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Into the Desert

I had been in Egypt only a few days last month when I got to see the desert. My son and I rented horses and, with a guide following us, traversed several miles from the famous great pyramids to Saqqara, a place to the south where there were several smaller pyramids and tombs and other impressive ruins.

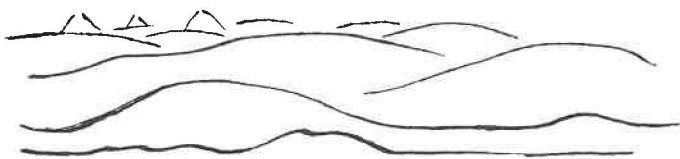
In that area, there was no doubt as to where the desert began. The little green fields and the date palms of the fertile and the irrigated Nile Valley extended to a certain point and then stopped. The border line was often an unpaved road, or a row of trees. To the west, toward the Nile, all was sparkling green. Two feet beyond this lane or the line of trees, there was sand, just sand, sand which extends hundreds of miles across the whole top of the continent of Africa.

Going out onto the desert a short distance was like sailing onto the ocean in a small boat. One was on a foreign element. There were none of the things which normally surround our life. To go too far would indeed be dangerous and ultimately deadly. Yet it was undeniably fun to canter across the sand. There was silence. One was far removed from all the ordinary pressures and problems of life. There were no barriers. The rolling landscape of sand stretched out to the horizon, and one saw the entire blue dome of the sky above. Like the sea, it beckoned one out into the vast expanses.

The desert is an important part of the landscape for the biblical narrative — a place where people have been frightened, hungry, thirsty and lost. But it has also been a place where people encountered God. The desert has become for Christian thought a powerful symbol of the season of Lent, a season when the fragility of life is faced, a season when the ordinary preoccupations of life are put into the background and the spirit can reach out.

Few of us are fortunate enough to be able actually to leave our worldly sphere of life for the coming sacred 40 days. All of us, however, can remind ourselves of the transitory character of much of our life. Our spirits can free themselves at least a little bit from the trivial entanglements which surround us. Like riders on the desert, like sailors in a small boat, as pilgrims on a long road, our hearts and minds can reach out and in our reaching can be blessed by the presence of God.

H. BOONE PORTER, Editor



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ANGLICAN BOOKS

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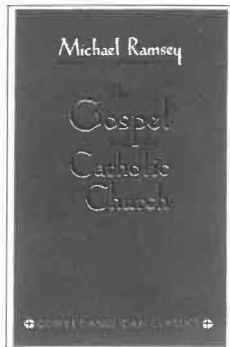
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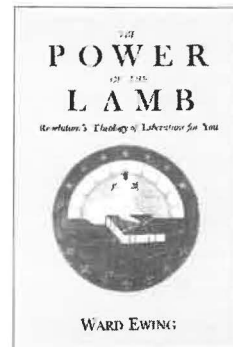
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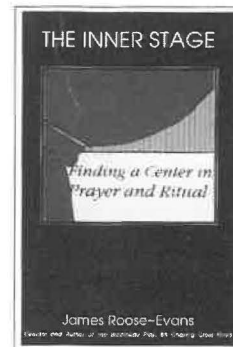
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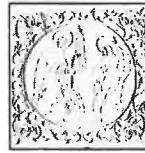
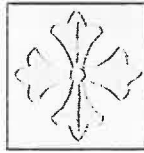
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THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

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

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Communicating Reality

Thank you for Joseph R. Martin's "Silent Spring" and for your editorial and comment on the opinion survey [TLC, Jan. 21]. Mr. Martin certainly explained the major problem in our church when he told us how the system works. ". . . Some convention or conference decides about truth and eventually communicates it to the flock through the process of liturgical revision." The presumption may be that belief will follow, but the reality is blind acquiescence or confusion. It is an ever-weakening church. How sad that no one in our clerical leadership will read or understand what the editorial and the article are saying.

KENNETH H. KERR

Raleigh, N.C.

• • •

I thank and commend Joseph R. Martin for his comments in "Silent Spring' for Episcopalians." It is past time for the laity to be vigilant to the actions of their bishops. The bishops have not considered the feelings of

the laity nor credited the laity with the ability to reason. They are seen to nod to tradition to validate changes seeming to arise from an attitude of "if it feels good do it." As these bishops steer the course of the ship of the church, they leave in their wake a mass of unchurched Episcopalians.

ANN-CELESTE SHAK

Hanover Park, Ill.

• • •

As an Anglo-Catholic advocate of a reunion between the Anglican, Roman, and Orthodox Churches; and also as an advocate of a return to eucharistic centrality in worship, naturally I am in disagreement with the views expressed by Joseph R. Martin in his "Silent Spring" article.

However, Mr. Martin does make a very valid point about the failure of the episcopal leadership to adequately "explain, teach, and preach belief" before implementing liturgical and doctrinal reforms.

This lack of proper preparation has left many Episcopalians, like Mr. Mar-

tin, in the unfortunate position of waking up one day to find that the church has left them adrift without anchor, oars or compass. His fears are indeed well grounded.

DWIGHT H. CAMPBELL

Rose Hill, Va.

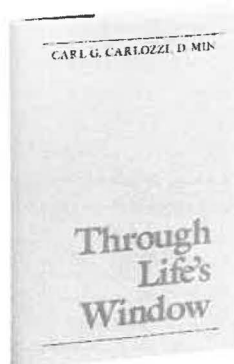
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Reading "Silent Spring' for Episcopalians" by Joseph R. Martin has caused me to evaluate things I hold dear from my early years in the church. We all have a sentimentality and nostalgia for that which we enjoyed in times past. But we really would not want to turn our backs on all the exciting things that have happened ecumenically since our youth.

Ecumenism is surely a major development for us all. The more Christians of different communions worship alike the less strange and frightening we will be to each other and the more we will advance the prayer of our Lord that "they all may be one." A lot has changed in our church and churches of the Reformation in the past 45 years

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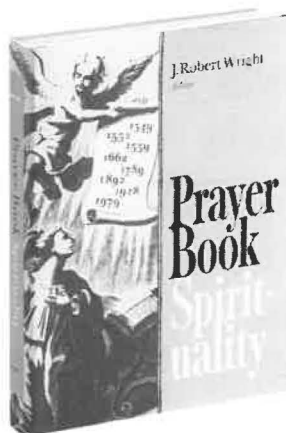


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LETTERS

and a lot has changed in the Roman Catholic Church since the Second Vatican Council. We set aside previous differences and restate them in positive, constructive, unifying ways. The ARCIC reports Mr. Martin seems to lament are examples of this and should be received in the spirit in which they are offered. We are seeking Christian truths as a mutual endeavor.

The leading reformers and Archbishop Cranmer never sought a diminishment of the weekly Sunday communion. We strive always to recover the sacramental faith of the apostolic church. Recently, Lutherans have moved in these directions more quickly than we Episcopalians had done. Evangelicals and Pentecostals are now joining in the train!

I, with many others, believe most deeply that the Holy Spirit is the moving force behind these developments. Unless naked prejudice enters in, we can participate and celebrate what is happening to the churches whose God "makes all things new."

(The Rt. Rev.) HARRY W. SHIPPS

Bishop of Georgia

Savannah, Ga.

rus who ask, "What has happened to the Episcopal Church?" It used to be that we were dead in the water in terms of church growth, Sunday schools and liturgy. Now we are dangerously listing to port.

It seems that the only hope lies in developing and keeping the church strong at the parish level until the leadership catches up.

