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Jesus Christ is risen today,
alleluia!

Our triumphant holy day,
alleluia!

who did once upon the cross,
alleluia!

suffer to redeem our loss.
alleluia!

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God's Great Surprise

The glorious event of the Lord's resurrection, occurring at a specific time, at a real place on this planet, and involving other named individuals, stands at the border between the old creation and the new.

There is much that is wonderful, mysterious, and awe-inspiring in the old creation, in what we call the natural universe, or nature. The very existence of "the vast expanse of interstellar space" is dumbfounding. That various material elements and impulses of energy can be brought together into organic and self-reproducing living organisms is astonishing. That among living organisms one of them, mankind, can be thinking, self-conscious, and able to discuss our own nature is further cause for amazement. Yet all of these are part of the natural order.

The resurrection of Jesus, on the other hand, was and is a unique occurrence. It was not thought of, hoped for or even dreamed of as a possibility. It ran counter to every human expectation, to every preconception, indeed counter to everything we know of "nature." Only in retrospect were Jesus' own predictions perceived and understood (Mark 8:31, John 2:19-22). It was a surprise, a surprise of all surprises. It left the apostles stunned. With reflection, it stuns us too.

We all love a good surprise — a surprise present, a surprise party, news that our favorite ball team won an unexpected game, a communication from the IRS saying that we had overpaid our taxes and were entitled to a refund, or an unanticipated raise in income. Any of these can be very surprising and run counter to all predictions. It is this very element of surprise that can add so much to our joy on a happy occasion. Yet all such things remain within the natural order. Unexpected as they may be, they are still natural events, involving the ordinary laws of cause and affect.

The resurrection of Jesus resulted from no such laws. It goes quite beyond nature, quite beyond the creation which we see about us and of which we are a small but remarkable part. The resurrection thus marks what may be called a new creation. Thus St. Paul says that if one is in Christ one "is a new creation" (II Corin. 5:17). Hence Christ is appropriately called the new Adam (I Corin. 15:45), and John the Seer declares "Then I saw a new heaven and a new earth" (Revelation 21:1). A new Eden, a new Promised Land, a new Holy City are the images that come to mind as we frame our thoughts about the heavenly destiny to which we are called. Here indeed is God's great surprise, "For he has made known to us . . . the mystery of his will . . . to unite all things in Christ, things in heaven and things on earth" (Ephesians 1:9-10). Alleluia!

H. BOONE PORTER, Editor

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Artwork by Byrd Eastham of Charlottesville, Va.

LETTERS

Forgiving

I want to express my appreciation of the letter on "unilateral forgiveness" by Bob Mendelsohn of "Jews for Jesus" [TLC, March 18]. I'm afraid that most Christians as well as most Jews simply will not accept the truth that "we cannot wait until everyone who has ever done us harm comes to us and seeks from us absolution." We have been taught this by the eternal Word of God, a.k.a. Jesus the Jew, but most members of both church and synagogue still reject it.

Perhaps the prevailing motive for its rejection is the feeling that it's impossible — "the high that proves too high, the heroic for earth too hard." But it is the Lord's commandment, and as long as we generally refuse to heed it we shall cry and pray for peace even as we are making ready for battle. *Liberanos, Domine!*

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

Litmus Test

An editorial in the March 18 issue makes an incisive observation — "the current American habit of speaking inaccurately" is found in much of our discussions about sexuality. And, I suspect, obscures the essence of the matter.

To gain a new perspective, it might be useful to adapt a new vocabulary, the terms Esther de Waal finds at the center of the Rule of St. Benedict: stability, fidelity, and obedience, i.e., a mutual listening to one another.

The interaction of these three are a litmus test for everyone.

DOUGLAS H. SCHEWE
Madison, Wis.

Pioneer Sisters

I would be grateful for the opportunity to make a correction. Or, more accurately, to correct a correction. It is true, as the Rev. Mother Madeleine Mary pointed out [TLC, March 18], that Canon West was not a founder of the Community of the Holy Spirit (though he served as warden and confessor virtually from the outset). The two who joined the then Sr. Ruth to found the order were Sr. Edith Margaret and Sr. Catharine (not Sr. Elise as was stated in the letter).

In 1952 the law required three per-

sons to form a corporation, so Sr. Ruth (who, with Sr. Edith Margaret came from a Canadian order) had to persuade Catharine to leave England and become part of the work in NYC, beginning with the founding of the C.H.S. After her profession, Sr. Catharine became the novice mistress. So, although third in seniority (in order of profession she came after Mother Ruth and Sr. Edith Margaret), by virtue of office she actually was second in command throughout the community's first decade.

Sr. Elise arrived in 1953, I believe, and her own achievements are remarkable. But the credit for being the third founder in both the legal and the religious senses belongs to Sr. Catharine who must be remembered as a great religious and for the incomparable gifts — including stability, loyalty, humility and humor — which she brought to the community in those early years.

DORI W. BOYNTON
New Port Richey, Fla.

The church owes a debt of gratitude to all of these dedicated women and to the order and to the schools which are monuments of their achievements. Ed.

Outlasting Conflict

Bravo to Kevin Martin's article, "Irreconcilable Differences" [TLC, March 11]! I serve one of those congregations that has "developed a track record of having one short-term clergy relationship after another."

Let me punctuate Fr. Martin's observations with some of my own, based on first-hand experience.

1. There is no single group that fights harder to defend the view that the rector serves at the vestry's pleasure, and is to do as the vestry tells him, than the Baby Boomers. In general, the 30-50 age group nowadays sees a term on the vestry as "just another board of director membership"; they are the quickest to impose on the rector those terms of employment and standards of evaluation that are imposed on them in their own jobs; and, when conflict develops, they are the first to conclude that the only viable solution is for the rector's job to be terminated.

2. As long as "divorce" is easy — or even possible — congregations and

“



When I started telling you this story, I thought that once I got to the part where I was in Cleveland for good, it'd be easy. Now that I try to organize it though, it refuses to stay the same twice in a row. That's partly, I suppose, because I still haven't sorted it all out myself. But mostly I think it's because all through the rest of the time I spent with Jerry, he kept giving off two different sets of signals about what he was up to.

The first set was his no-miracles, 'all at once is the only way' pitch—which also included, though not often and never in public, his actually claiming to be God. When he was on that track, he sounded as if he'd never do another cure again. 'What's the point of tearing around confusing everybody with band-aid jobs,' he'd say, 'when I'm going to cure them all in one shot just by dying and rising? People think it would be neat to have a divine physician, but they never stop to figure the drawbacks. For one thing, they'd swamp him with work—a rash at 9:00 am, a throat condition at 9:05, a hemorrhoid at 9:15—besides tramping each other to death trying to get to him. What's worse, half of them wouldn't settle for just a miraculous G.P. They'd insist on a divine dermatologist, a divine ENT man, even a divine proctologist... which has to be a new low, even for God jokes.'

