excellence who use their God-given talents in the service of mankind." Mr. Waite was cited by dinner organizers as a "very credible candidate for the 1987 Nobel Peace Prize."

When a new computer arrived at their monastery, some Eastern Orthodox monks in Finland knew just what to do; they sprinkled it with holy water. According to *The Church of England Newspaper*, the monks then "hung an icon of the divine messenger Archangel Michael beside the computer and prayed that it would be used 'in truth... for the unity of humanity, sanctification of life, peace and justice.'"

bama represented the Episcopal Church at the request of the Presiding Bishop, and he presented his report of the meeting to convention participants.

A budget of \$1,544,000 for 1987 was adopted.

(The Rev.) EMMET GRIBBIN

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The council of the Diocese of Virginia, meeting in Arlington January 30 and 31, adopted a resolution calling for increased federal funding of AIDS research and education, and another encouraging vestries to interview qualified female and minority candidates for church vacancies.

Delegates voted to table a resolution which calls upon the United States and the USSR to reach agreement on the Strategic Defense Initiative and also calls for both governments to adhere to the ABM treaty for the next ten years.

Delegates approved a \$2.82 million budget which earmarks 31 percent for national and world mission through the national church. It represents an increase of nine percent over the 1986 budget.

AIDS ministry and race relations were two recurring themes of the council. In addition to resolutions calling for more money for AIDS research, and for prayer for AIDS victims and their families, the Rt. Rev. Peter James Lee, diocesan bishop, spoke to the issue in his pastoral address. "Nowhere is our ministry of servanthood to those in need more timely than the ministries that are developing throughout the diocese to victims of AIDS and their families," he said. "I hope that church historians will record that Episcopalians in Virginia in the 1980s served lovingly and fearlessly as witnesses to the sovereignty of Christ, by love expressed in action as we minister to persons with AIDS and to a nation so fearful of the scourge of that disease." Bishop Lee recently appointed a new diocesan commission on AIDS ministry.

Last year's council called for the appointment of a committee to study clergy compensation. This year, delegates approved a resolution calling upon the standing committee of the diocese to find ways to help churches achieve the compensation goals.

The council rejected resolutions which denounced a state lottery, called for the use of gender-inclusive language in diocesan communications, and which encouraged the bishop to pursue a course of affirmative action in hiring qualified clergy and lay women and minority candidates for diocesan staff positions.

The council meeting was the last one for the Rt. Rev. David Lewis, Jr. as suffragan bishop. His retirement became effective when the council adjourned January 31.

HUGH GREENE



Mrs. Jeanne Kean (left) holds the banner for Cange, Haiti and Mrs. Pauline Gregory (right) stands by the banner of the Diocese of Upper South Carolina ECW.

\$123,641 toward the support of missions through outreach programs.

AGNES LEE CLAWSON

CONVENTIONS

The convention of the Diocese of Alabama met February 6-8 at Sheffield with about 600 delegates and visitors in attendance. Making his first report to the convention was the Rt. Rev. Robert Miller, new Suffragan Bishop of Alabama. The Rt. Rev. Furman Stough, diocesan bishop, noted that Alabama was one of the 12 dioceses growing faster than the state population. He commended the diocese for pledging over the goal of \$5.7 million in the current capital funds campaign.

One of several guest speakers during the convention was the Very Rev. Robert Giannini, dean of the School of Theology of the University of the South in Sewanee, Tenn. Other speakers were Jerry Levin and his wife, who addressed the convention about the hostage situation in the Middle East. Mr. Levin was the television journalist who was held hostage nearly a year in Lebanon until his escape in February, 1984. Formerly a resident of Birmingham, Ala., Mr. Levin recounted his own spiritual journey during his ordeal.

The diocese has had a companion relationship with Namibia in southwest Africa for the past six years. The Roman Catholic, Lutheran and Anglican bishops in Namibia had asked representatives of European and American churches to confer with them in Germany. The Rev. Massey Gentry of Ala-

Out on a Limb or Connected to the True Vine?

A Response to Shirley MacLaine

By N. PATRICK MURRAY

Recently a five-hour television movie, "Out on a Limb," depicted the spiritual pilgrimage of actress, Shirley MacLaine. A number of important theological issues were raised by this presentation, which invite dialogue from a Christian perspective.

At the outset, I wish to express my admiration for all persons who express their spiritual hunger and seek to go beyond the shallow materialism of our culture, as Ms. MacLaine has done. In the spirit of dialogue and not of dogmatism, therefore, we shall examine some of the differences between a Christian viewpoint and that represented by Ms. MacLaine.