(The Rev.) PETER M. LARSEN

St. John's Church

Southampton, N.Y.

• • •

Applause for Joseph R. Martin's "Silent Spring." The manner in which the reformed nature of our church is being relentlessly eroded is brilliantly spotlighted by this article. Once that process is complete, there will no longer be any need for the Episcopal Church. Her famed breadth and inclusive nature will be things of the past, leaving us only the choice between Protestant and Catholic, that is, Catholic which is not universal.

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

Pennsylvania Resolution

I write simply to add another viewpoint to the discussion about the failure in the Diocese of Pennsylvania to support by a majority vote a resolution affirming that "Jesus is the Christ, the only name under heaven by which we may be saved" [TLC, Jan. 28].

It may be, as your correspondents seem to think, that the Diocese of Pennsylvania is composed primarily of heretics or non-believers since the words seem to be so central to the Christian faith. I suspect that is not so and that instead the clergy and laity of the convention were insisting on a fundamental right of Anglicans and Episcopalians — that is, that we do not devise tests of orthodoxy other than the scriptures and the historic creeds of the church. If the convention had declined to affirm a resolution that the Episcopal Church believes the Bible to be God's Word and the creeds a sufficient doctrinal statement, I would worry.

I think I would not have voted for the resolution. I don't think the resolution should have been proposed to begin with, and I think that all resolutions are suspect anyway since they usually represent one of several ways of approaching an issue. It is my own

• • •

As a "Morning Prayer clergyman" my heart was warmed by Joseph Martin's insightful "'Silent Spring' for Episcopalians." I join the growing cho-

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very strong belief that capital punishment is immoral and contrary to the Christian gospel, but if people will not vote in favor of a resolution stating that I would not excommunicate them.

It is true, of course, that there is great diversity of belief in the Episcopal Church, and that this latitude is worrying to many people. At the same time, our refusal to put ourselves into some sort of doctrinal straight-jacket has been a liberating experience for many of us.

(The Rev.) THOMAS DAVIS
Holy Trinity Church

Clemson, S.C.

• • •

Concerning the Diocese of Pennsylvania rejecting a faith resolution, I can think of several reasons why the resolution should have been defeated. First, it seems to assume churchpeople do not believe what the church teaches. Second, it is unnecessary because the church is fully cognizant of what she believes. Third, it demeans the faith by turning it into a loyalty oath, proving those guilty who will not swear in the aforesaid manner; or why some may burn the flag (which is after all not the nation, which in the Bill of Rights gives the right to expression). Fourth, such a resolution is divisive, with the smug and absolutist true believers sitting in judgment upon others.

(The Rev.) CARLYLE H. MEACHAM
St. Martin's Church

Fairlee, Vt.

Full Scope of Facts

I have read with interest letters to the editor concerning the Newark trial of Fr. Swanson. He has an enviable record of service to the church through the years and now enjoys the support of many people. One writer refers to the diocesan bureaucracy in this way: "Indeed, the impression given was not so much of a conflict between a priest and his bishop, but between the parish and the diocesan bureaucracy" [TLC, Jan. 14]. Another writer states: "The way the canons are currently written, the diocesan bishop is the chief executive and chief judge of the diocese. This is a violation of the separation of powers that is the hallmark of our Episcopal Church and of the American way" [TLC, Jan. 28].

Two points of view. Yet due process

has been followed. I have had the good fortune to serve on the staff of several bishops for a period covering almost 40 years. Many a bishop keeps his counsel and is criticized because only he knows the full range and scope of the facts and is not free to share them with the general public.

How easily a few of our clergy forget their ordination vows! When Fr. Swanson was ordained the 1928 Prayer Book was in use:

"Bishop: 'Will you reverently obey your bishop, and other chief ministers, who according to other canons of the church, may have charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?'"

"Answer: 'I will so do, the Lord being my helper'."

WILLIAM S. PADDOCK, C.A.
Waverly, Ohio

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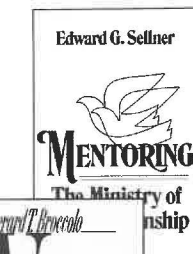
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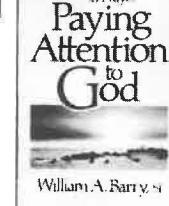
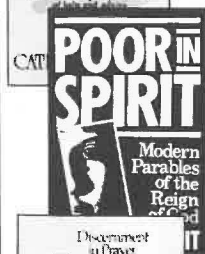
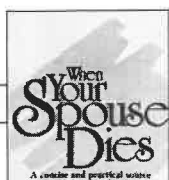
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March



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Fr. Williams

North Carolina Election

The Rev. Huntington Williams Jr., rector of St. Peter's Church in Charlotte, was elected Suffragan Bishop of North Carolina on the fourth ballot during the diocese's convention in Charlotte, January 25-27.

Other nominees were the Rev. Jane Dixon, rector of St. Philip's Church in Laurel, Md.; the Rev. Harold Lewis, staff officer for Black Ministries of the Executive Council in New York City; the Rev. Richard May, rector of Bruton Parish in Williamsburg, Va.; and the Rev. Earl Brill, chaplain at Duke University in Durham, N.C.

In a pre-election statement, Fr. Williams, 64, said the diocese faces the issue of building confidence in the worth, effectiveness and coherence of diocesan goals and programs. "Congregations must know of them and be-

lieve in them since they pay for them," he said.

A native of Albany, N.Y., Fr. Williams was educated at Harvard University and Virginia Theological Seminary. He was ordained to the priesthood in 1953 and served parishes in New York and North Carolina before being called to St. Peter's Church in 1963. He has been married to his wife, Mary, since 1949 and they have four children.

A consecration service is planned for April 28 in Duke University Chapel in Durham.

JOHN B. JUSTICE

Reactions to Resignation

The resignation of the Rev. Robert Williams of Newark only a month after the openly homosexual priest had been ordained [TLC, Feb. 8] has elicited a number of responses.

Fr. Williams resigned from his position as director of The Oasis, a diocesan ministry to gay and lesbian people, after remarks he made at a Detroit conference were reported.

The Ven. Leslie Smith, communications officer for the Diocese of Newark, told TLC that Bishop Spong has asked Fr. Williams not to give public commentary and to cease from functioning as a priest. Fr. Williams has since said to a Fort Worth newspaper that he does not intend to renounce his ordination and that the diocese would have to bring him to trial to enforce it.

"Fr. Williams was ordained on the basis of his being an example for other gay people who might aspire to the priesthood," said Archdeacon Smith, adding the whole situation has been "very disappointing" for the diocese and Bishop Spong. "He regrets very

much people being hurt by the ordination or [Fr. Williams'] subsequent comments," he said.

Bishop Spong, away on sabbatical, was unavailable for comment, but in a letter sent out to all bishops shortly after Fr. Williams' resignation, Bishop Spong said, "I cannot and will not support the attitudes that Robert articulated in Detroit, nor am I willing for him to represent this diocese . . . if [our] investigations reveal that Robert cannot abide by the standards to which this diocese has arrived after much study and prayer and on the basis of which he was recommended for ordination, then I will invite him to resign from the priesthood of this church." He added that "no regret is more profound and no anger so deep as my own about what has happened."

William Lorentz, a member of the board of directors for The Oasis, told TLC that he and other members had "exhausted ourselves with reconciliatory efforts" to try to save Fr. Williams position, but he would not back down from his opinions. "We had no other option," Mr. Lorentz said.

