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The Wondrous Cross

The third in a series
of Lenten meditations

IN THE NEWS:

Bishops "disassociate"
from Newark ordination



Moses' Journey

On the Third Sunday of Lent each year our Old Testament lesson points to Moses, a leading figure in our Bible. Although no complete account of his life is given in any one place, the books of Exodus through Deuteronomy give us a forceful picture. He was a physically strong and brave man of modest manner, but of quick temper, and with a readiness to step in when he saw injustice or wrong. He did not desire the burden of public leadership, but was conscientious to a fault and, like many other earnest souls, had to be told firmly to delegate some of his duties. To this reluctant and humble leader, God confided the rule of his chosen people and awesome powers to implement that rule.

The spirituality of Moses and his close communion with God seem to be largely rooted in the desert and the rugged bare mountains of the Middle East. There he saw the burning bush and there he received the law on the smoke-covered mountain top. It was in this harsh land that he performed great miracles and gave the people God's commands. Today, it is a short journey to go from Egypt to Palestine, but one can see the reality of the desert, the barren flat lands, and the jagged and actually frightening rocky mountains.

In such landscapes, human beings are mere specks. Human time likewise seems to fade away. In January I saw boys tending a herd of camels among the bushes in the arid land along the Dead Sea. For how many centuries had their forbears pastured camels there? Meanwhile the ruins of Qumran, where the Dead Sea scrolls were found, was only a little distance away. Time seemed meaningless.

Often we may think of a spirituality nourished in solitude, in the face of the power and wonder of the natural world, as being opposed to the kind of spirituality which expresses itself in human affairs and relationships. In Moses no such cleavage exists. The lonely prayers of the shepherd lead right into public affairs, but his career continues to be marked by times of communion with the Lord.

At the end, his goals are not yet reached and his hopes are unfulfilled, yet he is granted a vision of the Promised Land. In this, he is like many other figures in history. "These all died in faith, not having received what was promised, but having seen it and greeted it from afar . . . But as it is they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God" (Hebrews 11:13-16).

H. BOONE PORTER, Editor

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ON THE COVER

The Most Rev. Edmond Browning, Presiding Bishop, is flanked by reporters, congressional leaders and others, including Coretta Scott King (center) as he speaks at a press conference in Washington, D.C. recently, concerning civil rights legislation [page 7].

LETTERS

Long-standing Need

The new column, "Christian Parenting," meets a long-standing need [TLC, March 4]. The church needs to offer parents much more help than it does. The column handles a critical issue helpfully. It is also excellent evangelism. Living the good news at home is, in many ways, the hardest part of the Christian call. I hope Sunday morning adult classes will use its various entries throughout the year.

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

Rent a Blimp

I read with some annoyance A.E.P. Wall's article [TLC, Feb. 4] on the treatment of public speakers, replete with hints to those who engage them. "How smug," I thought. Public speakers, and preachers, serve at the public's pleasure — an attitude I hold dear as a lay preacher.

That was one week before I guest-preached at a church in a town which must remain anonymous. Mr. Wall, I repent. I urge you to publish your guidelines, make a video, rent a blimp — do whatever you have to do.

BRUCE CAMPBELL
Office of Communications
Episcopal Church Center
New York, N.Y.

Not Wheedling

The Rev. Rick E. Hatfield [TLC, Feb. 11] seems to infer from the practice of praying for the dead that what we are doing is filing an *amicus curiae* brief with God, trying to sway his judgment so that he will save someone who would otherwise be damned. (No doubt many Christians have interceded fervently for the departed with just that hope in mind!) But, since "the outcome was fixed at death," Fr. Hatfield argues, "prayer for the dead at best is one without effect."

Yet surely the purpose of intercessory prayer is not to wheedle God into doing something which he is not inclined to do (see Matthew 7:7-11). We pray for the departed for the same rea-

son we pray for anyone else: because we love them, and because we love God, and because in lifting our hearts to God our love is conformed more closely to God's love and we are united in the Communion of Saints with those for whom we pray. Even prayer for one who (unknown to us) was finally impenitent is not wasted; it helps us, even if it cannot be of help to that one. Prayer is a love letter, not a requisition.

More scripture: the woman in Simon's house gave Jesus a service which was unauthorized, impractical, wasteful and of doubtful effect; Jesus commended her warmly (Mark 14:3-9).

(The Rev.) WILLIAM S.J. MOORHEAD
Iowa City, Iowa

• • •

I was raised in the fundamental protestant tradition, and still would consider myself to be an evangelical.

I am not an avid advocate for prayers for the dead, but I do see some possible scriptural support for them.

Second Timothy 1:16-18 addresses St. Paul's imprisonment. In verse 16, Paul prays that the Lord would give mercy unto Onesiphorus's family because he had sought Paul out and helped him during his imprisonment. The language seems to indicate that Onesiphorus had died, and many scholars hold to that position.

Then in verse 18, Paul prays for Onesiphorus that God would grant him mercy on the day of judgment. If Onesiphorus was deceased, and I believe that he was, then Paul was praying for a deceased person.

One book of the Maccabees advocates prayers for the dead, and though the Apocrapha is not used for doctrine, it does demonstrate that prayers for the dead were not a new and recent invention.

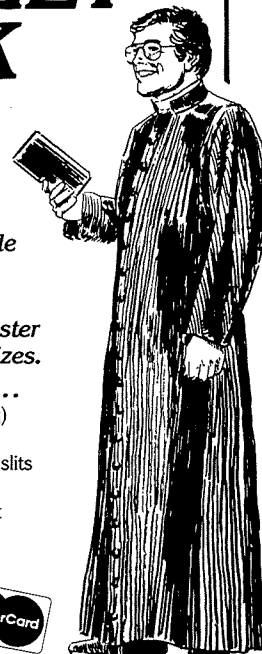
(The Rev.) J. ALAN PATTERSON
Marquette, Mich.

Final Words

I have read the several letters you have published on "Stand up, stand up for Jesus" [TLC, Feb. 4]. Maybe a lit-

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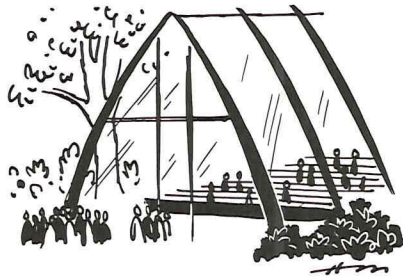
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LETTERS

the history will put things in their proper perspective.

Dudley Atkins Tyng, of the great missionary family of Tyngs, was rector of the Church of the Epiphany, Philadelphia. He was very active in the great evangelical revival of the city that took place in the mid-1850s. On his way to speak to a missionary gathering at the YMCA, he was struck and mortally wounded by a runaway horse and wagon on Tuesday, April 13, 1858.

When asked, "What shall we tell the people," his parting message was, "Tell them to stand up for Jesus."

