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A time to be refreshed in our daily living (page 9)



On the Mountain of Moriah

“... we, like Abraham, with a knife in one hand and a container of burning coals in the other ...”

One of the most gripping stories in the entire Bible is the one of Abraham being commanded to sacrifice Isaac, his only son, or the Akeda (or “binding”) as our Jewish friends call this passage (Genesis 22:1-14). This is what we have appointed for the Second Sunday of Lent, and in many parishes, it may be read again on Good Friday or at the Easter Vigil. The passage has profound overtones, for, as our Epistle on this day reminds us, it is God “who spared not his own Son” (Romans 8:32).

This narrative is intrinsically powerful, and it is enhanced by considerable literary art. What listener or reader cannot feel the sadness of the three-day journey for the old man, or the pain of the ascent when the boy wonders what is to be sacrificed and the father still cannot tell him! No matter how often we have heard the story, our tension mounts as Abraham prepares to slaughter his son, and we sigh with sincere relief when, at the last moment, the angel finally intervenes. Animal sacrifice has little appeal for most of us today, but at the end of this passage we can feel the joy of the privilege of offering the sheep.

The modern reader may be shocked that such a story could occur, for it seems to us impossible that God would command someone to kill a child. The Hebrews, however, and the surrounding peoples all took for granted the importance of sacrifice. Life was the highest thing in creation and the offering of life, whether human or animal, was the highest act of worship to the creator. Ancient peoples also knew that human sacrifice, rightly or wrongly, did occur (Judges 11:39 and I Kings 16:34). These are simply facts with which the story starts. Only at the end of this passage are we satisfied that the Lord does not wish the boy killed.

Yet who, in the course of Christian discipleship, does not come to points along the path where duty to God and duty to one’s family or others seem to conflict? Eating fish on Friday or going to church an extra time each week during Lent are not what make the Christian way difficult. It is rather these painful twists in the road when we come within sight of the cross, and we, together with Simon Peter in the Gospel for the Second Sunday (Mark 8:31-38), long to turn back. Yet we, like Abraham, with a knife in one hand and a container of burning coals in the other, must trudge up our mountains of Moriah, and pray that the angel and a ram await us at the summit.

H. BOONE PORTER, Editor

CONTENTS

February 28, 1988

Lent 2

FEATURES

8 Hairshirts

By Elaine Murray Stone

The poor sinner is overwhelmed with contrition, and searches desperately for some homemade penance to impose on himself.

9 What Lent Is

By Austin Cooper

A time to be refreshed, to rededicate, to give thanks . . .

10 ...and Render Praise to Him

By Mildred Greene

The second article in a lenten series.

13 Living Church Contributors

DEPARTMENTS

3 Letters

6 News

12 Editorials

16 Viewpoint

17 Benediction

ON THE COVER

RNS Photo

LETTERS

Wisdom of the Laity

In the item about the convention of the Diocese of Massachusetts [TLC, Jan. 31], correspondent Barbara Braver reported that a resolution memorializing the 1988 General Convention to direct the Standing Liturgical Commission to develop liturgical forms for the blessing of gay and lesbian couples was passed in the clerical order, but defeated in the lay order.

It was further noted that "most observers" accounted for the difference in results because the clergy have faced the issue of gay and lesbian relationships longer than the laity "and have had more time for reflection about its pastoral implications."

Actually, the laity in the Diocese of Massachusetts is to be commended for their wisdom and insight in defeating this resolution. Compared to the clergy, the laity have had as much or more time to consider not only the pastoral implications of this measure but the theological and moral implications as well. They recognize that such liturgical forms would be an affront and insult to the already difficult work of strengthening the family unit and defining appropriate Christian sexual standards.

Many of us who have studied the issue know the intelligence, sensitivity and spiritual giftedness of the laity. I praise God for laity who have the courage to act on their theological and moral convictions that some things are wrong and improper for the church to endorse or support.

(The Rev.) JOHN R. THROOP
Episcopalians United
Shaker Heights, Ohio

Divisive Issue

There is an issue which is predicted to surface at this year's General Convention which is potentially much more divisive than the consecration of women as bishops. I am referring to proposals which have come out of the Dioceses of Newark and California for the liturgical blessing of homosexual unions.

To state it as charitably as possible, I would sum up the pro-gay position as essentially asserting the following: "The union of man and man, or of woman and woman, in heart, body and mind, is a state of life allowed in the Scriptures and a gift of God for

which the church may appropriately 'make Eucharist.'"

This position goes much further than that attributed to the late Dr. Helmut Thielicke, who allowed that the church might accept stable gay unions as the best solution for certain individuals in an imperfect situation. Its opponents would characterize it as, at best, "calling evil good" and, at worst, the celebration of sacrilege, if not blasphemy, at the very altars of God. I suggest that the issue before us, of whether or not the Episcopal Church will bless homosexual unions, is of great moment.

NAME WITHHELD

Waltz Time

I note with interest the ad [TLC, Jan. 24] seeking a "musician . . . 3/4-time." I shall be watching for a follow-up article titled: "Waltzing Through the Liturgy."

PAUL B. STIMSON
Danbury, Conn.

We Versus Man

In response to Nancy Doman's "A New Pharisaism?" [TLC, Jan. 17], and contributing to the ongoing TLC discussion of appropriate language for Christian worship, I write to say: the *Hymnal 1982's* language changes are welcome reflections of our ever growing and changing self-awareness as a community of becoming Christians.

In particular, the changes from "man" to "us" in "Hark, the herald angels sing" (no. 87, 1982/no. 27, 1940) and "mankind" to "our life" in "The first Nowell" (no. 109, 1982/no. 30, 1940) are helpful and appropriate. "We" is not by definition exclusive, either in the dictionary or in Christian theology as I understand it. To the contrary! The Christian "we" speaks of a new kind of community — Christ is pleased to dwell in all of us, and Christ has bought our life with his blood. This Good News is for the "us" that includes me and all my neighbors.

