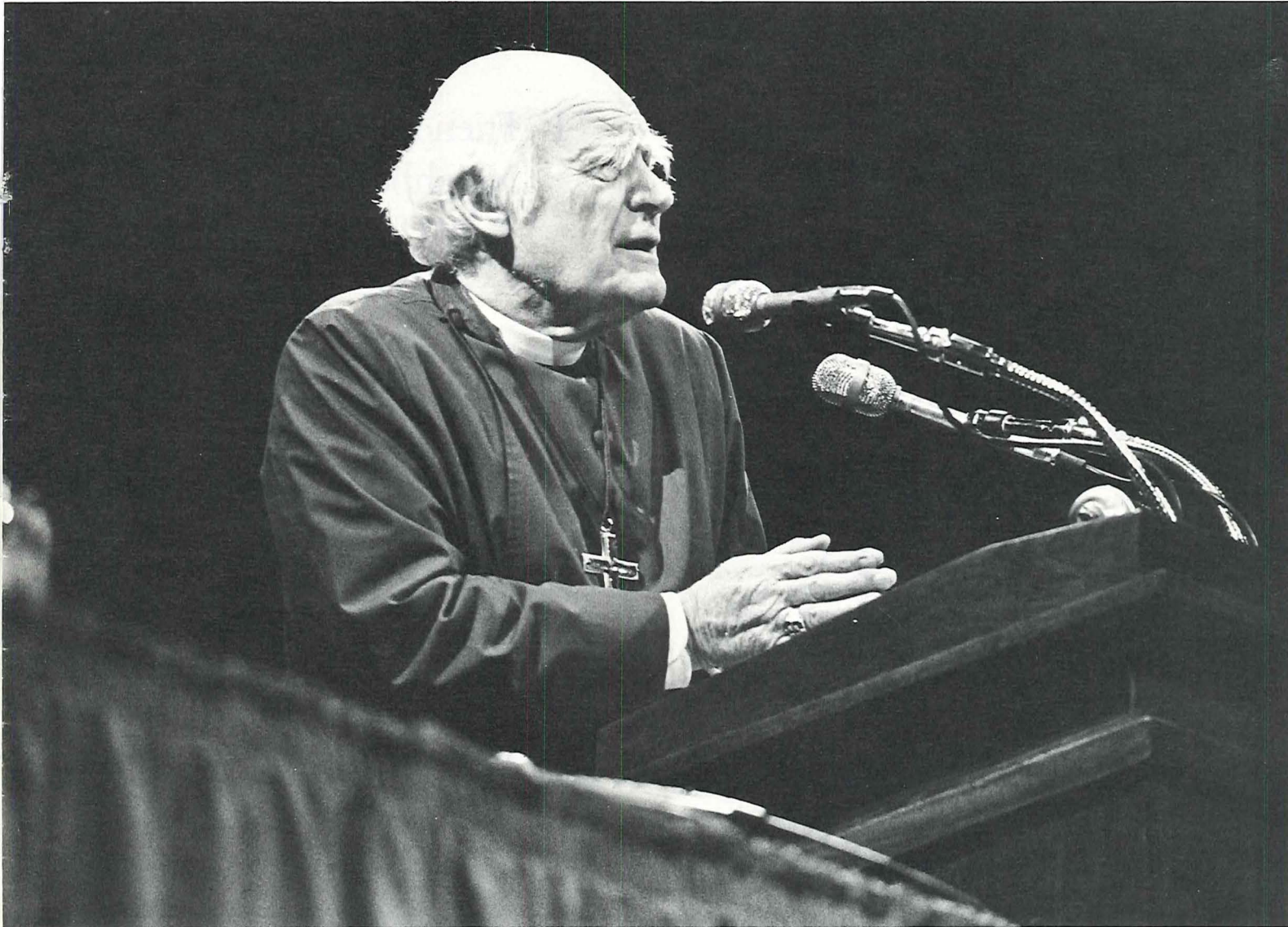


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## **IN THE NEWS:**

**Remembering Lord Ramsey,  
100th Archbishop**



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May 15, 1988

Easter 7

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## ON THE COVER

Lord Arthur Michael Ramsey, the 100th Archbishop of Canterbury, who died April 23 at the age of 83, is shown speaking at a symposium in Milwaukee in 1978 [see pages 6, 7 and 12].

Photo by Anne Bingham

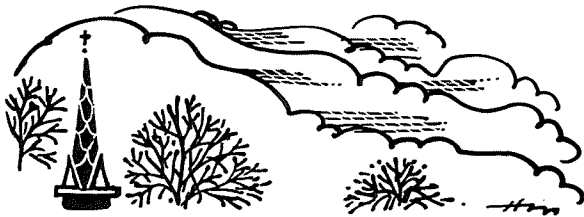
## The Heavenly Creation

At this time we celebrate the ascension, glorification, and kingship of Jesus Christ. With joy and gratitude we now honor and worship our Savior. We must also face the hard question: Has he gone? In what sense and to what extent is he still accessible to you and me?

He has certainly as a man left this tangible and visible world. But has he left creation? Has he gone "somewhere," or simply been absorbed, so to speak, back into the eternal fullness of the Holy Trinity?

Nowadays we usually give little thought to heaven as a place — we assume heaven is simply another word for the presence of God. We do not think of it as somewhere that God has made, a part of creation.

The great contemporary German theologian Jürgen Moltmann, in his substantial work, *God in Creation* (1986), warns us against this omission in our thinking. Our creeds start right out with the first article of our belief in God as "creator/maker of *heaven* and earth." The first verse of the Bible likewise affirms the creation of "*the heavens* and the earth." What we know about God and what we know about creation both involve heaven.



If we regard heaven, Moltmann explains, the way some 19th century thinkers did, as a future utopian age to which earthly history is leading us, we gravely damage the Christian outlook. Similarly, if we believe heaven is simply being close to God, we put our faith in danger. When we cease to believe in such a heaven, we cease to believe in God also.

It is true that in parts of the Bible (as still sometimes is English speech) the word heaven may mean the sky or air above us, where birds fly and clouds float. With more sophistication, it may mean the "upper sky," where sun and moon, planets and stars, pursue their appointed rounds. All of these point to what is beyond, what is outside our physical universe, the transcendent heaven, the place of God, of the holy angels, and of the spirits of the just who have been made perfect, that heavenly country which is our true home. We can only imagine it or talk of it with poetic figures of speech — gates of pearl, twelve foundations, the river of the water of life, and "its lamp is the Lamb." There it is that Jesus has gone to prepare a place for us, his redeemed creatures, in that part of creation which is wrapped in glory.

H. BOONE PORTER, Editor

# LETTERS

## One Less Lesson

Excellent article on the Psalms [TLC, April 17].

May I offer a suggestion? At St. Luke's we have the psalm (usually the entire psalm, not just a few verses) follow the Collect for the Day. The psalm serves as an Old Testament lesson.

In today's liturgy, there seems to be too much reading. Three passages of scripture plus a psalm are simply too much. I decided that the Old Testament lesson would be omitted, but the psalm was retained.