First of all, let us explore the difference between reincarnation and resurrection. Many Asian peoples and some great Western thinkers believe that our souls repeatedly return to earth in many successive lifetimes. The purpose of this cycle of reincarnations is twofold: One is spiritual growth. We are reborn repeatedly into this lower order, with its pain and problems, in order to progress in spiritual understanding through discipline and struggle. The other purpose is to work out the principle of karma, which will be discussed momentarily.

Reincarnation might be compared to riding on a train that is going in a great circle. At death, the train takes us temporarily to a spiritual realm beyond the physical world. But eventually, we must get back on the train and be carried once again into earthly life. This may continue for aeons. With each cycle we seek to move closer to the time when we can get off the train forever in the ultimate spiritual realm.

As for the resurrection hope of Christian faith, it too sees us as on earth to make a spiritual journey, but the journey is linear, not cyclical. That is, we are invited to move ever forward, not in a circle. When we die we hope to go to a higher realm.

A common theme running through the many accounts of those who have tempo-

rarily died and glimpsed the other side is that they do not *want* to come back to earthly life; it feels like they have gone home.

Secondly, we must ask if the Eastern doctrine of karma does not have the effect of cutting the nerve of humanitarian concern. If, as Ms. MacLaine believes, everything is happening exactly as it is supposed to, if there are "no accidents" and all is proceeding exactly by the law of karma, then what motive do we have to improve the evil conditions in the world around us? We should not interfere with the course of events, if they are *meant* to be precisely as they are.

Ironically, only a few days before the movie "Out on a Limb," a documentary on educational television portrayed the life of Mother Teresa. On the streets of Calcutta, and in many similar places in Asia, the poor, sick, and dying are ignored. With the doctrine that everything is happening exactly as it should, these unfortunates are seen as paying off bad karma.

Mother Teresa's Christian faith forces her to take a different view. Over the years, in Calcutta alone, her rescue mission has brought 42,000 persons off the streets and tried to reduce their suffering in whatever way possible. Other Christian missionaries have undertaken similar work in different nations. I do not see the Asian religions producing such efforts, and I believe that this is a serious difference between them and Christianity.

According to the law of karma, would we not have to believe that the 16 persons killed in a recent Amtrak train wreck in Maryland had been sitting in the front car because it was time for karma to be carried out in their lives? Those injured likewise must have been predestined to receive their particular punishment. This interpretation seems utterly unreasonable.

On at least one occasion, in fact, Jesus clearly seems to repudiate this doctrine (John 9:1-5). The disciples spied a blind man, afflicted from birth. The disciples asked, "Teacher, was this man born blind because of his own sins or those of

his parents?" "Neither one," said Jesus, in an unequivocal rejection of their premise, "but let us seek to do God's work through him while there is time" (by healing him).

In St. Matthew's familiar passage, Jesus says, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me" (25:40). Is that not a clear identification of the very Godhead with the suffering of the world, and an unmistakable summons to minister to it in Christ's name? I do not hear this word in the teachings of the Eastern religions, by which Ms. MacLaine is influenced, but in her own life she has often shown compassion and a desire to help improve some of the social conditions of our day. I would like to know more of how she holds these viewpoints together.

A third question concerns the difference between the doctrine of karma and the doctrine of grace. *Karma* is a Sanskrit word which literally means "the results of our deeds." It has similarities to our words *fate*, or *destiny*. It is the belief that everything we do must eventually bring recompense in this or a later life. This cosmic law of reward and punishment is absolute and unchangeable. Let us say, for example, that I cause someone's untimely death. In some later life I must suffer untimely death myself, so that the law of karma can be balanced. Or perhaps I cheat someone out of what is rightfully theirs. At some point I must suffer this same treatment, before the cosmic order can be set right.

Does not the law of karma then exclude the possibility of forgiveness? There would seem to be nothing resembling the hope that my sins can be washed clean by God's willingness to absorb the consequences of sin into himself. Where in the doctrine of karma is there any hint of grace? Without grace are we not indeed locked indefinitely in the deadly consequences of our brokenness and our sin?

It has not been my desire to caricature or distort in any way the beliefs of Shirley MacLaine and countless others in the great traditions from which she is drawing. We must recognize that we speak always from our own limited viewpoints. This recognition, however, should not become an excuse for failing to grapple with life's hard questions, or for copping out of dialogue with those who differ from us.

Whatever spiritual growth is, it requires humility, honesty, and openness before the great mysteries. It requires a recognition of our hunger and our need. One who came among us said, "Blessed are those who hunger and thirst after righteousness, for they shall be filled." I have faith that one day this promise will be fulfilled for all of God's children who seek him with all their hearts.