On the other hand, there were lots of times he acted as if he thought miracles were exactly what the doctor ordered. Even though doing them made him grouchy, all anybody had to do was hand him a sob story and he came right through with a cure. We'd try every now and then to stop them from coming, but he's just say, 'Don't give them a hard time. At least they know they're not going to make it on their own—which is more than you can say for the Pentagon crowd, for example.' The trouble was, neither one of the two sets of signals ever completely won out.

”

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LETTERS

vestries have little incentive to change
the way they manage conflict, little
incentive to break destructive patterns
that may have been harming the par-
ish for decades.

3. If a rector has a strong sense of
vocation — an unshakable conviction
that one's ministry in that parish is
truly intended by God — he or she can
outlast these situations. You do have to
want to outlast it; it does take about
five years; and yes, you probably will
walk with a limp for the rest of your
life. And for all of that, it may well
turn out to be one of the most worth-
while experiences of your life! Not one
that you would have ever sought or
wanted, but yet another illustration of
the redemptive activity of God at
work.

SURVIVOR

God Gives the Increase

Thank you for the the article "Evan-
gelism: Process or Decision?" with its
insightful scriptural illustrations
[TLC, March 11].

In communicating the gospel, my
role is to communicate God's message.
Most persons whom I have the oppor-
tunity to evangelize have an awareness
of a Supreme Being, but no effective
knowledge or understanding of the
gospel. Therefore, when seeking to
communicate Christ's message, I ap-
proach them at their point of under-
standing and minister to their specific
needs.

In helping a person to an even
slightly increased understanding of the
gospel, I'm as much an evangelist as I
am on those very rare occasions when
someone is brought all the way to a
point of conversion. In challenging a
person to rethink his journey from
God's point of view, I give thanks that
God is responsible for any change of
heart, not me.

MERLE C. HANSEN

The Brotherhood of St. Andrew
Keene, N.H.

Evangelism on the Journey

Bravo for publishing "Evangelism:
Process or Decision?" by the Rev.
Edward S. Little, with its analysis of
the models for evangelism employed
by the church [TLC, March 11].

It strikes me as odd that those who
advocate the "journey" model do so
because they want to be sensitive and
affirming of other people. Does love

withhold good news and new life? What kind of doctor would withhold news of hope and new life? If we love those we journey with then we will tell them about new life in Christ. Anything less is not Christian love.

(The Rev.) JOHN P. NYHAN
Church of St. James the Just
Franklin Square, N.Y.

Easter Candle

In the March 11 issue of TLC, the Rev. Robert B. Slocum, when speaking of "Keeping the Great Fifty Days," writes of not snuffing out the paschal candle on Ascension Day.

The paschal candle symbolizes the risen Body of Our Lord Jesus Christ and Ascension day is celebrated to show that "He was carried up into heaven." It is because of the risen Body of Christ ascending into heaven that we do extinguish the blessed candle. The idea of it being "carried away during the Ascension Day Eucharist" sounds a bit novel to me and just playing with liturgics.

(The Rev.) WILLIAM J. MILES
Holy Innocents' Church
Racine, Wis.

The paschal candle also symbolizes the glory of Christ, the light which the darkness has not overcome, and the fire of the Holy Spirit. Hence the Prayer Book (p. 287) specifies its use throughout the Great Fifty Days.

Ed.

• • •

What a wonderful and common sense article, "Keeping the Great Fifty Days" [TLC, March 11]. Fr. Slocum has indeed put his finger on the mistake of overemphasizing Lent.

In childhood I was taught to exercise an added measure of disciplinary devotion during this holy season. In my parish church we paid special attention, of course, to Ash Wednesday, Holy Week, and had several extra weekday masses during the season. In addition, there were a few inter-parochial evening preaching services. A special feature was a week-long mission conducted by a Holy Cross father.

Looking at the Lenten program of a local parish this year, I was exhausted just from reading it. The rector of that parish says: "Oh, well, we don't expect everybody to do everything." Let us be honest. There can be too much of any-

thing. The program of which I speak will serve to unfairly make sincere worshipers feel guilty because they cannot do more. As Fr. Slocum says, "the lesser season should not obscure the greater season." A deceased friend of mine would have had a most apt quotation: "Even a stick of candy can be too long!"

HARRISON WALKER
Wilmington, Del.

Outside Our Gates

In the March 4 issue, the articles entitled "Third World from a Minaret" and "Coptic and Ethiopian Ecu- menism" were superior. With all this in the world which God so loves that he give his only begotten Son for it, why must the pages of our church periodicals be so full of the far lesser matters "on which the Episcopal Church, and other churches currently expend their intellectual energy?"

I pray that it is a failure of our press to be fully representative of the true issues of "the living church." I fear, however, that it is as much a matter of our leaving the poor groaning outside our gates while we whine inside on matters that can only be important to us who have forgotten those for whom our Lord came to lead us to serve not only with our lips but with our lives.

(The Rev.) GORDON L. MORRISON
St. Paul's Church
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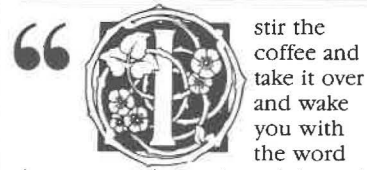
Cat Competition

This is just a note to let you know that your efforts are not in vain. The sample copies of TLC you doggedly send me really will pay off, sooner or later. I truly appreciate the Parish Administration Number and I promise to someday be a faithful subscriber.

The problem is, my wife and I have this wish list. THE LIVING CHURCH is near the top of it, but it seems that every time we see ourselves \$35 ahead of our budget a cat gets sick or I have to buy some educational materials or we have a cold snap and the oil costs more.

Please hang in there. Spring and lower heating costs are just around the corner, and also the kitties seem to be getting healthier. It won't be long now!

(The Rev.) JIM WATKINSON
Buhl, Idaho



stir the coffee and take it over and wake you with the word that we must be ready and dressed in twenty minutes. You say, 'Pooh!' though whether it indicates disbelief or resolve or simply a commentary on life I do not know. Then you spring up and vanish.