The choir sings a Christian anthem after the Epistle. This keeps the proper order, I think. To revert to an Old Testament psalm after a New Testament lesson is not the logical progression.

(The Rev.) JAMES BRICE CLARK  
St. Luke's Church

Woodland, Calif.

## The Search Process

As an observer only, I sympathize with "Search Committee Member" in his or her disappointment, and I question the costly search process [TLC, April 10].

I can instantly name four priests in the diocese where I am resident who are familiar with every parish and mission in that jurisdiction. Further, they have known every incumbent in each of those places over the past 30 years, and how they have fared.

With that knowledge, and with their connections throughout the church, they could sit down with the bishop and in an hour's time make informed nominations to a vacancy such as a search committee could scarcely make in a year.


Is our current procedure an amateur exercise in pseudo-sociology? (I mean that as a deliberative question, not a rhetorical one.)

(The Rev.) HOLT GRAHAM (ret.)  
Deer River, Minn.

## Bold Speaking

The April 17 issue of TLC is a perfect example why this publication is essential reading for many of us. I recall first the article by Bishop Charlton on "What on Earth Is Happening to Us?" I hope he knows how much this kind of bold speaking is welcomed by ordinary clergy and laity. It is all too rare in the House of Bishops.


I mark secondly the tragedy that



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# LETTERS

separated Anglicans are considered ex-communicated in Australia (and de facto here). Almost anybody is welcome at our altars except brethren forced to separate for sake of conscience.

Thirdly, I thank the editor for his perceptive liturgical piece on the Psalter. It is a challenge to all of us to make this aspect of our liturgy come alive. This writer has especially found the *Metrical Psalter* helpful on special occasions.

Finally, I turn to the obituary of the Rev. Benjamin Minifie and the letter by the lovely lady from New Hampshire. How many times our family visited there in the White Mountains after the privilege of my serving as Fr. Minifie's curate. He was my real father in God. Yes, he called himself a liberal evangelical. But one of his mentors in liturgy was Frank Gavin; he could say the creed without blushing and his sermons were invariably biblical; he upheld the church's faith and morality in a way rare today. He used to muse about Bishops Sherrill and Lichtenberger, and Dr. Ferris of Boston and say, "There were giants in those days." He would never have admitted it, but he was among the tallest.

(The Rev.) J. ROBERT ZIMMERMAN

Church of the Holy Trinity  
Lansdale, Pa.

} We are grateful for the writer's kind words.  
Ed.

## Recognizing Doubt

Thanks for the fine article by Thomas Edelson [TLC, April 10]. As my grandfather used to say every Sunday upon his return from church, "Dr. Lupton preached a fine sermon. He agreed with me in everything!"

It's nice once in awhile.

RALPH B. THOMPSON  
Gainesville, Fla.

## Fountain of Resurrection

Inasmuch as Jesus rose from the dead in the very place (*statio*) where he was buried, the addition of a 15th station to the processional Way of the Cross makes no sense [TLC, April 10].

Rather than thus destroy the structure of that venerable and lovely act of Christian piety, one would rather see more attention directed to the Paschal hope in the 14th station itself. Perhaps pray Psalm 16:7-11 (cf. Acts 2:25-32).



I would also draw attention to the following prayer from the Liturgy of St. John Chrysostom for possible use at that station:

"The noble Joseph, when he had taken down thy most pure Body from the tree, wrapped it in fine linen and anointed it with spices and placed it in a new tomb. In the tomb with the body and in hell with the soul, in paradise with the thief and on the throne with the Father and the Spirit, wast Thou, O boundless Christ, filling all things. Bearing life and more fruitful than paradise, brighter than any royal chamber, thy tomb, O Christ, is the fountain of our resurrection."

(The Rev.) PATRICK HENRY REARDON  
Trinity Episcopal School  
for Ministry

Ambridge, Pa.

### Preaching at Funerals

I was stunned by the Rev. H.N. Parsley's denunciation of preaching at funerals as being "almost barbaric" [TLC, April 10]. The argument offered is that to preach at funerals is an admission of our defeat at "getting the job done" at our regular services.

Every funeral I have witnessed has had a sermon and at every funeral over

which I have presided, I have preached. Rarely does the preacher find such an opportunity to comfort and challenge the congregation with the gospel. One of the satisfactions about repetitive liturgical worship is that, when needed, the words are there. Preaching points us to the One behind the words, to the risen Savior, who is unveiled in the word.

A funeral is also a moment for the preacher to take the word to those on the fringe of, and even those outside of Christianity. Another rare opportunity for the preacher is given by the funeral as the congregation is composed of so many who have yet to make up their minds about Christ. My experience has shown that these people are open to hearing a sermon about the Christian faith. Seeds are sown for later follow-up. Some people even come to faith and are incorporated into the life of the parish because of the sermon at the funeral.

It is my hope that all preachers will seize the opportunity presented by funerals to give the Christian message to those most needing it. God will bless the effort of the sower!

(The Rev.) CHRISTOPHER P. LEIGHTON  
St. David's Church  
Venetia, Pa.

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## Lord Ramsey Dies

The former Archbishop of Canterbury Arthur Michael Ramsey died April 23 after a bout with bronchial pneumonia [TLC, May 8]. He was 83.

"He was one of the great archbishops of this century," Church of England officials said in reporting the death. "He always wanted to be known as a theologian and a teacher and he was one of the greatest ever spiritual leaders of the church."

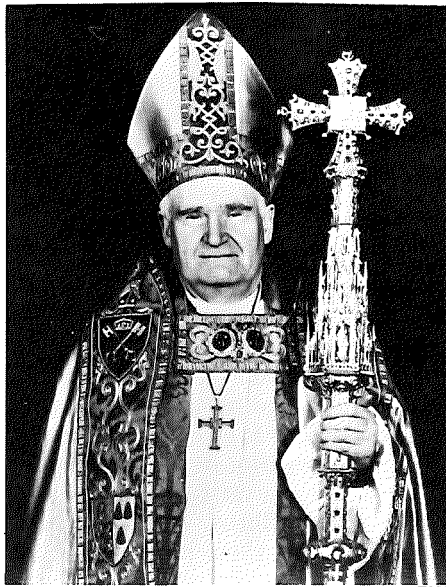
Born in 1904, Lord Ramsey attended Cambridge and was ordained to the priesthood in 1929. He served in various positions including Regius Professor of Divinity at Cambridge from 1950-1952. He was consecrated Lord Bishop of Durham in 1952 and was made Archbishop of York in 1956, from which point he was enthroned at Canterbury Cathedral June 27, 1961 as the 100th Archbishop of Canterbury.

He received numerous honorary degrees from colleges and universities in England and the U.S. His scholarly work in the field of the ancient church fathers was widely recognized.

Lord Ramsey was a frequent visitor to the U.S. and during a 1978 ecumenical symposium in Milwaukee, Wis., he made a presentation along with Leon-Joseph Cardinal Suenens, Primate of the Roman Catholic Church in Belgium; and the Rev. Martin E. Marty, professor at the University of Chicago Divinity School, concerning the theme "Where is the One God Calling His Divided People?" He also gave courses of lectures for several years at Nashotah House seminary in Nashotah, Wis., and celebrated the Golden Jubilee of his ordination to the priesthood by officiating at a solemn Eucharist there in September, 1979.

