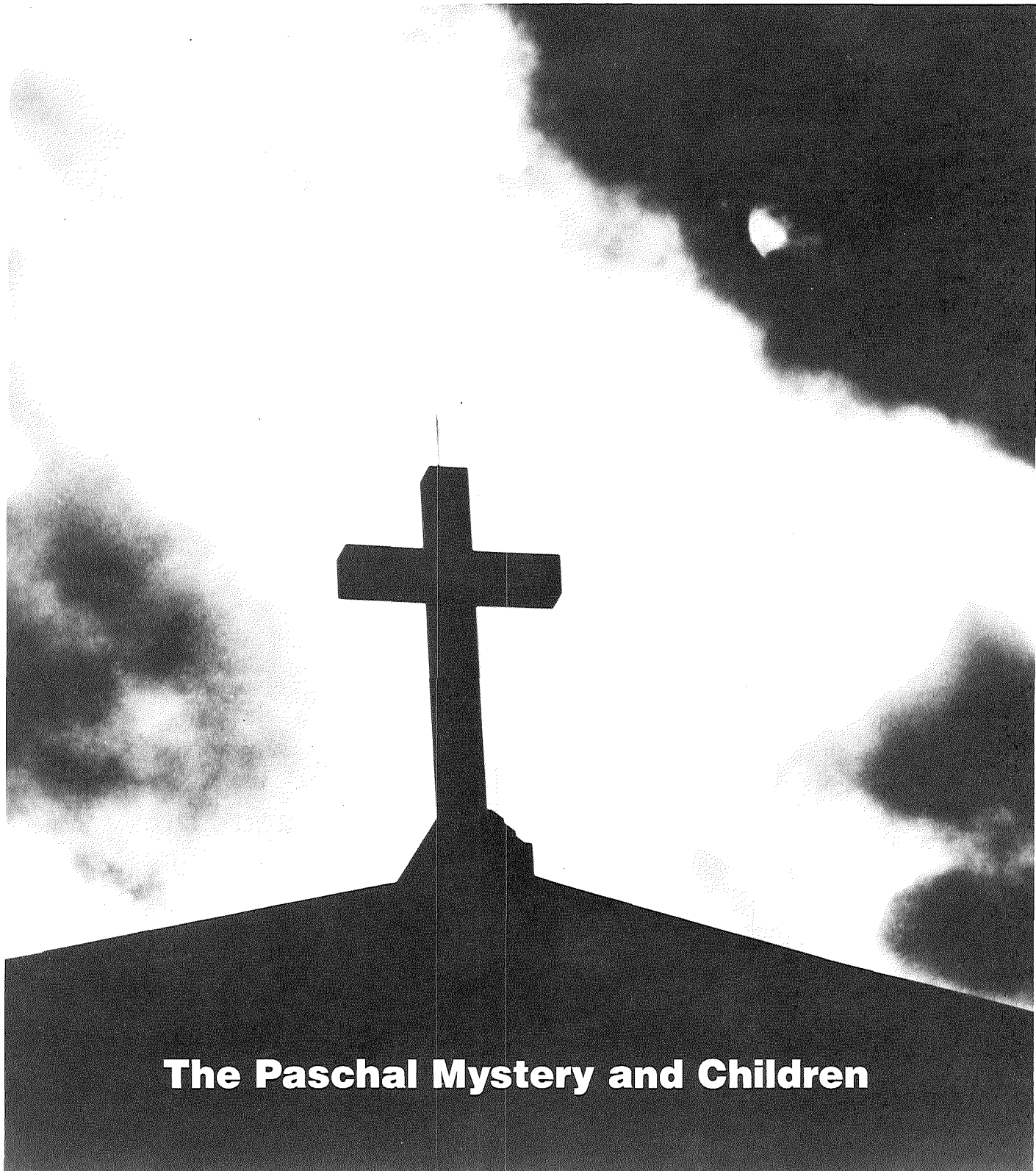


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Laws from the Mountaintop

On the third Sunday in Lent we always have something about Moses. This year we have one of the most important things associated with him, the Decalogue, or Ten Commandments. This brief code has been known, if not always obeyed, for thousands of years and is no doubt the most widely known set of laws in human history.

What is so good about it? There are hundreds of other things that can be legislated about. If we read on in our Bibles, we will find that hundreds of other regulations are attributed to Moses. One advantage of the Decalogue is precisely that it is brief and memorable. It does provide the basics for a God-fearing, just, and peaceable life.

Why does it emphasize the negative, the "thou shalt not" so strongly? The answer seems to lie in the logic of human life. You cannot legislate that people will be truly pious toward the one true God, but you can forbid them to worship other gods. You may wish everyone had a happy marriage, but you cannot guarantee it by law; on the other hand, people can be required to refrain from adultery. You cannot force everyone to get along with everyone else, but you can forbid them to murder one another. Our Lord's choice of two great spiritual commandments represents the ideal toward which we should look: the Ten Commandments represent a legally enforceable code which even those who are neither devout nor charitable can be asked to obey.

Yet why have commandments at all? Why are religions so preoccupied with standards of conduct? Why cannot people just do what they please and be happy?

When people do as they please, in fact they usually make themselves and others unhappy. We need to have commandments. This is one of the basic differences between humans and beasts, as we are reminded in the beginning of the Book of Genesis. Different species of animals follow patterns of life dictated largely by instinct and partly by what is taught by parents or members of their pack, herd or flock. Humans, on the other hand, get little guidance from instinct, and they frequently reject what their family or community teaches them. Yet to do what is best for the long-run survival of ourselves and our communities, we must frequently refrain from what we wish to do, and do difficult or painful things we would rather not do. Hence the need for commandments — authoritative statements which will direct us when we do not know, or dislike, or do not understand what it is we should do.

The Ten Commandments, in their very brevity, leave much unsaid. Yet this ancient code remains our model of what is to be required and what is forbidden in a human and humane community.

H. BOONE PORTER, Editor

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Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE
LIVING CHURCH FOUNDATION, INC., a non-profit organi-
zation serving the Church. All gifts to the Foundation are tax-
deductible.

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and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH
cannot assume responsibility for the return of photos or manu-
scripts.

THE LIVING CHURCH is published every week, dated Sun-
day, by the Living Church Foundation, Inc., at 816 E. Juneau
Ave., Milwaukee, Wis. 53202. Second-class postage paid at Mil-
waukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two
years; \$81.95 for three years. Foreign postage \$11.00 a year
additional.

