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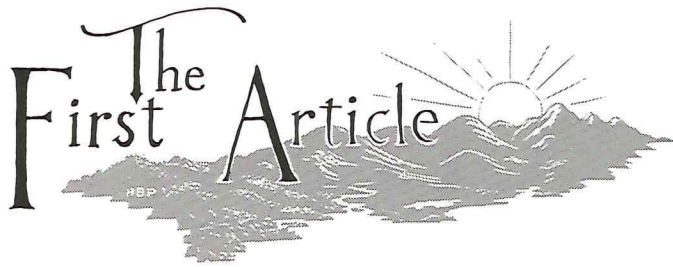


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**Executive Council Meets in Kansas City**

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## Valley of Dry Bones

For the Fifth Sunday of Lent, the last Sunday before Holy Week, the readings reach a kind of crescendo, with both the Valley of Dry Bones (Ezekiel 37:1-14) and the raising of Lazarus. The prophet Ezekiel's great vision of death and resuscitation fits into the rapid survey of Old Testament history which we have had in the successive Sundays of Lent. Ezekiel's ministry (597-571 B.C.) including this vision, was in the period when the Jews were exiled in Babylon, the city of the great kings who had defeated and temporarily destroyed Jerusalem.

Ezekiel's vision is weird, shocking, and perhaps frightening. Yet our mind's eye can easily see a dry, desolate canyon among the rocky, arid, mountains of the Middle East. Its floor is covered with bones, unmistakably human bones, thousands and thousands of them. It is like the horrifying sight which greeted those who discovered the mass graves left by Hitler and Stalin.

Unnerving though it might be to encounter so many bones at once, skeletons have an undeniable fascination. The eyeless and noseless grinning skull seemed to grimace at us from another world. The ribs and limb bones all suggest a living creature which in fact is no longer there. The cardboard skeletons of Halloween reflect something in the minds of adults as well as of children.

### Rendered Powerless

The bones in the valley embody what Ezekiel perceives to be the condition of the exiled Jewish people who have been defeated and rendered powerless in body, mind and spirit. Yet God has the power to restore flesh to these bones and bring them back to life. In fact a restoration of the Jewish people did later occur.

The prophet is not talking about going to heaven after death but he is coming close to it. He sees that God can overcome death, that human persons and human communities can be raised up and given new life. This will all be part of the message of Easter. Jesus can bring to heaven those who die but he can also bring new life to his people even here and now on this earth. At Easter our faith in a life to come will be renewed as we celebrate Jesus' resurrection. We will also taste the joy and new vitality which is given to us here. At the same time we will remember that ancient deliverance of God's people. All of these themes are symbolized in the return of natural life in the spring. The coming together of all this is what is called the paschal mystery, the mystery of the renewal of all things in the Risen Jesus.

H. BOONE PORTER, EDITOR

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## ON THE COVER

The Rev. Michael Ingham, principal secretary to the primate in the Anglican Church of Canada, talks with Executive Council members Marcy S. Walsh (right) and the Rev. Abigail W. Hamilton, during a break in the council's recent meeting in Kansas City. Fr. Ingham, with another representative, was appointed by the church in Canada to observe the U.S. meeting [page 6].

ENS photo by Jim Solheim

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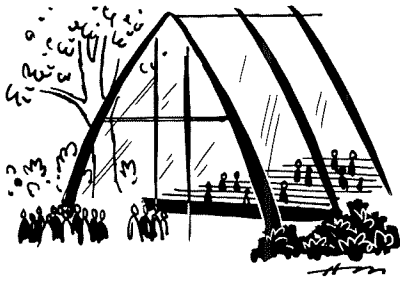
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# LETTERS

## Ancient Style

The February 25 cover shows some drawings by Ade Bethune and describes them as "Religious Art: A Contemporary Style." I see them as "Ancient History Style" dressed up in and perhaps camouflaged in new clothes. Of the ten drawings of people nine are men. In the drawings, the word "man" appears twice. "Himself" appears twice. The masculine words "him," "he," and "master" also appear. There are no words that depict femininity. My view of contemporary life sees lots of women thirsting for Jesus and coming, and yet still wondering if, as women, they're allowed to.

(The Rev.) MARY WEATHERWAX  
St. Paul's Church

Pittsburgh, Pa.

*{ We had assumed, perhaps wrongly, that Miss Bethune, Dorothy Day and others of their circle felt very secure in their church. Ed.*

## Progress in Reformation

The January 21 "Viewpoint" by Joseph R. Martin, " 'Silent Spring' for Episcopalians," begs a response.

Like Mr. Martin, I am an Episcopalian of low-church "protestant" background, yet I can think of no more positive news than that which is arising out of our ecumenical conversations with Christians of other traditions. It is time for the wound opened at the time of the Reformation to begin healing and clearly, our part in the healing process is far from one that "repeals" the Reformation, as Mr. Martin puts it, but brings it to fulfillment. After all, was not the point of the Reformation not the establishment of new church bodies but the reform of the Church of Rome itself?

The separations that occurred were really more a mark of the Reformation's inability to accomplish what it set out to achieve, than that movement's crowning glory. Now, 400 years later, it is Rome that has moved closer to us (the result of Vatican II), not we toward them.

As to the place of the Eucharist, I could hardly believe Mr. Martin's assertion that Morning Prayer held a "venerable" place in Anglican tradition as the service of choice for a Sunday morning. Surely he must know his church history well enough to know that Sunday Morning Prayer alone as a

chief service is an aberration from normal Anglican practice.

I truly feel sorry that Mr. Martin and others like him (including the Prayer Book Society) see ecumenism as a "darkening" of the doctrinal horizon. As a reformationist, I would think he would welcome the reforms ecumenism has fostered. I, for one, rejoice in them.

(The Rev.) DAVID G. ROBINSON, JR.  
Grace Church

Norwood, Mass.

### Young Adults

In responding to Bishop Swing's article, "To Be Young Again" [TLC, Jan. 14], I would agree that ministry to and with children and youth is important to the future of the church. However, from my past experience as a university chaplain, I would suggest that ministry in higher education and amongst young adults is the crucial arena of ministry.

In the maturing process from adolescence to young adult, each of us moves from dependence to independence to interdependence. This process includes our social, intellectual and spiritual lives. We can prepare and educate our children and youth, but the church must also be present in the periods of transition. It is vital that the church sees its ministry, not as prohibiting transition, but rather encouraging it. This means we must give freedom of thought, but at the same time enter into dialogue with our young adults.

The result will be, as individuals arrive at their own adult identity, that the church and the lessons of their youth will have been incorporated and owned. Ministry to and with young adults is a ministry of wrestling, much as Jacob wrestled with the spirit through the night.

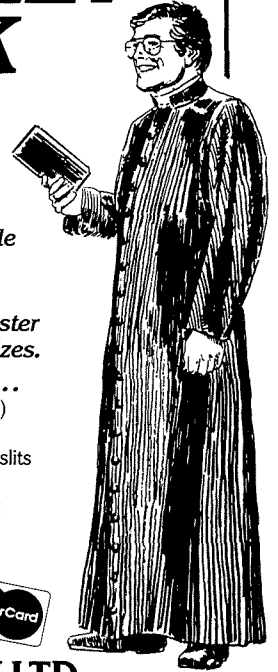
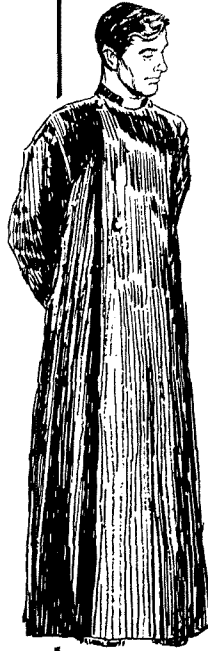
Part of the solution to the problem of an aging Episcopal Church is to fully fund ministry to and with young adults. Part will be to give prestige to those who are involved in young adult ministry, and to recognize their creativity. And lastly, part of the solution is to welcome the young adult into the corporate life of the church by encouraging young adults to seek ordination, serve on vestries and on diocesan and national committees.

(The Rev.) WILLIAM JAMES WOOD  
Trinity Church

St. Clair Shores, Mich.