As archbishop he toured the world maintaining contact with the Anglican Communion and other denominations, especially the Roman Catholic Church and the Eastern Orthodox churches, and concentrated on themes of reuniting divided churches, healing schisms and peace.

As one of the last official acts before he retired in 1974, Lord Ramsey introduced the "Church of England Measure" in the House of Lords. Approved earlier by General Synod of the church, the measure would give it permanent authority to order its own worship without constant reference to



Archbishop Michael Ramsey RNS

the Parliament. He was succeeded by the Most Rev. Donald Coggan, who was installed as the archbishop in 1974.

Lord Ramsey was the author of numerous books including *The Gospel and the Catholic Church* (1936); *The Glory of God and the Transfiguration of Christ* (1949); and *Be Still and Known: A Study in the Life of Prayer*.

He was created Life Baron in 1974 and lived for a number of years in retirement in Durham.

He is survived by his wife, Joan Ramsey.

## Controversial Curriculum

"Do people really understand what is being presented? How will this affect my diocese? Can they really be recommending this material?"

These are questions some people have been asking about "Sexuality, A Divine Gift," a curriculum or study guide that was issued last year by the Task Force on Human Sexuality and Family Life of the national church. The task force itself was developed by the staff of the Education for Mission and Ministry department of the national church, and the program was created in response to resolution D-76A passed by the 1982 General Convention.

Considerable controversy about the curriculum has been sparked in part by a recent article by syndicated columnist Michael McManus, who stated, "The Episcopal Church has ap-

parently concluded that there is no such thing as sexual sin," and raised other objections about the document. Reactions from various bishops have been "considerable and mixed," according to the Rev. Charles Cesaretti of the Presiding Bishop's Department for Anglican Relations.

At issue is what some see as the "appropriateness" and intended purpose of the curriculum as well as a "highly recommended" program kit that consists of filmstrips, audiocassettes and a workbook divided into chapters. Produced by Deryck Calderwood, the program kit is titled "About Your Sexuality," and it has been described as "extremely explicit."

Along with the Calderwood material, which was produced under the auspices of the Unitarian Universalist Church, the curriculum recommends books and films dealing with different aspects of communication, reproduction, homosexuality, feminist theology, abortion, sexual abuse and masturbation.

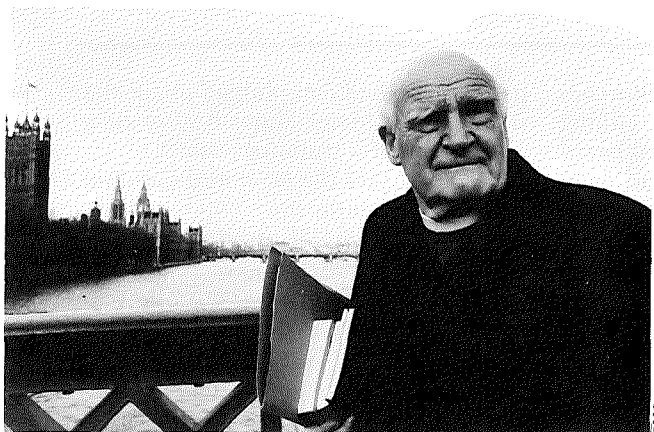
The Bishop of South Carolina, the Rt. Rev. C. FitzSimons Allison, told TLC that he had been concerned enough about the curriculum to meet with the Presiding Bishop.

"I felt it (the curriculum) had an outrageous point of view for it to be promoted by the church," Bishop Allison said. He is not recommending it to his diocese. At its January convention, the Diocese of South Carolina passed a resolution recommending that the Presiding Bishop "cease publishing" the curriculum and "withdraw it from circulation." The diocese rejected the use of the material because it "directly contradicts the stated position of this Church on Human Sexuality."

Fr. Cesaretti said that a "tremendous amount of confusion" has resulted from the misunderstanding that the curriculum is the church's official view on the issue of human sexuality. "It is simply a resource guide for discussion," he said, adding that bishops have responded to it both positively and negatively.

One bishop who has not objected has been the Rt. Rev. Robert Estill, Bishop of North Carolina, who recommended the resource guide to his diocese in a recent issue of *The Communicant*, the newspaper of the diocese. He told TLC that though he felt the re-

(Continued on page 8)



# Lord Michael Ramsey

In 1974 on his last day as archbishop, a walk across a bridge over the Thames en route from Lambeth Palace to the House of Lords.



In 1966 with Pope Paul VI (above), the archbishop signing declaration pledging Roman Catholic-Anglican efforts for unity; and in 1962 (below) with Patriarch Athenagoras of Constantinople.



At Lambeth Palace in 1961, Dr. Ramsey, Archbishop of York, just prior to succeeding Dr. Geoffrey Fisher (center) as Archbishop of Canterbury; with them is Dr. Donald Coggan, Bishop of Bradford, who succeeded Dr. Ramsey as Archbishop of Canterbury.



With Prior Roger Schutz (above) in 1973 during the archbishop's first visit to the ecumenical community at Taizé, France; and (right) in 1965 at St. Andrew's Priory, Honolulu, with Mrs. Ramsey; the Rev. John Andrew, chaplain to the archbishop; and the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu.



(Continued from page 6)

source guide was "one-sided" it promoted the Presiding Bishop's objective to keep "dialogue" open on the subject of sexuality, and he said as of mid-April he had received no complaints about it from clergy. He said the curriculum was being used in several churches in his diocese.

From another perspective, Tom Dyer works as a researcher for the Department of Education in Washington D.C., fielding questions from people who have complaints about educational materials. He is also an Episcopalian. Several months ago, he said, several people had called with complaints concerning the "About Your Sexuality" filmstrips and study guide. These were not the first complaints about the material and he said he had reviewed the kit for his own information. He described sections of the program as "very explicit" including graphic color photographs of heterosexual, homosexual and bisexual positions and activities "which leave nothing to the imagination."

He also said that the workbook that accompanies the videotape recommends the material for "young adolescent" students and emphasizes that extra copies of the worksheets should not be made for distribution, as other people may not understand their purpose, facts verified by this reporter. (The bibliography in "Sexuality, A Divine Gift" says "the materials are excellent with older teenage and adult audiences.")

Mr. Dyer added that he had seen parts of the Calderwood material for sale in other catalogs marketed as "erotic materials." "Someone is either terribly dense or devious on theological matters," he said of the recommended kit.

In an interview with TLC, the Rev. Canon Robert Hansel, director of the Bishop's Center in Southern Ohio and a member of the task force, said that a publication entitled "Continuing the Dialogue" to follow-up "Sexuality, A Divine Gift" would be issued at the end of May which would summarize the national discussion for use in General Convention policy-making. He said the supplement had been planned at the time that the original resource guide had been formulated and would be composed of essays by a number of people with differing views. "We look

on this as a process to help churches engage in dialogue," he said, adding that most of the response he had heard from people in the church had been positive.

