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A Permanent Mark

**The theology of the
order of deacon**

IN THE NEWS:

**Inaugural worship services
for the new president**



Our Many Little Deaths

As we search our souls during this holy season of Lent, we become increasingly aware of the mystery of human life, and the mystery of our own selves. Like the apple tree we need pruning to bear fruit. Pain is the cure for some of our ills; self-denial is the way to fulfillment; loss can become enrichment. Stated shortly and most paradoxically, the path of death may become the road to life.

For quite a long time, some thousands of years at the least, human beings have found a kind of model for this in the lives and deaths of animals and in the annual cycle of plants. Seen in the framework of the grand rhythm of nature, the sorrows and tragedies of human existence acquire dignity and beauty, and become more bearable. As T.S. Eliot said, we "hear upon the sodden floor/Below, the boarhound and the boar/Pursue their pattern as before/But reconciled among the stars" (Burnt Norton II).

Deaths, we know, give way to lives. The two are strangely intertwined. So we have stories, like that of Abraham's sacrifice in the Old Testament lesson on this Second Sunday of Lent. What mean this bloody flesh, this smoke and this fire? We do not know. Perhaps even in Abraham's day the meaning was obscure. We can only say that this mysterious sacrifice held a promise of life. This seems to be a point where we move beyond the reach of rationality. Human beings seem to be made in such a way that sacrifice is, or at least may be, important to them. Yet our rational thought cannot decipher the message.

Death only exists where life has been first. Something that has never been alive, like a stone, can never die — except in some metaphoric or poetic sense. Conversely, there is no life on this planet now that is not built on the foundation of previous deaths. Our lands and waters are fertile with the residue of past organisms. The smallest blade of grass and the tallest oak will both eventually rot into the soil, and the tiniest crustacean and the largest blue whale will someday be dissolved in the sea. We compare all of this to our own experiences and so, for us thinking and self-conscious creatures, there is both the actual death which we foresee, fear and try to circumvent, but also the thousand little deaths of a lifetime. How to endure these and how to make them fruitful in some way is a large part of the spiritual quest. We find it all focused in Christ, his death, and his resurrection. To conform ourselves to him, at least in some small measure, imparts meaning to our lives, and so we become new creatures ("if anyone is in Christ, he is a new creature," 2 Corinthians 5:17).

To be a new creature is a positive, hopeful, attractive destiny. Yet it must mean in some measure the death of the old creature. As we fulfill our calling as Christians, we may have to become very different from the kind of man or woman we always expected to be. Many hopes may have to be abandoned, many dreams shattered, many ambitions unfulfilled. So, like Abraham (to whom God "reckoned it to him as righteousness" Genesis 15:6), we must journey on in faith, as those who "desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God for he has prepared for them a city" (Hebrews 11:16).

H. BOONE PORTER, EDITOR

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President and Mrs. Bush at Washington Cathedral service during inaugural weekend: "Make us strong to do your work" [page 6].

Photo ©1989 Morton Broffman

LETTERS

Redirecting Contributions

Bishop Benitez's remarks on the worth and propriety of an economic boycott [TLC, Jan. 22] seem to me to be on target. His viewpoint does, unfortunately, leave the individual communicant with something of a dilemma: Scylla and Charybdis, if you will.

A preponderant bulk of Episcopalians could agree with what the bishop says but they, the people in the pews, have no effective (i.e. organized) way to express support or opposition.

Absent a grass roots polling system, the individual communicant has no means other than to withhold funds to indicate disapproval of some of the harebrained schemes currently being hatched by people with access to monies offered at the altar for the work of the church.

I would be interested in Bishop Benitez's reaction (and, indeed the reaction of the staff and management of THE LIVING CHURCH) to the proposal that an individual disenchanted with the present state of affairs withhold monies from the local alms basin and send them instead to some other church-related organization, such as a home for children, a seminary or even The Living Church Foundation.

WILLIAM S. FLANIGEN
College Park, Md.

Original Thanksgiving Day

To further expand upon the opening paragraph of the Rev. Roland Thorwaldsen's commentary on church and state [TLC, Jan. 15], the principal personal account we have of the earliest thanksgivings is from Governor William Bradford's *Of Plymouth Plantation* written about 1650. Of the "First Thanksgiving," Bradford writes: "And thus they found the Lord to be with them in all their ways, and to bless their outings and incomings, for which let his holy name have the praise forever, to all posterity. They began now to gather in the small harvest they had, and to fit their houses and dwellings against winter, being all well recovered in health and strength (from the great epidemic of the previous winter which caused the death of half of the original colony) and had all things in good plenty."

A parallel account of this event is described by Edward Winslow in *Mourt's Relation* of 1622: "At which

time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and amongst the rest their greatest king, Massasoit with some 90 men, whom for three days we entertained and feasted."

First reference to the word, "thanksgiving," appears in Bradford's account of 1623: "And afterwards the Lord sent them such seasonable showers, and with interchange of fair warm weather as, through his blessing, caused a fruitful and liberal harvest, to their no small comfort and rejoicing. For which mercy, in time convenient, they also set apart a day of thanksgiving."

We know from Bradford and other contemporary sources that the succor bestowed by the Indians upon the Pilgrim colony was significant, but any notion that the Pilgrim's perception of their survival of the crossing of the Atlantic and the harsh early years in the New World was other than divinely centered is a corruption of the facts as handed down to us by Governor Bradford, whose page-by-page

narrative is replete with scriptural references and allusions to God's guidance in their undertaking.

RICHARD D. FLINN
Hillsboro, Ohio

Defining Truth

Miriam Morrison says that "God's truth is not relative" [TLC, Jan. 22]. Of course it's not — but our perception of it is flawed by our limited, created nature and our sin.

It is tempting to think we know the whole truth about God, but if that were to be the case our dear Lord would have clarified and reinforced the law and not taught in parables.

Our God is love, that is to say energy, at work in us revealing continuously his will for us and for our world, consistent only with his revelation of himself in our Lord and Savior.

We must choose amongst the ambiguities. Love forbids that we claim our choice to be the only true, final eternal choice.

DUSTIN P. ORDWAY
Conway, Ark.

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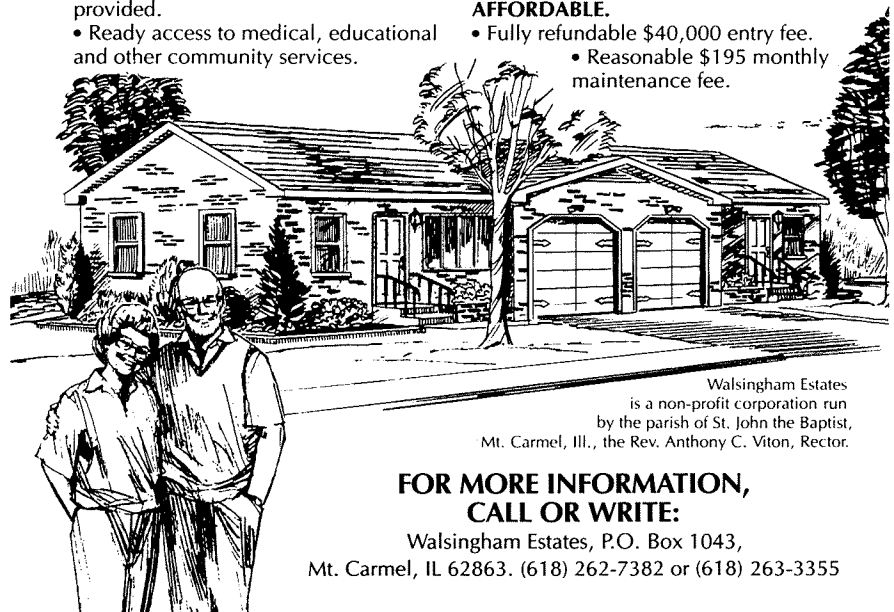
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BOOKS

Bright and Fast Moving

LAMBETH 1988: Church at the Crossroads. By Bishop Michael Marshall. Harper & Row. Pp. 178. \$15.95.