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## Executive Council Meets

Few meetings of the Executive Council of the Episcopal Church have been more eventful than the one held March 5-9 in Kansas City, Mo., at which several hours were given to debate on how the council should respond to the ordination of a practicing homosexual in the Diocese of Newark.

The meeting was also characterized by a heightened commitment by council members to understand better each other's personal faith and this was assisted by small group Bible studies held over three mornings.

Other highlights were the release of a new Gallup study on the spiritual health of the Episcopal Church [see p. 7]; an address from the Suffragan Bishop of Johannesburg; and spirited presentations on church growth from members of the Diocese of West Missouri.

On Tuesday morning, the Rt. Rev. Edward Jones, Bishop of Indianapolis and chairman of the Standing Commission on Ecumenical Relations, talked of mission and unity.

Pointing in agreement to a statement by the Most Rev. Robert Runcie, Archbishop of Canterbury, that reconciliation cannot be shown to the world "while the churches remain unreconciled," Bishop Jones said, "We must understand these two gospel imperatives [unity and mission] as being inseparably and eternally interrelated. They belong together."

### Stewardship

Next, the Rt. Rev. William G. Burrill, Bishop of Rochester, gave an address on the need to motivate the church "theologically" to give to mission.

He said churches that have a level of giving at two percent will understandably have difficulty following a policy of giving 50 percent for parish operations and 50 percent for programs outside the parish; but, he said, "when members of a parish begin to tithe, they not only can do 50/50 giving, they will insist upon it; because they know very well that sort of giving is not just maintaining the status quo."

With Bishop Burrill was Ted Molle-



The Rt. Rev. John Buchanan, Bishop of West Missouri, and the Rev. Sandra Wilson of Executive Council, with Bishop Ndwandwe, on a tour of Kansas City. [ENS photo by Jim Solheim.]

gen, of Willimantic, Conn., who applied principles of management in speaking of time and talent. He said the leaders of the church should see their job as showing people how best to use their time and talent. He and Bishop Burrill co-chair the Standing Commission on Stewardship and Development.

After lunch Tuesday, the council welcomed the Rev. Randolph Dales of Wolfeboro, N.H. as a new member.

The address of the Presiding Bishop followed, in which he remarked briefly on the rapid turn of events in Eastern Europe, Central America and South Africa. To coordinate responses to world matters that affect the church, the Presiding Bishop said he has established an informal "crisis management team." About Central America, he said he is "taking steps to see that the Episcopal Church contributes at all levels" in a reassessment by the U.S. government of its policy in that region. "I see our participation in this as positive and constructive, not simply one of criticism on high," he said. On South Africa, he said, the time has not yet come to ease economic pressures.

He then talked about the recent ordination in the Diocese of Newark, of a practicing homosexual, stressing that the issue is more than one of ordaining or not ordaining homosexuals, but of "collegiality" in the House of Bishops and General Convention. He also expressed his concern for the possible backlash against gays and lesbians in the church. "It is incumbent upon

each one of us to take the greatest care in how we pronounce on this matter," he said.

Finally, he was upbeat in talking about the Gallup study, while acknowledging that the study showed many areas of deep concern. He said the study "could be one of the most fruitful instruments in our long-range planning." The survey showed that Episcopalians score highly in the area of orthodox Christian belief, but poorly in religious practice.

Bishop Browning held a press conference following his address to discuss the survey further [see p. 8]. Meanwhile, council members met in committees to do the same.

### Planning and Development

On Wednesday morning, members of the Standing Committee on Planning and Development gave an interim report. They were led by Helen R. Spector, president of Spector & Associates, Inc., an organizational process consulting firm in Chicago.

The committee proposed a planning strategy that would draw input from all sectors of the church — from small rural parishes to national church staff. The council will receive a full report in June at its meeting in Fresno, Calif., and will join in the process.

This report was followed by an address from the Rt. Rev. Sigisbert Ndwandwe, Suffragan Bishop of Johannesburg, who attended the entire meeting. Bishop Ndwandwe has been assisting in the Diocese of New York since December and plans to return to

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South Africa in May.

He said the actions by President F.W. de Klerk have been commendable, but he cautioned against euphoria because the basics of apartheid are still in place.

Wednesday afternoon began with a report from the Subcommittee on Evangelism. The Rev. Abigail W. Hamilton, of Morris Plains, N.J. spoke on what churches throughout the country are doing in preparation for the Decade of Evangelism. This was followed by a report on social responsibility and investments.

The Rev. Victor Scantlebury, a member of the council, reported on Panama, where he said the people were happy to be out from under a corrupt government, but were in need of assistance. Estimates of unemployment have reached 50 percent and all U.S. government economic assistance has been designated for existing programs, not for creative development. In response to Fr. Scantlebury's talk, it was suggested that a collection be taken for Panama at Friday's Eucharist, and this was done.

### Newark

The next two hours were given to debate on the Newark situation. The ad hoc committee assigned to the matter presented a resolution that would have the council "affirm" the statement of the Presiding Bishop and his Council of Advice, released February 20 [TLC, March 18]. It also would have the council urge that "deliberations on this difficult matter" include representatives of both the House of Deputies and House of Bishops, in light of the 1979 General Convention resolution opposing the ordination of homosexuals.

Council members were divided on who should have authority in the matter. "We as priests, laypeople and deacons, need to be involved in the problem of authority," said Vincent Currie, Jr., of Pensacola, Fla. However, Judge Hugh R. Jones, of Syracuse, N.Y., asserted that "this is a delicate matter of collegiality within the jurisdiction of the House of Bishops."

Also, many expressed concern about any action by the Executive Council that would cause hurt to the homosexual persons in the church.

The council amended the resolution

twice: first, it deleted the section concerning authority; second, the phrase "affirms the February 20 statement" was changed to "receives."

Then, the Rev. Barnum McCarty, of Jacksonville, Fla. and a member of the ad hoc committee, moved a substitute resolution which would call attention to the fact that Bishop Spong's ordination of Robert Williams was in violation of the 1979 resolution and which would implore "all bishops and dioceses . . . to refrain from any further such ordinations." After a number of amendments to soften the wording of this resolution, the resolution was voted on and defeated. The council then returned to the original resolution, which was tabled as the debate approached its third hour.

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## Health of the Church

A Gallup study of the Episcopal Church, commissioned by the Presiding Bishop, was brought before the attention of the church at the recent Executive Council meeting in Kansas City.

The survey focused on "the spiritual health of the Episcopal Church." It involved questions of attitude on church policies and current debates, and also questions on personal religious belief and practice. The survey is based on a thousand telephone interviews of individuals 18 years old or older, drawn from 51 parishes scattered across the nation. Persons who call themselves Episcopalians, but are not currently members of parishes, were not included.

Generally speaking, the survey finds Episcopalians orthodox in their beliefs and supportive of what the church teaches, but negligent in their personal churchmanship and spiritual practice. Seven in ten agree one should attend the Holy Eucharist at least once a week, but less than half do so consistently. Fifteen percent read the Bible daily, 33 percent do so seldom or never. Approximately half claim a great deal of involvement in church life. The other half are less active and 20 percent describe themselves as having little or no involvement. Most respondents were favorable to church growth and evangelism, but do little to promote it. Only 42 percent report always observing daily times of prayer.

That evening, at the Presiding Bishop's invitation, over two dozen council members gathered for an informal discussion on the matter.

### Statement in Substitute

The next morning, a statement to substitute the original amendment was brought before the council [p. 9]. Ralph Spence, of Tyler, Texas, criticized the statement because it opposed judicial remedies as a solution to the problem. Mrs. Hamilton moved to have this portion of the statement removed, but the motion was defeated. Before approval, the statement was amended to "commend to the church for study and reflection" the Presiding Bishop and Council of Advice's

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In assessing religious strength and intensity, the survey finds all eight provinces in the United States to be about the same. Approximately a third of the respondents scored high, a third average, and a third low. Somewhat higher scores emerged in Provinces VI and VII, covering the western plains area and eastern Rockies.

In controversial areas, substantial majorities approve abortion if the mother's life or physical health is severely endangered or if pregnancy resulted from rape or incest. There is less agreement regarding the abortion of a child likely to be deformed, and strong opposition to abortion as a form of birth control or gender selection. The ordination of women as bishops has two-thirds approval. The sanctioning of homosexual relationships has almost the same score of disapproval. Almost half disapprove of "non-sexist language" in the liturgy. The remainder either approve or don't know. About two-thirds favor involvement of the church in such areas as ecology, peace and justice.