A few minutes later, I with a scarf over my head for courtesy, we enter the Abbey Church of St. Michael. There are a few other people there, servants of the abbey or village folk. We kneel and pray. As always my thanks are first for the healing—the wings—and then for the miracle of love. A door opens in the choir and the monks, chanting the Latin of the plainsong, enter. It seems a wonderful way to say good morning to the holy ones. The sun streams through the stained glass and falls gently, in reds and golds, upon us all. Then it is over and we go out. An old white-haired monk stands by the door, and he gives us a happy smile but does not speak.

'Mary,' says Richard over our coffee and croissants, 'I looked around at you once during the service; and for a moment, with your head covered and bent and a ray of gold falling upon you, I saw you as a nun. Gave me a bit of a shock. Don't become a nun!'

'No fear!' I say. 'Too wicked.' After a moment, I add, 'Anyhow, for me, the Way of Negation—shutting out all that is not God—doesn't seem the way that I should go. It is the Way of Affirmation—affirming all things, beauty, poetry, animals, all the loves, life itself maybe, as of God and therefore holy—that seems right to me.'

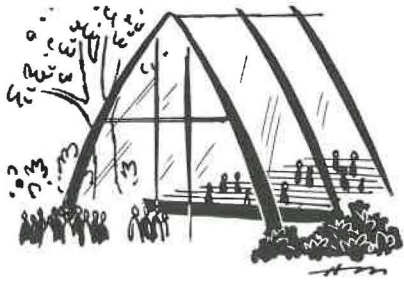
'Oh, quite,' says Richard. 'For me also. Only, one must remain aware and, er, affirm. If one can remember to say "Blessed be He" with love when one does see the cow in the meadow or the smile that makes a wrinkled face beautiful, like that monk by the door—'

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BOOKS

A Classic Reissued

THE GOSPEL AND THE CATHOLIC CHURCH. By Michael Ramsey. Cowley. Pp. 234. \$19.95.

In 1936, when this small volume first appeared, the name of the young scholar who wrote it was unknown. It was soon, however, to become a modern Anglican theological classic, and its author one of the world leaders of Christianity whose basic themes are already voiced in this, his first book. Cowley Press is to be praised for reissuing this book as part of its Cowley Anglican Classics series.

The search for Christian unity, Protestant, Catholic, and Orthodox, the affirmation of tradition with strong emphasis on the Greek Fathers, combining the knowledge of modern critical scholarship with deep spiritual meditation, emphasis on the basic faith of the creeds, on sacramentalism, and a view of the episcopate as the voice of an evangelical and apostolic message — all these characteristically Ramseyan themes are here lucidly and winningly presented.

Liturgical Movement

The future Archbishop of Canterbury was not ashamed to reach boldly into the past, but he also reached into the future, affirming the insights of the Liturgical Movement which most Anglicans had not yet heard of, aspects of Western Catholicism to be regained by Vatican II, ecumenical developments in which he himself was to take a significant part, and the sacramentalism of *Baptism, Eucharist and Ministry*, the great World Council of Churches consensus document. Different ones of us who read this book in our formative years will have different witnesses to bear. For this writer, the great eye-opener was to see the Holy Eucharist not simply in terms of the



Lord's sacrifice, but as a celebration and communication of the entire good news of the New Testament. Having finished your Lenten reading, begin your Easter reading with this, for here the resurrection is gloriously affirmed.

H.B.P.

Major Historical Work

CHRISTIAN DOCTRINE AND MODERN CULTURE (since) 1700: Volume Five of the Christian Tradition. A History of the Development of Doctrine. By Jaroslav Pelikan. University of Chicago. Pp. 361. \$29.95.

In a long awaited work, Jaroslav Pelikan, Sterling Professor of History at Yale University, traces the development of Christian doctrine from 1700 to the Second Vatican Council. Not since Adolf Harnack's seven-volume *History of Dogma* (1894-99) has Western Christendom seen such a distinguished work, and unlike Harnack, Pelikan did not stop at the Reformation.

As he skillfully develops his analysis, Pelikan shifts continually between Roman Catholic, Anglican, Eastern Orthodox, and Protestant thought, so that each tradition is always portrayed in relation to the others. By focusing on these, Pelikan keeps tight control on what otherwise could be an unassimilable mass of material. At the same time, he continually pulls his reader back into theologians of previous eras, including the church fathers.

In describing the crisis of orthodoxy that emerged into the beginning of the 19th century, Pelikan focuses on certain English authors — John Jewel (who wrote 150 years earlier), John Milton, John Bunyan, and William Law — doing so to reveal how traditionalist and reformist Christians debated matters of church, doctrine, grace and the Christian life.

Using metaphors of "miracle, mystery and authority," Pelikan discusses controversies, starting in the Enlightenment, over biblical miracles, the Trinity and such sources of inerrancy as scripture and the papacy. He then moves to the rediscovery of the patristic tradition, early questions about the historical Jesus, and efforts to discover the essence of true religion. Particularly relevant to today's pietistic revival is Pelikan's chapter, "The Theology of the Heart," and here the

thought of John Wesley, Nikolaus Ludwig von Zinzendorf, Friedrich von Schleiermacher, and Jonathan Edwards come to the fore.

Moving to the 19th century, Pelikan juxtaposes John Keble, E.B. Pusey, William Wilberforce, and F.D. Maurice with such continental figures as Soren Kierkegaard and B.A. Ritschl and such American ones as Philip Schaff and Charles Hodge. In discussing the development of doctrine, the Yale historian stresses John Henry Newman, whose treatment of this topic is surprisingly modern.

The book concludes by describing the Russian concept of "sobornost," a concept of catholicity in which Christians adhere to a universal tradition set down by a sobor, or ecumenical council. From the Lambeth Quadrilateral to Vatican II, Pelikan traces a theology of ecumenism. Indeed, so he writes, "it was to be the doctrine of the church that was to be leitmotif of this age." Almost in passing, Pelikan covers such thorny topics as radical biblical criticism, the real presence, infant and adult baptism, the social gospel, holy orders and the relation of the church to non-Christian religions.

Pelikan is not the place to begin one's study, for he assumes much knowledge on the part of the reader. Those, however, who possess some background will find *The Christian Tradition* a masterpiece.

JUSTUS DOENECKE

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

Monumental Scholarship

ORIGEN: The Life and Thought of the First Great Theologian. By Henri Crouzel. Harper & Row. Pp. 278. \$39.95.

Now and then a book appears that really does deserve to be called monumental. Not that this, the 11th book on Origen by the French Jesuit Henri

Crouzel, is massive or ponderous. On the contrary. It is deceptively short and its prose, even in translation, has a Gallic crispness. Behind it, however, lies a lifetime of research that has earned for its author his unchallenged place as the world's foremost Origen scholar.