Meanwhile, Integrity, the national organization of gay and lesbian people, issued its own statement raising questions about the effect the ordination of Fr. Williams and his resignation will have on "equal access for lesbians and gay men to ordination." Approved unanimously by Integrity's board, the statement also says, "We will do all in our power to see that qualified lesbians and gay men continue to be ordained in this church."

At the end of January, Bishop Browning issued a statement in which he called Fr. Williams' comments "intemperate and tasteless" and said, "People inside and outside our church have been shocked and offended, regardless of their views on homosexuality."

Meeting in Boston, the executive council of the Episcopal Synod of America passed a resolution which says, in part, "We believe that it is inappropriate for any bishop to be allowed to continue in his jurisdiction, when he refused to uphold the biblical standards for the Christian ministry, and to guard the faith . . ." The resolution adds that if Bishop Spong will not resign on his own the synod will work to bring charges against him in the House of Bishops.

Election in North Carolina

C=Clergy
L=Lay

BALLOT NUMBER	1		2		3		4	
	C	L	C	L	C	L	C	L
Nominees								
Brill, Earl H.	21	22	16	13	9	8	2	2
Dixon, Jane H.	40	48	46	50	48	54	42	49
Lewis, Harold T.	22	59	17	58	10	41	5	20
Williams, Huntington	56	115	75	136	91	175	109	214
Needed to elect:							99	158

Growth in Africa

Companions in World Mission, a service organization of parishes and individuals in the Washington, D.C. area, recently hosted two African bishops who spoke about the rapid growth of the churches in their dioceses.

The Rt. Rev. Alpha Mohamed, Bishop of Mount Kilimanjaro in Tanzania, was the guest speaker for a meeting of the steering committee of the organization, which is based in Chevy Chase, Md.

Since Bishop Mohamed's diocese was formed in June of 1982, the number of parishes has doubled while the number of congregations and church members has also increased dramatically. The diocese provides for a program of preventive and curative care, as well as health education to alleviate the effects of numerous diseases such as measles and malaria. This program includes a mobile unit which ministers to some 200,000 native peoples, many of whom are nomadic and do not have access to medical care.

In addition to the operation of the diocese, Bishop Mohamed recently inaugurated the Tanzania Evangelistic Association, a program which will involve carrying the gospel to people throughout the Province of Tanzania.

The second African bishop was the Rt. Rev. Zebedee Masereka, Bishop of South Rwenzori in the Church of Uganda. Speaking at a Companions' dinner meeting at St. Andrew's Church, College Park, Md., Bishop Masereka said that in the five years since his diocese was formed, 26 new congregations have developed and the number of clergy has doubled, with a similar increase in full-time lay readers. He also noted that there were 19,000 baptisms and over 9,400 confirmations during the initial five-year life of the diocese.

Recently, the diocese began the construction of the new Kisinga Bible School which the bishop said is vitally needed for the training of new lay evangelists and the advanced training of diocesan clergy.

The Companions made grants of \$1,500 for assistance in purchasing the corrugated iron roofing sheets for the new building, and \$1,046 to support the new Tanzania Evangelistic Association which has begun its work under the direction of Bishop Mohamed.

CONVENTIONS

At its convention held January 26-28 in Blacksburg, Va., delegates from congregations in the **Diocese of Southwestern Virginia** welcomed the Most Rev. Edmond Browning, Presiding Bishop and the Rt. Rev. David Evans of Bradford, England, who spoke on evangelism.

Bishop Browning said that one of the most important things he's learned since becoming a priest has come from the witness of Christian brothers and sisters throughout the world for whom evangelism is simply the lifeblood of the church.

"... They find it impossible to understand how we can be so shy about it, so reluctant to proclaim salvation to the world," Bishop Browning said.

Bishop Evans said that in England some dioceses have already launched elaborate plans for the decade; most of them already have a designated coordinator in place, although one for the entire country is yet to be appointed.

In other actions delegates agreed to study the issue of ordaining practicing homosexual persons; petitioned President Bush and members of Congress to continue to work for peace in El Salvador; called upon all people in the congregations to implement recycling programs in 1990; welcomed the Church of the Good Shepherd in Galax and St. Francis Church in Jonesville into parish status; and approved a \$794,000 budget for 1990.

MARY LEE SIMPSON

The convention of the **Diocese of Florida** was held in Jacksonville, January 25-27, with the Rt. Rev. Frank S. Cervený, diocesan, presiding. A \$1.7 million budget was adopted. Delegates also voted to raise an additional \$1 million over a three-year period to complete the camp and conference facilities in Live Oak, Fla.

The convention passed resolutions affirming the authority of scriptures in matters of faith and practice, and supporting Bishop Cervený in his opposition to the ordination of an openly homosexual person in the Diocese of Newark.

(The Rev.) ROBERT LIBBY

• • •

The convention of the **Diocese of North Carolina** met in Charlotte, January 25-27 and, among other business, elected a new suffragan bishop [see p. 8].

In other action, the more than 500 lay and clergy delegates approved a 1990 budget totalling \$2.3 million and enacted a resolution criticizing the ordination to the priesthood of a practicing homosexual in Newark.

The Rt. Rev. Robert W. Estill, diocesan, told participants about diocesan achievements over the last decade, including a capital funds drive that netted about \$5 million, nine new congregations begun in the last ten years and the presence of 30 ordained women in the diocese.

JOHN B. JUSTICE

BRIEFLY...

More than 330 high school students and adult leaders from Province IV and other dioceses converged at Kanuga Conference Center in Hendersonville, N.C. recently for a **conference of healing and worship**. Three priests and four lay readers spent two hours praying for participants as they presented their spiritual requests.

■

The **Church Missions Publishing Company** of the Diocese of Connecticut awarded three grants recently totalling almost \$15,000 to help further missionary activity in the Anglican Communion. Three parishes in the West Indies received \$500 for educa-

tional materials; the Anglican Consultative Council in England received \$9,720 to publish a booklet on evangelism; and \$4,500 was granted to a Connecticut parish for the Spanish translation and publication of Dr. Anne Rowthorn's book, *The Liberation of the Laity*.

■

A new program involving clothing manufacturers and retailers throughout the U.S., called **Clothe America**, will donate new, unsold clothes to the homeless through various charities. Distribution will be coordinated with the National Alliance to End Homelessness, a network of 4,000 service groups nationwide.

MURDER AT THE ALTAR

Gov's goons butcher worshipers

TOWER TOPPLES; 18 SMASHED TO DEATH

By BOYD WRIGHT

Headlines from this morning's newspaper? No, but they could have been on a certain day 2,000 years ago. For a moment, while Jesus was teaching, making his way through villages and towns toward Jerusalem and the climax of his earthly life, these two items stood at the top of the day's news. Listen to the beginning of St. Luke chapter 13:

"There were some present at that very time who told him of the Galileans whose blood Pilate had mingled with their sacrifices. And he answered them, 'Do you think that those Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, no, but unless you repent you will all likewise perish. Or those 18 upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? I tell you, no, but unless you repent you will all likewise perish.'"

Note how the gospel sweeps the centuries away. Then as now tragedy and death won top billing on the daily news budget. Never mind that most folk led quiet lives. Violence titillated. People listened and shuddered and tut-tutted. We can imagine the Judeans yearning to hear more details as avidly as we tune into the six o'clock news.