The Rev. David Perry, executive of Education for Mission and Ministry at the national church center, emphasized that "our concern is that the fullest discussion be possible," he said. In addition he said that a bibliography from the Diocese of South Carolina of other resources would be included in the supplement. As for the Calderwood material, Fr. Perry said it had "been controversial since it was first published 15 years ago." (A revised version was published in 1983).

Canon Hansel added that the source list at the end of "Sexuality, A Divine Gift" had been developed by the three professional sex educators on the task force and that not everyone in the group had had a chance to review the draft copy before it went out. He said that to keep the draft down to a certain number of pages, "classic" Anglican writings on sexuality had been omitted because "we assume people will probably read them anyway."

He said he had seen the "About Your Sexuality" program and commented that it showed a good representation of "young people struggling with their sexuality."

When asked to comment on the recommendation of the Calderwood program for young teens, Canon Hansel said that was "not the audience we anticipated to use it" and said he would recommend that people attend one of the training programs before using the material so they can "make a judgment on which sessions they would like to use." When questioned whether people might use the Calderwood material for young people based on its study guide if they had not attended the training sessions, he said it was "possible."

Initial training sessions on how to use the resource guide were sponsored by the task force at various times and places during the year. Dioceses are now sponsoring their own training sessions. "Some material appropriate for the Diocese of California may be completely inappropriate for some place like Boise, Idaho," he said. "We leave it up to the individual parishes and schools to decide after we have given them an overview of what this curriculum is about." He said a number of

people who had complained about the material felt better about it after they had attended a training session.

Fr. Perry said the local and national training programs may not have specifically used any of the source material listed in "Sexuality, A Divine Gift"; they, rather, focused on how to use general resources to "encourage dialogue."

Canon Hansel added that the curriculum and the "About Your Sexuality" kit had been presented to "leadership" people in the Episcopal schools and parishes but said he was not aware of whether it was being shown to young people.

KIRSTEN KRANZ

## Middle East Appeal

Links between the church in the United States and the church in Jerusalem have grown closer as the confrontational situation between Israelis and the people of the Gaza and the West Bank continues. The Most Rev. Edmond Browning, Presiding Bishop, and the Rt. Rev. Samir Kafity, President-Bishop of the Episcopal Church in Jerusalem and the Middle East, have formed a bond of concern for the safety of all of the people of the region — Christians, Moslems and Jews.

The Presiding Bishop, in recent weeks, has expressed in a number of concrete ways his continuing concern for the region and its people. In March, an observer team went to Jerusalem, which included Mrs. Browning who had previous contacts in the region.

This year, in addition to the Good Friday Offering which is customarily given to the Episcopal Church in Jerusalem and the Middle East, a special appeal was made at Easter for the Diocese of Jerusalem through the Presiding Bishop's Fund for World Relief; Bishop Browning also indicated his intention to continue to respond in an informed and constructive way to the problems of the region.

"We cannot . . . allow ourselves to become judges of the situation," he said in the Jerusalem appeal. "Rather we have to ask ourselves: what constructive role can the Christian community, notably the Episcopal Church, play in resolving this situation in a land which is part of our heritage as well?"



## Garrison Keillor at Holy Apostles

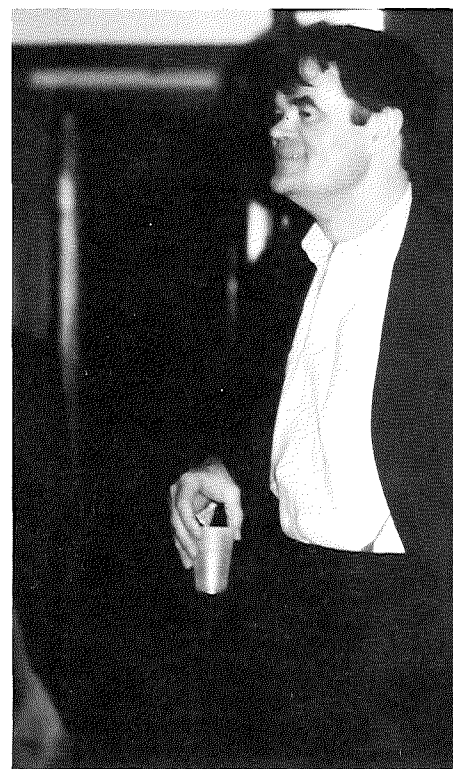
According to Garrison Keillor, in recent years New Yorkers endured five of seven divinely-sent plagues before they noticed anything was wrong. Speaking to a capacity audience at the Church of the Holy Apostles in the Chelsea section of New York City, Keillor, the author of *Lake Wobegon Days* and *Leaving Home* and for many years the voice and spirit of National Public Radio's *Prairie Home Companion*, gently parodied the ability of the residents of New York to tolerate living conditions that would outrage the citizens of more tranquil regions like Lake Wobegon, Minnesota.

But there is one plague that Keillor did not target with his humor: hunger. Rather, he was serious enough about the problem of hunger to offer his gift of droll, insightful comedy to the soup kitchen of the Church of the Holy Apostles in a benefit performance on April 17. Three hundred people paid \$25 each to attend the two-hour-long benefit program, which featured Keillor's extraordinary storytelling, punctuated by music played by Butch Thompson on piano and clarinet, and sometimes sung by Keillor.

The Holy Apostles soup kitchen is the largest on-site feeding program in

New York City and state and has served hot meals with maximum daily nutritional content and caloric requirement since October of 1982. Eight hundred to a thousand hungry people arrive each weekday for lunch, while volunteers deliver bag lunches to women and children in two nearby welfare hotels. The program provided 267,722 meals in 1987, and expects to serve its millionth meal this summer.

Keillor allowed as how he had to argue with the staff of Holy Apostles to persuade them to accept his offer of a benefit. The Rev. William A. Greenlaw, rector of Holy Apostles and executive director of the soup kitchen, and the church's assistants, the Rev. Catherine Roskam and the Rev. David Norgard, were initially unwilling to exploit a new parishioner, but the numbers of the hungry continue to grow and the need for major repairs on the physical plant of the soup kitchen intensify. Although a new floor, an emergency exit, and new lighting have been installed in the mission house, where the soup kitchen is located, more work is urgently required. The roof and the windows are damaged and leaky, and locker facilities for the work crew must be added.



Garrison Keillor

Donations of food continue to form a major portion of the meals served to the daily guests, while the addition of a health van from the Manhattan Bowery Corporation, staffed by a doctor, nurse, and social worker, has attracted more guests with new and more difficult problems. Counseling, legal referrals, and job referrals are all available, and a literacy program is being planned.