POSTMASTER: Send address changes to THE LIVING CHURCH,
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LETTERS

Unholy Alliance

Fr. Kater's article on "A Trickle-
Down Gospel" [TLC, Feb. 7] was the
best thing I've read in THE LIVING
CHURCH to date. It is about time we
declare that the "Emperor (Constan-
tine) has no clothes" in regard to the
faith of the church. Our captivity as a
church has not been simply a "subur-
ban" one (as Fr. Kater quotes Winter),
but a Constantinian one. This unholy
alliance our church has had with the
"principalities and powers" in our
country has to come to an end. White,
middle-class suburbia will never truly
hear the glorious good news of Christ
until they free themselves from their
"Constantinian Captivity."

(The Rev.) SCOTT A. BENHASE
St. Paul's Church

East Cleveland, Ohio

So Fragile?

I found Fr. Geromel's "Viewpoint"
[TLC, Jan. 31] to be a challenging
and comprehensive plea for tolerance
in many areas of the lives of Episco-
palian. While there are many things not
to my liking in the 1979 Prayer Book, I
certainly would not recommend that it
be abandoned or replaced. On the
other hand, I find Fr. Geromel's clos-
ing question to be soul-searching and
poignant. The question reads: "Is our
church so fragile that it cannot bear to
have a few congregations worship in a
slightly different manner and still be
part of our fellowship?" The reference
is, of course, to the request of many for
permission to use the 1928 Prayer
Book.

I am well aware that were the 1928
Prayer Book to be used in one or two
churches in some cities, those parishes
would grow in membership at the cost
of a loss to others. But should we ig-
nore the spiritual needs of any church
members?

HARRISON WALKER

Wilmington, Del.

Visit Home

You were somehow able to point out
the tragedy in Dr. Gareth Bennett's
death at Oxford [TLC, Jan. 17] in a
way that spoke of the great loss to the
church of his intellect and commit-
ment without prejudice to the context
of the "Preface" which seems to have
been the "element" involved. I con-
gratulate you. With the death of Dr.

Bennett, the church has lost much.

Your editorial "Turmoil in Israel" [TLC, Jan. 31] hits squarely at a Jewish, Islamic, Christian situation which American Christians ignore. The estimate is that there are 100,000 Christian Arabs, 10,000 of whom are Anglican or Episcopal in Palestine.

After two trips to this land of our spiritual roots, I was left with a mysterious feeling of the holiness of the very land and the sadness of the Christian and Islamic population. There is little difference between a ghetto and a refugee camp; both supply cheap labor by day or evening and subhuman and degrading living "home" conditions.

Church people should remember that the Bishop of Jerusalem is of an Arabic speaking background and that we have work of considerable size not only in Jerusalem but in Nazareth and elsewhere. Can't we be for a Jewish homeland, for the Palestinian homeland, and for an open and non-military Holy Land?

All Christians should have on their serious travel agenda at least two weeks "at home" where their Lord walked this earthly life. Stay at least half the time in Arab Association of Hotels accommodations; you will be treated wonderfully. By all means worship at one of our churches.

(The Rev.) PAUL L. THOMPSON
Daytona Beach, Fla.

God's Mistake?

This letter is not prompted by any one event but a growing trend of the church to promote sexual deviancy. God asked us to love one another, but nowhere does it state that he accepted sexual deviancy. If the church is based on the doctrine that the Bible is God's word and he created us all, why are we allowing those in positions of power to make changes that make statements for us all (Christians), to propose that God made mistakes?

God gave us free choice and some of us need to rethink if we are going along to get along. When we meet God along the road will we be able to say we followed him?

PATRICIA HARBOUR
Henderson, Nev.

Bothersome Style

I am writing to raise a question of style that has bothered me for some time. It is a failing, it seems to me, particularly of the religious press; at least your publication and our diocesan papers are particular offenders.

It seems to me that to describe a man's wife as the "former" Mary Smith is entirely discriminatory. Surely she is still Mary Smith after her marriage. Why not just give her name, no adjective?

BARBARA B. SCHNORRENBURG
Birmingham, Ala.



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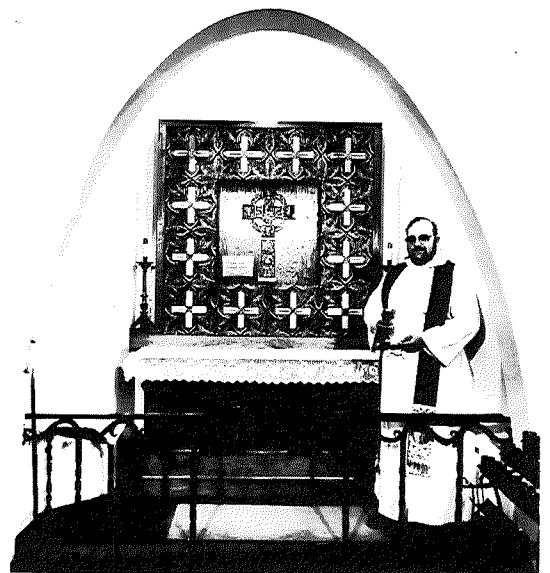
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Bishop Stough to 815

The Rt. Rev. Furman C. Stough will resign as Bishop of Alabama in the fall and, at the request of the Most Rev. Edmond Browning, Presiding Bishop, will join the staff at the Episcopal Church Center in New York as senior executive for mission planning. Bishop Stough also announced at the diocese's recent convention that he will serve as deputy of the Presiding Bishop's Fund for World Relief, and as senior executive for mission planning. He became Bishop of Alabama in 1971 after being rector of St. John's Church in Decatur, Ala.

Bishop Stough's primary responsibility will be to assist the Presiding Bishop and the church in recognizing and responding to mission opportunities in the United States and elsewhere in the world. He and Bishop Browning have been close friends since their college and seminary years at the School of Theology of the University of the South, Sewanee, Tenn. They both served as missionaries on Okinawa.

Bishop Stough represented the Episcopal Church when the Anglican Province of Jerusalem and the Middle East was formed several years ago. He has visited the Anglican churches in the Sudan and several times in Namibia, southwest Africa. In 1987 he represented Bishop Browning and the church at the conference of Anglican Missionary Societies in the Philippines when plans for a new Anglican Province in the Philippines were discussed [TLC, Jan. 24].

As part of his own continuing education, Bishop Stough has studied several weeks each year at Fuller Theological Seminary, Pasadena, Calif., from which he will receive a master's degree in missiology this summer.