On the other hand, the once generic noun "man" no longer carries the meaning it did centuries ago. For an ever increasing number of Christians, it is no longer heard as an inclusive noun. As the full-time mother of two young children, I watch my boys daily learn the English language, step by step. I can assure you that, for them,

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LETTERS

the "long accepted meaning" of "man" as "all people" is hard to understand; it makes no sense without elaborate explanation.

The principles of language to which Doman refers are not as firm or as widely accepted as she suggests. The fact that "we" can suggest an in-group doesn't mean that it must. "Man" has changed in meaning over the centuries, as have countless other words. Let us take the responsibility for lively worship on our own shoulders, and continue to explore clearer and more articulate expressions of praise.

As for Doman's concern that children brought up with "we" texts may learn we/they exclusivism, I think we can give ourselves and our children more credit than that. Reductionism and exclusivism do not develop on their own, and children (and adults) do not sing hymns in a vacuum. We are careless and irresponsible if the spirit behind our worshipful expression is not shared and taught as well as the specific words. The context for these changes is an evangelical movement — expressing our celebration of God's gift to all people.

This Christmas, two-year-old Nate's table grace was, "Thank you God for giving us Jesus' birthday." His use of "us" was not exclusive; it included the whole world that he knows. Let's use our new hymnal to teach our children and ourselves that all, all of us, are included in God's love.

MARGARET B. ADAM

Durham, N.C.

I read with interest your magazine because it keeps me up to date on church affairs. There is, however, one subject being discussed that seems totally irrelevant: that is the whole debate about inclusive language.

I'm living in a part of the Third World. The Dominican Republic is not as badly off economically or politically as some countries. Nevertheless, the average person has to work hard just to find ordinary food items. We can't get powdered milk now except at ridiculously high prices. Our currency goes down every day, which means prices go up. We sisters are building a day-care center for malnourished children because it is badly needed. With all the problems which the world faces, with the moral and spiritual

bankruptcy we see, it would seem to me that the church has a great deal of work to do. Our priorities should be to preach the gospel by word and action and not to waste time fighting over pronouns!

I say this as an ordained woman who has felt the effects of prejudices from time to time. Although I have not always been accepted in my capacity as a vocational deacon, this does not make me want to have the biblical revelations changed.

Please, brothers and sisters in Christ, let's get on with the work of the kingdom and quit this silly squabbling.

(Sister) PRISCILLA JEAN WRIGHT
Convent of the Transfiguration
San Pedro de Macoris
Dominican Republic

Why Are We Silent?

In the first several months when TV and newspapers have almost daily shown us the repression and the brutal treatment of the Palestinian people at the hands of the Israelis, I have been amazed at the silence of the American people in general and of the church in particular.

Those who have lived or studied in Jerusalem are aware that this brutality on the part of the State of Israel is nothing new. It has in fact been going on behind the scenes for years. In spite of their oppression and harassment, however, the great majority of the Palestinians, many of them Christians, remained stoic and peaceful. What is different now is that a new generation of Palestinians is no longer intimidated by the threats and automatic weapons used against them. As their authority based on terror breaks down, the Israeli Army is being driven to a frenzy of bone breaking and killing.

Since the inception of Israel, the U.S. government has sustained it with massive financial and military aid. The Zionist lobby, which arranges large gifts to congressional campaigns and closely monitors congressional votes to promote the interests of Israel, is one of the most powerful lobbies in Washington. According to one estimate, our government is said to give to Israel each year what adds up to \$12 for every American.

If this nation were to end our subsidy of the Israeli military, it would bring the possibility of peace with jus-

tice in that tortured region one step nearer.

(The Rev.) W.K. SITES
Emmaus, Pa.

Picture Appreciated

This is a belated note both to congratulate you and to thank you for the cover picture of Jean Dementi receiving the honorary Doctor of Divinity degree from the Church Divinity School of the Pacific [TLC, Dec. 13]. I have known her and her work from her early days as a nurse in isolated places in Alaska, and later as deacon and priest fulfilling a ministry beyond description. When I learned of the intention of CDSP to award her an honorary degree, I wrote to the Rev. Bradford Hall, president of the board at CDSP and a valued priest of our diocese, to say that I heard of no one in my over 80 years in church work more deserving of such recognition.

When I think back to the days when the church released from appointment in the mission field any missionary who married a native, I think of what a great service the church in Alaska would have missed, if Jean had not, after a few years, been reappointed as nurse-missionary, and later on had not been ordained to the sacred ministry. Thank God the national church policy was finally changed.

Jean, even in her weakened condition with terminal cancer, has kept up a ministry, as I am sure she will to the very end, if only as an example of a true woman of God.

Thanks to God for her life and work and thanks to you.

RUTH JENKINS
La Jolla, Calif.

Aelred of Rievaulx

The Rev. Peter C. Moore's article on Aelred of Rievaulx [TLC, Jan. 17] contains one bit of outdated information which will inhibit potential readers from finding translations of the abbot's works: Cistercian Publications, his publishers, are located not in Washington, D.C., but in Kalamazoo, Mich.

What has been called "the best modern biography of this greatest of English Cistercians," Aelred Squire's *Aelred of Rievaulx: A Study*, first published by SPCK in 1969, is still available in paperback from Cistercian Publications. Other works of interest in our Cistercian Fathers series are scheduled for publication in 1988. Translations of Aelred's liturgical sermons and of his historical works are being prepared and will appear in time.

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NOEL Convocation

Focusing on its theme "Today's Ethics and the Sanctity of Human Life," the National Organization of Episcopalians for Life met for its convocation in late January in Fairfax, Va. More than 400 participants were offered opportunities for education as well as motivation for social action.