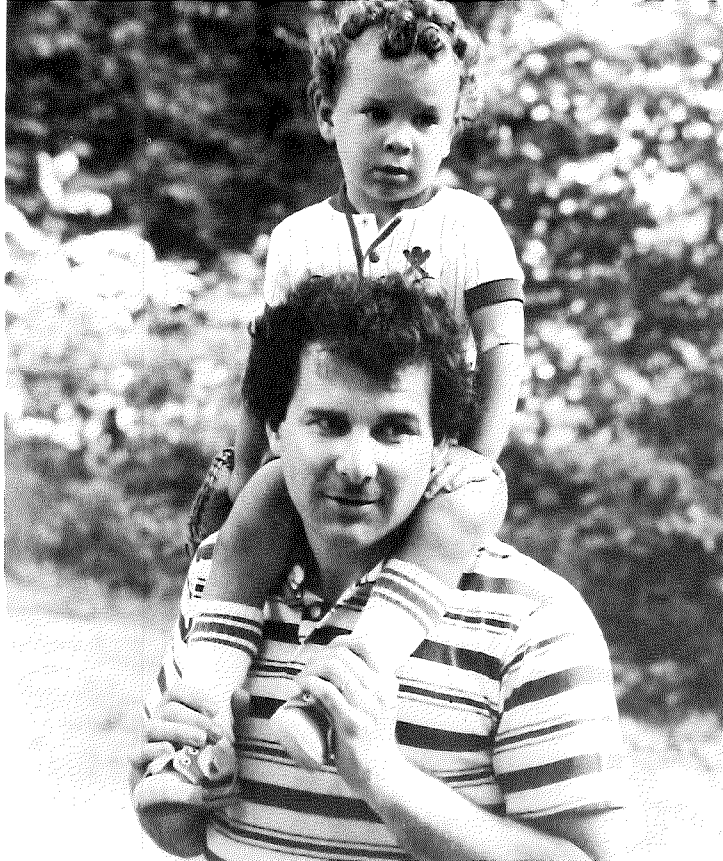
Like many who come into the Episcopal Church as adults, Keillor admitted to some difficulty learning to balance the Prayer Book, hymnal, and service leaflet. His song "Episcopalian," sung to the tune of "Ain't Misbehavin'," described his understanding of the church where he has found a home. Yet even more clearly, he has understood the Anglican ideal of living the love of God in the service of neighbor.

At a reception following the performance, Fr. Greenlaw announced that the benefit had raised \$9,000 to continue the work of the soup kitchen: just a little less than enough to cover a week's expenses. Meanwhile, in the park across the street, men were sleeping on benches, waiting for when the doors would open again.

BONNIE SHULLENBERGER



A medical van and a line of people waiting for meals: daily scene at Holy Apostles.



RNS

# The Ring of Love

By ANTHONY HARRIGAN

As I grow older, consciousness of the ties of love is ever present with me. Of course, I am mindful of the fact that not everyone can devote his or her entire life to an inner retreat; only a small number of contemplatives can do that. However, the inner feeling of love for my family, my wife and my children, my grandchildren, other living relatives, and my parents and other kinspeople now departed from this life, is my central emotion and concern. Long ago, I began to build my personal philosophy around Edmund Burke's statement that civilization consists of the living, the dead and the unborn. Civilization is simply the family writ large. And I regard the family, my family, in the same light — the living, the dead and the unborn — all part of one great unit, all bound by what, in my prayers, I have come to refer to as the ring of love.

The love that exists within a family,

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*Anthony Harrigan is an Episcopalian and former vestryman at St. Philip's Church in Charleston, S.C.*

that binds and unites my family in its fullest dimension, has been present in my heart since my childhood. I have had the extraordinary good fortune in life to be surrounded by love since my birth. From my mother and father, my sisters, uncles, aunts and cousins, my wife's family, friends of the family, my wife, my children and my son and daughter-in-law. I reciprocated that love, and expected that the members of my family also would reciprocate it. I prayed, more than anything else, that my children, in their adult lives, would extend the reign of love and be protected by it. I wanted them to know that, no matter what they faced, there was around them a protective ring of love of which they could not be deprived.

I suppose my first conscious stirrings with respect to the idea of the ring of love began shortly after my father's death. Because I was only six at the time, my memories of him are few, but they are infinitely precious because of their rarity. One of those special memories is of my father and I at the place where we went in the summer. He and I were walking along the

edge of the circular driveway, examining the trees and applying tar with a brush to spots where there was decay. Thousands of times in my childhood and adult life I have recalled that scene and my father's quiet dignity. In recalling it, I always have felt my father's presence. As I told my daughter Mary on one occasion, I always felt my father to be a luminous presence in my life — a real presence, a protective presence.

Is that foolish, emotional imagination? If so, then what is one to make of all spiritual perceptions? Is there nothing but materialism?

My father was not the only presence. Often I would stare at a portrait of great-grandfather William Harrigan, which hung above the red brick mantelpiece. It is a wonderful portrait, which now hangs in my house. His cold eyes follow one as one moves about the room, seemingly penetrating one's mind and heart. I saw in that portrait of my ancestor, a ship captain from Newfoundland, a personality transcending time. As a child in that house, I felt my great-grandfather instructing me, schooling me in the strength of our family. And in my 20s I wrote two poems in attempt to express some of those experiences.

For many years, as I grew into manhood, married, had children, and established a career, I didn't dwell much on inner experiences. In recent years, however, my thoughts have turned more and more to the life experience of my family in America. With my concentration on this life experience, my sensitivity to the spiritual presence of a pantheon of family members, back through the generations, has become acute. I feel them all around me, as the old Romans must have felt when they marched in procession with the busts of their ancestors.

I hope very much that my children will develop in their hearts an awareness of the ring of love that unites them with one another and with their mother and father, and that their helpmates in life and children and their helpmates' families will be drawn into that ring. While each is an individual, I hope that my children will never fall prey to an atomistic individualism that produces terrible isolation and loneliness. The concept of the individual alone in the world and against the world is something profoundly alien to the ancient civiliza-

*(Continued on page 15)*

# Friend, Companion, Neighbor

## A Meditation for Ascensiontide

By LAWRENCE N. CRUMB

**F**riendship, the friendship between Jesus and his disciples, is one of the themes that appears during Holy Week and continues throughout Eastertide, including the celebration of the Ascension (May 19).

In the Gospel of John, a very brief reference to the Last Supper is followed by four chapters made up entirely of the words of Jesus: a monologue addressed to the disciples and known as the "Farewell Discourse." At one point, Jesus says, "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (John 15:12-15).

Concerning our Lord's death, whereas St. Paul speaks of Jesus dying for sinners, St. John speaks of him dying for his friends. The two concepts are not in conflict, however, and are brought together in one of the many titles of Jesus, that of "friend of sinners." This description, used as a taunt by hecklers during his earthly ministry, has been used with affection by generations of Christians who have seen it as but another sign of the greatness of his love. It is enshrined in one of the favorite hymns associated with the Feast of the Ascension, "Alleluia! sing to Jesus!" The third verse is as follows: "Alleluia! Bread of Heaven, thou on earth our food, our stay! Alleluia! here the faithful flee to thee from day to day:/Intercessor, friend of sinners, earth's Redeemer, plead for me,/where the songs of all the sinless sweep across the crystal sea."

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*The Rev. Lawrence N. Crumb is a librarian at the University of Oregon in Eugene, Ore. He is currently spending a sabbatical year at the University of Oxford, England.*

With Easter, the theme is perhaps most easily recognized in the word "companion," which literally means "one who shares bread." The most obvious sign of friendship is the sharing of a meal, and it is significant that the recorded appearances of Jesus after the resurrection involve just that.