In recent years the Diocese of Alabama has sent or lent its clergy for terms of two years or more to Nicaragua, Jerusalem and Namibia where three are presently involved in projects.

(The Rev.) EMMET GRIBBIN

More Controversy in Newark

Amid a flurry of coverage by three television networks, national newspapers and CBS radio, the Diocese of Newark, at its recent convention, officially endorsed "persons living out al-

ternate patterns of sexuality and family life" in a resolution that supporters and opponents said includes homosexual couples and unmarried heterosexual couples.

The resolution was passed at the convention by a vote of 115-35 among clergy and 234-128 among laity. It was based on a recommendation of the diocesan Task Force on Human Sexuality and Family Life that has been studied by parishes in the past year. *The New York Times* reported that after the vote the Rt. Rev. John Spong, diocesan, said, "The church is behind the times . . . I think we need to be more embracing of the pluralism of our times."

In its report to this year's convention, the sexuality task force said its recommendation had been studied in more than half of the 125 parishes in the diocese. "In the congregational discussions, there has been vigorous resentment toward the task force advocacy of change in the church's traditional stance on these issues," it said. "But there has also been — often less outspoken — relief and gratitude that the church may at last be willing to recognize the need for reconsideration."

The resolution said, "Resolved that this convention affirms those pastors and congregations who minister to and seek to include persons living out alternate patterns of sexuality and family life. And be it further resolved that this diocese supports them as they receive, encourage and affirm such persons in responsible and faithful commitment to Christ, to each other, their families and to the Gospel."

Following the vote the Rev. Betsy Smylie, a priest at St. Mary's Church in Sparta, said the convention action was an example of "what happens when you give up Scripture as the church's authority and look rather to the life sciences and the popular culture."

In contrast, the Rev. Frederick Boswell, rector of St. Stephen's Church in Fairview, Pa., said he believed Jesus "would see everyone as an individual who had a particular history and not lump individuals into particular classes as people who are acceptable or unacceptable."

Bishop Spong said he didn't think approval of the resolution would make much difference on the parish level. He anticipated that parishes which

have been "open and inclusive" will continue to be so while those who have problems with the position taken "aren't going to change overnight because of the resolution."

The bishop said he thought the stance taken by the diocese was that of "a minority, but a significant and growing minority, in the Episcopal Church." He said he hoped the action would put the diocese "on the side of the angels" in its compassion for people who have been overlooked and condemned by the church.

Immediately after the convention, the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, issued a statement saying, "At a time when the church as a whole is struggling to maintain a dialogue on the sensitive issues of sexuality, Bishop Spong's action can only be seen as presumptuous." He added, "The sanctity of holy matrimony is not a debatable issue in the Episcopal Church."

In a February 3 letter to all bishops, the Most Rev. Edmond Browning, Presiding Bishop, told them that the Human Affairs and Health Commission examination of issues of human sexuality would soon be available. He urged the bishops to keep the record and the process clear, and concluded, "I urge you to help the faithful hear the facts. Help your deputies to study and candidly discuss the Blue Book Report . . . lead your diocese in prayers for all our deliberations in discerning God's will for us."

Endowed Parishes

Meeting February 4-6 at St. John's Cathedral, Denver, Colo., members of the Consortium of Endowed Episcopal Parishes listened to an outstanding group of speakers.

It was the first time the event had been held in a parish setting rather than at the College of Preachers in Washington, D.C., where space limited the number of participants.

William F. May, director of the Trinity Center for Ethics and Corporate Policy in New York, presented the opening address to more than 90 participants. He spoke on ethical considerations of maintaining resources of wealth in changing times.

The next evening the Rev. Diogenes Allen of Princeton Theological Seminary was the speaker. His topic was "harvesting wealth for the good of the

world." In addition, the Rev. Loren B. Mead, director of the Alban Institute in Washington D.C., led a session on the importance of sharing resources and information.

There are now 28 members in the consortium, according to the Rev. Robert A. MacGill of Indianapolis, executive director. However, he estimates there are some 200-300 churches in the U.S. with endowments of \$1 million or more. "The consortium itself doesn't make grants," he said. "It exists to be a forum and a source of resource sharing."

Fr. MacGill listed the following as critical concerns of endowed parishes: how to manage their large assets and how to utilize the income; stewardship (particularly of parish members who feel they no longer need to pledge); processes for grant making (both to outside organizations and to programs originating in the parish).

"I'm pleased that all the parishes are doing something with their money in an outreach way," said Fr. MacGill. He noted that having endowed wealth could be a "terrifying responsibility." Decisions must be made about how much to allocate for maintenance, how much for outreach ministries. "A money center can make it hard to remember the gospel imperatives," he said.

BARBARA BENEDICT

CONVENTIONS

Delegates to the council of the Diocese of Virginia approved a \$2.9 million budget of which 56 percent will go to mission, and authorized their bishop, the Rt. Rev. Peter James Lee, to appoint an assistant bishop.

The secretary general of the Anglican Consultative Council, the Rev. Canon Samuel Van Culin, and the founding director of the American Foundation for AIDS Research, Dr. Mathilde Krim, addressed the council, which met in Arlington January 29-30.

In his pastoral address, Bishop Lee told the delegates, "I love being your bishop, but I need help." The Rt. Rev. David H. Lewis, Jr., retired as suffragan bishop at the end of last year's council. Since then, Bishop Lee has been assisted with parish visitations by several retired bishops living in the diocese, but there is no other bishop on the staff. The council expressed solid support for the bishop and voted overwhelmingly in favor of the proposal put before them by the standing committee. Plans call for an assistant bishop to join the staff early next year.

Canon Van Culin preached at the council's opening service about the cultural diversity present in the church today, noting that the growth of the

church is to be found more in the southern than in the northern hemisphere. "God's love enters each life through a distinct and special door," he said, adding that while God entered the world through a particular culture — Judaism — the religion grew beyond that culture.

Dr. Krim, a research scientist and philanthropist, is a pioneer in the field of AIDS research. She told delegates that it is "up to God" to judge homosexuals and others who have contracted AIDS; it is up to us to compassionately minister to them.

Two missions achieved parish status: All Saints in Dale City and the Episcopal Church of the Word in Manassas.

The Rev. Murray Newman, professor of Old Testament at Virginia Theological Seminary in Alexandria, led four meditations on the points of the Chicago-Lambeth Quadrilateral.