This reaction to Lambeth's July meeting was published "hot off the press" as promised by its author. As an instant report it is necessarily short on reflection and analysis. Haste is also seen in some repetition of observations and a few inappropriate quotations. Beyond these minor weaknesses, Bishop Michael Marshall has provided us with a picture of Lambeth at work in the past as well as in the present. He has also been able to present a fresh and living picture from a consistent and cohesive viewpoint.

Thankfully, his viewpoint is not one of despair! Instead, by looking at the people of Lambeth he gives us reason to hope. One of the more valuable contributions of this book is the personalizing of Lambeth. We get to know the key players from significant Lambeth Conferences of the past as well as in 1988. Bishop Marshall gives brief but vivid descriptions of the people who influenced the work and results of Lambeth and he does so in a theological context. Archbishops Tait, Lang, Fisher, Ramsey and Runcie, along with many other bishops, form a line of living witnesses to the value and integrity of Anglican theology.

That theology is indeed personal and pragmatic, which is one reason why our unity as Anglicans is "subtle and fragile." Thus, "to suffer and be patient for the truth's sake" is our Anglican vocation. Bishop Marshall freely acknowledges that we have "fallen far short of the ideal" in recent years. More than once we glimpse the eccentric American obsession with revising both church order and Christian morality, in contrast to the vast majority of Anglicans who are calling us to be truly committed to the mission of evangelism.

While diversity and ambiguity are Anglican hallmarks, the real test of Lambeth '88 was to find the limits of pluralism in faith and practice. The "crossroads" was the juncture of unity with authority. Bishop Marshall's balance and reporting of the controversial issues at Lambeth '88 signifies the vitality of the Anglican enterprise.

The book conveys the positive assessment that there will be another Lam-

beth, even if one in which unity is seriously impaired by the consecration of a woman bishop. There will be an Anglican Communion because the bishops recognize their need for its enriching fellowship of the spirit.

Bishop Marshall has rendered to us all an invaluable service. His writing is bright and fast-moving while also substantive and challenging. His book whets the appetite for more. For instance, the centrality and power of the daily Lambeth Bible Studies should create a demand for them to be published. Many thanks to Bishop Marshall for his fast and hard work.

(The Rev.) SUDDUTH REA CUMMINGS
St. Mark's Church
San Antonio, Texas

Ways of Perceiving

IMAGINE OURSELVES RICHLY: Mythic Narratives of North American Indians. By Christopher Vecsey. Crossroad. Pp. xii and 304. \$22.95 cloth.

Anthony de Mello, the late Jesuit spiritual writer and teacher from India said, "The shortest distance between a person and truth is a story." Yet, in the Western Christian tradition we have become suspicious of stories and myth, fearing that they may undermine our organized and rational approach to theology and life.

Christopher Vecsey's book about mythic narratives of North American Indians is a statement, also, of our need to recover the role of myth in human society. A demythologized world, according to Vecsey, is a world in danger of missing a transcendent vision of the spiritual dimension of life and the richness of what it means to be human.

The first section of this book is a comprehensive history of the ways myth has been used and perceived in various cultures and societies. It compares definitions and uses of myth and, with the extensive bibliography at the end of the book, is one of the most scholarly, concise and readable analyses of myth I have ever read. Vecsey's purpose for this section is to give life to the collection of Native American mythic narratives which follow. There are colorful myths presenting the conditions and ultimate concerns of human life as seen through the community life of Hopi, Ojibwa, Iroquois, Navajo, Peyotism (The Native Ameri-

can Church), and Creek Indians.

Vecsey acknowledges that mythic narratives are dynamic art forms which have much life when written, but he is convinced that these Native American traditions have much to teach white Westerners, especially of the Judeo-Christian background.

Myths are "primal tools for understanding human needs and consciousness." They communicate personal and cultural messages which evolve from and give identity to human communities. The gifts of Native American myths to Western Christians are that they see no distinction between the "religious" and "mundane" aspects of life, they point to a vital need for community, and they display a sense of oneness with the created world which leads to a desire to care for the environment.

This book is recommended to more readers than just students of mythology, in hopes that the smugness in which our Christian tradition is sometimes presented may be tempered by a willingness to learn from others.

(The Rev.) DAVID KELLER
Bishop's School for Lay Ministry
Tempe, Ariz.

Books Received

THE VIOLENCE OF LOVE: The Pastoral Wisdom of Archbishop Oscar Romero. Translated and compiled by James R. Brockman, S.J. Harper & Row. Pp. 242. \$19.95 paper.



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Inaugural Weekend

Inaugural ceremonies for George Bush, the nation's 41st president, opened with a simple private service on Inauguration Day, for family and incoming officials, at St. John's Church across from the White House, and ended with ecumenical rites attended by over 3,000 at Washington Cathedral on the Sunday after, to mark the National Day of Prayer and Thanksgiving, proclaimed by the new president.

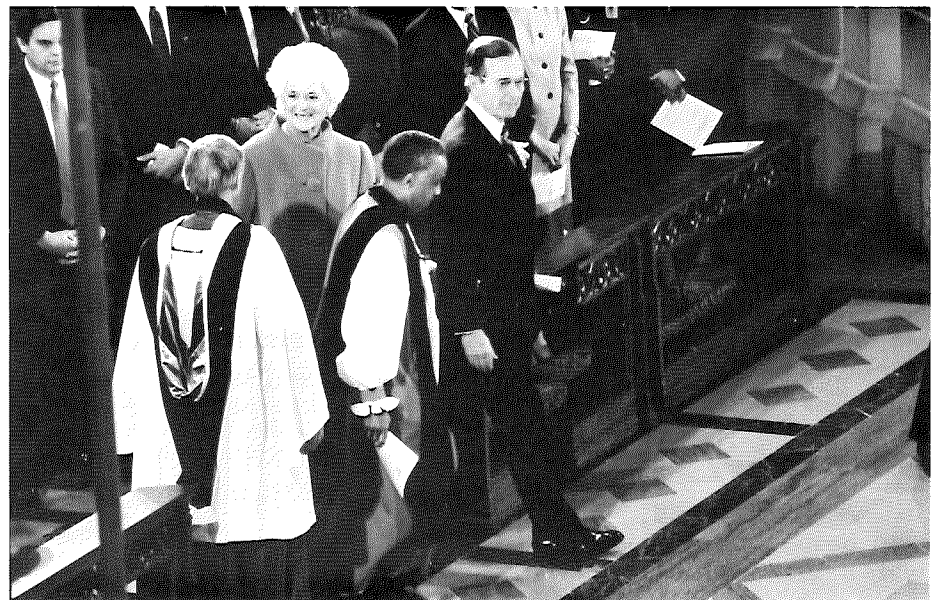
A lifelong Episcopalian from a home where daily Bible readings were the norm, he took the oath on the family Bible, open to the Sermon on the Mount.