*The Spiritual Health of the Episcopal Church* is available in a 27-page summary for 30 cents each for orders of ten copies or more. The complete survey (182 pages) costs \$13, plus \$2 for postage and handling. Orders will be received and billed by Episcopal Parish Services, Dept. 9040, Washington, D.C. 20061-9040. Orders should not be accompanied by payment: a bill will be sent.

statement. Mr. Spence asked that his name be recorded in opposition to the Executive Council statement.

The Very Rev. David Collins, president of the House of Deputies, who monitored the debate, said the council's deliberations showed that on one level there is "a wide variance" of concerns related to the issue of ordaining homosexuals. But at a deeper level, the debate underscored that in the church there is a "fundamental difference" in

belief on the issue. He compared it to the issue of abortion in this respect.

"It is an issue we're going to have to deal with in this church," he said. "I wish we didn't have to, but we do."

Other business on Thursday included reports by two people who had taken trips overseas on behalf of Partners in Mission. The Rev. Canon Robert Tharp, of Knoxville, Tenn., spoke of his travels last September to dioceses in the Church of Burundi, Rwanda,

and Zaire. He reported on how the Presiding Bishop's Fund has assisted and said he was impressed by the growth and enthusiasm of the church in those countries.

## Indian Ocean

The Rev. Margaret Rose, of Cambridge, Mass., then spoke about her participation in the PIM consultation in the Church of the Province of the Indian

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## P.B. on the Gallup Report

Following his address, on current affairs in the church, to the Executive Council on March 6, the Presiding Bishop met with the press to discuss a recent Gallup organization survey, which he said "speaks to the naysayers" on the spiritual health of the Episcopal Church.

The survey indicates that Episcopalians are strong on orthodoxy but weak on practice in their personal faith. The Presiding Bishop sees the weaknesses the survey revealed as a challenge for the church to grow.

Compared to other surveys that have been done in the church, such as one by the conservative group Episcopalians United [TLC, Jan. 21], the Gallup report, Bishop Browning said, is broader in scope. It "deals with the controversial issues, but also the positives," he said.

Most of Bishop Browning's comments during the press conference concerned evangelism. In his travels throughout the country, he has discovered an excitement and commitment of money and personnel to the Decade of Evangelism, more than has been portrayed in the press, he said, where controversial issues "have taken precedence."

"In every diocese, evangelism seems to be the number one priority," he said.

He cited the Diocese of West Texas as an example where the bishop, the Rt. Rev. John H. MacNaughton, invited parishes to cut back in giving to the diocese in order to channel funds into evangelism programs. "The response has been tremendous," Bishop Browning said.

Every priest is being sent a full re-

port of the Gallup survey and all dioceses will be encouraged to use the information as they do long-range planning, he said.

Though the survey had been completed some time ago, Bishop Browning said the results had not been unduly withheld. He said the interim was needed for "wrestling on the best way to use" the document. He added that the survey's results would be integrated into the church's planning process for the next triennium.

[Reports by the Standing Committee on Planning and Development and the Standing Committee on Administration, Budget and Finance indicated that there is a growing commitment to a planning process that draws on as many voices as possible. In their presentations, several council members said this was in line with the call the Presiding Bishop made at the beginning of his primacy that there be "no outcasts." Ed.]

The Presiding Bishop has discovered a great hunger for spiritual growth in the church. As an example, he said he has been "overwhelmed by the response" to the *Forward Day by Day* pamphlets used for personal devotion by people in the church, produced by Forward Movement Publications. He attributed this to the way in which the devotionals "affirmed [people] in their own faith."

Asked what he would do, if face to face with a person newly committed to the church and asking for direction, the Presiding Bishop said, "I would affirm their gifts."

The survey comes with some reflections by George Gallup, Jr., in which he underscores the importance of small group Bible studies and prayer groups for church growth; in this, Bishop Browning says, "he's right on target."

He commented on pentecostal churches, which have shown an increase in membership during a time when most mainline church membership has declined, noting their emphasis on a "personal relationship" with Jesus. "We have not articulated that in a way pentecostals do that has become, for many, a life-changing experience," he said.

He also cited the place of scripture in the life of pentecostals. Though the Episcopal Church is not one "in which people are comfortable with black and white answers," something he sees as one of its strengths; nonetheless, "the fact that scripture is something central to who they [pentecostals] are and wish to be is something we should take seriously," he said.

He cautioned against being overly concerned with numbers, saying the Decade of Evangelism "is doomed" if this is the emphasis. How concerns for social justice, such as feeding the poor and "confronting the systems" that cause poverty, will play into the decade is a question the church will "need to continue to wrestle with," he said.

The Presiding Bishop also answered a question about Eastern Europe, where he said there are approximately 70 Anglican churches — a mix of seasonal chaplaincies and strong congregations. Many questions face the church, he said, such as "What will be our relationship with Lutheran churches in East Germany?"

Not just money, but "understanding, prayer, and support in countless numbers of ways" are needed from Christians in the United States, he said.

"We've been praying for this [change in Communist bloc countries] for a long time," he said. "To suggest that hasn't had something to do with this is a mistake."





Mr. Kiefer (left); Mr. Sparks; the Rev. Edgar J. Whelan, rector of the Church of the Redeemer, Kansas City; and Fr. Black listen to questions about church growth in West Missouri. [ENS photo by Jim Solheim.]

Ocean. In her conversations while traveling the islands, she said she sensed great interest in the ministry of women as priests and bishops.

A resolution was approved in support of the Presiding Bishop's efforts, with other heads of churches, to request that President Alfredo Cristiani of El Salvador work toward changes that will "normalize the church's life" in that country. Among other requests, it asked that those persecuting the church be brought to justice.

Council approved a number of other resolutions in support of the following: the Americans with Disabilities Act which is before Congress; a response to the international debt crisis, which says the heaviest burden falls on the poor; commendation to the church of the recently produced video, *Faithful Defiance: A Portrait of Desmond Tutu*; and congratulations to the church and people of Namibia on its recent elections leading to its independence, "assuring the diocese of our continued prayer and support."

### Shareholder Resolutions

David B. Beers, of Washington, D.C., brought before the council a number of shareholder resolutions, which were approved, including one asking Philip Morris to report on its tobacco sales and advertising directed at young people, and another requesting the church's treasurer "to abstain

on a resolution directing the company to amend its bylaws to go out of the tobacco business."

Council also approved resolutions asking the American Express and Coca-Cola companies to have policies against sending "products, services or technology" to South Africa; and asking CPC International and Westinghouse companies to terminate their ties to South Africa. Mr. Beers said he hoped further action would be taken on these matters at the council's June meeting.

Also approved was a resolution ask

### Newark Statement

*The following statement was released by the Executive Council at its meeting in Kansas City, March 5-9.*

"The Executive Council . . . shares and regrets the pain, the division, the confusion and the polarity that have surfaced again in our church following the December 16, 1989 ordination in the Diocese of Newark.

"The council deeply appreciates the pastoral leadership exercised by the Presiding Bishop to a variety of persons within our church who are struggling over the complex and on-going issues of sexuality and ministry. The February 20 statement of the Presiding Bishop and the Council of Advice [TLC, March 18] is attached and is

ing the Motorola company to work toward ending military production "to avoid employee hardship."

### West Missouri Presentation

Thursday afternoon, council members scattered throughout Kansas City for tours conducted by the Diocese of West Missouri. One group visited St. Luke's Hospital, which was founded in 1882 by the diocese and has one of the nation's leading pastoral care programs. Later, the whole council gathered in a hall of a former YMCA that has been purchased by St. Andrew's Church. They heard a presentation on church growth in the diocese.

Don Kiefer, a layman from St. Paul's Church, Clinton, Mo., spoke about life in a rural parish with two dozen members. To make the small church grow, he said, requires physical tools — "a proper facility in a proper place" — and spiritual tools. Evangelism is a team effort between the clergy and laity, he said.

Mr. Kiefer was followed by another layman, Dean Sparks, of Kansas City's Church of the Redeemer, which has about 300 members in a suburban region.