SARAH BARTENSTEIN

• • •

During its convention, held January 28-30 in Tallahassee, the Diocese of Florida celebrated the sesquicentennial of its founding in that city in 1838.

The Most Rev. Edmond L. Browning, Presiding Bishop, and the bishops of the five Florida dioceses participated in a commemorative Eucharist attended by 1,600 worshippers.

During business sessions, the diocese adopted a \$1,446,978 budget for 1988. In addition, delegates endorsed the statement on human sexuality issued in 1987 by 23 bishops of Province IV [TLC, April 19, 1987].

The convention unanimously endorsed the "Twenty-First Century Task Force Report" which sets common vision and goals for the diocese's congregations.

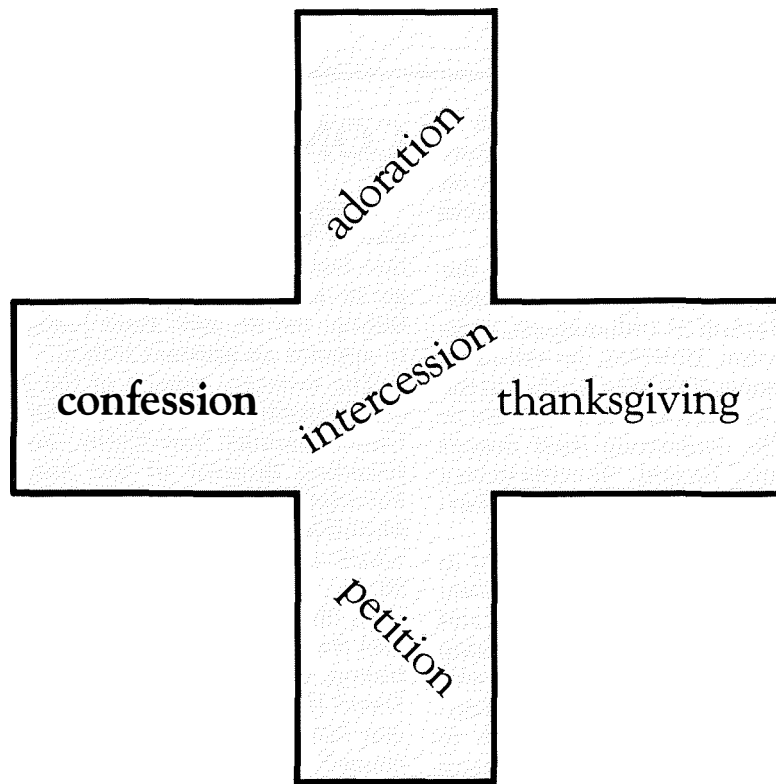
VIRGINIA B. BARKER



The ten bishops who attended Florida's sesquicentennial were (from left to right) the Rt. Rev. David Rose, retired Bishop of Southern Virginia; the Rt. Rev. Charles T. Gaskell, retired Bishop of Milwaukee; the Rt. Rev. Herbert D. Edmondson, retired Bishop of Jamaica; the Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast; the Rt. Rev. Robert P. Varley, retired Bishop of Nebraska; the Rt. Rev. James L. Duncan, retired Bishop of Southeast Florida; the Most Rev. Edmond Browning, Presiding Bishop; the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida; the Rt. Rev. Frank S. Cerveny, Bishop of Florida; and the Rt. Rev. William Hopkins Folwell, Bishop of Central Florida.

Next Week

Parish
Administration
Number



Part 3

Cleaning Out the Files

By MILDRED L. GREENE

Just as many a conscientious homemaker at this time of year sets to work at that annual phenomenon, spring housecleaning, we all have a

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 third article in a lenten series on prayer.

recognized or unrecognized need for periodic spiritual housecleaning. Our every action and experience is continually being filed away under "Memory," that remarkably expandable repository. Accumulated guilt, anger, resentment and all the other undesirable emotions make for bulging files. But the means of cleaning them out and starting all over again is graciously offered to us by God and is ours for the taking.

We are reminded of this in the open-

ing sentences of Morning Prayer which echo the words of I John 1:8-9 — "If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness."

Sin is anything that separates us from God, the One who yearns to give us this fresh start. Of course, he already knows all our misdoings and shortcomings, but he wants to hear *our* recognition of them, *our* repent-

ance, *our* desire to make amends and *our* intention to avoid a repetition of them in the future.

More often than not our sins are those of omission and are not as readily identifiable as those of commission. Failure to speak out on a principle because it seemed an unpopular position; stopping short of going the second mile with someone because of self-interests or inertia; taking the easy way out of a situation that demanded responsibility and hard work; lack of trust in God's hand in every area of our life.

New Start

In confession we admit our sins and seek God's forgiveness, the chance to make a new start. For many of us evening prayer time is best for self-examination and confession. In the quiet time before settling down for the night, we should begin with praise and adoration for the Lord of creation. Then go over the events and activities of the day just ending, reviewing the moments when our lives touched others, and ask, "Did I fail to represent Christ to So-and-So today? Did I leave undone something that would have made a world of difference to someone else? Did I do anything that erected a barrier between You and me?"

This daily examination should be limited to three or four minutes, as overzealousness and prolonged introspection can lead to an unhealthy state. By daily examination we can keep the accounts brief. If there is something that requires more soul-searching, God will reveal it to us. Be honest and open with him. Hold nothing back. Admitting wrongdoings, saying we are sorry and asking forgiveness of God or of a friend or relative is not easy, but until it is done, the relationship cannot be restored to wholeness.

Penitence is the acknowledgement of our sins and says "I'm sorry." Repentance, however, goes deeper and involves a conscious decision to change. It is the act of turning away from the sin, accepting God's forgiveness, dedicating ourselves to amendment of life, and making restitution to the best of our ability. Repentance is followed by renewal as God's recreating and restorative power becomes operative in us.

Temptation is not sin. Even Jesus was tempted by the devil. However, yielding to temptation is sin and since temptation comes cloaked so enticingly and deceptively much of the

time, it is wise, when possible, to avoid situations that we know hold temptation.

From time to time, it is helpful to make a more complete examination, particularly during the penitential seasons of Advent and Lent. Using the Ten Commandments or the Beatitudes as a guide, we can check our daily life against them, one by one. Where have we failed? Which areas of our life need more attention, more cleaning out? How can we love him more dearly, follow him more nearly?