The Rev. N. Patrick Murray is rector of St. Mark's Church, Jonesboro, Ark.

Years ago, when I was a graduate student at the University of Washington in Seattle, I was faced with a great dilemma: where to park. The university sits on a formidable hill overlooking Lake Washington and the Cascade range of mountains, and at the foot of the hill just beyond a four-lane highway, there are areas of landfill made into vast parking lots for both undergraduate and graduate students. It was in the days of cheap gas, and most everyone drove.

As a sometime teaching assistant and sometime fellow, I had two options: I could join the general masses and bring 50 cents each day for a spot somewhere out over the landfill, or I could buy a pass to a special lot set aside for teaching assistants. Furthermore, with a sticker on the front of my car, everyone would see that I was no ordinary student. Humility for me in those days was a concept on the wane. I chose to exalt myself and buy a sticker.

Then two years ago, while visiting an automotive manufacturing plant in Michigan, I was amused to hear the young executive leading our tour make a major point of telling us that, in order to boost worker morale, executive parking privileges had been dropped; parking was now on a first come — first served basis for white and blue collar workers alike. I was reminded of my thoughts about status and elevation when it comes to parking. I thought further of the spot designated for me at my parish, which is closest to the office building. It took two weeks before I was able to first park in it: others didn't want to park in their designated places! In our competitive society, we often get so caught up in bettering ourselves (often at the expense of others), the idea of humility is quite obscured.

What does it mean to be humble? It is a concept much more profound than our popular, often stereotypical notions. Humility comes from the Latin word for earth: *humus*. Man, in the biblical account, is so much clay, so much dust, so much earth: *humus*. Man, in his proper relationship to God, who is *spiritus*, is humble, not nearly so grand as man sees himself. King Lear, while out in the storm on the heath, sees a poor nude beggar and proclaims, "Is man no more than this? Consider him well. Thou owest the worm no silk, the beast no hide, the sheep no wool, the cat no perfume . . . thou art the thing itself; unaccommodated man is no more but such a poor, bare, forked animal as thou art." Man, in relationship to God, is but a "poor, bare, forked animal" who is, as Hamlet puts it, the "quintessence of dust," *humus* in its most rarified state.

If man is no more than the quintes-

The Rev. Kenneth J. Semon is rector of St. Francis on the Hill Church, El Paso, Texas.

On Being Humble

From Dust to Glory

By KENNETH SEMON



sence of dust, what then should be his response to God, who has formed this dust into something that has the potential to be so noble as man? When Adam (whose name also means "earth") is created, his response to God must be one of thanksgiving. Imagine this glorious creature, yet unfallen, standing arms uplifted to the heavens, singing the praises of the Creator. This action of thanksgiving is true nature, and in this expression of our true humility lies true nobility.

Jesus gives us many wonderful examples of humility in his parables: The Pharisee, a good upstanding citizen, gives thanks that he is not like the wretch who is the tax collector. The Pharisee is a good man: he goes to the synagogue each Friday night and Saturday; he does good works; it is altogether possible that he gives a minimum of ten percent of his gross earnings for the work of the synagogue in the world. The tax collector, on the other hand, his living based on the money he extorts from his countrymen, comes to a sudden realization of truth in his life: he is a sinner. No longer can he lift his eyes up to

heaven, being so humiliated. He is left only to beat his breast and cry out "God, be merciful to me, a sinner!"

The good man takes great pride in his goodness, exalts himself and, persevering in that attitude, puts another down. The other, in a moment of deep insight, recognizes and confesses who he is and seeks forgiveness. Anyone who has ever made a confession can speak of how humbling an experience it is to say, "God, this is who I am. Please forgive me and accept me in spite of who I am." As we seek to empty ourselves of our sin, and of the pride that makes us hold on to those sins, God fills our hearts with grace, love and forgiveness, and we are made whole.

Humility is not a series of acts or a matter of piousness, though actions may be a response to God's grace working in us. Instead, humility is an inner disposition, a turning of the heart back to what it was at the beginning, to a true relationship to God. Jesus says that, "He who exalts himself will be humbled and he who humbles himself will be exalted." Jesus humbled himself to take on flesh, to die upon the cross, to suffer the scandal of that terrible death. For our part, in the sacrament of reconciliation we may humble ourselves and seek God's healing grace to exalt us. In our daily prayer we may seek to empty ourselves of all the pressing concerns of the day, and to allow God's spirit to lift us up to a vision of Jesus who has been lifted up to the highest. In prayer we seek to empty ourselves. Then we find how poor our spirit is and how great his spirit is.

