

THE LIVING CHURCH

Serving Episcopalians Since 1878



70004 1/830
F. Garner Ranney
807 Cathedral St
Baltimore MD 21201



**Trinity
Institute,
1990**





Spiritual Combat

On the First Sunday of Lent our thoughts go to the 40-day retreat of our Savior. We may think about his temptations, but we are not likely to go into the wilderness for 40 days, or even four or five days. Let us not then forget that thousands of men and women in the course of Christian history have done so, and have done so for a lifetime.

The Christian monastic movement began mainly in Egypt with St. Anthony in the fourth century. In Egypt "the wilderness" is the desert, the vast and trackless expanse on which we commented last week. For centuries, innumerable hermits met the mysterious challenge of the desert, living in the ruins of ancient tombs, or in caves or huts. Monasteries also grew up, devoted to a more corporate life of prayer, penitence, and the fighting of every temptation. (Was it St. Benedict who said that for a monk the whole year is Lent?)

In Egypt the mystery of the desert is still there, and individuals still follow Christ into it. During my recent trip to Egypt, we visited three Coptic monasteries at Wadi Natrun, a sort of dried up oasis that is glorious in the annals of early church history.

Each of these monasteries was a compact and originally fortified enclosure with a fascinating honeycomb of monk's cells, ancient chapels, and various other rooms. Visitors, men, women, and children, were numerous, mostly Copts who took off their shoes and prayed reverently in the chapels before the hallowed icons and the shrouded relics of ancient saints. A warm and most gracious welcome was extended by the monks. One felt that the Holy Spirit was truly there. All these monasteries were expanding their facilities, building or renovating monastic cells, and adding retreat houses, etc., and extending their agricultural operations.

Meanwhile, some monks still live alone in the desert. They are sent a periodic supply of food and water. About two miles across the sand from one monastery, we climbed a little hillock with a cliff of crumbly stone. There was a rough cave entrance about four feet high. Further in, it was squared off to fit a small wooden door. The monk's walking stick was leaning beside the door: evidently he was inside.

Here is indeed a dramatic reversal of our feelings and outlook on the world around us. We seek the pleasant, the comfortable, and the sociable. Egyptian monks seek the harsh and the lonely as a place to battle temptation and find renewal in Christ. The Christian character of those whom we met indicated that their search was not in vain.

H. BOONE PORTER, Editor

CONTENTS

March 4, 1990

Lent 1

FEATURES

12 The Ark and the Rainbow

by Robert Slocum

A children's pageant for Holy Week.

14 Third World from a Minaret

by the Editor

Is Egypt a microcosm of the world?

15 The Wondrous Cross

by Jeffrey Rowthorn

The first in a series of Lenten meditations.

DEPARTMENTS

2 The First Article

4 Letters

9 News

16 Editorials

17 Christian Parenting

20 People and Places

ON THE COVER

Three notable American writers were the featured speakers at this year's Trinity Institute, held in New York and San Francisco [page 9]. They are Maya Angelou (top left), James Carroll (top right) and Frederick Buechner.

The renewal of a caring ministry:
burial in the church, not from the church



Left:
This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.



Right:
The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.

ARMENTO
COLUMBARIUMS

I have called you by your name and you are mine. ISAIAH 43:1



The Consecration of the Columbarium by the Bishop, The Rt. Rev. John Krum, and The Rev. Ray M. Smith, rector.

"Caring for our loved ones is an important part of our ministry at St. Martha's. The beauty of the columbarium not only adds to our grounds but also gives comfort to our families in providing permanent care of their deceased loved ones. Our people see it as work of art as well as an important ministry."

*The Reverend Ray M. Smith, Rector
St. Martha's Episcopal Church, West Covina, California*

" This project was by a group of St. Martha's dedicated to this ministry, sanctioned by the vestry. With faith and patience we developed plans which resulted in building the first outside columbarium in San Gabriel Valley. We cannot overlook the knowledgeable and enthusiastic participation of your representative, Janet Kane, since 1987. Thank You."

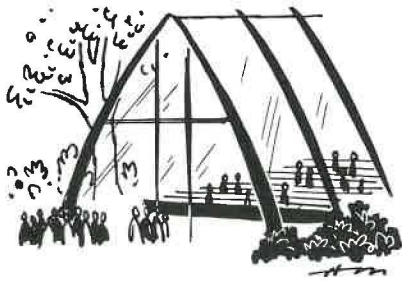
Calvin Tilch, Chairman, Columbarium Ministry



ARMENTO LITURGICAL ARTS 1011 MILITARY ROAD BUFFALO NEW YORK 14217

Phone 1-716/875-2423 FAX 1-716/875-8011

For Free Kit of Information and Design Spreadsheets, write, phone or fax



YES! I Would Like to Join The Living Church Family

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 67¢ a week. Subscribe today!

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$34.95 (foreign postage \$15 additional).

Name _____
Address _____
City _____
State _____ Zip _____

THE LIVING CHURCH

Volume 200 Established 1878 Number 9

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

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.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Canon H. Boone Porter,
editor and general manager
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
Clarissa H. Porter, book editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and editorial assistant
The Rev. Canon Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest
Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; H. N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

(Members of the Living Church Foundation are listed monthly.)

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

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.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Great Uplift

We rejoice with the congregation of the Church of the King, Valdosta, Ga. [TLC, Feb. 4, 11]. The good news is cause for much joy. After so much agony over events in recent months within this communion, let us enjoy the confirmation of Mr. Stanley White and 314 others.

This is a great uplift for us during this period between the great feasts of Christmas and Easter. The congregation and priest here in Burlington are elated.

(The Rev.) HARRY L. KNISELY
Christ Church

Burlington, Iowa

Seeing Past Blight

As I can only imagine the examiners, committees involved, ordainer(s), supporters and supposed constituents of Fr. Williams feel, I too feel betrayed and deeply saddened by his intemperate and deplorable remarks about monogamy, celibacy and promiscuity [TLC, Feb. 18]. Certainly those are the remarks of a narcissistic and hostile individual whose priestly vocation may sadly turn out to be inappropriate after all.

Nevertheless, in response to Bishop Kelshaw's statement [TLC, Jan. 28], the ordination was canonical, and I still believe that Bishop Kelshaw and other detractors of Bishop Spong would be well advised to tend to their own houses rather than become so agitated about things sexual. My wife, who is an attorney, is quick to remind me that "bad cases make bad law." That is the unfortunate legacy that Fr. Williams's immaturity threatens us with, but I continue to believe that our church will be able to see the beauty of the forest despite the blight of a few of its trees.

(The Rev.) JOHN C. FISHER
New York, N.Y.

• • •

Having found distasteful in the extreme everything I have heard or read of Bishop Spong, I have been reading his book, *Living in Sin?* so as to find, in the "ipsissima verba," whether or not my prejudice was well-founded. I am a third of the way through the book (which I will finish) and have skimmed through the rest. Certainly the spirit of what the bishop writes is scarcely distinguishable from the

(Continued on page 18)

statements reported in the newspaper as being made by Fr. Williams. The bishop has reprimanded and silenced his disciple but nobody, apparently, will silence him. "Quis custodiet ipsos custodes?"

If Fr. Williams, after so short a ministry, and for saying and doing what the bishop encouraged him to say and do, is to be silenced or deposed, there is all the more reason to depose Bishop Spong himself.

(The Rev. Canon) ROBERT S. WHITMAN
St. Martin's Church
Pittsfield, Mass.

Most Difficult?

The Rev. Paul C. Baker's praise for the new parenting column [TLC, Feb. 4] unfortunately refers to "marriage and parenting" as "life's two most difficult jobs." How can anyone know which individual's circumstances are more difficult than others? I do know that it is difficult to live as a single person in the world in a church that shares Fr. Baker's assumptions and that makes few resources and little support available to singles. Why not a singles column in TLC?

VALERIE C. RUDOLPH
West Lafayette, Ind.

We would welcome submission of a further discussion of this topic. Ed.

"Nobody Told Me"

I enjoyed Mr. Wall's "Don't Speak Unless Spoken To" [TLC, Feb. 4], remembering some similar occasions. For example: The chairman of a men's convocation dinner announced, "We don't have any program this evening, just the bishop." That was heartwarming. A double entendre? Just a friend among friends? Or we couldn't afford anything better. And for free!

Another time the president of the churchwomen in the largest parish of the diocese, having witnessed a slide-show I had prepared on the variety of the diocese's churches, asked if I would be willing to do the show for their annual dinner, when they invited husbands to attend. I put the date on my calendar several months off. Later I scheduled a noon meeting of a university commission, since I was going to be there anyway.

Arriving at the church I found it locked tight. A glance through a window of the guild hall showed chairs in

disarray. Some kind of meeting had been held. A call to a former diocesan president and member of the parish revealed that the parish president, on approaching the rector about my program, got the response, "He's much too busy. You can't ask him." But nobody told me.

Result? I got home early for a late dinner with my wife.

A RETIRED BISHOP

Feminine Pronoun

The Rev. Jonathan Coffey's article, "The Lord, the Giver of Life" [TLC, Jan. 28], is a fine presentation of reasons for restoring the original, truly ecumenical form of the Nicene Creed, i.e. both because adding the filioque clause was juridically unjustified, and because the theological implications of the addition are — at best — dubious.

Therefore, it is especially sad that Fr. Coffey's otherwise splendid article is marred by the gratuitous, trendy use of the feminine pronoun in reference to the Holy Spirit in his closing para-

graph. As Fr. Coffey surely knows, one barrier to ecumenical relations is the justifiable concern expressed by Orthodox clergy over our tendency to make trendy innovation into the faith once delivered to the saints. This nod to feminist theology will certainly do nothing to dispel their concerns.

(The Rev.) KENNETH E. HUNTER
Wyoming, Ohio

Orthodox scholars would know, however, that the Spirit is he in Latin, it in Greek, and she in Hebrew and Syriac. It was also, it seems, as a hen-dove that the Holy Ghost descended on Jesus at the Jordan. As in other theological matters, there is much to be said on both sides. Ed.

I read with great interest the article concerning the "filioque" phrase. Fr. Coffey makes a very good case for restoring the Nicene Creed to its original
(Continued on page 18)

WIPPELL'S

The NEW BUDGET CASSOCK

\$150⁰⁰




We are pleased to offer the NEW Budget Cassock in traditional Double Breasted style or Single Breasted 3" Button through style.

Both styles available in black polyester fabric in standard Ready-To-Wear sizes.

The NEW BUDGET CASSOCK is...

