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The Old City, Jerusalem (page 8)

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what the return trip will bring! Such a sloppy view of spirituality can never be an alternative to Christian salvation. We are not the witless events of some karmic determinism but free (within limits) agents of our purposeful, loving God.

(The Rev.) THOMAS C. RHODES
Greenville, R.I.

Majority Will

In an editorial [TLC, March 8] you call attention to the fact that a number of agencies and organizations within the church are not representative of the majority will of church members and, that the leadership of the Episcopal Church does not always articulate the convictions of the people they represent.

Giving support to what you say is a statement by Philip Turner, professor of ethics at General Theological Seminary, in his book *Sex, Money and Power*: "In my denomination and in many others, the membership has lost a way of ordering power in the community . . . Is it any wonder that those 'in authority' in the denominations are viewed with the same suspicion and sometimes cynicism as their secular counterparts? The good news is that most people sense that something has gone badly wrong, that those in authority over us do not embody and further beliefs, purposes and ways of life that we share and hold dear."

Many Episcopalians have exercised the right to express disagreement with the leadership of their church by voting with their feet.

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

Oklahoma Dispute

With your reporting [TLC, March 15], "Oklahoma Dispute Settled," and this letter, it is our sincere prayer that the

matter is closed and that both the Diocese of Oklahoma and Saint Michael's Parish may be about our mission for the Lord. In fairness to all, however, it should be noted that your reference to "Fr. Pasco and his attorneys" and "Fr. Pasco's request" are misleading in that I was neither the plaintiff nor the defendant. The Diocese of Oklahoma was suing St. Michael's Church Foundation, not its priest. Further, the sum mentioned as the amount St. Michael's will pay the Diocese of Oklahoma "for money and materials that the diocese and a prominent lay leader donated to help build the church" is approximately \$84,000, not \$106,000. The difference between these amounts is in part a sum already paid (but held by the district court pending the suit's outcome) on a loan made by the diocese to the foundation, and in part the balance (approximately \$16,000) of the same loan.

We are pleased to read Bishop McAlister's statement "we did not want the building itself . . ." for our only reason in answering the suit was to keep the building. Had the diocese initially offered the same settlement offered in the course of the trial, the attendant publicity and legal expenses for both diocese and foundation could have been avoided.

(The Rev.) JOHN C. PASCO
St. Michael's Church
Broken Arrow, Okla.

Discouraged by Clergy

I received a call today from an area funeral director, telling me a nearby rector didn't have time to bury an inactive member who "returned" after many years of absence.

A young mother called me at the edge of tears wanting her child to be baptized, as she had contacted two other churches and was turned down because she wasn't active. She had grown up happily in the Episcopal Church. We got together and first healed her brokenness, after which we planned a baptism. She has brought three families to St. George's and now chairs the evangelism committee.

Sometimes I am very discouraged by what we clergy do to people when they are most vulnerable, and in the name of the One who first loved us.

(The Rev.) JOHN HOLLIGER
St. George's Church
Bolton, Conn.

Correction

We regret that the word *Roman* crept into the letter to the editor from the Rev. Robert C. Hunsicker in the issue of March 22. He wrote that Professor B.S. Easton of the General Seminary "held to the Catholic belief in the Real Presence." We apologize to Fr. Hunsicker for the error. Ed.

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Short & Sharp

By TRAVIS DU PRIEST

JOURNEY TOWARDS EASTER. By Joseph Cardinal Ratzinger. Crossroad. Pp. 159. \$12.95.

Meditations on the work and mysteries of Lent by the prefect of the Congregation for the Doctrine of the Faith at the Vatican. Very good on the meanings of the "desert" in Jesus' early ministry.

THE STRANGER WITHIN YOUR GATES: Uprooted People in the World Today. By André Jacques. WCC Publications (World Council of Churches Distribution Center, Box 348, Rte. 222 and Sharadin Rd., Kutztown, Pa. 19530-0348). Pp. viii and 91. \$5.50, paper.

Picks up the ancient biblical theme of ministering to the homeless, to strangers. The last decade's list of upheavals of people around the globe is staggering, sobering to read.

PEACEMAKING WITHOUT DIVISION: Moving Beyond Congregational Apathy and Anger. By Patricia Washburn and Robert Gribbon. The Alban Institute (4125 Nebraska Ave., N.W., Washington, D.C. 20016). Pp. 60. \$8.95; \$1.65 postage and handling.

A developmental approach to social issues, designed to move parishes toward awareness of how to address peace issues without causing more friction than harmony. The emphasis on the feminine is interesting. Theoretical and practical, plus resources for study.

WHO IN THE WORLD: A Study of Ministry. By Episcopal Diocesan Ecumenical Officers and National Association of Diocesan Ecumenical Officers (EDEO-NADEO Standing Committee, 5 Hale St., Dover, N.H. 03820). Pp. 60. \$3.00, paper.

A questionnaire-oriented pamphlet (89 Episcopal and 94 Roman Catholic responses) on ministry of the laity in the church. All questions and responses are printed, as well as a concluding excerpt from Episcopal priest John Booty's *The Servant Church*. Asked if the Lutheran-Episcopal interim Eucharistic fellowship would be an appropriate model for Anglican and Roman Catholics, 38% Roman Catholics and 81% Episcopalians said yes; 57% and 15%, no; 4% and 5%, left unanswered.

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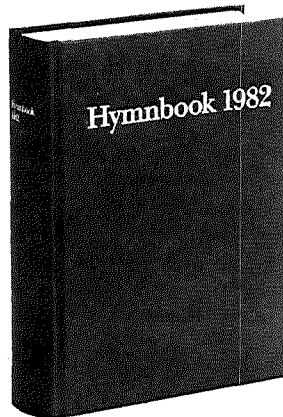
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THE LIVING CHURCH

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Executive Council Meeting

Members of Executive Council met March 10-13 at St. Augustine's College in Raleigh, N.C. and discussed a "vision of mission" as conceived by the Most Rev. Edmond Browning, Presiding Bishop, during his recent travels around the world.