Jesus wanted to show the desperate need for us to repent, so he made his point by reaching out to these fresh, new calamities. In the first, troops of the Roman governor, Pontius Pilate, apparently slaughtered pilgrims from Galilee while they were making sacrifices at the Temple in Jerusalem. We don't know much about the massacre, but the historian Josephus reports that Pilate, in his efforts to bring the Jews to heel, would order soldiers to mingle

with worshipers, then pull out daggers hidden under their garments and murder the unsuspecting faithful.

The second event seems to have been a natural disaster, as fatal as any building collapse might be today. The tower that toppled stood in Siloam, a suburb right outside Jerusalem known for a pool that sometimes supplied the city with water. The 18 crushed to death may have been construction workers or innocent bystanders.

Either of these catastrophes could have happened yesterday, and they could happen tomorrow. Jesus must have picked them to show us that no matter what the century his time will always be close to ours. He is telling us that God doesn't snuff out lives because the victims deserve it. Those who meet sudden death from brutality or accident are no greater sinners than we lucky ones who survive. The crucial point is that all of us must either repent — that is put our lives right with God — or perish — stay separated from him forever.

Jesus means his message to thunder through the centuries, to register on human ears once and forever. To do so he socks us with a pair of news items hot off the press. He wants to jolt us like a bulletin flashing onto our TV screens.

How then can we be so jaded that we don't respond? Could it be that we are not receiving the Good News the way we should, not hearing the word as he sent it, not reading his gospel properly?

For Lent this year let's try an experiment. Mark four evenings on your calendar, free time you might spend as a couch potato. Then on each of these evenings read one of the gospels from start to finish — no stopping, no commentaries, no looking up alternative translations, no lingering to savor a favorite portion. Just read.

For our experiment use any Bible you like, but if you have one that isn't broken into double columns and numbered verses, so much the better. Allow an hour and a half each evening, two at the most if you want to read slowly,

about the time it takes to watch a movie. Remember, all four gospels together are shorter than a medium-length novel.

By all means "read, mark, learn and inwardly digest," but, above all, let your mind flow with the words. Play a game, one that requires a real effort of imagination. Pretend that each passage is coming to you fresh, entering your consciousness for the first time. Lose yourself. Soak up the ambience. Project yourself back into the first century. Become an Jew or an early Christian. And listen.

Playing our Lenten game, maybe we'll rediscover how skillfully written the gospels are, tighter and crisper than the wordy expositions about them. They are not the most polished, literary parts of the Bible; instead they resound with courage. The gospel compilers ferreted facts, talked to sources, perhaps interviewed eyewitnesses, all under the shadow of savage government persecution.

These men who used the bylines Matthew, Mark, Luke and John possessed a reporter's eye for detail, a newsman's knack of beaming light on a single incident to illuminate the whole. Their copy is pure human-interest stuff, full of pain and torture and despair. Even more, the words proclaim messages of charity and great deeds and hope.

Each in his own way, the writers aimed to grab the reader, and they still can if we let them. They were bursting with explosive news of revelation and they spread it with the full energy and emotion of their brand-new faith. If we can't hear the excitement, the fault is ours.

Pretending to meet each gospel anew during this Lent, we might find something else. We might make Jesus a little more real, bring him closer to each of us. The gospels are not biographies, not even profiles, just fragments, four differing accounts of part of a life. Yet put them together and they merge to form a single indelible portrait of a man. The picture is so stark, so vivid, so breathtaking with its ring of simple truth that it knocks out 2,000 years and strikes us with the impact of this morning's news. This is no invention, no propaganda. Blood and death mix with life and love to form the bedrock of reality.

I feel this Christ. I know he lived and still lives. His words shout at me louder than headlines. His image burns into my brain. He is right here now. With me.

Boyd Wright of Mendham, N.J. was at one time assistant news editor of the New York Daily News.

A Christian Library

What kinds of books are appropriate?

By TRAVIS DU PRIEST

Not long ago some parishioners very kindly took on the responsibility of clearing up and sorting out the books in the children's library. We are fortunate to have both an adult lending library as well as a children's library which children may borrow from and which teachers may use for resources. Like many jobs around an active parish, this one was tedious, and time-consuming. Many of the books were soiled and sticky; almost all of them were misshelved and badly out of order.

What happened, though, was a kind of cleaning the clergy and lay members of the Christian education committee were not expecting. And a kind of cleaning that a number of us did not think needed to be done.

The children's library was meticulously cleaned, the books were wiped off and the shelves washed down. The room was cleaner than it had been in over a year, but it was also now almost completely empty of books! The great majority of books had been removed from the library and put into a bookcase in a Sunday school classroom or else boxed away. Not just a few of the books, but almost all of the books.

They were removed because "they were books not appropriate for a Christian library." Space does not allow but a short listing of these inappropriate books, but the following list is a sampling. Such books as *Grimm's Fairy Tales*, *Tom Sawyer*, *King Arthur's Knights*.

And though it is somewhat beside the point, it should be noted, at least, that all of these books, even the valuable and handsome sets, had been donated by parishioners, many of whom

were parents whose children had grown up and moved away from town.

Now all of this strikes home to a priest who also teaches creative writing and literature. It also strikes home with a disturbing note that this could happen in an Episcopal parish. Have the warp of certain fundamentalists influenced us to such a degree that now intelligent Episcopalians are dividing the world into sacred-secular categories and making decisions based on this dichotomy?

Such perspectives seem altogether misguided and thoroughly intractable to me, both as a father of children who regularly use the children's library at church and as a Christian humanist who teaches and serves in our parish church. That good literature, specifically Christian or otherwise, needed "defending" in order to be a part of a "Christian library" just about sent my wife, also a teacher of the humanities and literature, around the bend!

There are all sorts of issues that could be raised, all sort of points I would wish to make, but let me bring up just two: one about Christianity and the other about me and my children as readers.

To sort out good from bad literature may not be the easiest thing in the

world, but it is my observation that much poor literature exists around so-called "Christian bookstores." The issue is, does a book have to have explicitly Christian themes — identifiable allegorical "messages" — to be a part of a Christian library?

Second, as a father of two children who use the library in question, I very much would like my children to read good literature, not sentimental, message-filled books. Furthermore, I would be pleased if my sons read books from the church library that they later studied in public schools.

I would much prefer my child to say in school, "Yes, I read *Tom Sawyer* at church. What do the rest of you think about . . . ?" than to grow up thinking *Tom Sawyer* is inappropriate reading for a Christian or something that is not read and discussed in church school.

"Extended Offering"

At the college where I teach we end each chapel term with an "Extended Offering"; this is a liturgy made up of musical, literary and dramatic acts performed by faculty and students. The chaplain always carefully prefaces the service by reminding the congregation that all that takes place will not be specifically religious, anymore than the money we put in the offering plate is religious. Rather, it is the spirit in which something — money, dance, reading, singing — is offered that is religious in our "Extended Offering."

This is the point I would make about much literature: it is often the context in which it is read and discussed that determines its religious appropriateness. Several years ago an editorial in *THE LIVING CHURCH* urged the sharing of travels among parishioners, perhaps at the coffee hour, because such experiences are broadening for all of us: "Doing so within a church context may bring to light unexpected spiritual dimensions."

Granted, much of an explicit Christian — and particularly biblical — nature needs to be done in church school; and granted, yes, there is a place for the allegorical, for the "message" book — I use them often for children's homilies in chapel. But the formation of a good church library includes lots of fiction — as Robert Scholes puts it, "the lie that tells the truth" — and certainly rests on authentic, good literature and not on censored allegories.



The Rev. Travis Du Priest, an editorial assistant at THE LIVING CHURCH, is chair of the English department at Carthage College, Kenosha, Wis., and assistant at St. Luke's Church, Racine, Wis.