Speakers included Dr. Bernard Nathanson, producer of the movie "Silent Scream" and founder of the National Abortion Rights Action League, who discussed what he thought were disturbing changes in medical ethics. He focused on the ever-changing definitions of death and the possibilities of organ marketing in the future.

Cal Thomas, a syndicated columnist and author, addressed the Christian community's retreat from public witness, and the secular press's role in that retreat. Just prior to his address, Mr. Thomas had been fired by National Public Radio for being "too predictable." "Of course I offer predictable commentary. I am a Christian whose foundation is firm," he said. He added that if Christians do not stand against offensive issues then they become part of the problem.

The Rt. Rev. William Frey, Bishop of Colorado, reviewed his personal thanksgiving that abortion was not legal 50 years ago because "I was born out of wedlock." He urged the audience to enhance its credibility by responding to the "full spectrum of life issues" with the consistency of endurance. He recounted an incident he had

with a parishioner who asked about an upcoming lenten focus. "We did world hunger last year. What can we do this time?" the parishioner asked. The bishop replied, "My God, did you solve world hunger? I hadn't heard!"

The Rev. Patrick Reardon, associate professor of Old Testament at Trinity Episcopal School for Ministry, Ambbridge, Pa., talked about the first march for life held in the Old Testament when Elijah stood up to the priests of Baal who were promoting child sacrifice. Fr. Reardon stressed the need to remember who the enemy is and that numbers don't count. "Perseverance in the Lord Jesus does," he said.

An Alternate View

Members attending the September House of Bishops meeting [TLC, Oct. 25], voted in agreement to develop and send a report of the Committee to Study Women in the Episcopate to all diocesan standing committees and members of the Lambeth Conference for their consideration. The report was to include a second report from a conservative subcommittee of bishops, priests and laypeople. Their statement has now been completed and issued.

Subcommittee members are the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rt. Rev. Donald Parsons, retired Bishop of Quincy; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Clarence Pope, Bishop of Fort Worth; the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire; the Rev. Samuel Edwards

of the Diocese of Dallas; the Rev. Canon Brien Koehler of the Diocese of Fort Worth; the Rev. Deacon Emily Gardiner Neal of the Diocese of Lexington; Mrs. Dorothy Spaulding of the Diocese of Washington; and Mrs. Dorothy Rogers of the Diocese of Dallas. The following are excerpts from their statement.

"... It is the purpose of this alternate view to express the convictions of a substantial number of believers, who may or may not be a minority within the Episcopal Church, and who will not accept this novelty [of women in the episcopate] because they believe that it touches the fundamental order of the church catholic and apostolic. . . .

"... For those subscribing to this position, there is no denigration of the dignity of women intended or implied. Rather, they are convinced that the church's order, which is of divine authority and not of human invention, is in no need of improvement or alteration, being sufficient in God's Providence for all ages and places. It should not go without notice that some of the most articulate proponents of this position are women . . .

"... Thirteen Anglican provinces have not yet considered the question of ordination of women. Among those which have considered the issue, only five have voted to proceed while eleven have declined to authorize such ordinations. Although there are those on both sides of the issue in every Province, the present record indicates clearly that no *consensus fidelium* in favor of women's ordination may be claimed by proponents.

"Further, within the Episcopal Church itself, there is no genuine consensus. While it is difficult to determine actual numerical strength of proponents and opponents, THE LIVING CHURCH . . . did undertake to survey its readership in its May 11, 1986 number. Ten years after the General Convention authorized ordination of women to the presbyterate and episcopate only slightly more than 50 percent of those responding were in favor. Even in dioceses where women's ordination is supported by the bishop and diocesan agencies, the division is often close and painful.

"Present circumstances in the Episcopal Church make it unlikely that a 'free consensus, as distinct from an en-



At NOEL convocation, from left; Carolyn F. Gerster, vice president; Bishop Frey, Louisa W. Rucker, executive director; and the Rev. Canon John W. Howe, president.

forced conformity' will be attained. Rather, a marked tendency toward enforced conformity may be demonstrated. Seminarians are under extreme pressure from faculties to conform to the majority view; in some dioceses candidates are denied ordination (or even access to the procedures leading to ordination) because they object to women's ordination. A failed but well-organized national campaign was recently launched in an effort to deprive the Diocese of Quincy of consents to the election of a bishop who opposes the ordination of women. Similar efforts, which also failed, were mounted against the dioceses of Fond du Lac and Eau Claire in 1980 . . .

" . . . The unity of the Episcopal Church is already damaged by the ordination of women to the presbyterate. Many laity, deacons, priests, and bishops do not accept the sacramental ministrations of women priests . . . Further, the sacramental ministry of even those men she might ordain would be likewise unacceptable to those who reject a woman bishop . . .

" . . . Although the admission of women to the episcopate is not an issue in our dialogues with Protestants, it has been a major factor in our discussions with the Orthodox and Roman Catholics, which churches represent in excess of 75 percent of world Christianity . . .

" . . . We are driven to the conclusion, based upon all the considerations outlined above, that the Episcopal Church, should it proceed with action on the proposed consecration of women to the episcopate, will imperil not only its own internal unity, but that of the entire communion of which it is a constituent member. It may well reap the whirlwind in its apparent desire to act before there is any genuine *consensus fidelium* to justify its action, and in the absence of comprehensive and liberal arrangements for the protection of the integrity of the minority. . . ."

Christian Communities Issue Statement

In light of recent violence in the Middle East, leaders of Christian Communities in Jerusalem issued a January statement condemning oppression and urging all Christians to work for peace. The leaders included the Rt. Rev. Samir Kafity, Anglican Bishop in

Jerusalem.