"... I believe that God is setting this church in motion, transforming it and us with and without our help or leadership," Bishop Browning told participants. He then listed what he called "five signs of comprehensive mission": nurture; renewal; evangelism and witness; justice; communication; and Christian unity and interfaith dialogue.

Having identified the signposts on the journey, Bishop Browning then spoke of the unity of all mission, saying, "Jesus did more than draw a vague parallel between his mission and ours. Deliberately and precisely he made his mission the model of ours ... therefore our understanding of the church's mission must be deduced from our understanding of the Son's."

Council members divided into groups to begin response to the vision of mission. Results were then collected and printed so they could be considered overnight. Eventually a composite response was developed. Included in the response, which will be reviewed at the June meeting of Executive Council, were the following: suggesting ways for growth of mission in ministry through education; proclaiming the gospel through available media; confronting the quality and injustices in the social order; promoting ecumenical cooperation; and affirming the Christian life for church members.

It was explained that Raleigh was selected as the council meeting place so that members could observe the mission opportunities and problems of the church's three colleges primarily serving black students. Prezell Robinson, president of St. Augustine's College; Dr. Marvin B. Scott, president of St. Paul's College; and John F. Potts, president of Voorhees College, were present, as were trustees and representatives from the student bodies.

The three colleges are currently funded at a level of \$1 million annually in the general church budget, but a four-point plan has been proposed to change that. The colleges will work together to seek possible contributors and will present their plan to Executive Council.

They will then ask the whole church to support their efforts towards financial self-sufficiency. This has been part of the implementation of General Convention Resolution A 176.

Later, the council added a provision to their policy statement about divestment in South Africa. The definition of companies that are considered to be doing business in that country is expanded to include not only those actually doing business there but "... companies which provide strategic assistance toward the support of the apartheid system..."

Budgetary Concerns

In budget matters, Ellen F. Cooke, the new national treasurer of the church, presented preliminary and unaudited reports from 1986 of all national church funds. Actual income for the General Convention budget is "very close to the original projections," Ms. Cooke said.

The treasurer reported that resources of the Presiding Bishop's Fund for World Relief have been overcommitted. The fund ended the year with a deficit of \$313,000 and unpaid grant approvals of \$1,500,000. The condition results from overestimating income. Projection revisions are being developed by the fund's board and it is hoped that by June finances will be back on track.

Acceptances of apportionments for the current year have been received from all but 13 jurisdictions. These are expected within a few weeks. The apportionments assigned total \$25,157,000, and acceptances are expected to total \$23,880,809.

Council reaffirmed a resolution from General Convention "endorsing the findings and recommendations of the U.S. Commission on Wartime Relocation and Internment of Civilians and urges Congress to express the apology of the nation to the affected persons and supports the principle of monetary redress..." This refers to treatment of Japanese Americans during World War II.

Current refugee problems were addressed in a statement of "Support for the continuation of a generous and humanitarian refugee policy and opposition to any reduction in ... admission (and) special humanitarian concern that Southeast Asian refugees be allowed to

join families..." It also "expresses its dismay and disapproval that the provisions of the Refugee Act of 1980 are being unevenly, unjustly and inhumanely applied."

Dr. Betty Coats of Christ Church, Cincinnati, presented the report of her survey of expectations people have for the Washington office of the national church. Some recommendations produced by the survey included the suggestion that "it is imperative at this stage, with a new Presiding Bishop and a renewed ministry, that we continue to establish relationships, visibility and recognition to build a foundation upon which the important tasks of policy development and advocacy can proceed." In addition, survey interviews affirmed the three general tasks for the office as being constituency service, policy development and advocacy.

Pamela Chinnis, vice president of the House of Deputies, told the council that the Lilly Memorial Trust of St. Paul's Church in Indianapolis has granted funds for a survey to learn what is helping and hindering women's ministries. Information from 12 dioceses will be obtained and it is hoped the report will be complete before the next General Convention.

Other actions included:

- the appointment of seven overseas missionaries;
- the approval of five companion diocese relationships;
- the designation of eight additional Jubilee Centers;
- the approval and transfer of \$55,000 from the Venture in Mission Fund of the Diocese of Kentucky to the Diocese of Sunyani and Tamale in West Africa;
- the approval of two statements of purpose from the Episcopal Society for Ministry on Aging.

(The Rev.) JAMES CONSIDINE

Urban Caucus

Some 125 people from around the country turned out at the Radisson Hotel in St. Paul, Minn., recently to focus on urban issues and make decisions about the future operations of the Urban Caucus.

The Rt. Rev. John Walker, Bishop of Washington, urged fellow bishops to remain involved in the life of the caucus and assist in building a grassroots constituency in the dioceses. In his keynote address, he also noted some achievements in urban ministry since the Urban

Bishops Coalition held hearings on the plight of the nation's cities nearly ten years ago. Among those achievements are the national church's Jubilee Ministry program, the development of a social policy network and the election of a Presiding Bishop "who listens."

The other keynote speaker, Dr. Lisa Peattie from the Department of Urban Studies of the Massachusetts Institute of Technology, said that the church's vision of the city is a critical balance to the visions of city planners. The vision of the city as an economic or political unity must be joined with the church's vision of the city as a human community where social justice should prevail.

Workshops on topics such as community reinvestment, apartheid, welfare reform, urban ministries of women, and others were part of the conference.

During the last year, the caucus granted \$35,000 to 12 groups involved in a broad spectrum of urban ministry, among them an AIDS task force of the Union of Black Episcopalians, the Twin Cities Indian hospital chaplaincy program and the Ecumenical Working Group of Asian Pacific Americans.

Handicapped access, welfare reform and a vote against the concept of "English as an official language" were the subjects of resolutions at the final business session.