Pew 54

At St. John's, the president sat with Mrs. Bush in pew 54, where every president since Madison has worshipped on occasion. The Rev. John C. Harper, rector of the historic church, read the familiar words from the Prayer Book; "Oh Lord our governor . . . we commend this nation to thy merciful care, grant to the president and to all in authority wisdom and strength to know and do thy will." Among those reading the Lessons were Vice President Danforth Quayle and the Rev. J. Thomas Bagby, retired rector of St. Martin's Church, Houston, where the president was a vestryman and where incoming Secretary of State James A. Baker and his wife Susan were also active parishioners [TLC, Dec. 18].

The day brought some sharp contrasts. The homeless had to be cleared from the White House area and parade route, and the new chief executive rode back from the capitol in a \$600,000 specially built bullet-proof limousine. On Sunday morning, protesters against the cost of the inauguration and other grievances demonstrated outside the cathedral.

For the Sunday service, President and Mrs. Bush were met at the north door by the Rt. Rev. John T. Walker, Bishop of Washington, who presided, and the Rev. Charles A. Perry, cathedral provost, who officiated. The Bushes were escorted to the front row nave, where they knelt briefly to pray before being seated along side Vice President and Mrs. Quayle. Seated be-



Photos: ©1989 Morton Brofman

The Bushes and Quayles during service at Washington Cathedral (top); the new president and his wife are escorted by Bishop Walker (bottom): "translating our prayers into action."

hind them were the Bush and Quayle families and relatives. Among the others present were Secretary of State Baker and another fellow Episcopalian, Justice Sandra Day O'Connor and other members of the cabinet, Supreme Court and Congress.

Religious leaders and special guests were seated in the north transept, including the Rev. Billy Graham, the Rev. Pat Robertson, a Moslem delegation, a Chinese Buddhist monk in saffron robes, a rabbi with the prayer shawl and an Indian lady in a silver sari.

The colorful procession, strongly ec-

umenical and representative, moved down the aisle behind the cathedral choir and clergy to "God of Our Fathers," with the Marine Band brass playing from the west gallery.

There were three homilists: the Most Rev. Edmond Browning, Presiding Bishop; Dr. Peter Gomes, a Baptist minister of Harvard Memorial Church in full academic regalia; and Governor John Ashcroft of Missouri, a member of the Assemblies of God.

The homilies, readings, litanies and prayers reflected the service's three themes and the scope of a president's responsibilities. Among the prayers:

care for the people of this country, care for all of God's creation, and reconciliation of the peoples of the world.

In strong words, those making the three addresses, pled for the homeless and the hungry, the aged and the ill, the environment and a stronger national morality. "We are here today," Dr. Gomes said, "to ask God's help in translating our prayers into action. Prayer works, but so must we. There must be hope for the destitute within a few blocks of this cathedral and beyond. We would not offer them prayers in place of food and shelter . . . and woe to those," he thundered from the pulpit, "who would neglect the necessities of those whose needs are embarrassingly clear to us all."

Governor Ashcroft called for a renewed commitment to cleaning up the environment. "For those who believe in God's word, there is no mistake, contamination of the environment is ultimately self-contamination. For we are to be stewards of God's creation, of the very elements from which he created us in his own image; in giving us dominion over the earth, he has shared with us his role of creator."

President Bush listened attentively as Bishop Browning, citing the Beatitudes, said that "moral leadership is grounded in the inner disposition to love and compassion which, nurtured by scripture and prayer, enables a leader to tap and release the deep well of justice and compassion in a nation's people. This leadership makes conscious that which lies unconscious in a nation's soul. People hunger for such leadership and as they recognize and accept its authority they are reconciled to one another. From this flows the healing and unity of purpose which can work for the reconciliation of the peoples of the world."

President Bush's Prayer

"Make us strong to do your work, willing to hear and heed your will, and write on our hearts these words; 'use power to help people.' For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name (for ourselves). Help us, Lord, to remember that there is but one just use of power, which is to serve the people."

There was an added dimension to the Exchange of the Peace between those of different parties, creeds and cultures. The huge throng joined in "Faith of our Fathers," "America the Beautiful," and the Navy hymn, with additional verses for the other armed forces composed for the occasion by cathedral precentor R. Wayne Dirksen, and at the end, the national anthem, with the president singing fervently.

Bishop Walker, in the closing prayers, included the one composed by the president for his inaugural address [see box]. Cathedral ringers began a quarter peal as the crowds left the church and President Bush, in keeping with his creed of faith and family, drove back to the White House with four generations of his family where 23 three Bush relatives had slept on Friday and 220 more had joined them for lunch on Saturday.

His longtime rector, Dr. Bagby, regards the Bushes as a model Christian family whose church attendance will not be just for show.

Queried after the service, he said, "The president is a faithful, dedicated churchman, with a very caring nature," who, he feels sure, will help produce the "kinder, gentler nation" he has called for. He thinks the Episcopal Church's continued emphasis on social justice will be reflected in this administration, and that there will be more concern for the disadvantaged and a stronger emphasis on ethical and moral standards.

It was the expressed wish of both the president and vice president that the inaugural events end on a note of reflection and prayer. In proclaiming January 29 the National Day of Prayer and Thanksgiving, the president sent a letter to over 200,000 congregations nationwide enclosing portions of the cathedral service, in whose formulation he had had a part for use in their churches on this day, so that church people everywhere might join in worship with those in the national cathedral, a symbol of the nation's religious heritage.

DOROTHY MILLS PARKER

Charges Dropped

A second set of charges brought against the Rt. Rev. John Spong, Bishop of Newark, were dismissed unanimously by a review committee,

which suggested that the canons of the church may "need some revision to forestall other such harassment."

The committee stressed that its decision "was not made on the basis of a technicality but on the clear and explicit procedure called for by the canons of the Episcopal Church as adopted by the General Convention."

The charges focused on a statement made by Bishop Spong in April, 1987, in an article which appeared in *The Voice*, the newspaper of the Diocese of Newark. The bishop wrote, "I covet for all people the joy of being sustained in the fullness of a relationship that unites two persons in mind, body and spirit, even when that relationship has not been blessed with a service called holy matrimony."

The critics contended that the statement violates consecration vows calling for denial of "all ungodliness and worldly lusts" and moral commandments.

The presentment was signed by executives of two groups that brought earlier charges against Bishop Spong in 1987 — George T. Smith-Winnes, executive director of the New Jersey-based Committee of Concerned Episcopalians, and the Rev. Jerome F. Politzer, president of the Prayer Book Society in Louisville, Ky.

The earlier charges were rejected by a panel of seven bishops headed by the Rt. Rev. Duncan M. Gray Jr., Bishop of Mississippi. The committee that reviewed the new charges was headed by the Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia. As with the previous case, the committee said the presentment contained a charge that was doctrinal in nature and therefore needed the signatures of at least ten bishops, which it did not have.

Fr. Politzer disagreed, insisting that the nature of the latest complaint was "certainly not doctrine" and that the panel was "shielding Bishop Spong. . . . The system is the only way to go in trying to deal with the problem of immorality. We will continue to press this issue until full and adequate relief is obtained."

