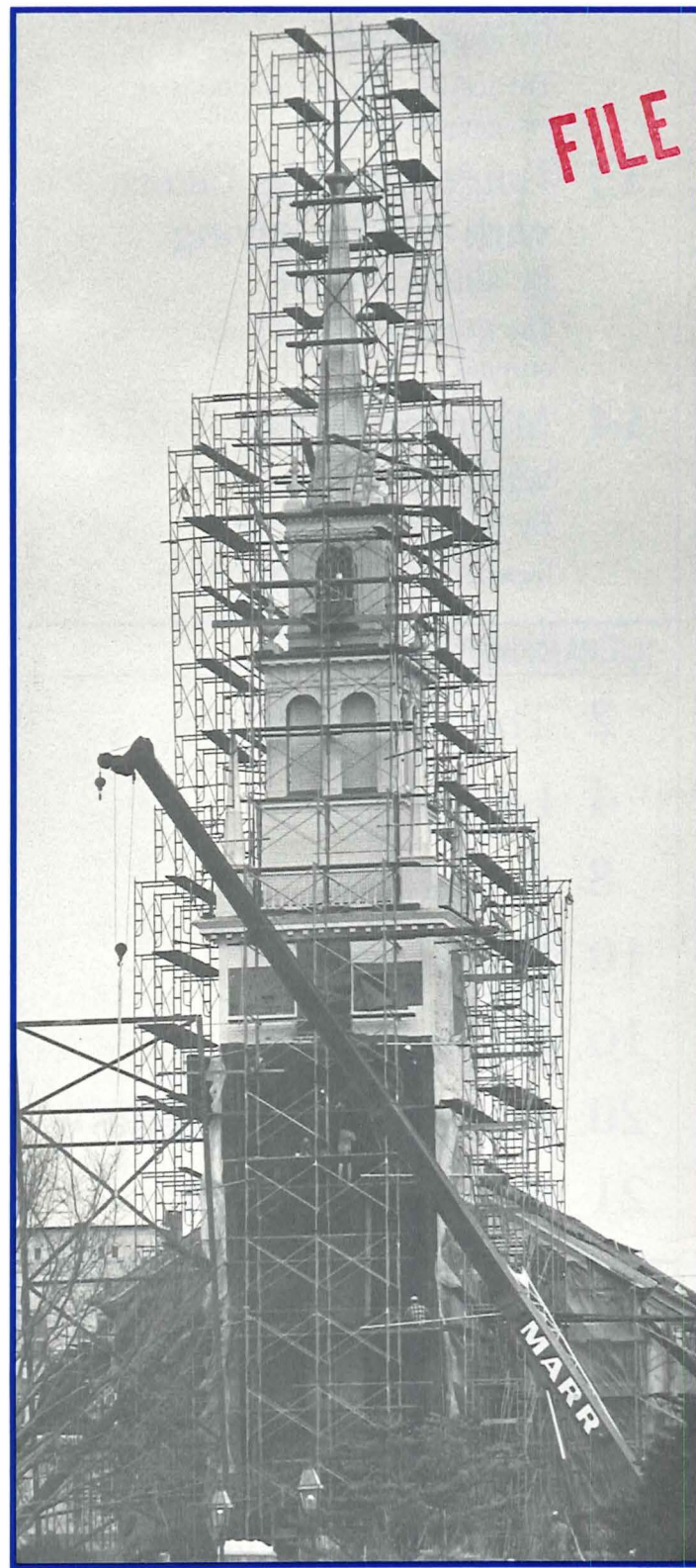
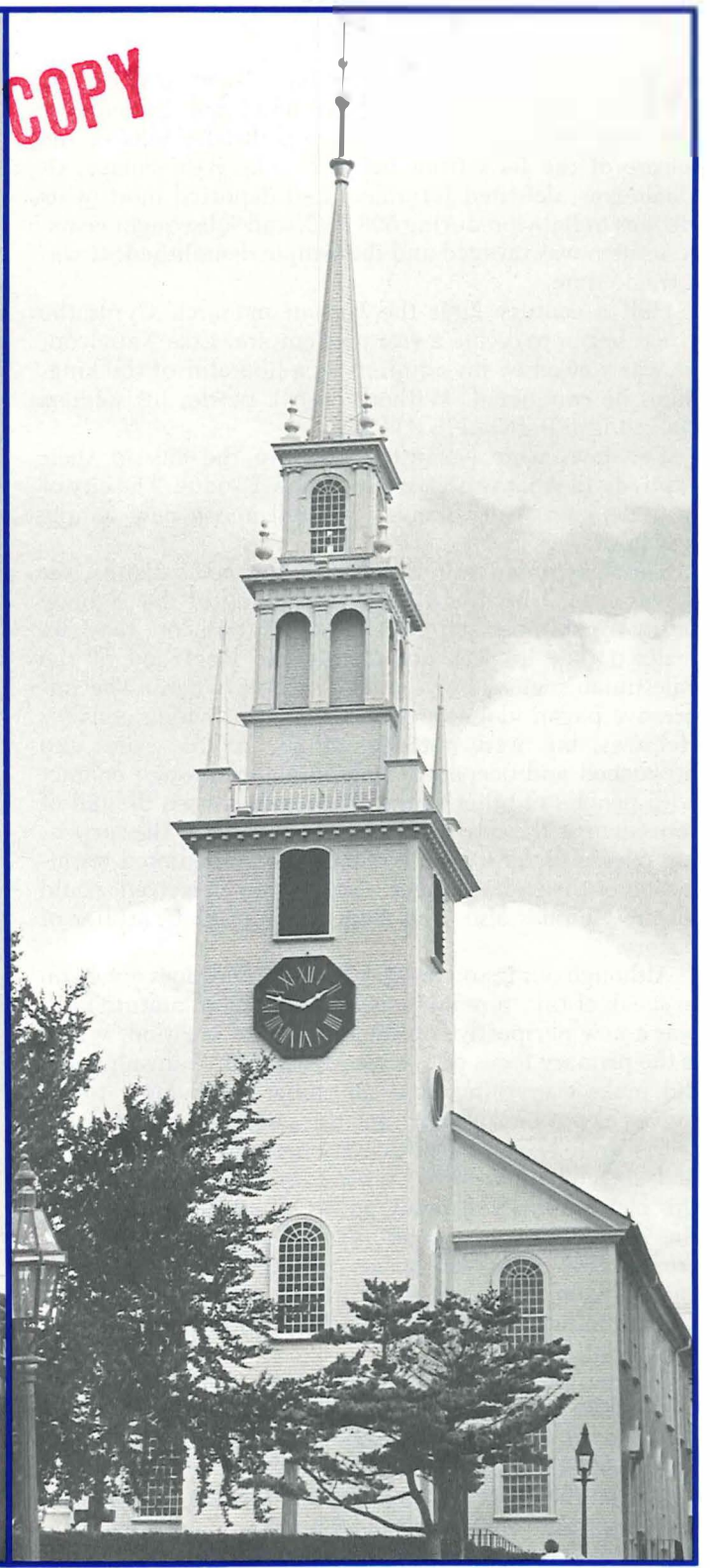


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Deliverance from Exile

Mid-Lent, or the Fourth Sunday in Lent, is traditionally given over to themes of relief and deliverance. Our Old Testament lesson this year briefly tells of the release of the Jews from Babylon. The Babylonians, or Chaldeans, defeated Jerusalem and deported most of its citizens to Babylon during 598 B.C. and subsequent years. Jerusalem was ravaged and the temple demolished. It was a tragic time.

Half a century later the Persian monarch Cyrus the Great began to create a vast new empire. Like Napoleon, he was viewed by his admirers as a liberator of the kingdoms he conquered. Without even a battle, his soldiers walked into Babylon in 539 B.C.

The Jews were permitted to leave the city of their captivity in what was viewed as a new Exodus. The city of Jerusalem was subsequently restored and a new temple was built.

The Babylonian exile was a great national calamity, yet it was crucial for the mature developing of the Hebrew faith. Worshiping their God Yahweh in Babylon, the Jews realized that he was not merely the local god of the Palestinian region, but the God of everywhere. The impressive pagan idols were not simply the wrong gods for Hebrews, but were not gods at all. Yet the exiles also broadened and deepened their thinking through contact with peoples of other faiths. They came to see the fall of Jerusalem as the retribution for their sins and the surprising release under Cyrus as the divinely appointed termination of their punishment. God, it was perceived, could inspire Gentiles also, and God is the ultimate arbiter of history.

Although our lesson on Mid-Lent Sunday does not go on to speak of this, a major aspect of this more mature faith was a new perspective on the doctrine of creation, which is the primary focus of this weekly column. Yahweh really did make everything, and all things are subject to his universal power. Yahweh, not the pagan gods associated with astrology, rules the stars. The second part of the Book of Isaiah (chapter 40-55) written in this period, reflects this new emphasis at many points. Speaking of the stars, the author exclaims, "Lift up your eyes and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power, not one is missing" (Isaiah 40:26).

Further, he continues, "Thus says God, the Lord, who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it . . . 'I am the Lord, that is my name; my glory I give to no other, nor my praise to graven images'" (Isaiah 42:5-8).