A new board was elected, including: the Rt. Rev. Mellick Belshaw, Bishop of New Jersey, as president; Diane Pollard of New York as vice-president; the Rt. Rev. Richard Trelease, Bishop of the Rio Grande as treasurer; and Mary Webber of Missouri as secretary.

BRIEFLY...

The median compensation for fully employed Episcopal clergy in the United States last year was \$28,472, according to statistics recently compiled by the Church Pension Fund. Diocesan medians range from Alaska with \$35,197 to West Virginia with \$21,500. When compensation was adjusted to area costs of living, Texas was number one (\$34,808), and the rest of the top fifteen are all sunbelt dioceses except for number ten, Southern Ohio (\$32,456).

The Rt. Rev. John Hannen, Bishop of Caledonia, B.C., was recently asked to bless a fried chicken restaurant, according to the *Canadian Churchman*. The owner of the restaurant, a Nishga Indian of the Eagle tribe, said she wanted to follow her tribe's tradition of offering up any new major possession or venture to God in a public blessing ceremony. Tribal elders were on hand, along with church members and well-wishers.

CONVENTIONS

Meeting in Monterey, Calif., February 7-8, the **Diocese of El Camino Real** adopted a budget of \$821,637 for 1987 and welcomed two missions as parishes: St. John the Divine in Morgan Hill and Our Savior Church in Campbell.

The congregation of St. Thomas de Liesieux, San Jose, was admitted as a mission, as was a congregation in Los Osos.

Resolutions were passed favoring nuclear disarmament and opposing the Strategic Defense Initiative (S.D.I.). Also passed was a resolution opposing nerve gas production, copies of which were sent to members of Congress and the President.

After lengthy debate, a resolution calling for the diocese to affirm the position of General Convention on sexual orientation and the ordination process was defeated.

The offering at the Eucharist was given to drought and famine relief in the Sudan.

(The Rev.) WARD McCABE

Nearly 300 lay and clerical delegates to the convention of the **Diocese of South Carolina** February 19-21 heard good stewardship news, a warning from the Rt. Rev. C.F. Allison, diocesan bishop, about the permissiveness of our secular and self-centered age; and a call for renewal in the banquet address by the Rt. Rev. Michael Marshall, founding director of the Anglican Institute in St. Louis.

The diocesan budget of \$1,221,244 — approved by delegates — topped the million dollar mark for the second year, and represents a pledge increase for 1987 of 16 percent from the 74 diocesan parishes and missions.

Resolutions were passed supporting a continuing program of church growth, traditional Christian morality in sexual behavior, nationwide plans to honor the 1988 millenium of Christianity in Russia, and the need to oppose the distribution and sale of pornographic material. The convention concurred with the diocesan council in opposing full divestiture of holdings in South Africa, and endorsed the position of Dr. Allan Parrent of Virginia Seminary in demanding that American firms there actively oppose apartheid and give support to the education and employment of non-white South Africans.

A highlight of the convention was an address by Jill Cheesman, a missionary from the Diocese of Northern Argentina. Ms. Cheesman had just completed visits to all five deaneries. The Dioceses of South Carolina and Northern Argentina are in the first year of a companion relationship.

The Ven. Jack Q. Beckwith, III, presented a resolution from the department of mission and church extension which pinpointed the urgent need for financial assistance in acquiring land and buildings for mission churches in several key areas of population growth. The trustees and council were asked to study the feasibility of a capital funds drive for this purpose.

In his convention address, Bishop Allison called for a special commission selected by bishop and council to study today's different teaching regarding homosexual and heterosexual activity. Diocesan deputies to the next General Convention, he said, should be fully informed by such a study which would respond "thoughtfully, clearly, and responsibly" to this subject. His request was approved. Dr. Philip Turner of General Theological Seminary will act as consultant.

Host church for the convention was St. James, James Island, where the bishop's address was given.

The convention of the **Diocese of Georgia** was held February 12-14 at Jekyll Island, Ga.

A \$1.8 million capital funds drive was proposed which would be used to double the accommodations for adults at the Georgia Conference Center on Honey Creek. It was requested that the Rt. Rev. Harry Shipps, diocesan bishop, call a special convention for definite action on the funds drive in the future.

In other action, St. Philip's Church in Hinesville was admitted to full parish status by the convention, and the mission churches of Christ Church in St. Mary's and Church of the Annunciation in Vidalia made their first applications for admission as parishes. The convention approved both applications on first reading.

The Rt. Rev. Robert E. Allen, pastor of the Lutheran Church of the Ascension, Savannah, addressed participants at two convention services. He made a plea for increased church unity and suggested specific ways in which the two communions can reach out to one another.

In resolutions, the convention:

- adopted a resolution calling for parish and mission study of a document about Russian Orthodox Christianity "in the interest of further understanding between the two churches;"
- defeated a resolution which provided that no member of the Episcopal church in the Diocese of Georgia would be denied the privileges of the church in any respect on the grounds of gender alone;
- approved a diocesan budget of \$1,093,960.

(The Rev.) WILLIAM DANIELS

Anglicans in the Holy Land

An interview with
the Bishop
President of the
Episcopal Church
in Jerusalem and
the Middle East.



The Most Rev. Samir Kafity

By ONELL A. SOTO

The Most Rev. Samir Kafity, Bishop President of the Episcopal Church in Jerusalem and the Middle East, is a third generation Anglican. He was born in Haifa, Israel, in 1933 and remained there until 1948, when war forced his family to relocate to Ramallah in the West Bank. He received a joint undergraduate degree in philosophy and theology from the Near East School of Theology. Ordained to the priesthood in 1958, he has served churches in Lebanon and the Occupied West Bank.

On July 15, 1982, he was consecrated bishop coadjutor in Jerusalem. Two years later, on the day of Epiphany, he was installed in the Cathedral of St. George as the twelfth Anglican Bishop in Jerusalem.

He and his wife, Najat, have two daughters.

OS: What are the service institutions here run by the church?