He spoke of how growth had stopped once attendance reached the former building's capacity on Sunday morning. The church tried three services, but "people didn't know each

commended to the church for study and reflection.

"While acknowledging the divisions and hurt that have been experienced by this ordination, we do not feel that they can be solved by resorting to judicial remedies. Further, it is our hope that the church will in no way see this event as justification for the exclusion of anyone from our fellowship.

"Indeed, this council invites our church to continue to explore the issues of sexuality, particularly through the work of the Standing Committee on Human Affairs, listening to one another with compassion and openness, mindful that God is in our midst calling us to seek and serve Christ in all persons, and to respect the dignity of every human being."

other," so after nine months, this practice stopped.

It was through prayer that the church came out of its period of stagnation, Mr. Sparks said. "We trusted God, built a church, prayed and got ready, and people came," he said.

Third, the Rev. Jeffrey Q. Black, rector of St. Andrew's Church, talked about the large urban parish and presented the results of a comprehensive study St. Andrew's had done on church growth.

He said large churches are needed because they have substantial resources for mission, they make possible the founding of new churches, and they provide a unique experience of worship "in the great assembly."

He argued that one explanation for the decline of membership in the Episcopal Church, while others have shown growth, is the decline of large parishes. Citing Province VII as an example, he showed that while only 5.68 percent of the churches have over 1,000 communicants, those churches hold 32.67 percent of the communicants. Thus, when one large parish declines, the effect in membership is substantial, he said.

The way to build a church, he said, is through small groups that bring together the church and the unchurched.

A reception followed in the undercroft of St. Andrew's. Then council had dinner with members of the diocese at a nearby restaurant. A local jazz band, whose members are Episcopalians, performed afterwards.

Friday morning began with the Eucharist.

### Liturgy and Music

The council then convened for another busy morning. The Rev. Roswell Moore of Menlo Park, Calif., brought attention to the fact that General Convention had called for the appointment of a national officer for liturgy and church music, but this had not happened. No provision has been made for funding this position, nor is there agreement among concerned agencies as to how such a person should be appointed or located within the national church structure.

Canon Moore went on to speak, as

*(Continued on page 14)*

## CONVENTIONS

On February 22-23, the **Diocese of South Carolina** held its convention at historic St. Philip's Church in Charleston.

The Rt. Rev. C. FitzSimons Allison, diocesan, preached a farewell sermon on the 23rd. He has resigned to give his full ministry to teaching, preaching and writing. His successor, the Rev. Edward Salmon, was consecrated two days later [TLC, March 25].

In business sessions, the convention adopted a 1990 budget of \$1,855,275.

The recent action of the Rt. Rev. John Spong, Bishop of Newark, in ordaining a practicing homosexual was protested. The convention called upon the Presiding Bishop and the House of Bishops to censure Bishop Spong and asked the Presiding Bishop to issue "a clear and unambiguous statement of the official position of the church regarding the ordination of practicing homosexuals."

Concern for protection of the environment was expressed in a resolution on the stewardship of the earth as requested by Bishop Allison in his message to the diocese, affirming a resolution adopted by the Diocese of Upper South Carolina February 2 [TLC, ].

Finally, with a standing ovation, a resolution was unanimously adopted "to express to Bishop Allison and his lovely Martha our deepest love and affection, and our prayers for their continued life and work in God's church."

JOHN GOODBODY

With emphasis on evangelism and with the Presiding Bishop as the guest speaker, the convention of the **Diocese of Georgia** met in Augusta, Ga., February 15-17. The Church of the Good Shepherd was host. The Rt. Rev. Harry W. Shipps, diocesan, gave his address at the opening service which stressed the essentiality of holiness in the life of the church.

The Most Rev. Edmond Browning, Presiding Bishop, spoke on three occasions to the assembled clergy and delegates.

At the opening business session, delegates gave a thunderous applauding welcome to the Church of the King, Valdosta, represented by its pastoral leader, Stanley White. The Valdosta

church, a former independent Pentecostal congregation, recently was received by the bishop as an unorganized mission of the Diocese of Georgia [TLC, Feb. 4].

In business sessions, the convention voted to enter a companion diocese relationship with the Diocese of Belize in the Province of the West Indies. In addition, Trinity Church in Statesboro, was granted parish status.

A 1990 budget of \$1,168,000 was adopted.

(The Rev.) WILLIAM DANIELS

"The Good News - Be it! Share it!" was the theme of the February 8-10 convention of the **Diocese of East Carolina** held in Kinston, N.C. St. Mary's Church, Holy Innocent's and St. Augustine's Church were hosts.

In his sermon, the Rt. Rev. B. Sidney Sanders, diocesan, challenged his listeners to be "living proof that God does change lives" and that "evangelism is about giving Christ to others." Later in the convention he spoke of continued need for parishes to deal with stewardship and to enlist 25 percent of each parish to personally visit each member of the parish in order to end "mail-order stewardship." He cautioned there was no way to continue the ministries the diocese is presently doing, much less respond to the growing challenges of the future without adequate resources from the diocese.

Special guests included the Rev. Michael McDaniel, Bishop of the Evangelical Lutheran Church in America, North Carolina Synod, whose meditation stressed the importance of the liturgy in the church. The Rt. Rev. Misaeli Kauma, Bishop of the Diocese of Namirembe, Uganda, spoke of the two million communicants in his diocese, recent confirmation classes of 400 adults and the difficulties in providing ministry to a diocese growing so fast.

In business sessions, the diocese passed a resolution "expressing its concern" about the ordination to the priesthood of a practicing homosexual in the Diocese of Newark. Another adopted a resolution which encourages the development of commissions on evangelism in each individual church, with an eventual goal of a ten percent increase in membership.

The proposed budget of \$1,210,406 was approved.

EDE D. BALDRIDGE

# The Wondrous Cross

The fifth in a series of Lenten Meditations

By JEFFERY W. ROWTHORN

**T**he Fifth Sunday of Lent this year is April Fools' Day. Some years, Good Friday itself is on April 1. Do you find it unfortunate or even irreverent that you should be thinking about Jesus' crucifixion when other people are thinking about jokes to be played on unsuspecting victims?

Perhaps you will, but St. Paul, I suspect, would welcome that coincidence. Writing to the Christian community at Corinth, he had this to say about Jesus' crucifixion:

"For the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God . . . For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (I Corinthians 1:18 and 25).

A common criminal dies on a familiar instrument of execution outside the walls of Jerusalem one afternoon. There is nothing to write home about, nothing worth recording in the history books, and certainly nothing to sing about. Just one more routine execution at the hands of the Roman occupation forces.

Yet picture the scene five centuries later as pieces of that same cross were carried in solemn and joyful procession to the newly established convent of the Holy Cross near the French city of Poitiers. These relics were a gift from the Emperor Justin II, and we are told by an eyewitness that "Eufronius, Bishop of Tours, came with his clergy with much singing, and gleaming of tapers and fragrance of incense, and . . . brought the holy relics to the monastery." We even know the date of that splendid procession: November 19, in the year 569. And we also know the words that were sung that day:

"Sing, my tongue, the glorious battle;  
of the mighty conflict sing;  
tell the triumph of the victim,  
to his cross thy tribute bring.  
Jesus Christ, the world's Redeemer  
from that cross now reigns as King."  
(1982:166)

Venantius Fortunatus was the leading poet of his day, and the entire focus of the two hymns he wrote for that procession was on "the cross itself, the victorious cross . . . the cross that has freed millions of souls from the bondage of sin" (G.R. Balleine).