The object of his years of study is perhaps the most controversial figure in the history of Christian thought. Origen was not only the first great theologian, as the subtitle of Crouzel's book has it; he was virtually the first theologian, as the word is now used. There were neither strong traditions nor official definitions to check his tendency towards speculation, which sometimes led him to conclusions later deemed heretical. He was also something of a mystic and above all an interpreter of scripture, as well as an expositor of Christian doctrine, and Crouzel shows how each of these aspects of Origen's thought is linked with the others and with a version of Platonistic philosophy that influenced all three. He also shows that within this complex whole of exegesis, thought and and prayer the place of such teachings as the pre-existence of souls, for which Origen would eventually be condemned, is both less central and more understandable than later generations supposed.

In reading this magisterial work, a knowledge of early church history will be helpful, although most of the names and events are explained briefly; likewise knowledge of Greek and Latin, although nearly everything is translated. Crouzel keeps specialist debate with other scholars to a minimum, and for the most part his discussion is aimed at intelligent readers who are willing to work. Their effort will be amply repaid.

(The Rev.) CHARLES C. HEFLING, JR.
Boston College
Cambridge, Mass.

Books Received

DANCE OF THE SPIRIT: The Seven Steps of Women's Spirituality. By Maria Harris. Bantam. Pp. 225. \$18.95.

MARX OR JESUS: Two Men, Two Plans. By Pearl Evans. Small Helm. Pp. 160. \$17.95.

WHEN WE PRAY TOGETHER. By Emilio Castro. WCC Publications. Pp. 86. \$4.95 paper.

CAMPUS MINISTRY: The Church Beyond Itself. By Donald G. Shockley. Westminster. Pp. 130. \$9.95. paper.

Come

Jesus
who wakened
on that Easter morning,
Come, waken me
Come, waken me.

Thomas John Carlisle

“**B**lue rather caught me off my guard. I might have admitted in

him a light turn for philosophy. I did not expect any such high-sounding speculation as this. But he was passionately serious. His eyes were glowing in the dark. He threw his hands up towards the stars: 'My hands, my feet, my poor little brain, my eyes, my ears, all matter more than the whole sweep of these constellations!' he burst out. 'God Himself, the God to Whom this whole universe-specked display is as nothing, God Himself had hands like mine and feet like mine, and eyes, and brain, and ears! . . .' He looked at me intently. 'Without Christ we would be little more than bacteria breeding on a pebble in space, or glints of ideas in a whirling void of abstractions. Because of Him, I can stand here out under this cold immensity and know that my infinitesimal pulse-beats and acts and thoughts are of more importance than this whole show of a universe. Only for Him, I would tumble dazed into the gaping chasms of space and time. Only for Him, I would be confounded before the awful fertility and intricacy of all life. Only for Him, I would be the merest of animalcules crawling on the merest of notes in a frigid Infinity.' He turned away from me, turned toward the spread of night behind the parapet. 'But, behold,' he said, his voice rising with exultancy, 'behold! God wept and dined and wined and suffered and died even as you and I. Blah!—for the immensity of space! Blah!—for those who would have me a microcosm in the meaningless tangle of an endless evolution! I'm no microcosm. I, too, am a Son of God!'

He finished his outburst with a great gesture to the stars.”

from
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by Myles Connolly
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Dr. Runcie to Retire

The Most Rev. Robert Runcie, Archbishop of Canterbury, will retire as of January 31, 1991, he announced during a service at Canterbury Cathedral on March 25. He is 68 years old. Prime Minister Margaret Thatcher will recommend a successor later this year, from two candidates selected by a committee of senior churchmen. Queen Elizabeth will make the final decision.

"I am resigning now because it is ten years and I think it is time to leave and hand over to somebody else," he told reporters after the service. Dr. Runcie said his chief hope before retiring is to be reunited with his envoy Terry Waite, who has been held hostage in Lebanon since 1987.

Evangelism Conference

"Christ for a New Century" was the title of a conference March 13-16 designated to launch the Decade of Evangelism. Four hundred representatives from 75 dioceses, including 30 bishops, attended the event held at Kanuga Center in Hendersonville, N.C.

The Most Rev. Edmond Browning, Presiding Bishop, preached at the opening Eucharist. Major addresses were given by the Rev. William H. Willimon, a Methodist minister at Duke University and professor of the practice of Christian ministry; the Rev. Fleming Rutledge, associate of Grace Church, New York City; and the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles. Chaplain for the conference was the Rev. Daniel P. Matthews, rector of Trinity Church, New York City.

Dr. Willimon said that we need to tell the gospel in such a way that people really see something to reject or to accept. The Episcopal Church is going through a cultural change, he added. Images of conversion need to replace images of nurture. Many people need the Episcopal Church's kind of worship and spiritual renewal, he said.

Mrs. Rutledge discussed an article in a local paper about a young woman who, after having experienced the consequences of many wrong decisions, said, "I wish I could find someone who would know everything about me, but love me anyway." This would be unconditional love.

There is a second question similar to this, such as the psalmist's, "why do the wicked prosper?" To phrase it differently, she said, "where and how is justice to be found?"

Bishop Borsch used several of Jesus' parables to illustrate his points. The lost sheep indicates the extraordinary lengths to which the love of God will go, but Jesus' first listeners would have thought it stupid for a shepherd to leave the other sheep prey to the wolves in the wilderness. The older religious message was, "Be good and God will love you." Jesus' message is, "God loves you, now be good." All the earners of grace such as the elder brother and the workers in the vineyard are given slight attention by Jesus as his concern was for the needy. As evangelists we follow Jesus in this role.

In his sermon, Bishop Browning said, ". . . [Christians] know God in Christ, and it is this love we are commanded to share with the people of the world, the caring and concerned people as well as the indifferent and hostile." He added, "Spiritual formation comes first as we learn what to say to the world . . . Does the way your church worships show forth the peace and joy of a redeemed people to someone who is visiting for the first time?"

The Rev. Wayne Schwab, evangelism officer in the department for Education and Ministry at the national church headquarters in New York, distributed a booklet containing a survey

made by the Gallup Organization commissioned by the Presiding Bishop, entitled "The Spiritual Health of the Episcopal Church" [TLC, April 1].

Among the diverse participants at the conference were seven members of the Episcopal Conference of the Deaf from six dioceses. They expressed appreciation that the Presiding Bishop had arranged for sign language interpreters for them, which made it possible for deaf persons to share in everything, including group discussions.