Jesus says that the poor in spirit are blessed. As we learn to humble ourselves in prayer, we learn of our true poverty and humility, that we are but dust and clay. As we humble ourselves before God, we learn of the exaltation of his love and the richness of his forgiveness. For he will exalt us. He will raise us out of the dust of our lives into his glory.

Presumption

There is no clean sin, no uncorruptive or respectable sin.

By DAVID THORNTON

Although there is nothing unpretentious about sin, some sins are unobtrusive enough to merit the title “unpretentious.”

Unpretentious sins help explain how it is possible that good people can do bad things. This is not another way of saying that “bad things happen to good people,” but rather an admission that good people are also sinners.

In Jesus’ time, those who seemed most upset about harlots, tax collectors, and other public sinners with whom Jesus consorted simply turned out, like the Pharisees, to be guilty of less ostentatious kinds of sin. In dining and drinking with outcasts, Jesus, as “a friend of tax collectors and sinners” (Matthew 11:19), surely gave the righteous a shock by calling *them* sinners.

To be human is, of course, to be capable of sin, which entered into the world, St. Paul argued (Romans 5:12), through one man, Adam. Yet it continues to enter into the world as each of us re-Adamizes our own personal history.

Still, sin’s entry is not so much in a specific action as through an attitude of mind, shaped by us, that makes such action possible. Sin is primarily an attitude that turns us, not *toward* God, but toward *ourselves* in conniving faithless forms of worship.

Sin, in short, is “idolatry” in which we prefer our false, private god to God himself; in which, St. Paul reminds us, we “exchange the truth of God for a lie and worship and serve created things” (Romans 1:25).

Good people, therefore, do bad things not because they aren’t trying to be good, but because they also are capable

of sinning, and are fallen “short of the glory of God” (Romans 3:23).

Good people particularly need to be reminded that there are no innocent sinners; that there is no such thing as a clean sin, an uncorruptive or respectable sin.

Admitting that you are a sinner ought to cost you at least as much as if you had to admit publicly to being an alcoholic; or a drug addict; or, for that matter, an embezzler — without necessarily being any of these. St. John’s message is very clear (1 John 1:8): we’re kidding ourselves if we think we can deny our sinfulness.

Now St. John was not talking of just capital sins, with their spectacular names and “upper case” letters. Much of our trouble is caused, instead, by their unobtrusive alternatives, their stand-ins and diminutive deputies. These are always at the window of our everyday life and practice.

For instance, when was the last time you heard someone (maybe yourself) saying: “Who does he think he *is*?” or “I know *exactly* what you’re going to say” or “She *stole* my thunder” or “That shows how much *you* know.”

Now I’m not saying that making such statements is *sinful*, but only that conspiring in them sets the attitudinal stage for the first of our unpretentious sins, which we shall call *Presumption*.

Presumption is a secret form of self-proclamation. At first, it may begin almost unoffensively (which is to say, *defensively*): perhaps our step borrows a smatter of swagger, of which the world always approves; our words may sound more inflated, possibly pompous; we exaggerate more on our own behalf; we puff up at compliments, preen for admirers, become swollen by adulation. What used to be “assertiveness training” begins to sound like arrogance.

What we first thought of as harmless camouflage may really have been a disguised invitation to undisguised Pride, Presumption’s big brother.

Catalogues of sin invariably begin with Pride, which St. Augustine once called the “perverse lust for loftiness” and claim upon ultimate lordship. Yet Pride has also been regarded as a perishing sin, perhaps because it was angelic Lucifer’s besetting aspiration.

Pride, said Milton, lay on Lucifer in thunderous scars entrenched upon his face. In Pride, Lucifer, like lightning screaming out of heaven, fell precipitous and headlong. Which may explain why Pride has always been as hopeless as hell.

The burning pride of princes and the raging pride of tyrants usually presage descent, a thought not ignored by biblical writers: Pride precedes destruction as haughtiness a fall (Proverbs 16:18).

With the simplicity of wisdom, Arabic and Hebrew writers often ascribe human frailties to the disposition of bodily organs: anger is flaring nostrils; arrogance, lidded eyes; pride, the elevated nose. In the Hebrew of one psalm, it is said that “in the pride of his nose” the wicked man does not seek God (Psalm 10:4).

Pride, like its smaller form *Presumption*, often expresses itself in the vocabulary of contempt. So the story is told of Diogenes the Cynic who, invited to Plato’s house, wiped his soiled feet upon his host’s carpet, saying, “Thus do I trample upon the pride of Plato.” And Plato shrewdly replied: “Yes, Diogenes, with even greater pride.”