The statement, which was sent to local Arabic and Hebrew press in Jerusalem but not published due to censorship, began, in part: "The recent painful events in our land which have resulted in so many victims, both killed and wounded, are a clear indication of the grievous suffering of our people on the West Bank and in the Gaza Strip. They are also a visible expression of our people's aspiration to achieve their legal rights and the realization of their hopes."

The leaders further said that in order for Christians "to give expression to what we feel we ought to do . . ." they should set aside January 24-31 as a "Week of Prayer for Christian Unity."

" . . . We state unequivocally," conclude the authors, "that all our Christian churches in this country, standing

together, seek real peace based on justice on which will never be established unless every person's rights are fully respected; only when this happens will crises cease, peace permeate our country, and the song of the angels on the birthday of Jesus Christ, 'the King of Peace,' be a reality. . . ."

During the opening service held in Jerusalem at the beginning of the special week, Bishop Kafity stressed the theme "perfect love casts out fear" from 1 John 4:18. "Christianity strongly affirms equality between peoples without discrimination. Therefore we of this Holy Land, which is holy to all three religions, plead that these principles should contribute to the return of equality, brotherhood and shared sovereignty among those who live in this land — and all brought about by love. . . ." said the bishop.

CONVENTIONS

The election of a bishop coadjutor, as requested by the Rt. Rev. William H. Folwell, diocesan, was approved by the January 22-23 convention of the Diocese of Central Florida. The coadjutor is to be elected "no earlier than December 10" of this year. Bishop Folwell, who has led the diocese since 1970, plans to retire in late 1989 or early 1990.

Meeting at the Cathedral Church of St. Luke in downtown Orlando, the convention approved a budget of \$1,633,871 for 1988.

The convention was told that plans to move diocesan offices from suburban Winter Park to downtown Orlando about two miles east of the cathedral should be completed by September. Property purchased at the new location will be remodeled and a chapel will be added. Meanwhile, the present diocesan house, occupying a two-acre lakefront site, has been offered for sale at \$2.5 million.

A revised constitution, adopted on first reading last year, was approved by a two-thirds majority of clerical and lay orders. The constitution eliminates the masculine pronoun referring to the bishop and designates the assistant bishop a member of the diocesan board.

In other business:

- a proposal to eliminate the word

"confirmed" from a canon requiring that lay convention delegates be "adult confirmed communicants in good standing" was tabled;

- a resolution to endorse the work of the AIDS subcommittee of the church in society commission was adopted. It calls for programs of education, pastoral care and sacramental ministry to persons with AIDS and to their families and friends;
- a resolution seeking stronger support for programs to relieve hunger in Florida and other parts of the world was adopted.

In a homily, Bishop Folwell called people to "join the struggle for justice in almost every area of life and work. . . ."

A.P. WALL

• • •

An exiled Northern Uganda bishop and his wife; a southwestern Virginia collegiate; and a former hostage brought a global dimension to the council of the Diocese of Southwestern Virginia January 29-30 in Blacksburg, Va.

The Rt. Rev. Benoni Ogwal-Abwangi and his wife Alice, political exiles from Northern Uganda who have been living in the diocese since last August, challenged the Christian responsibilities of delegates and visitors with their presence and participa-

(Continued on page 17)



Hairshirts

By ELAINE MURRAY STONE

Many years ago I saw a cartoon in which an old hermit, dressed in robe and sandals, was standing before the information booth inside the entrance to a large department store. Over the booth was a sign, "If it exists, we carry it." A look of utter confusion was written all over the face of the woman in the booth as the hermit inquired of her, "Where can I find hairshirts?"

Lots of other people go looking around for hairshirts. Perhaps not in a department store, but in their daily lives, and especially during Lent. At this time there are so many exhortations to repent, and amend one's ways, at every service, and in religious publications, that the poor sinner is overwhelmed with contrition, and searches desperately for some homemade penance to impose on himself.

Some get up earlier than usual and perhaps create penance for others by their crankiness from shortened hours of sleep. Others give up cigarettes, and become restless and irritable, and instead are a hairshirt to their friends and family. Some fast more than their

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health can bear, and fall prey to all manner of nasty winter and spring germs, thus causing extra work for those who have to care for them.

We are all familiar with this annual lenten situation. However, taking on special religious chores and penances during Lent can be hazardous to one's spiritual health as well. It often gives the penitent more of a sense of superiority, rather than that of humility and repentance, something all must guard against.

Actually, we needn't be looking around for a hairshirt at Lent, or any other season, as much as we need to see in what ways we can be *less* of a hairshirt to those about us. Even better, we can pray God to help us accept the ready-made hairshirt with which life may already have clothed us.

If we are truly anxious to grow spiritually at any time, we should always remember first the great commandment given to us by our Lord, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself." Then we are in a better position to examine our consciences to discover in what ways we have fallen short of that great rule of love. We can correct such faults by a different type of hairshirt.

We can put on the hairshirt of tam-

ing our tongue, or being on time, or fulfilling duties more exactly, or accepting difficulties with patience. These are admirable penances for Lent, maybe not too easy, but most rewarding to ourselves and others.

A young man was afflicted by a disorder and was bitter. It often prevented him from doing things he felt he should do as a Christian, or that he desired to do as a young man in the full bloom of life. At one point he revealed to his priest the gnawing bitterness of heart which he felt toward God, for giving him too heavy a cross to bear.

His spiritual advisor, after telling him how serious a sin it was to be bitter, counseled him and helped him to overcome his soul-destroying resentment. The priest explained that God has a special plan for each of us, and that perhaps his problem was needed for his growth toward holiness. As the young man was proud and self-righteous, perhaps through dealing with his disorder he could grow in humility. In addition, as it prevented him from cluttering up his life with the time-consuming functions of the business and social worlds, he had to stay home where he had lots of time to think, and study and pray, and later to write. The priest also explained how God had blessed him with many talents. They were able to develop fruit because of his enforced detachment from worldly pursuits and excesses.