Asked about the review committee's assertion that the presentments constituted harassment, Fr. Politzer said, "I'm sure Jimmy Swaggart felt he was being harassed, and so did James Bakker. That's a matter of personal opinion."

A Permanent Mark

The Theology of the Order of Deacon

By RALPH N. McMICHAEL JR.

The popular notions about what a deacon is fall into two categories: once a deacon always a deacon; and once ordained a priest, no longer is a person to be considered a deacon. I support the latter view.

The diaconate holds the key to a renewal of lay ministry and even ministry as a whole. That is, lay ministry stems from baptism, as does any form of ministry, including the ordained ministries. Those who purport that once people are ordained deacons they are always deacons, regardless of whether they are ordained priests or bishops, are reflecting an ontological view of orders. This view says that, at the time of an ordination, the person receives an indelible mark on the soul which can never be erased. This is contrasted with a view that is merely functional — someone is a deacon because he or she functions as one: he or she does what deacons do.

What we need to do is to move beyond this artificial dichotomy. What one is and what one does cannot be separated anymore than can being a Christian and living the Christian life. Historically, the church has considered baptism the event that marks someone forever. It was only later in the tradition that the mark of baptism was transferred to ordination, an unfortunate development. Again, ministry resides with baptism so that any ministry of the church, whether lay or ordained, begins with one's baptism. Ordination deepens a person's vocation. Ordination becomes the way in which God saves persons who are ordained. Laypersons are also receiving salvation from God as they exercise their particular ministries, as the mark of baptism is being deepened in their lives.

That the character of baptism is sufficient for all ministry is important if we wish to avoid any hierarchical view of ministry. When one speaks of vari-

ous sacraments as imparting indelible marks on the person, one cannot but fall into an incipient hierarchicalism. For if one receives a baptismal mark, a confirmation mark, a marriage mark, a deacon mark, and a priesthood mark, then we begin counting marks to see who has the most. We will have more vibrant ministry if we say that baptism is the only mark, and what we do with our lives is to be faithful to this God-given reality. Therefore, whether persons are married or not, deacons or priests, they are seeking to live out their baptismal vocations — their character.

Another governing principle of my argument is the relationship between liturgical responsibility and pastoral ministry. What people do in the liturgy is an articulation of the ministry that they are performing in the church and in the world. This principle recognizes that the liturgy celebrates and

reflects our life as the church. The view of ministry that is portrayed in the liturgy is to depict the way ministry is done by the church. That is, if the priest does everything in the liturgy, chances are the priest does all the ministry of the community. Pastoral ministry and liturgical role are not two separate realities. Hence a priest is not to vest and function as a deacon in the liturgy because this individual does not model diaconal ministry within the church.

One may argue that a priest does servant ministry and therefore has the right to vest and function as a deacon in the liturgy. Here again I return to the baptismal vocation. We are all to be servants but we are not all called to model servant ministry to and for the church. Does one have to be a deacon in order to serve? The diaconate does not encapsulate or exclusively possess the servant ministry of the church, but

Rapture

Late February thaw
last dawn before my fiftieth
and jogging the sharp corner onto Park
the breathing by then steady, rhythmized with
the pounding feet, the sweat barely begun,
the pumping heart in cadence, when I knew myself
pursued and, glancing upward, overtaken
by a skein of calling geese flared out in
almost perfect line, heading due North.
Called, and then caught up, I lost
the road to join that winging way so smooth,
so swift, so sword-like jubilant with song,
a music all concatenate, reechoed by an even larger
company a little westward and again, still more
drawn from the early fading sunrise, the winter sky
alive with cries of greeting and farewell.
Another turn, intersection onto Harvard where
I realized my feet again, back on the pavement
pounding out the customary daily route yet lifted
for one moment to a future beyond custom
in the certainties of steady wings and
comrades' voices on the melting wind.

J. Barrie Shepherd

The Rev. Ralph N. McMichael, Jr., is a priest of the Diocese of Fort Worth and currently teaches liturgics at Nashotah House, Nashotah, Wis.

Part II: Meditations on the Lord's Prayer

By CHARLOTTE VAN STOLK

it models servanthood for all the baptized, lest we forget that Christ has commissioned us all to serve. This is the theology of the rite of the ordination to the diaconate in the 1979 Book of Common Prayer as I read it.

In order to explicate what might be considered the theological orientation of the 1979 Book of Common Prayer on the matter under discussion, one must first look at the 1928 Prayer Book rite which contains hierarchical language with regard to the diaconate. The final collect of the diaconal ordination in the 1928 BCP contains this phrase: "may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church." The concluding rubric of the rite states that if the one ordained deacon is "faithful and diligent, he may be admitted by his diocesan to the Order of Priesthood."

The rite of the 1979 BCP does not contain such language, and thereby reflects a restoration of the diaconate as a full and equal order in the church. In fact, in the examination, the bishop asks the candidates if they are called to the "life and work of a deacon" (p. 543) which in my reading implies a particular vocation to the diaconate that is to continue the rest of their lives and not merely until they can be made priests.

Once again, ministry, both lay and ordained, stems from baptism. That baptism is the event in which we receive the mark of a Christian and the Holy Spirit who leads us to be faithful to Christ, and that all vocations are a deepening of this one mark. Again, I think the 1979 BCP reflects this view when it directs that "the ordinand is to be vested in a surplice or alb, without tippet or other vesture distinctive of ecclesiastical or academic rank or office" (p. 536). In other words, the ordinand is vested in such a way as to reflect one's baptismal garment, rather than a previously held status in the church.

I realize that there are a host of related issues surrounding the diaconate in the Episcopal Church which I have not directly addressed. However, at the center of any such appraisal of the matter, one should deal with whether we are to continue with an incipient hierarchicalism, or abolish the transitional diaconate. I maintain that the latter approach is the proper way for the church to proclaim the importance of all ministry for its life and work.

I arm myself with the Lord's Prayer. Then I can think about life.

Faith is the hearth on which we invite God to light the fire that warms us. Here are two studies of faith in moments of peril. In the first we cannot know the future. In the second we suspect it, but are not yet ready to accept it.

As Christ leads us through Lent, his constant message is that God is always there.

Surgical Suite

Our Father,

Too bright in there. I squint away. Your kingdom, your will, old paintings of skies split open to heaven. Oh God, I won't think of any of them. Not here. Not today.

The surgery doors slide open on air.

All the vents in the ceilings are breathing. Where are the vents picking up all these prayers? So many languages, some without words. "Give us today. Just today, good God give us. Give us. Don't test us. Protect us from evil."

This place knows how to teach us to pray.

Every magazine has the same pictures. The five dwarfs of grief scowl out from each page. Denial and Anger perch on their foreign cars, decked in designer shirts, jewelry and ether, while on its rhinestone leash Bargaining snarls. Sweat from my fingertips smudges their slickness, until like a puzzle Depression appears. If I turn the next page will I find Acceptance? Oh Father, our Father, no.

Substitute Hope, God, substitute Hope.

I bargain my trespasses against your mercy. Help us now, I'll pay

Charlotte M.U. van Stolk is a lawyer in Cleveland, Ohio, and is a member of Christ Church, Shaker Heights.

later, live better, really make it worth your while.

Oh you of the hallowed name, you must know I need more time for this human love before facing yours.