The following Sunday, the Presbyterian clergyman, George Duffield, preaching on Ephesians 6:14, "Stand therefore, having your loins gird about with truth . . ." concluded his sermon with the hymn inspired by Dr. Tyng's final words.

Duffield contributed this one hymn to our hymnal. He was a man of independent means and devoted his life to the building up of small congregations and to evangelical work.

(The Rev.) GORDON STENNING
The Church Pension Fund
New York, N.Y.

With these "final words" we conclude correspondence on this hymn. Ed.

Correction

I would like to request a correction. In your January 28 issue, it is mistakenly said that the Rev. Canon Edward N. West was "a founder of the Community of the Holy Spirit." That statement is false. Canon West was indeed our warden, a member of our board of directors, and a cherished friend, but the community was founded by the Rev. Mother Ruth. The founding sisters who joined her in this venture were Sr. Edith Margaret and Sr. Elise, but the original conception was Mother Ruth's.

(The Rev. Mother) MADELEINE MARY
Community of the Holy Spirit
New York, N.Y.

Presumptuous Advice

Concerning Bishop Tutu's misguided and presumptuous advice given to the Jews in Israel [TLC, Jan. 28], should a Jew be expected (anyone for that matter) to offer pardon in the name of the person(s) sinned against?

Although never having practiced Ju-

daism, just being of Jewish blood with a Jewish name, I am still on the side of those who took issue with the bishop's remarks.

The present-day social and political consciousness and activity in our church of recent times was unheard of back in the '30s and early '40s. The strongest expression of Episcopalians (and Church of England) concerning what was taking place in Germany was for us to keep out of it. Bishop Tutu may bear the scars of apartheid, but that is not enough to make the people in Israel forget such things as back when Palestine was a British mandate and the ship, "Exodus" was forbidden to land so that its passengers were sent back to suffer the gas chambers.

As for the present and unfortunate plight of the Palestinians, it would be well to recall the fact that no rich or established Arab state cared a whit for the welfare of their very poor neighbors until the State of Israel was formed. Most Arabs championed the Nazi cause.

I personally do not agree with Israel's policy on such matters as the West Bank occupation, but when our bishops presume to tell the Jews how to behave themselves after centuries of brutal anti-Semitism on the part of Christians, I do not hesitate to take issue.

(The Rev.) DANIEL H. GOLDSMITH
Killington, Vt.

• • •

I found Archbishop Tutu's comments during his visit to Jerusalem very disturbing, and your editorial comment even more so. The comparison of South Africa, a repressive regime which has had a consistent policy of brutal subjugation and exploitation of its black majority, with the nation of Israel, which is struggling for survival surrounded by openly hostile neighbors, is unjust. History has taught the Jewish people that the best they can expect from Christians is indifference, the worst, unprovoked aggression; they must defend their own with methods that, while sometimes regrettable, pale into insignificance compared to the atrocities they have suffered at the hands of Christian states and Christian churches.

Archbishop Tutu is a man of profound faith and spiritual courage. It is understandable if the faces of Jewish

children on their way to the gas chamber as pictured at Yad Vashem look to him like the faces of black South African children and Palestinian children. The face of human misery is the same everywhere. However, the issue is far more complicated, as must our response be.

Surely, our prayer should be that Jews and Palestinians can find a way to live at peace together in the land that is geographical and spiritual "Ground-Zero" for Christian, Jew and Moslem. That will not occur as long as Christian sympathy for "oppressed" Palestinians encourages Arab extremists to pursue their publicly acknowledged agenda of Israel's total destruction. Can the Christian church survive the additional burden of another holocaust on its collective conscience?

DALE E. BALFOUR

Owings Mills, Md.

If moderate and restrained critics such as Archbishop Tutu are not tolerated in Israel, we wonder what hope there is for a peaceful solution. Ed.

Unilateral Forgiveness

Archbishop Tutu may not understand "the Jewish concept of forgiveness" [TLC, Feb. 11] but he does understand God's concept of forgiveness. When Jesus died on the cross he didn't wait for his enemies to come and ask for forgiveness — no. He said "Father, forgive them for they know not what they do."

Unilateral forgiveness needs to be inherent in the global community if we are ever going to learn how to live together in peace. No, we cannot wait until everyone who has ever done us harm comes to us and seeks from us absolution. That would be folly. In the quietness of our hearts and in the closets of our houses we need to be speaking forgiveness to them that our hearts might be clean and that we might in fact be cleansed by God. He after all is the one who taught us to pray "forgive us as (or in like measure as) we forgive those who trespass against us."

If we don't forgive others their sins, I wonder if we can be so presumptuous as to expect ours to be forgiven.

BOB MENDELSON
Jews for Jesus

Washington, D.C.

Thailand

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VACATIONING?

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“Disassociation”

Nine bishops representing each province, and the Most Rev. Edmond Browning, Presiding Bishop, issued a statement in February which “disassociates” them from the controversial ordination of an avowed homosexual in the Diocese of Newark.

Signed by Bishop Browning and the nine bishops who make up the Council of Advice, the statement says, in part, “We regret the hurt and confusion caused for many members of the church by the ordination and by subsequent events. We believe that good order is not served when bishops, dioceses, or parishes act unilaterally.”

The statement was written after the ordination [TLC, Jan. 14 and 28] and subsequent resignation [TLC, Feb. 18] of the Rev. Robert Williams. He was ordained by the Rt. Rev. John Spong, Bishop of Newark. After making disparaging comments about monogamy and celibacy at a Detroit conference, Fr. Williams resigned from his ministry at The Oasis, a diocesan ministry serving gay and lesbian people, and was asked by Bishop Spong not to speak about the situation or function as a priest. Fr. Williams has since appeared on several talk shows.

The statement points out that the disassociation is from the ordination itself, not from “the many members of our church who are gay and lesbian” whose lives have been affirmed by the church and whose “presence” and “service within the church” are valued.

The statement stresses that “bishops are called to safeguard the unity of the church, a responsibility the Newark ordination has seemed to disregard. As the Presiding Bishop and the Council of Advice, we disassociate ourselves from the action of the standing committee and Bishop of Newark in carrying out this ordination.”

1979 Resolution

The bishops noted that the 1979 General Convention adopted a resolution which said, “. . . it is not appropriate for this church to ordain a practicing homosexual or any other person who is engaged in heterosexual relations outside marriage.” They noted that while not all members of the church agree with this position, “it is the stated and authoritative position of the church at this time.”

While the church, through its commission on health and human affairs, continues to study issues around sexuality, the actions of Bishop Spong “has polarized our community of faith,” making the dialogue on issues more difficult, the statement said.

A week after the statement was released, Bishop Browning, speaking at a Denver, Colo. news conference, said, “I don’t think a person’s sexuality should be determinant about whether that person can or should not be ordained,” Religious News Service reported.

ERM Youth Conference

Using the story of Nehemiah as his text, the Rt. Rev. John Howe, Bishop of Central Florida, encouraged more than 150 people involved in youth ministry to “rebuild the walls” of the church.