Like so much else in life, it is the little things — the pebble in the shoe — which begin to hurt most. Perhaps because the little things are so unexpected. Says Pascal: A trifle upsets us and a trifle consoles us.

The unpretentious sin of *Presumption* seems such a little thing. But in spiritual terms, as we shall suggest, it keeps dangerous company with other unpretentious sins.

Next Week: Peevishness.

David Thornton is the pen-name of a retired psychotherapist and editor who has been a lay preacher and secretary of the mission board of the Church of the Ascension, Carabelle, Fla., in the Diocese of Florida. This is the second article in his lenten series.

EDITORIALS

Lent: Defense not Needed

As we enter the season of Lent, we will not find in our *Hymnal 1982* “In the hour of trial” and “Art thou weary, art thou languid,” but somehow the old lenten languor lingers on in the minds of many. The word Lent never fails to conjure up tiresome memories (some of them imagined) of giving up chewing gum in childhood, or of conscientious but drab souls who apparently enjoyed making themselves miserable in the name of their religion. Reading various current parish bulletins, it seems as if Lent always needs defending.

What irony, that just as Congregational or Presbyterian friends get used to taking seasonal observances seriously, some Anglicans (and Roman Catholics) let Lent slip a bit and in certain instances question its spiritual value.

Let us then rehearse a few suggestions as to Lent's contemporary usefulness. First, its ritual symbolism is still valid: self-examination, prayer, looking at one's priorities — all important in the rhythm of personal experience. No need to be on the defensive about this, in a world of frenzied motion.

Second, Lent confronts current worldly value systems: self-gratification and aggrandizement; the “number one” mentality; the blatant disregard for the sanctity of human life — for example, debasement of human sexuality, and violence and killing on the media; wiseacre outlook on questions of life's meaning (if any); and cheap shots at the church by persons too lazy to get out of bed except to make money. Third, the word Lent means *spring*. Spring is nature's own metaphor of new life, fresh insight, reawakening into beauty and truth. Does that need explanation or defense?

Changing the Church's Mind

Letters in recent weeks commenting on the Presiding Bishop's thoughts on homosexuality [p. 5], and the discussion throughout the church being precipitated by the Diocese of Newark [TLC, March 1], raise a variety of questions. Should the church change its mind on matters apparently settled long, long ago? If it should, how is such a change to be brought about? Is it to be simply the expression of what the majority of members of the church would like?

A certain case can indeed be made for the will of the majority. Anyone adopting such an approach, however, should understand that a large number of the actions of General Convention and of the Executive Council, during the past 25 years, and of all sorts of organizations and agencies within the church, would have to be vetoed. They did not represent the majority will at the time, and many probably still do not. We are speaking of sexual morality, of war and peace, of race relations, of economic and social policies, and all sorts of other things. Again and again, our bishops and other leaders have publicly promulgated positions which, be they right or wrong, did not claim to be generated by what the majority felt it liked.

In many matters, people consciously wish bodies to



which they belong to hold a higher standard than that which they personally follow. Voluntary and social clubs, for instance, commonly have to enforce safety rules on their own members in their own facilities. Large numbers of people, perhaps the majority, would like the national speed limit of 55 miles per hour to be maintained, although a majority of drivers break it occasionally, and some do habitually. Because this is an issue of life or death for the thousands of people involved in highway accidents each year, many of us wish the law to be kept, and in serious cases to be enforced, even if our own personal standard fails to fulfill the law.

Moral questions also involve life and death matters. Many sinners will continue to thank God for the guidance of moral commands — even if they do not always fulfill them.

On This Page

Editorials in this magazine are usually written by the editor or occasionally by some other members of the editorial staff. Our editorials are not customarily signed. We believe this is as it should be. A variety of topics are discussed in editorials which, we believe, should be considered on their own merits, not in reaction to some particular individual or personality. Writings of a more personal or subjective character appear in “The First Article” or elsewhere in our pages. At this time we wish to welcome to the editorial page our two new associate editors, the Rev. Frederick W. Phinney and the Rev. Emmet Gribbin. Beginning with this issue material from either or both of them will appear in this section from time to time and will be a desirable addition.

Additionally, we will continue our policy of having occasional guest editorials which, in our opinion are interesting and stimulating. Such guest editorials are usually signed, unless anonymity is desired for a particular reason.

“Benediction”

At this time it is a pleasure to introduce a new feature to the magazine, entitled “Benediction,” [p. 14]. It will provide readers with a final thought; we hope it will be an encouraging and uplifting one. It will include some striking and well-written pieces which are considerably shorter than our usual feature articles. Readers who like to write with a combination of seriousness, insight, and brevity may wish to submit manuscripts for consideration.