EDITORIALS

Beginning Lent

We enter the holy season of Lent with seriousness and solemnity. But it should also be with enthusiasm and anticipation of spiritual growth. Lent can be challenging, but it is also a time that is fulfilling. In Lenten observances we find the satisfaction and even joy of doing what is worth doing.

Lent has a long history in Christian tradition, originating largely as a period when adult converts prepared for baptism, and when all Christians renewed their commitment to the faith as the season moved forward week by week. The culmination of Lent in Holy Week of course has a unique character. It was one of the main purposes of liturgical revision in the middle of this century to restore in some measure the classic outlines of this season. It is a cause for regret that this has not been more clearly perceived and appreciated throughout the church.

Yet Lent is not simply an official, public, liturgical observance. It must also touch each of us as individuals in ways suited to our own needs and opportunities. In this age of self-gratification and sensual pleasure, many have assumed that self-denial, discipline, and demanding effort is no longer needed by sophisticated Christians (e.g., Episcopalians). Customary lenten disciplines have been derided as too individualistic, too guilt-ridden, or too petty. We believe, on the contrary, that in a hedonistic age such as this, such disciplines are especially needed.

Giving up candy or smoking is of course a little thing,



but it is wise to undertake disciplines small enough so that we really can fulfill our good resolutions. The difficulty of forgoing even trivial pleasures shows what mere beginners we are in the spiritual pilgrimage. Let us not fail to give up something, and let us also add something. If we give up desserts, or cigarettes or cocktails, let us also add going to church an extra time each week, or visiting an invalid we know each week, or writing a certain number of letters to neglected older friends or family members. Who knows? By the grace of God, some valuable Lenten commitments may even become permanent habits!

We hope this Lent Book Number may assist readers in choosing a good book or two to read in this season. Lent should be prime time for serious religious reading.

Celtic Prayers

Oral traditions extending back into the 18th Century.

By FREDERICK QUINN

Alexander Carmichael (1832-1912) moved about the Outer Hebrides for over 60 years. He collected Celtic or Gaelic prayers, hymns, songs and sacred and secular sayings from isolated communities off the northwest coast of Scotland. Despite his work with the excise (tax) office, cagey rural people trusted him. He spent long evenings with crofters or peasant farmers in their cottages, recording oral traditions extending back into the 18th century. Carmichael visited ordinary people in their homes, and when they knew him, they talked for days at a time of "the things which were said when the door was closed, and the lights were out." Their language reminded him of waves moaning or "the wind sighing on the seashore."

The Rev. Frederick Quinn, of Chevy Chase, Md., has served the U.S. government for many years in a number of positions related to communications.

Carmichael's research coincided with the passage of an educational act making English the required national language, leading to the demise of Celtic as a widely used tongue. His multi-volumed *Carmina Gadelica* remains a main source of Celtic traditions and translations of prayers. Esther de Waal, a well-known writer on English spirituality, has made a lively selection of over 260 Christian prayers for a wider audience (Esther de Waal, ed., *The Celtic Vision, Prayers and Blessings From the Outer Hebrides*, Darton, Longman and Todd, 1988, Pp. 263, \$11.50). The goal of Celtic prayer was the sanctification of all life. There are prayers for milking and covering the fire at night, for uncovering the fire in the morning, for farming and fishing, birth and death, saints and angels, the sun and moon, and all creation.

A stranger's arrival in the Outer Hebrides raised a village's stress level. A stranger might be God in disguise, or a malefactor. When villagers began a journey they crooned a distinctive journeying prayer, but if a stranger approached, they disguised the words and

“This is not pastoral,
sentimental, Wordsworthian
literature of bucolic landscapes
and smooth-skinned shepherds.”

music and appeared to mumble incoherently.

Celtic prayer is often lyrical, structured around short staccato-like phrases. Weaving, circling, and encompassing are three words describing Celtic prayer. A careful reading of the best known such work, St. Patrick's Breastplate, has Christ woven within the petitioner, "Christ be with me, Christ within me," and encircling "Christ behind me, Christ before me, Christ beside me." Soon the person is encompassed by the cosmic Christ: "His riding up the heavenly way . . . his heavenly host to be my guard."

This is not pastoral, sentimental, Wordsworthian literature of bucolic landscapes and smooth-skinned shepherds. Nature is cruel and capricious, life filled with reverses, often deaths. God's continual presence is needed to make the day bearable and to provide life with harmony and symmetry.

The heavenly powers are never far off. It is natural to invoke the Trinity, and saints are especially accessible. Michael the Archangel is a strong-armed companion in the fields or on journeys. Mary, the God-bearer, knows people's problems and suffering. St. Bride or Briget, legend had it, was a serving maid at the Bethlehem inn, and helped with the Christ child's birthing, as well as having been an Irish abbess and the worker of numerous miracles.

Milking Song

A milking song, invoking the heavenly company to hold the cow in its stall, is an example of an encompassing prayer:

Come, Mary, and milk my cow,
Come, Bride, and encompass her,
Come, Columba, the benign,
And twine thine arms around my cow . . .

Come, Mary Virgin, to my cow,
Come, Great Bride, the beauteous,
Come, thou milkmaid of Jesus Christ,
And place thine arms beneath my cow.

The repetitive cycle of milking is sanctified by a "Prayer of the Teats:"

Teat of Mary,
Teat of Briget,
Teat of Michael,
Teat of God

No spill shall lie,
No spite shall lie
on her beneath the keeping
of the King of the Stars
on her beneath the keeping
of the King of the Stars.

Islanders invoked the heavenly forces in the morning, and at night, when the locked door and bed were each blessed. Then:

I lie down tonight
With fair Mary and with her Son,
With pure-white Michael,
And with Bride beneath her mantle.

This blessing is said at death:

Be each saint in heaven,
Each sainted woman in heaven,
Each angel in heaven
Stretching their arms for you,
Smoothing the way for you,
When you go thither,
over the river hard to see.

In Parishes Today

David Adam, a North Yorkshire vicar, worked with his parish to produce several small, tastefully illustrated books of prayers in the Celtic tradition. From the prayer study group came the introduction of Celtic prayer types in the Sunday service, at retreats, and other services. He shows the availability of the treasures of an ancient spirituality for the contemporary church in his book, *The Edge of Glory; Prayers in the Celtic Tradition* (Triangle SPCK, 1989, pp. 106, \$5).

Other attractive recent publications include *Celtic Invocations* by Alexander Carmichael (Vineyard Books, 1977, pp. 127). This provides selected prayers from Carmichael's classic work, helpfully introduced by Avery Brooke, widely respected Episcopal publisher and writer on spirituality [see p. 16].

William Parker Marsh and Christopher Bamford have given us *Celtic Christianity: Economy and Holiness*. This consists largely of an anthology of prayers, stories and excerpts from ancient writers in Ireland, Scotland and England. These include accounts of fantastic miracles and the story of St. Brigit being consecrated a bishop. Many of Carmichael's translations from *Carmina Gadelica* also appear here. Marsh and Bamford are particularly interested in the integration of human life with the natural world as we find it in the Celtic sources.

Individual prayers translated into English by Carmichael or others may be found in a number of anthologies of prayers, including several in *The Oxford Book of Prayer*, of which the editor was George Appleton, former Anglican Archbishop in Jerusalem (Oxford University Press, 1985, pp. xii, 397).