"Blest tree, whose chosen branches bore  
the wealth that did the world restore,  
the price which none but he could pay  
to spoil the spoiler of his prey"  
(1982:166, v.4)

---

*The author of this series of meditations is the Rt. Rev. Jeffery W. Rowthorn, Suffragan Bishop of Connecticut. Next week we will present the last of the series.*

Now that familiar instrument of execution has become an even more familiar sign of victory. The cross is the instantly recognizable symbol of Christ's triumph over evil in all its forms. A triumph which not just you and I or even the worldwide church, but rather the entire universe is meant to share in:

"From that holy body broken  
blood and water forth proceed:  
earth, and stars and sky and ocean  
by that flood from stain are freed."  
(1982:166, v.3)

Recognizing the cosmic significance of the death of Jesus, this sixth-century poet draws nature into the picture as much as he does our fallen humanity. He gives us perhaps "the most sublime and tender description of the Cross" in all of hymnody. For the cross to him is not just so much dead wood, but a "tree of glory" which gently tends "the King of heavenly beauty" on its extended arms:

"Faithful cross! above all other,  
one and only noble tree!  
None in foliage, none in blossom,  
none in fruit thy peer may be:  
Sweetest wood and sweetest iron!  
sweetest weight is hung on thee."  
(1982:166, v.4)

The early Christians, when they looked at the cross, saw the power of God mightily at work restoring a fallen world. And they saw God playing a life-and-death joke on the powers of evil that first April Fools' Day, the day which we have rightly named Good Friday. The evil we call the Devil but which is also part of each one of us was thwarted when Jesus freely embraced death on the cross. Evil was thwarted and, more than that, it was robbed of its ultimate power to hold us in bondage to itself, in bondage to ourselves. That is why that routine crucifixion on that routine Friday in Jerusalem is the subject of our singing and meditating and praying. And that is why St. Paul could say, "I decided to know nothing among you except Jesus Christ, and him crucified" (I Corin. 2:2).

## The Good God Has Done

For what the cross symbolizes is all the good that God has done in Christ, reconciling the world to himself. Reconciling all people and all created things, for all times and in all places. So, as we survey the wondrous cross together, we are here before all else to give thanks and to celebrate. To sing Christ's praises, who as "the world's Redeemer, from the cross now reigns as King."

So the cross and April Fools' Day do indeed go together. "For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength." And by that divine foolishness you and I have been saved. Thanks be to God!

## The Executive Council

The Kansas City meeting of the Executive Council [p. 6] was notable. There was extended and frank debate on a controversial topic, there were significant discussions of other topics, and the program presented by the host Diocese of West Missouri was outstanding.

The debate on the recent controversial ordination in Newark was unusual, first of all, because of the mere fact that it took place. In most meetings of the council, there are some reports of programs or developments, but current controversial events receive little notice excepting perhaps a brief summary by the Presiding Bishop. The situation in regard to Newark, however, had finally seized the attention of council members and a wide spectrum of opinions emerged.

It is to be borne in mind that the Executive Council is not a judicial body and pronouncements on the activities of bishops are not a normal part of its agenda. On the other hand, the council is the only national Episcopal deliberative body currently meeting, and it would be highly inappropriate to ignore a matter of deep concern to so many people throughout the church.

After much discussion, however, the resolution which emerged was bland and appeared to regret the dissatisfaction in the church, rather than regretting the event which was being deplored. For the Executive Council to pronounce against judicial action in this matter was strongly questioned by council member Ralph Spence of Tyler, Texas, and we were sorry that the council did not give heed to his words. If the council disclaims judicial functions for itself, it does not seem appropriate for it to oppose judicial functions by those agencies constituted for that purpose.

Among the many other elements within the meeting, we are glad that THE LIVING CHURCH editorial of December 3, 1989, criticizing the council, was taken seriously and reproduced as a document for discussion in one of the early morning sessions.

---

### Lent's Eternal Question

Lent's advancing morning light  
Each day relentlessly moves on  
Preempting Spring's first northbound flight  
Unwrapping earlier the dawn

Slate gray Winter skies cold air  
Suffers the sun to warm its space  
Will it be bold one day to dare  
Perpetual Light to take its place?

Frederic Howard Meisel

The emphasis on evangelism and church growth is to be strongly commended. The evangelism presentation in the Council was helpful, including as it did a printed study of church membership trends. The excellent program of the host diocese climaxed in a very forceful presentation of church growth, in a context of prayer and spiritual nurture, in three quite different congregations.

Although it is a more technical matter, we would also call attention to the efforts of council member, the Rev. Roswell O. Moore of Menlo Park, Calif., and others, to establish responsible communication between dioceses and the General Convention, and to document the implementation or the neglect of convention decisions. These are matters which, in our opinion, deserve continued attention if our system of church government is to be made more accountable and more reflective of the aspirations and spiritual concerns of the broad range of church members and parish clergy.

Last, but not least, the report of the women who had together visited the Holy Land and witnessed the plight of Palestinians, was most impressive. One hopes that their words may affect the future thought of the council.

## Disassociation from Newark

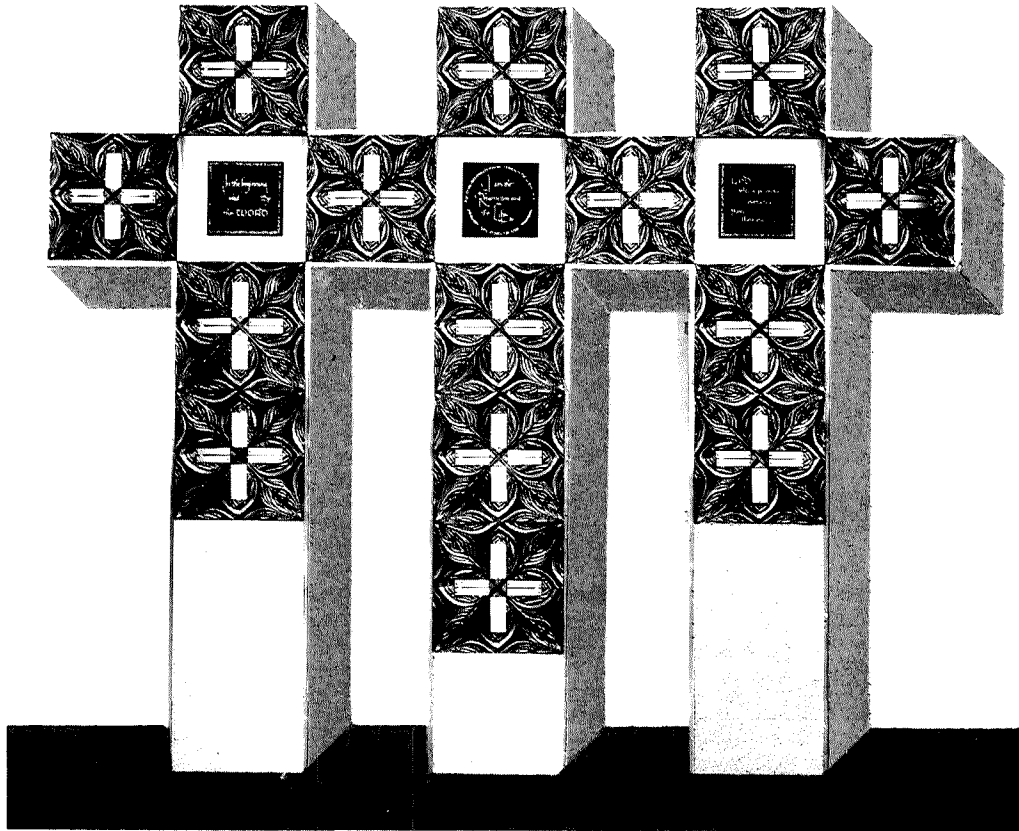
The recent declaration of the Presiding Bishop and his Council of Advice, disassociating themselves from the controversial ordination of a practicing homosexual in Newark [TLC, March 18], has been encouraging to many. It is good to know that our Primate and Chief Pastor, together with bishops representing each of the nine provinces, can produce a response at a critical time. Most Episcopalians, we would guess, had not even been aware that such a Council of Advice existed. These bishops criticize the Newark ordination because it has caused confusion and departs from policy laid down by General Convention.

It is not inappropriate that bishops, as members of the convention, should be concerned about the force of its decisions. On the other hand, let us be honest about the fact that the distress throughout the church has not been caused by possible hurt feelings of members of the convention. General Convention is, for most Episcopalians, a strange body which usually meets far away as well as infrequently. For the most part, only readers of THE LIVING CHURCH really keep up with it.

We do not look to General Convention to create (or recreate) our moral standards for us. Heaven help us if we did! The clear words of Holy Scripture have a moral authority to which General Convention cannot aspire. When the Bible is subjected to trivializing interpretations and sophistry (as many felt it was at the recent convention in the Diocese of Washington [TLC, March 11]) it reflects more discredit on the gainsayers than on the scriptures. The latter speak to our consciences, even if they do not always seem to speak to church assemblies.