PEOPLE and places

Appointments

The Rev. Forrest E. Anderson is now at Holy Trinity, Clearwater, Fla.; add: 680 Hickorynut, Oldsmar, Fla. 33557.

The Rev. James R. Blagg is associate of Church of the Heavenly Rest, 602 Meander, Abilene, Texas 79602.

The Rev. John E. Borrego is now rector of St. Andrew's, Box 1256, Lawton, Okla. 73502.

The Rev. Ned Creswell is vicar of St. John the Baptist, Box 1129, Clarendon, Texas 79226.

The Rev. Oscar Martin Goller is vicar of Good Samaritan, 1522 Highland Rd., Dallas, Texas 75218.

The Rev. Marx Arthur Jones is priest-in-charge of the Illinois Valley Associated Mission, c/o St. Christopher's, 818 N. Church St., Princeton, Ill. 61356.

The Rev. Slaven L. Manning is curate of Good Shepherd, 11122 Midway Rds., Dallas, Texas 75229.

Ordinations

Priests

Long Island—W. Harrison Abernathy, Jr. (for the Bishop of Kansas), curate, Trinity—St. John's, 1142 Broadway, Hewlett, N.Y. 11557.

Maryland—Dorian L. McGlannan, part-time assistant, Church of the Messiah and pastoral assistant at Paul's Place, St. Paul the Apostle, 5801 Harford Rd., Baltimore, Md. 21214.

Missouri—Mark A. Giroux (for the Bishop of Chicago), assistant, St. Martin's, 1200 Clayton Rd., Ellisville, Mo. 63011.

Montana—Carolyn Sue Keil, assistant, Church of the Incarnation, Box 3046, Great Falls, Mont. 59403 and a member of the Upper Missouri Area Ministry Team.

New Jersey—A. Wayne Bowers (for the Bishop of Western North Carolina), Trinity Church, Rahway Ave. and Trinity, Woodbridge, N.J. 07095.

Northern Indiana—Richard Logan Matthews, non-stipendiary assistant, Trinity Church, 12105 Weigela Court, Fort Wayne, Ind. 46804. Ronald Glenn Poston, vicar, St. Philip and St. James, 3333 Tillman Rd., Fort Wayne, Ind. 46816. Robert Carl Schwarz, curate, St. Clement's, 18 Donation St., Greenville, Pa. 16125. Larry Jon Smith, vicar, St. George's, 318 E. Main St., Berne, Ind. 46711.

San Diego—John Leo Hartnett, assistant, All Saints, 625 Pennsylvania, San Diego, Calif. 92103. Matthew Bruce MacKay, curate, St. Michael's-by-the-Sea, Box 127, Carlsbad, Calif. 92008. Susan Lindsay Tobias, assistant, St. Mark's and member of emergency assistance staff for Episcopal Community Services, San Diego, Calif. Add: 3785 Fairmount, San Diego, Calif. 92105.

West Missouri—Peter Jay Deveau (for the Bishop of New York), assistant, Christ Church, 601 E. Walnut, Springfield, Mo. 65806. Lawrence F. Scofield (for the Bishop of Connecticut), assistant, Christ Church, 207 N. 7th St. Joseph, Mo. 64501.

West Texas—Neal O. Michell, rector, Holy Trinity, Carrizo Springs and vicar, St. Timothy's, Cotulla, Texas; add: Box 919, Carrizo Springs, Texas 78834. J. Douglas Stormont, vicar, St. Mark's Mission, Corpus Christi, Texas; add: c/o All Saints', 3026 S. Staples, Corpus Christi, Texas 78404.

Western Louisiana—Edward M. Head, Jr., rector, St. Alban's, Box 1114, Monroe, La. 71210. James B. McConnell, vicar, St. Andrew's, Lake Charles, La.; add: Box 7361, Monroe, La. 71203. John Moloney, 303 W. Main St., New Iberia, La. 70560.

Western North Carolina—Charlotte E. Waldrop, rector, Church of the Good Shepherd, Old U.S. 64, Box 677, Hayesville, N.C. 28904.

Deacons

Alabama—Colenzo James Hubbard, non-stipendiary curate, Christ Church, 4912 Parkway Ave., Fairfield, Ala. 35064. Sherod Earl Mallow, Episcopal Shoals missioner in the Florence area,

Box M, Florence, Ala. 35631.

Chicago—Donald A. Melvin, 326 E. 11th St., Lockport, Ill. 60441.

San Diego—George Ortiz-Guzman, 2480 Virginia St., #8, Berkeley, Calif. 94709.