Here by surgery we are forced open; one to their gloved hands, the other to our God: "Almighty, unto whom all hearts are open, all desires known and from whom no secrets are hid." We are such small images of you, protect the soft places, the narrow passages where life flows, the spark where nerve meets nerve and only you know if its silent explosion is essence of body or soul. Use the surgeon's hands as if they were your hands; my darling in there deserves no less!

And I will wait right here where the doors breathe open and shut, trying to remember that even waiting places are part of your kingdom and even powerless, we rest in your power . . . and glory. Please God, help me to remember glory! Amen.

For a Sick Child

Oh God, you cannot have him in heaven. That's his name I'm shouting. He dare not run off. He'll come to your kingdom some other time. In a battle of wills you haven't a chance. This is my child, My Child, MY CHILD, I am his mother!

If you're really my Father, you'll understand and give me my child today, Today. And forgive me nothing except this one thing: that I'll never forgive you, if you do this. Lead me not to the door of death, taking him. I want to go in, go in, go in. You'll deliver him from pain, you say. But what about me? What about me?

I won't shoot crap with you, oh God, for your dice are loaded and your table tipped. But you own the game, you say, you say. And yours are the dice and the child and me. If he goes to your kingdom; you'll risk your power on the shivering faith of my tiny soul. And that is your glory, oh God, oh God. Amen.

New Canons on Ministry

Changes Adopted by General Convention for Lay and Ordained Ministry

By R. EMMET GRIBBIN, JR.

The Title III section of the church's constitution and canons concerns ministry. In recent decades as amendments have been added, some sections subtracted, and revisions made, the Title III canons have become a patchwork including provisions no longer applicable, some confusing directions and some contradictions. The General Convention of 1985 directed the Council for the Development of Ministry (CDM) to redraft all of Title III and work in tandem with the Standing Commission on Constitution and Canons.

Following an extensive survey and work by committees and subcommittees with ultimate approval by the whole membership, the council and the commission presented the results of untold hours of careful work to the 69th General Convention in Detroit. After a great deal of discussion, particularly in the House of Deputies, a few changes in the draft were accepted and the proposed revisions, consolidations, simplifications and substantive changes were adopted.

Now that the new canons have come into effect, everyone concerned with the processes, scrutinies and examinations leading to eventual ordination for persons will have to study these new canons with care, but some of the more interesting provisions are these.

In accordance with the Prayer Book's affirmation that "The ministers of the Church are lay persons, bishops, priests and deacons" (p. 855) a new

The Rev. R. Emmet Gribbin, Jr. resides in Northport, Ala., and is TLC's associate editor for Province IV.



Canon 1 was added "Of the Ministry of All Baptized Persons."

Diocesan commissions on ministry were canonically established only 18 years ago. The revisions of Canon 2 reflect the continuing experience of COMs as they have developed in these years.

Revised Canons Published

The new edition of *Constitution and Canons of the Episcopal Church*, as revised by the General Convention last year, has now been published. Because of the many changes in the text of canons, as well as numeration and pagination, this new volume will be necessary for anyone seeking canonical guidance. The changes are extensive in Title III.

The new edition, bound in blue paper, is available for \$16 from Episcopal Parish Supplies at the church headquarters in New York. The larger companion volume, *The Journal of the General Convention, 1988*, will be available later this spring.

Canon 3 on licensed laypersons gives some new titles to some specific functions which are described. A pastoral leader serves a congregation without a priest. A lay preacher of course preaches. A lay eucharistic minister can now in some circumstances administer both the consecrated bread and the wine. A catechist is authorized to prepare persons for baptism, confirmation, and reception. A lay reader "leads public worship." Then for purposes of clarification the ministry of unlicensed lectors is defined in the canon as those who read lessons and prayers of the people. Important words added at the convention to the original suggested canon as printed in the *Blue Book* are the ones in italics. "A lector is a person *trained in reading of the Word* and appointed by the member of the clergy in charge of the congregation. . . ."

New items in the canon "Of Postulants for Holy Orders" urge that "fit persons" be recruited, that the congregation from which the applicant comes is "willing to involve itself in the applicant's preparation for Holy Orders." That could include financial support. When admitting someone to postulancy, the canon proposed by the CDM had stated plainly "the bishop shall ascertain that adequate financial resources will be available for the support of the postulant throughout preparation for ordination." This reflects the special study which the previous General Convention had required the CDM to make on the costs of seminary education and the burdensome debts many graduating seminarians have. The House of Bishops, however, decided that this wording was too strong so they modified it to read, "the bishop shall consult with the applicant regarding financial resources which will be available. . . ." The deputies accepted this recommendation.

Separate canons are now provided for the ordination of these called only to the diaconate and for those called to both the diaconate and the priesthood. Since a number of permanent deacons are now employed by parishes, the canon excluding permanent deacons from participation in the Church Pension Fund has been dropped.

Article VIII of the church's constitution requires that every person ordained deacon, priest or bishop read aloud and sign a declaration of belief in the scriptures and conformity to the doctrine, discipline and worship of the

(Continued on page 13)

Restoring the Diaconate

Among the many things going on in the field of ordained ministry, some recent developments have been very good. Some, which concern laypeople, are briefly described in Fr. Gribbin's article in this issue [p. 10]. Another which is significant now and which holds great promise for the future is the restoration of the diaconate or order of deacons. For the past half dozen centuries, the ministry of the deacon has been regarded mainly as a relatively brief apprenticeship through which a clergyman passed on his way to the priesthood. Today, it is increasingly recognized that this ministry, as a lifelong or permanent vocation for certain men and women, is an important expression of the ministry of the whole church, with implications both for other clergy, and for laypeople who in most cases identify more closely with deacons than with priests. Having had many news items, book reviews and articles on the diaconate over a period of many years, we are pleased that *THE LIVING CHURCH* has contributed to this revival.

There are now approximately 1,100 persons in the Episcopal Church who are serving as vocational deacons, and approximately 470 men and women who are preparing for ordination to this ministry. The number so ordained greatly exceeds the number of transitional deacons who are in training for the priesthood. It may be noted that the controversy over women's ordination has not, in most cases, involved the diaconate. Almost all Episcopalians agree that women and men may appropriately serve in this order (the term "deaconess" may still be used, but within the Episcopal Church deaconesses are now fully within the order of deacons).

The canon law of our church, as now revised, reflects the more important place of deacons. In the past, the variously termed vocational, permanent or perpetual deacons were considered exceptional; the transitional deacons preparing for the priesthood were the norm. This position is now reversed (canons III. 6 and 7). We applaud these changes.

Theology of Ordination

In the opinion of many, the restoration of the diaconate as a distinct order has been inhibited by the belief that all priests actually are deacons, having once been so ordained, and that therefore a superfluity of deacons already exists.

This belief has two sources. First, the diaconate has, in fact, generally been used as a sort of first step into the priesthood which was, as it were, embedded in the priesthood when the latter order was conferred. Secondly, there was the medieval doctrine of "character" or imprint. In this view, each order of the ordained ministry involved a permanent and indelible "stamp," as had baptism and confirmation earlier in the individual's life. According to this view, these successive stamps must remain forever and must somehow fit together in an ascending scale.

We are very pleased that the Rev. Ralph McMichael has faced this theoretical problem [p. 8] which has compli-



cated theological discussions for many years. We believe that he has provided an important contribution to sacramental theology which deserves wide attention.