H. BOONE PORTER, Editor

CONTENTS

March 13, 1988

Lent 4

FEATURES

- 12** Infertility:
A Crisis of Faith
By Mary Mason
The loss of a life-expectation is an ever-present struggle.
- 13** Enter Into His Gates
with Thanksgiving
By Mildred Greene
The fourth article in a lenten series on prayer.
- 14** Ministry Begins
with an "A"
By Nancy Westerfield
Experiences of an acolyte-master

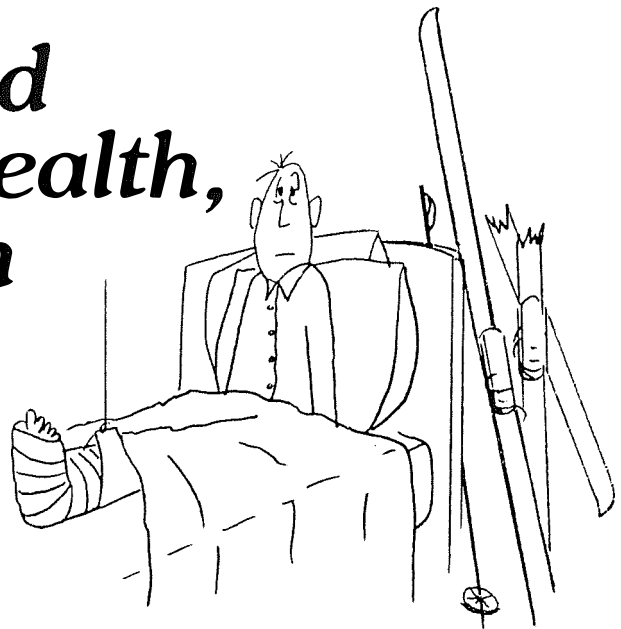
DEPARTMENTS

- 2** The First Article
- 4** Letters
- 8** Books
- 10** News
- 16** Editorials
- 20** Feasts, Fasts and Ferias
- 21** People and Places

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LETTERS

Improved Readability

Only a short note to thank you for the emphasis in your February 14 issue on reading material for the visually impaired. And a particular thanks is due you for the improved readability of THE LIVING CHURCH. We readers have rarely had to struggle through the content of TLC, but the recent improvements in type size, lay-out, and "white space" have added to the pleasure of reading (studying?) it.

Monday morning's mail, which almost always includes TLC, is a welcome reprieve from normal Monday rigors.

(The Rev.) BOB WILSON
Grace Church

Traverse City, Mich.

Heed the Clarion Call

Such an article as that written by the Rev. Joseph N. Davis titled "Morality in Good Taste" [TLC, Feb. 14] is long overdue. Thus far I have never read such a succinct and forthright statement about morality or the lack of it as it is regarded today.

God help us if we do not heed the clarion call to wake up as individuals and as a nation to stop the outrageous holocaust in which we are engaged — aborting babies for pharmaceutical purposes and for matters of convenience.

Thank you for bringing this viewpoint before your readers.

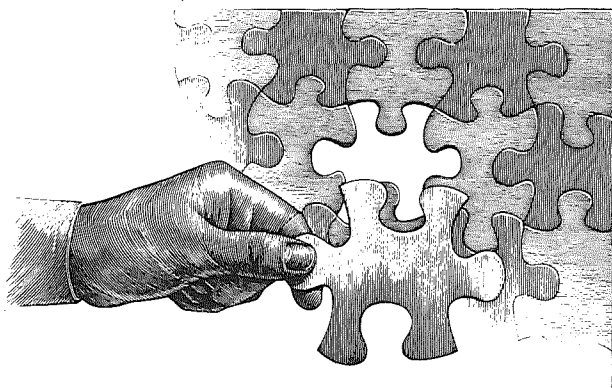
(The Rev.) LAWRENCE B. LARSEN
Seminole, Fla.

Weight of Learning

My thanks for Gretchen Wolff Pritchard's delightful column "All God's Children," which delivers a splendid message on Christian pedagogy [TLC, Feb. 7]. It reminded me of a story told me by the Rt. Rev. David S. Rose, retired Bishop of Southern Virginia.

When he was the young curate of Christ Church, Pensacola, Fla., he gave the Sunday school one Palm Sunday what must have been a memorable account of the Triumphal Entry. One of the mothers called him that afternoon to tell him of watching her two young sons playing in the backyard, doing a reenactment of the story. One of the youngsters was on hands and knees, the other astride his back. She overheard the one who was riding

(Continued on page 6)



FITTING THE PIECES TOGETHER

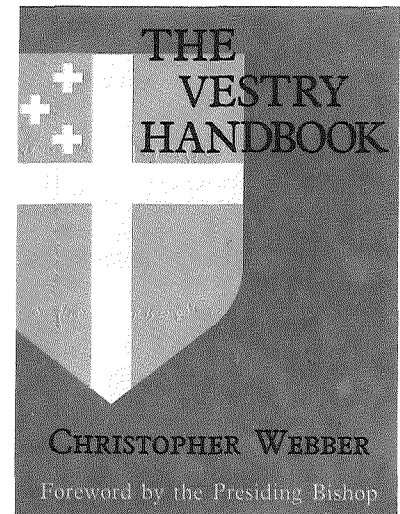
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LETTERS

say, "Get up ass, you're so slow." And the one on all fours replied, "But, Jesus, you're so heavy!"

Truly, as the article says, "Children do their work (of learning) through play."

(The Rev.) BEN A. MEGINNISS
Mobile, Ala.

Methods of Evangelism

Two articles in your February 7 issue, John Kater's "A Trickle-Down Gospel" and Gretchen Wolff Pritchard's "The Educated Imagination" embrace two sides of the major tension for evangelism in our day and time.

Fr. Kater is certainly correct in warning us against "palatable apologetics" that trivialize the Christian faith. Yet Mrs. Pritchard's concern for "praeparatio evangelica" (preparation for the gospel) is equally valid for non-believing adults. Like children, non-believing adults must use their own background and stories in appropriating the truth of the gospel, even if they approach it slowly. Indeed, "pagan literature" may actually be helpful to them. (Mrs. Pritchard reminds us that Jesus did teach with stories.)

Styles of evangelism do need to be adapted to circumstances. Paul reminds us, "I have become all things to all men, that I might by all means save some" (I Cor. 9:22). As long as the evangelist continues to faithfully evangelize and to nurture the faith of new Christians, all those who seek God will truly find him.

(The Rev.) JOHN DONNELLY
Calvary Church

Stonington, Conn.

Good News for the Poor

With the current expose of the President of Panama, "A Trickle-Down Gospel" by the Rev. John L. Kater, Jr., is especially timely [TLC, Feb. 7]. Living in that situation, he knows whereof he speaks. The proclamation of Good News by and through the poor was indicated in the Old Testament prophets and universalized by our Lord.

As Fr. Kater says, a logical outcome of a secular system has been the announcement that God does not exist. I would like, however, to emphasize that before it gets to this point, as it did in the "twilight of the gods" in the Roman Empire, it usually goes through a phase of proclaiming God in

its own image. Many of our political leaders are still in this stage. And I think that probably a majority of our people — with the possible exception of the poor — share in this concept.

As a political application for turning this around, I suggest that instead of our having as a criterion for helping a foreign government that of its willingness to stamp out persons who have received or who are reputed to have received aid from the USSR — which has caused us to support some highly oppressive governments — that it be that nation's willingness to provide decent, self-help opportunities to their own poor. And while we are at it, we might join in doing the same thing in our own land!

I do believe that such a policy would do more to witness to the Christian ethical beliefs of our people and to lessen the appeal of communism abroad than all of the weapons of destruction, torture, and devious plots to which we seem to be currently committed.

Or to put it another way, instead of fighting endless brushfire wars, why not unite in working to avoid the major cause of the fires — abject poverty?

(The Rev.) BENJAMIN AXLEROD
Philadelphia, Pa.

Not the Time

Your editorial "Anticipating Lambeth" [TLC, Feb. 14] questioning the suitability of campaigning for women bishops prior to the Lambeth Conference this summer was right on point.

The same issue contained the article "Women in Episcopate" reporting on the recent conference at the Episcopal Divinity School.

In the first place, the office of bishop is not one for which there should be "candidates" and "campaigning." The diocese, in electing a bishop, should seek the best qualified person, regardless of sex or race, to give spiritual and administrative leadership. How can such a result be obtained when the advocates of women bishops are invited "to organize an election campaign" to elect a woman as a diocesan bishop?

I served on the National Coalition for the Ordination of Women and supported fully the amendment of the canons at the 1976 General Convention, which removed restrictions on both the ordination of women to the

priesthood and consecration to the episcopate. I agree with one of the speakers quoted in the article that it is only a matter of time until women are elected to the episcopate. However, this relatively brief period prior to Lambeth is not the time for such an election.

CHARLES M. CRUMP
Chancellor, Diocese
of West Tennessee

Memphis, Tenn.

Equalizing Pensions

I note that the Diocese of Massachusetts passed a resolution relative to the equalization of clergy pensions [TLC, Jan. 31]. If this is in fact passed by the General Convention, I presume it would include bishops. They, too, are clergy. In this regard they would fit the same criteria — higher salaries equal higher pensions. Even so, I suspect there are legal questions, the least of which is not the fact that the Pension Fund has been based on actuarial tables and legal premiums.

Equalization of pensions would have to be non-retroactive. It may be unfair, from some libertarian points of view, for there to be different pension stipends. It is unfair, and I presume illegal, to change the name of the game after premiums have been paid which are higher for larger salaries and lower for smaller salaries.

Let's be completely fair — and legal! Of course, the pension could be equalized on the basis of the highest paid clergy and/or bishop!

(The Rev.) F. PAUL GOODLAND
Episcopal Parish of Ames

Ames, Iowa

Existing pension agreements would have to be honored for those in whose behalf premiums have been or are being paid. Ed.

Whither Goest?

Just want to say how much I appreciated Nancy J. Doman's "Viewpoint" titled "A New Pharisaism?" [TLC, Jan. 17]. Along with the wording of some hymns in the new hymnal I would add my dismay about the wording of the Psalms in the 1979 Prayer Book.

Whither goest thou, O American English language?

MARLIS BREISCH

Salina, Kan.

March 13, 1988

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A DICTIONARY OF PASTORAL CARE. Edited by Alastair V. Campbell. Crossroad/Continuum. Pp. xi and 299. \$24.50.

One hundred and eighty-five authors are employed in this volume to define a wide range of terms and concepts related to pastoral care and counseling. The editor is Senior Lecturer of Christian Ethics and Practical Theology at the University of Edinburgh.

From abortion to wrath, the topics

are listed alphabetically (easy to find), and each one includes a brief list of references. Items are cross-indexed, so that related items are quickly located.