This understanding counselor gave the young man new hope, and peace of heart, simply by revealing to him that he could do more for others because of, not in spite of, his years of youthful suffering; this suffering would give him deeper insight into the problems of other people, and an understanding of *their* sufferings.

To accept his situation without bitterness or resentment, and to hope that it could be used for the betterment of his fellow men, was the hairshirt which this man was given.

If you were to go into God's department store of human living and loving, I'm sure you could be directed to a department of hairshirts. But when you asked for one in your size, you couldn't see it, because hairshirts that are invisible are often far superior to those that itch and scratch, and remind you every second how much holier you are than your neighbor.

If you want to put on a spiritual hairshirt this Lent, look for one that will help others, rather than one which will irritate you.

What Lent Is

A time to be refreshed, to rededicate, to give thanks . . .

By AUSTIN R. COOPER, SR.

The solemn and holy season of Lent, which began on Ash Wednesday, means many things to many people: an abrupt change in pace of living; putting aside pleasures; adoption of certain dietary habits designed to strengthen spirituality. And to some the season has no meaning whatsoever.

The origins of Lent go back to the second century. The word "Lent" comes to us from an Anglo-Saxon word which means "to lengthen." Noted liturgical scholar and priest, Dr. Massey H. Shepherd, observes that the origin of the word may be traced in the development of fasts and other spiritual exercises, as well as catechetical instruction of all who were candidates for baptism at Easter.

By the fourth century, Athanasius, Bishop of Alexandria, in pastoral letters to the faithful, urged a 40-day period of fasting. He also announced the date of Easter and advised the faithful how they must prepare themselves for that great feast.

Lent is a time to grow and to learn. It is that time when we take our eyes away from ourselves and the world around us. We do this in order to focus intently on a Savior who went apart from his disciples and others to prepare himself for ministry — a ministry which would ultimately carry him to Calvary. He came amongst us to die for us.

There in the loneliness and quietude of meditation, Satan tempted the Son of God to turn himself away from a

The Rev. Austin R. Cooper, Sr. is rector of St. Andrew's Church, Cleveland, Ohio.

divine mission and purpose and to forsake all, surrendering himself to one who was prince of the lower regions. Our Blessed Lord's sojourn of 40 days and nights in the wilderness was part of the divine master plan of redemption of a sinful and fallen people. Jesus fasted 40 days and nights, as did Moses and Elijah in their times of preparation for the doing of God's assigned work.

For the spiritually discerning, Lent teaches us that we must indeed take time out of busy lives to reflect, to search introspectively, to pray and praise. Lent shows us that the things on which and in which we place highest value and priority may not be so important after all, unless they pertain to that eternal life which Christ alone is able to provide.

Lent shows us the transitory nature of life and the permanency of Christ; it affords us the opportunity to steep ourselves anew in his earthly life and to rededicate ourselves to "following him, to worshipping every Sunday in his church, to working, praying and giving for the spread of his kingdom."

Lent is also that time when we may well view human experiences in their relation to the whole of our destiny, which is to be with God. It is that time to seek to be transfigured by the experiences which come to us — the passions and the triumphs — such as came to our Blessed Lord. We go into the wilderness with Christ at Lent. And because of his triumph over Satan in the wilderness, we, too, can "come out of the wilderness" of life the richer, the nobler, the more inspired and inspiring, the more spiritually assured

and assuring, raised to higher purpose in life, and reaching out in turn to raise others in their daily struggles and trials.

Lent is also a time to forgive others, for we ourselves have been forgiven by God in Christ Jesus. All this is possible when we shall have been with our Lord throughout these 40 days.

Instead of being merely a season of pure ascetism (which, while not wrong, may serve only to make some Christians irritable and unseemly), Lent can truly be a time of great reward — such as can come only through prayer, fasting, study and quietness. It can be a time to be refreshed in our daily living, as we hear Christ soundly reject the tempter who came his way to circumvent the will of God his Father.

Lent is a time of thought and thanksgiving. Because Christ was victor over temptations and continues to be victor over all life (in him alone is our hope and our salvation), he is yet able to raise human life to unanticipated heights and splendor and service.

As we go about our various tasks this holy season now begun, in the midst of those temptations and temporal distractions which will surely be our lot, may we yet reach down into the reservoir of our own faith and say with the saints of past ages:

"Lord, in loving contemplation
Fix our hearts and eyes on thee,
Till we taste thy full salvation,
And thine unveiled glories see."

A blessed and spiritually enriching Lent is wished for one and all!