- Exceptional value at \$150.00 (Plus shipping)
- Wash and Wear (No cleaning costs)
- Traditional styling with two side pockets and slits
- Half lined to waist and fully lined sleeves
- A Proper Clergy Cassock, not a choir variant
- Available Double Breasted (Style 120X)
- Single Breasted (Style 121X)

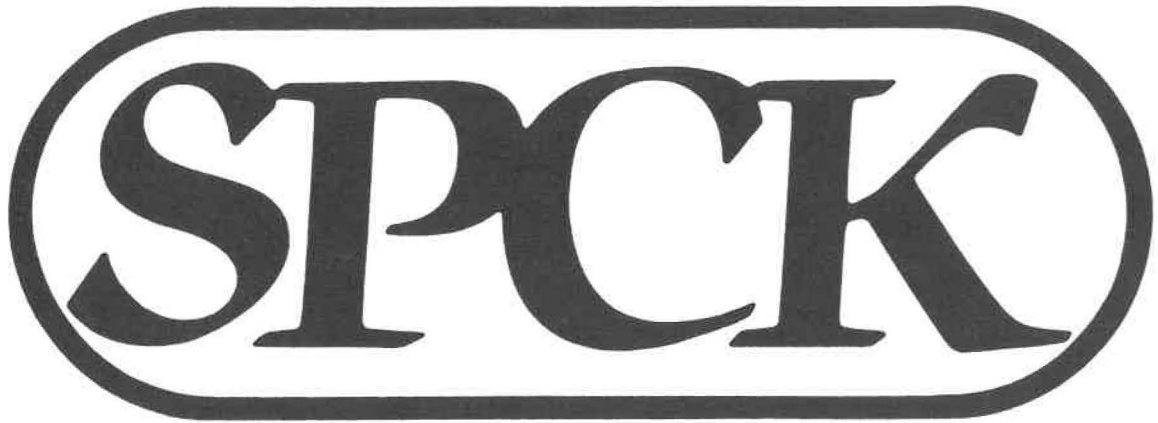
• Supplied Promptly!


Call or Write for details...


STYLE 120X **J. WIPPELL and COMPANY LTD.** STYLE 121X

1 Mill St. (P.O. Box 468) • Branchville, NJ 07826

Phone: (201) 948-2134/2144 • Fax: (201) 948-3766



The Society for Promoting Christian Knowledge
Founded 1698 : Patron: Her Majesty the Queen

ABINGDON PRESS is pleased to be the exclusive distributor of SPCK books in the United States. Look to SPCK/Abingdon Press for the finest in Anglican publications. You may order SPCK books from your local bookseller, or directly from Cokesbury, your full service book and church supplier, using their toll-free number shown at the end of this list.

NEW!

Clergy Stress

by Mary Anne Coate

Helps pastors understand the unique stress they are subject to and how to cope.

\$10.95, paper, 208 pages, #85135-1

NEW!

Helping the Helpers

by John Foske and David Lyall

Evaluates the use of supervision in pastoral training in the church, both clergy and lay.

\$11.95, paper, 176 pages, #854865

NEW!

Praying with the English Hymn Writers
by Timothy Dudley-Smith

Shows how to use the words of great English hymns in your own personal prayers.

\$5.95, paper, 144 pages, #860393

NEW!

Praying with the Orthodox Tradition
Preface by Kallistos Ware

A complete collection of prayers for various hours of the day that makes accessible some of the riches of Orthodox spirituality.

\$5.95, paper, 120 pages, #860423

NEW!

Holding in Trust:

The Appraisal of Ministry

by Michael Jacobs

An essential handbook on the assessment of ministry for both laity and clergy.

\$13.95, paper, 208 pages, #854954

NEW!

Open Baptism

by Mark Dalby

Asserts that an open and generous attitude toward infant baptism is soundly based on Scripture and Christian tradition.

\$9.95, paper, 112 pages, #859409

Another Day

by John Carden

Prayers of the human family from many lands and traditions.

\$4.95, paper, 160 pages, #85034-7

The Authority of a Bishop

by John Halliburton

A reconsideration by an Anglican of the theological and practical role of the bishop in relation to the clergy.

\$7.50, paper, 112 pages, #85052-5

The Baptismal Liturgy

by E. C. Whitaker

The history and development of the rites of Baptism and Confirmation.

\$7.50, paper, 96 pages, #85061-4

Being There

by Peter Speck

Explores the spiritual dimension of caring for and visiting the sick in the context of orthodox medicine and professional health care.

\$8.95, paper, pages 176, #85063-0

Beyond Words

by Beth Collier

A guide to the discovery and practice of contemplative prayer linked to the routine of everyday life—as a way of life.

\$4.50, paper, 120 pages, #85079-7

The Bible Masterquiz

by Keith A. Mason

500 questions of varying difficulty designed to test your Bible knowledge.

\$2.95, paper, 96 pages, #85084-3

Birthright?

by Maureen Long

A strongly pro-life book in which a Christian woman pleads for a return to biblical principles.

\$3.95, paper, 144 pages, #85091-6

SPCK books distributed by Abingdon Press

(More listings on next page)

The Book of Enoch

by R. H. Charles

English translation of the Jewish document from the first or second century B.C.

\$9.95, paper, 156 pages, #85080-0

Brief Encounters

by Wesley Carr

Shows how through the occasional offices a minister may extend his ministry.

\$9.50, paper, 160 pages, #85100-9

The Christian Priest Today

by Michael Ramsay

Ordination charges, and the intellectual and devotional life of the priest.

\$7.50, paper, 128 pages, #85128-9

The Clerical Profession

by Anthony Russell

Historical and sociological factors that have shaped the clergy person's role today.

\$13.95, paper, 368 pages, #85140-8

Companion to the

Alternative Service Book

by Robert C. D. Jasper and Paul F. Bradshaw

The historical background, composition, and provenance of each service, plus a detailed commentary.

\$35.95, paper, 512 pages, #85151-3

Confirmation Notebook

by Hugh Montefiore

The content of Christian belief. For adults or for the younger confirmation candidate. Notebook design.

\$5.95, paper, 54 pages, #85157-2

The Cost of Living

by Margaret Cundiff

A personal journey in St. John's Gospel, chapters 11-21.

\$4.50, paper, 128 pages, #85164-5

Creation and Evolution

by Alan Hayward

Provides reasons why biblical Creation spread over eons of time makes good religious sense.

\$4.50, paper, 240 pages, #85170-X

Creativity

by Eileen Mitson

How women can create new growth in home, family, and environment with their own personalities and gifts.

\$3.95, paper, 144 pages, #85171-8

Creeds, Councils, and Controversies

Edited by J. Stevenson.

Revision edited by W. H. C. Frend

A sequel to *A New Eusebius*. Major restructuring of the material by the best-known authority in the field and about 30 additional extracts.

\$22.95, paper, 448 pages, #85177-7

Deliverance

by Michael Perry

The standard reference book on the ministry of deliverance.

\$8.95, paper, 160 pages, #85224-2

Divorced Christians and

the Love of God

by Paula Clifford

Recovering a sense of one's own worth and value to the community through God's love after a divorce.

\$3.95, paper, 144 pages, #85280-3

Documents of the Baptismal Liturgy

by E. C. Whitaker

\$23.95, paper, 278 pages, #85286-2

Donald Coggan: Servant of Christ

by Margaret Pawley

The authorized biography of a great Christian and a revered Archbishop.

\$21.95, paper, 314 pages, #851564

Fathers and Heretics

by G. L. Prestige

These Bampton Lectures are a standard work on the dogmatic faith of the patristic period; demonstrates that many of the aberrations of the heretics are still with us under other names.

\$19.95, paper, 240 pages, #85365-6

A Flame of Love

by Timothy Dudley-Smith

A distinguished modern hymn writer presents an anthology from the writings of his predecessor, Charles Wesley.

\$4.50, paper, 176 pages, #85373-7

For Better, for Worse?

by Julie Reeves

Examines the importance of not giving up when apparently insoluble difficulties arise.

\$4.50, paper, 160 pages, #85376-1

Going Somewhere

by Sheila Hollins and Margaret Grimer

Discusses the pastoral care of people with mental handicaps.

\$8.95, paper, 144 pages, #85434-2

The Gospel of Anger

by Alastair V. Campbell

The creative alternative to destructive anger.

\$7.50, paper, 128 pages, #85442-3

Healing the Family Tree

by Kenneth McAll

This new edition describes a vision Dr. McAll had of the Lord's Prayer with gestures which can be used for the Eucharist of Deliverance.

\$7.50, paper, 144 pages, #85480-6

The Holy Spirit

by Michael Ramsay

An examination of how one experiences the Holy Spirit through study of the Bible.

\$3.50, paper, 144 pages, #85500-4

Jacob's Ladder

by Michael Standilffe

The sequel to *Symbols and Dances*.

\$7.50, paper, 128 pages, #85582-9

Journey to Wholeness

by Morris Maddocks

A Bible-based look at healing as the process of integration, reconciling creation to its Creator.

\$3.50, paper, 120 pages, #85610-8

Learning to Care

by Michael H. Taylor

Discusses the importance of theology for pastoral care.

\$8.95, paper, 128 pages, #85665-5

Letting Go

by Ian Anisworth-Smith and Peter Speck

Caring for the dying and bereaved.

\$8.95, paper, 168 pages, #85670-1

The Little Gidding Prayer Book

A simple, ecumenical discipline of daily worship.

\$5.50, paper, 160 pages, #85686-8

Living by the Book

by Margaret Cundiff

A personal journey through the Sermon on the Mount.

\$3.95, paper, 128 pages, #85689-2

The Living God

by Keith Ward

A Christian version of a God worthy of rational belief.

\$3.50, paper, 144 pages, #85690-6

Looking Sideways at God

by Frank Pagden

A simple introduction to Christian belief in non-religious language.

\$3.50, paper, 144 pages, #85710-4

Lovers of Discord

by Keith Clements

An examination of 20th century theological controversies in England.

\$16.95, paper, 272 pages, #85714-7

Love the Stranger

by Roger Hooker and Christopher Lamb

Help for the pastor in the growing and particularly difficult field of multi-faith ministry.

\$8.50, paper, #85712-0

Made in Heaven

by Peter Chambers

An account of the ministry of marriage education which should run through the whole marriage experience till late in married life.

\$8.50, paper, 176 pages, #85753-8

Meaning in Madness

by John Foskett

Drawing upon religious, theological, psychiatric, and counselling insights to minister to the mentally ill.

\$7.50, paper, 192 pages, #85762-7

SPCK books distributed by Abingdon Press

Mirror to the Church Edited by Monica Furlong

Reflections on sexism in the church, intended as a follow-up to *Feminine in the Church*. Contributions by nine women of the church.
\$10.95, paper, 144 pages, #85769-4

The Moral Maze by David Cook

Provides the background and a method for practical decision-making by Christians.
\$8.95, paper, 192 pages, #85770-8

A New Eusebius Edited by J. Stevenson Revision edited by W. H. C. Frend

The standard textbook on the Patristic period, revised, updated, and restructured with additional material.
\$21.95, paper, 432 pages, #85851-8

New Testament Greek by Eric G. Jay

An introductory grammar.
\$11.95, paper, 360 pages, #85857-7

New Testament Greek: A Key

The key to Dr. Jay's Grammar.
\$4.50, paper, 32 pages, #85858-5.