To secure the authors who would define the terms, the editor worked from three basic principles: ecumenicity of authors, drawn from the disciplines of theology, philosophy, psychology, medicine, law, et al; a comprehensive theoretical background; and involvement in the praxis of pastoral care and counseling.

The editor defines the central item: "Nature of Pastoral Care" (part of a

15-page discussion of all aspects of pastoral care). That it is rooted in religion rather than medicine, the editor affirms, with biblical and theological resources. That it is the province of the church and its designated and/or ordained representatives needed more emphasis. I would like to have seen more emphasis on the rich meanings derived from "pastor" (pascere, "to feed"). God and Christ are the biblical Shepherds; but the designated representatives of the church are icons of Christ; and the symbols of feeding, healing, guiding, and caring do hold.

This is a dictionary, not a "how to" book; it belongs in the library of every seminary and pastoral care-giver. In a comprehensive work, the editor has excellently achieved his purposes.

(The Rev.) EVERETT I. CAMPBELL
Pastoral Counselor
to Seminary Family,
Pittsburgh Theological Seminary
Pittsburgh, Pa.

Humor and Humility

PREACHING: The Art and the Craft. By Walter J. Burghardt, S.J. Paulist. Pp. 250. \$11.95 paper.

An exceptional book for preachers, incipient or veteran, and stimulating reading for anyone. Fr. Burghardt is theologian in residence at Georgetown University. He undoubtedly favored students there with much of this material. He is also a preacher of no small renown. The book contains considerable material from his homilies and speeches, illustrative of what he is here setting forth, thus making the reader a double gainer.

There is, of course, a great deal of Roman Catholic doctrine, with all of which not every reader will agree. On the other hand, there is frequent allusion to and obvious appreciation of many Protestant theologians and preachers. It becomes abundantly clear that Fr. Burghardt believes the similarities among varieties of Christians today to be of far greater importance than their differences.

There are arresting combinations of humor and humility, as when the author quotes (in full) an illustrious feminist speaker who, at a symposium, politely raked him over the coals for preaching on the subject of Mary without referring to a single female source (p. 68ff).

There is a remarkable chapter on

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LC88

preaching about the Jews: an extremely important and thoroughly neglected subject in pulpits today. The book underlines the fact that the origins of Christianity are 100 percent Jewish, and reminds us that the Old Covenant "has never been revoked" (p. 155). The author leaves the issue of Jewish salvation open-ended, but not without asking some searching questions about the self-righteous attitude of many Christians towards Jews — and its deleterious effect on preaching a gospel of reconciliation.

Another helpful item: a thumbnail review of each of 32 current books on preaching (chapter 13).

This is not a book to be taken lightly. Into it has gone a lifetime of scholarship, Christian experience and prayer.

(The Rev.) **GEORGE WICKERSHAM, II**
Rockbridge Baths, Va.

Ample Factual Background

AIDS AND THE CHURCH. By Earl E. Shelp and Ronald H. Sunderland. Westminster. Pp. 151. \$8.95 paper.

AIDS, A MANUAL FOR PASTORAL CARE. By Ronald H. Sunderland and Earl E. Shelp. Westminster. Pp. 76. \$6.95 paper.

Rare is the day when some new information about AIDS is not in the news. Rarer and rarer is the person who has not been touched in some way by the devastating impact of this disease. Many, including many within the church, have kept silence or tried in other ways to distance themselves from AIDS and those who are affected by it. In these two books, Earl Shelp and Ronald Sunderland call the church to seriously address the imperatives of compassion and response to every neighbor, and they offer guidelines for meeting those imperatives.

AIDS, A Manual for Pastoral Care, is the shorter and more practical of the two books. After providing a brief factual description of the nature of AIDS and the history of its appearance and spread, it goes on to deal with the complex issues which arise for those infected, and for their families, lovers, friends and caregivers, including pastors and other counselors. It is a comprehensive treatment, dispassionate but compelling and useful in its presentation.

AIDS and the Church, too, provides ample factual background, and then

proceeds to an extended theological reflection. There is much that is helpful in the reflection on the nature of illness — and some that seems verbose if not superfluous. After asserting that the ministry of Jesus was a hands-on ministry of compassion and healing hardly interested in *explaining* suffering, the writers still spend much time agonizing over the problem of suffering. A chapter on "God and the Poor," carefully identifying all who are in need as "the poor," is a strong challenge to the church to recognize AIDS sufferers as persons with a major claim on the church's attention, and the point is forcefully made that moral judgments of lifestyles which may have led to infection (e.g. homosexuality, prostitution, IV drug use) are irrelevant to our response to the commandment to love our neighbor.

What is sadly lacking is any attempt to put this issue into spiritual perspective. Is love of neighbor something which derives from response to commandment, or does it have a deeper origin? Can we, should we, bring to an AIDS ministry the perspective of the cross — not merely a theological statement about God's presence with those who suffer, but the personal experience of God's redeeming presence in suffering itself. The church and the individual who can communicate that experience do not need to be convinced that there is a need for ministry to people affected by AIDS, and they bring to that ministry an incomparable gift.

(The Very Rev.) **GARY W. KRISS**
Dean of the Cathedral of All Saints
Albany, N.Y.

Arrangements for Church

CHURCH FLOWERS MONTH BY MONTH. By Jean Taylor. Mowbray (available through Morehouse-Barlow). Pp. 267. \$11.95 paper.

Jean Taylor, author of *Flowers in Church*, is an experienced flower arranger, horticulturist, writer and lecturer. A native of England, Ms. Taylor writes of English flowers, English churches and English styles of arranging. Her calendar reflects the different times of year when English garden and wild flowers bloom, but as nearly all of these floral materials also grow in the U.S., they should be familiar to

(Continued on page 17)

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Declaration Issued

Fifty-four Anglican bishops from around the world, including 10 from the U.S., have issued a "Declaration of Unity, Witness and Mission," saying that the ordination of women to the priesthood and episcopacy threatens the future of the worldwide Anglican Communion.

The declaration was issued simultaneously in London and Fort Worth, Texas on February 17 and had been in preparation since a meeting of 12 British and American bishops in London last June. Its drafters — including the Rt. Rev. Clarence Pope, Bishop of Fort Worth; the Rt. Rev. Victor Rivera, Bishop of San Joaquin, Calif; and the Rt. Rev. William Stevens, Bishop of Fond du Lac — said they hope it will "provide a focus for traditional Anglicans" in advance of the Lambeth Conference.

"Both for the preservation of a commonly accepted ministry in the Anglican Communion and for the wider unity of the church, it is essential that the introduction of any major innovation be in accordance with the judgment of Scripture and have a clear ecumenical consensus," the declaration states. "Otherwise it can only lead to division and be a hindrance to the furtherance of the gospel."

Historic Tradition

The signers said they "do not consider that the churches of the Anglican Communion have authority to change the historic tradition of the church that the Christian ministerial priesthood is male." They charged that "the ordination of women to the presbyterate is clearly inconsistent with the tradition of the church since New Testament times and is opposed by the greater part of the church today."

According to the declaration, "a grave situation has already been created. Full mutual recognition of presbyterial ministries no longer exists in the Anglican Communion. In certain places schism has been caused. If women are ordained to the episcopate we do not see how that can do other than call in question the continuance of the Anglican Communion."

The signers called upon "all God's people throughout the Anglican Communion to pray earnestly that our churches be faithful to Scripture and to the Tradition that we have received,

and that the Lord Jesus Christ will heal the wounds of division within his Mystical Body."

Church of England Synod

A somber mood pervaded the February General Synod meeting of the Church of England, with bishops talking of "collective guilt" in the suicide of a controversial cleric and a top government official criticizing church leaders who make political statements.

It was the first meeting of the synod since the December suicide of the Rev. Canon Gareth Bennett, who had written the controversial preface to the latest edition of *Crockford's Clerical Directory* [TLC, Jan. 10].

The Rt. Rev. Michael Adie, Bishop of Guildford, told the synod, "We are united in our grief at the death of Gary Bennett, distinguished scholar, revered teacher, devoted priest, pungent critic and of course prominent member of this synod. His death robs us of a sharp mind and a doughty debater."

The bishop added that "part of the experience of any bereavement is a feeling of guilt. Today there is reason for acknowledging our responsibility in some measure for the events of last December."

British Home Secretary Douglas Hurd, the third-ranking member of the British Cabinet, told the synod that clerics who make political statements "must regard themselves as having come down from the pulpit."

"Once they are engaged in the political debate they are on the same mundane level as politicians," said Mr. Hurd. On a similar note the General Synod defeated a motion that "the practice of printing an essay on the state of the Church as a preface to *Crockford's Clerical Directory* should be ended." According to the *Church Times*, the synod voted 200-250 against the motion.

In other actions, John Gummer, a member of both the British Parliament and the General Synod, attacked the Most Rev. John Habgood, Archbishop of York, for a speech he had made in the House of Lords opposing a government bill to outlaw school textbooks that depict homosexual relationships as normal.

"How can a bishop speak of morality without reference to the gospel?"

Mr. Gummer asked. "This is deeply distressing to the laity of the Church of England. The bishops refuse to give the clear and moral leadership which the nation demands."

Archbishop Habgood did not respond to the criticism, but he was defended later by the Most Rev. Robert Runcie, Archbishop of Canterbury, who said, "Mr. Gummer is entitled to criticize an archbishop, but I am very sad at the way he had chosen to make his surprising attack."

Meanwhile, attempts to develop a clearer stand against admitting homosexuals to the priesthood were firmly blocked by synod members. Debaters on both sides of the issue questioned the Rt. Rev. Barry Rogerson, Bishop of Bristol, and head of the Advisory Council for the Church's Ministry (ACCM). The Rev. Tony Highton of Chelmsford, who questioned the stance of the church on sexual morality at the last synod, asked the bishop what his organization had done since that debate "to ensure that only candidates who upheld the decision that fornication, adultery and homosexual genital acts were wrong and required repentance were recommended for (seminary) training. . . ." Bishop Rogerson "reminded members that theological colleges were independent organizations. So ACCM's role was advisory and not to take over the responsibility of colleges' councils."