. . . and Render Praise to Him

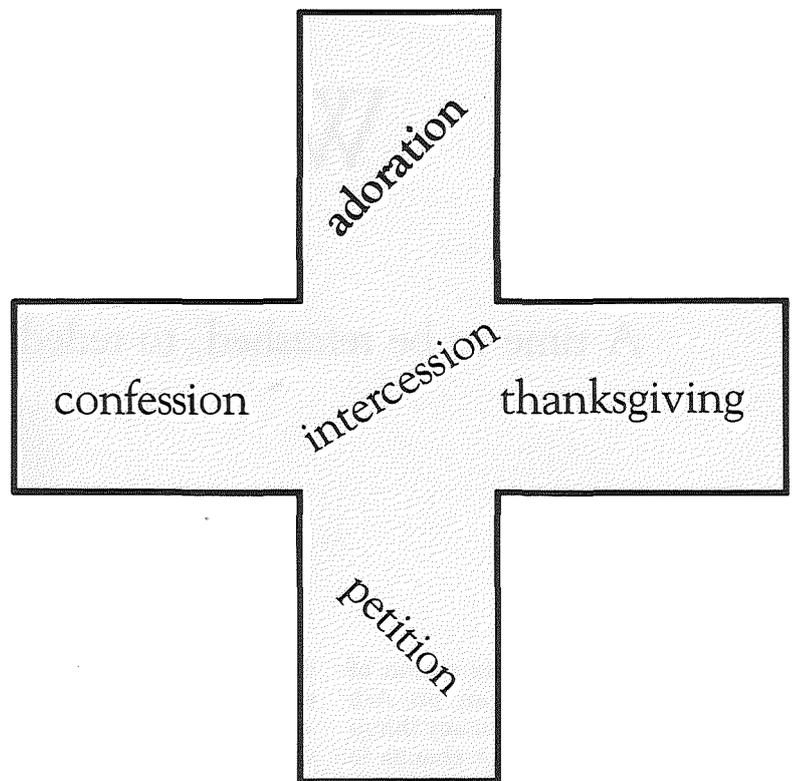
By MILDRED L. GREENE

It has often been said that in every person there is a God-shaped hole, a spot that only God can fill. Until then, man is incomplete. It is a fact that human beings have an innate, insatiable longing to worship and adore something. It may be wealth, power, prestige, any of a wide variety of things. This same longing to worship and adore is found by anthropologists among the most primitive and remote peoples. There are evidences of objects of worship from time immemorial — the sun, the moon, animals, mythical gods and goddesses; always something larger and more powerful than man himself; something he himself could not control.

We who are born on this side of Calvary, however, do not need to search for something to worship and adore, nor do we have to invent such an object, for we know the one true God as revealed to us in Jesus Christ. It is he and he alone who can fill that God-shaped hole and make us complete.

To adore God is the first work of prayer but, unfortunately, our capacity for the experience of adoration has become weakened by dilution of the word through careless overuse. We “adore” so many things, from foods to entertainers. Thus, adoration in its original and religious sense — bowing down in reverent devotion and admiration — has, to a large extent, become meaningless, lost in trivial emotion and superficiality.

Mildred L. Greene of Bermuda Run, N.C., is a member of St. Paul’s Church, Winston-Salem, where she assists in healing services. She is the Anglican Fellowship of Prayer representative for the Diocese of North Carolina. This is the second article in a lenten series.



A child has an instinctive sense of the sacred and mysterious but, as time goes on, language, culture and experiences limit and constrain him, dimming his capacity and erasing the memory of what he had once known. Consequently, much has to be unlearned in order to rediscover the wonder and awe known earlier.

This unlearning and the consequent rediscovering of wonder occasionally comes in one decisive spiritual breakthrough that transforms one’s life, but more often it is an ongoing succession of small moments that move us undramatically but inexorably toward the ever-expanding horizon of reverence and deepening attitude of adoration. To become a habitual attitude, adoration calls for intentional losing of self in him through repeated acts of devotion.

Our first thought upon waking should be of him, calling forth such words of adoration as “Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy Glory”; “Bless the Lord, O my soul; and all that is within me, bless his holy Name.” Or use any other phrases of love and praise. Repeat these throughout the day, making them your own until they come spontaneously as arrow prayers. Praise is man’s effort to express his wonder and awe at the majesty, the love, the glory of God, an acknowledgement of his infinite perfection.

This is the first and greatest work of

the life of prayer — to adore God simply because he *is*, unlike the prayer of thanksgiving in which we thank him for what he *does*. The prayer of adoration in its purest and most concise form is a simple “I love You.” We don’t have to understand everything he does, nor even like all he does. (How many of us understand all the actions of those we love, or like what they do?) We are asked only to be content that he *is* and to rest in him as he pours out his love upon us. As love draws out the best in man, we in turn adore him.

There is a well known story from the life of a Roman Catholic priest in France that illustrates adoration wholehearted. An old peasant was accustomed to spending a long time each day in the chapel, sitting motionless, doing nothing. When the priest asked him what he did all that time, the old man replied, “I look at him, he looks at me, and we are happy.”

Adoration has inevitable consequences, of course, for to love is to experience an unquenchable desire to give something of value and worth — more than a mere token — to the loved one. As a child proudly presents his parent with a crayoned picture painstakingly drawn in kindergarten, so we yearn to bring an offering to God.

What have we to give him? What *can* we give him, the King of kings, the Lord of all creation? In the final analysis, the only thing that is truly ours to give happens to be the

EDITORIALS

Divergent Positions

This week, as in other weeks, readers will find some of the news in this magazine coming from groups and organizations whose positions may differ from those of the dominant national leadership in our church. We believe it especially important for an independent journal such as this to give exposure to convictions and outlooks which may not be receiving official support, but which reflect the beliefs of substantial sections within the church.

It is, in our opinion, especially helpful to the church as a whole to have divergent views expressed when a General Convention is approaching. Bishops and deputies need to be aware of the variety of positions which exist, even if some outlooks differ from their own. The electoral process in our church is such that minority views are not well represented in the House of Bishops. Much the same seems to be true also among the deputies. The latter now constitute such a numerically large house that adequate debate on complicated issues can no longer take place. In short, the time for differences of opinion to be expressed is now.

Thank You

This special edition is dedicated to The Living Church Associates. It is a particular pleasure to express gratitude to all who, through the gifts which they generously give, make it possible to publish this magazine. All who support THE LIVING CHURCH through their contributions are in a very real sense partners in this publication. Without the participation of individuals, families, parishes, and other organizations in the annual campaign for The Living Church Fund, and without the donations included in sustaining subscriptions, this magazine could not continue. It does continue, and will continue, because it has such a loyal and generous body of readers and friends. To all we say a profound, "Thank You."