SK: This diocese runs 32 institutions of

service in this vast geographical area. Each institution is bigger in size than the diocese itself. This sounds like a paradox, but we are here to minister, to serve and not to be served. Therefore, you will find that Anglicans, few as they are, are running high schools, vocational training centers, homes for boys and girls, hostels for university students, homes for the aged, institutions for the mentally retarded and for deaf children, handicapped persons and the like.

OS: How would you describe the Anglican Church in the Middle East?

SK: The province is still in a period of infancy. The former Bishop President, the Rt. Rev. Hassan B. Dehqani-Tafti, Bishop of Iran, did his best to weld the four dioceses together. We are still growing into one church in four dioceses and not four churches in four dioceses. This is not easy because the province is wide geographically. It includes Egypt with North Africa, Iran, Cyprus and the Gulf, and Jerusalem.

The Diocese of Iran is mainly indigenous Iranian, that is, Persian. It has passed through very difficult times, but it gives us hope because, in spite of privation and difficulty, this tiny remnant

Anglican community still is a prime worshipping and serving community. We thank God for that.

The Diocese of Egypt is devoted, of course, to Egyptians and Arabic-speaking natives. There are chaplaincies in the northern part of Africa for expatriates who come and live in and around consulates and commercial firms. The indigenous Bishop in Egypt looks after this diocese very well from his see in Cairo.

The Diocese of Cyprus and the Gulf was an offshoot of Jerusalem. It has four parishes in Cyprus and eight in the Persian Gulf. There are some British people who decided to retire in Cyprus as well as expatriates who work in the oil producing companies in the Gulf states. There are various chaplaincies in the Gulf area serving this mobile but very large expatriate community.

The Diocese of Jerusalem is bigger in size and institutions. It has 7,500 Arabic-speaking communicants, and about 2,500 who are non-Arabic speaking. It is a vital diocese with 27 parishes and 32 service institutions. The diocese itself is self-supporting, except for the institutions, which depend on partner churches, the Good Friday Offering, the Presiding Bishop's Fund for World Relief, the United Thank Offering and Anglican and ecumenical partners.

OS: What is the meaning of the Good Friday Offering for the church in this part of the world?

SK: We are very, very grateful. Good Friday is the day of Jerusalem, the day of the center of our faith. The Church of Jerusalem is an extension of the Good Friday experience into space and time. This is the land that our Lord loved so much. Here is where the mighty acts of God took place, where the gospel was first heard and preached. The first missionaries were commissioned here.

Since 1922, churches of the Anglican Communion have prayed for us and have sent the Good Friday Offering to strengthen our witness and service in Jerusalem and the Middle East.

OS: How important is the Anglican presence in Jerusalem?

SK: The Anglican presence has been very much welcomed by the ancient churches of the city and the neighboring areas.

It was very meaningful to us that at my enthronement, the Orthodox Patriarch, because of his love for this tiny Anglican Church in Jerusalem, decorated me with the star of the Church of the Nativity and made me a Knight of the Cathedral of the Holy Sepulchre.

OS: What is the importance of St. George's College?

SK: St. George's College is a unique institution in the whole Anglican Communion. It is a window. Anglicans and other Christians come to look at the

The Rev. Onell Soto is mission information officer at the Episcopal Church Center. He was recently elected Bishop of Venezuela [TLC, April 5].

Bible lands through this window. They read the Bible in their own setting, they look at the area, they look at the churches and religions of the area, and relate the whole drama of salvation to the area, culture, and context where it happened.

OS: What about the Jewish claim that this is the "promised land?"

SK: This is a question on how you interpret the Bible or the Old Testament texts about the promised land. Let me say as a Christian that God is not a real estate God, and it is not a question of assigning a particular geographical area of this globe to a particular people. Rather, it concerns selecting a people for service, for ministry, and for spreading God's love across nation and cultures. The "promised land" question was not to cause division and tension between God's peoples.

OS: Would you describe the situation of the Palestinian people?

SK: They were the majority of the population of Palestine up to 1948 when they became refugees. The establishment of the State of Israel meant that 75 percent of the land of Palestine was taken over by this new state; the remaining 25 per-

cent opted to join the Kingdom of Jordan, called the West Bank. This West Bank was again occupied in 1967 by Israel and is still under occupation. We hope that there will be real peace and justice for all so that the Palestinians can feel that their integrity as a people, their identity, is not denied and they can determine their future without showing prejudice against Israel.

OS: Tell me about the refugee situation.

SK: Well, the refugee problem started in 1948. About one million Palestinians were spread in refugee camps in Lebanon, Syria, in the West Bank, Jordan, and Egypt. In the nearby countries the number of refugees since then has almost doubled. The situation of the refugee still needs the attention of the United Nations. The refugees receive only ten cents per day. You can imagine what can be done with ten cents a day per refugee. That has been going on since 1948.

The Middle East Council of Churches extends a program of service to the Palestinian refugees through helping them in development and land reclamation and education of their children, but that program is only a token, with only

2.6 million dollars for the entire refugee population budgeted. This is part of the Christian response to this problem.

When you live in a camp you are not living in a normal place. The idea is that it is temporary. There are no facilities for sanitation and things like that.

OS: How many Christians have left the Holy Land since 1949?

SK: In 1948 there were 27,000 Christians in Jerusalem. In 1986 we had less than 9,000. Great numbers of people have left the area, probably because of the absence of a solution and a decent future for themselves and their families.

OS: What would you say to people who come to the Holy Land?

SK: Tourists and pilgrims come to see places and the travel agents would like to promote that. But it would be more meaningful if the tourists would meet people, meet the living stones, because what makes the land holy is the living faith here and not just the old monuments and stones and shrines. I very much encourage people to be exposed to people — for it is then that you are likely to have more understanding and more love and perhaps some of your problems may be solved.

Maunder Thursday

At The Watch

By JONATHAN SAMS

The Mass of the Lord's Supper is over and I am sitting in the back of the church.