The occasion was the opening session of a youth leadership conference organized by Episcopal Renewal Ministries and held February 15-17 at St. Bartholomew’s Church, Nashville, Tenn. In his talk, Bishop Howe referred to statistical evidence showing that 19 out of 20 people who become Christians make the decision before age 25. After 25, he said, the figure is only one in 10,000. With this in mind, Bishop Howe asked why the church is “spending 99 percent of its time and treasure on adults.”

Similar concerns motivated Tom Rutherford, a youth pastor at St. Bartholomew’s; and Jon Davis, youth leader at St. Andrew’s-by-the-Sea in

Destin, Fla., to begin planning in 1987 for the youth workers’ conference. Their awareness of the need for training and networking among people engaged in youth ministry led them to speak to the Rev. Charles Irish of ERM. After prayer and discussion, the ERM board of directors agreed to help both leaders develop a series of conferences to train and encourage people in youth ministry.

Worship, lectures, workshops and support groups were all part of the conference structure. Both in worship and in workshops, music was emphasized as a technique and shared activity which many youth groups found valuable.

The importance of developing musical leadership within the group was stressed.

“Relationship” was a word repeatedly mentioned as a key to successful work with young people. The Rev. Walter Schilling of St. George’s Church, San Antonio, stressed that ministry with youth develops directly from one’s relationship with Jesus Christ.

Balance was another important theme. Mr. Rutherford, a veteran of many years of youth ministry, explained the need for worship, study, servanthood and fun all to be part of a youth program. He urged that fun not be the dominant pastime, nor should fundraising events. “Balance,” he said, “is crucial to ministry.”

Workshop topics included leadership, worship, kids in crisis and various types of ministry. Participants



At ERM youth conference, Fr. Schilling conducts session on ministering in the suburbs.

shared ways in which they had built up their youth programs. Pulling together a core group committed to a certain activity, such as visiting shut-ins or going camping, then helping that group and that commitment build, was described as a particularly fruitful model. Also stressed was that new events and activities should be planned while the excitement of a successful event is still a motivating force.

This conference was the first in a series devoted to teaching and encouraging people in youth ministry. The west coast version was held a week later at Emmanuel Episcopal Church in Fullerton, Calif., with the Rt. Rev. Oliver Garver, Suffragan Bishop of Los Angeles, as keynote speaker.

BONNIE SHULLENBERGER

Civil Rights Act

In recognition of the church's role in the civil rights movement from the very beginning, the Most Rev. Edmond Browning, Presiding Bishop, was asked by Senator Edward Kennedy of Massachusetts to represent the religious community at a recent press conference in Washington, D.C. to discuss the proposed Civil Rights Act of 1990.

A powerful bipartisan group from both houses of Congress introduced the bill in an effort to address recent Supreme Court decisions that "left major gaps in the federal laws banning job discrimination" and made it "more difficult for victims of bias to secure justice in the courts."

Bishop Browning reminded the group that the churches "have been in the forefront of the march for justice and for the recognition of the dignity of every human being." He pointed to the "moral witness of our nation's religious community" that helped pass the Voting Rights Act of 1965 and advocated "other pieces of landmark civil rights legislation that has set our nation on the road to creating a just society."

"And so we return today," Bishop Browning said, "to make sure that America does not turn back — that it does not turn away from the goals of equal opportunity and equal justice for all and turn back to the injustices, the divisions, and the turmoil of a shameful past."

Leaders of the House and Senate predicted passage of the bill.

Lesbians Blessed

In response to what it called "a pastoral need," St. John the Evangelist Church in Boston, Mass., blessed a covenanted lesbian relationship in early February.

The blessing, which occurred during an Evening Prayer service, went against the wishes of the Rt. Rev. David E. Johnson, diocesan, who had previously warned the clergy in a letter last spring not to perform the blessing. "The church does not bless any intimate, covenanted relationships outside the context of marriage," he wrote at that time. ". . . It is therefore inappropriate for a diocese, a parish, or a priest to move forward separately in this regard at this time."

In a statement released by the parish, it was noted that the blessing occurred as a "pastoral response," done "in a responsible manner with regard to both the church and our parishioners."

Bishop Johnson responded in his own statement indicating that while he did not see any violation in the church's canon law, he emphasized that the blessing "was not an act of the Episcopal Church, nor has the church officially sanctioned or blessed the relationship in question." While the church continues to study the issue, Bishop Johnson said, "the ceremony at St. John's impairs the process."

An NCC Challenge

Members of the National Council of Church's executive committee, meeting in New York February 16, passed a "Resolution on Peace and Justice for Panama and Central America." Among other things, the measure calls on the United States to remove all invasion troops from Panama, urges the U.S. to immediately cease delivery of any military-related aid to El Salvador and "expresses gratitude for the careful preparations being made for national elections in Nicaragua."

Additionally, the executive committee approved a letter which will be sent to the Latin American Council of Churches, responding to a strongly worded January 1 letter in which the Latin American church officials accused U.S. churches of "tolerating" the Panama invasion and other acts of aggression in the region.

The National Council's draft letter characterizes the Panama invasion as

part of America's "erroneous policy toward the Third World and especially toward Central America."

While the resolution was adopted unanimously, there was substantial discussion over the extent to which the council should call for removal of U.S. troops from Panama. As originally worded, the resolution called for withdrawal of "all U.S. troops from areas of Panamanian sovereignty."

But when the Rt. Rev. David Reed, Bishop of Kentucky, explained that Panamanians consider all of Panama sovereign land, including long-standing U.S. military installations, the resolution was reworded to call for withdrawal of "all U.S. troops from areas of Panamanian sovereignty except those to which the U.S. has been granted rights for peaceful uses under the terms of the Panama Canal Treaties."

Positions

Among positions taken, the resolution:

- urged the government of Nicaragua and other forces to refrain from any action which would place obstacles in the way of an election which can be recognized by all as free, fair and valid;
- expressed "satisfaction" with the recent election of new leaders in Costa Rica;
- "profoundly laments" violations of human rights in Guatemala and calls upon the U.S. to condition foreign aid on compliance with international human rights norms;
- expressed "deep concern" over the consequences of the Central American conflict for Honduras and calls for withdrawal of U.S. troops there.

In addition, executive committee members endorsed a message to the South African Council of Churches applauding the release of Nelson Mandela but warning that South Africa "is not yet free."

"We are calling on our churches to continue their witness for freedom and justice in South Africa through renewed efforts to maintain and strengthen economic sanctions as a strong, non-violent means of helping to bring about a new social, political and economic reality for South Africa," the message says. "We will urge President Bush and the United States Congress to join in these renewed efforts."

CONVENTIONS

The **Diocese of Southern Virginia** held its February 9-11 council meeting at Williamsburg Lodge in Williamsburg. The guest speaker, the Rev. Thomas Bowers of St. Bartholomew's Church in New York City, gave a presentation concerning the Decade of Evangelism.