The Older Testament by Margaret Barker

A radically new approach to many Old Testament problems based on the theology of the Book of Enoch.
\$55.00, casebound, 328 pages, #85932-8

One Body by David Aldridge

Helpful guidelines for clergy and laity who want to develop a healing ministry within the church community.
\$9.50, paper, 128 pages, #85934-4

One Light for One World by Robert Runcie

edited by Margaret Pawley
Both a spiritual resource and a unique historical record of the last five years of the Archbishop's office.
\$12.95, paper, 208 pages, #85938-7

The Pearl of Great Price by Martin Israel

A journey to the kingdom within and the sacrifices demanded of each seeker after the truth.
\$9.50, paper, 144 pages, #86010-5

Prayers for Peace by Robert Runcie and Basil Hume (ed.)

An anthology of readings and prayers from the world's religious thinkers, past and present. They voice their common hope for peace and reconciliation.
\$3.95, paper, 128 pages, #86030-X

Prayers for Today by Frank Colquhoun (ed.)

Two-hundred prayers, more than half by the compiler, relating to the experiences of everyday life.
\$5.50, paper, 96 pages, #86031-8

Prayers That Live by Frank Colquhoun

Devotional commentary on familiar prayers across the centuries.
\$3.50, paper, 128 pages, #86032-6

Praying with Highland Christians by G. R. D. McLean (tr.)

Selected from McLean's translations of traditional Gaelic poems, these prayers deal with the unchanging basics of human life.
\$4.95, paper, 144 pages, #86035-0

Praying with the Jewish Tradition by Paula Clifford (tr.)

A compilation of Jewish Prayers suitable for devotional use by Christians.
\$4.95, paper, 144 pages, #86036-9

Praying with the New Testament by Philip Law (ed.)

Prayers of blessing, thanksgiving, petition, and praise for personal devotion or corporate worship, all based on the Good News Bible.
\$4.95, paper, 128 pages, #86037-7

Praying with the Old Testament Compiled by Philip Law

Offers prayers taken from the Old Testament for any occasion or need.
\$4.95, paper, #86038-5

Praying with Saint Augustine by Paula Clifford (tr.)

Seventy-five prayers taken from the 'confessions' and other writings, in modern translation.
\$4.95, paper, 144 pages, #86040-7

Praying with Saint Francis by Regis J. Armstrong and Ignatius C. Brady (tr.)

Authentic prayers from the writings of St. Francis of Assisi, in modern translation.
\$4.95, paper, 96 pages, #86041-5

Praying with Saint Teresa by Paula Clifford (tr.)

A collection of prayers taken from the writings of Saint Teresa of Avila.
\$4.95, paper, 120 pages, #86033-4

The Priestlike Task by Wesley Carr

Explores new patterns and problems—testing them against the context of today's ministry. Will bring hope to those with responsibility in the Church.
\$7.50, paper, 128 pages, #86051-2

The Roots of Christian Freedom by Alistair Kee

A close look at the theology of John A. T. Robinson, Britain's greatest 20th century theologian.
\$16.95, paper, 208 pages, #86110-1

A St. Francis Prayer Book by M. L. Playfoot

How are we to learn the art of prayer? By practice based upon a true model: St. Francis.
\$1.50, paper, 32 pages, #86195-0

Solo: A Positive Guide to Living Alone by Elizabeth Flynn

Practical aspects of homemaking, work life, and leisure for the person who lives alone.
\$4.50, paper, 128 pages, #86237-X

Spiritual Direction for Every Christian by Gordon Jeff

A handbook for anyone wanting to know how the skills of spiritual direction may be applied in his or her own congregation.
\$9.50, paper, 112 pages, #86245-0

Still Small Voice by Michael Jacobs

A practical introduction to counselling for pastors and other helpers.
\$8.95, paper, 192 pages, #86252-3

Swift to Hear by Michael Jacobs

Facilitating the important skills of listening and responding in pastoral care.
\$8.50, paper, 160 pages, #86260-4

Taking Note of Music by William Edgar

A moral critique of the place of music in the Christian life.
\$9.50, paper, 160 pages, #86274-4

Waiting for the Risen Christ by Michael Perham and Kenneth Stevenson

An essential companion to the new Holy Week Services—brings out the theological meaning at the heart of the service with suggestions for practical implementation.
\$7.50, paper, 186 pages, #86462-3

Who's This Sitting in My Pew? by Faith Bowers

Practical guidance for congregations welcoming handicapped members into the church fellowship.
\$5.95, paper, 128 pages, #86490-9

Working for the Kingdom by John Fuller and Patrick Vaughn

The story of ministers in secular employment.
\$14.95, paper, 256 pages, #86499-2

To order call toll free 1-800-672-1789
or write Cokesbury Service Center / 201 Eighth Ave. S. / P.O. Box 801 / Nashville, TN 37202

Cristiani Meets Church Leaders

National religious leaders, including the Most Rev. Edmond Browning, Presiding Bishop, had a rare opportunity for a face-to-face interview at the Episcopal Church Center in New York with President Alfredo Cristiani of El Salvador. The leaders have been outspoken in their condemnation of what they have called "a deliberate and calculated campaign by government forces in El Salvador to intimidate and harass the churches."

The agenda of the recent 45-minute meeting included the release of church workers still being detained, the restitution of church property, prosecution of those who killed the Jesuits, and the need for a negotiated settlement of the Salvadoran conflict.

Members of the group said they found President Cristiani "very receptive" and willing to discuss specific issues. "We heard some very good promises — and now we will watch to see if they are implemented," said Dr. Daniel Weiss, general secretary of the American Baptist Churches, after the meeting.

Normalization

President Cristiani said his "main purpose is to say that we are working toward the total normalization of church work in our country." He announced that his government, for example, is establishing an office to work with religious problems, housed in the ministry of the interior.

Bishop Browning asked President Cristiani about the idea that church workers and human rights organizations in El Salvador are serving as fronts for the FMLN, an opposition movement in El Salvador. Bishop Browning reported that Secretary of State James Baker had told the church leaders at an earlier meeting that it was not the U.S. opinion that the churches are being "duped by the FMLN."

President Cristiani said it was not his government's position either, although he admitted there have been "inexcusable incidents" of persecution that may have been based on such a fallacy.

President Cristiani said he would welcome back church workers to "carry out their pastoral function."

But the church leaders said they could not come to an agreement with President Cristiani on the proper role of the churches, especially as they minister to the poor.

When the group raised the issue of the restitution of church property, the Salvadoran leader promised that he would respond to a documented list of damages.

Protests

Protests at the conference table were matched outside the Episcopal Church Center as nearly 50 people, opposed to continued U.S. military support of El Salvador, followed the Cristiani party from an earlier meeting at the United Nations. Dr. Weiss met with the protesters to report on their meeting with President Cristiani. One of the protesters, acting as a spokesperson for the group, expressed appreciation for the witness of the religious leaders in their persistent human rights struggle since

Mandela's Release

The Most Rev. Edmond Browning, Presiding Bishop, issued a statement following Nelson Mandela's release in South Africa. Here are excerpts:

"I extend to President deKlerk my gratitude for his leadership and good judgment in taking this action. And I share in the joy of millions of people in South Africa and around the globe that this day has finally come."

"I extend to Nelson Mandela my personal greetings and the greetings of the Episcopal Church in the United States. We have prayed and worked with the anti-apartheid movement for many years to see this day arrive, a day that vindicates the right of all South Africans to have full participation in the country of their birth.

"Now is not the time to ease economic pressures on South Africa. That must come when negotiations for a non-racial, democratic South Africa are clearly irreversible. As we celebrate this day, let us not be premature in thinking that apartheid is all but gone.

"I pray that President deKlerk will have the courage to lead his government to a peaceful transition on the road to a non-radical, democratic society, and I pray that it be done swiftly."

the harassment of churches escalated in late November.

The group of religious leaders was called together by Bishop Browning to shape a response to escalating violence against the church in El Salvador. In its attempts to influence both U.S. and Salvadoran policy, the group met in Washington, D.C. recently, with House Speaker Thomas Foley, Senator Claiborne Pell of the Senate Foreign Relations Committee, and officials at the State Department. The religious leaders warned Mr. Baker at a January meeting that U.S. aid must be connected to human rights improvements. "I don't think military aid is the way towards peace in El Salvador," Bishop Browning said, following the meeting with Mr. Baker. "The way towards peace is human rights."

Other church leaders who took part in the meeting with President Cristiani were the Rt. Rev. James Ottley, Bishop of Panama; the Rev. Donald Miller, general secretary of the Church of the Brethren; and the Rev. James Hamilton, general secretary of the National Council of Churches.

JAMES SOLHEIM

Trinity Institute

"Memory makes it possible for us to bless the past and also be blessed by it," said Frederick Buechner in his first address before the 21st national conference of Trinity Institute, held January 22-24 in New York City, with more than 900 people in attendance.

Memory and narrative were not only ideas motivating the conference, entitled "God With Us," but were also celebrated as means which reveal those moments of grace where God's presence is known.

Mr. Buechner, a Presbyterian minister, was one of three notable American Christian writers who participated in the program.

Novelist James Carroll, author of *Moral Friends* and *Prince of Peace*, was the preacher at the conference's opening Eucharist. The service was held in St. Paul's Chapel rather than Trinity Church, due to construction. His sermon related a legend about a Norse god who gave his eye to receive wisdom; the wisdom, however, consisted of the injunction always to look with both eyes.

Mr. Carroll related the latter to the paradox of our lives, in which we try

to see clearly, particularly in regard to social justice issues, but too late to discover that we may have given up that which we needed in order to see. The Rt. Rev. Richard Grein, Bishop of New York, was celebrant.

The conference reconvened the following morning at the Sheraton Center. After a brief introduction by the Rev. Frederic B. Burnham, director of Trinity Institute, Mr. Buechner gave the first of his three addresses, entitled "The Dwarves in the Stable." The title comes from C.S. Lewis's book *The Last Battle*.

In the first installment of a new autobiographical work, Mr. Beuchner recalled points of extremity in his life, including his father's suicide and his daughter's near fatal bout with anorexia. Calling it "a fearsome blessing," Mr. Beuchner said his daughter's eating disorder could only be overcome once she had established both physical and psychological distance from her family.

Hot Afternoon

Beginning by singing gospel songs, Maya Angelou, poet, playwright, actress and writer, described a hot afternoon when she as a child marveled at the enthusiasm of exhausted cotton-pickers for going to a revival meeting. At the meeting, the tired and impoverished blacks revived under the words of a preacher who assured them, through reading Matthew 25:30-46 and I Corinthians 13, that their white employers would be excluded from the blessed due to their lack of charity.

From this story, Ms. Angelou moved to a presentation of the role of Christianity in the lives of African-Americans, and a memoir of her Uncle Willie, "a crippled black poor man who said, 'God is my salvation' and changed lives."

After lunch, Mr. Beuchner related the drastic shift that came in his life as his children left home. He and his wife had to learn to live new lives together as well as separately, which led to his decision to accept a temporary position at Harvard Divinity School teaching preaching.

The experience was not what he expected: when he opened class with prayer, as his teachers at Union Theological Seminary had done many years before, he caused a sensation. Recalling his experience at Harvard, he con-

cluded, "Peace, justice and social responsibility are the fruits, not the roots, of preaching."