Who the Givers Are

We believe it is helpful for readers to understand what is meant by The Living Church Associates. Basically, Associates are those who, through one or more



gifts during the year, or as sustaining subscribers, make a voluntary contribution of \$100 over and above the cost of their subscription. Those who contribute \$250 or more during the year are Benefactor Associates, and are indicated by an asterisk in the list given in this issue. Those who contribute a total of \$500 or more are Sponsoring Associates, with two asterisks. Three asterisks indicate Guarantor Associates who have given \$750 or more. Finally, givers of \$1,000 or more are honored as Patron Associates.

This year for the first time we also include a list of deceased persons in whose memory gifts of \$100 or more have been given. When an individual contributor makes a gift in this amount, the name of the person being commemorated appears in the memorial list and the contributor appears in the list of Associates. Those in the memorial column, and all for whom memorial gifts are given in any amount, are remembered by name in the intercessions at the Holy Eucharist celebrated at the next annual meeting of The Living Church Foundation.

Other Friends

This is also an appropriate time to express gratitude to the many others who assist this magazine in other ways: those who write articles, reviews, or news reports, especially our diocesan correspondents; those who have contributed artwork or photos; those who give gift subscriptions to others and those who have encouraged parishes, institutions, or businesses to advertise in this magazine.

A special word of thanks is extended to those who have or will encourage others to subscribe. Our readership is growing, and this must be in part due to readers persuading friends or fellow parishioners to subscribe and become better informed churchpeople.

Rhymes for Special Seasons

(Sunday Deliverance)

Whenever we to church must go
We're told it's some occasion;
Pressed so, as we quite surely know,
We rise for each occasion!

But some prefer, as all must know,
To find a good evasion;
And so when time for church to go
Arises each occasion!

Frederic Howard Meisel

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Clergy Placement: Call or Appointment?

By DAVID C. TRIMBLE

"Viewpoint" is a column which offers a variety of perspectives within the church.

In his book, *The Making of Economic Society*, Robert L. Heilbroner cites two fundamental functions necessary for successful social planning. First, society must organize a system of producing the goods and services it needs for its own perpetuation. Second, a distribution of the fruits of its production among its own members is needed, so that more production can take place.

Applying this as an analogy to the church it can be said that the church first must produce satisfactory goods and services of a spiritual and religious nature, and second it must be involved in the successful distribution of its production among its members so that more production can take place.

Dr. Harold C. Martin, author of the recently published history of the Church Pension Fund, *Outlasting Marble and Brass*, points out that in the minds of many the church is looked upon as a charitable institution fundamentally different from a business, and not to be operated in a businesslike fashion. He notes that the late Bishop William Lawrence of Massachusetts, prime mover in the Fund's establishment, insisted that the church is a business and should be run on business principles. In short, it should be a successful provider of goods and services for its own members, and, in addition, operate a successful distribution of its production.

Business recognizes that an efficient, effective program depends largely upon the job performance of the local management in charge. It is aware that round pegs do not fit into square holes, and that individual ca-

pabilities should coincide as closely as possible with the needs of the operation. May not the church take a lesson from the business world in the strategy of its clerical placements and replacements? It is doing something in seeking to solve this problem through the search committee process. Should not further attention be made to ways and means of replacement of leadership in cases where the minister of the congregation would like for good reasons to make a change?

To this end, a survey of clergy maneuverability in some of the mainline churches should be of interest. Briefly, two plans are followed, the "call system" and the "appointment system." Included in the first are the Baptists, Episcopalians, Lutherans, Presbyterians and the members of the United Church of Christ. Included in the second are the United Methodists and the Roman Catholics.

The "call system" allows more freedom to the congregation in selecting a pastor. Its weakness lies in making pastoral replacement, and permitting often smaller churches to be without a pastor for a short or long period. The "appointment system" allows the bishops to select clergy for their churches, with the approval of the local congregation. It provides security of clergy tenure, and for the congregation the satisfaction of constant week by week pastoral oversight.

In the United Methodist Church the bishops have a life tenure. They preside over areas including several conferences, which are divided into districts with a district superintendent over each, who holds office for six years. All clergy are subject to annual appointment, but may remain in the same church for many years.

In January of each year an evaluation form is sent to every congregation and to every pastor to determine whether a pastoral change is wise or desirable. If changes are desired by either party, these changes are made the following June through the district

superintendent, the bishop approving. Thus all churches never lack a pastor!

A bishop in the Roman Catholic Church is officially in charge of the appointments of the clergy to the parish churches, with no specific term of office stated. In the local congregation there is a parish council made up of laypersons. When a change in pastoral relationship is desired, the council, or local pastor, may contact the diocesan personnel committee. The recommendations are then given to the bishop, or diocesan. Changes in clergy placement can be made at any time. Generally they take place in the spring of the year at the time of ordinations. Should a pastor desire to be transferred to another episcopal area, application must be made to the bishop of that area.

Possibly most Episcopal clergy reach a point sooner or later in their ministry when for the welfare of themselves as well as their parishes a change to another cure would be acceptable. Under the present "call system" this is not always possible, particularly after the priest reaches middle age. This situation might be resolved satisfactorily if the diocesan, or bishop, should borrow from the "appointment system" by writing annually to each clergyman and each vestry to ascertain their feelings about a change. With such knowledge he might arrange a move of his clergy to another parish, which itself would like a change.

A pastor of a United Methodist Church, and a friend of the writer, when asked his opinion, replied that of the two systems he would rather serve under the "appointment" plan. If followed by the Episcopal Church, some features of the "appointment system" could be beneficial. To be sure some of the rights of clergy and vestry might be lessened, and the control of the bishop heightened. Would these sacrifices be justified if the effectiveness and productiveness of the church would be measurably increased? A discussion of this suggestion should be fruitful.

The Rev. Canon David Churchman Trimble is a retired priest of the Diocese of Maryland. He resides in Hagerstown, Md.

CONVENTIONS

(Continued from page 7)

tion in the weekend's events.