While personal confession can and should be part of our daily prayer life, making our confession in the presence of another from time to time is a spiritually reinforcing experience. Perhaps to a spiritual adviser, if we have one. Or to a trusted friend or to our prayer group. This is scriptural, as we read in James 5:16 — "Therefore, confess your sins to one another. . . ." Although a layperson cannot pronounce absolution, such confession is a meaningful and cleansing experience.

Occasionally, we run into a real roadblock in receiving God's forgiveness. It is not that he withholds his absolution but that we cannot let go of our guilt and accept forgiveness. Therefore, we do not feel pardoned. Guilt for the misdoing lies like a lead

weight on our heart. This is the time for a sacramental confession in the presence of a priest. It can be a powerful experience because hearing the actual words of absolution imparts a realization of forgiveness not always felt in our solitary confession. Although not the general rule in our Episcopal Church, sacramental confession is available to all. We have a wonderful phrase that sums it up in a nutshell: "All may. Some should. None must." The Reconciliation of a Penitent (pp. 447-452 in the Book of Common Prayer) is the rite of sacramental confession.

The other side of our need for making confession and receiving forgiveness is our need to forgive others. We are taught in the Lord's Prayer that we should forgive others as we ourselves are forgiven. Our own forgiveness is not complete until we, in turn, extend it to those who have trespassed against us.

In our evening prayers, after reflecting on the day just ending, with praise and adoration, thanksgiving, confession of sins known and unknown committed that day, repentance and assurance of forgiveness, we should leave the day in God's hands, committing ourselves to his continuing tender care.

Home

Going home going home
My soul with joy is going home
Leaving many loved ones here
Joining loved ones, also dear.

Pain is gone love takes over
Jesus calls me to discover
Leaving Earth with some regret
Memories sweet are with me yet.

Reunion now with friend no foe
Where only love will ever glow
In the kingdom of our God
Jesus judge with mercy shod.

Replace your sorrow now with joy
Old and young and little boy
I hunger to be with you soon
God's broad Heaven has ample room.

J. Howard Manningham

EDITORIALS

Who Has the Authority?

As the Archbishop of Canterbury and others have recently observed, the question of authority has become urgent within our church [TLC, Feb. 21]. For many generations, no great changes seemed to occur within Anglicanism and forces were not pitted against each other. During this past generation, however, many changes have occurred and many have been and are highly controversial. Who has the authority to settle disputes? Who has the authority to resolve paralyzing questions?

In the church it is not sufficient, as it may be in business or in government, to say that whoever has the most money or the most votes should win. Nor is it sufficient to say that the will of the majority shall prevail. Who is the majority? Hundreds of thousands, perhaps millions, of people who have been baptized in our church no longer attend, or do so very rarely. Do they count? The question is not easily answered. If they had been counted regularly, possibly they would still be practicing members of the church — at least in some cases.

Even if we know who to count for a majority, how can peoples' wishes in spiritual matters be defined? As St. Paul said, we are so often inclined toward what we ought not to do. Our own preferences and our own words easily put us on the path to hell. We look to Christianity to steer us, not toward what we want, but toward what God wants. If the church can offer sinners nothing but their own wishes, it is not worth belonging to.

For these reasons, as for others, the church cannot be a democracy. It may, and we are grateful that it does, contain many democratic elements. It is not a democracy, however, in the literal sense of being formed and shaped by the vote of its members. The Bible, or the sacraments, or the creeds were not invented by popular vote, and we would have little respect for them if they were.

So we come back to the question of who, what individuals, or councils, or corporate bodies, do have the author-

ity to decide controversial questions? Most of the church's members suppose that they are giving of their loyalty, time and substance to a spiritual commonwealth which does have a credible and accepted process for making grave decisions. If we discover that no such process exists, it is rather like finding that the emperor has no clothes. It is to be fed stones in place of bread. If the church's leaders merely tell us to think as we please and do as we please, they are not the servants of God that we thought they were.

The question of authority is indeed of the utmost importance. We believe the leading officials within the Episcopal Church and other Anglican churches should be devoting the most serious attention to it. The question will not be solved without pain. To recognize an authority is to surrender some of one's own autonomy. Although individuals may long for effective leadership and clear decisions, institutions and corporate bodies rarely yield to forces outside of themselves.

Bishop Stough

The appointment of the Rt. Rev. Furman C. Stough of Alabama to the national church headquarters staff is a step of major importance. For many aspects of national church life he will be second in command, and a close associate of the Presiding Bishop. As a highly respected leader in our church, Bishop Stough is well qualified for such a post. As a strategist for missionary policies, he is unusually well equipped both by personal experience, and by his pursuit of studies at Fuller Theological Seminary in Pasadena, Calif. Fuller has been the world center for the study of church growth. It is a field about which Episcopalians need to learn more.

He is known to friends as Bill. Do you wish to know how to pronounce his last name? Remember a rhyme he quoted in an interview for TLC in June, 1985: "How now, Bill Stough?"

ALL GOD'S CHILDREN

By GRETCHEN WOLFF PRITCHARD

Were You There?

Approaching the Paschal Mystery with Children

Holy Week and Easter are the heart of the church year, but children in our culture find much more to anticipate in the coming

Gretchen W. Pritchard is a Christian educator, artist and writer of parish education materials. She resides in New Haven, Conn. This article is excerpted, in part, from her book, Risen with Christ.

of Christmas than they do in the coming of Easter. The secular version of the Paschal feast runs a pretty poor second to the secular Christmas: candy, new clothes, egg decorating and fuzzy animals are nice enough, but they are no match for Christmas with its gifts, its decorations, its piped-in carols, its wall-to-wall jollity and "holiday spirit." In comparison with Santa Claus, who at least has a certain

mythic power, the Easter Bunny is a ludicrous travesty, about on a level with the Tooth Fairy in style, substance, and ability to stir children's emotions. And the church, I suspect, often provides little help in coming to see the Paschal Mystery as an incomparable high point in our yearly church cycle.

It's hard not to buy into the values of one's surroundings. In a thousand

different little ways we communicate to children that at Christmas, everything changes: everything stops its normal activity and takes note of the Christians' feast. But Easter is a mere passing episode, with some pleasant traditions; it marks the arrival of spring, and the church certainly does seem to get excited about it; but it does not turn the child's own world upside down.