The AA meeting has just ended downstairs and I hear the gruff murmur of the men's voices as they leave the building.

To my left, in a corner of the church, is the Altar of Repose, ablaze with light. Two women are at prayer.

To my right, the sanctuary is stripped bare, the altar cross shrouded, the tabernacle door stands ajar. That part of the church is cast in shadow.

My eyes and thoughts move slowly, left to right, from brilliant altar to scene of desolation, from devout clutter to empty space.

The air is heavy with incense and dense flower-smell, unfamiliar at the end of Lent . . .

In thought I have begun to swim, I am in a pool. I am swimming laps in a pool. Left to right, back and forth, very slowly. It is a pool of holiness. It is holding me up. It is alive.

My normally skeptical brain is quiet, lulled by the late hour and the softness of the air. Left to right, swimming.

God is light . . . God is dark.

God is heavy and thick . . . God is elusive.

God is incarnate, present . . . God is very far away.

The pool holds me up. The swimming is effortless. I pause and float.

I am thinking about the dead. I am aware of them. They are swimming in the pool. I hear my father's voice, the precise tones and music. And then *his* father's, breathless in his aged frailty, slowly phrasing out the soft Carolinian words ("My doctor told me, that the Jews were absolutely right, when they said that hog meat was unfit for human consumption"). Then my other grandmother's almost raspy, high tones, laughing, as usual . . .

And then Ricky, who died young and suddenly at sea ("He sank beneath your wisdom like a stone").

They are all swimming in the pool.

Deliberately, I turn my thoughts to the sick. To Hilda, at the nursing home,

paralyzed, hard-pressed to speak. The pool washes around her in my mind; it laps up against the foot of her bed.

To Nicky, who has had his third major heart surgery. (When I go to see him at the hospital I say, "How you doin' Nicky?" in my most hearty pastoral way. "Nice," he always says.) I put him in the pool and watch him swim.

To Bob, housebound, afflicted with many ills. The world won't hold still for him, there is no sure point of reference. In the pool, he can float. He won't fall here.

Then a new thought. Two Maunder Thursdays ago our daughter was born. I hear her voice, babbling long sentences in an unknown tongue. She was born swimming.

And my wife, of her travail that night. The pool is within her.

Now I realize I've been thinking about arrangements for the service tomorrow. There has been a change in personnel at the side altar. My stomach is gurgling. Or is it the man who has just come in to begin his watch?

I think I'll swim home.

The Rev. Jonathan C. Sams is rector of St. Timothy's Church, Griffith, Ind.

Music of Mocking

An ugly serenade is played
when the cross is being carried

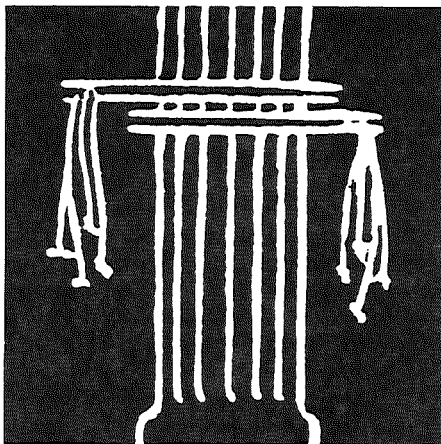
By WILLIAM E. SWING

Though the following was delivered on the occasion of the reaffirmation of ordination vows for the Diocese of California on Maundy Thursday, we commend it to all readers committed to serving our Lord.

Giving Bishop Swing an award for social justice for gays is like honoring the pope for his participation in the women's movement" — so quoted the *San Francisco Chronicle*. I was thinking about this and wondering why it doesn't hurt so much now to be mocked in public. I honestly think that after you have been ordained for 25 years you've been mocked so many times, you become a veteran. This sort of thing loses much of its sting. We who have been ordained know mocking because we have lived with it at the deepest levels.

We've been mocked by parishioners. Perhaps we lost patience and our destructive tempers flared, and mocking phone calls flew along the grapevine. Perhaps we got hooked on an issue that brought out our smallness, and many a chiding remark mocked our shepherding style. Perhaps we made clumsy efforts in bringing about change, and we were mocked by our ineptitude and the necessary hurt we brought about. We've been mocked by parishioners.

We've been mocked by our families. We know what it is like to stand up in a pulpit wearing an impressive robe and have people, in search of authentic virtue, lean forward to listen. And we know our spouse is also there. Our spouse with whom we have had a three-day fight and who at that moment and for good reason can't stomach us. We know what it is like to stand at a holy altar looking for all the world like a channel of grace — knowing that sitting in that same church is a teen-age son or daughter who is convinced that we are phonies and hypocrites. We've been mocked up close.



We've been mocked — worst of all — by ourselves. I doubt that there is a person among the clergy who hasn't been profoundly embarrassed about his or her ordained ministry. The pastoral situations when we were derelict, the quality of preparation that should have, but didn't, go into the sermon, the overwhelming, ever-pressing responsibilities that led us into unhealthy escape routes, and the personal piety that eroded as a center of motivation in favor of the driving force of careerism or salaried survival. Even when parishioners or families didn't recognize when we were only posturing, the Christ, whose ministers we are, knew, and then we mocked ourselves.

I was frozen one year when I read the passion narrative and came upon this line: "And kneeling before (Jesus) they mocked him." I realize that the story was talking about soldiers, but I couldn't help but think of all men and women. "And kneeling before him, they mocked him." I'm aware that it is an outrageous thought, an ungrateful thought, but a true one. We must come to grips with mocking, that hard, constant companion of all days. Where does this ever-echoing mocking sound fit in the scheme of things; what are the origins of that awful noise; how is it silenced in the end?

It seems very clear to me that mocking . . . is the bitter music that is being

played when the cross of Jesus Christ is being carried — background music for the crucifixion. Hear this scene as if mocking were music:

"They stripped him and put a scarlet robe upon him and plaited a crown of thorns and they put it on his head, and put a reed in his hand. And they spat upon him and took the reed and struck him on the head. And when they had mocked him, they stripped him of his robe, and put his own clothes on him and led him away to crucify him."