The most memorable and convincing pictures of the risen Jesus as friend to his disciples are found in St. Luke's account of the journey to Emmaus, culminating in the simple meal during which the disciples finally recognized Jesus by his manner of breaking the bread; and in St. John's account of the miraculous draught of fishes, followed by his homely description of how the disciples, upon disembarking, found Jesus on the shore with a charcoal fire, ready with bread and fish for their morning meal.

The association of our theme with the ascension comes in another of the great hymns sung at this time of year, the one beginning "See the Conqueror mounts in triumph," where we sing in the second verse: "He who on the cross did suffer, he who from the grave arose,/he has vanquished sin and Satan; he by death has spoiled his foes./ While he lifts his hands in blessing, he is parted from his friends;/while their eager eyes behold him, he upon the clouds ascends."

One can have only a small number of truly close friends at any one time. During his earthly ministry, Jesus quite wisely limited himself to 12, and as long as he was in their midst, he could not have added many more with the same degree of closeness; by his ascension, he made it possible for himself to be equally the friend of all Christians everywhere, subject only to our degree of openness to his grace. The Feast of the Ascension does not simply commemorate an event in the life of Christ, but celebrates the perpetual nature of his incarnation, the doctrine that Christ did not assume human nature temporarily, but keeps it as a continuing part of his person, having taken it with him into heaven in his ascension; it is for this reason that whenever the Eucharist is

celebrated, it is done "having in remembrance" not only "his blessed passion . . . precious death (and) mighty resurrection," but also his "glorious ascension; rendering . . . most hearty thanks for the innumerable benefits procured unto us by the same" (BCP, p. 335).

A third aspect of friendship is suggested by still a third word, the term "neighbor." Indeed, we are told that the three terms, "friend," "companion," and "neighbor," as they appear in the English Bible, are often translations of the same word in the original text. Each word has a particular connotation, and was chosen as appropriate to a particular context. The word "neighbor" means, literally, "someone who dwells nearby"; and the concept of "dwelling" takes us back to the doctrine of the incarnation, and the classic statement of it in the prologue to the fourth gospel: "The Word was made flesh and dwelt among us" (John 1:24).

Now we read in the Old Testament that Abraham was the friend of God (2 Chr. 20:7), and that God spoke to Moses "as a man speaks to his friend" (Exodus 33:11); but only in Jesus do we see an example of God being a friend to man in this third sense of one who dwells nearby, sharing in our human lot.

Whether we picture Jesus as dying for his friends, sharing in their daily labors, or joining them for food and fellowship, we cannot help but recognize that in Christ Jesus, a new relationship has been established between God and man, a relationship which has as one of its dimensions that of friendship; and if it is not a friendship based on absolute equality, it is, as we have seen, one based on mutual respect. Thus we can pray, in the words of Eucharistic Prayer B: "In him, you have delivered us from evil, and made us worthy to stand before you." And, in the words of yet another hymn, "O worship the King," we can sing, "Frail children of dust, and feeble as frail,/in thee do we trust, nor find thee to fail;/thy mercies, how tender! how firm to the end! /Our Maker, Defender, Redeemer, and Friend!"

## The Hundredth Archbishop

The passing of Arthur Michael Ramsey, 100th Archbishop of Canterbury and successor of St. Augustine [p. 6], must be marked by gratitude for his long and fruitful life. As a scholar, he looked to the Bible and the ancient church fathers in the best Anglican tradition. As a man of prayer and deep spirituality, his sermons and devotional addresses were greatly valued. As an apostle of church unity, he held out his hands to Methodists, Reformed, Lutherans, Roman Catholics and others. He had a special love for the Eastern Orthodox Church, a love fully returned.

The archbishop had little time for small talk, but he loved to converse on serious topics. Somewhat angular in his movements, he was always an impressive public figure in the violet cassock which displaced the quaint frock coat, cut off cassock, and gaiters which were the street dress of his immediate predecessors. Traveling widely and often accompanied by his charming wife Joan, he was the first Archbishop of Canterbury to be personally known and loved all over the world. Equally widely will he be missed.

## Liturgical Mulberry Bush

After the Episcopal Church has lived with its present Prayer Book for a decade, we continue to encounter interesting and non-interesting discussions as to whether BCP 1979 does or does not represent a theological change to new teachings. Obviously this is a loaded question.

What does one mean by change — addition, subtraction, alteration or shift of emphasis? And what does one mean by new? Christian theology has been going on for two thousand years: What is new to one person is very old to someone else. Is “new” teaching anything after the Bible, or anything after the great church fathers of the fourth and fifth centuries? Or does newness begin after the great medieval scholastics of the 13th century, or after the great Anglican divines of the 17th? Some of us regard everything after the Reformation as modern church history; for others modern means after 1960.

Whether one considers the present Prayer Book to have new teaching or not, does not, in itself, constitute approval or disapproval. Some people welcome changes; others do not. Some people are pleased by what they see as theological conservatism in the present book; and others are not. Indeed it is a complicated scene.

We would answer the question of whether or not there is new theological teaching by alluding to two examples. One is spoken of each January in this magazine. The 1928 Prayer Book did not provide a special feast for the Baptism of our Lord and it did not (unlike earlier Anglican Prayer Books) speak of his baptism in the baptismal service. The current Prayer Book has such a feast, has such references in the baptismal rite, and encourages the administration of this sacrament on this feast. This is plainly a theological change by way of addition. There is nothing secret about it: it has been well publicized. Is it new? As compared with BCP 1928, yes it is. On the other hand, if we look at older theological writings and older liturgies, it is not at all new, but in a venerable part of catholic Christian tradition.

Another obvious difference is with the calendar. The present Prayer Book has more red letter Saints’ Days, many black letter days for saints and heroes, and numerous prayers alluding to saints. This again is plainly a change from BCP 1928. The first edition of *Lesser Feasts and Fasts* was published in 1964 as an optional supplement for use with BCP 1928, and everyone knew it was material the latter did not contain. Was it new? Some of the collects were newly composed, and some of the readings were newly selected. Some of the persons commemorated were new choices too. On the other hand, the idea of having such observances has long been established in other liturgical rites, and is reflected in some other editions of the Prayer Book in different parts of the Anglican Communion.

Does then Prayer Book 1979 embody changes to new doctrines? It all depends what you mean by change and what you mean by new. Unless the words “change” and “new” are clearly defined, the discussion goes ’round and ’round the proverbial mulberry bush.

## Geography Quiz

Last January the National Geographic Society put up \$20 million, we have learned, to fund programs which will cut down on geographical ignorance among the nation’s young people. This was partly prompted by a CBS affiliate quiz a year ago which turned up some surprising statistics: 25 percent of Dallas high school seniors did not know Mexico bordered the U.S. on the the south, only 61 percent of Boston high school students could name the capitals of the six New England states, and half the high school seniors in Hartford were unable to name three African countries. Last month we read of a new survey, in which 85 percent of the high school seniors failed to include Alaska in a map-circling of the U.S.