Virginia—Dorothy Lynne Brown, assistant, St. James', Bozeman and chaplain, Montana University; add: 7 W. Olive St., Bozeman, Mont. 59715.

Deaths

The Rev. Andrew B. Jones, a retired priest of the Diocese of Albany, died at the age of 74, on January 13 at the Berkshire Medical Center, Lebanon Springs, N.Y., after a severe fall.

A native of Albany, N.Y., Fr. Jones was educated at Albany Academy and Williams College. He worked for two years for the family-owned Hudson Valley Paper Co. and later taught at Byfield and Concord, Mass. He was a graduate of Virginia Theological Seminary and was ordained deacon and priest by Bishop Strider of West Virginia in 1942. He served parishes in Welch and Beckley, W. Va.; Brunswick and Baltimore, Md.; Stockbridge and Belmont, Mass.; and most recently, 1965 to 1975, the Church of Our Saviour, Lebanon Springs, N.Y. He was active in civic and diocesan affairs and was an amateur violinist and singer. A member of the Order of St. Luke, Evangelical Education Society, and American Civil Liberties Union, Fr. Jones is survived by his wife, the former Jean Kingsbury Carter; a daughter; two sons, and two grandchildren.

The Rev. Aubrey C. Maxted, a retired priest of the Diocese of Texas, died at the age of 72 of cancer on December 26.

A graduate of Millsaps College, the University of the South, and the University of Houston, Fr. Maxted served parishes in Mississippi and Texas. He was rector of Redeemer, Houston, 1942 to 1944, priest-in-charge of St. John's, Palacios, Texas from 1944 to

1956, and rector of St. Mark's, Bay City, Texas from 1944 to 1958. From 1958 to 1976 he was vicar of Sts. Simon and Anthony, Houston. He was made an honorary canon of Christ Cathedral, Houston in 1949. Fr. Maxted is survived by his wife and three children.

The Rev. J. Kenneth Morris, 91, a retired priest of the Diocese of Upper South Carolina, died January 9 in Columbia, S.C.

A native of Alabama, Fr. Morris was a Phi Beta Kappa graduate of the University of Alabama; he was also graduated from Virginia Theological Seminary and held a master's degree in psychology from the University of the South. He was awarded the honorary Doctor of Divinity degree from Virginia in 1965 and wrote several textbooks and books of meditations. Early in his ministry he was rector of the Church of the Resurrection in Kyoto, Japan; he served in W.W. II as an Army intelligence officer with the rank of lieutenant colonel, earning an Army Commendation medal. After the war, he became rector of St. John's, Columbia where he served until 1960; after leaving St. John's he began a marriage and family counseling service for the Diocese of Upper South Carolina. On the board of Voorhees College, Fr. Morris is survived by his wife, two sons, grandchildren and great-grandchildren.

The Rev. Jack Smith, a non-parochial priest of the Diocese of Pittsburgh, died after a long illness on January 21 at the age of 60.

A graduate of the University of Delaware and General Theological Seminary, Fr. Smith was rector of St. Barnabas, Marshallton, Del. from 1952 to 1957. From 1957 to 1958 he was curate of St. Stephen's, Olean, N.Y. and rector of Christ Church, Albion and vicar of St. Paul's, Holley, N.Y. from 1958 to 1967. Fr. Smith worked in real estate and since 1984 had served as associate of St. Paul's, Mt. Lebanon, Pa. He is survived by his wife, Vera, and two daughters.

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Benediction

The author, William H. Hunt, is a vestryman at St. Mark's Church, Abilene, Texas, and a lay preacher in the Diocese of Northwest Texas.

The mesquite snag stood in the yard, a grotesque shadow of the graceful, sculptured tree it had once been. Every wind storm brought down more of its brittle branches, but the rugged trunk had weathered to a stone-like hardness. Attempts to cut the petrified pillar with an axe were more dangerous for the cutter than for the tree. Trying to dig up the roots was equally futile: six feet into the clay earth, the tap root was as large as my leg and still reaching straight for China.

Last year at Lent, I encountered a sin as stubborn as that mesquite. Amid the pious and moral landscaping of decades there it stood: stark, ugly and unyielding. The penitential quality of the season brought me face to face with it. Confessions and prayers for mercy availed little. I battered against it until I ached, and grew despondent of ever mastering it.

Tracing the stations of the cross during Wednesday night services, I watched and heard again the agony of the Master. I understood with new certainty that "I was there when they crucified my Lord." And at some point the bitter root began to yield a little. Another hand was at work to do what I could not. For me this is the miracle of sanctification: a gradual granting of mercy, a barely perceptible giving way of that which was unyielding, a weakening of the power of old sins. The words of the absolution were taking flesh: "Almighty God strengthen you in all goodness."