Sudan Dispute

A yearlong dispute over authority has brought the Province of the Sudan to the brink of schism, as each of two bishops acts as the region's archbishop.

The Most Rev. Elinana Ngalamu, Archbishop of Sudan and Bishop of Juba, refuses to retire, though his ten-year term ended in 1986 and he is over 70. The Rt. Rev. Benjamin Yugusuk, Bishop of Rumbek was chosen as acting archbishop during 1987 and was elected to succeed Bishop Ngalamu in both posts last month. However, when Bishop Yugusuk consecrated four new bishops last summer, Bishop Ngalamu consecrated six new bishops and announced the creation of five new dioceses in the country's war-torn southern region.

Earlier attempts at mediation failed, notably an effort last July during a meeting in Nairobi of African Anglican leaders.

In January, the Rev. Canon Samuel Van Culin, secretary general of the London-based Anglican Consultative Council, said Bishop Ngalamu's consecrations appear to violate the constitution of the Episcopal Church of the Sudan. The ACC considers Bishop Yugusuk as the correct successor.

Bishop Ngalamu says he will pull his church out of the ACC if its leaders "continue to work for dismemberment" of the church.

The conflict comes at a time when the lives of most Sudanese Christians are already disrupted by the civil war in the south. Many bishops from both factions have taken refuge outside their dioceses because of the war.

CONVENTIONS

The council of the **Diocese of Texas**, meeting February 4-6 in Houston, recognized that a major task of the church is to resolve differences regarding women in the episcopate. The council agreed, after much debate, to offer love in the face of conflict to those of differing opinion and to commend the Presiding Bishop for his efforts in preserving the fellowship of the church. The action was a compromise response to a much stronger resolution which asked for the freedom of dissenting parishes to transfer to more compatible dioceses.

The council also set up a bioethics committee to study not just abortion as a single issue but many issues relating to genetics and the sanctity of human life.

Parishes were asked to take seriously financial commitments to their seminarians and asked the board for theological education to develop a medical insurance plan for seminarians.

Other resolutions endorsed a peace conference for the Middle East, closer U.S.-Mexico cooperation, and stronger efforts by Episcopalians to stamp out pornography.

Though it looked as if the council would approve a resolution opposing a state lottery as a means of raising public revenue, it changed its mind and agreed to study the matter, as Executive Council member Ralph Spence reminded members that lotteries are an important means of raising funds for public programs in many countries of the world.

Much of the council's attention was focused on moving forward in the face of Texas's negative economic status, toward a determination to grow both numerically and in terms of initiation of new work. "I am determined to go forward this year, hard economic times or not," said the Rt. Rev. Maurice M. Benitez, diocesan, during his address. The council approved combined budgets of \$4,541,795.

The Rt. Rev. Scott Field Bailey, retired Bishop of West Texas, was the guest preacher for the opening service, which was held in a Jewish synagogue.

LUCY GERMANY

• • •

The **Diocese of East Carolina** completed its convention, held February 11-13 in Greenville, N.C., in a spirit of worship and harmony. Approved were a budget of over \$1 million and a strong resolution on hunger which makes specific demands on the lives of the parishes.

The convention welcomed the birth of a new church in the outskirts of Wilmington, and accepted the closing of another near Fort Bragg. The closing of St. Mark's came after an exhaustive area study and self-evaluation of the seven churches in Fayetteville. "Go home and work hard," the Rt. Rev. B. Sidney Sanders, diocesan, said to convention participants. "I don't ever want to go through this again."

The AIDS task force created a vital program for the convention. It included a lecture by a hematologist/oncologist who presented data on the invasive "equal opportunity disease." Also given was a powerful exhortation to compassion and acceptance by a hemophiliac who declared, "I'm living with AIDS, not dying of it. . . ." The task force finished with a moving sermon by the Rev. Lucy Talbott of St. Paul's Church, Fayetteville, whose brother died of the disease.

The centerpiece of the convention was the analysis and exposition of five goals the diocese will pursue during the next five years: congregational development, evangelism, stewardship, servant ministries, and black churches and leadership. Servant ministries had a good start during the convention with the ordination of five vocational deacons during the opening Eucharist.

KATERINA WHITLEY

BRIEFLY...

Two committees in the **Diocese of New York** are gearing up for the election of a bishop coadjutor. The Rt. Rev. Paul Moore, diocesan, said in his convention address last October that he had no plans to retire, but he must submit his resignation at age 72, which will be in 1991. The election, originally set for June 28th, has been moved up to June 21 because a sufficient number of diocesan people have committee work with General Convention.

■

Operation Phoenix is the title the Order of Poor Clares, Mount Sinai, N.Y., has given to their new development program. According to the order, women aspiring to a life of prayer and work with emphasis on silence and enclosure are planning to meet this summer for an introduction to this form of religious life. Those who stay on, after a period of time as postulants, will be received as novices and sent to the Community of St. Clare in England. After two years there, they plan to return to develop a new community and convent in New York.

■

The Most Rev. Christopher Ichiro, Bishop of Osaka and Primate of the **Nippon Sei Ko Kai** (the Anglican Church in Japan), announced the consecration of the Very Rev. John Makoto Takeda as Bishop of the Diocese of Tokyo. The service occurred January 6 at the Cathedral Church of St. Mary in Tokyo. Bishop Takeda succeeds the Rt. Rev. John Jo Yamada.

Correction

In the February 21 news article titled "Indianapolis Shelter," TLC did not clarify that the Indianapolis Episcopal Metropolitan Council manages the shelter and feeding programs for the homeless at All Saints Church. The church's rector and congregation have generously allowed their facilities to be used for these programs.

Infertility: A Crisis of Faith

Couples sit quietly in church pews throughout the country, even their pastor unaware of their pain and suffering.

By MARY MARTIN MASON

Genesis 1:8 speaks of Sarah hiding behind the tent door as the Lord tells Abraham that they will have a son. Infertile for many years, she cannot help but laugh because she and Abraham are far past the age of conception.

In my childhood days I heard Sarah's laugh as a hearty, Christmas morning one of genuine surprise. As I grew into adulthood and the realization of biological limitations, her laugh became more genuine. When I discovered my inability to have children, Sarah's laugh became hollow, sarcastic, disbelieving, even when announced by the Lord himself.

Sarah's ancient, now modern problem, infertility, plagues one in five couples in this country as ten million Americans desperately try to accomplish what much of the world wishes to avoid. The ranks are growing yearly with over a million new diagnosed cases a year, making this a silent national health problem.

For the most part these couples sit quietly in church pews throughout the country, even their pastor unaware of their pain and suffering. Their silence is the result of a number of factors: (1) Infertility is a sexual problem, making it "taboo" to discuss in many circles. (2) The medical complications are difficult to relate to an outsider. New reproductive technology has a George Orwellian reputation and is ethically controversial both within and outside the religious community. (3) The pressure to conceive is unrelenting, and to disclose one's failure is to invite questions and unsolicited advice. (4) The

Mary Martin Mason of St. Stephen the Martyr Church, Edina, Minn., is president of RESOLVE of the Twin Cities, a support organization for infertile couples. She is the author of The Miracle Seekers: An Anthology of Infertility (Perspective Press).

marriage is already strained by the loss of intimacy and consuming nature of the problem, making disclosure difficult.

Despite the fact that many church members have immediate families and friends experiencing infertility, the church, for the most part, remains unaware of infertile persons in the church. The secrecy of the couples involved, their inability to voice their pain, and their quiet disappearance from church rolls has deepened the problem.

To be involuntarily childless is a life crisis. This loss of a life expectation is an ever-present struggle with grief, the grief for a child that dies monthly. That child is the dream that couples pursue relentlessly, sometimes for years. In that quest every part of their life is affected, their marriage, their career, their relationship with family and friends, and their self-esteem. The most natural place to go for solace and healing is the church. Yet the overwhelming emphasis upon family and upon rituals based upon family make some services particularly painful.

In my parish church, as a choir member, I had no advance warning of baptisms. I dutifully sang my way through these grueling tests of strength. Just as painful were Mother's Day and Father's Day sermons. In particular I remember one Mother's Day when my priest asked all mothers in the congregation to stand. It seemed as if every woman rose except me.

My husband and I struggled each Sunday with whether to attend services or not. Many couples have decided not to chance an encounter with a painful church ritual. They have dropped out of congregations, battling this crisis without vital spiritual resources.

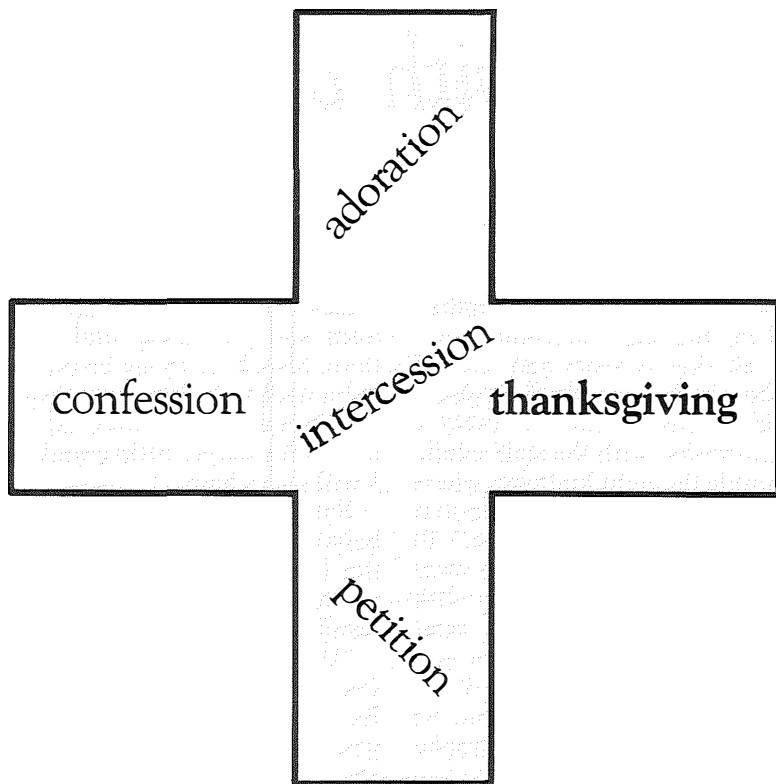
The church has already awakened to the changing perimeters of its family. With the move toward single par-

ent homes, toward more aged and widows, toward single persons who choose not to marry, it is time for the body of Christ to recognize and provide recognition to the childless. This can be done with a special prayer during those holidays that emphasize family. Inclusion can be a service of healing for anyone experiencing a life crisis. Clergy and laypeople can tactfully make an effort to incorporate infertile couples into church activities. Church members can provide opportunities for fellowship and socializing for the isolated couple who may have distanced themselves from their immediate family and friends who are pressuring them to conceive.