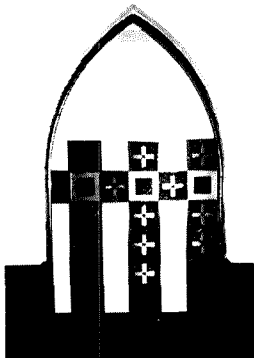
Meanwhile, there are other issues at Newark, such as the alleged inquiry into the ordinand's qualifications and views, and the question of how much "rubber stamping" of candidates occurs.

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



*Columbarium 3-8, modified, contains 56 niches, forms three crosses: 9 feet wide, 7 ft. 6 inches high, projects from the wall 9 inches. This is another example of the versatility of design capabilities of meeting the most exacting church requirements.*

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We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."



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## EXECUTIVE COUNCIL

(Continued from page 10)

he has before, of the hundreds of resolutions of the convention, dozens of which are not implemented. He then presented a draft of a canon that would require deputies to report convention actions to their dioceses and require dioceses to report on the extent of their compliance.

Two observers from the Executive Council of the Anglican Church of Canada shared their observations after having spent the week with the U.S. council. The Very Rev. Duncan Wallace, dean of Regina, Sask., briefly explained some characteristics of the Canadian church. The nation's 800,000 Anglicans are concentrated in the east; there are 30 dioceses, nine of which are not self-supporting. The Executive Council meets twice a year, and consists evenly of bishops, priests and laypeople.

He was followed by the Rev. Michael Ingham, principal secretary to the Most Rev. Michael G. Peers, Primate of the Anglican Church of Canada. Fr. Ingham told the council that

he and Dean Wallace would report to Canadians that U.S. church members "clearly have a sense of partnership" with the Anglican Communion.

Two representatives of the U.S. council will be observers at the Canadian council meeting later this spring.

A video presentation was then given by Nelson Price, new president of VISN, the inter-faith cable network to which the Episcopal Church has committed \$50,000 in 1990. Mr. Price said 22 "faith groups" — Roman Catholic, Protestant, Jewish and Orthodox — currently support the VISN with funds and programming; solicitation, proselytizing or "attacks on other faiths" are prohibited.

After one year in service, six million homes receive VISN, but 15 million will be needed in order for the network to break even financially, Mr. Price said. To make space for VISN, cable services will need to drop other networks, he explained, and in most cases these will be religious networks.

Rounding out the week's events was a presentation on the Palestinian problem, by a panel of four women, including Patti Browning, the Presiding Bishop's wife. They are an ad hoc

group who, at the Presiding Bishop's request, traveled last March to the Middle East, to learn about the church's life in the region since the 1987 intifada. Since the trip, the women have traveled the U.S. speaking on their experiences and encouraging Christians to support their brothers and sisters in the Middle East.

"My hope and prayer is that the church can be builders of reconciliation between people," Mrs. Browning said.

Jane Wolfe, a Province VII representative of the delegation who will return to the Middle East to live for a period, said that in order to address in a rational way the complex political issue of a Palestinian homeland, Christians need to stop feeling guilty about the holocaust. "Jesus never told us to feel guilty. He told us we are guilty," she said.

Israel is "obsessed with fear" for their security, she said; thus, Christians should "make it clear that we want them to feel secure," and should work to help Arabs assure this as well.

"The Christian ministry of reconciliation is the only way to bring peace" between the Judaism and Islam, she said.

Another panel member, Diane Porter, the national church's deputy for public ministries, emphasized that the church in the Middle East needs encouragement. She implored Episcopalians who travel there to "go to see the living stones." Betty Coats, staff officer of the national church's Washington, D.C. office, was also on the panel.

After courtesy resolutions, the Presiding Bishop adjourned the meeting shortly before noon. J.E.S.

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## Offerings

I have nothing, she cried.  
And I am much too proud  
To give that to you.  
But it's all I want,  
He said.  
But, if I give it to you, she said,  
Then what will I have?  
Me, he said.  
That's not a fair trade,  
She said petulantly.  
No, he said gently,  
Hanging on the cross,  
But it is the best I can do.

Dixie Anne Mosier-Greene

# BOOKS

## Perceptive Study

**THE STRUGGLE FOR AMERICA'S SOUL: Evangelicals, Liberals and Secularism.** By Robert Wuthnow. Eerdmans. Pp. xiv and 189. \$29.95, \$16.95 paper.

Although the media has done much with the battle between the religious right and its foes, coverage has often been superficial and sensationalist. Now one of America's leading sociologists, Robert Wuthnow of Princeton University, has contributed an extremely perceptive volume.

Wuthnow sees American religion as marked by a "deep cultural divide" between conservative or evangelical Christians on the one side and religious liberals or secular humanists on the other. In a Gallup survey taken in 1984, relatively few classified themselves as moderates. The two opposing camps are approximately equal in numbers and cut directly through most of America's major denominations, including the Episcopal Church.

Wuthnow's case study, American Presbyterianism, shows how torn a single communion can be. He finds that tensions between Protestants and Roman Catholics, and between Christians and Jews, pale in comparison. So too do traditional differences over doctrine and liturgy.

The role of the state has expanded greatly in recent decades, affecting everything from the hospital care we receive, to the movies we are free to attend, to the nature of the faculty in the universities in which we enroll. Hence the internal religious struggle often spills over into an effort to influence public policy, as witnessed by the role played by the churches in such matters as civil rights, the Vietnam War, Nicaragua, abortion and pornography.

Wuthnow explains why the electronic church holds such appeal for "the socially dispossessed of our society," that is, the elderly and less educated. He notes why university "irreligiosity" is more prevalent in the social sciences and humanities faculties than among the natural scientists. He calls for foundation support for evangelical scholars skilled in looking analytically at their own tradition.

Some findings appear quite surprising. Almost in passing, Wuthnow notes that the participation in orga-

nized religion, belief in God, and the affirmation of an afterlife remain as strong as 40 years ago. *The Struggle for America's Soul* is a fine place to begin examining the turmoil faced by today's churches.

JUSTUS DOENECKE  
Professor of History  
New College of the  
University of South Florida  
Sarasota, Fla.

## Contemporary Faiths

**THE PERENNIAL DICTIONARY OF WORLD RELIGIONS.** Ed. by Keith Crim. Harper & Row. Pp. 830. \$22.95 paper.

This hefty paperback was originally published nine years ago as *Abingdon Dictionary of Living Religions*. It does not appear to have been updated. As the former title indicates, no longer extant historic faiths are not covered. A wide variety of topics are treated, usually in short entries, and by qualified writers. *Eucharist*, for instance, has half a page by Prof. Thomas J. Talley of General Seminary. Biographical entries are sparse. Neither Hooker nor Cranmer appear. This dictionary may be most useful to Christian readers for its succinct entries on various sects of Judaism, Islam, Buddhism and Hinduism, and on such contemporary movements as the Black Muslims, the Unification Church, or Scientology. New Age does not appear. There are interesting but infrequent illustrations. This is an especially convenient book for quick references.

H.B.P.

## Industry Rewarded

**DONALD COGGAN: Servant of Christ.** By Margaret Pawley. SPCK. Pp. 285. \$21.95.

This biography of the 101st Archbishop of Canterbury seems more for the record than for sheer readability. As the widow of the Archdeacon of Canterbury, Bernard Pawley, the author has heard and seen much. Now she tells much with the thoroughness of one with full access to diaries, letters and interviews.

The book opens with an insightful account of Coggan as a frail, studious child growing up in a stern, withdrawn family. Innocent of innocents, he goes to St. John's, Cambridge, shines as a Hebrew scholar and gradu-

ates to teach that arcane subject in the dreariness of Manchester University of the 1930s. Turning to theology, he easily wins ordination and in the same month, in what appears to be the only impulsive decision of a lifetime, marries the fellow churchworker who is still at his side. After grim days in an evangelical London parish, he goes to Canada for seven demanding years at Wycliffe College, Toronto, returning home to a wartime post as dean of the

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London Divinity School when it was without buildings and almost without students. But industry is rewarded; indeed, it is the underlying theme of the book, and after 11 grueling years at London Divinity School, the Church of England elevates Coggan to the See of Bradford with characteristic disregard for the fact that he has never been in charge of parish, much less a diocese. Still, industry thrives and after a brief six years he becomes Archbishop of York in 1961 and moves on to Canterbury in 1974.