Story Told Anew

The following morning, the Eucharist was celebrated with the Rev. Daniel Matthews, rector of Trinity Church, as celebrant and Mr. Carroll again as preacher. Mr. Carroll continued the narrative theme, emphasizing that the gospel shows us that the real story doesn't end with death, the story ends with the story being told anew, as in Acts 2.

Maya Angelou's second talk enacted the spanning of time by story. She spoke at length of her vigil at the bedside of her only child, witnessing to her belief in God's healing power as shown by her son's complete recovery from spine surgery which doctors said would leave him paralyzed.

Then, in a dramatic reading of her own poetry and that of several black poets, she returned to the role of faith in African-American survival. Building on Paul Lawrence Dunbar's "We Wear the Mask" ("... with torn and bleeding hearts we smile . . . let them only see us, while/we wear the mask . . ."), she invoked courage of previous generations who "wore the mask and kept the race alive." And she spoke to the future: "Leaving behind nights of terror and fear, I rise/Into a daybreak that's wondrously clear, I rise/Bringing the gifts that my ancestors gave, I am the dream and the hope of the slave — I rise."

"Remember"

Mr. Buechner concluded the conference with a meditation on the question, "What is God doing in your life right now?" His answer came in part from a dream in which reality was not only an external place but also a place within him called "Remember."

He discussed Peter's denial, the moment in which Peter admitted that he did not know the truth. He did not know who Jesus was, and only came to know who Jesus was by following him. Mr. Buechner then discussed his experience with 12-step programs, and the need to lend one another a hand while trying to follow Jesus.

In past years speakers at Trinity Institutes have been questioned eagerly

by members of the audience; this year, there was an unspoken consensus that questions were not appropriate. A couple of people stepped to the microphones to offer thanks, but silence after the talks was the rule.

The conference was repeated in San Francisco January 25-27.

BONNIE SHULLENBERGER

Coptic and Ethiopian Ecumenism

The recent observance of the Week of Prayer for Christian Unity provided a striking opportunity to witness the present strength and vitality of the Coptic Orthodox Church of Egypt. It has long been recognized that the Coptic Church and the Ethiopian Church, which is historically closely linked to it, are the only ancient and totally indigenous Christian bodies on the continent of Africa. Spiritually and intellectually, however, Westerners have sometimes regarded them as out of touch with today's world. This is now changing.

In Cairo this year, on the evening assigned to the Copts to host the daily service in the Week of Prayer for Unity, a vast crowd assembled in the precincts of St. Mark's Cathedral. People of all ages, children running about, priests in their black robes, and hawkers of crosses and religious souvenirs were all part of the scene. In the midst loomed up the huge structure of the new cathedral, with its great dome and high tower. It is far from complete and the interior is not yet ready for use, so people streamed into a large undercroft which had seating for 2,000.

Before the program began, hundreds stood in back, or clustered at the doors. After some delay, the Patriarch of Alexandria, Pope Shenouda III, surrounded by several monks and laymen, came in. All stood and greeted him by long applause. A dignified figure with a full grey beard, he wore his black monastic habit, surmounted by a cape with gold trimming.

While the crowd was led in singing Coptic songs, His Holiness spent the next half hour autographing religious pictures and books that had been stacked up for him. The "God is love" passage from the First Epistle of St. John was read in several languages, your editor having the privilege of reading it in English. Finally the re-

vered head of the Coptic Church began his address in Arabic. It was conveyed to the crowd through loud speakers, and closed-circuit TV assisted those not in the direct line of vision. Pope Shenouda spoke clearly and deliberately of the theological and spiritual importance of Christian unity and outlined the historic causes of division. He said he was soon to meet with Anglican representatives. Then, in the tradition of Eastern spiritual leaders, he addressed himself to various personal and pastoral questions. Such questions were passed forward on pieces of paper, and included such things as a complaint about a new hymn tune and other parochial matters. His responses were sometimes humorous, and aroused loud laughter.

Along with ecumenical visitors of many stripes, a number of Coptic monks were on the platform, attesting to the vitality of monasticism in Egypt today [see First Article, p. 2].

In Jerusalem today, the Ethiopian rather than the Coptic church is evident. At one end of the vast and mysterious complex of the Church of the Holy Sepulchre, there is a cluster of little cells, each with a green door and small window, in which Ethiopian monks traditionally live. We were told that these accommodations were filled to capacity. Within the church, many of the small chapels and miscellaneous shrines belong to the Ethiopian Church, and the black monks have a conspicuous place in this huge honeycomb of sacred buildings which is in many ways the heart of Christendom.

On the Ethiopian evening of the Unity Week in Jerusalem, the service, evidently a portion of vespers, was held in the Ethiopian cathedral, a great round domed building with two concentric aisles inside and a large square sanctuary walled in at the center. Lamps, candles, crosses and rather exotic icons, abounded. The clergy, in brightly colored vestments and participating monks sang beautifully, and a layman of the archbishop's staff preached. In spite of a cold rainy winter evening, a crowded ecumenical congregation attended with reverence.

For American visitors, it was a memorable exposure to a Christian tradition which is so different from our own, yet very much alive after many centuries.

H.B.P.

CONVENTIONS

Evangelism was the focus of the council of the **Diocese of Virginia**, held January 25-27 in Richmond.

The diocese adopted a resolution reaffirming its commitment to Christian standards of sexual morality and to the 1979 resolution adopted by General Convention which calls the ordination of persons who fall outside that standard "inappropriate."

During his pastoral address, the Rt. Rev. Peter Lee, diocesan, called on the churches in Virginia to be clear about the gospel they proclaimed. "An evangelist is a messenger," he said, "... too often, American Christians in the mainstream churches have avoided the clarity of their message in a misguided fear of offending or oppressing others."

Bishop Lee cited the church's teaching on marriage and family life — "sexual intimacy belongs in the commitment of lifelong, heterosexual marriage" — as an example of a commitment that needs to be affirmed "without apology."

One of the resolutions on evangelism and church growth sets a goal for the diocese to double the number of its communicants by the end of the decade and directs the bishop and standing committee to set a goal of establishing a specific number of new churches in that time period, reporting that number to the next council.

A second resolution calls for the establishment of a day of prayer and fasting "to inaugurate a yearlong concert of prayer for evangelism and renewal," during which each congregation in the diocese will be assigned a day or days of prayer. Another directs the diocesan committee on overseas mission to "present opportunities to the congregations for mutual ministry with overseas dioceses and churches in supporting mission work already underway . . . and explore ways to reach into areas where the gospel has not yet taken root."

Delegates also approved a \$3.2 million budget.

SARAH BARTENSTEIN

• • •

The convention of the **Diocese of Central Florida**, which met at the Cathedral Church of St. Luke in Orlando, January 26-27, adopted a 1990

budget that subtracts \$82,104 from the quota asked by the national church.

Given the choice of slashing diocesan programs by that amount in the face of a financial shortfall, delegates reduced the general church program quota from \$470,000 to \$387,896. The 1990 budget recommended by the diocesan board and adopted by convention is \$1,785,563.

The cutback "in no way represents a protest against the national church," said the Rt. Rev. John W. Howe, diocesan. "It shares a financial burden which, given our circumstances, is very severe."

"... Even though our diocesan budget has continually increased in dollars, in terms of the percentage left over after we have paid the national church, there has been a steady decline," he said in his convention address. "In 1978 the portion going to the national church was only about 17 percent of our diocesan budget. This year, if we were to pay the full asking, it would be nearly 30 percent."

Bishop Howe also criticized the recent ordination to the priesthood of a practicing homosexual priest in Newark [TLC, Jan. 14]. "I want to say now, for the record, that I believe more is at stake than one bishop choosing to ignore the 'mind' of General Convention."

A policy of establishing missions only in areas with a population of at least 2.5 percent Episcopalians was abandoned when delegates adopted a resolution calling for wider outreach and sense of evangelization.

A resolution offered by the evangelism commission and adopted by the convention asks that all Episcopalians during the next year encourage the use of this prayer: "Jesus Christ, son of God, make yourself known through me. Jesus Christ, son of the living God, speak through me to others."

The Rev. John Guest, rector of St. Stephen's Church in Sewickley, Pa., was guest speaker and told convention participants that "[Society is] in chaos because anybody's idea is as good as anybody else's." Most people today are not even atheists, he said, "because that is a committed position."

Later Bishop Howe said Orlando is one of three sites being considered for the 1994 General Convention.

A.E.P. WALL

The Ark and the Rainbow

A children's pageant for Holy Week

By ROBERT SLOCUM

We tried an experiment at St. Patrick's, Zachary, La. We got ready for Holy Week with a children's pageant, titled "The Ark and the Rainbow." The play was based on the story of Noah and the flood — a story that would be presented again to the congregation during the Old Testament readings of the Easter Vigil.

The original idea was to use biblical typology in a parish setting to see the connection between God's mighty acts in the Old and New Testaments. We wanted people to recognize salvation history throughout scripture and throughout time, with God acting to love and deliver people in "typical" ways. Jesus' resurrection is the climax of salvation history, but certainly not the beginning and not the end. We wanted people to feel their lives today in the sweep of salvation history.

So we chose the Easter Vigil as the focus for attention. The Old Testament readings for the vigil illustrate "typical" ways that God acts for us — creating, loving, redeeming, delivering. The Easter Vigil liturgy was still pretty new for St. Patrick's, so we wanted to offer a program to get people thinking about the Easter Vigil liturgy and its themes. St. Patrick's is a relatively young congregation. We wanted a program to involve the children — and to interest their parents and the rest of the congregation through their participation.

Our school leaders decided that the Noah story would be possible for us to do with the number of children available to us. We have a few older children who attend regularly and can read parts. We also have a number of

The Rev. Robert B. Slocum is vicar of St. Patrick's Church, Zachary, La., and a student in the Doctor of Ministry program at the University of the South, Sewanee, Tenn.



[Photos by Robert Slocum.]

Children at St. Patrick's, Zachary, La., take part in the church's production of "The Ark and the Rainbow" during Holy Week.



younger children. The Noah story can be presented with only a few speaking roles, and that's what we did. The younger children were included, too. For instance, we let them bring their stuffed animals to put into the ark with Noah.

We were fortunate to have gifted parishioners who were ready to help. Margaret McDonald is frequently cast in leading roles in productions by the local little theater. She wrote the script for "The Ark and the Rainbow," adapting the Noah story to be told by two narrators while other children act out the story. She explained that "we tried for them not to have to memorize too many lines, but still have the enjoyment of being in a play." Margie Van Brackle has written lyrics and recorded songs with her husband. She wrote four short songs for key points into the action of the pageant.

Using the Imagination

Getting ready for the play also gave the children a lesson in working together and using their imaginations. "We took one Sunday school class and talked about how we might build the ark," Margaret said. "Finally, we got cardboard boxes and improvised an ark," she explained. The children who were handling the sound effects hid "backstage" behind the ark during the play. They made special noises for thunder, rain and for Noah's hammer and saw.