Prayers for the P.B.

Summary thoughts were brought before the conference by the Rt. Rev. Bennett Sims, retired Bishop of Atlanta, and by the Rt. Rev. John MacNaughton, Bishop of West Texas. Bishop Sims urged prayers for the Presiding Bishop (who had left earlier in the conference), and said, "Edmond carries the cross of increasing hostility from the right and from the left. He is the chief target of those who would vent their anger about whatever they dislike about the Episcopal Church."

Bishop MacNaughton concluded the plenary session by noting that 18 or 19 years ago the Episcopal Church began to take stewardship of money seriously. Consequently today the church is the first in giving of all the major denominations. Will it be the best in evangelism in a few years, he asked?

(The Rev.) EMMET GRIBBIN



Alice Beardsley of Rochester, N.Y. and the Rev. Jay Croft, president of the Episcopal Conference of the Deaf, take a break at the conference in Kanuga. [Photo by Emmet Gribbin.]

Coalition 14 Meets

Delegates to the February 19-22 Coalition 14 meeting in Scottsdale, Ariz., voted to support a major change in the way money is distributed.

Formed about 20 years ago, the coalition meets in Scottsdale each February. It was formed by 14 then-aided dioceses. It now consists of 16 dioceses which agree, by covenant, to mutual and full disclosure of finances, and share support for developing new methods of mission and ministry.

C-14 delegates voted to endorse the creation of the Episcopal Committee on Indian Work (ECIW), and to have ECIW be responsible for distributing funds for Native American ministry now distributed by C-14. That amounts to approximately three-fourths of the \$1.4 million apportioned to C-14 each year by the national church.

ECIW was created by the Executive Council action in November. After 1992, it will fund all programs for Indian ministry.

The Rev. Philip C. Allen, a member of the Presiding Bishop's Blue Ribbon Task Force, said it is important for Native Americans to have their own institutions and processes for funding those ministries.

The Rt. Rev. John Ashby, Bishop of Western Kansas, president of the coalition, said he sees the future of C-14 in returning to its original emphasis on developing mission and ministry in small towns and rural churches, and in developing programs with other regional groups within the church as a whole.

Several delegates said that removing the Indian funding from the budget would eventually be helpful to the organization, which has seen tension at meetings in recent years. There have been more requests for funding from the member dioceses without corresponding increased funding from the national church.

The Rev. Wayne Schwab, national evangelism officer, led a workshop.

Eunice Muenzberg and the Rt. Rev. William Wantland, Bishop of Eau Claire, explained how a volunteer team from the diocese visits a community and conducts a survey, contacting every resident. Those who express an interest in the Episcopal Church are referred to a parish committee, which is trained to follow up.

DICK SNYDER

CONVENTIONS

The council of the **Diocese of Texas**, meeting in Waco, February 16-18, emphasized the Decade of Evangelism in its deliberations.

The Rt. Rev. William Frey, formerly Bishop of Colorado who accepted a position as dean of the Trinity Episcopal School for Ministry in Ambridge, Pa., preached at the opening service to some 2,000 people. "We are going to have to get serious about the gospel," he said, "not to balance our budgets or fill our pews but let people know that God is on the move . . ."

In his address, the Rt. Rev. Maurice M. Benitez, diocesan, used the metaphor of the leaky bucket to challenge the delegates to move toward a "new revitalization of the church." The bucket has leaked too long and too much and must be patched, he said. "This bucket called the Episcopal Church can be an instrument to redeem the world."

Bishop Benitez also referred to the "sad spectacle" in Newark and the

council approved a resolution commending him for his determination "not to let one misguided bishop in Newark set the agenda of this council or turn our vision away from a determined focus on evangelism."

The council approved the purchase of a new diocesan headquarters building which it is hoped will be ready for occupancy by summer. The building, located in southwest Houston, measures 15,000 square feet and will be purchased and refurbished at a cost of \$800,000 with money coming from the Episcopal Foundation of Texas.

The council postponed action that would have instituted an all voluntary budget plan by 1992. The executive board will study the matter for future action. A 1990 budget of \$4,594,912 was approved along with a \$740,000 "wish list" which included new work, addition of a new chaplaincy for a two-year college and site acquisition for new missions. These items will be added as funds become available from increased response to missionary commitments.

LUCY GERMANY

BRIEFLY...

The church's **National Commission on Hispanic Ministries** has elected the Rev. Canon Leopoldo Alard as its new president. Fr. Alard, executive director of Province VII's Center for Hispanic Ministries in Austin, Texas, will serve a three year term as head of the 12-member commission.

Nine priests and 11 parishes and missions of the **Diocese of Colombia** voted recently to affiliate with the Episcopal Synod of America. "We believe we are retaining our historic position and reaffirming our allegiance to the doctrines and practices of the Holy Catholic Church within the reformed Anglican tradition," said the Rt. Rev. Bernardo Merino Botero, Bishop of Colombia.

The Rt. Rev. Roger White, Bishop of Milwaukee, and the Rev. J. Robert Wright of General Theological Seminary have been asked by the Presiding

Bishop, the Most Rev. Edmond Browning, to be members of a newly formed international joint committee to reestablish and monitor relations with the **Russian Orthodox Church** in Russia and Eastern Europe. Also appointed was Connecticut author Suzanne Massey. The Patriarch of Moscow is expected to appoint two members of the Russian Orthodox Church. The joint cooperation was initially suggested by Bishop Browning during his 1989 trip to Russia.

In response to a complaint from a rabbi, a county judge in Cleveland has removed the words "**in the Year of Our Lord**" from the civil marriage certificates required by the local probate court. When Rabbi Kenneth Stern of Park Synagogue officiated at his first wedding he said he was "taken aback" to find the reference on the document. He then wrote to the judge asking whether this was not a violation of the establishment clause of the First Amendment. The judge agreed and told him the license would be changed.

Breaking Down Barriers

God's "steadfast guidance" in East Germany

By LOUISE H. SHIPPS

It's all over, boys! You can't go home. They have closed the border."

We were sitting in the study of the Rev. Werner Kratschell's home in the Pankow District of East Berlin. Pastor Kratschell was telling us how he had learned of the closing of the East German border in 1961. A Lutheran minister, dean of Pankow and responsible for the north district of the Lutheran Church in East Berlin, Pastor Kratschell was also part of the interim government.

For generations the Kratschell family has lived in this home. Out of each generation the family has raised up at least one Lutheran pastor to serve the congregation of the stone Lutheran church across the street.