Mocking is the ugly serenade played when the cross is being carried; it bitterly laughs at the pompous robes we wear; it guffaws at our pretentiousness in proclaiming an invisible kingdom; it eventually strips off the layers of symbols, sayings, and signs, till we are left alone and ludicrous and quite exposed.

And this is exactly for what the clergy were ordained. To be publicly conspicuous and to pick up their cross and let the mocking dirge begin and to follow Jesus. In the midst of a victory-oriented culture that puts the highest premium on packaging and exciting public relations, where we dress for success and are overlaid with expectations of impressive statistics and sparkling efficiency — you are called quietly to endure the mocking tune that just won't get out of your head.

Oh, I wish that Jesus had turned to the soldiers and said, "Go ahead, make my day." But instead . . . he endured. And we are called to endure mocking. To each member of the clergy, I salute you as one veteran to another.

The same Jesus who at the Sea of Galilee said, "Follow me" and had followers happily chasing after his miracles and mysteries, now says, "Take up your cross and follow me." And when you take it up, the music begins. We must all face the music, mocking music, which, in time, becomes an entirely new song. And the good news is that you do now pick up your cross and Jesus Christ does silence that mocking at last, and that a new song of life does break through and overpowers that shrill sound of mocking.

The Rt. Rev. William E. Swing is Bishop of California. Reprinted courtesy of the Pacific Churchman.

The Tale of Malchus

By GEORGE W. CONSTABLE

It was a curious experience
To say the least
Imagine having your ear cut off —
O it hurt, it bled,
But that wasn't what got to me.
Picture it,
 dear brothers and sisters,
Here I was
 Simply trying to carry out my master's wish
To silence this man Jesus.
After all,
 The voice I heard was the High Priest's
 "He's subverting the nation,
 Getting us in trouble with Rome,
 Blaspheming.
 Close him off
 Punish him."
I really had good intentions —
 to help shut up an imposter
 claiming to be our divinely anointed king,
 endangering our heritage and race.

Just as we made the arrest
A fellow —
 I think his name was Peter —
Pulled out a sword,
Swung and cut off my right ear.
I was in a rage
My ear, or what was left of it,
 Stung.
I could feel the blood running down my neck
But before I could do anything
This bearded zealot we were arresting
Chided Peter
 Told him to sheathe his sword,
 Claimed he could call on angels if he needed them,
 Said something about letting events run their
course.

And here's the incredible thing:
 He turned to me
 He touched my ear
 The stinging stopped
 I heard a new voice
 — one I'd never heard before —
"Malchus, Malchus"
 this voice seemed to say —
"Malchus, do you hear me?"

At first it frightened me.
Then it amazed me.
Who is this man in the dusty tunic,
 so commanding, so assured,
 able to bring back a missing ear?

I went off
 — left the crowd
 — ran home.
My master, the High Priest,
Didn't believe my story,
He dismissed me with a curse,
I wandered around dazed,
Unable to grasp —
I followed the crowd to Golgotha
 — watched that strange figure crucified
 — heard that terrible last cry
 — saw him die
 the very man who had healed my ear
Heard the rumors several days later
That he had come back to life.
I listened
(Who has ever had a sliced-off ear restored?)
"Malchus! Malchus!"
 This voice called
 Like a ringing in my ear
Whoever he was, I thought
He's talking directly to me.

I answered
 "Who are you?"
 "It is I, the Lord,
 who speak to you."

It was as if I had been given a new kind of ear,
I could hear him calling me
When no one else could hear him —
No, not "hear him" at all — not "him" — not "he"
But *You*

You
 Who knit us together
 as sisters, brothers,
 Make us most dear to one another.
"Malchus!" *You* call
 Gently
 Insistently
"Come!"

You still call
 after all these years
O my dear Lord
I hear
I come.

George W. Constable is an attorney in Baltimore, Md. This tale is one in a series of nine by the author under the title "Three Triptychs."

Faith

Sin magnetizes the soul like iron filings; but so does grace.

By DAVID THORNTON

These past weeks of Lent we have spent in sin — or at least in talking about sin, unpretentious or otherwise.

Sin (we have said) is a self-idolatrous attitude of mind, an inward-curvature of the soul. Through our defiant narcissism, sin seeks to entrench itself in our lives; seeks to absorb our waking hours. Sin, a serpent (Milton observed) “armed with mortal sting,” looks to habitualize itself within us, to set itself in brooding watch upon our wicked hearts. Because no man is free of its indwelling, every human community becomes, as such, a community of sinners.

In this last week of Lent, however, the time has come for us to talk of sin’s counter message and its chief counterpart.

Surely, sin lures the human heart with galvanic efficiency, and magnetizes it like so much iron filings. But so too does grace, and with even greater energy. Surely, there is enough sin in the world — which is to say, in our lives. But in God, there is a redundancy, a superfluity, a superabundance of grace (Romans 5:20).

Grace, then, is the implicit counter message of sin, implicit in every Gospel reference to sin. And grace makes itself known among us in that counterpart of sin called “faith.”

Sin we create for ourselves; but faith, through grace, is created *for* us. Where sin is a renunciation of grace — which is God’s gift of love — faith is its affirmation *in* us. Sin is not listening to the signals of reality, but faith — one Greek word for which means “listening” —

David Thornton is the pen-name of a retired psychotherapist and editor who is a member of the Church of the Ascension, Carrabelle, Fla., in the Diocese of Florida. This is the final article in his lenten series.

comes “from hearing . . . the word of Christ” (Romans 10:17). Sin is defiance — which literally means “faithlessness” — while faith is active acceptance of the words and Word of God. In sin, we proclaim ourselves; but in faith, we complete the arc from sin to grace, and “kerygmataze” Jesus who has called us to repent of sin (Luke 5:32) and to live in faith.