There were other questions about how to stage the pageant. "At first we didn't know what to do with the children's animals," Margaret said. So the children came forward to put their animals in the ark when they sang Margie's lyrics: "Take your family into the ark/And take the creatures with you/and of each kind please take two/And I will keep you safe."

Planning the pageant also provided the opportunity for some teaching. "We told the children, 'This rainbow shows that God is going to take care of us no matter what happens,'" Margaret said. Later, she explained, "With the rainbow, we talked about covenant — how it's a promise. God has entered into a new relationship with man."

The kids and their parents and all the parishioners who came seemed to enjoy "The Ark and the Rainbow." The pageant was a good way to start us thinking about how God reaches out to help us.

Temple Cleansing

Such mad scrambling
of beggars round the thresholds
as the shekels flew, denarii tumbled
in the dust, even the sacred temple coinage
clattered to the gutters from the tables
of the changers overturned
in his cold fury.
How the lame then learned to walk,
even to chase after the rolling golden coins,
the blind picked out the secret glint of copper
on the cobbles, the dumb set up a howling fierce
commotion over who had grabbed what first!
Surely more healing came about
through that swift act of holy anger
than in three long years of travel,
mission and compassion.
Today, again, the beggars
and the changers ply their trade
as if the miracles had never come to pass.
Healing, like anger, can prove to be
a passing thing, while cleansing
never last long in a temple.

J. Barrie Shepherd

Bindings

Behold, I shall twist a cord.
I shall make a rope
To bind Israel to her God.

One thread I shall call
Sin — evil done against the Lord,
False gods and broken promises.

Another thread I shall call
Vengeance — punishment to the worshipers of Baal
From the God who delivered them out of Egypt.

The third thread comes from weeping.
Repentance, having born destruction,
Calling again to the Lord.

The last thread I shall call
Deliverer, although with many names,
Judge, prophet, warrior, strong man and wise woman.

Behold, I shall twist a cord.
I shall make a rope
To bind Israel to her God.

Dixie Anne Mosier-Greene

Third World from a Minaret

Is Egypt a microcosm of the world?

By THE EDITOR

Today's visitor to Egypt rides in a taxi through the busy streets of downtown Cairo. The modern buildings are six or eight stories high, but some new skyscrapers are much higher. Along the streets are all sorts of busy shops — as in an American city a generation ago before the shopping mall pulled the consumer business out of the downtown area. Going on further, one comes to older and more quaint parts of the city. The streets are narrower and it ceases to be customary to walk on the sidewalks. Everyone is in the street — people, donkey carts, push carts, cars, bicycles, and so forth. Entering the bazaar areas, one finds a vast network of narrow streets, alleys and passage ways. On every side, fascinating little shops open onto the street. Here copper-smiths are hammering away, tailors are sewing, bakers are dispensing various kinds of bread, and all sorts of goods are displayed for sale. Here we see the oriental city in its most intriguing form.

Entering one of the old mosques tucked in here and there, and ascending the winding stone steps to the top of the gracefully shaped tower which is the minaret, one looks down on a different and shocking city. Almost all the buildings built in the last decade or so are incomplete. The fifth or sixth or whatever is the top floor is surmounted by unfinished concrete posts, with steel reinforcement bars sticking up toward the sky at various angles. Even in prosperous areas, there is often a shack or two on top, made of makeshift materials, housing a poor family.

Other roof tops are surmounted by huge pigeon houses (these are a normal source of food), or chicken coops, or the space is used for raising ducks, goats or a sheep or two. In the case of the older houses, the upper stories have often collapsed into a heap of rubble, leaving only one or two lower levels intact. People in adjoining taller

buildings evidently heave their trash out onto the tops of these partially collapsed structures, resulting in huge piles of refuse. The cemetery areas are particularly shocking when seen from above. Hundreds of hovels have been built among the graves; most of the tombs are inhabited. Beautiful old domed mausoleums and picturesque mosques in these areas are also sadly collapsing.

Third World

Although virtually invisible from the street level, here is the vast poverty of the Third World. One cannot say the structure of society has come apart. Everyone is polite and orderly, and innumerable trades and occupations are being practiced. There are no more beggars than in a U.S. city. Yet the total economy goes down and down, even with massive annual aid from the U.S. and other Western nations, and hundreds of people from the overpopulated rural areas constantly pour into the city.

Where is it to end? Some would say that this has been going on in Egypt for thousands of years so it can certainly go on for a few more centuries. Yet in the past, warfare, plague and famine kept the population reduced. Today, local wars have been curtailed; modern medicine has greatly reduced the incidence of cholera and other killers; and modern transportation has distributed food to many (but not all) famine-ridden areas. The staggering increase in population in recent years, constantly compounding itself, has created a new situation.

As far as Egypt is concerned, the Nile valley has been pressed to its limits. Here and there, it is true, a relatively few new acres are reclaimed from the desert, but broadly speaking, the reasonable limits of human habitation seem to have been already exceeded.

Is Egypt a microcosm of the world? Are we pressing the whole earth beyond its reasonable limits of human

occupancy? For Christians who feel concern for the human race, for the welfare of our brothers and sisters everywhere, the question cannot be ignored. Paying off Third World nations with financial grants does nothing to solve the problem, and may actually exacerbate it.

More aid could be pinpointed for agricultural research, forestry and new methods of meeting specific obstacles. Improvements, however, may create false expectations and fuel further population growth. Can anything be accomplished without a reduction of the birth rate? It does not seem possible. The search for methods of birth control which would be morally and spiritually acceptable to diverse religious and cultural groups in the Third World would seem to deserve a high priority. Yet the incapability of modern Western secular nations to deal with religious bodies raises an obstacle here.

Historic Standards

Increasing secularization, on the other hand, would seem to break down historic standards of sexual conduct, thus leading in fact to millions more illicit pregnancies as in the U.S. today. The problem of Third World population is so immense and so intractable that it will take decades to solve. The time required for long range solutions means that advanced nations should be thinking about the problem sooner rather than later. If we do not regard infanticide, abortion and forced sterilization as acceptable solutions (and most religious people do not), then religious communities themselves should be searching for positive and constructive alternatives. This is not noticeably the case at present. World problems of this sort, having such important spiritual dimensions, are surely more worthy of attention than many of the matters on which the Episcopal Church, and other churches, currently expend their intellectual energy.

The Wondrous Cross

The first in a series of Lenten meditations.

By JEFFREY W. ROWTHORN

In the middle of his letter to the Galatians, St. Paul allows himself a sudden outburst of angry frustration: "You stupid Galatians! You must have been bewitched, you before whose eyes Jesus Christ was openly displayed on his cross! Answer me one question: did you receive the Spirit by keeping the law or by believing the gospel message?" (Galatians 3:1-2).

Then, at the very end of that same letter, Paul sums up his argument against a Christianity shaped by obedience to the law, and he does so in one verse: "Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world" (Galatians 6:14).

We don't have to look any further for the inspiration of three great hymns we sing during Lent: John Bowring's "In the Cross of Christ I glory" (*Hymnal* 1982: 441/442), Thomas Kelly's "We sing the praise of him who died" (1982:471), and, of course, Isaac Watts' "When I survey the wondrous cross" (1982: 474).

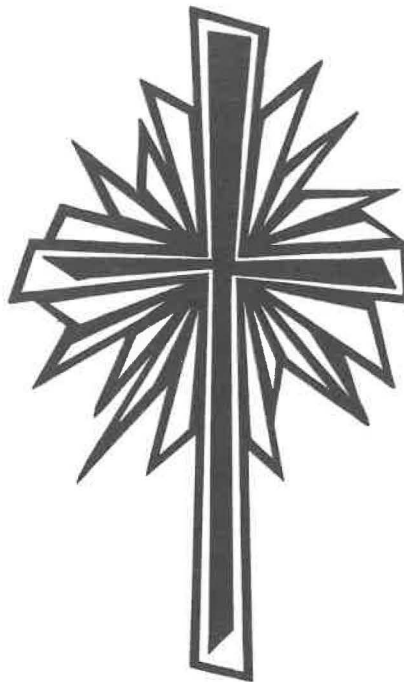
The great congregationalist hymn-writer, Isaac Watts, published this hymns in 1707 when he was 33 years old. Perhaps that is why he could write so feelingly about "the young Prince of Glory" dying for you and me and for him, since 33 was the very same young age at which Jesus was put to death in the full bloom and vigor of his manhood.

When Watts speaks of "surveying the wondrous cross," he does not mean the cold glance of the passer-by. No, instead he is calling on us to contemplate with care and wonder what happened on Calvary.

What, then, do we see when we "survey the wondrous cross where the young Prince of Glory died?" First, that this is no ordinary death we are contemplating, nor a ghastly and pointless tragedy, but rather a profound truth about God — God, who (in St. Paul's words) "was in Christ reconciling the world to himself" (2 Corinthians 5:19). This reconciliation became possible because Christ, for our sake, counted his richest gain but loss, humbly emptying himself and accepting God's will, even when it meant death on a cross (Philippians 2:7-8).

Scripture tells us that, to make sure Christ really was dead, "one of the soldiers pierced his side with a spear, and at once there came out blood and water" (John 19:34). But Isaac Watts, in a flash of genius, sees something else: "See, from this head, his hands, his feet, sorrow and love flow mingled down! Did e'er such love and sorrow meet, or thorns compose so rich a crown?" (1982:474, v.3).

Christ is both the "Man of sorrows" and the "King of love," and all our values are turned upside down when we



see God taking the thorns of that evil moment and this evil age, and composing out of them for our Lord "so rich a crown."

And the second thing we learn as we survey the cross is a profound truth about ourselves. "All the vain things that charm [us] most" are ultimately worthless when set alongside Christ's willing sacrifice of all things, life itself included, for us. St. Paul goes so far as to say: "Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as garbage, in order that I may gain Christ and be found in him" (Philippians 3:8-9).

That is why Isaac Watts is ready to "pour contempt on all [his] pride," pride which is the root of so much evil and conflict in our day. That pride of face, as it has been called, which boasts of my class in society, my education, my status and honors. Or that pride of race which places all its trust in my nation or my ethnic group. Or, most insidious of all, that pride of grace which exalts my religion, my denomination, my spirituality and my form of discipleship. Pride of face or race or grace: "All the vain things that charm me most, I sacrifice them to his blood."

For the cross does not call us even to some special holiness which would distinguish us from other mortals. Rather, it calls us to share together in a common life where we put who we are and what we have willingly at God's disposal. That's what Isaac Watts means by the words, "I sacrifice them to his blood." Work and play, gifts and talents, money and possessions, hopes and dreams — a great deal indeed is asked of us by God, even as God for our sake asked everything of Christ on the cross. Yet is it not true, that final verse of Isaac Watts' hymn?

"Were the whole realm of nature mine, that were an offering far too small; love so amazing, so divine, demands my soul, my life, my all" (1982: 474, v.4).

Thanks be to God!

The Rt. Rev. Jeffery W. Rowthorn is a native of Wales. He taught at the Yale Institute of Sacred Music and Berkeley Yale Divinity School before becoming Suffragan Bishop of Connecticut in 1987. He is himself the author of two hymns in Hymnal 1982.