In addition to electing deputies for next year's General Convention, the council passed resolutions doing the following: condemning capital punishment and calling on the General Assembly of Virginia to abolish the death penalty; supporting AIDS ministries and education; and opposing the legalization of drugs.

The council also affirmed a new companion relationship with the Diocese of North Eastern Caribbean and Aruba and voted their support of the church's position on seeking equitable relations with people in Central America. The latter resolution was strengthened by the knowledge of Ann Vest, the wife of Southern Virginia's bishop coadjutor, the Rt. Rev. Frank Vest, being among the "Witnesses for Peace" observing the February elections in Nicaragua.

A 1990 budget of \$1,661,212 was adopted.

(The Rev.) HARRY CRANDALL

• • •

Proclaiming his hope for a church that is more inclusive and more compassionate, the Most Rev. Edmond Browning, Presiding Bishop and native of the **Diocese of West Texas**, was warmly welcomed by about 900 delegates and visitors to the February 1-3 council meeting at the Wyndham Hotel in Corpus Christi. The Presiding Bishop paid tribute to a long list of people in the church who had affected his life in his youth and early ministry.

In business sessions, the council voted for a year-long study to explore the feasibility for a multi-million-dollar capital funds drive for the diocese. Based on previous discussions of capital funds needs, it is likely that the committee will recommend a goal exceeding \$6 million.

Later, delegates and clergy stopped short of voting on a resolution repudiating the ordination of a practicing homosexual by the Rt. Rev. John Spong, Bishop of Newark. Instead

they adopted a strongly worded statement, signed by a majority of bishops of Province V and by the West Texas bishops, to be presented to the House of Bishops at their September meeting.

Referring to the church's resolution of 1977 and 1979 stating the ordination of practicing homosexuals is inadmissible, the statement calls the ordination by Bishop Spong a violation of "the spirit of our common life" and condemns the action of the Bishop of Newark "as a clear violation of the stated teaching of the Episcopal Church."

In other business, the council defeated a resolution urging parishes and missions in the diocese to provide alternatives to abortion. Opponents argued that the resolution is not needed because the national church already encourages the use of alternatives.

A 1990 budget of \$2,353,884 was approved.

BILL NOBLE

Around the Church

Nashotah House seminary in Nashotah, Wis., recently received the book collection of the Rev. George T. Cobbett of Oconomowoc, Wis., former development director at the seminary. The collection consists of 51 Prayer Books, Bibles and hymnals, including a 1612 King James Bible; a first edition of the American Prayer Book and an Anglican Prayer Book from Bethlehem bound in olive wood. There are also Prayer Books from Ireland, Scotland, South Africa, Ghana, India, Canada and Finland as well as various editions of the American Prayer Book. Fr. Cobbett retired in 1986 after 26 years in parish ministry.

* * *

The Appalachian Peoples' Service Organization recently sponsored a ten-day "Youth Video Project" at Keystone United Methodist Church in McDowell County, W.Va. Participants from different races and backgrounds worked together to develop a video concerning teen pregnancy, unemployment, drugs and gang violence. The young people were able to interact with peers and community leaders to help increase their sense of social awareness.

The convention of the **Diocese of Upper South Carolina** met at St. Martin's-in-the-Field Church in Columbia, February 3-4. In his opening address, the Rt. Rev. William A. Beckham, diocesan, reaffirmed the church's position that sex belongs only in marriage. Denouncing the ordination to the priesthood of a practicing homosexual in Newark, Bishop Beckham said that the Rt. Rev. John S. Spong, Bishop of Newark, had put himself above the authority of the church and that this cannot be tolerated.

In convention business, delegates passed a broad environmental resolution supporting a number of measures, including recycling, cleanup of the Savannah River, preservation of wetlands, strong clean air legislation and the elimination of all ozone-depleting chemicals.

A budget of \$1,695,766 was approved.

AGNES LEE CLAWSON

St. Timothy's Church in Littleton, Colo., adopted a ship, the *USS Tuscaloosa*, for outreach and Christmas gifts. Parishioner Mike Keckler, a former Navy weapons officer, directed the parish collection of video and audio tapes, Christmas gifts and books to send to the crew on the ship. He had been interested in bringing a little cheer to the lives of sailors and a friend put him in touch with the Tuscaloosa.

* * *

A "disposable diaper bank" has been established at St. Thomas Church in Garden City, Kan., to meet the growing needs of poor families with infants. Along with food and transportation assistance, the church's charity fund also supplies emergency medical equipment to needy families and the clean diapers that are often in short supply.

* * *

Working 10 hours a week for nine months, members of Trinity Church in Hartford, Conn., completed six elaborate 14-foot banners and three smaller ones depicting various churches around the world and persons from the Bible. The banners, displayed in the parish hall, express the feelings of the *Te Deum*, the church's ancient hymn of joy and praise.

When Infants Are Screaming

“I’d always thought of these children as pretty little girls in pigtails . . . what if they weren’t like that at all?”

By RICHARD H. SCHMIDT

I recently attended one of those multiple baptisms that have become so popular with the new Prayer Book. I couldn’t get my usual seat in the front of the church. I like the front because it’s usually empty. I can stretch my lanky frame and scatter my overcoat, Prayer Book, hymnal and bulletin two or three feet in every direction without fear of invading anyone else’s space.

But every time there’s one of these group baptisms, my pew and those near it are filled with strangers who don’t know what’s going on. That’s fine with me. People who don’t know what’s going on should sit in the front where they can see our rector. He gives little signals with his body language and facial expressions about what to do.

The four infants being done on this particular morning all had more brothers and sisters than is common in Episcopal families. Judging from their numbers, I’d say they were born at nine-month intervals. And

After serving in parishes in West Virginia and Missouri for many years, the Rev. Richard H. Schmidt was more recently managing editor of The Episcopalian.

this is to say nothing of their cousins, not one of whom was missing that morning.

I sat as close to the front as I could. This placed me within whispering distance of enough infants and toddlers to populate several nursery schools. But I never found out how many of them were actually within whispering distance because none of them whispered.

The baptisms all went reasonably well, and when I grew tired of trying to see over the heads of the crowd of parents and godparents in front of me, I entertained myself by winking at a winsome eight-month-old in the next pew who was celebrating the holy occasion by dropping her rattle on the floor and watching her mommy pick it up and glare at her. I finally gave her my bulletin to tear and chew.

The problem came during the eucharistic prayer, by which time the infant population had grown weary of worship. Adults who grow weary of worship simply start daydreaming and no one is the wiser. Not so with infants. Four or five of them began a stream-of-consciousness commentary on how they felt about being there. Our church lacks carpeting and pew cushions, which makes for sharp, crisp acoustics when the organ is playing. The acoustics work equally well when infants are screaming.