Generally speaking these prayers are very different from those in the measured prose to which Episcopalians are accustomed. Paradoxically, they are more down to earth, yet at the same time highly imaginative. Our souls can indeed be kindled by these ancient utterances of the Christian spirit.

LENTEN RETREAT

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BOOKS

National Treasure

PROUD DONKEY OF SCHAER-BEEK: Ade Bethune, Catholic Worker Artist. By Judith Stoughton, C.S.J. North Star Press (P.O. Box 451, St. Cloud, Minn. 56302). Pp. 165. \$19.95.

Ade Bethune is the artist, writer and liturgical consultant who has made a unique contribution to the fields of sacred art and architecture. In the past half century, she has produced drawings and designs, influenced by her early association with Dorothy Day at the *Catholic Worker*. These images have challenged the mediocrity and sentimentality of religious art when published for the wide readership of the *Catholic Worker* newspaper. Her two-dimensional pictures, rooted in pre-Renaissance images, are faithful to the Bible text, understanding of the mystery of worship, and relevant to contemporary life. This book attractively surveys her life and work and has many illustrations of her art.

A devout Roman Catholic, Bethune has made important contributions to the Episcopal Church, notably in her work as a consultant to churches, including the historic Trinity Church in her hometown of Newport, R.I. In addition, as art director of the Terra Sancta Guild, her commemorative medals and awards are distinguished for their design and reasonable cost. These are widely available in religious shops and bookstores.

The Japanese declare that certain of their native artists are national treasures. So Ade Bethune, a native of Belgium, but a naturalized citizen, deserves to be declared a national treasure by American churches with a liturgical tradition. This enjoyable large format book is highly recommended.

ANNE PERKINS
New York, N.Y.

Extraordinary Art

RAPHAEL: Grace of an Angel, Force of Genius. By Jacqueline and Maurice Guillard. Clarkson N. Potter, Inc. Un-numbered pages. \$100.

Most of us know Raphael as the Italian painter responsible for Madonnas reproduced on Christmas cards — pictures which are sweet, or perhaps too sweet. In the course of his short life

(1483-1520), however, Raphael did many other religious paintings, and this beautiful volume introduced us to what, for this reviewer, was a new Raphael.

In 1508, as Michelangelo began work on his frescoes in the Sistine Chapel, the youthful Raphael was commissioned to execute frescoes in the grand rooms of the papal apartment in the Vatican. This involved vast scenes on the walls and sections in the ceilings. Reflecting the outlook of the high Renaissance, the artist depicted classical, biblical, and ecclesiastical subjects.

These frescoes, like Michelangelo's, are populated with powerful, dynamic figures with richly colored garments. Raphael's consummate mastery of perspective and his ability to depict the faces of men, women and children from every angle, impart an extraordinary vividness to these frescoes here delicately printed on thin paper. The most remarkable, for this reviewer, is a picture of St. Peter and his guards sleeping in a prison cell when the angel enters (Acts 12:6-11). The entire picture is dramatically criss-crossed by the realistically painted prison bars through which the viewer looks into the cell. Designed in an unusual fashion, this striking volume is printed in Italy.

H.B.P.

Biblical Faith

HOW CAN YOU BELIEVE? By George Wickersham II. Churchman (distributed by Morehouse). Pp. v and 175. \$4.95 paper.

The purpose of this book is to help people break down the barriers preventing them from believing in God as he can be known in Jesus Christ.

"If the God of Jesus appeals to us, then we must turn to him not only with our minds but also with our lives if we wish to know him," Dr. Wickersham says. "There are theologians who know almost everything that has ever been taught about the Deity, but who still do not know him."

The author without equivocation builds his case upon the Bible, "the one anthology which clearly shows what the idea of one God, who is righteous, led to. One might well add that it also shows, in sometimes lurid hues, what it led from."

"In the New Testament," the author



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Chapters focusing on the New Testament deal with the new covenant, the teachings of Jesus, his life, his death, his resurrection. The chapter entitled "The Empty Tomb" is a rich and vibrant presentation of the historical facts of the Resurrection and what it meant.

The author does not gloss over apparent discrepancies in scripture, and

his interpretation of some scriptural passages will stimulate discussion and debate. Nevertheless he clearly achieves his purpose of showing how a life-fulfilling faith in the God who manifested himself in Jesus can be constructed on the biblical foundation.

The book throbs and pulsates with the joyful heartbeat of one who is walking humbly with his Savior, Lord and God. If Jesus were a stranger to me, reading the book would make me want to track him down and get to know him.

JOHN W. ALEXANDER
President Emeritus
Inter-Varsity Christian Fellowship
Madison, Wis.

Spiritual Guidance

LIVING IN THE PRESENCE: Disciplines for the Spiritual Heart. By Tilden Edwards. Harper & Row. Pp. 164. \$14.95.

Tilden Edwards, author of *Living in the Presence*, is director of the Sha-

lem Institute for Spiritual Formation in Washington, D.C. and is the author of numerous works on spiritual development and direction. To the writing of this volume, then, he brought extensive experience in guiding individuals who have a desire to be, as he expresses it, "intentionally present to God."

The material can easily be used in either group or individual study. I suspect that very few persons will be able to study this book and not find that they spontaneously wish to apply Edwards' teachings to themselves, and that as a result their prayer life and spirituality are deepened, clarified, and strengthened. There are 27 clearly articulated suggestions for prayer and meditation which deal, for example, with healing, memories, money, giving thanks, and numerous other topics central to spiritual growth.

Edwards includes reference to some elements drawn from non-Christian religions, notably Western gnosticism, Hinduism, and Buddhism. I suggest that, while this can be a beneficial practice for some persons, the appro-

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BOOKS

priation of these elements into Christian spirituality is not free from the danger of diminishing or distorting the distinctiveness of the Christian revelation. I suggest that this very helpful book would become even more useful if the reasons for including non-Christian elements in Christian spiritual disciplines were further developed and explained.

MARY CARMAN ROSE
Baltimore, Md.

The Spirit Within

FINDING GOD IN THE WORLD.
By Avery Brooke. Harper & Row. Pp. 152. \$15.95.

Avery Brooke, former editor of Seabury Press, writes simply of her spiritual journey. Lacking religious instruction as a child, she becomes conscious of the Spirit within, is converted to Christ, and finds her vocation writing about spirituality.

Her straightforward approach is refreshing and encouraging as she indicates the small steps by which she moved to a life in Christ. Using her God-given talents, she concentrates on doing what she can, rather than worrying about what she cannot, in the areas of prayer, meditation, and outreach to others.

The author focuses on an awareness of the presence of God in everyday life, particularly as expressed in Celtic Christianity: "An immanent spirituality is ideal for a busy and pressured life because every person, activity and object may be a reminder of God's presence." This book is truly suited to the needs of persons living in the 20th century.

HELEN CHAPIN METZ
Washington, D.C.

Science and Faith

POSTMODERN THEOLOGY: Christian Faith in a Pluralistic World. Edited by Frederic B. Burnham. Essays by Robert N. Bellah, George Lindbeck, Diogenes Allen, Sandra M. Schneiders, and Rowan Williams. Harper & Row. Pp. xviii and 117. \$16.95.

Frederic B. Burnham, head of Trinity Institute in New York City, has gathered a spectacular group of writers together in a book with the new jargon "postmodern" in its title (as proposed in George Lindbeck's recent book on *The Nature of Doctrine*). Its

essays deal with the interpretation of both science and religion.