EDITORIALS

Up and Down in Newark

The latest episodes in the saga of the Diocese of Newark are not calculated to make anyone happy. Those who applauded the recent ordination of the practicing homosexual Robert Williams are deeply disappointed [TLC, Feb. 18 and 25] and those opposed to it experience shame that the Episcopal Church has been made to look so ridiculous in the public media. THE LIVING CHURCH has received numerous letters from outraged readers, some of them demanding that the Bishop of Newark follow his own directions to Williams and himself resign.

We gave a brief chronicle of previous events in Newark in a January 14 editorial. The latest chapter only points to the irony and confusion of the situation.

One issue is that of the screening of candidates for ordination. Have new clergy been screened in spiritual matters to the extent that new lawyers have been screened in legal knowledge, or new physicians in regard to medicine? Anyhow, the principal obstacle to the ordination of this individual was already declared, known, and ruled against by the church.

In this case, has the individual really changed his views? It is reported that he asserts that his position has been consistent. Did anyone ever really ask him before ordination? And how do his views relate to those published and defended by his bishop? Is his offense simply that he has stated in an abrasive and tasteless manner what his bishop wrote in a more genteel fashion in a book? If he is being made into a scapegoat, this is all the more reason he should not have been ordained in the first place.

In our opinion, ordination is not a proper laboratory within which to try out different hypothetical theories of morality, whether they be new or (as in this case) very old. At the time of ordination, a deacon or a priest does not swear to be an interesting experiment, but to "be a wholesome example" (BCP, pp. 532, 544). Admittedly, a wholesome priest or deacon may be less exciting than one who is repeatedly in the newspapers, but fidelity, rather than excitement, is what the ordained ministry is about.

The Middle East Today

Last week, this week, and next week we include some reflections of your editor on his recent trip to the Middle East. Why does that part of the world specially matter? For members of the world's greatest religions, it matters because our faith matters. We do not look to groundless myths, but rather our beliefs are based on real people, who lived at particular times, in particular places. This goes for Christians, Jews and Muslims. The great events of Christianity occurred in what we know as the Holy Land. It remains a precious link with those mighty acts of God.

Although that part of the world is steeped with age, it is also a crucial point in the events of today's world. For over 40 years there has been intermittent local fighting and threats of a larger conflagration. Events there have kindled terrorism in many parts of the world, and unruly governments in Libya and Iran. The most advanced and

perhaps most attractive nation in the Middle East, namely Lebanon, has been ground to rubble. Regrettable linkage between Israel and South Africa is possible.

In Jerusalem one never forgets the threat of bloodshed as young soldiers of messy appearance wander about the streets everywhere, lean against doorways, or lounge on public benches. They are conspicuously armed with automatic rifles. Meanwhile one does not forget the *intifada* or uprising, as all Arab shops and stores shut their doors daily at noon, in silent and non-violent protest against the illegal Israeli occupation of West Jerusalem.

In the Middle East, as in Northern Ireland, things do not unfold in a calm or reasonable manner. Any criticism of Israel is branded as "anti-Semitic," a strange irony since Arabs are more purely Semitic than Jews from Northern Europe. As referred to in the *Jerusalem Post*, so gentle a critic as Archbishop Tutu [TLC, Jan. 28] was branded this winter as "a black Nazi pig." That the Nobel Prize recipient, known around the world as a non-violent opponent of oppression, should be so designated, gives one an idea of how strong feelings are.

It is said that older people look back sadly on the days when adherents of the three great faiths lived happily side by side in Jerusalem. Will such days return? It is not likely unless the great international powers together enforce a just and non-oppressive settlement. Such a settlement must plainly provide for easy access to the sacred places of each of the three great faiths.

Lenten Series

During this Lent, we are pleased to have a series of meditations by the Rt. Rev. Jeffery W. Rowthorn, Suffragan Bishop of Connecticut, entitled "The Wondrous Cross." Bishop Rowthorn relates his thoughts to familiar hymns about the cross which we often sing in this season. He also acquaints us with some less familiar hymns and with the biblical passages on which some of these hymns are based.

We believe these carefully composed meditations will help us all observe this holy season in a deeper and more thoughtful manner. In addition, they will make us more aware of the hymnal as a treasury of personal devotion and also enrich our public worship by giving sharper and more personal meaning to old and familiar words.

Confessor

Hearts bared, do lay upon a stone;
near sits the sacred vessel
which guides the pilgrim home.
The victims bleed before the somber face;
life is poured out,
though wounds must never fade.

James W. Rooney

Taking Charge and Holding Back

"I am a divorced mother with a 12-year-old daughter whose moods are driving me crazy. She is becoming a little witch and I am beginning to not like her. I have to be careful what I say because I don't know if she'll explode, sulk, smile, or what. A friend said it is just her age and she will outgrow it. How do I keep my sanity in the meantime?"

Welcome to the world of the adolescent, probably the most confusing and conflictual period of life.

Your friend is partly correct. Your daughter is in a developmental stage and she will outgrow it. Your friend is not correct, however, to minimize it. This is a critical stage, for both your daughter and you. Not only is she going through a developmental period but so is the relationship.

Your daughter is no longer a baby and she is not an adult. There are times when she wants you to be a mother and to tell her what to do. There are other times when she wants you to be a friend and to allow her to solve her own problems.

Consider the following dialogue:

"You're not fair. You're mean and don't care about me. I want to go live with Dad."

"You're right. Sometimes I'm not fair. As far as living with your Dad, I'll have to think about that. I'll give you my answer tomorrow."

The one-day waiting period gave the daughter an opportunity to think about whether she meant what she said or if she was simply speaking out

of anger. Also, because this mother has a heightened sense of fairness, she wanted time to be sure to make a fair decision. Let's see what happened the next day.

"Yesterday you said you wanted to go live with your Dad. I won't allow that. I want you here with me. I need you here with me."

"You're right, Mom. I need to be here, too."

A wave of relief swept through the daughter and the issue was dropped. This was a not-so-uncommon conversation between a mother and her adolescent daughter. In anger, the girl had said something she really didn't mean. A rupture in the relationship was avoided by Mom being the mother the situation required.

Consider the following conversation:

"I'm never going to school again — never!"

"You're really upset. Want to talk about it?"

"Kids are so cruel."

"Yes, kids can be very cruel."

"I gave the wrong answer about a body part in biology today and everybody kept teasing me about it. Especially Wendy, who claims to be my very best friend. She made a big joke out of it. It was awful."

"That must have been awfully embarrassing for you and you must feel betrayed by your friend."

"Oh, I know her problem. She wore a new hairstyle today and I told her I didn't like it. She got angry at me."

"Sounds like she feels betrayed, too."

"Yeah. I could have been more gentle with my criticism. I'd better call her and patch things up. She really is too good a friend to lose."

Again, a real-life situation. Also, a good example of Mom being the friend

the situation required. This adolescent didn't need or want answers. She simply wanted a friend who would listen.

So that we can be free human beings, God created us with two seemingly opposing needs — belongingness and separateness. The first gives us safety and worth by our social existence. We learn that we matter and have value simply because we exist. The second teaches us mastery, that we can handle ourselves and our environment with competence.

We all wrestle with this basic dichotomy. We feel safe belonging to God and we tell him we love him. The next minute we want to break free and make our own decisions. With adolescents, the dichotomy is intensified.

In the first dialogue the parent took charge and identified where the child belonged. In the second, the parent allowed enough separation for the child to experience her mastery in problem solving.

Delicate task

To know when to be a parent and when to be a friend is a difficult and delicate task. There are no sure-fire textbook answers. It depends upon who owns the problem.

If your child's behavior affects you directly, you own the problem. That means you exercise your parental authority and make the decision.

If your child's behavior does not affect you directly, she owns the problem. That means you become a friend and simply listen by reflecting back her feelings.

The sad truth is that we cannot always know for sure. Be ready to blow it, because you will, more often than not. Be comforted, though — our kids somehow survive our best efforts.

This column was written by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people.

LETTERS

(Continued from page 5)

impression that the Holy Spirit proceeds from the Father only and, not the Son. Fr. Coffey has my vote in returning to the original form of the Nicene Creed. We can use that same argument for returning to the traditional concepts of holy orders, marriage and the language in which we use to address God.

(The Rev.) PAUL E. LAMBERT
St. James Church

Texarkana, Texas

Filioque Clause

The removal of the filioque clause from the Nicene Creed will be a lengthy process requiring the full procedure for changing the Book of Common Prayer [TLC, Jan. 21]. Until that happens, could not General Convention authorize local congregations with consent of the ordinary to place a parenthesis around the clause in their Prayer Books? If this were done, the actual deletion in subsequent printings would be less controversial, and many would insert a moment of silence at that point if they so desired.

(The Rev.) JOHN I. KILBY
Grace Church

Clinton, Iowa

Dix and Cranmer

In response to Bishop Allison's letter [TLC, Jan. 28], I had an afternoon with Dom Gregory Dix in 1948 or 1949 during his stay in New York. We were driving back from Scarsdale and he told me then that he regretted the chapter on Cranmer in his book *The Shape of the Liturgy*, and wished that he had not included it for publication. Having been a naive seminarian at the time, I don't know whether he regretted the contents of the chapter or that it was not really germane to the big picture he sought to present. It was clear, however, that he thought it to be unhelpful.

(The Rev.) HENRY H. BREUL
Alexandria, Va.

Regaining Heritage

Protestants are people who go to church primarily for sermons and fellowship. That is the public perception, never mind that to our relatively small church protestant means evangelical but still grounded in the catholic creeds and apostolic ministry and sacraments. Your fine publication is widely read and articles such as "Si-

lent Spring" by Joseph Martin [TLC, Jan. 21] are not only misleading to others but are disheartening to those of us who have worked to regain our catholic heritage. The gentleman, while not alone in this view, is very much at odds with the mainstream.

PRESTON STEVENS, JR.

Atlanta, Ga.

• • •

"On the night before he was betrayed, our Lord took up the Prayer Book and read Matins." A strange statement, you may say, and perhaps so, but Joseph Martin complains that "Celebration of the Eucharist has crowded out the venerable Anglican Morning Prayer in regular Sunday services."

The church is the body of Christ, the food of the church is the body and blood of Christ, the blessed and holy sacrament of the altar, namely the Holy Communion, in what the 1549 Prayer Book calls, "The Masse"; yes, the word "Mass" has been used in the Book of Common Prayer.

I use the word "protestant" in the name of the church. In 1789, when the church in America was established as an entity independent of the Church of England, the word "protestant" had a meaning very different from the common usage of the term today. In 1789, the term "protestant" meant that one opposed the supremacy of the Bishop of Rome, but it was not intended to signify opposition to the catholic faith.

The first bishop of the American church, Samuel Seabury, went half-way around the world for his episcopal consecration to protect and continue the catholic faith which the church in this country holds dear.

Bishop Seabury himself had and wore a bishop's miter, this being some 200 years ago. It is strange indeed that Mr. Martin accused our present bishops of "dressing like Roman cardinals."