Now, despite interpretative differences of faith in the two testaments — and the wider implications of the Gospel — “faith” for both means at least fidelity and loyalty to God who is “abundant of love and faithfulness” (Exodus 34:6). In Old Testament Hebrew, being “faithful” means also to stand in *truth* and to live *truly* — a linguistic connection we affirm each time we say “Amen.”

Faith (unlike sin in every other respect save this) is also an attitude of mind, and thus becomes for the believer a source of action — the action of love; for love is the way faith expresses itself (Galatians 5:6). It is not entirely coincidental that the word “believer” already contains the linguistic root for “one who loves.”

Not unaccountably, the Gospel of love demonstrates how a community of sinners can also become a community of grace and joy — two words, incidentally, which, at once, summarize Christian experience and reveal an instructive syntactic bond. In biblical Greek, for example, there are three word-groups for “joy,” one of which has a form almost the same as that of “grace.” Even more instructive: one Greek formation of the word “grace” is the identical word in Latin for Christian “love.”

Faith, therefore, provides loving impetus for us to de-narcissize our lives. Love moves us outward (like grace) toward others, not inward (like sin) toward ourselves. In the Gospel, love becomes the major axis around which a faithing-life is lived. And we are called to put that

faith into practice (Philippians 4:9); called through grace to endow our faith with virtue (2 Peter 1:5).

In faithing-love, our lives can be fundamentally transformed, and our sinful personality transfigured. This kind of transfiguration occurs on a higher plane than that of mental hygiene or behavioral modification; it occurs, through and through, as a spiritual accomplishment in a manifestation of God’s grace.

Such transfiguration may indeed be for us a major lenten invitation — a transfiguration of personality. And perhaps it is not accidental that this theme is sounded in the liturgical preface to Lent: the account of Jesus’ Transfiguration on Mt. Tabor (or Mt. Hermon); not accidental that Lent is fulfilled in the transfiguring resurrection of the Easter-Jesus. These events are a model as well as a promise of the new creaturehood that faith in Christ proclaims for us (2 Corinthians 5:17).

But what of those unpretentious sins we have lately spoken of? Are they not truly displaced by our action in cooperating with grace? Displaced essentially by the overflowing fruits of the Holy Spirit (Galatians 5:22), which thus become the gracious counterparts of unpretentious sins?

Then let Presumption be displaced by love; Peevishness by joy; Rivalry by peace; Begrudgement by kindness; Impulse by gentleness and self-control; Absorption by goodness; Unconcern by patience and faithfulness.

From this, certain gospel messages emerge clearly: that, in Christ’s death, God’s will for us is *to be holy* (Hebrews 10:10); that, in Christ’s light, we are to be called by a new name; that, in Christ’s love, we are meant to reflect the Lord in mirror-brightness, and be transformed into the Christic image we reflect (2 Corinthians 3:18).

EDITORIALS

Holy Week

During the past weeks we may have observed Lent steadfastly, or perhaps not. Our observance may have been stimulating and fulfilling, or perhaps not. In any case we now have one more week, Holy Week. Let us make the most of it.

Let us journey to Jerusalem in our spirits, and continue to turn our hearts in that direction in our moments of recollection by day and by night. The interview in this issue of the Bishop of Jerusalem by the Rev. Onell Soto informs and reminds us of the importance of Jerusalem to our heritage. Let us make the most of the opportunities provided by the special services in our parishes. At this time, in a unique way, we may express our devotion, our loyalty, and our love toward Jesus Christ: a time not to be neglected.

Bedroom Scenes

Your Editor was recently reading an entertaining and well-written murder mystery. Near the beginning was a section devoted to a bedroom scene involving the detective and his girlfriend. She had no connection whatsoever with either of the murders in the book, nor with the process of detection which led to the murderer. Why was this scene included? Simply to "spice up" the book, to make it an "adult book." As the reader later learns, the young woman was in hopes of marrying the man, but he had no intentions of the sort.

In short, this was a typical example of the casual sex which is nowadays constantly promoted in popular literature and movies. As is so often the case, one of the two persons, often the woman, hopes that it is not so casual and the other, often the man, hopes that it is very casual. The former will end up being hurt. The latter will end up one step farther down the road of a cynical, selfish, and deceiving attitude. For neither is this a good preparation for that happy marriage that each of them someday hopes to have.

Popular entertainment in America today reflects a low, self-serving, and generally anti-feminine view of sex. Christianity generally stands for a higher view of sex, a more human and humane view, a view in which the partner is honored and loved, rather than simply used. The popular view being what it is, and constantly being stimulated by the media, the inculcation of standards of chastity is not easy. The AIDS epidemic does indeed inspire some fear, but fear alone is not an adequate motivation, nor is it necessarily a moral motivation.

Current talk about "safe sex" may be needed, but in this contemporary atmosphere it is like a small sign telling motorists to save gasoline on a highway that is lined with advertisements for four-wheel drive vehicles, motor boats, and snowmobiles. Any significant change in general public attitudes will require a much deeper effort.

Anglicanism is historically a forgiving religion. Many a pregnant bride has come to our altars, and many a fatherless child has been baptized at our fonts. Forgiveness, however, means first recognizing what is wrong, not simply saying everything is OK.



By Susan Mangam, STR

A Roman

Without incident, they say —
Those three men crucified, that day —
Strung up there upon that hill;
But strongly I recall it still!

I'd seen such things before, and yet
That central Cross, betwixt two set
Bore One Whose dying there, up high,
Transfixed, and torn; still close I spy.

I saw a soldier there take note,
While some were dicing for his coat.
He stood, an officer, and spoke,
And with his words the skies then broke.

The thunder answered while in awe
Upward he looked; something he saw.
A Roman, he'd paused long to scan,
Intent, strong, resolute, that Man.

A storm wind, Yes, then flung his word
To me. I somehow stricken, heard
With quickening heart. I saw him nod:
"Truly, this was the Son of God!"