The revolution of Copernicus showed that the earth, rather than being at the center of the universe with the sun, planets and stars racing around us, actually revolves around the sun. Because of scientific revolutions such as this, world views of the 19th-century centered on the facts of physical science. Everything else just circled around science, and faith was less than real. This world view formed the outlook of the modern world.

But here is a book which takes both science and faith seriously, gives both their own orbits or languages, and affirms that neither can be totally reduced to the other. It will be helpful to mainline Christians who are neither fundamentalists nor unbelievers.

(The Rev.) STEELE W. MARTIN
St. Stephen's Church
Providence, R.I.

Engaging Mind and Heart

PRAYING WITH JULIAN OF NORWICH. By Gloria Durka. St. Mary's. Pp. 107. \$4.95 paper.

Thomas Merton said, in *Seeds of Destruction*, "Julian is without doubt one of the most wonderful of all Christian voices . . . I think that [she] is with Newman the greatest English theologian." Gloria Durka's book makes this compassionate, contemplative woman of the 14th century available to us as a spiritual companion.

We are first introduced to her in her historical context, every bit as convoluted and anguished as our own. Then, in a series of 15 meditations, each with readings from Dame Julian, scripture and elsewhere, as well as suggestions for reflection, we are exposed to some of Julian's essential themes: God, our maker, sustainer, lover and ground of our existence, our nurturing mother, our most gentle friend.

Most important is Julian's revelation, remarkable given her background, that no matter what we do, God does not cease to love us. There is no wrath in God, she says. The steadfast love and mercy of God are always available, and therefore, all shall be well. This book, as Julian herself, has power to engage mind and heart, and, if these are open, can lead the reader to deep and grateful prayer.

GRACE H. INGERSOLL
Mercer Island, Wash.

SHORT and SHARP

By TRAVIS DU PRIEST

LENT WITH EVELYN UNDERHILL. Edited by G.P. Mellick Belshaw. Second Edition. Morehouse. Pp. 105. \$6.95.

We welcome a new edition of this helpful companion for the Lenten season. The editor, now Bishop of New Jersey, has selected a passage from Miss Underhill's writings, usually about a page and a half in length, for each day in Lent. Any thoughtful reader will find the holy season greatly enriched by these few minutes of devotional reading each day. The editor rightly rejoices that Evelyn Underhill now appears in our calendar on June 15.

FIT FOR GOD'S PRESENCE: Make Your Body a Suitable Dwelling Place for the Holy Spirit. By Everett L. Fulham. Revell. Pp. 129. \$5.95 paper.

Well-known speaker "Terry" Fulham, rector of St. Paul's, Darien, Conn., writes on the interesting and timely topic of how our bodies outwardly express our inward spirituality. Specifically, he shows how spiritual fitness is attained through the care and respect of the body and how stress, body and spirit are related. A helpful section on St. Paul and Stoicism.

THE WORD IS VERY NEAR YOU: A Guide to Praying with Scripture. By Martin L. Smith. Cowley. Pp. 214. \$9.95 paper.

This attractively printed book is exactly what the subtitle claims it is. The author, a member of the Society of St. John the Evangelist, gives suggestions for using the Bible in prayer and for finding suitable meditation techniques. Not all the material is original, but the author's personal experiences and style make this "how to" book quite lively.

WITH ALL GOD'S PEOPLE: The New Ecumenical Prayer Cycle, Orders of Service. Compiled by John Carden. WCC. Pp. 134. \$7.95 paper. **WITH ALL GOD'S PEOPLE: The New Ecumenical Prayer Cycle.** Compiled by John Carden. WCC (475 Riverside Dr., New York, NY 10115). Pp. xv and 389. \$14.95 paper. Both books together, \$19.95.

Companion books published by the

World Council of Churches to aid our sense of Christian solidarity, the two volumes may be used in tandem or separately. The former offers brief orders of worship for the church year and special occasions including versicles and responses with music printed for each different service. The latter pulls together a wondrous array of intercessory prayers and meditations from various Christian traditions arranged for daily usage. Each day's selection offers brief statistics about a different country and its religious population. Either volume could be used to supplement public worship or private devotion.

PRIVATE CHOICES . . . PUBLIC CONSEQUENCES: A Discussion on Ethical Choices using Gandhi's Seven Sins as Challenges and Guides. By Alanson B. Houghton, May B. Morris, and Kay K. Stricklin. Ethics (Box 1704, Charleston, SC 29402). Pp. viii and 72. \$5 paper (\$4.50 for orders of 10 or more), plus \$1.25 for first class mail or \$.90 for book rate mail for each book ordered.

Mohandas Gandhi's seven categories of sin (wealth without work, knowledge without character, etc.) serve as the basis for lively ethical discussions put forth by two Episcopal laypeople and an Episcopal priest. Each section includes a study guide for group meetings and discussions. The authors raise numerous challenging questions, such as "how do we place value on what we do?" should be successful for adult education.

THE VOICE OF CONSCIENCE: A LOUD AND UNUSUAL NOISE? The Episcopal Peace Fellowship 1939-1989. By Nathaniel W. Pierce and Paul L. Ward. Episcopal Peace Fellowship (620 G. St., S.E., Washington, DC 20003). Pp. ix and 116. \$6 (\$5 for five or more), paper.

For those in the church who have appreciated the witness of EPF, the 50th anniversary of the organization is reason to rejoice. This nicely printed pamphlet with simple black and white photographs traces EPF's heritage back to Lambeth 1930 and follows through to the present. Appended are noteworthy historical documents of the Episcopal peace movement. Thank you, EPF.



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PEOPLE and PLACES

Appointments

The Rev. **Russell H. Allen** is priest in charge of St. Matthias', Box 251, Coventry, RI 02816.

The Rev. **Hugh Duncan** is rector of All Saints, 704 S. Latah, Boise, ID 83705.

The Rev. **Sherman Hesselgrave** is rector of the Church of the Holy Spirit, Box 508, Vashon, WA 98070.

The Rev. Canon **Zealand Hillsdon-Hutton** works in the new church development for the Diocese of El Camino Real; add: Mission of St. Therese, 3365-A Keaton Loop, San Jose, CA 95121.

The Rev. **David P. Kletzing** is rector of St. Matthew's, 3 Mill St., Box 537, Unadilla, NY 13849.

The Rev. **Frederick William Lantz** is now rector of Christ Church, Smithfield, VA.

The Rev. **William Forrest Lee, III** is deacon-in-charge of St. James', 506 Cedar St., Kemmerer, WY 83101 and St. Bartholomew's, Co-keville, WY.

The Ven. **Michael R. Murphy** is archdeacon in the Diocese of Southern Virginia, Zimmer House, Petersburg, VA.

The Rev. **Warren Murphy** is rector of Christ Church, Box 1718, Cody, WY 82414.

The Rev. **Edwards Newbury** is vicar of St. Joseph's, Mullen, NE and Calvary, Hyannis, NE; add: General Delivery, Mullen 69152.

The Rev. **A. Philip Parham** is pastoral counselor of St. Clement's Pro-Cathedral, 810 N. Campbell, El Paso, TX 79902.

The Rev. **Joseph H. Schley, Jr.** is vicar of Our Lady of the Lake, Box 5555, Laguna Park, TX 76634 and priest-in-charge of St. James', Meridian, TX.

The Rev. **Thomas C.H. Scott** is rector of St. Mark's, 1509 Ridge Ave., Evanston, IL 60201.

The Rev. **Martini Shaw** is rector of the Church of St. Thomas, 3801 S. Wabash Ave., Chicago, IL 60653.

The Rev. **Jay Sidebotham** is assistant of St. Martin's, 50 Orchard Ave., Providence, RI 02906.