Changes in Listing Deacons

In accord with the changes in canon law, in the "People and Places" column of this magazine, we anticipate in the future that those formerly known as "permanent deacons" will continue to be so called. Those really preparing for the priesthood will be designated "transitional deacons." We realize that the significance of these changes is not understood by everyone at once, and it may be some time before this pattern is consistently followed. We respectfully solicit attention to the exact status of deacons when data regarding ordinations is sent to us.

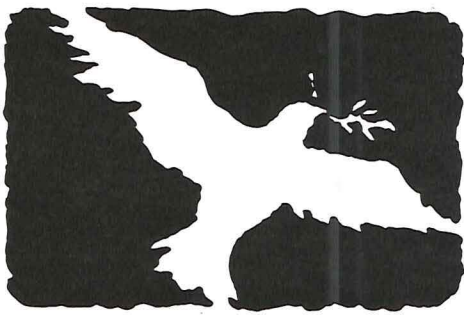
A New President

Once again an Episcopalian is in the White House. We extend to Mr. Bush our earnest good wishes as he carries on the duties of this demanding office. All Americans who believe in God should pray for the president of this nation. Such prayers may be seen as a special duty of the church to which he belongs — not only now in these optimistic first weeks of the administration, but also during the long and no doubt more difficult months and years to come. This is a challenging moment in world history, and a moment in which it may be possible to construct a more stable and more constructive future for all of us. We hope and pray that the president of our country, together with other leaders, may be able to meet this extraordinary opportunity.

For Late Starters

During these first two or three weeks of Lent, not all of us are yet on board. For whatever reason, we just haven't gotten started in observing this special season. Well, better late than never.

It is not too hard to think of appropriate lenten observances — perhaps going to church an extra time each week, or working in some social service activity in the parish or the community. And giving things up? Of course we can all curtail something of our eating or drinking. Giving up cigarette smoking is not as hard as it used to be, surrounded as we now are by no smoking signs and warnings. If you are not observing Lent in any special way, do get started. This season is a unique chance for us to engage in spiritual growth. Let us not lose the opportunity.



BENEDICTION

The author, Sr. Mary Michael, S.S.M., resides at St. Margaret's House, Philadelphia, Pa.

Lord, how often shall my brother sin against me, and I forgive him. As many as seven times?" (Matthew 18:21)

When I stood in the shattered ruins of the old cathedral at Coventry in England one rainy afternoon a few years ago, I was moved to tears by the words carved on the wall behind the stone altar — "Father Forgive." Directly behind the altar stood two charred oak, roof beams which had been tied together with wire in the shape of a huge cross shortly after the cathedral had been reduced to ruins by German air raids in November 1940. Three of the 14th century,

hand-forged nails which had littered the floor of the sanctuary after the bombing had also been formed into the shape of a cross and placed on the altar.

Many sins of our day came to mind, for which we should seek forgiveness. For our nationalism, racism, sexism . . . Father forgive. For polluting your beautiful earth with chemical wastes and your oceans, lakes and rivers with garbage and sewage . . . Father forgive. For making your rains acid, for denuding your forests, and for damaging even the protective ozone layer which you have created for us . . . Father forgive. For spending trillions of dollars on armaments when millions of people all over the world are homeless . . . Father forgive.

Then I turned and gazed at the gigantic figure of Christ in glory with man at his feet on the largest tapestry in the world, and saw just below on the lower part of the tapestry, in somber tones of gray and black, Christ crucified; and I understood better than ever before the cost and the glory of Christ's kind of love — the same kind of love he demands that we have for one another. And I was filled with joy and hope. "I do not say to you seven times, but 70 times seven" (Matthew 18:22).

Later Wisdom

By JOHN ALEXANDER

When I was a teenager in the 1930s, my parents and church told me to adopt a few self-disciplines (some positive, some negative) if I wanted to live the good life. Three of the negatives were: Don't smoke, you will hurt yourself and offend others. Don't drink alcohol, you might hurt yourself and you could injure others. Don't adulterate your sex life, you are certain to hurt both yourself and others; mentors warned me to expect ridicule as a puritanical prude.

Half a century has elapsed. The

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public is beginning to wise up to the first two negatives. They are turning thumbs down on smoking, resorting to education and to legislation discouraging smoking. And they are beginning to question unbridled consumption of alcohol and other drugs. There is increasing education (and laws are imminent) in this area as well.

But will the public ever wise up to the wisdom of the third warning and recognize the relation between individuals choosing to adulterate their sex lives and the social ills of teenage pregnancy, abortion, venereal disease, and AIDS? When will the nation (parents, schools, churches, media) begin to educate teenagers that to live the good life, they would be wise to refrain from adulterating their sex lives?

Thanks for listening.

PEOPLE and PLACES

Appointments

The Rev. C. Wayne Boyce is now rector of St. Paul's, Box 2, Burnet, Texas 78611.

The Rev. Stephen Caudle is now rector of St. George's, Bossier City, La.

The Rev. Paul S. Downie is interim rector of Emmanuel Church, Hastings, Mich.

The Rev. Marshall J. Ellis is assistant of St. Columba's 2031 S. 216th, Seattle, Wash. 98188.

Resignations

The Rev. Monroe Freeman, as rector of St. Stephen's, Schuylerville, N.Y.

The Rev. Jack C. Hennings, Jr., as rector of Grace Church, Sheffield, Ala.

The Rev. Roger Wharton, as rector of St. Brendan's, Juneau, Alaska. He remains as rector of Holy Trinity, 325 Gold St., Juneau 99801.

Religious Orders

On November 12 the Rev. Mother Catherine Grace was elected mother superior of the American Congregation of the All Saints Sisters of the Poor and was installed by the bishop visitor, Nov. 14. In honor of her 37 years in that office the former Rev. Mother Virginia will retain the title Mother.

Retirements

The Rev. Mortimer Bowman, as priest-in-charge of Trinity-St. Mark's, Alberta, Va. Fr. Bowman will continue to live in Petersburg, Va.

The Rev. Herman T. Silvius, III, as rector of Trinity, Topsfield, Mass. Add: Box 902, St. Just Sta., Puerto Rico 00750.

Deaths

The Rev. Canon Walter H. Stowe, retired priest of the Diocese of New Jersey and well-known editor and writer in the church, died at Somerset Valley Nursing Home, Bound Brook, N.J., on January 2, at the age of 93.

Canon Stowe's early ministry was spent in New Jersey, Minnesota, and Colorado. In 1929 he became rector of Christ Church, New Brunswick, N.J., a position he held until his retirement in 1966. He was the historiographer of the national church from 1952 to 1967, editor of the *Historical Magazine of the Protestant Episcopal Church* (now *Anglican and Episcopal History*) from 1949 to 1961 and president of the Church Historical Society from 1936 to 1961. A graduate of the University of Minnesota and Seabury Seminary in Fairbault, Minn., he was a tutor and fellow of General Theological Seminary and the author of numerous articles, including several in *THE LIVING CHURCH*, and books on church history. In 1938 Seabury-Western Seminary in Evanston, Ill. awarded him an honorary doctorate degree; in 1950 he was named honorary canon of Trinity Cathedral, Trenton, N.J. Canon Stowe was preceded in death by his wife, Marguerite; he is survived by a daughter, Mrs. John Williams of Albuquerque, N.M.; a son, the Rev. David Stowe of Somerville, N.J., four grandchildren, and three great-grandchildren.