It is important to note that the childless couple do not seek unsolicited advice or myths such as, "Adopt and you'll get pregnant." Neither do they need a lecture on the cause of their problem, such as some attributed past sin. Hearing about Aunt Josephine's pregnancy at the age of 42 doesn't give the infertile couple hope, but rather increases their individual sense of failure. As with any grief situation, the best advice to offer is none. Caring and listening are wondrous and rare gifts for the sorrowing couple.

The infertile couple needs a solid groundwork of faith offered by a caring church community. Their privacy must be respected at the same time that they are included in church activities.

I have observed that when someone dies, the congregation embraces the grieving family long after the death. Often I longed for that embrace during my ongoing grief. Now that my husband and I have adopted our son and are public with our past struggles, we receive that outpouring of Christian love. My prayer is that the many miracle seekers still wrestling with their faith will be enfolded in such love, the love of Christ's church.



Part 4

Enter Into His Gates with Thanksgiving

By MILDRED GREENE

Sister to the prayer of adoration, addressed in last week's article, is that of thanksgiving. So closely linked are they, in fact, that it is difficult to keep them separate. When moments of vivid awareness of God's glory and majesty draw from us spontaneous responses of praise and love,

we unconsciously slip into thanksgiving, moving from praising him for who he is to thanking him for what he has done.

The recurrent theme of much of our worship is that of thankful praise, and this is the hallmark of the truly Christian life. Each of these prayers, however, has a distinctive character and a place of its own in our life. It has been said that religion without thanksgiving is like a song without music. In fact, sometimes our entire prayer time should be spent in giving thanks. This is our grateful response to the one who continually pours out immeasurable blessings upon us. Gratitude should be cultivated in every area of life. We are quick, too quick perhaps sometimes,

to ask God for help, but how often do we remember to return thanks?

It was heartwarming to have a young family come to the healing service at our parish recently to give thanks for the healing that God was working in their little child. Some weeks earlier the child had developed symptoms of a possibly malignant condition. Immediately, medical help was sought and at the same time prayer support was enlisted. A biopsy proved that the symptoms were due to a benign infection which would clear up in time. As soon as possible, the grateful parents brought the child to the altar to give praise and thanks to God.

Giving thanks to the giver of every gift should always be our first act, as it was with this family, but how easy it is to take it all for granted, as did the nine lepers! In our lives, when burdens become heavy, we call a spiritual red cap to shoulder the load. However, once the load is lightened, we tend to dismiss our helper with a brusque, "That's all for now. I can manage by myself but I'll call next time the load is too heavy."

The sister prayers of adoration and thanksgiving are perhaps the happiest of all prayers because in them our attention is drawn away from self and focused on the one who is perfect love and is deserving of all our love. It is usually quite easy to be conscious of the dramatic or striking blessings we receive — recovery from illness, safe return from a journey, happy solution to a perplexing problem, or any of a multitude of things — but we are less aware of the little blessings that are part of the everyday life. I find that regular use of my United Thank Offering Blue Box over the years has made me conscious of the many inconspicuous but nonetheless good things that come my way every day. A letter from a faraway friend, an unexpected phone call for no reason except to say I was thought about, the surprising luck in finding a parking space on a busy street, and so on. My little Blue Box, bulging with nickels and dimes, each one representing a quick thank you, keeps me aware of my many blessings.

Making a habit of being thankful develops an attitude of joy that works significant changes in our lives. In *Wings of Healing*, Dean Gresham says that thanksgiving touches springs of receptivity in the soul and results in *thanksgiving*.

Thanksgiving as a way of life issues

(Continued on page 19)

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 fourth article in a Lenten series on prayer.

Ministry Begins with an "A"

By NANCY G. WESTERFIELD

Ministry begins with "A" because A is for acolytes. Timid lambs of the parish flock, at age eight or nine they are delivered up by proud parents who hope in a month or so to see them smartly vested, smartly marching like a liturgical drill team down the aisle. Shepherd of the little flock, the acolyte trainer knows that while half of them may have reached the age of reason, half have attention spans of seven minutes. How can the shepherd best keep the little flock so they grow to be shepherds in turn, ministers themselves, active in all the ministries opened up for them by their baptism?

I have been an acolyte-master — a shepherd of the lambs — for five years, intimately concerned with their growth and development. I have been an acolyte, myself, for 16 years. I am a woman, and over 60. Perhaps it is a bit of a surprise to find a person like me in a position like mine. The story is simply told.

When a new rector, in 1971, issued a parish questionnaire to be checked off with what roles members would like to fill as ministers, I checked "acolyte." I was born lacking the graceful domestic skills that might qualify me for kitchen and fair linens. I did not even have feminist urgings toward holy orders. But I had a passionate attraction, as an artist, to the arts of liturgy. I thought I could learn to conduct myself with decorum and efficiency in service at the sanctus bell and credence table. Being rather small and self-effacing, I presented no problems of formidable physical presence. I was taken at my word. I was trained, briefly, by the rector himself and thrown to the mercy of the lions in the Sunday eight o'clock congregation. It was awesome to be inside the sanctuary for the first time. Awe is, however, less appropriate than alertness, I learned, when I teetered with a lighted taper backwards down the al-

tar steps before the horrified matriarchs of my first early morning.

Well, all that is years ago. Now I teach the eight-year-olds their decorum and efficiency: how to carry a flag in procession with the staff solidly tucked inside the right hipbone; where to strike the sanctus bell on its rim so it resonates "ping" and not "plock." To the young ladies, I teach not to wear heels, for fear they too will teeter with a taper. I also teach them to wear skirts with pockets to carry under cassock and cotta all the bulletins, directives, and documentation that may be needed to perform this choreography of the liturgy.

A choreography it truly is, I learned from my last rector, a skilled actor. Blocking the movements in the sanctuary for perhaps 16 people on a high feast can rival the rhythms of synonymous parallelism put forth in the psalms.

So I learned to be choreographer as well as disciplinarian. But neither discipline nor dance is the end product I am aiming at in coaching my little flock. I aim at nothing less than making ministers out of each and every one of them, because ministry begins with an "A."

Ministry begins with Andrea. Precocious enough at 12 to be the head of any class she is in, Andrea is the very model of a midget major-general. Her mind is computerized. When I teach an acolyte session, I'm teaching at Andrea, who is storing it all in her data base. I could trust her to marshal the rest through any occasion — if I let her. But I rein her in. Andrea knows she's good, and I want her to lead; but she can browbeat the less good, including her small brother Chad, the one with the attention span of seven minutes. I need to protect him, to bolster his small self-esteem with small duties well done.

At the same time, I want to protect Andrea, who on the brink of womanhood, is wonderfully pure and innocent. Her reverence for holy things grows: already she has branched out into interests that include the sacristy and what her mother is doing there as

a member of the altar guild. Andrea folds and puts away and asks questions. She clings to me lovingly. Without a doubt, Andrea is ministering for me, as well. I am childless, and Andrea is the dainty little granddaughter I will never have.

But I can let Andrea speak a bit for herself. At my invitation, she wrote the first article in a 1986 series on women's ministries which I coordinated for our diocesan monthly.

"My name is Andrea Braun, I'm 11 years old, and I go to St. Luke's in Kearney. I've been an acolyte for two years. The reason I became an acolyte was it sounded fun. When I started it wasn't as easy as it looked. It was a real challenge, but I enjoyed it. My favorite service is Midnight Mass, Christmas Eve. It's difficult to get ready, but in the end everything works out great. The first year I was first boat. This year I was one of the second set of torches.

"My favorite part is being the server because it is fun. You have to work fast to do everything. My least favorite is the torch. I don't like torching because you don't have much to do. So it is not a challenge. I hope to be an acolyte master. So I can help other people get more involved in the church. I believe this will be a real challenge."

Ministry begins with Mike. I personally invited him to join our acolyte team, partly because I needed more men. Quite intentionally, I call them my men; and I have a horror of being branded as "the girls' team" because it is headed by a woman. Partly, too, I saw that Mike needed to participate in peer activities. Mike, now nine, walks with real difficulty. Surgeries have mended some of his birth injuries, future surgeries face him still.

But Mike is Andrea's mental equal and more. Mike is valiant, disdainful of his handicaps. I coached Mike past merely carrying the Gospel Book to carrying the cross at the head of the procession — not the heavy cross, but the lighter one that he can manage. "We're going to go down that nave slowly, this morning," I warned the rector, "but we're going to get there."

Nancy G. Westerfield of Kearney, Neb., is a poet and writer and a frequent contributor to THE LIVING CHURCH.

BOOKS

(Continued from page 9)

most American altar guilds.