"Berlin is the balance point between the Western ideals of democracy and materialism and the Eastern emotional, tender and gentle values," Pastor Kratschell said. "My mother taught me from childhood: 'Dear son, you must love my Russian sisters and brothers always. Love the people but not the political system.'

"When I visited the United States I felt the great meaning of independence and freedom and what it and other great traditions do for a human being. But there are two souls in my heart, Eastern and Western."

In August of 1961, when he was 21, Werner Kratschell and his favorite brother Albert slipped across the East German border into West Germany, where they obtained false passports. They travelled north to Gripsholm Castle on a beautiful lake in Sweden, "the land of our dreams," for a brief holiday. Without the official permission of the state they knew they could be punished. "It was the loveliest summer in years," he said.

On August 13 the proprietor of the estate rushed into the castle kitchen with the devastating news that the East German border was closed. That evening the brothers gazed at the re-

flection of the castle in the lake and pondered their future. Albert decided to stay in the free West. Werner made a difficult decision. He was well into his theological studies. He wanted to serve his people. He felt that it was his destiny to return home to bring hope to his people.

A generation later, in August of 1989, Werner Kratschell's son Joachim was 21. In June he had joined demonstrations protesting the terrible suppression of the youthful Chinese demonstrators in Tianamen Square. He decided there was no hope for his country and was determined to escape

to the West.

"His lake was in Hungary," his father said.

The first attempt was blocked by police in Hungary. On the second attempt Joachim "ran for his life." News of his escape reached his family. They wondered if they would ever see him again. They did not know how soon things would change. . . .

The Rev. Susan S. Dulancy, a deacon, and I traveled from Georgia to East Berlin to be present at a time of great historical significance, with the opening of the Berlin Wall. As our taxi crossed the border through Checkpoint Charlie into East Berlin, it seemed that a curtain of gray descended. What a contrast to the vibrant and prosperous city on the other side of the wall. Our taxi driver said, "The difference between East Berlin and West Berlin is 40 years."

Three million people left East Ger-



East German border guards stand on top of the wall in front of the Brandenburg Gate last November, after having removed celebrating Berliners from the wall. [RNS photo/AP/Wide World.]

Louise M. Shipp lives in Savannah, Ga., with her husband, the Rt. Rev. Harry W. Shipp, Bishop of Georgia.

many from 1958 to 1961, seeking a future in the West, including seven of Pastor Kratschell's brothers and sisters. Religious instruction was banned in the schools. An "ice-cold wind of propaganda blew against the church," he said. "Young people who professed to the Christian faith were prohibited from any further education. As the East German state leadership moved further and further away from a unified German vision, the church assumed more and more the stewardship of this hope." The Protestant church was violently attacked by the state. Christians found their careers stunted, ministers were imprisoned. The church was branded as the "5th Column of the West."

With the building of the Berlin Wall the flights of tens of thousands were stopped, but many continued to escape across the borders; some died in the attempt. "A deep depression developed among the people," Pastor Kratschell said.

New Strategy

Out of shock and disillusionment the church painfully began the development of a new strategy. A new slogan was formed: "The Church in Socialism" — a church that does not stand against or beside but rather within socialism, always independent from the state and from this position trying to fulfill its mission and ministry. In the years to follow, the church in the German Democratic Republic was strengthened by well-organized partnerships between national and regional church organizations and especially between church parishes in East and West.

The churches provided shelter and asylum for people who wanted to leave the East and supported conscientious objectors. At the end of the '70s large gatherings began to occur in the churches. Novelists, poets and others would speak out as dissidents. Always the meetings began and ended with prayers and Bible readings. Gradually more and more non-Christians joined the Christians, bringing into discussion the issues of destruction of the environment and human rights. Standing confrontations with state authorities began in 1985. The state began to clamp down on the church meetings.

Then on January 17, 1988, there were demonstrations dedicated to peace and human rights. Thus began

"To be a pastor is to be there for the weak. The weak of yesterday may be the strong of today; the strong of today may be the weak of tomorrow."

the movement leading to the great change.

The beginning of the end was the blatant rigging of local elections on May 7, 1989. Then the official reaction of the G.D.R., praising the Chinese government, set loose indignant rage. People began flooding out of East Germany through Budapest, Prague and Warsaw — 300,000 in one year. If the state would survive, it would have to stop the exodus.

On October 7, 1989, peaceful demonstrators were beaten by the police in East Berlin and the southern part of the G.D.R. In Leipzig on October 9, 80,000 people marched to protest the violence. Two weeks later 200,000 demonstrated; three weeks later, 380,000. "We are the people," was their cry. Demonstrations spread throughout the country, always beginning with prayers of intercession in the churches. The people had found their voice.

On November 9, 1989, the state bowed to the pressure and the Berlin Wall was opened. That symbol of oppression and suppression was transformed into a new symbol for the world: the breaking of barriers everywhere. A peaceful revolution had taken place.

And what about the future?

"We must try to find a way of unification that will work in a good way for the people," Pastor Kratschell said. "Our people have lived in a difficult and oppressive situation. They suddenly want materialism; they must stay alert to the idealistic voice. As a church we have the unbelievably difficult task of, on the one hand, encouraging the reform and the process of democratization; and on the other hand, of helping this small, weak East Germany from tumbling into chaos.

"The church can play its important role as mediator between the current state leadership and the new political powers only until a new structure has been established securely. Then we will be found in our churches and

community centers, where we want to be for the people and the world, preaching, praying and helping all those who are in need. Only in this way can we prove credibly that we obey God more than human beings and that we feel more strongly tied to the Kingdom of Heaven than to earthly and political kingdoms."

He added, "To be a pastor is to be there for the weak. The weak of yesterday may be the strong of today; the strong of today may be the weak of tomorrow."

In the Pankow district, not far from Pastor Kratschell's church, is the Romanian embassy. Following the fall of Ceausescu the embassy was dark for two days; no one entered or emerged. The curtains were drawn. East Berliners held demonstrations in the street outside the embassy.

Suddenly on the third day banners were hung out of the windows: "We are the people." Pastor Kratschell felt a great desire to minister to the Romanians. He went to the embassy and spoke with the ambassador, inviting him to attend the Christmas service in the church. The ambassador accepted the invitation and sat with Pastor Kratschell in the sanctuary, and at the pastor's invitation, he addressed the congregation. "Dear brothers and sisters," was all he could say before tears overwhelmed him. He told the pastor that this was the first time he had been in church as an adult, and he spoke with great feeling about his childhood as a choir boy in the Orthodox Church.