The Rev. **Donna-Mae Siderius** is assistant of St. John's, Hampton, VA. Mrs. Siderius has been serving three churches in the parish of Lansdowne Front, Ontario, Canada.

The Rev. **Deuel C. Smith, Jr.** is vicar of St. John's, Box 846, Powell, WY 82435.

The Rev. **Vernon Strickland** is now canon to the ordinary, Diocese of Wyoming, 104 S. Fourth St., Laramie, WY 82070.

The Rev. **Gary Turner** is vicar of Our Father's House, Box 127, Ethete, WY 82520.

The Rev. **Aaron Usher** is interim of St. Columba's, Middletown, RI; add: 1245 Hope St., Bristol, RI 02809.

The Rev. **Dennis R. Walker** is now interim pastor of St. Paul's, Canton, OH.

The Rev. **George Wilkenson** is interim priest of St. Paul's, 50 Park Pl., Pawtucket, RI 02860.

Ordinations

Priests

Western Louisiana — **Michael Adams**, curate, Church of the Ascension, 1030 Johnston St., Lafayette, LA 70501. **George Gennuso**, rector, Calvary, Box 679, Bunkie, LA 71322 and vicar, Holy Trinity, Cheneyville, LA. **George Gray**, curate,

Church of the Epiphany, 303 W. Main St., New Iberia, LA 70560.

Wyoming — **Marilyn Engstrom**, rector, St. George's, Box 35, Lusk, WY 82225. **Duncan Lanum**, vicar, All Souls, Edgerton, WY 82635 and vicar of surrounding areas, including Kaycee and Midwest. **John Hunter Spence** (for the Bishop of Colorado), vicar, Holy Cross Mission, 112 N. Seventh Ave., Sterling, 80751. **Karen Wade**, rector, All Saints', Box 997, Wheatland, WY 82201 and priest-in-charge, Church of Our Saviour, Hartville, WY.

Permanent Deacons

Chicago — **Judith Anne Davis**, St. Hilary's, 307 W. Hintz Rd., Prospect Heights, IL 60070. **Gwendolyn Dillon**, Sts. George and Matthias, 164 E. 111th Pl., Chicago, IL 60628. **David E. Grauer**, St. Mary's, 306 S. Prospect Ave., Park Ridge, IL 60068. **Carol Joyce Kraft**, St. Barnabas', 22 W. 415 Butterfield Rd., Glen Ellyn, IL 60137. **Jerry Lynn Loch**, St. Peter's, 206 Somonauk St., Sycamore, IL 60178. **William August Maesen**, 75 W. Van Buren St., Joliet, IL 60431. **Jeannine F. Mahon**, St. Mark's, 393 N. Main St., Glen Ellyn, IL 60137. **Valerie June Repp**, Holy Apostles, 26238 N. Hwy. 59, Wauconda, IL 60084. **Julanne Best Schmidt**, St. Barnabas', 22 W. 415 Butterfield Rd., Glen Ellyn, IL 60137. **Judy Bennett Spruhan**, St. Cyprian's, 6501 W. Belmont, Chicago, IL 60634. **John Woodbridge Williams**, St. Thomas a Becket, 709 Foster St., Evanston, IL 60201.

Michigan — **Jacqueline Guernsey**, deacon assistant, St. Francis', Grayling, MI; add: 832 Briarhill, Traverse City, MI 49684.

Retirements

The Rev. **W. Kirk Cresap**, from Macon, MS; add: 2 Cresthill Rd., Falmouth, VA 22405.

The Rev. **Mitchell Keppler**, as priest-in-charge of Holy Innocents, Madisonville, TX and chaplain to Sam Houston State University, Huntsville, TX; Fr. Keppler continues on a part-time basis for the next five months as chaplain to the Texas Dept. of Corrections, 1614 University Ave., Huntsville 77340; add: Box 1502, Huntsville, 77342.

The Rev. **Donald J. Schroeder**, as rector of Trinity Church, 2200 Western Ave., Box 302, Mattoon, IL; add 49 Ward Circle, Brunswick, ME 04011.

Deaths

The Rev. Canon **H. Randolph Moore**, retired priest of the Diocese of Los Angeles, died at his home on January 9 at the age of 91.

A native of Georgia, Canon Moore was a priest for over 65 years and had been rector of St. Philip's, Los Angeles, for over 37 years. He also had served as priest in Key West, FL; Voorhees, SC; and Atlanta, GA. In 1963 he was named a lifetime canon of the cathedral in Los Angeles by Bishop Eric Bloy. He was a graduate of Oberlin College and the University of Southern California; he attended Bishop Payne Divinity School and was awarded a D.D. in 1966 by Cuttington College in Liberia. He taught history and theology at Episcopal Theological School in Claremont, CA and became a trustee in 1965. He is survived by his wife, Lora; children, the Hon. H. Randolph Moore, Jr. and Leonora E. Prince; a sister; seven grandchildren; and three great-grandchildren.

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

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ORGANIZATIONS

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DIRECTOR OF CONFERENCE CENTER sought by In-The-Oaks, conference center of the Episcopal Diocese of Western North Carolina. Job description, application forms, and relevant information may be obtained from **Chairperson, In-The-Oaks Director Search Committee, Box 1117, Black Mountain, NC 28711 or (704) 883-2898.** Filing deadline is March 15.

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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 April 1st to: **Mr. Robert W. Hallett, Headmaster, St. Paul's School, Brooklandville, MD 21022.**

MINISTRY OPPORTUNITY. Clergy or lay. Executive Director of the Anglican Fellowship of Prayer. Applicant needs to have a heart for prayer, a knowledge of Scripture, teaching and organizational skills. Please send resumé and a statement describing convictions about prayer and authority of Scripture to: **The Rt. Rev. Donald M. Hultstrand, Chairman of the Board, AFP, P.O. Box M, Winter Park, FL 32790.**

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TRAVEL

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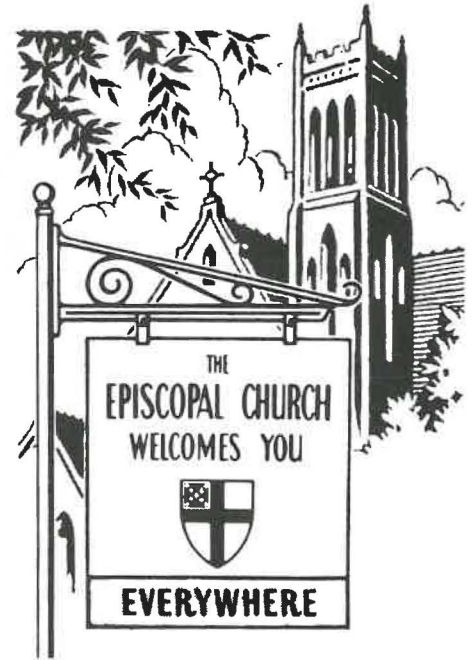
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CHURCH DIRECTORY



HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Masses 8 (Low), 10:30 (Sol). 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 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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. Tanya Beck, priest assoc; 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 Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; 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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
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

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

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

BOSTON, MASS. (Cont'd.)

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 Valantis
Sun Sol Eu 10:30. Daily as announced

ST. LOUIS, MO.

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

BURLINGTON, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
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

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 Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

SYRACUSE, N.Y.

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

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

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. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 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. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ST. ANDREW'S (downtown) 917 Lamar St.
(817) 332-3191
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

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 (512) 226-2426
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. 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, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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