Gradually the narrative falls into a recital of engagements and travel that leaves the archbishop, if not the reader, exhausted and ill-prepared for the 1978 Lambeth Conference. "This is not the place for a lengthy description," declares Mrs. Pawley, mostly sidestepping the international meeting in which Donald Coggan presided with undisguised unenthusiasm. There and earlier, she repeatedly faults him for overly independent decisions and lack of preparation, yet she does not miss a fey humor seen, for instance, in the moment when, facing surgery, he discovers that the anesthetist is named Michael Ramsey.

Lambeth 1978 was not his finest hour, and, after only five years as primate, he went gratefully into retirement. As Lord Coggan, titled and rested, he preaches and teaches well and widely, assiduously turning his lectures into books, and at 80 still makes America something of a cottage industry with 13 trips in the last decade. For Anglophiles and archbishop-watchers, this is sometimes chatty, sometimes plodding reading that distinguishes itself in presenting the full sweep of a life cautiously but industriously lived.

(The Rev.) JAMES B. SIMPSON  
Washington, D.C.

**Books Received**

**AN ASCENT TO JOY: Transforming Deadness of Spirit.** By Carol Ochs. Meyer Stone. Pp. 144. \$9.95 paper.

**ETHICAL ECONOMICS AND THE FAITH COMMUNITY: How We Can Have Work and Ownership for All.** By Stuart M. Speiser. Meyer Stone. Pp. 274. \$14.95 paper.

**MUSIC AND MINISTRY: A Biblical Counterpoint.** By Calvin M. Johansson. Hendrickson. Pp. 138. \$6.95 paper.

**THE MEANING OF PASTORAL CARE.** By Carroll A. Wise. Meyer Stone. Pp. 173. \$12.95 paper.

**THEOLOGY FOR NON-THEOLOGIANS.** By James Cantelon. Collier. Pp. 273. \$8.95 paper.

**THE SINGING TREE.** By Caryl Porter. Crossway. Pp. 192. \$7.95 paper.

**PEOPLE  
and PLACES**

**Appointments**

The Ven. **Philip C. Allen**, rector of All Saints, Minneapolis, has been appointed archdeacon of Indian ministries in the Diocese of Minnesota.

The Rev. **Janell Glennie** has been appointed chaplain of Michigan State University, East Lansing, MI; add: 671 Dart Rd., Mason, MI 48854.

The Rev. **John Hayden** is now rector of St. Luke's, Chardon, OH; add: 121 Burlington Oval Dr., Chardon 44024.

The Rev. **Arnold Hoffman** is canon missionary of St. Mary's Mission, 123 S. Ninth, Columbia, MO 65201.

The Very Rev. **W. Robert Insko**, professor emeritus of church history and pastoral theology of the Episcopal Theological Seminary in Kentucky (ETSKY) and rector emeritus of the Church of the Holy Trinity, Georgetown, KY, has been elected dean emeritus of ETSKY. Fr. Insko currently serves as part-time pastoral associate of St. Michael the Archangel, Lexington, KY; add: 602 Sayre Ave., Lexington 40508.

The Rev. **Michael R. Kyle** is priest-in-charge of Trinity Church, De Soto and St. Peter's, Bonne Terre, MO; add: Box 156, De Soto 63020.

The Rev. **Loren B. McClanahan** is rector of St. Paul's, 711 S. Saginaw, Flint, MI 48502.

The Rev. **R. Stephen Powers** is ship's chaplain of the USS Sacramento (AOE 1), at home port in Bremerton, WA; add: Office of the Chaplain, USS Sacramento (AOE 1), FPO Seattle 98799-3012.

The Rev. **Alonzo C. Pruitt**, vicar of Sts. George and Matthias, Chicago, and adjunct professor of Christian ministry at Seabury-Western Theological Seminary, has received an appointment to serve as chaplain (First Lieutenant) in the U.S. Army Reserve; Fr. Pruitt has also recently been named dean of the Chicago south deanery.

The Rev. **John C. Rivers** is locum tenens of St. Paul's, Edenton, NC; add: The Glebe House, Rte. 1, Box 107A, Bath, NC 27808.

The Rev. **James D. Smith** is rector of St. Elizabeth's, Box 4211, Roanoke, VA 24015.

The Rev. **John E. Soller** is interim rector of Trinity Church, 227 Sherman St., Watertown, NY 13601.

The Rev. **Richard D. Visconti** is rector of St. Mary's, 509 Sixth St., Charleroi, PA 15022.

**Ordinations**

**Priests**

**Michigan**—**William Hale**, vicar, Trinity Church, Detroit, MI; he continues as assistant of Christ Church, Detroit.

**Minnesota**—**John Bellaimy** (for the Bishop of Michigan), chaplain, Breck School, Minneapolis, MN.

**Missouri**—**Virginia Lee Bennett**, assistant, Church of the Good Shepherd, 1166 S. Mason Rd., St. Louis, MO 63131. **Susan Nanny** (for the Bishop of Oklahoma), assistant, Trinity Church, St. Louis, and chaplain, St. Louis Juvenile Detention Center; add: 600 N. Euclid, St. Louis, MO 63108.

**San Diego** — **Mark Edward Given**, assistant, St. Peter's, Box 336, Del Mar, CA 92014. **David**



J. Montzingo, assistant, 4816 Glen St., La Mesa, CA 92041.

West Texas — Richard McLean, vicar, St. Michael's, San Antonio, TX; add: 6025 Tezel Rd., Suite 104, San Antonio 78250.

Western North Carolina — Thomas E. Macfie, Jr., St. Barnabas', Box 446, Tullahoma, TN 37388.

#### Permanent Deacons

Arizona — Charlotte Haring, overseas social ministries, Grace Church, 2331 E. Adams, Tucson, AZ 85719. William Henwood, teaching ministry and liturgical assistant, Grace Church, 2331 E. Adams, Tucson, AZ 85719. William S. Jamieson, Jr., part-time administrator, Trinity Cathedral, 110 W. Roosevelt, AZ 85003. Kenneth Pitcher, service to patients in 12 hospitals and five nursing homes in Sun City area, All Saints-on-the-Desert, Sun City, AZ. Allen Rothlisberg, liturgical, administrative, and pastoral assistant, St. George's, Box V, Holbrook, AZ 86025. Marie Webner, liturgical duties and American Province chaplain, Third Order of St. Francis, St. Andrew's, 545 S. Fifth Ave., Tucson, AZ 85701.

Eau Claire—Leila K. Haight, non-stipendiary assistant, St. Simeon's, Chippewa Falls, WI; Deacon Haight also works with children and families at risk. Add: 913 11th Ave., Bloomer, WI 54722.

Northern Indiana—Arthur Mattox, St. David's, Elkhart, IN 46514; add: 65550 Robbins Lake Rd., Jones, MI 49061.

San Diego — Glenn Stuart Allison, executive director of Episcopal Community Services, 3776 Fourth Ave., San Diego, CA 92103.

#### Changes of Address

The Rev. Frank Brannon is no longer with the U.S. Army and may be addressed at 4300 Sears Rd., Columbus, GA 31907.

The Rev. Frederick W. Milburn may be addressed at 11945 - 143 St. N., Apt. 7220, Largo, FL 34644.

The Rt. Rev. Frederick W. Putnam, retired Bishop of Navajoland, will be serving St. Elizabeth's, Honolulu, from February through April 15; add: 720 N. King St., Honolulu, HI 96817.

The Rev. William A. Saunders is in Rivergate Convalescence Center, 14041 Pennsylvania, Riverview, MI 48192.

#### Retirements

The Rev. Frederick A. Barnhill, as assistant of All Saints, Phoenix, AZ; add: 1807 W. Marlette Ave., Phoenix 85015.

The Rev. Elmer Monroe Boykin, as rector of Christ Church, Holly Springs and vicar of Calvary Mission, Michigan City, MS; add: Running Knob Hollow Rd., Box 811, Sewanee, TN 37375.

The Rev. R. Francis Johnson, as dean of the faculty and professor of religious studies, Connecticut College; Fr. Johnson continues as associate of St. Mark's, Mystic, CT. Add: 30 Money Point Rd., Mystic 06355.

The Rev. William B. Van Wyck, as rector of St. Luke's, Prescott, AZ; add: 962 Manzanita Dr., Prescott 86301.