Church Flowers Month by Month is just that: decorating the church proper month by month. The altar is part of that decoration but is not the main emphasis. The book is well illustrated with black and white and color plates. Most of the arrangements shown could be used anywhere, being as suitable for the altar as they are for shelves, niches, tables or windowsills. Ms. Taylor is a thrifty and economical arranger using many greens and materials that can be gathered from gardens or from the wild. She mixes dried flowers with fresh, uses bare branches (sometimes painted white or gold) for added interest and sometimes enhances potted flowering plants with additional fresh flowers and greens. She uses simple and easily made mechanics shown in line drawings and many interesting containers.

In covering the whole church calendar, Ms. Taylor discusses flowers for feast days, days of saints and martyrs and all other special days and she urges flower committees to plan the whole year in advance. She also suggests that flower committees, where possible, plant some of their own garden flowers, bulbs and greens and do some advance preparation drying and glycerinizing materials in summer for winter use.

This is an excellent resource book for altar guilds to own. It is not only well organized month by month, but it also suggests exactly what flowers can be used by churches having ample, average and limited means at their disposal.

BETTY STURGES
Old Lyme, Conn.

Examining Ministry

THE GIFT THAT IS IN YOU: A Model for Wholeness in Ministry. By Barry Valentine. Anglican Book Centre, Toronto. Pp. 93. No price given, paper.

Here is another schema for examining the various aspects of parish ministry. Now the Assistant Bishop of Maryland, the Rt. Rev. Barry Valentine was previously Bishop of the Diocese of Rupert's Land in Canada.

Bishop Valentine's perspective is clearly that ministry and its organization and evaluation belong to the congregation, not just the clergy. Never-

theless, this book does seem geared to traditional parishes of at least moderate size. The discussion questions at the end of each chapter are open-ended and provocative. They could help to clarify the positions of members on various ministry issues, but would not in and of themselves lead to planning and decision making, as, for example, the SWEEPS method does. The highlights of the book, for me, were the frequent insights and opinions drawn from the author's extensive experience.

(Deacon) JOSEPHINE BORGESON
Reno, Nev.

"Must-Have" for Weekly Planning

AN ORGANIST'S GUIDE TO RESOURCES FOR THE HYMNAL 1982. (Hymnal Studies 7). Compiled by Dennis Schmidt. Church Hymnal Corporation. Pp. 177. \$14.95 paper.

The compiler has worked very hard to produce this volume of resources which is comprised of organ works based on hymn tunes found in the *Hymnal 1982*. Each tune is listed alphabetically with the number(s) where it is found in the hymnal. There are also listings of composer, degree of difficulty, publication title, volume and/or page number where it is to be found within a published work, and the publisher's name, with code and number where available. The publisher's codes are listed in an appendix for ready reference. Not only are organ settings, based upon the tunes, listed extensively, but free accompaniments and descants are listed as well.

Mr. Schmidt acknowledges that his listings and information can quickly become out of date and publication information especially can become obsolete. He invites any comments and additions to be included in any supplement which may be published later. It would be well to see this book issued triennially. This book will be a "must-have" for any church musician in planning well for the weekly liturgy.

It is to be hoped that a future book in this series might include a simple listing of hymn numbers with their tunes and a publication of the hymn texts (similar to that used in the General Convention of 1982 which approved the new hymnal). Such a book would be an invaluable aid for study and meditation, as well as for necessary liturgical planning.

(The Rev.) PHILLIP W. AYERS
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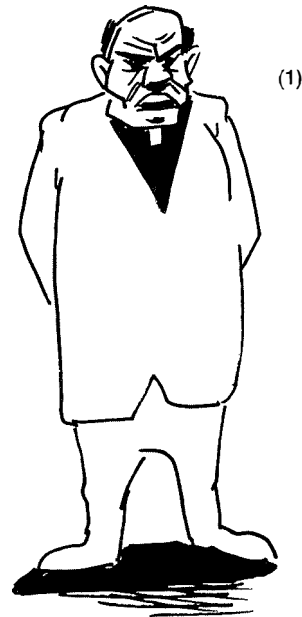
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By RALPH MASTERS

- (1) Lord Rector (large parishes)
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- (2) Associate Rector
Looks young, scholarly, harmless . . . usually is all three . . . does not cast a shadow in presence of rector. Tweed sport coat with leather elbow patches is normal wear.
- (3) Suffragan Bishop
Looks more like bishop than THE bishop . . . larger pectoral cross than bishop . . . acts more like a bishop than THE bishop.
*Do NOT confuse with THE bishop.
- (4) "The" Bishop
Plain dark or black suit . . . medium sized pectoral cross with amethyst center (unless social activist-oriented) . . . often mistaken for businessman . . . quiet, restrained manner . . . often says "No" . . . always knows three good stories for any occasion. Preaches when talks, talks when preaches.
- (5) Lay Reader
Is probably yourself (fill in rest of profile accordingly).
- (6) Bishop Coadjutor
(in charge of missions and mission of church . . . and everything else, almost)
Heavy lines on face, dark circles under eyes . . . smaller pectoral cross than bishop . . . more reticent than THE bishop.



Cartoons by the Rev. Ralph Masters of Austin, Texas, appear in TLC occasionally.

We did, to Mike's delight, which everyone could share.

Mike's pride in reading is even greater, when it is his turn. All of my acolytes who want to are trained to lead the congregation in reading the Sunday Psalm. Fearlessly, with my typewritten introduction in their hands, they step right up to the lectern and microphone. Two read superbly, and Mike is one. On a Sunday last Advent, he read all of the lessons. Not only Mike's immediate family come to hear him read, but his grandmother has returned to the church of her youth, through Mike. He is spreading the Word and building a manful self-assurance.

Ministry begins with Emily. Emily, exquisite as Alice in Wonderland, is another "by invitation" acolyte of mine. She is the 14-year-old daughter of unchurched college professors. At ten, Emily announced that she wanted to be baptized "like other children." Our past senior warden, Jim, another college professor, shepherded Emily to our parish, became her godparent and very dear to her. But Emily sat in the pew a little distant from the parish

family. So I invited her to an acolyte luncheon — a recruiting ploy that keeps our 30-member corps up to quota. Some private tutoring sessions were necessary with Emily, who is quick but shy.

Then Emily brought her friend Darcy, who "wants to do this, too." A fatherless child in a non-traditional home setting, Darcy laughs at the world with her friend Emily, smallest of evangelists. We baptized Darcy this year, and confirmed both the girls. After months of shrinking together from others on the team, this year they asked to be taught how to lead psalms at the lectern. Dear Jim died, of cancer, and at some more private sessions that were extra-curricular we talked about his dying and death in the context of our faith. Two "Alices," perfectly matched in height and fairness, they make the prettiest pair of torch bearers ever to follow the cross. Everybody wants to borrow my blondes to grace another Festive High.

I can use the verb "borrow" because I'm not the only acolyte trainer, just one of three. It was an inspiration of the rector to choose us three and assign

us to a month-to-month cycle that allows each to prepare for a major festival: Christmas, Easter, and All Saints. The three of us are a liturgical team ourselves, creatively working with the liturgy, borrowing people and ideas from each other. When one trainer invented the idea of a review of the troops right after the Eucharist, I took it up but made it a peer review: by one acolyte of the others. Even the littlest gets to speak his piece — and pays a bit more attention to what is going on. When our teams swelled to more people than positions to play, one trainer invented the easiest of assignments to introduce newcomers to the sanctuary: presenter of the alms basin. I invented altar angels, who flank the altar during communion, and the psalmist. The last has been particularly felicitous because it could involve my husband, newly retired from his professorship, to teach principles of speech and delivery. Even the example of teamwork in our 37-year-old marriage, its intellectual give-and-take as well as affectionate stability, can serve some small purpose of role models for today's youngsters.

By now we've begun, we three trainers, to graduate a generation of senior acolytes into the world. I see to it that there's a personal letter of thanks to each "graduate" for the years of service, and a reminder that when they become parents, we'll be looking for their sons and daughters in turn to serve at the altar.

Before he graduates, one special young man will have done "student teaching" under my tutelage: shepherding his own first cadre of acolytes who were volunteers to serve at the 8 a.m. Eucharist. He has learned to schedule the way I do, an assignment sheet plotting out the entire month ahead with every acolyte's different duty entered every Sunday (it's worth the time; it improves attendance, by expecting it). He has learned to deal with questions like "Can I say a dog's name in the Prayers of the People?" (Answer: Yes — and some sharing of that small person's pain.) He has learned the awful truth about me, that I can't master the art of the thurible. (Since I would never make a good vestal virgin, unable to keep the temple pots burning, it's a good thing I'm an Anglican.) He has learned so much that some day he may even graduate from a seminary: a priest who has learned that ministry begins with an "A."



For Ministry in the Parish

In this Parish Administration Number, a variety of items touch on different aspects of parish life. We hope this issue will be particularly helpful to clergy and to others responsible for plans and decisions.

One article discusses a very personal problem for many married couples, not being able to have children. Provided are many very helpful warnings to clergy and others to be thoughtful in preaching, teaching, and conversation with individuals for whom the absence of childbearing may be a significant problem. Miscarriage, about which we had a helpful article two years ago, comes within the same sensitive area [TLC, Aug. 3, 1986].

On the lighter side, but still quite relevant and helpful, is an article about acolytes. We believe this article offers many creative thoughts about young people and how they can be integral in the life of a parish.

We are also pleased to include in this issue a selection of book reviews pertinent to a number of elements in parish life and ministry. Such books can indeed be useful in enabling one to do better what one already does, and in providing new ideas for things not being done.

Evangelism at Easter

Our guest editorial is by the Rev. A. Wayne Schwab, evangelism ministries coordinator at the Episcopal Church Center, New York City.

A few years ago, a team of opinion samplers asked people how often they recommended the church to others as a source for overcoming difficulties. Nonchurch people suggested the church to their friends more frequently than Episcopalians did.

Our first of the Mission Imperatives that were adopted by Executive Council last November properly concerns evangelism. Easter Day is a good time to invite our non-church friends and neighbors. Easter holds up the central mystery of our life in Christ — our dying and rising with him in our baptism and in every moment. How can we help one another to offer these invitations?