Morning Prayer and Evening Prayer are intended to be the daily services of the church and can be used at home by the faithful. Any churchman who has ever followed this round of daily worship knows what a difference the daily use of the divine office can make to one's spiritual life.

I worry much less about the Bishop of Rome and the Episcopal Church but more about priests of our own church who have country club parishes and do everything but what they were ordained to do. Are these priests

in their church on Saturday afternoons to listen to their flock to see if they need guidance? Some are, however, I fear, most are not.

Are all the saints' days and holy days kept and observed in your church? Again, probably not. The list is endless. Surely your clergy visit the faithful when in the hospital and attend vestry meetings, as they certainly should. But the main business of a priest or bishop of the church is the order of divine worship, Morning Prayer, Evening Prayer, the Litany, and most importantly the Holy Communion. Unless the Episcopal Church returns to the basics of the faith, it will continue to lose members. The church must be the church — no more and no less.

EVERETT COURTLAND MARTIN
Alexandria, Va.

Opposite Views

The January 21 issue gave two apparently opposite points of view on the matter of ecumenical relations. R. William Franklin's article, "A Vision for the New Decade," dealing with the work of Lambeth 1988, suggests that the movement toward church unity should be "from the top down" (i.e., by action of the bishops). Your editorial, "Opinion Survey," and the "Viewpoint" article by Joseph R. Martin seem to indicate that this "vision" does not reflect the mind of the church (by Prayer Book definitions, "the Body of which Jesus Christ is the head of which all baptized persons are members").

While "Vox populi" is not to be identified with "Vox Dei" nor truth determined by majority vote (as witness "Athanasius contra Mundum"), you are correct in asserting that "it would scarcely be prudent for church leaders to disregard such a survey," even though it was conducted by such a conservative (and hence, suspect?) party as "Episcopalians United."

(The Rev.) BEN A. MEGINNISS
Mobile, Ala.

• • •

The editorial, "Opinion Survey," prompts this reply. I received this "opinion survey" from Episcopalians United, and like so many others I receive, it was simply a fund-raising letter which preceded its request for contributions by a series of propositions which allowed the reader five responses ranging from "strongly agree" to "strongly disagree." The im-

plication was: "This is what is going to happen in our church unless you send money to support our organization." Normally I throw such letters away, but I recall being so angered by the bias of the questions that I responded to this one without a contribution.

No opportunity was provided for the respondent to clarify answers; moreover, the survey made no attempt to explain what the questions meant. Who exactly is planning to change the affirmation of Jesus Christ to "a Way, a Truth, a Life?" How is that affirmation presently being used, and how is it to be used in the future? Is someone planning to rewrite the gospel and change definite articles to indefinite? Didn't Episcopalians United simply make this proposition up for the purpose of the "survey" in order to scare people?

Concerning "homosexual marriages," was the survey trying to suggest that the marriage rite as it now appears in the Prayer Book would be used for same-sex couples as well? Or that another rite would be developed for same-sex couples? And would it be called "marriage" or would it be called something else?

DAVID A. WHITE

Washington, D.C.

Ingenious Theory

I applaud and support your comments in the last five paragraphs of your six-paragraph "First Article" [TLC, Jan. 7]. However, "... the edge of the water marks a line between the dry land on which we live and a different realm — the realm from which all earthly life sprang long ago. . . ."

You say this as something which is undoubted truth, when it is really only an ingenious theory, at best. Surely you are aware that honest scientists admit that there is no proof of the theory of evolution, and that the idea that life generated spontaneously in a "primordial soup" has no facts or even logic to support it. In fact, it reminds me of the theory of the "miasma" that was supposed to form from bad night air and cause things like yellow fever and malaria. Science, bless its heart, taught that, too, but found its teachings untenable in the face of facts later brought to light.

You may personally believe that all creatures have soup for an ancestor, as I used to, before I began looking for actual concrete facts to support what my teachers were telling me, but I

think you should not present the idea as fact, for it truly is not that. More and more real evidence is piling up to indicate that intelligent human life appeared rather suddenly on this planet, within the last several thousand years. That evidence supports a theory of creation, does it not?

JAMES E. BAUER, M.D.

Indiana, Pa.

Prayers for the Departed

In response to the Rev. Nelson MacKie's query about evangelicals' objections to prayers for the departed [TLC, Jan. 14], I believe I can state what these are.

In normal prayer we do not ask for something to happen yesterday. Yet some prayers for the departed seem to do just this. A petition like "rest eternal grant unto them, O Lord" or "may the souls of the faithful departed, through the mercy of God, rest in peace" implies that the faithful departed lack these things. Yet the Apostle Paul declares "therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

Other prayers for the departed, however, which accept this truth, and ask for benefits still in the future, are acceptable to some leading and scholarly evangelicals. Such petitions would be for a continuance in blessedness, a happy resurrection and a merciful judgment. Examples of these categories in the 1979 BCP are the petition on Form IV Prayers of the People (p. 389), the prayer following the committal in Rite I Burial (p. 486) and the First Collect in Rite II Burial (p. 493).

(The Rev.) W. FRANCIS MAGUIRE

Church of the Good Shepherd
Bonita, Calif.

Limits of Selection Process

If we were to pray and cast lots in "Choosing Bishops" [TLC, Jan. 7] we probably should also consider the limits of that method. The tarrying apostles gave the Blessed Holy Spirit only two names. By the inherent mechanics, he had to choose one of them. Poor Matthias, thus chosen, is not mentioned again in scripture. And, if there remained any validity in the number 12 after Judas's defection, our Lord himself overrode the selection process by vividly, physically calling Paul.

N.S. HEANEY

Annapolis, Md.

Annually in the "City of Song"

13th Vienna Int. Seminar Austria — August 6-17, 1990

Theme: "Ancient Acts, Modern Message"

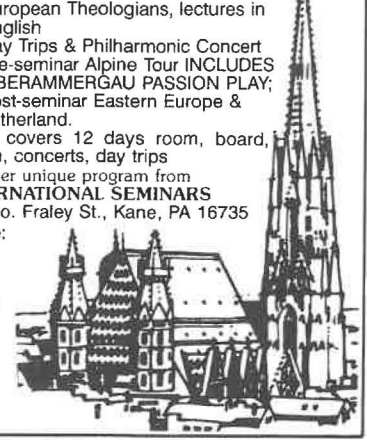
- ★ European Theologians, lectures in English
- ★ Day Trips & Philharmonic Concert
- ★ Pre-seminar Alpine Tour INCLUDES OBERAMMERGAU PASSION PLAY; Post-seminar Eastern Europe & Lutheland.

\$849 covers 12 days room, board, tuition, concerts, day trips

Another unique program from
INTERNATIONAL SEMINARS
106 So. Fraley St., Kane, PA 16735

Phone:

814/
837-
9178



HOLY CROSS INCENSE

Holy Savior Priory
Pineville, SC 29468

803/351-4356

15 DECADE ROSARY

Our Lady's original rosary in 12 rich colors: Aqua, Black, Brown, Charcoal, Garnet, Jade, Light Blue, Orchid, Pink, Rose, Sapphire, White. Round beads with handsome metal parts. \$24.95 (U.S.).

Holy Rosary Apostolate, Box 263 (Dept. LV),
Zurich, Ontario, Canada N0M 2T0

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N.J. 07079

MOREHOUSE PUBLISHING

Send for our NEW catalogs

BOOKS • VIDEOS Morehouse Publishing
AUDIO CASSETTES 3000 Canby St.
CHURCH SUPPLIES Harrisburg, PA 17103
(800) 272-5484

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

When writing
to advertisers, please
tell them you
saw their ad in
THE LIVING CHURCH

PEOPLE and PLACES

Appointments

The Rev. **Robert Kenwood Cooper** is rector of St. Barnabas', 400 Camellia Blvd., Lafayette, LA 70503.

The Rev. **Barton W. De Merchant** has been appointed chaplain of St. Luke's Home, 224 Highland Ave., Highland Park, MI 48203.

The Rev. **Willet J. Herrington, III** now serves as assistant of St. Andrew's, Livonia, MI; add: 30420 Rush, Garden City, MI 48135.

The Rev. Canon **Richard C. Nevius** is rector of St. Paul's Iglesia Episcopal Mexicana, San Miguel de Allende, Mexico; add: Apartado 268, San Miguel de Allende 37700 GTO, Mexico.

The Rev. **Vicki Prescott** is now coordinator of youth ministries for the Diocese of Central New York, Suite 200, 310 Montgomery St., Syracuse, NY 13202.

The Rev. **James Smalley** is curate of Church of the Good Shepherd, 715 Kirkman St., Lake Charles, LA 70601.

The Rev. **Zalmon O. Sherwood** has been appointed priest-in-charge of St. Paul's, 309 S. Jackson St., Jackson, MI 49201.

The Rev. **Konrad S. White** is now rector of St. Bartholomew's, 1900 Darby Dr., Box 936, Florence, AL 35631.

Ordinations

Transitional Deacons

Chicago — **Linda Packard**, 1235 Maple St., Evanston, IL 60202.

Fort Worth — **Craig A. Reed**, 246 South St., Oconomowoc, WI 53066.

Michigan — **Christine A. Humphrey**, deacon assistant, All Saints', Pontiac, MI; add: 2833 Wall St., Keego Harbor, MI 48320.

Western Louisiana — **Robert Lightsey**, 3844 Richmond, Shreveport, LA 71106.

Retirements

The Rev. **David J. Greer**, as rector of St. Paul's, Shreveport, LA; add: 208 Bruce St., Shreveport 71135.

The Rev. **W. Don Kellner**, as rector of St. Barnabas', 300 McDonald St., Apt. 26-W, Lafayette, LA 70506.

The Rev. **Robert F. McDougall**, as rector of St. Paul's Jackson, MI; add: 5728 Crystal Dr., Beulah, MI 49617.

The Rev. **J. Frederick Patten**, as rector of St. Mark's, Shreveport, LA; add: 4437 Richmond, Shreveport 71106.

The Rev. **Leroy D. Soper**, from the Church of the Advent, Madison, GA; add: Box 6026, Captain Cook, HI 96704.

The Rev. **Jacob A. Viverette**, as interim of St. Timothy's, Winston-Salem, NC; add: 903 E. Leonard St., Southport, NC 28461.

Religious Orders

Br. **Richard Thomas Biernacki**, BSG, founder and superior general of the Brotherhood of St. Gregory, has been invested as honorary canon of the Cathedral of the Good Shepherd, San Pedro Sula, Honduras.

Other Changes

The Rev. **Leona W. Brownell** now resides in the Diocese of Delaware; add: 4805 Plum Run Ct., Wilmington, DE 19808.

The Rev. **Ernest R.M. Parker** remains as vicar of St. Mark's, Roxboro, NC but is no longer vicar of St. Luke's, Yanceyville; add: 242 N. Main St., Roxboro 27573.

The Rev. **Harmon L. Smith, Jr.** is now non-parochial; add: 3510 Randolph Rd., Durham, NC 27705.

The Rev. **Ralph E. Peterson** has been appointed to the Henry Sloane Coffin Chair of Bible and Religious Studies at The Masters School, 49 Clinton Ave., Dobbs Ferry, NY 10522.