This is not to suggest that we try to make Easter go the way of Christmas in the sense of turning the month preceding it into a nightmare of frenetic busyness and consumerism. It's bad enough that the little pastel baskets of candy and the simpering bunnies start to appear in the grocery stores at the end of February: imagine if the whole landscape were plastered with them the way the Christmas decorations now adorn every shopping mall by the middle of November. It is a grace, at least for adults, to have far less secular distraction to deal with than at Christmas.

But Easter is a feast, and the way to learn about a feast is to celebrate it. Though it is not without cost to us as parents and teachers, in terms of making our lives that much more hectic, we need to give our children one yearly tradition centered around the season of Holy Week and Easter.

In our parish, this has meant the development of a yearly "Palm Saturday," a church school event in which we work to anticipate the whole range of the church's experience from Palm Sunday to Easter, through worship, storytelling, crafts, and whatever else comes to hand. The outline of the day is flexible year by year, but its primary, overriding goal is simply to tell the story of the Passion and Resurrection.

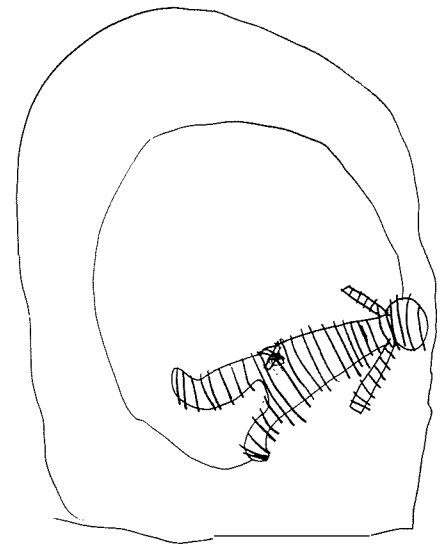
The telling of the Passion and Resurrection is the most basic act of Christian education. It is also the most basic act of Christian worship: both the act of telling this story and the act of hearing this story are meant to make us stand before our God in awe, in thanksgiving, and in self-dedication. There is no more serious enterprise that we can undertake at Holy Week than the telling of this story faithfully and compellingly with our children, so that it will invite them into an encounter with the living Lord.

Compellingly: the story must be powerfully and freely told, by a person

who has thoroughly mastered its narrative outline and is able to engage an audience with a limited vocabulary and attention span. *Faithfully:* the telling must be free of sentimentality, condescension, and gimmicks. It must tell the truth. It must not undercut or contradict the scriptural story, or eclipse it with fanciful or fictional embellishments. It must make no false promises — particularly, no explicit or implicit promises of sudden, dramatic and permanent improvements in a child's personal or social life as a result of accepting Jesus. It must respect the dignity of its young audience and allow them space to spin their own fantasies: it must not overwhelm them with programmed responses or invite a frivolous or trivializing response. The storyteller is the weaver of a spell, not a tutor or a cheerleader.

There are many, many ways to tell a story, from simple narration to the use of puppets or flannelboard, to inviting children to interact with the storyteller through words or gestures, song or meditation. While ideas, challenges and help are abundantly available in books and other resources, the only style that will be truly effective is one which comes naturally to the storyteller. More important than any innovative or creative method of presentation is a truly intimate familiarity with the story's own narrative flow, and a thorough sympathy with its atmosphere and mood. It is better to err on the side of simplicity than to load oneself down with extra equipment or material that may fail to perform as expected, distract the storyteller or the children, or simply break the spell.

Some years ago on Palm Saturday, we chose to tell the Passion story with the help of a bulletin board "map" of Jerusalem (highly stylized, with no attempt at archaeological accuracy). An arched gate, houses for Pilate and the High Priest, a house with an upper room, a hill outside the city wall, a garden for the tomb, had been cut from construction paper during Lent by one Sunday school class, and stapled to the background. The same class also cut out figures — Jesus, the donkey, the disciples, the table in the upper room, Pilate, soldiers, the three crosses, the angel, the holy women. Backed with folded masking tape, the figures could be placed and replaced on the backdrop fairly easily. Limited,



Jesus in the Tomb
(by Margaret Pritchard, age 5 1/2)

but very effective, sound effects were provided by taped excerpts from the parish's Lenten readings of Dorothy Sayers' radio dramas, *The Man Born to Be King*.

I told the story, moving the figures around and stopping now and then for the tape to provide the noise of the crowd shouting, "Crucify! Crucify!" and the blows of the hammer falling. At the end, I played the finale from *Godspell*: "Long live God . . . long live God . . . long live God . . . long live God . . ." The children watched spellbound, as I moved aside the cardboard stone and out came the little white-robed cardboard Jesus. Then we split up into groups and made banners and cookies, decorated Easter eggs, prepared a little play of the Entry into Jerusalem, and a short liturgical dance, and a diorama of the Empty Tomb, and watched a movie, and came together in the afternoon to celebrate the Eucharist and show each other what we had done.

Palm Sunday went by, and Holy Week, and Easter Day. The time came for Sunday school to meet again. As I thought about what to do in the first class since before Easter, I realized that we had told the story, and shown the story, over and over and over, but I had made no effort at all to explore with the children what it all meant. I was quite embarrassed by this oversight: after all, I'm supposed to be a teacher — I should have "taught" them something. So I came prepared to sit down with my class of fourth and fifth graders, and consider: what difference does it make to us, today, that



The empty tomb (by Grace Pritchard, age 9)

this man died in this way at that time in that place? Why do we care? How does it change things between us and God?

I got nowhere. They just sat there. They had no ideas; they were tongue-tied, even hostile. The same children who had become so involved in the story — so enchanted by the story — when it was given to them as a story, were complete blanks when I tried to get them to analyze why that story meant so much to us. I felt like a failure. And I learned something.

I learned that my first instinct had been sound: that the power of the gospel is not, primarily, that it gives us the tools for an intellectual understanding of our relationship with God. Its power is imaginative, speaking to our inmost feelings in ways that even as adults we can hardly describe. Indeed, we shrink from such description. All we know is: by his blood, he has

reconciled us; by his wounds, we are healed.

It is not only very hard to explain how Christ's suffering and death bring about our salvation; it may, with children, actually do harm to try. The psychoanalyst, Bruno Bettelheim, in his book on "the meaning and importance of fairy tales," tells us:

"The young child's most important experiences and reactions are largely subconscious, and should remain so until he reaches a much more mature age and understanding. Explaining to a child why a fairy tale is so captivating to him destroys the story's enchantment, which depends to a considerable degree on the child's not quite knowing why he is delighted by it. Adult interpretations, correct as they may be, rob the child of the opportunity to feel that he, on his own, through repeated hearing and rumination about the story, has coped successfully with a difficult situation (Bet-

telheim, *The Uses of Enchantment*: Knopf, 1976, p. 18).