Return to Christian Roots

"We are witnessing the breaking down of inner barriers, a yearning to return to Christian roots," Pastor Kratschell said. "Something of the inner and also the spiritual power and strength of the church has become visible. I believe that all these movements that have occurred through these 40 years, and most intensively in the last years and days, cannot ultimately be explained by rational means . . . without the work of angels much of this would have been unthinkable. Without God's steadfast guidance something would have gone awry. Without the real immediate presence of Jesus Christ the church too could have had no influence.

"Our prayer is grounded in the knowledge that God hears those who pray."

Our Greetings



It is with great pleasure that we extend our Easter greetings to all of our readers. May you know the joy of the presence of the Risen Christ on Easter Day and on the days to come. May the faith, hope and charity of all of us be enkindled by him, that we may show forth in our lives the power of the resurrection. May the clouds of this life never blot out the vision of that heavenly country where he has gone to prepare a place for us and where, with the Father and the Holy Spirit, he lives and reigns now and forever.

Let the Bells Ring

Christ is risen!" This traditional greeting on Easter Day has resounded down through the centuries, bringing joy to generation after generation of Christian believers. The proclamation of the resurrection has brought joy to worshipers in beautiful churches decked with flowers and candles, with the great music of the season, as this greatest of liturgical celebrations takes place. It has also brought joy to captives, to prisoners, to slaves, to exiles, to the handicapped, to the destitute, and to the dying.

Easter proclaims hope, it proclaims a meaning and goal for human life. It proclaims the overcoming of obstacles, the breaking of barriers, the casting down of burdens, and the consoling of grief.

To millions of people, in many parts of the world, this will be the most joyful Easter in decades — for many the most joyful Easter they have ever known, as church bells ring loudly, as worshipers can go into God's house without fear, as the burden of godless systems of oppression are lifted and the sweet taste of freedom is savored.

Yet those bells proclaim something beyond even the best this world has to offer, the renewal of all things in Christ. This is the ultimate goal of the human pilgrimage. "Christ is risen!" With all our hearts let us affirm and reply, "He is risen indeed!"

Easter 1990

The Presiding Bishop's Message

At this Eastertide we are reminded again of our baptism into the mystery of the death and resurrection of Jesus Christ. We are reminded again of his struggles, and of our struggles, of his triumph over sin, pain, death and our triumph with him. This certainly puts a new face on our sense of wrestling and struggling, does it not?

In my mail I receive letters from people who are frustrated, and sometimes angry, about the tensions they see in the church. Some of these letters come from those who believe that the church should be a place of peace, certainty and relief from the struggle. This has never been the case. Though some of what we struggle about seems to be a waste of our energies, and we certainly must keep in perspective the relative importance of the struggles in which we engage, at the same time we need to be faithful to the portion given us. We can't make it go away. The cup would not pass and the cross had to be shouldered.

In the cross was redemption. Into the tomb pierced the light of the new morning. We are not given to know what will come out of our struggles. We only know that we are called to be faithful in them.

Flying cross country recently, I wrote on the yellow pad on my knees: "Where is God in all this mess?" After a few moments of quiet, the answer was there. "Smack dead in the middle of the mess — of the tension — calling us to be more than we are, calling us to a deeper, more loving, reflection of the kingdom. What that means *God only knows*. I do know that the calling is there and we have a way to go."

So, we must, if we are to be faithful, wrestle with what

comes before us. It won't go away and perhaps we wouldn't be helped if it did. Through our struggling and wrestling, we may end up at a different place than where we began. Sometimes we know we are open to God's action in our lives in ways that feel risky. Sometimes it means we must take on responsibilities we might choose to avoid, or share someone's burdens when we would prefer to look the other way. Our responsibility is grounded in our response to God's call to us.

The new president of Czechoslovakia, Vaclav Havel, who until his path turned and the once dissident playwright found himself leading his nation, came to this country earlier in this year where he addressed a joint session of Congress. He spoke movingly to this very issue:

"Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as humans, and the catastrophe toward which this world is headed — be it ecological, social, demographic or a general breakdown of civilization — will be unavoidable. If we are no longer threatened by world war or by the danger that the absurd mountains of nuclear weapons might blow up the world, this does not mean we have definitely won. We are still incapable of understanding that the only genuine backbone of all our actions, if they are to be moral, is responsibility. Responsibility to something higher than my family, my country, my company, my success — responsibility to the order of being where all our actions are indelibly recorded and where, and only where, they will be properly judged."

At this Eastertide, we are reminded again that we are participants with Christ in the glorious Resurrection, and in the struggles that went before it. So, blessed in his love, let us wrestle with what is put before us, let us take up our responsibilities in a spirit of faithfulness and quiet joy, showing forth the love that is in us.

(The Most Rev.) EDMOND L. BROWNING

Easter Morning

By JOANNA J. SEIBERT

I love to walk in the early morning and watch the sun rise and feel the day begin. I like knowing I am participating in a new beginning. It reminds me of attending Easter eve services for the first time. Our rector reminded us that those at the service were not there to receive brownie points from God. We were instead participating in the privilege of being among the first to know about the risen Lord!

Joy! Is that what the women knew that first Easter morning at Jesus' tomb? Or were they — as I am when I experience God's miracles — not able to believe? It was not my plan, I imagine one of the women saying. I spent all my money on this expensive perfume and now your body is not here. Life is just one disappointment after another. Nothing turns out the way I planned. How many resurrections have I missed? You

Joanna J. Seibert resides in Little Rock, Ark., where she is professor of radiology and pediatrics at the University of Arkansas for Medical Sciences, and is director of the division of pediatric radiology at Arkansas Children's Hospital.

allowed me the privilege of being there that Easter morning. Thank you, Lord. Will my faith let me accept the empty tomb, or will I need to see you, or may I even need to ask to touch you? Will I die when I see your face or will I be transformed? I am afraid I did not know your face and mistook you for the gardener.

Let me know who you are. If I cannot recognize your face, speak to me, for I may know your voice.

You may need to speak a little louder. I sense I may be losing my hearing, too. I sit in our columbarium each Easter morning and wait for you, but I hear only silence. Is this because I am sitting at the empty tomb? Open my heart, Lord Jesus, to see and hear you resurrected — in my neighbor, the world, myself and beyond.

I do have two other senses left. I smell your presence — the perfume, the incense, the smells of spring. The smells of this morning walk in early spring — the wet rain, the flowers. I am connecting to the earth and I am relating to something beyond myself. My body keeps me in the present moment and somehow in your presence. And then there is taste. The taste of the bread and the wine at the Eucharist — the remembrance of you. You are present. Alleluia!