#### Organizations

The Rev. Thomas H. Carson, Jr., former stewardship officer of the Episcopal Church, is working in stewardship and development for the

Society for Promoting Christian Knowledge (SPCK) during his retirement.

Episcopal World Mission Inc., which supports career missionaries in Africa, Asia and Europe, has appointed the Rev. Jerry M. Doublesky deputy director of the northeastern U.S. Fr. Doublesky is responsible for representing EWM in 23 dioceses from Pennsylvania to Maine. Add: 1133 S. Beecham Rd., Williamstown, NJ 08094.

#### Deaths

The Rev. Henry John Free, Jr., retired priest of the Diocese of Newark, died November 22 at the age of 64 in Hackettstown, NJ, following diabetic complications.

A graduate of Northwestern University with master's degrees from Northwestern and the University of Pennsylvania, Fr. Free was a doctoral candidate at the time of his death. He was long active in church affairs at the lay level and entered General Theological Seminary in 1978; he was ordained in 1978 and assisted at churches in Missouri and New Jersey. From 1978 to 1984 he served as stewardship officer of the Executive Council of the church. A rejected kidney transplant forced his disability retirement in 1984. He is survived by his wife, Joyce, his mother, four children and a brother.

The Very Rev. John J. Fricke, dean of Trinity Cathedral, Omaha, NE, died January 27 at the age of 56 of cancer at St. Joseph Hospital in Omaha.

Dean Fricke died the morning of his daughter's wedding which went ahead as scheduled according to the dean's wishes. He had been at Trinity Cathedral since 1969 when he became a canon there; he was named dean in 1970. During his tenure he supervised the construction of a new educational wing on the historic structure; he also began Trinity's food pantry. He was ordained in 1965 after attending Seabury-Western Theological Seminary. Prior to moving to Omaha, he served churches in the Detroit area. Active in numerous community organizations, Dean Fricke was cited by the editorial page of the *Omaha World-Herald* as "a force for good" in the community. He is survived by his wife, Ann, two daughters, his mother, a brother, a sister and two grandchildren.

Betsy Gunn Hubbard, widow of the Rev. James DeWolf Hubbard, died of a stroke on January 17 in Mary Hitchcock Hospital, South Woodstock, VT.

Mrs. Hubbard grew up in Connecticut and was educated at Yale Music School and Leland Powers School in Boston. She and Fr. Hubbard were married in 1936 in Saranac, NY, where he had a parish; later they lived in New Haven, CT, where Fr. Hubbard was chaplain at Yale University and rector of Trinity Church. Together they ran Christian Hill, Barre, MA, a diocesan conference center. Fr. Hubbard died in 1960; Mrs. Hubbard is survived by her sister, Margaret Gunn Kane of Bellport, NY, nieces, and a nephew.

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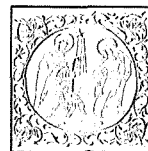
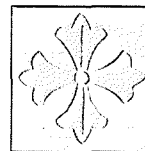
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precentor  
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

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## TRUMBULL, CONN.

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The Rev. H.L. Thompson, III, r; the Rev. George C. Laedlein  
Su H Eu 8, 9, 10, 11; (Rite II), 11:15 Education. MP Mon-Fri 8,  
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The Rev. Samuel Akuamoah, v  
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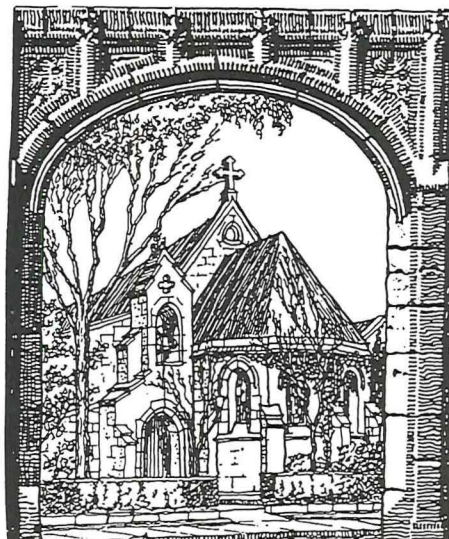
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Sat 10:30 H Eu

## 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



St. Mark's Church, San Antonio

## BOSTON, MASS.

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

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

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## LEOMINSTER, MASS.

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

## PITTSFIELD, MASS.

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

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

## CLAWSON, MICH.

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

## DETROIT, MICH.

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

## ST. PAUL, MINN.

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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. C. Frederick Barbee, priest-in-charge; the Rev.  
William K. Christian, III, the Rev. Steven W. Lawler, the Rev.  
Virginia L. Bennett, assoc; the Rev. Richard H. Moses, the  
Rev. Robert H. Pierce, ass'ts  
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.

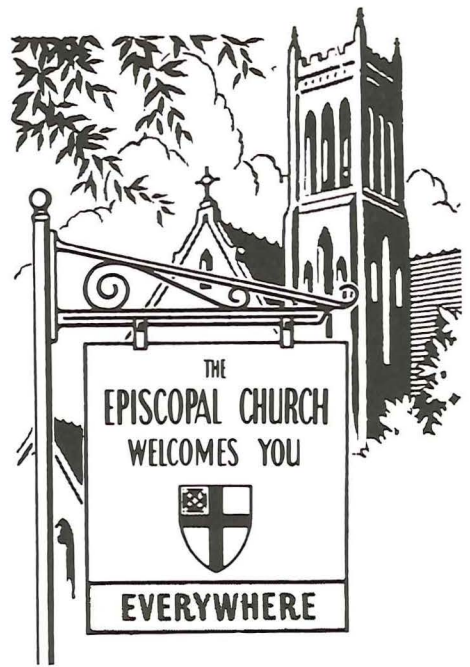
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

**KEY** — Light face type denotes AM, black face PM; add,  
address; anno, announced; A-C, Ante-Communion; appt,  
appointment; B, Benediction; C, Confessions; Cho, Chor-  
al; Ch S, Church School; c, curate; d, deacon, d.r.e.,  
director of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-  
men; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy  
Communion; HD, Holy Days; HH, Holy Hour; HS, Healing  
Service; HU, Holy Unction; Instr, Instructions; Int, Inter-  
cessions; 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.

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)



## BINGHAMTON, N.Y.

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

## BROOKLYN, N.Y.

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

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

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER

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

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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP  
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## RICHMOND HILL, N.Y.

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

## STONY BROOK, N.Y.

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

## SUNNYSIDE, N.Y.

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

## DURHAM, N.C.

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

## 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.

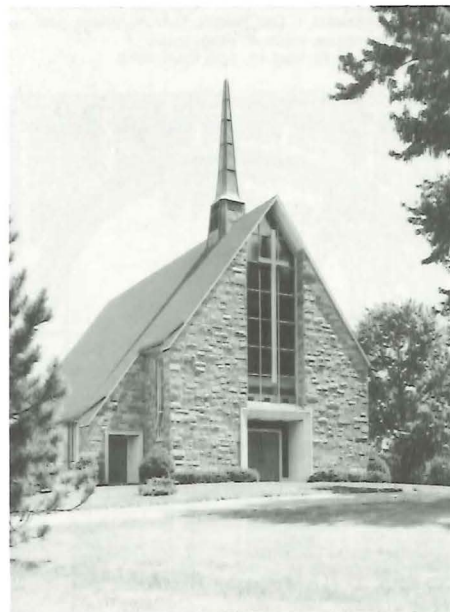
**ST. ANDREW'S** 3700 Woodmont Blvd.  
Sun Masses 7:30, 10 (Sung), EP 5 daily (ex Fri). Mass Mon,  
Tues, Wed 6:30, Thurs 12 noon, Sat 8. C Sat 4-5.  
Lent: Sta & B Wed 7

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
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 communica-  
tions; the Rev. Norman V. Hollen, canon for ministry; the Rev.  
Donald Johnson, priest ass't; the Rev. Peggy Patterson, c;  
the Rev. Tom Cantrell, d ass't  
Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu  
(Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu;  
Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

## INCARNATION

3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the  
Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)



Church of the Transfiguration  
Silver Spring, Md.

## FORT WORTH, TEXAS

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

## HOUSTON, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.  
Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the  
Rev. John F. 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.