What do you suppose the results would be if THE LIVING CHURCH ran a survey of churchpeople of high school age (or parent age, for that matter) on biblical geography? “Draw a line on a map from Dan to Beersheba.” “Locate Jerusalem and Jericho.” “In what modern country is St. Paul’s birthplace located? Ephesus?” Et cetera. Do you suppose that biblical illiteracy among churchpeople would be as great, or greater than geographical illiteracy among our nation’s high schoolers? Some of us can remember having to learn all the capitals of all the states in the union, and all of the books of the Bible and a lot of the catechism, especially one’s duty towards God and neighbor. That sort of thing is usually frowned upon these days. Perhaps (who knows?) some of it was misspent energy. But to date, there is no consensus that we have heard of as to what should take its place.

THE LIVING CHURCH would very much like to have some of the resources which the National Geographic Society has. Failing that, we cannot offer to fund any programs to improve biblical geographical knowledge. But we can urge our readers to pay attention to the content of what is taught in our church schools these days. And, if reluctant to comment on method, we can take just a bit of pride that some of us still remember it was Egypt where Moses was found among the bulrushes.



## Deeply Disturbing Document

By KENDALL HARMON

**T**he long-awaited report on sexuality from the Commission on Human Affairs and Health has received much recent attention for its insistence that the "church should stand firm in its traditional moral principles." What has gone unnoticed, however, is one of its general recommendations: "We commend the Task Force of the national church staff for the excellent study guide, 'Sexuality, A Divine Gift,' just released. We urge its use in our dioceses and congregations." While many parishes and dioceses are already using this curriculum, the 198th convention of the Diocese of South Carolina has voted to implore the Presiding Bishop to cease publishing this document and to withdraw it from circulation [p. 6]. Why?

Certainly this study guide, the result of the assiduous labor of members of the Task Force on Human Sexuality and Family Life, in cooperation with the National Association of Episcopal Schools, has much to commend it. Its relevance stands out.

The creative pedagogy involved is commendable. A real effort is made to involve all age groups, to encourage them to interact with one another and to reflect theologically.

The authors are also to be praised for their effort to present human sexuality in a positive light. Even with some of the Victorian overemphasis behind the church, many outside her walls today still see her as teaching that sexuality is evil.

In response to such sentiments, the document asserts, "sexuality is a gift from God" and "our sexual relationships are meant to be occasions of joy."

Alas, however, these fine features of "Sexuality, A Divine Gift" are overshadowed by its deeply disturbing dimensions. Scripture is conspicuously absent. True, the writers do say "let us not forget that the church has always affirmed that its doctrine is based on

scripture," but if that is the case, why isn't scripture one of the basic premises?

Second, this curriculum is theologically dangerous. In its desire to emphasize the goodness of our sexuality, "Sexuality, A Divine Gift" allows the pendulum to swing too far in the other direction, nearly identifying our sexuality with God.

Suppose you are a communicant in your parish who is struggling with your sexual orientation, which is a desire to be involved with young children. You enjoy Holy Communion each week, an experience in which you relate intimately with God, and now you are being told you can enjoy this same intimacy through the sacrament

of your sexuality. Will this not encourage you to go out and fulfill your sexual desires? Do we want a church which promotes pedophilia?

Even more alarming is the absence of any reference to the Fall or sin. Throughout the document our capability to misuse the gift of sexuality is woefully undeveloped. Where is the pathos of teen pregnancies, adultery, child molestation and incest?

The bibliography of "Sexuality, A Divine Gift" is a third area of difficulty. In a document which emphasizes being "wary of setting up any barriers to free and open inquiry," is the bibliography balanced?

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### A TESTIMONIAL OF GRATITUDE!

I wish, with joy and gratitude, to give public thanks to Almighty God and His Church for my 45th Anniversary of ordination to the priesthood.

I was ordained a Priest on Ascension Day, 1943, in the Diocese of Maryland by my beloved Bishop, the Rt. Rev. Noble Cilley Powell. For the last forty-three years, my servanthood to Christ and His Church — as deacon, priest and bishop — have been offered in the Diocese of Northern Indiana.

Along with many other clergy and laypeople, I find our loved Church in deep distress. It is racked by infidelity to the "Faith Once Delivered," by a growing disregard for Holy Scriptures, and by a reckless — even unlawful — indifference to our inheritance as Catholic Christians.

Nonetheless, it is my intention to be a faithful Anglican — Evangelical and Catholic — to the last hour of my earthly life. I beseech those Churchmen with the same convictions to, also, remain in the Episcopal Church. May God convert us all more deeply, starting with me!

(The Rt. Rev.) WILLIAM C.R. SHERIDAN  
5th Bishop of Northern Indiana, Ret.  
Culver, Indiana

*The Rev. Kendall S. Harmon is assistant at the Church of the Holy Comforter, Sumter, S.C.*



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Anglican thinkers are omitted. Where are the writings of Karl Barth, considered by most the finest theologian of this century, and of Helmut Theilecke, another theological giant? Where are the Anglican ethicists of centuries past and why are contemporary Anglicans such as Ruth Tiffany Barnhouse, John Stott and Philip Turner omitted?

Similar questions may be asked about the organizations described. Included are such groups as the ALA Gay Task Force, Integrity, and Parents and Friends of Lesbians and Gays. Conspicuously absent are Pastoral Care Ministries, a ministry of healing to homosexuals led by Episcopalian Leanne Payne, or others committed to traditional Christian views. Why are these groups omitted? The very dialogue the authors seek cannot take place in such a biased atmosphere.

The Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina, in describing the fourth troubling aspect of "Sexuality, A Divine Gift," calls it highly misleading. How else can the reader respond to the description of *The Witness* alongside *The Episcopalian* as both official Episcopal Church publications (p. 89), a designation which *The Witness* has never made of itself?

**T**he last question of one section asks: "In Jesus Christ, are gays and lesbians no longer strangers nor sojourners, but fellow citizens with the saints and members of the household of God?" This approach leaves the reader with the impression that the Bible approves of homosexual activity. But the Rev. Robert Cooper, professor of ethics and moral theology at the Episcopal Theological Seminary of the Southwest, recently said at the convocation of Province I: "There is not a single favorable thing said in the Bible about homosexuality." Why does this curriculum not make this clear? Why are the numerous biblical passages which condemn homosexual practice (Lev. 18, Romans 1, etc.) omitted?

Most upsetting of all, "Sexuality, A Divine Gift" leads the reader to believe that the official position of the Episcopal Church affirms homosexual practice as an acceptable alternate lifestyle: "Anglicans believe that (those with same-sex orientation) are people who can be as responsible as anyone else for loving, Christian behavior." Other (by implication non-Anglican) views see homosexual men and women as "people who choose to sin and can be saved by repentance . . . it is im-

portant not to use a teaching tool that gives a message of homosexuality-assassin, no matter how worthy the rest of the resource may be."

It should further be noted that the Episcopal Church's official position is, in fact, unchanged. Why then is the national church issuing a curriculum which contradicts the Episcopal Church's stated position?