I found out one doesn’t actually have to hear the eucharistic prayer to follow it if one is familiar with the Prayer Book. I had an idea of what the celebrant was probably saying at the altar as the prayer unfolded. I like to cross myself at the part about the sanctification of the worshipers and I probably wasn’t more than a sentence or two ahead or behind with my gestures though I couldn’t say for sure.

At first I was irritated at the cacophony. Why don’t those parents remove those children, I thought?

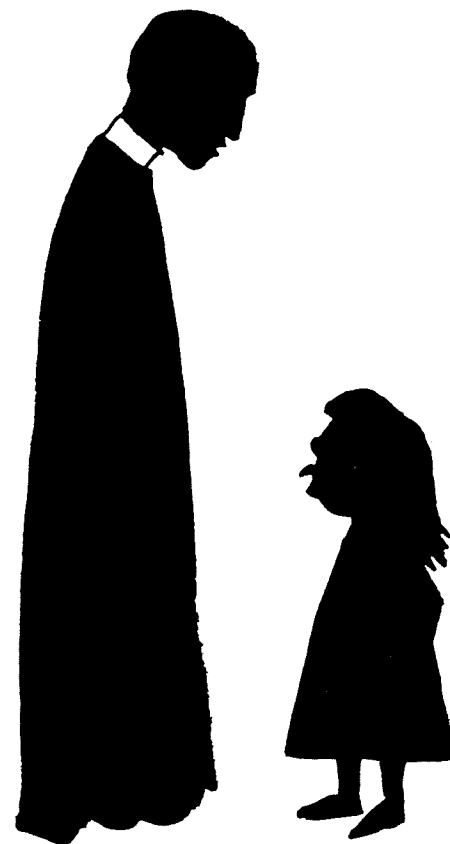
But then I remembered Mark 10: “Let the children come to me, do not hinder them; for to such belongs the kingdom of God.” I’d always thought of these children as pretty little girls

in pigtails and respectful little boys whose mothers had just combed their hair — cute, courteous, adorable.

But what if they weren’t like that at all? What if they were bickering, spitting on each other, calling each other nasty names, ignoring parental discipline, and screaming, “That’s mine!” What if that’s precisely why the disciples sought to keep the kids away from Jesus? “Let the children come to me. . . .”

And then I thought about myself. Maybe that’s how God feels about me. When I go at him with my prayers, maybe he says, “Here comes Schmidt with his God-awful caterwauling again. That guy leaves me no peace and quiet in which to meditate on my divine majesty. I sometimes think I’ll have him removed. But for all his complaining and nagging, I still love him. So I’ll put up with him.”

So I say let the kids stay, noise and all. What better way to model godly behavior for them?



The Wondrous Cross

The third in a series of Lenten meditations

By JEFFERY W. ROWTHORN

Were you there? Many certainly were: Mary, his mother, and “many women . . . who had followed Jesus from Galilee, ministering to him” (Matthew 27:55); Simon of Cyrene who had been compelled to carry Jesus’ cross; John, the beloved disciple, and many of Jesus’ acquaintances; the centurion and his men who crucified Jesus, and the two robbers who were put to death on either side of him, and the chief priests and the scribes who taunted him in his dying moments; Joseph of Arimathea and Nicodemus who together took Jesus’ body away and helped to prepare it for burial. They were all there “when they crucified my Lord . . . when they nailed him to the tree . . . when they pierced him in the side” (*Hymnal* 1982: 172).

They were there, but just a handful of them now, “when they laid him in the tomb.” Perhaps at some risk to themselves, they had taken the dead Jesus down from the cross, cradling his lifeless body in a final gesture of love and devotion. At cost to their pockets, they had anointed the corpse, and bound it up in a linen shroud, and placed it in “a new tomb where no one had ever been buried” (John 19:41). Helpless to bring him back to life, they could still lavish their pity on Jesus’ earthly remains. Even the thought of such tenderness amid such grieving “causes me to tremble, tremble, tremble.”

But were you there? The black slaves who first sang this spiritual certainly were, though the place was different, and the tree from which the victim hung was different, and the tormentors were different. But the slaves had experienced enough beatings and enough hangings to be able to enter directly into what Jesus suffered that first Good Friday in Jerusalem. Helpless to intervene, helpless to bring the dead back to life, it still caused them “to tremble, tremble” out of anger and fear, out of love and righteous indignation.

But were you there? In many parts of the world in our day men and women, some Christians and some not, are caught up in the story of the Passion. For them it is no liturgical reenactment of an event safely buried in the past. It is for real, a live performance on a stage with many names: Nicaragua and El Salvador, Northern Ireland, Lebanon, South Africa, to mention a few. Often they are like Simon of Cyrene, finding themselves compelled to carry Jesus’ cross in situations and ways which only their faith and their integrity have prepared them for. This time it isn’t Roman soldiers who are doing the compelling; no, it is their own anger and fear and love and righteous indignation. Like the black slaves, what they see taking place on every side causes them “to tremble, tremble, tremble.” And part willingly, part fearfully, they take up the cross and let Jesus lead them where we will.

But were you there? No, of course not. Of course we weren’t in Jerusalem 2,000 years ago. Or is that really

what this spiritual means when it puts the question to us in that way? Writing about these Afro-American slave-songs, Christa Dixon has said:

“For the spirituals, time gaps just don’t count. Throughout these 2,000 years God’s love has been crucified, hanged, murdered, quenched, suffocated, gassed, bombed millions of times over, in everybody’s lifetime, and nobody can deny having been an eyewitness!” (*Negro Spirituals*, pp. 69f).

If nobody can deny being an eyewitness to this ongoing crucifixion of God’s beloved sons and daughters, then the answer to the question is clear: “Yes, I was there.” Or, to be really honest, our answer should be, “Yes, I am there.” That leads inevitably to the next question: “Are you there indignantly? Silently? Approvingly? Or are you actively participating in that crucifixion?” That’s a very hard question to face, but when better to face it than during Lent? And face it we must when we recall for a moment what this nation, and the churches of our country, and you and I are quite capable of tolerating or even of doing at this moment in history. Doesn’t that thought cause you to tremble, tremble, tremble?

Like it or not, able to change it or not, we are intimately involved in the crucifixion of God’s love. Christ who came to give his life as a ransom for many (Mark 10:45) still hangs on the cross of the world. Sometimes we recognize him and come to his aid, taking some of his sufferings upon ourselves. In recent years we have seen the Anglican Church in South Africa and the Roman Catholic Church in the Philippines taking their stand beneath the cross of Jesus. But there are other times when we ignore Christ on the cross or even add to his agony willfully and maliciously. Even the idea of that should cause us “to tremble, tremble, tremble.”

Who was the guilty?

Who brought this upon thee?

Alas, my treason, Jesus, hath undone thee.

’Twas I, Lord Jesus, I it was denied thee:

I crucified thee

(1982: 158, v.2).