For Christians, the stories of Christ's life, death, and resurrection are the most powerful "fairy tale," or "myth," in the world. They also happen to be true — if we didn't believe that, our very presence in the church would be mere humbug. But the fact that they are true would be of no importance in itself if it were not for the enormous power of the pattern, or shape, that emerges from them, and that exerts such a pull on our imaginations that we are driven to act it out, once a year at the springtime, and Sunday by Sunday throughout the year. "Christ has died, Christ is risen, Christ will come again," we say; "Take and eat: this is for you."

This story, which is "so captivating" to adult and child alike, though we cannot put our finger on why it so moves and exalts and nourishes us, is what we share with each other in the life of the church: and the "difficult situation" it helps us "cope with," is our own mysterious, inexplicable life itself: our birth, our alienation, our need for love, our fear of death, and our assurance that Christ who died and rose again has somehow brought us home to the heart of God.

We can rob this story of its power by telling it badly, by sentimentalizing or sensationalizing or distorting it; or by telling it only to analyze it or to reduce it to a theological or moral formula or a lesson to be learned to please the teacher. We cannot rob it of its power merely by telling it too often. It deserves to be told — our children deserve to experience it — over and over again, directly as gospel and liturgy, and also as it is mirrored in fairy tale, myth, and such richly suggestive works of art as the movie *The Red Balloon*. And our children deserve the opportunity to respond, with crayons, paint and clay, with their bodies and their voices, with their imaginations and their hearts, in worship, in sacrament, in celebration, and in play. The old spiritual asks the right question, and gives the truest, most telling answer:

Were you there when they crucified
my Lord?
Were you there when they crucified
my Lord?
Oh . . . sometimes it causes me
to tremble,
tremble, tremble . . .
Were you there when they crucified
my Lord?

BOOKS

Contemplative Prayer

PRAYING HOME: The Contemplative Journey. By Robert Llewelyn, Kallistos Ware and Mary Clare, SLG. Cowley. Pp. 117. \$7.95.

Cowley is to be thanked for collecting under one cover essays previously published separately by Fairacres Press.

In the first section, Robert Llewelyn, chaplain of the Julian Shrine in Norwich England, guides us into "prayer and contemplation," interpreting Western spirituality, especially the *Cloud of Unknowing*. He speaks simply and compassionately of prayer, with the questions and struggles that arise. He unfolds the problem of distractions creatively and positively in the second essay.

In the third piece, Kallistos Ware, a Greek Orthodox bishop in Oxford, centers on the Jesus Prayer — "Lord Jesus Christ, Son of God, have mercy on me, a sinner." Common among Eastern Christians, this ancient prayer is one of many such forms we in the West are now embracing. Kallistos Ware is a wise helper on our pilgrimage to the heart.

Sister Mary Clare, former superior of the Sisters of the Love of God, concludes this collection with the appropriately titled "Prayer: Encountering the Depths." She leads us with the certainty and honesty of one who has been there.

Through the long prayer-life experience of these authors and their knowledge that contemplative prayer is the journey for each and all of us, *Praying Home* is given for our use — to be prayed with and shared with others in the spiritual quest of God.

SUSAN MANGAM, STR
Tannersville, N.Y.

The Wall of Separation

SEPARATION OF CHURCH AND STATE. By Robert L. Maddox. Crossroad. Pp. 196. \$17.95.

Robert L. Maddox, Baptist minister and speech writer for President Jimmy Carter, views with justifiable alarm threats to our constitutional barrier between church and state in America. The alarms he sounds in this book are made quite real and current to today's world but are given historical support in his well-researched review of the attitudes of Jefferson, Madison, Patrick

Henry and, to some extent, George Washington.

Fundamentalists will disagree with Maddox at places in the text and some may balk at his conclusion that "Ronald Reagan has the uncontested crown as the worst president in American history on the separation of church and state." This reviewer happens to agree with that statement and is quite comfortable with the author's attitude about the necessity for religious pluralism.

Yet, as he says, with the coming of Martin Luther King, Jr., Medgar Evers and others, "the subterranean plates of American life were shifting. We did not know who we were anymore."

Well said. Maddox may help us find out who we are today.

PHILIP ARDERY
Louisville, Ky.

A Scholarly View

THE BATTLE FOR THE TRINITY: The Debate Over Inclusive God-Language. By Donald G. Bloesch. Vine/Servant. Pp. 143. \$10.95.

The current liturgical and theological controversy over the revision of scriptural and Prayer Book language about God calls for a serious and substantive historical and theological critique. This well-known evangelical scholar has written such a book to help us sort out the issues of feminism, the doctrine of God and our words about God.

While there are political and social factors at work in the debate regarding inclusive language, Dr. Bloesch has sharpened his focus to a careful and sometimes technical review of the theological issues. He understands the needs and respects the power of the modern feminist movement, but he also takes a long historical view to see parallels and predecessors to the questions being raised today. What is the authority of the scripture? What are the limits to our human language about God? What was the old Gnostic approach, and are we seeing its resurgence today? It is refreshing and should be very helpful to our clergy and theologically literate laity to have a thoroughly scholarly word on these questions.

(The Rev.) SUDDUTH REA CUMMINGS
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PEOPLE and PLACES

Ordinations

Priests

Connecticut—**Jane Burr Stickney**, associate, Middlesex cluster ministry; add: Emmanuel Church, Killingworth, Conn. 06417.

Maryland—**Kenneth Clayton Emmerling**, rector, St. James, 4515 Delray St., N.W., Roanoke, Va. 24012.

Organizations

The Rev. Emily Gardiner Neal, well known deacon and author in the church, has passed the mantle of her healing ministry to the **Episcopal Healing Ministry Foundation**, one purpose of which is "to educate and empower lay people and clergy about healing and to ensure that healing is done under the direction of bishops and clergy." Contact person for the foundation is the Rev. George Hill, III, Box 42120, Cincinnati, Ohio 45242.