What more is there for me to tell?
The Roman's faith; I guard it well.
Yes, faith he yet brings me to share;
Faith, for that Man, all things to dare!

Lawrence Mills

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JESUS TAUGHT us to call God our Father. Was he wrong? If you do not think so, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

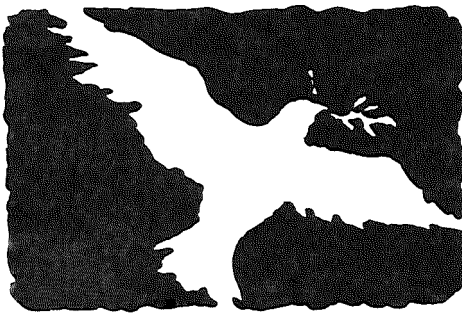
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Benediction

The author, the Very Rev. J. Pittman McGehee, is dean of Christ Church Cathedral, Houston, Texas.

Hope uses tomorrow as more than another day. There is much of life that makes today heavy as fog and painful as a burden borne for a day. I see much sadness in life's necessary losses. Deaths of loved ones, deaths of relationships, accidents, injuries, sicknesses, doubts, uncertainties, are all vaporous mysteries and laborious realities. They happen and are carried today.

Tomorrow is cool and transparent. It comes after a dark night's struggle. "The days are heavy, but the nights are the worst," said a mother who had recently lost a son. Sleep won't come when one's heart is broken. There are too many mind-racing questions of "What if?" and "Why?" The body tossing labor of grief works hardest at night when the defenses of business are down with the sun.

Hope is a rope that pulls us through the deep, dark valley of the soul. Hope is a conviction based on experience. Tomorrow is not an escape from today but a promise of a new piece of time, unfettered by the past and fresh as water bubbles from a spring.

Tomorrow will come with the sun, full of orange, indigo and primal pink. The morrow is an expectation destined to deliver. The new day comes in its own time, but it comes. Every day begins to become an end and tomorrow becomes the never before. Tomorrow holds what it is: promise. This week, it brings the promise of Easter.

Closet

Light green slippers
foamy shawl
silver streamers —
April's all.

Mauve for morning
blue for noon
grey for grieving
come nightfall.

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Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett
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 Eu 10:30. Daily as announced

NEWTON, MASS.

GOOD SHEPHERD 1671 Beacon St. (Waban Station)
A.B. Warren, r; H.M. Palmer, R. Geffen
Sun Masses 8 & 10 (Sol); Tues 7, Wed 9; EP & B Wed 7. C by appt

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. at King
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Tripplensee, assoc
Sun 8 H Eu, 11 Sol Eu. Wed 10 Low Mass & Healing Ser; 5:45 Low Mass & Sta of the Cross. HD Masses 5:45, Sat 1. Serving Detroit since 1846

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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.
Mats 6:45, EP 5:30; C Sat 5

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves.
The Rev. Adam Joseph Walters, p-i-c
Open all year. H Eu 10. June thru Labor Day, 8 & 10

BERNARDSVILLE, N.J.

ST. BERNARD'S Claremont Rd. (766-0602)
The Rev. Frederick Baldwin, r; the Rev. Mary Johnson, assoc
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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St.
The Rev. Marlin Leonard Bowman, v Est. 1880
Sat 5, Sun 9 & 11 (Gregorian High Mass)

MAMARONECK, N.Y.

ST. THOMAS' Cor. Boston Post Rd. & Mt. Pleasant Ave.
The Rev. Wm. A. Kolb, r
Sun Eu 8, 10:30 (1S & 3S), Ch S 9:30, Nursery 10:30. Wed EP 5:30. Thurs Eu 12:10

MATTITUCK, N.Y.

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

NEW YORK, N.Y.

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

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; 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. 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 9 & 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 8; 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, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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

PHILADELPHIA, PA.

ST. LUKE'S, Germantown 5421 Germantown Ave.
The Rev. Kenneth L. Schmidt, the Rev. William J. Shepherd
Sun 7:30 H Eu, 10 H Eu & Sermon (Sol). Daily Eu Mon-Fri 7, Thurs & Sat 9:30, Fri in Lent 7:30

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

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; 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, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 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.

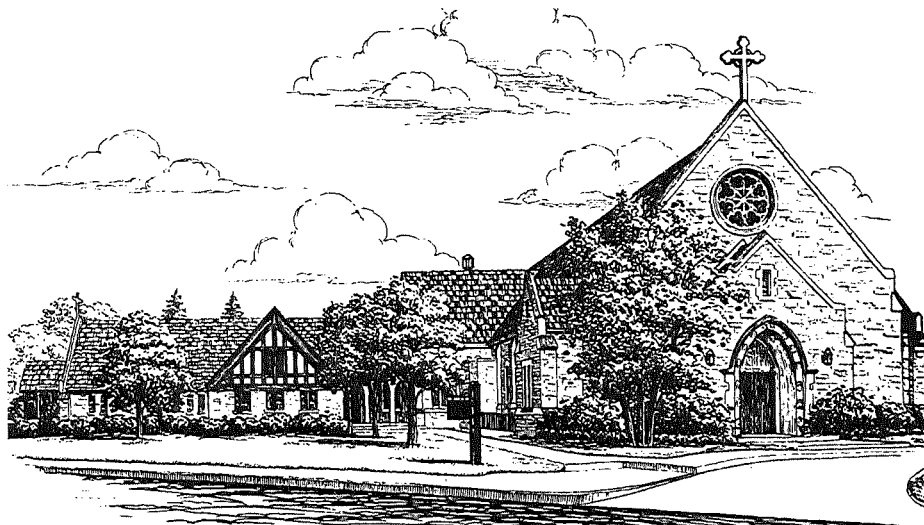
SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdy: H Eu 12 (Tues with HU)



All Saints' Cathedral, Fort Worth, Texas