Like the black slaves who first sang “Were you there?” we must answer that question in the present tense and in the affirmative. But unlike them, we are not helpless and in chains, at least not in outward and visible chains. So, let us ask ourselves: what are the chains that hold us back from carrying Jesus’ cross and letting him lead us where he will? What enslaves us so that we would prefer to see him suffer in his brothers and sisters, our brothers and sisters, here at home and in the most distant corners of the world, rather than reach out to help and comfort and heal? Is it fear of losing out on the American dream; is it fear of communism, is it fear of people of some other class or color or creed than our own, is it fear of losing self without in the process finding Jesus?

Hard questions, but until we answer them, we shall be haunted by the words those black slaves sang in humble and patient identification with Christ nailed to the cross of the world: “Were you there when they crucified my Lord?”

The Rt. Rev. Jeffery Rowthorn, Suffragan Bishop of Connecticut, is the author of two hymns in Hymnal 1982.

EDITORIALS

The Word "Any"

The church finds itself today much involved in studies, reports and statements about human sexuality. It is dismayed to find that in some of them acceptance is extended to those of "any sexual orientation," or similar expressions. "Any" is a small word, but it has a big meaning.

Among possible sexual orientations we may mention pedophilia, bestiality, necrophilia, nymphomania, algolagnia, exhibitionism, and incestuousness. Are any of these, if put into practice, acceptable patterns for ordained or lay leadership? Is this really what the compilers of these statements intend to say?

It may be said in their defense that they may not really mean this, but are simply engaging in the current American habit of speaking inaccurately. If so, they should be more careful in the future. Sloppy speech is the handmaid of sloppy thought.

On the other hand, it may be said that they do know what they are talking about, and that they do mean just what they say, accepting any so-called orientation. In that case, the rest of us should be advised and forewarned as to where they wish to lead us.

The Optional Mentality

The other day we went to the movies, early evening show. The place was nearly empty, even though the film had been highly publicized and the national ratings good. Perhaps, we mused, the late crowd would be larger. To be sure, it was, though hardly a full house. On the way home we mused further — about a football game we had attended last fall with the stadium half empty, and a newspaper report we had read of poor attendance at a union rally, and indifferent turn-out at the polls on election day, and seven rows of entirely empty front pews at our local Episcopal church.

No doubt there are sociological explanations for these phenomena. And indexes of TV and VCR sales which would gladden many hearts. And the notorious and everywhere lamented pace of modern life. But we suspect there are deeper reasons to be found for a drop in participation, whether in secular (leaving the Super Bowl aside) or sacred activities; and that one of them might be the Optional Mentality which has come to grip the modern scene, based on a misplaced notion that the more choices there are (the more one exercises choice), the more "democracy" there is and therefore the fuller life.

Once upon a time church attendance was not any more optional than brushing one's teeth. Even going to the movies every other week had a kind of social constraint behind it in some quarters. Whether what some would call "the old authoritarian ways" will return, our musings did not cover. But we have developed a suspicion or two as to what is needed these days, and that is a greater commitment to a few great causes, including, of course, the cause of Christ. Such commitment will not be generated by cultivating the Optional Mentality, or a reduction in theology, or a superficial nondenominationalism, or any

appeals to modernity, whatever that might mean.

Instead, there might be more effort to identify the givens of being human, which would soon turn out to include those deep-down yearnings for holiness and for a chance to be in touch with the sacred. Lent might be a good season to try this.

Prayer and Action

The Episcopal Church, and other churches, face many internal and external problems at this time. These difficulties will not go away without the thought and effort of committed Christians. Neither will they go away without prayer.

The renewing or rebuilding or revitalizing of the church is not like improving a club, or business, or political party. The church belongs to God, and it cannot go forward without God's help. The minute we think that we ourselves are saving the church, we ourselves and the church itself are in trouble. We not only need God's help, but we need to know we need it and look to him for it. Hence prayer. Those who are concerned about the state of the church should pray for it daily. Lent is the time, right now, for us to give added time and effort to prayer.

Having prayed, having sincerely sought God's guidance, let us then act. To give up, or go away, or stay home, or wash one's hands of it all — these are not acceptable responses if we believe in the lordship of Jesus Christ over us and over his church. If we do not believe in him, we do not deserve a decent church. If we do believe, we must act accordingly in good times and in bad.

Oh, Judas, does your heart still bleed
In shame and sorrow for your greed
that came to naught?
Did bread turn bitter when
in the wine was dipped
and placed upon your unclean lip?
Was it sour to your taste
When you hurried from that place
To do your evil deed?
Did shekels burn and blister too
When at the Sadducees you threw
The coins that bought His blood?
In Potter's Field your shame must feed,
Must cause your traitor's heart to grieve
For your Lord Jesus.

Carol Higby

Eco's Labyrinth

NAMING THE ROSE: Eco, Medieval Signs, and Modern Theory. By Theresa Coletti. Cornell University. Pp. xi and 212. \$19.95 cloth; \$8.95 paper.

Every now and again one finds a book which increases one's appreciation of another book just read. So with T. Coletti's *Naming the Rose*. Calling upon almost everything Umberto Eco wrote about literature and his own *The Name of the Rose*, Ms. Coletti brings the wealth of her medieval scholarship to the task of enlightening the "ingenuous reader who has fallen prey of the text."

What lies beneath Eco's difficult and deceptive novel is laid bare by the skillful use of historical criteria and modern literary criticism. Words are signs and signs convey multiple meanings, and here one finds scholarly help in understanding the thrust of Adso's detective story about the Franciscan William and the lost second book of Aristotle's *Poetics*.

In six demanding chapters one is taken through medieval sign theory, allegory, hermeneutics (textual interpretation, explanation and translation), gelotology (the study of laughter), medieval and modern critical theory and the use of history in fictional narratives. In the context of a mystery, not a murder mystery so much as a search for a book. Coletti analyzes Eco's work in its linguistic, literary, semiotic, historical, philosophical and theological aspects.

In her words, she "maintains that out of a concrete rendering of medieval social and intellectual life, Eco substantively crafts a distinctly contemporary statement about language and meaning, responsible intellectual activity and the nature of critical discourse" (p. 5),

In her work she expands one's vision

To Our Readers:

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and understanding of the complicated story, deepens one's insights into its meaning and removes some of its tortuous mystification.

(The Rev.) FREDERICK J. ROENSCH
Archdiocese of Milwaukee, Wis.

Sane and Helpful

HOW HOLY WRIT WAS WRITTEN: The Story of the New Testament. By O.C. Edwards, Jr. Abingdon. Pp. 159. \$8.95 paper.

O.C. Edwards, Episcopal priest and professor of homiletics at Seabury-Western Theological Seminary, who has written some ten books by now, in this work confines himself to issues pertaining to authorship and writing process of the books of the New Testament. He draws from a variety of critical methods but basically presents a summary of redaction criticism for the general reader. The author is quite clear from the outset that his intention is not to be original but to present in readable form what others have found out.

I think the book works. Edwards has an easy-going style punctuated with anecdotes. The heart of his book addresses individual letters and separate gospels. The reader leaves each chapter with a sense of how a particular book came to be written and with an awareness of the milieu of that particular piece of biblical writing.