This document teaches what is precisely against the "traditional moral principles" which the Commission on Human Affairs and Health commends. Because it is presuppositionally flawed, theologically dangerous, bibliographically biased, and highly misleading, the Diocese of South Carolina pleads with the Presiding Bishop to withdraw it. This is asked for not so that dialogue on sexuality may cease, but so that it might continue in a more responsible way.

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**The Sea**

Playing at my feet  
Sometimes with lapping motion  
Like a mother beast  
Her child to cleanse  
A sign of deep devotion

At other times  
With foaming surge  
You crash the shore  
With angry swirl  
To move all things  
That would resist  
Your way to win  
The waves insist

At dawn's first light  
A mirrored calm  
By which rising sun reflects  
The colors of a prisms love  
Bursting from an empty tomb  
The watery grave  
Life's opening womb

With sounds that soothe  
The human heart  
And treasured gifts  
Along your shore  
You play upon  
My tightened frame  
In ways my mind  
Cannot ignore

And slowly  
from your moistened touch  
I feel a calm  
Infuse my soul  
With whispered voice  
You call my name  
A dove descends  
For birth again

**Bob Graves**

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# RING

(Continued from page 10)

tion of Europe from which we derive our values.

My feelings about the ring of love came to the surface at least in part because of my thinking about time. So many people live strictly in the present; in our society this is hailed as the sane and wise way to live. We are told: Don't look back. Why not? Is the past nothingness because it *is* the past? Our minds, if they are rich in content, are full of the experience of the past. We are creatures of time. That is to say, we are fashioned over time, a human amalgam developed over decades of life. What is past is no less important than what is today. The truly civilized man or woman is the one who understands the full dimensions of life over a long period. It is when we lose any sense of these ghosts who accompany us through life that we do wrong and evil things.

Modern man has lost much of the reverential spirit that was embedded in the minds and hearts of humankind for so many thousands of years. I have seen some of it disappear in my own lifetime. It is not entirely gone, to be sure, but it is greatly diminished. Someone looking back at the 20th century might well say that mankind in this period abdicated humanity. The thrust of life today is the mastery of machines and microchips; man has traveled to the moon but lost much of his sense of wonder and awe.

My belief that there is a ring of love that ties and binds is derived from the more basic belief that love is the most powerful of forces. This belief has been given clearest expression in Christianity, in the compelling words that "God so loved the world that he gave his only begotten Son."

The separation of families over great distances and in different worlds within our country seems to be the destiny of our people in the years ahead. This separation is against the grain of human nature and countless centuries of human existence when the family unit was a unit preserved in one locale. These historic conditions of human life may never exist again, or not in our time, at any rate. Therefore, it is all the more important to strive to preserve the bonds of affection so that they aren't sundered by distance in miles or economic or social conditions. If the bonds aren't preserved, life truly will become atomistic and, ultimately, nihilistic.

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A Manual for Priests of the American Church, \$20.00; *The American Missal*, 1951 Edition (altar size), \$275.00; other materials compatible with 1928 Book of Common Prayer. All Saints Press, 1700 Wesleyan Dr., Macon, Ga. 31210; (912) 477-6622.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

## FOR SALE

"DIVORCE"—Hour-long video exploring the issues facing divorced persons in the Church and ways the Church can effectively minister to them. *Featuring:* In depth interviews with five divorced Episcopalians. *Panelists:* A bishop, a psychotherapist, a divorce mediator and parish priest. Produced by a nationally known network TV producer and layman. To order: Send \$15.00 (includes shipping) to: St. Barnabas Productions, 15 North Broadway, Irvington, N.Y. 10533. (914) 591-8194.

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.

## ORGANIZATIONS

DO YOU BELIEVE the New Testament's teaching about sexual morality should be dropped by the Episcopal Church? If not, contact your bishop and General Convention deputies; and 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

WE'RE #1! That is, the #1 retirement area in the U.S. and we're looking for a retired priest to provide Sunday and crisis ministries in exchange for housing and insurance. The priest would also work with the area team of the Purchase Area Regional Council. Contact: Robert D. Ahlenius, Area Minister, P.O. Box 976, Mayfield, Ky. 42066-0976.

DIRECTOR OF CHRISTIAN EDUCATION: Full-time position for a program from infant through adults in an 1,800 member urban-professional parish. To apply, send resumé to: Search Committee, Palmer Episcopal Church, 6221 Main St., Houston, Texas 77030.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

## POSITIONS OFFERED

NEEDED: ENERGETIC RETIRED PRIEST to join a dynamic ministry team on a part-time basis. Work at your pace. Position available immediately. Reply to: P.O. Box 14200, Jacksonville, Fla. 32238.

RETIRED PRIEST for new mission. Nice country, good weather. Write: Bishop of San Joaquin, 4159 E. Dakota, Fresno, Calif. 93726.

SCHOOL CHAPLAIN. Priest sought to serve as senior chaplain to 700 students and 75 faculty of K-12 Episcopal-related school in liaison with Mother Parish of Baltimore. Experience, commitment, and temperament to relate to teenage boys especially essential. Inquiries and resúmes before May 23rd to: Mr. Robert W. Hallett, Headmaster, St. Paul's School, Brooklandville, Md. 21022.

CHURCH OF THE ANNUNCIATION on beautiful Anna Maria Island, Fla., is seeking a rector who is committed to traditional Anglican liturgy, morality and faith as of September 1, 1988. If interested, request our parish profile telling of our history, present status, and hopes for the future from: Search Committee, P.O. Box 978, Anna Maria, Fla. 34216.

## TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 15-26), plus reading and application during the year, plus two weeks next August. \$400 tuition each summer session; \$285 for optional room. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

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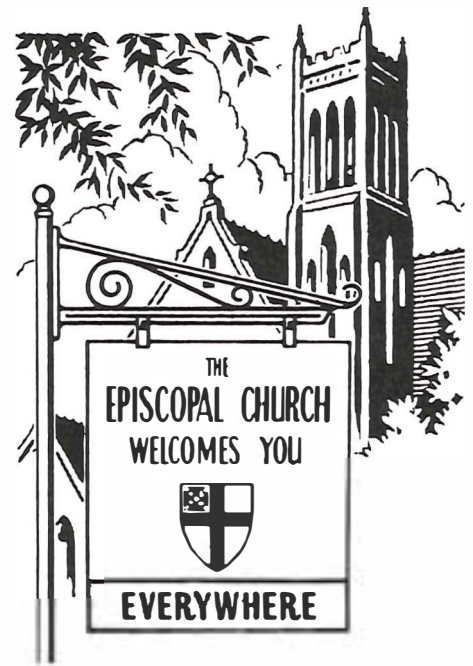
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# CHURCH DIRECTORY

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.



## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
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. 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

## COCONUT GROVE, MIAMI, FLA.

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

## 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

## 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

## 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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. Phillip Ayers, r  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

**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

## 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

## 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 La Santa Misa En  
Español; 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. Kimmy, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,  
1st Wed of mo. 12:45-1:15

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;  
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30  
**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## 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 6:45 (Sat 7:45),  
EP daily 6. H Eu Wed & HD 10; C Sat 12-1

## 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)

## 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

**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.

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