Jeff Freeman, 19, of Forest, Va., described his recent experience as one of 18 people from the U.S. representing the Episcopal Church at the first Anglican youth event in Belfast, Ireland.

The Rev. Marc Nikkel, an Episcopal missionary at Bishop Gwynn Theological College in Mundri, Sudan, who was held hostage for seven weeks, described his journey by foot of 150 miles in 11 days and why he was grateful for the experience.

Also on hand for the proceedings were two clergymen from the Diocese of Bradford, England. The dioceses of Southwestern Virginia, Bradford and the Sudan have a three-way companion relationship.

Delegates accepted a \$716,113 budget, and passed resolutions dealing with disarmament, the support and concern for those living with AIDS, and the further study of inclusive language.

MARY LEE SIMPSON

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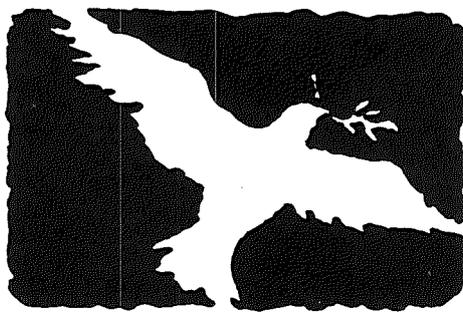
The convention of the Diocese of North Carolina met January 21-23 in Raleigh and officially began its "A Celebration Through Stewardship" (ACTS) campaign, which aims to raise over \$6 million to build a youth facility for the diocesan conference center, for outreach ministry and to help new and expanding congregations. It was announced that over \$1 million has already been pledged.

The nearly 400 delegates went on record as opposing military aid to the Nicaraguan contras on the grounds that such aid would sabotage the Central American peace treaty. The resolution on the Israeli-Palestinian conflict called the situation in the Middle East threatening to world peace and urged an international conference to help resolve the conflict.

On a vote by orders, the delegates defeated a resolution memorializing the General Convention to write a canon stating that no person shall be denied access to the ordination process because of sexual orientation. Clergy approved the resolution 84-36, but lay delegates voted it down 172-102 after considerable debate.

A 1988 budget of \$1,980,138 was approved.

JOHN B. JUSTICE



BENEDICTION

The author is the Rev. Lauren A. Gough, rector of St. Peter's Church, Bainbridge and St. Ann's Church, Afton, N.Y.

If anyone has ever seen the mound of papers, books, unread magazines, files and paper clips that I call a desk, one could easily imagine the soul of a person burdened with cares, sins and various failures. A soul so encumbered, like my desk, is incapable of providing a space in which much can be done. With my desk, however, I can merely move to the dining table if I don't want to clean it off; but ultimately I must pick up the mess if I am to be functional.

So it is with our souls, and Lent is "spring cleaning" par excellence. But when it comes to straightening up our spiritual lives, we have a harder time because we don't generally know what to do with the trash. And even more bothersome, we don't always know quite what it means for our spiritual lives to be neat.

Perhaps a good look at penance may be helpful. Penance is an act of love, pure and simple. It is the gift we give to God that shows how much we are grateful for the mercy he gives us. It is an offering that makes a space in our lives so that God may work in us, through us and around us.

Penance takes all kinds of forms. It may be fasting or abstinence. It may be new learning or doing things for others. It may be the self-discipline of denial. But if we can understand penance as something freely given by us to God, the joy of that gift can override the gloomy, austere attitude that often threatens our lenten "housecleaning." It is like the difference between preparing for the visit of someone we don't know and preparing for a favored loved one. We make short shrift of the cleaning for ones we don't know. But we take time for someone we care about.



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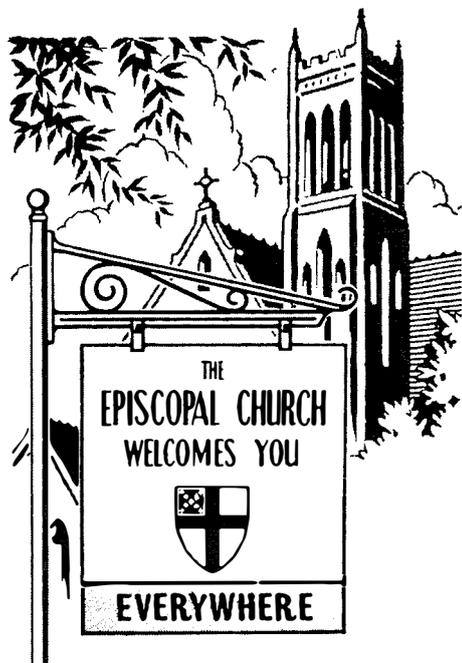
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Thurs 7

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6:15; MP 6:45, EP 6; C Sat 5-6

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10. Saints & HD 10

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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MP 9

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
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

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, v
Sun Masses 8 & 10. Daily Mass 7. MP 8

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r Est. 1880
Sat 5, Sun 9 & 11 (Gregorian). Thurs 8 Sta & B

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; 4:30 EP

EPIPHANY

1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J. Fisher, 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.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

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

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
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)

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

PITTSBURGH, PA.

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

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL Cumberland & Walnut
The Very Rev. James L. Sanders, dean; Canon John C. Ross, the Rev. Dr. John C. Hight, the Rev. Gayle Browne
H Eu: Sun 7:30 & 10:30; Mon, Wed, Fri 7; Tues, Thurs 12

BAYTOWN, TEXAS

TRINITY 2701 W. Main St.
The Rev. James V. Liberatore, r
Sun H Eu 9 & 11, Christian Ed 10; Wed H Eu 7; Thurs H Eu 10

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. M. Scott Davis, ass't r; the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wednesday Night Life 5:30-8

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

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. JAMES

833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15



Christ Church, Brentwood, N.Y.