In light of the current circus-like atmosphere of public and media-oriented Christianity, this book is pure sanity. It has the sort of scholarly-without-footnotes tone that noted British scholars achieve. While certainly his conclusions will be met with disagreement, even among Episcopalians, Edwards achieves that Anglican melding of academics and inspiration that American Christianity often lacks.

(The Rev.) TRAVIS DU PRIEST
St. Luke's Church
Racine, Wis.

Closer Fellowship

THE ILLUMINATING ICON. By Anthony Ugolnik. Eerdmans. Pp. xxiv and 276. \$18.95.

This is a timely and remarkable book for Episcopalians and for Western Christians in general. It is written by an Orthodox deacon, whose own background is in the Russian Orthodox Church, and who is a professor of En-

glish at Franklin and Marshall College. As an American Orthodox, Ugolnik writes with the perspective of those Orthodox who in this country have frequent and lively interchange with Western Christians.

It is a strong testimony to the success of this "ecumenical age" that we have moved beyond a few specialists on both sides to a much wider stage. Many Episcopalians will know that the Orthodox were our first ecumenical partners, as their presence in numbers in San Francisco stimulated the General Convention of 1862 to set in process a method of dialogue. But for many Episcopalians, the Orthodox were attractive because they were undeniably catholic, and at the same time, somewhat exotic.

To live close to the Orthodox is to have to think again, or anew, and to look at this world and the next from another point of view. In stimulating chapters on the Holy Trinity, the liturgy and the image, the author reminds us of the unity of creation and of our place in it. Again and again, he is able to show that Russian and American Christians have everything to gain from a closer fellowship and love of each other, and that stereotypes simply are inadequate and insufficient in modern times.

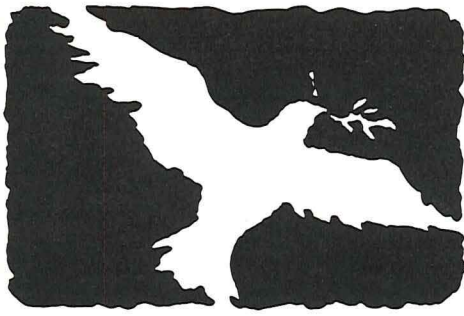
This is not an easy book, nor one that can be skimmed. In the light of developments in Eastern Europe over the past months, this book is not only uniquely timely, but valuable as a rapid introduction to our Russian Orthodox sisters and brothers.

(The Very Rev.) JOHN H. BACKUS
St. Paul's Cathedral
Peoria, Ill.

Metamorphosis

a snowflake born
in Heaven six-sided
David's Star falls
to Earth where it
waits — during the
long Lent — Until
Easter time when it
"dies" becomes transformed
into Holy Water for
Baptism, rebirth New
Life after the long
Lent

Anne M. Valley



PEOPLE and PLACES

Deaths

The Rev. Lynde Eliot May, III, retired priest of the Diocese of Ohio, died at the age of 84 on January 2.

Fr. May was a graduate of Trinity College and Berkeley Divinity School; he was ordained priest in 1933 and served parishes in Connecticut, New York City and New York state, and Ohio. From 1942 to 1945 and from 1950 to 1962 he was chaplain in the USNR. He was associate of Christ Church, Cleveland, Ohio from 1962 to 1970, the year he retired. Fr. May is survived by his wife, Florence; his son, the Rev. Lynde E. May, IV of Madison, WI; and two daughters.

Grace Holden Ehart, retired history teacher and wife of the Rev. Edward H. Ehart, Jr., retired priest of the Diocese of Connecticut, died at the age of 80 on January 21 in Peninsula General Hospital Medical Center in Salisbury, MD.

A graduate of the University of Delaware, Mrs. Ehart had also done postgraduate work at her alma mater and was a member of Phi Kappa Phi honorary society and the D.A.R. She taught in the Wilmington and Elsmere area of Delaware and had taught many years at Tatnall High School. She was a member at the time of death of St. Paul's, Berlin, MD. She is survived by her husband and a son.

BENEDICTION

The author, Ian Lee Brown of Washington, D.C., is a postulant for holy orders in the Diocese of Long Island.

We come into spring again. Life is resurrected from winter's demise and new growth bursts forth with its sweet fragrances and radiant colors.

But spring also engenders the Lenten season. Amid the glories of nature, the Christian's life is overcast by the solemn season with its call to silence — silence in seeing the speck in a brother's or sister's eye first; silence in his or her own ecclesiastical or secular pyramidal status; and silence in believing that silence must go away with the unbridled joy of Easter.

Lent must remind the Christian that silence is indeed joy. This silence breaks down the fences between individuals. The curry-favor goes. The *quid pro quo* goes. And, yes, the "I can make you or break you" goes. When all of this goes, the ode to joy can be catapulted in that all exalted emotion.

Silence is not the opposite of joy when it is envisioned this way. Yet how difficult it is to see joy in this silence. Humanity is a different and difficult breed. It is different in that it creates noise instead of silence — war rather than peace. Humanity is difficult because people prefer selfishness over brotherhood. Selfishness is disharmony. It is the voice that sings above the unison when not desired.

For so many people, the Lenten season, like the springtime, is welcomed because it allows the Christian to ease out of the cold for only a while; winter will return next year. Yet, Christianity must never be out of season. Rather, it must be the believer's life (not a part of), each and every day. Lent must not only be the seasonal 40 days and 40 nights. It must be silence each and every day.

Appointments

The Rev. George C. Estes, formerly archdeacon of Southern Virginia, is now rector of St. John's, Box 246, Centreville, VA 22020.

The Rev. Norman Griffith, Jr. is associate of St. John's, 2500 N. Tenth, McAllen, TX 78501.

The Rev. C. Mark Jennings is vicar of Trinity Church, Junction, TX 76849 and vicar of Calvary, Menard, TX.

The Rev. Harry L. Knisely is rector of Christ Church, Fifth at High St., Box 608, Burlington, IA 52601.

Ordinations

Priests

Easton — Michael N. Schnatterly, curate, Christ Church, St. Michael's, MD 21663; add: 2 Treesdale Dr., Easton, MD 21601. Marianne Sorge, curate, Christ Church, Easton, MD; add: Cannery Sq., Apt. H-3, Easton 21601.

Kansas — Brad Lee Jackson, curate, St. Paul's, Box 233, Leavenworth, KS 66048.

Minnesota — Henry Lovelle Doyle (for the Bishop of Colorado), chaplain, Shattuck-St. Mary's, Box 218, Faribault, MN 55021.

New York — Jean Catherine Campbell, O.S.H., Convent of St. Helena, 134 East 28 St., New York, NY 10016.

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DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone: (708) 231-0781.

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11358.