CANONS

(Continued from page 10)

Episcopal Church. Prior to the 1979 Prayer Book this was done just before an ordination service. The 1979 Book requires it be read by the ordinand in the service and signed while the congregation watches. Canon 5 now authorizes the bishop to ascertain a postulant's "readiness to make the declaration required in Article VIII" long before ordination is immanent so that any difficulties can be known at an earlier time.

The bishops are not to ordain any person to the priesthood unless the person has some definite "opportunity for the exercise of the office of priest *within the church*." This would eliminate "free lance" vocations. There is no point to ordination unless some sacramental ministry under church auspices has been arranged.

A special task force convened by the Bishop of Alaska assisted in recommending the provisions of Canon 9 "of the ordination of local priests and deacons," those formerly often referred to as "Canon 8 clergy." The word "local" was carefully chosen. This canon spells out the special situations when a church and community leader can be ordained to provide the sacraments for a particular congregation which otherwise would not have such a ministry. This is not new in the church's life, but the circumstances where such an ordination might be advisable and the kind of persons suitable are more clearly delineated in this canonical revision.

Canon 10 makes provision for clergy of other communions who were not ordained by a bishop in the historic succession who desire ordination in the Episcopal Church. Canon 11 concerns "priests and deacons ordained in churches in the historic succession but not in communion with this church" who can be received into this church "in the order to which already ordained by a bishop in the historic succession."

Canon 14 "Of Clergy and Their Duties" has been simplified and clarified but has no significant change in substance.

Canon 19 does have some substantial changes, and is in fact practically a new canon. Its title is "Of the Dissolution of the Pastoral Relation." For some years dissatisfaction with the old "dissolution canon" has been voiced by many church members including bish-

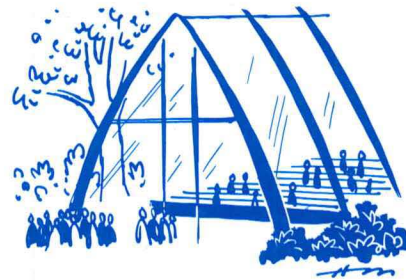
ops, vestry members and rectors. The General Convention of 1985 instructed the CDM to consult persons of many points of view and redraw the canon. Their *Blue Book* comment was, in part, "The intention of those who have worked on this project has been to describe a process that is essentially pastoral in nature . . . a process that has due regard for all of the persons involved."

The bishop advised by the standing committee seeks through several kinds of conferences to mediate disagreements between congregation and clergy. If it seems inadvisable that the pastoral relationship be continued, the bishop will judge what kind of settlements shall be made. The processes described are fair and open. The bishop is the final arbitrator. This canon seeks to guarantee that all parties in a dispute get a fair hearing and equitable treatment. Time will tell how well this canon works.

The CDM will report to the next convention its suggestions and revision of Title III canons 21-27 all of which concern the episcopate.

The CDM's report to the convention was referred to the ministry committee of the House of Deputies and the ministry committee of the House of Bishops for a final review before presentation to the convention. The committee chairmen presented the whole matter to both houses; the Rt. Rev. Robert Anderson, Bishop of Minnesota, to the House of Bishops, and the Rev. Wallace Frey, Diocese of Central New York, to the deputies. Fr. Frey was ably assisted by the Rev. Canon Robert Tharp of East Tennessee who was both secretary of the ministry committee of the House and co-chair of the CDM's group which prepared these new canons. These two presented the canons at several different House of Deputies sessions, listened patiently to many questions, and explained it all with admirable clarity.

The Rt. Rev. Robert Witcher, Bishop of Long Island, was chairman of the Title III review committee composed of 11 members of the CDM. The Rt. Rev. Walter Dennis, Suffragan Bishop of New York, served as chairman of the Standing Commission on Constitution and Canons. The Rt. Rev. John Ashby, Bishop of Western Kansas, similarly served as chairman of the Council for the Development of Ministry. The good work these persons and their associates have done will be of benefit to the church for years to come.



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MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, N.Y. 10468.**

PILGRIMAGE

WOMEN MYSTICS PILGRIMAGE — July 28-August 13, 1989. A contemplative journey to the sites of seven European mystics. Leaders: Rev. Bede Mudge, OHC; Rev. Elizabeth Canham, Obl. OHC. Write: **Holy Savior Priory, P.O. Box 40, Pineville, S.C. 29468.**

POSITIONS OFFERED

TRINITY EPISCOPAL SCHOOL FOR MINISTRY seeks a professor of Pastoral Theology with experience in missions/evangelism, homiletics and pastoral care. Send resumé to: **Dr. Stephen F. Noll, TESM, 311 Elevation St., Ambridge, Pa. 15003.**

POSITIONS OFFERED

A PART-TIME POSITION with a small rectory is open for a priest to serve a small rural church near Charlottesville, Va. Ideal for a priest who is a graduate student, or a priest married to a graduate student, with the University of Virginia nearby; open to others interested in living near a university community. Write: **The Bishop of Virginia, 110 W. Franklin St., Richmond, Va. 23220.**

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

HOUSEPARENTS NEEDED: A mature married couple with no dependent children to work as houseparents in a therapeutic Episcopal related group home setting in a farm atmosphere. Call **601-798-2418** or **601-798-2437** or write: **Houseparents, P.O. Drawer 640, Picayune, Miss. 39466.**

HISTORIC church in small town on Mississippi desires part-time ministry. Growth-oriented leadership wanted with community involvement. 1979 Prayer Book. Contact: **Diocese of Quincy, 3601 N. North St., Peoria, Ill. 61604.**

RECTOR needed for St. John's/Fremont and St. Mark's/Newaygo, two small parishes ten miles apart, serving a wide rural area of Western Michigan. International food company headquarters and four seasons recreation. Excellent schools, medical resources, and access to urban areas. Caring congregations working in partnership. Strong lay leadership. Community and ecumenical involvement. Diverse ages and Eucharistic focus. Reply to: **Ms. Mary Frens, 1150 Cottage Lane, Newaygo, Mich. 49337.**

ORGANIST-CHOIRMASTER for medium-sized but growing parish located in a prospering suburb of Charlotte, N.C. **All Saints' Episcopal Church, 525 Lake Concord Road, Concord, N.C. 28025; (704) 782-2024.** One Sunday service plus evening rehearsal. 22-voice adult choir with professional section leaders, plus youth choir. Salary negotiable, but minimum of \$9,000 plus benefits. Successful applicant will be expected to display knowledge of Episcopal liturgy and sensitivity to liturgical planning. Position open 6/1/89. Send resumé with photo.