Lent is morbid, we say, and anything but fun. It is a reminder of cruel and unhappy things. All true. But then was not that forlorn, wretched snag also a cruel and unhappy part of my life, a source of pain and hurt both to me and to others? As Jesus had to go to the cross to deal with sin and pain, so I had to go to my own "tree" and stay there until the merciful God began to root it out of my life. May God once again deal with my snags.

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MINISTER OF MUSIC: St. David's Episcopal Church, 3916 W. 17th St., Topeka, Kan. 66604, has opening June 1, 1987, for well-qualified church musician; contemporary tracker-action organ; rite two Eucharists; part-time, salary c. \$8,500.00 annually; resumes to the Church.

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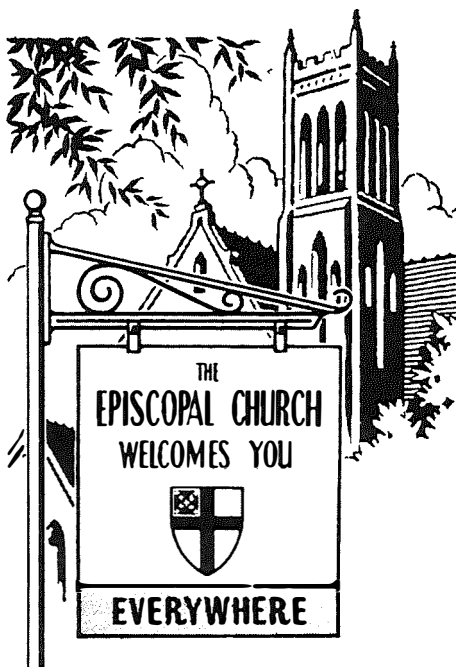
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Sun H Eu 8 (Rite I), 10 (Rite II), 11:15 Education. MP Mon-Sat 8, EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Sat 8:20

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COCOA, FLA.

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

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Sun H Eu 8, 10, 6, MP 2S & 4S 10. Wed H Eu & Healing 10. Saints & Holy Days 10

ORLANDO, FLA.

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H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

ST. PETERSBURG, FLA.

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The Rev. Peter Wallace Fleming
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SARASOTA, FLA.

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The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

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465 W. Forest Hill Blvd. 33411
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Sun HC 8 & 9:30, MP & HC 11; Wed HC 8



St. Thomas's Church, Mamaroneck, N.Y.

HONOLULU, HAWAII

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CHICAGO, ILL.

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MISSION, KAN.

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Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS.

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(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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ST. LOUIS, MO.

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Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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The Rev. James Dennison Edwards, p-i-c
Sun H Eu 8 & 10; Thurs H Eu 9. HD H Eu 9

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

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5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed 12:10. Eu Sat 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

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave.
Fr. John H. Shumaker, r
Sun 7:45 Mat, 8 Low Mass, 10 High Mass, 7 Sol Ev. Novena & B (1S). Sat: 4 C (1st Sat), 4:45 V, 5 Vigil Mass of Sun. Tues: 9:45 Mat, 10 Low Mass Wed: 6:45 V 7 Low Mass Fri in Lent: 6:30 Rosary, 6:45 V, 7 Sta & B

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; Rev. Kenneth G. Kucharhook, c; the Rev. Jack V. Dolan, d
Sun Masses, 8:30, 11. Daily; as announced.
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

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 7 Elm Street, 02891
The Rev. Lawrence C. Provenzano, p-i-c
Sun H Eu 8, 9, 11 (MP 2S & 4S at 11). Sat H Eu 5

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL Cumberland & Walnut
The Very Rev. James L. Sanders, dean
HC: Sun 7:30 & 10:30; Mon, Wed, Fri 7, Tues & Thurs 12

AMARILLO, TEXAS

ST. ANDREW'S 1601 S. Georgia 79102
The Rev. Stuart H. Hoke, r
Sun Eu 8 & 10:45. Ch S 9:30. MP daily 8:30, EP daily 5. Wed Eu 9:30 & 5:30

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

INCARNATION

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

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). Ep daily 6. H Eu Wed 10

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Tim Kazan
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Nancy R. Taylor, ass't/chap college ministry to W&L and VMI

MANASSAS, VA.

TRINITY 9325 West St. (703) 368-4231
The Rev. Edmund D. Campbell, r; the Rev. Robert Lundquist
Sun Eu 7:30, 8:30, 11. Wed Eu 10, Community Ser noon

MADISON, WIS.

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

MILWAUKEE, WIS.

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



St. Matthew's and St. Joseph's Church, Detroit

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