More and more congregations are giving their members actual invitations to place in the hands of their nonchurch neighbors and friends. These invitations can read as simply as "Visit with us as we celebrate our new life in Jesus Christ on Easter Day at sunrise, 8:00 and 11:00 a.m." Some churches also invite all their members with a friendly "St. Paul's welcomes you home for Easter Services . . ." Inactive members receive a follow-up call during Holy Week.

Be ready for dialogue with your nonchurch friends about what the resurrection of Jesus Christ means to you and what the mission of the church is as you understand it. Turn to the Catechism (p. 850 and 855) for help to get started. On Easter Sunday, bring your neighbor or friend with you to the service. Find out if they want to follow in the Prayer Book or simply listen attentively. If they have been baptized, encourage them to receive. If they have

not been baptized, they can ask God's blessing from the priest at the rail or in their own prayers in the pew. After the service, invite them to coffee or brunch.

Genuine invitations are accompanied by visible hospitality. Be sure to plan a follow-up with a visit or phone call during Easter week; brief parishioners on how to do it.

Returning home after a time in the "far country," the prodigal son offered to submit to whatever discipline the father willed. Rather than punish him, however, the father insisted he take a full place in the family. God grant us such an evangelizing welcome this Easter.

Welcome New Readers

We extend a most cordial welcome to new readers and subscribers and we hope they will find this magazine interesting and helpful. But subscribing to *THE LIVING CHURCH* is not just getting one more magazine. Far more than that, TLC offers a new dimension to one's religious life, bringing one into weekly contact with the national and international community of the church, with a whole spectrum of new events, new personalities and new ideas.

We hope that all this makes it possible also to be more committed, more knowledgeable, and more effective within the local parish and diocese, and within the rich tradition of Anglicanism to which we adhere. Not long ago, one new subscriber said, "I found a whole new world of my church." Meanwhile a long-time reader said, "*THE LIVING CHURCH* is my second parish."

As Others See Us

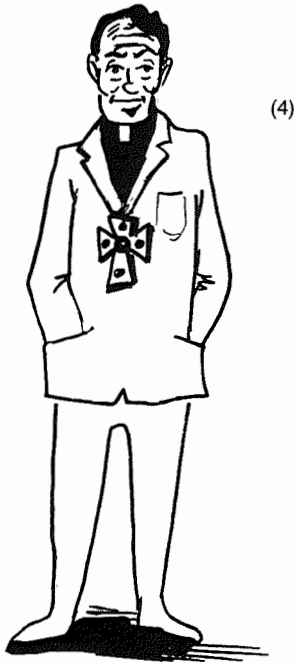
(From Religion and Society Report. Richard John Neuhaus, Editor. Published by The Rockford Institute, 934 North Main St. Rockford, Ill. 61103-7061. Reprinted by permission.)

The Episcopal Commission on Human Affairs and Health (a broad mandate, that) headed by Bishop George Hunt of Providence, R.I., has completed its report on marriage and sexuality. A final version of the report will come before the 1988 General Convention in Detroit.

The proposed resolution referred to the commission has been, to say the least, thoroughly transformed. To be sure, the commission members do agree "that life-long monogamous marriage is the normative or ideal context for intimate sexual expression between Christians." But the commission is worried that the church not be perceived as upholding "a rigid code of do's and don'ts" with respect to premarital, extramarital and homosexual affairs. Our impression is that nobody within living memory has ever accused the Episcopal Church of supporting a rigid code on much of anything, unless it be rigid adherence to the commandment which says that thou shalt not be rigid. The urging of the merits of doctrinal and moral flaccidity upon Episcopalians does not strike us as one of the more urgent tasks of Christian renewal in our time.

THANKSGIVING

(Continued from page 13)

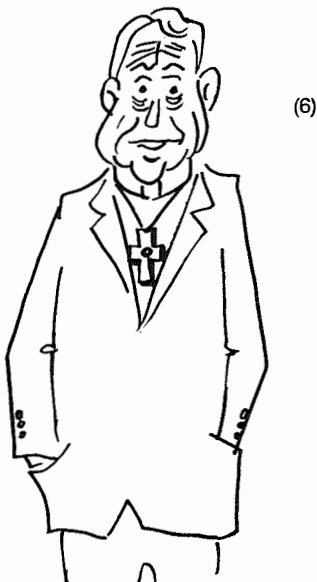


in a positive, healthy attitude. It is a recognized fact that attitude has great bearing on our health, both physical and mental. Bitterness, resentment, guilt and all the other undesirable attitudes, while not the direct cause of illness, undoubtedly break down the natural defenses of the individual making him prey to invasion by disease.

Dealing with adversities in the context of thanksgiving is a difficult hurdle to surmount. Pain and suffering do enter our lives, not because they are God's will for us but because of the reality of evil rampant in the world. He permits these things, though he does not will them. But there is no calamity so bad that if we accept it, deal with it as best we can, and then offer it to him, he cannot take it, redeem it, and use it for his purposes.

Little prayers deserving of a large place in our prayer life are arrow prayers, the brief, spontaneous messages we send heavenward throughout the day when our hearts are moved to tell God how much we love him, how thankful we are for something he has done, how sorry we are for something we have done, to lift to him a simple "Father, I love you!"; "Thank you Father!"; "Father, forgive me!"; "Father, please help!" Brief though these are, they are immensely effective in keeping our minds focused on God and can be said at any time — on the way to work, standing in the checkout line at the supermarket, waiting at a traffic light. Before long, these little arrows become an almost automatic response to important or insignificant incidents during the day. But in themselves they are not unimportant since they reflect the relationship in which our first thought is of God.

"Enter into his gates with thanksgiving, and into his courts with praise! Give thanks unto him and bless his name!" (Psalm 100).



To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller and ask them to order your selection(s).

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Easter Season Planning

In the middle of Lent it may be difficult to think about the Easter Season, but looking ahead is what planning is all about. The challenge of the Sundays after Easter Day is precisely to make the entire season festal. After the excitement of Easter itself, the season tends to descend to a lower

plateau from which it is only briefly resuscitated at Whitsunday. To keep the vitality of the season as a whole requires the effort of preachers, teachers, church musicians, altar guilds and others — and of the ordinary members of the congregations.

We would urge that the interior of



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the church be made to *look like Easter* throughout the season. Altar guilds too easily spend all their flower money for Easter Day, for which they purchase more lilies than we need. Flowers should be spaced out through the season. In many parishes, flowers and branches of flowering shrubs or trees can be supplied by parishioners. What could be more lovely than a church inundated in lilacs? To the extent possible, this too should be planned.

In rural areas, people are often glad to cut back on locust trees. For one Sunday, an entire small locust in full bloom can be mounted on one side of the chancel. This writer has done it, and it is a dramatic decoration. It may be added that when something like this is done, it need not be matched by an identical item on the opposite side. A single dramatic floral display can

stand on its own, without a twin.

Besides the customary flowers at the altar, there can be flowers in other places. If the Paschal Candle is in a conspicuous place (as it should be) it may appropriately have flowers and boughs around it every week — finishing off with bright red flowers at Pentecost. The font, pulpit, and lectern can be other places for special flowers. They can also be placed on the table for the coffee hour, and perhaps at the entrance of the church.

The church should also *sound like Easter*. There should be at least one or two explicitly Easter hymns every Sunday until the Ascension, when we will clutch at the brief opportunity to sing Ascension hymns. Organ music for the prelude, communion time, etc., should likewise reflect the season. It is also a time to add some special item of hymnody. Parishes which normally sing nothing between the Epistle and Gospel can do so during this season. If "Christ our Passover" is normally said, it can now be sung, perhaps with extra Alleluias, as in *Hymnal 1982*, numbers S151, S154 and S155. The distinctive character of each of the Sundays can be noted and developed in preaching and in classes for children and adults, as well as in the choice of hymns. The Second Sunday of the season is St. Thomas Sunday (when number 206 in *Hymnal 1982/99* in *Hymnal 1940* is a must).

The next Sunday tells of the risen Jesus eating with his disciples — Bread-Breaking Sunday we would call it, although it is fish, not bread, this year.

Good Shepherd Sunday is the fourth of the season. Some decoration or banner showing sheep can give visual expression to this popular theme. The fifth prepares for Pentecost, and gives an additional chance to think and to sing about the Holy Spirit. The sixth introduces Rogationtide, and the reference to famine in Acts is not amiss in this period of history. Special Rogation programs or activities greatly add to the interest of this Sunday.

On the seventh Sunday we think of the Ascension. The Gospel, from the so-called high priestly prayer, directs our thought to Jesus as our heavenly High Priest and Intercessor. (The beloved hymn 460/347 is about this. Although not so labeled, it is of course an Ascension hymn.) So we finally come to Pentecost or Whitsunday which gives the entire Paschal Season a grand conclusion.

PEOPLE and PLACES

Ordinations

Priests

Southern Ohio—David Robert Green (for the Bishop of Pittsburgh), St. Andrew's, 733 S. R. 41 S. W., Washington Court House, Ohio 43160.

Vermont—Nancy H. Bloomer (for the Bishop of New York), priest-in-charge, St. Matthew's, Enosburg and St. Ann's, Richford, Vt. Add: Box 276, Enosburg Falls, Vt. 05750. **Jean S. Jersey**, rector, Christ Church, Bethel, Vt. Add: R.R. 1, Box 164, Hartland, Vt. 05048. **Judson P. Pealor**, assistant, Trinity Church, 85 West St., Rutland, Vt. 05701.

West Texas—Edward W. Fellhauer, associate, St. Alban's, 1417 E. Austin, Harlingen, Texas 78550. **John F. Hardie**, associate, St. Bartholomew's, 600 Belmeade, Corpus Christi, Texas 78412.

Resignations

The Rev. **Donald C. Blavier**, as rector of Trinity Church, Victoria, Texas; temp. add: 304 Salisbury, Victoria 77904.

The Rev. **M. Sue Reid**, as rector of the Church of St. Edward, Columbus, Ohio.