CHRIST CHURCH PARISH, New Haven, seeks applicants for three-fourths time organist-choir director for 250 member parish with excellent music tradition. Paid and volunteer choir of mixed voices. Applicant must have pastoral and liturgical sensitivity as well as knowledge and understanding of Anglo-Catholic worship. Send resumé with references by March 10 to: **Daphne Ross, Christ Church Parish, 84 Broadway, New Haven, Conn. 06511.**

POSITIONS WANTED

LONGTIME professor-cum-church musician desires change to less teaching with more music. Virtuoso organist/carillonneur, good conductor/choirmaster, knowledgeable churchman. Reply **Box M-670*.**

EXPERIENCED, stable priest with proven skills in preaching, pastoral care and administration seeks relocation, preferably in southeast. Reply **Box R-671*.**

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

POSITIONS WANTED

WORKER PRIEST seeks enthusiastic band of pilgrims who live, worship and minister together towards the vision of God. Reply **Box G-672*.**

A CONSERVATIVE priest with a distinguished 25-year career as a parish associate, a director of pastoral counseling centers, and an educator having exceptional, well documented gifts in the professional healing ministry seeks a position as a counseling associate in a large vital parish needing an in-house multi-dimensional ministry of pastoral counseling. Direct inquiries to: **The Rev. Dr. Laurence C. Maud, Interfaith Counseling Center, Suite One-P Regency Towers, 1600 Lehigh Parkway East, Allentown, Pa. 18103. (215) 776-7870.**

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — **The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.**

PUBLICATIONS

SYNTHESIS: A Weekly Resource for Preaching and Worship in the Episcopal Tradition answers the need. The College of Preachers survey in 1987 showed. 75% of clergy find preaching "challenging and enjoyable" but 77% also said "other demands interfered" with desired preparation. The only sermon and worship publication based on the Episcopal lectionary. *Synthesis* is authored by some of the seminary faculty from The School of Theology, Sewanee, Tenn., a priest, and parish musician. Scripture. Tradition. Culture. Worship. And Experience reflected on every week. *Synthesis*, P.O. Box 11428, Chattanooga, Tenn. 37401. 1-800-356-9391.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. **Linda C. Woodford, 30 Brimmer St., Boston, Mass. 02108. (617) 723-9441.**

TRAVEL

THE AMERICAN NATIONAL PILGRIMAGE to Walsingham, Glastonbury, and, this year, to Wales! June 22-July 6, 1989. Director, the Rt. Rev. Br. John Charles, SSF, pilgrimage-secretary Fr. Charles Lynch, SSC. For more information and reservations write: **Pilgrimage Committee, 6454 Clarkston Rd., Clarkston, Mich. 48016.**

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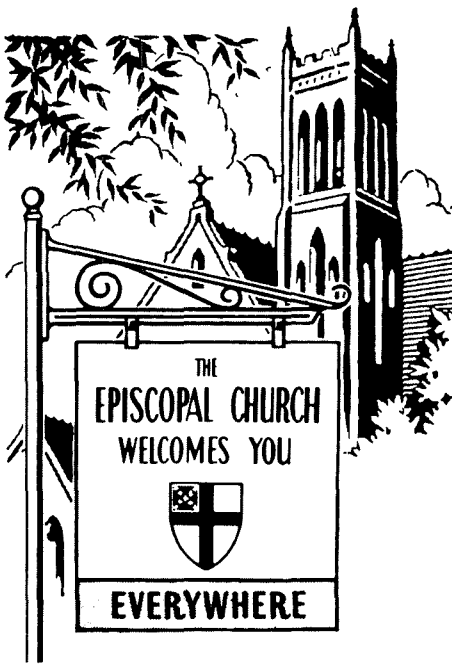
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LENT CHURCH SERVICES

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



LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

PALOS VERDES ESTATES, CALIF.

ST. FRANCIS 2200 Via Rosa at Palos Verdes Dr., W.
The Rev. Robert E. Dunn, r
H Eu Sun 8, H Eu (1S & 3S) 10, MP (2S & 4S) 10. Full Holy Week and Easter schedule offered. Call (213) 375-4617

SEBASTOPOL, CALIF.

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

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

NEW HAVEN, CONN.

CHRIST CHURCH Broadway at Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol), EP 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

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 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

WASHINGTON, D.C. (Cont'd.)

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. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

MARIANNA, FLA.

ST. LUKE'S 212 W. Lafayette St. 32446
The Rev. Millard H. Breyfogle, r
Sun H Eu 7:30, 10:30. Wed 5:30

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

GRAYSLAKE, ILL.

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

MISSION, KAN.

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

SALINA, KAN.

CHRIST CATHEDRAL 138 W. Eighth St.
The Very Rev. M. Richard Hatfield, dean
Sun Masses 8, 10 & Sat 6. Daily as anno

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

LOUISVILLE, KY.

ST. GEORGE 26th & Oak
The Rev. Samuel Akuamoah, v
Sun H Eu 11

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

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

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as- soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, 8:30. DAily MP 9

(Continued on next page)



St. Luke's Church, Marianna, Fla.

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.
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. MARY'S 1895 Laurel at Howell (646-6175)
The Rev. Russell W. Johnson, Jr., r; the Rev. John Cowan
Sun H Eu: 8:30 & 10:30; Ad. Forum 9:30, Ch S 10:30. Wed H Eu: 7, 12:15 & 6:15; 1st Tues 7:30 HS & H Eu

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 Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

BEATTY, NEV. (Just east of Death Valley)

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BERNARDSVILLE, N.J.

ST. BERNARD'S
Parish House, Claremont Rd. (766-0602)
Cemetery, Washington Rd. (766-1331)
The Rev. Frederick S. Baldwin, r; the Rev. Donor Macneise, the Rev. Dr. Richard Ottaway, assoc
Sun 8 HC, 10 HC (1S, 3S, 5S), MP & HC (2S, 4S), Ev 5. Thurs 10 HC & Healing

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; Fri 9. C Sat 4

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

SCOTCH PLAINS, N.J.

ALL SAINTS'
The Rev. John R. Neilson, r
Sun H Eu 8 & 10. Wed 9

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, M.Div., v
Sun Masses: Sat 5:30. Sun 8 & 10. Daily Mass 5:30

HAMILTON, N.Y.

ST. THOMAS 12 1/2 Madison St.
The Rev. Elizabeth R. H. Gillett, r
Sun 8 & 10 HC; Wed 5:15 HC

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

ST. JAMES OF JERUSALEM W. Penn St. & Magnolia
Marlin Leonard Bowman, r Est. 1880
Sat 5 EP & Mass. Sun 9 MP & Mass, 11 Gregorian High Mass. Wed 7 Sta & B. The Church on the beach

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

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
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 & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. 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 4 (1S & 3S). Mon-Fri H Eu 1:05

RICHMOND HILL, N.Y.

ALL SAINTS' 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J. T. Schnabel, r (718) 849-2352
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

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

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5421 Germantown Ave., 19144
The Rev. Charles L.L. Poindexter, r; the Rev. Frank Witt Hughes, ass't; the Rev. William J. Shepherd, ass't
Sun HC 7:30, Sol Eu 10:30. Mon, Wed, Fri HC 7:30; Tues, Thurs, HC 7:30 & 9

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r
Sun 8:30 HC; 9:30 Christian Education; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, 5 Ev. Daily (ex Fri) MP 6:30, Mass 6:45, EP 5. Sat MP 8, Mass 8:15, C 4-5, EP 5. Lent: Sta & B Wed 7

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wklys Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Jo Roberts Merriam
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

NORFOLK, VA.

CHURCH OF THE GOOD SHEPHERD
1520 North Shore Rd. & on corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun services: 8 HC; 10:30 HC or MP (HC 1S & 3S; MP 2S & 4S). Wed: 10:30 HC & Healing service; 6 HC

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 4. Daily as anno



St. Mary's Church, St. Paul, Minn.