IS THE THREAT of feminist theology exaggerated? Or are the predictions being fulfilled? What will happen to God? *Feminism and the Reconstruction of Christian Belief*, by William Oddie. Copies available from the Evangelical and Catholic Mission for \$7.50. Write: ECM, 1206 Buchanan St., McLean, VA 22101.

POSITIONS OFFERED

WANTED: Part-time retired priest to serve small congregation in foothills community of central Idaho — the gateway to the wilderness area — close to fishing, hunting, rafting and skiing. We have a beautiful 100-year-old church that needs someone to help us make it more important to the people of the area. If interested, please contact: Carm Spencer, Search Committee Chairman, Holy Trinity Church, Rt. 2, Box 500, Grangeville, Idaho 83530.

PART-TIME VICAR for mountain lake community of Lake Isabella, CA. Allowance sufficient for housing and utilities. Contact: The Archdeacon, Diocese of San Joaquin, 4159 E. Dakota Ave., Fresno, CA 93726.

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LENT CHURCH SERVICES

LOS ANGELES, CALIF.

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

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Frederick Lindstrom, Jr., v
Sun H Eu 10. For info call (205) 968-5988

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

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 5:30. MP & EP daily as anno

TRUMBULL, CONN.

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

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 10:4-3:30
Mon-Fri, 10:4-3:30 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.
Bolte, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

NAPLES, FLA.

ST. PAUL'S 3901 Davis Blvd. (State Rd. 84)
The Very Rev. Larry G. Smellie, r; the Rev. Dr. John A.
Lindell, ass't; the Rev. Charles M. Serson, ass't
Sun H Eu 8, 10. H Eu Healing Tues 10, 6; Sat 5:30

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Fr. Warren Tanghe, SSC 872-4169
Sun Masses 8, 9, 11 (High); Sta & Mass 6:30; CS 10. Daily
Masses Mon 7; Tues 12:10; Wed 7; Thurs 7; Fri 12:10; Sat
5:30. C Sat 4

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

MISSION, KAN.

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

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth St.
The Very Rev. M. Richard Hatfield, S.T.M., dean
Sun Masses 8 & 10. 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. LeVe-
que, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gib-
son 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



St. Joseph's Church, Durham, N.C.

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

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

LEOMINSTER, MASS.

ST. MARK'S (up from the Common) 60 West St.
The Rev. Keith W. Mason, r 537-3560
Sun H Eu 8 ('28 BCP) & 10 (Rite I or II). Thurs 9 (Rite I)

PITTSFIELD, MASS.

ST. MARTIN'S (Rite I) 133 Dalton Ave.
The Rev. Canon Robert S.S. Whitman
Sun 8, 9:30 H Eu & Ch S. Wkdays as anno

ST. STEPHEN'S Park Square
H Eu: Sat 4:30; Sun 8, 10, 5:30; Tues 6:45; Wed 12:10 & 5:30;
Thurs 10. MP daily 9, EP daily as anno

CLAWSON, MICH.

ST. ANDREW'S Main near 14 Mile Rd.
The Rev. Harry T. Cook r; the Rev. E. Anne Kramer, v
Sun H Eu 8 & 10:30. Wed 9:30, Thurs 12:15

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft. Fri organ recital 12 noon. Easter Day;
Sunrise ser 6:30 followed by breakfast, and 11

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
Russell W. Johnson, r; John Cowan & Susan Kruger, assoc
Sun H Eu: 8:30 & 10:30; Ad. forum 9:30, Ch S 10:30. Wed H Eu
7, 12:15 & 6:15

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

SPRINGFIELD, MO.

ST. JOHN'S 515 E. Division St.
The Rev. Daren K. Williams, r; the Rev. Canon Carl E. Wilke,
assisting
Sun Masses 8 & 10. Daily Mass as anno

BURLINGTON, N.J.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9. C Sat 4

(Continued on next page)

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.

LENT CHURCH SERVICES

(Continued from previous page)

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

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

BROOKLYN, N.Y.

ST. PAUL'S in the Village-of-Flatbush 157 St. Paul's Pl.
(Anglican/Episcopal)
The Rev. H.A. Thompson, r
Sun 8 MP & Low Mass, 8:45 Breakfast, 9:30 Christian Ed, 10:30 (Sol Mass), 12:30 Holy Baptism (2nd Sun). Wkdays: 10 MP & Mass (ex Mon)

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r (516) 432-1080
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

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

RICHMOND HILL, N.Y.

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

STONY BROOK, N.Y.

ALL SOULS' Main Street (516) 751-0034
The Rev. Fr. Kevin P. Von Gonten, v
Sun Eu 8, Sung Eu 10. Tues Eu 6 followed by Bible Study;
Thurs 8 Eu; HD as anno

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

DURHAM, N.C.

ST. JOSEPH'S 1902 W. Main St.—near Duke Univ.
(286-1064)
The Rev. Richard M. Morris, Interim r; the Rev. James B. Craven, III, d ass't
Sun H Eu 8:30, 10:15

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu, Mon-Sat 12:05 H Eu, Wed 7:30 H Eu

SELINGROVE, 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

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r; the Rev. E. Robinson Dewey, ass't
Sun 8:30 HC; 9:30 Christian Ed; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

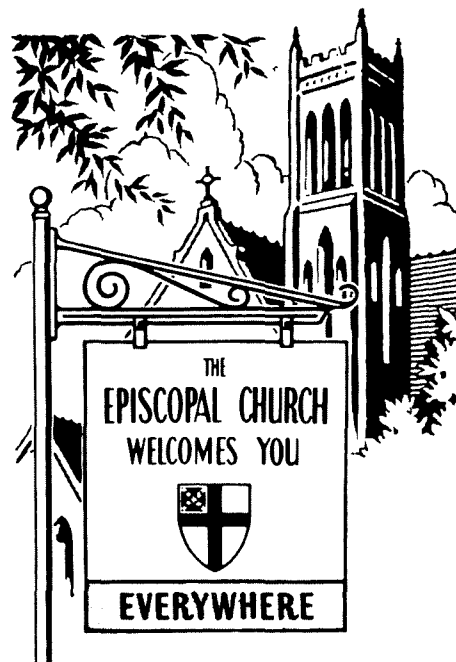
ST. ANDREW'S 3700 Woodmont Blvd.
Sun Masses 7:30, 10 (Sung), EP 5 daily (ex Fri). Mass Mon, Tues, Wed 6:30; Thurs 12 noon, Sat 8. C Sat 4-5.
Lent: Sta & B Wed 7

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. 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)



Trinity Cathedral, Pittsburgh, Pa.



DALLAS, TEXAS (Cont'd.)

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

HOUSTON, TEXAS

ST. MARK'S (West University Pl.) 3816 Bellaire Blvd.
The Rev. Charles K. Floyd, Jr., D.Min., r
Sun worship 7:45, 9, 11 HC. Wed 7 & 9:30 HC

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)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calle de Corde
Near the Instituto Allende (465) 20387
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Ch S 9:30. Thurs H Eu 10:30

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