Deaths

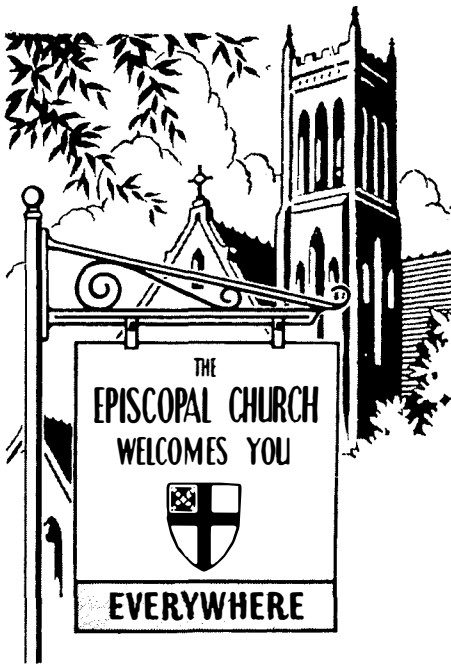
The Rev. Canon **Ralph E. Hovencamp**, retired priest of the Diocese of Northwestern Pennsylvania, died on December 28 in Jameson Memorial Hospital, New Castle, Pa. He was 74.

Canon Hovencamp was born in Wellsville, Ohio. He attended St. Stephen's College, Seabury-Western Theological Seminary, and Westminster College, which awarded him an honorary D.D. degree in 1965. He was ordained to the priesthood in 1942. He served churches in Illinois and in 1942 became rector of Grace Church, Cortland, N.Y. From 1947 to 1980, when he retired, he was rector of Trinity Church, New Castle. In 1961 he was named honorary canon of St. Paul's Cathedral, Erie, Pa. Canon Hovencamp was a deputy to General Convention from 1952 to 1970, and a member of the board of directors of *The Episcopalian*. He is survived by his wife, the former Shirley Gordon Emley, two stepsons, a stepdaughter, one sister, and one brother.

The Rev. **John W. Smith**, former chaplain at Bryn Mawr and Haverford Colleges, died at the age of 83 on October 25 in Bryn Mawr Hospital, Bryn Mawr, Pa.

A native of England, Fr. Smith grew up in Toronto and remained a British citizen all his life. After studies at the Rochester Institute of Technology, he entered DuBose School at the University of the South; he later studied at the Univ. of Pennsylvania and was graduated from Philadelphia Divinity School in 1933. He served parishes in Pennsylvania, South Dakota, Minnesota, and Michigan, returning to Philadelphia in 1957 when he began his tenure at Bryn Mawr and Haverford Colleges; he was also associate of the Church of the Good Shepherd during that same period, 1957 to 1962. He ended his active ministerial career serving various parishes in New Jersey, retiring in 1976 to Bryn Mawr. An associate of the Order of the Holy Cross, Fr. Smith is survived by his wife, Florence; a daughter; two grandchildren; and two sisters.

LENT CHURCH SERVICES



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, Cho-
ral; 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 Church-
men; 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, Interces-
sions; 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. Man-
ning, 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.

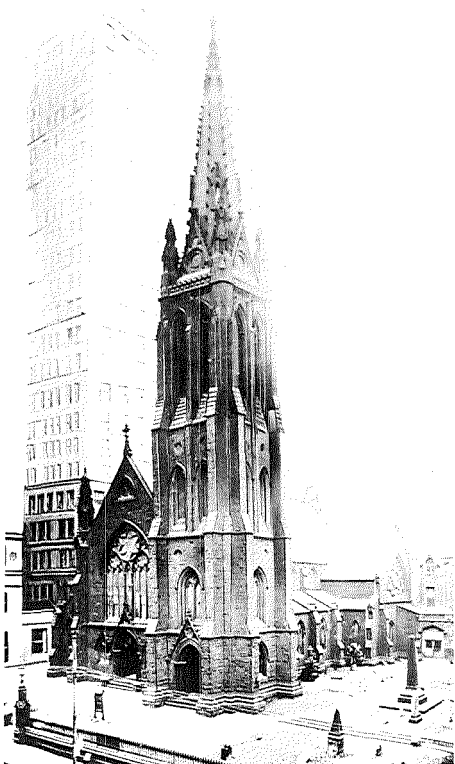
HOLY FAITH 6990 So. U.S. 1
Charles E. Wiant, pastor
Sun Eu 8 & 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E.
The Rev. Peter Wallace Fleming, r 33704
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



Trinity Cathedral, Pittsburgh, Pa.

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

WOODBINE, GA.

ST. MARK'S 4 miles off I-95, on US 17
The Rev. Richard F. Bragg, vicar
Sun H Eu 11. Wed H Eu & HU 7

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

SPRINGFIELD, ILL.

ST. LUKE'S 1218 S. Grand East
The Rev. L. G. Patience, priest-in-charge
Sun Mass 10. Wkdays & HD as announced

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. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r 927-6466
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

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, The Rev. Frank Hegedus, interim rectors
Sun 8 Low Mass, 10 High Mass. Wkds as anno

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

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

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. Johannson, 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

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. PAULS Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

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)

PHILADELPHIA, PA.

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

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

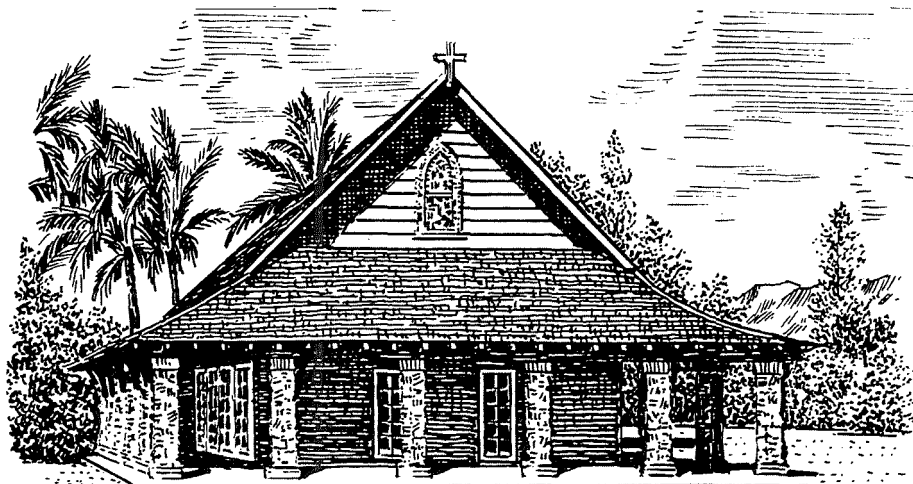
SEATTLE, WASH.

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



All Saints' Church, Kapaa, Kauai, Hawaii