Retirements

The Rev. **Donald L. Wright**, as rural dean, director of Dabney House Retreat and Conference Center, and member of the bishop's staff, Diocese of Southern Virginia; new add: Rte. 2, Box 34, Chatham, Va. 24531.

Deaths

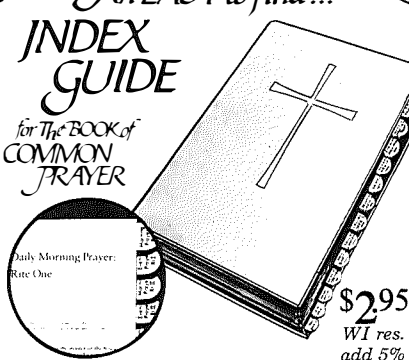
The Rev. **William L. Matheus**, permanent deacon of the Diocese of Missouri, died in St. Louis on December 20.

Mr. Matheus was a professional journalist, a graduate of the University of Missouri, and editor of the diocesan newspaper from 1956 to 1965. He was a parish social worker and lay assistant at St. Stephen's Church, St. Louis, before being ordained in 1966. Throughout the 1960s he was active in developing activities for the poor in which they might join in making decisions that affected their lives. Because of ill health, Mr. Matheus had not been active in church work for several years prior to his death. He is survived by his wife Elizabeth, three daughters, a sister and three brothers.

The Rev. **Sam Wilkins Westbrook**, who served parishes in Uniontown and Faunsdale, Ala., died December 23 at the age of 75.

He was born in Faunsdale, and was a graduate of Auburn University. He served in the U.S. Air Force for 32 years retiring with the rank of colonel, and then returned to his hometown where he worked for several years as a banker. He completed the four-year Education for Ministry course provided as an extension service for laypeople by the School of Theology of the University of the South, Sewanee, Tenn., and was ordained to the priesthood in 1982. He served as priest in charge of Holy Cross Church, Uniontown, and St. Michael's, Faunsdale. He is survived by his wife, Frances, five children, and a number of grandchildren.

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ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

EXCHANGE

JUNE/JULY VACATION in Manhattan for a couple of weeks? Swap our new York City (clergy) apartment for yours, preferably east near ocean or water. Write: Kurzman Designs (Att: John), 800 West End Ave., New York, N.Y. 10025.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical: brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

HISTORIC ORGAN — 1838 Henry Erben organ, fully restored. Six ranks, single manual, with foot pedals added. Ideal for small parish, chapel, or museum. \$35,000.00. Contact: Church of the Epiphany, Newton, N.C. (704) 464-1876.

*In care of **The Living Church**, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

NO LONGER will it be said. "The Lord be with you." but "May God be with you." if a new liturgy is adopted, for Lord is a sexist term. If you oppose this innovation, write to: **The Evangelical and Catholic Mission**, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

CURATE with a gift and track record in Christian education for all ages. Rapidly growing suburban parish with well-established programs and active lay leadership. Send resumé with references to: **The Rev. Frank M. Harron, Rector, St. Peter's Church in the Great Valley, P.O. Box 334, Paoli, Pa. 19301.**

MISSIONER-PRIEST needed to develop "total ministry" in newly formed Cluster. Seven family sized parishes in two dioceses on Oregon, Idaho border. **Sandy Roth, 1822 Colorado Ave., Caldwell, Idaho 83605.**

ASSISTANT ORGANIST, full-time. The candidate must be an excellent organist both in service-playing (hymns, anthem accompaniment, Anglican Chant) and in solo recital literature. Some choir-training is required: experience in the Episcopal liturgy is a prerequisite. The person should have expertise and experience in working with both children and adult singers, and possess a personality suited to working well with people in general. Applications should be sent by May 1, 1988 to: **The Music Office, Grace Cathedral, 1051 Taylor St., San Francisco, Calif. 94108.**

MISSIONARY WANTED: We are a small but growing mission in the beautiful mountains of Southern Appalachia. We seek a nonstipe vicar who can meet the challenge of helping a new church grow in number and in spirit. We have doubled in size during our first year and are looking for guidance and a joyful soul to join us in our quest. You don't have to go away from the US to become a real missionary! Are you up to the challenge? **St. Francis Episcopal Church, Church St., P.O. Box 614, Jonesville, Va. 24263.**

CURATE WANTED: Join a new ministry in a substantial downtown parish. Must be hard-working, spiritual, and a self-starter. Resumé. CDO profile and references to: **Box H-657*.**

SERVICES OFFERED

TAX PREPARATION FOR CLERGY. 15 years experience. Reasonable fees. **The Rev. Leonard A. Pratt, 405 Vliet Blvd., Cohoes, N.Y. 12047. (518) 237-6013.**

WANTED

WANTED TO BUY: chalice and paten for small mission chapel. **Church of the Good Shepherd, 29 South St., Cuba, N.Y. 14727.**

TRAVEL

ENGLAND, CATHEDRALS, HERITAGE, PLUS. From Winchester through Wales to Durham down the beautiful east to Cambridge and on to London and Canterbury. Pleasant pace with only seven hotels used. Ten cathedrals, plus castles and abbeys and mansions. Stratford and more. Four nights in London for shows and shopping. Double, air, hotels, most meals, NYC, \$1,999. **WALSINGHAM PILGRIMAGE EXTENSION.** Two nights in Shrine Hospice, all meals, shrine devotions, etc. Last night and visit to Windsor, \$295.00. Cathedral and Heritage tour June 27-July 11 with extension June 27-July 13. Scheduled KLM flights with full service. Details please write: **The Rev. Dr. Paul L. Thompson, S.T.D., Apt. 218, 229 S. Ridge-wood, Daytona Beach, Fla. 32014.**

VACATION/RENTAL

VACATION in the Northwest. Housing in exchange for Sunday supply. Hiking, fishing, Llama trekking, boating and gold panning. June/August 1988. More information: **St. Stephen's, P.O. Box 715, Baker, Ore. 97814.**

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- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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THE LIVING CHURCH

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LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8, 10 (Cho), Wed 10

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
The Rev. Paul Robinson, r; the Rev. R. Lomax Bailey
Sun Eu 7:45, 9, 11:15. Wed 10. Tele. 598-8127

NEW HAVEN, CONN.

CHRIST CHURCH Broadway and Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol); Cho Ev & B 5. Masses Mon-Fri
7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of
the Cross & B Fri 7:30. MP & EP daily as anno

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; the Rev. George C.
Laedlein
Sun H Eu 8 (Rite I), 10 (Rite II), 11:15 Education. MP Mon-Sat 8,
EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Sat 8:20

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9, 11:15; Mon, Wed, Fri 12 noon; Tues,
Thurs 7

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner,
assoc r; the Rev. Louise Muenz, d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing
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.

COCOA, FLA.

ST. MARK'S 4 Church St.
C. Christopher Epting, r; Melvin A. Bridge, c; James C. Brush, organist; Roger Norman, youth dir.; Mary Hudson, d; Linda Britton, headmistress
H Eu Sat (Vigil) 5:30, Sun 8 & 10, Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10 (Healing), Fri 7. Parish Supper & Adult Ed Wed 6. Organ recital Thurs 12:15. "Way of the Cross" Fri 5:30 followed by Reconciliation

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

NAPLES, FLA.

ST. PAUL'S 3901 Davis Blvd.
Larry G. Smellie, r; John A. Lindell, ass't
Sun Masses 8, 10; Weekdays as anno

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

PORT ST. LUCIE, FLA.

HOLY FAITH 6990 So. U.S. 1
Charles E. Wiant, pastor
Sun Eu 8 & 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun Eu 8 & 10. 6

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 8451 Blind Pass Rd.
The Very Rev. J. Kevin Stanley, r
Sun Eu 8 & 10. Wed Eu 10

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

KAPAA, KAUAI, HAWAII

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

BOISE, IDAHO

ST. STEPHEN'S 2206 N. Cole Rd.
The Rev. James H. Davis, r
Sun H Eu 8 & 11, Wed 6:30, Thurs 10

GRAYSLAKE, ILL.

ST. ANDREW PARISH Park & Lake St.
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th & Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

LEXINGTON, KY.

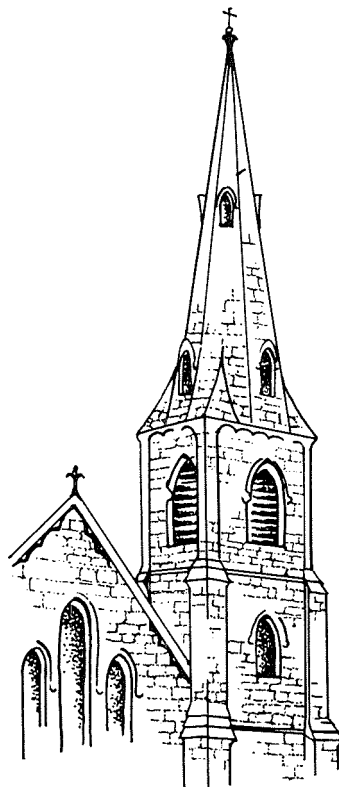
ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Mathews, r
Sun H Eu 8:30, 10:30; Wed 7

BLADENSBURG, MD. (D.C. Area)

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

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard Kukowski, r; N. McCarthy, d; M. Unger, past. assoc; D. McColley, youth; E. King, music
Sun H Eu 8, 10:15; Ch S 10:15. Wed H Eu 10 & 8:30. Daily MP 9



Grace Church, Newark, N.J.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
The Rev. Keith L. Ackerman, SSC, r; the Rev. Kenneth G.
Kocharhook c; the Rev. Jack V. Dolan, d; the Rev. Edward
M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Eliza-
beth's, Bentleyville, Pa. Sat night Mass 7

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. Lo-
gan 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 731-7719
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

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.
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as anno. MP daily 9, EP
daily 5 (Thurs & Sat 4:30)

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Ave. at King
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Trippen-
see, 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.

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

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 Church, St. Petersburg, Fla.