Deaths

The Rev. **Norman B. Godfrey**, retired priest of the Diocese of Western Louisiana, died after an extended illness on January 17 in Shreveport, LA, at the age of 87.

Fr. Godfrey was a graduate of Nashotah House and was ordained priest in 1929; in 1959 Nashotah House conferred upon him the honorary D.D. degree. He pioneered missionary work in Okinawa in the 1950s, and frequently wrote for THE LIVING CHURCH. He served churches in New York, Vermont, Texas, Alabama, and Louisiana where he was rector of Epiphany, Opelousas, from 1966 to 1968, the year of his retirement. He was named an honorary canon of All Saints' Cathedral, Albany, NY, from 1950 to 1959. He is survived by his wife, Christina, and five children.

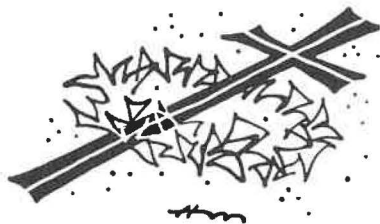
The Rev. **Edward Monroe Pennell, Jr.**, retired colonel-chaplain, U.S. Air Force and priest for 62 years, died at a convalescent hospital in Sonoma, CA, at the age of 87, on December 23.

An Air Force veteran of WW II, Fr. Pennell was a graduate of Virginia Theological Seminary and a recipient of an honorary D.D. from Seabury-Western Theological Seminary. He was national chaplain-emeritus of the retired officers association and had served churches in California, West Virginia, Texas, New York, Florida, and Hawaii where, in 1939, he was appointed dean of St. Andrew's Cathedral. He saw active duty during WW II and took part in the invasion of Italy. He is survived by his wife, Dora, a daughter, a son, a grandson, and a great-grandson.

The Rev. Canon **Paul Grant Satrang**, retired priest of the Diocese of San Diego, died of emphysema at the age of 67 on January 4 in San Diego.

A graduate of Seabury-Western Theological Seminary, Fr. Satrang was awarded the honorary D.D. from Seabury-Western in 1984. He was ordained priest in 1947 and served parishes in Iowa and California. Since 1968 he had been canon to the Bishop of Los Angeles for ecumenical relations and had served as rector of All Saints', San Diego, CA.

LENT ... a time to introduce parishioners to The Bundle Plan



Lent is a good time to get your parish started on **THE LIVING CHURCH** Bundle Plan. Five copies per week cost only \$13.40 a month for a four-week month, and \$16.75 a month for a five-week month (67¢ a copy), but the purchaser pays \$1.50 a copy or whatever price you set. Additional copies cost only 67¢ each. This is an inexpensive way to bring the news, work and thought of the church to your parishioners. Use the coupon in ordering.

THE LIVING CHURCH

816 E. Juneau Ave., Dept. A, Milwaukee, Wis. 53202

Send us a bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____

Signed _____

CLASSIFIED

advertising in **The Living Church** gets results.

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.**

"MORE BLESSED TO GIVE" by the Rt. Rev. John H. MacNaughton — reprinted by popular demand! This classic stewardship book, praised as both theologically and biblically sound and directly usable in parish life, is now available for \$8.00 through: **"More Blessed to Give," Episcopal Diocese of West Texas, P.O. Box 6885, San Antonio, TX 78209.**

"MYTH OF PAPAL INFALLIBILITY": 120 pages. Authentic historical, theological study of this recent doctrinal innovation within Catholic Church. \$7.00 (postage paid). **Cenacle Press, Suite 211, 1902 Ridge Rd., West Seneca, NY 14224.**

BOOKLETS: CELEBRATING REDEMPTION — Liturgies for Lent and Holy Week. **THE EASTER VIGIL.** \$3.00 each. Associated Parishes, 3600 Mt. Vernon Ave., Alexandria, VA 22305. (703) 548-6611.

CAMPS

EPISCOPAL CAMP for youth (ages 8-15) from June 24-August 11. Seven one-week sessions includes sailing, horsemanship, canoeing, ecology, arts and crafts, high adventure and religious instruction/services. \$150.00 per week. Camp Webb is owned/operated by the Diocese of Milwaukee and located in central Wisconsin (Wautoma). For more information contact: **Camp Webb, 116 W. Washington Ave., Madison, WI 53703. (608) 259-9322.**

CHURCH MUSIC

MUSIC FOR LENT: hymns, anthems, and chant for the season of repentance; cassette and booklet, \$8.00. Cassettes of **TENEBRAE** and of **GREAT PASCHAL VESPER**s, booklet and tape, \$8.00 each. Write: **Music Ministry Office, St. Peter's Church, 110 W. Madison St., Chicago, IL 60602.** Prepayment required.

NEEDLEWORK

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

"THE CROCKFORD'S FILE: Gareth Bennett and the Death of the Anglican Mind" by William Oddie. Available from ECM for \$21.00. Write: **ECM, 1206 Buchanan St., McLean, VA 22101.**

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, BSG, 42-27 164th St., Flushing, NY 11358.**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION for suburban, eucharistically centered parish. Need trained, full-time person to work with rector and assistant in building quality educational program. Resumé to: **The Search Committee, St. Michael and All Angels, 6408 Bridgewood Rd., Columbia, SC 29206.**

POSITIONS OFFERED

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.

THE EPISCOPAL CHURCH AT YALE (ECY) seeks a priest as chaplain to nurture and minister to an active largely student, congregation, and to represent the Episcopal Church on the Yale campus. The chaplain will provide liturgical leadership; be a teacher and spiritual guide to the congregation; develop an intentional ministry to faculty, staff, and minorities; provide a wide range of pastoral care to all members of the Yale community; and work ecumenically to enhance the quality of life at Yale. This challenging position carries a competitive salary and benefits package. Interested persons are requested to forward a resumé by **March 15** to the **Chairperson, Search Committee, Episcopal Church at Yale, P.O. Box 1955, Yale Station, New Haven, CT 06520.** The ECY is an Equal Opportunity/Affirmative Action employer.

DIRECTOR OF EDUCATION sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: **Rector, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.**

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.**

POSITIONS WANTED

PRIEST seeks full-time position: half-time church music (Master's Degree in Sacred Music, 10 years experience) and half-time pastoral care (M.Div., 10 years experience as rector). Married, grown children. Reply **Box Y-691*.**

PROPER

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

FOR RENT

NEW ORLEANS APARTMENT: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

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

FOR RENT

COMFORTABLE MOUNTAIN HOME on wooded acreage, adjacent to Kanuga Conference Center, Hendersonville, NC, 3 bedrooms, 3 baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$400.00 — week. **Robert L. Haden (704) 364-9722 or (704) 366-3034.**

RETIREMENT COMMUNITY

UNIQUE RETIREMENT VILLAGE. Entrance fee fully refundable. Spacious duplexes. **Walsingham Estates, P.O. Box 1043, Mt. Carmel, IL 62863. (618) 262-7382 or (618) 263-3355.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

PIPE ORGAN Four rank Wickes pipe organ built in 1971. Very good condition, \$15,000 negotiable. Phone: **Robert Tucker 704-339-0769** after 5:30.

SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR CHURCH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. **Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.**

TRAVEL

TRINITY JOURNEY PROGRAM 1990. Sponsored by Trinity Church, Wall Street. **The Church of Rome: Our Western Roots** Rome, Assisi, Florence, May 27-June 8 with Prof. J. Robert Wright, General Seminary. **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music,** Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich,** Norwich, July 11-22 with Prof. Elisabeth J. Koenig, General Seminary. **The New Russia: Orthodox, Culture and Transition,** New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, August 19-September 3 (Labor Day) with Madeleine L'Engle. **The New Russia II: A Russian Christmas,** Moscow, Odessa, Leningrad with the Rev. James C. McReynolds, Director, Trinity Journey Program. Program prices from \$1,800 to \$3,295 include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0807** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

WANTED

BLUE MUSICAL edition of Hymnal 1940 in good condition. Write giving price and number available before shipping. **Church of the Redeemer, Box 1164, Orangeburg, SC 29116.**

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

LENT CHURCH SERVICES

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

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

LOS ANGELES, CALIF.

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

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 10-4:30
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.
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

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.

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

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

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. Wklys 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. Mark's Church, Houston, Texas

LENT CHURCH SERVICES

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

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC

BURLINGTON, N.J.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

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. Wagensell, 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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PITTSBURGH, PA.

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

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.

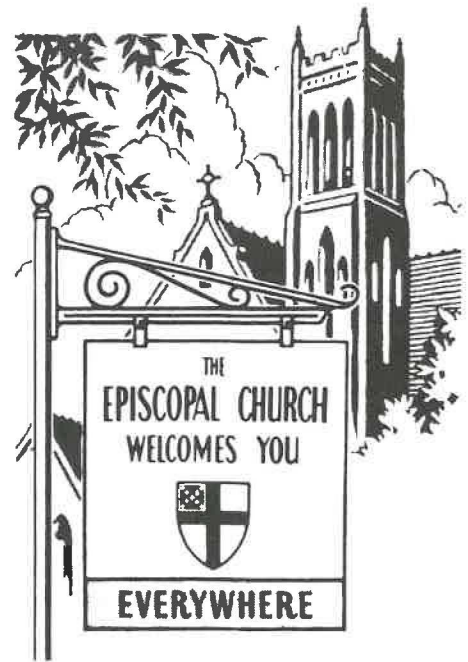
ST. ANDREW'S 3700 Woodmont Blvd.
Sun Masses 7:30, 10 (Sung), EP 5 daily (ex Fri). Mass Mon, Tues, Wed 6:30, Thurs 12 noon, Sat 8. C Sat 4-5.
Lent: Sta & B Wed 7

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). Wkdys 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

HOUSTON, TEXAS

ST. MARK'S (West University Pl.) 3816 Bellaire Blvd.
The Rev. Charles K. Floyd, Jr., D.Min., r (512) 226-2426
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

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



There's A Better Way To Go...

That Can Turn Him Around For Good.

Over 7.5 million children need mental health care. Only about 1 million get it. Those who fall through the cracks often become involved in

- Crime and violence
- Drug and alcohol abuse
- Suicide

A way back home. St. Francis Homes, an outreach of the Episcopal Church, is working to reduce this crisis. Our treatment centers in Kansas and New York provide a Christian home-like setting. Children and adolescents, ages 10 through 18, find their way back home through personal counseling, psychiatric therapy, and round-the-clock supervision. As part of our medical care, we offer normal and alternative schooling, participation in selected community activities, and therapeutic recreation.

Help us help him. Your tax-deductible gift will allow many more children and their families lead fuller, more productive lives.

To invest in the future of a child, or for your free copy of *Focus*, call or write...

St. Francis Homes, Inc.
c/o Keith P. Richardson, CFRE
P.O. Box 1340
Salina, Kansas 67402-1340
In New York, Call 800-822-4363
From Other States, Dial 800-423-1342
In Kansas, Call 913-825-0541 Collect

**THE
ST. FRANCIS
HOMES**
EPISCOPAL



JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available