Exsultet

Dance now, angels, leap and fling,
grab a partner, circle round,
spirit hands who scrape the bow
fiddle a tune for Christ our king.

Enter, earth, and orbit right,
swing your corner, now your own,
astral lanterns dazzle dark,
round all fly in cosmic light.

Push back pew, complete the ring,
mother church in shimmy gown,
bring your loud and rowdy crowd,
fling this night for Christ our king.

Ormonde Plater

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ORGANIZATIONS

"**THE GENERAL CONVENTION** says so." Does that make it true? Not if we judge by Anglican principles, the ancient texts of Scripture and the Tradition of the universal church. Join others in the Evangelical and Catholic Mission who agree. Write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to our newsletter.

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

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

TEACHERS — Couple to teach in Christian school for 22 children, grades K-8, individualized-learning curriculum (Accelerated Christian Education—ACE). Country setting 30 miles north of San Antonio, Texas. Separate housing provided (2-story, 2 bedroom, 2 bath), expenses paid + salary. One MUST have elementary education background. Send resumé to: St. Jude's Home for Children, HC 56, Box 1505, Bulverde, TX 78163 or call (512) 885-7494.

EXECUTIVE DIRECTOR: Wilmer Hall, Episcopal children's home in Mobile, AL. 50-bed facility for abused, neglected children. A ministry of the Diocese of Central Gulf Coast. Graduate degree in human behavior, strong administrative, PR, fund-raising skills. Five years experience required. Salary commensurate with experience. Priest or lay person. Deadline April 30. Apply with resumé to: Rector, St. James' Church, P.O. Box 1438, Fairhope, AL 36533.

ST. PAUL'S CHURCH, BARSTOW, is located in the Hi-Desert country of southern California, approximately two hours from Los Angeles — a midway stopping point toward Las Vegas. An early railroad town, Barstow has recently experienced some new growth after years of decline although the primary employment comes from the Fort Irwin Military Base some 40 miles north. A family church, with an average Sunday attendance of 40-50 persons, seeks a pastor and spiritual leader who is attracted to the slower paced life of the desert. Job is halftime and comes with a lovely vicarage, located several miles from the church. Respond: Archdeacon Virginia Erwin, P.O. 2164, Los Angeles, CA 90051.

CLASSIFIED

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POSITIONS OFFERED

HOMILETICS APPOINTMENT: The General Theological Seminary wishes to make a resident faculty appointment in Homiletics beginning after July, 1990. Applicants should have the equivalent of the M.Div. degree and advanced study in a theological discipline germane to the teaching of preaching, extensive experience of the Episcopal Church, and knowledge of the Anglican tradition. The General Theological Seminary is an equal opportunity employer. Further information is available from: **The Dean, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.**

LARGE, very active parish of over 1,500 members seeking assistant for full round of duties. Must be versatile with strong youth oriented interests; have a high energy level; be devoted to teaching and preaching. Send resumé to: **Christ Episcopal Church, 4030 Manatee Ave., W., Bradenton, FL 34205, Att: Ms. Chappelle or Fax # (813) 792-1877.**

THE DIOCESE OF LOS ANGELES is seeking a recently retired priest for a small mission located on the Colorado River in Needles, Calif. Needles has been a declining city for several years but sees potential for new growth as a bedroom community for the gambling city of Laughlin, Nev., 30 minutes north. Congregation of under 50 communicants needs, primarily, a good pastor. Position is partial time, and includes housing, utilities and other benefits. Respond: **Archdeacon Virginia Erwin, P.O. Box 2164, Los Angeles, CA 90051.**

CALIFORNIA PARISH of over 500 communicants with superior music program and Rite I Liturgies is seeking mature, young priest to share full ministry. Special emphasis on youth, growth, and education. Reply **Box P-698***.

FULL-TIME RECTOR for Traditionalist Rite I, Eucharist-centered, small rural parish. Eastern New York state. Reply **Box J-699***.

PARISH ADMINISTRATOR. We are seeking a person spiritually committed to Jesus Christ who will provide leadership in the business affairs of an active parish. Experience, commitment, team player are requirements. 1200 households, budget \$1.1 million, business staff 13. Send resumé to: **J.W.F. Gardiner, All Saints' Episcopal Church, 504 N. Camden Dr., Beverly Hills, CA 90210.**

POSITIONS WANTED

ADULT CHRISTIAN EDUCATION SPECIALIST: Enthusiastic, energetic and experienced priest seeks large parish, cathedral or diocese to serve as: Bible Teacher — Stephen Ministry Trainer and Leader-Creative teacher of Inquirer, Newcomer and Discipleship classes and group study and mission tour leader. Reply **Box J-697***.

PRIEST: Seasoned pastor (late 50's), sound Biblical preacher, skilled liturgist, seeks position as rector or associate in sacramentally-oriented parish. Reply **Box L-696***.

CONSERVATIVE priest, loyal to bishop, married, seeks call as rector to parish of 150-500 active members desiring reconciling leadership with priorities on pastoral care, preaching, teaching, sacraments, and stewardship. Prefers large community with four-year college in or close to Province VII area. Reply **Box R-695***

PROPERS

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SEWANEE, TENN. Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from University of the South Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: **David Diamond c/o Reliance Realty, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings: (615) 825-1111.**

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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.**

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1978 Allen 2 man. 301C digital computer church organ double memory capture system (10 generals ea) w/4 alterables & computer cards — 3 tone cabinets. \$12,000 or make offer. Available immediately. Terms possible. **St. Luke's Episcopal, Bethesda, MD. (301) 530-1800.**

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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: Orthodoxy, 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) 602-0907** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 13-24), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: **Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.**

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GUATEMALAN STOLES — hand-woven, three styles, liturgical colors. Wonderful ordination gifts! Send s.a.s.e. for information. **Karen L. Ford, Box 15178-L, Phoenix, AZ 85060.**

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LENT CHURCH SERVICES

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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, p
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). Masses Mon-Fri 7:30, Sat 9; Wed 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. 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 1), 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. Bolle, 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. Smelle, r; the Rev. Dr. John A. Lindell, ass't; the Rev. Charles M. Serson, ass't
Sun H Eu 8, 10. H Eu Healing Tues 10, 6; Sat 5:30

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bilss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; Cho ES 4:30. Mon-Fri MP 8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS 12:15

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

INDIANAPOLIS, IND.

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

LAFAYETTE, IND.

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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th and Nall
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

SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu 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

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. assoc; 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. Wkdy 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.

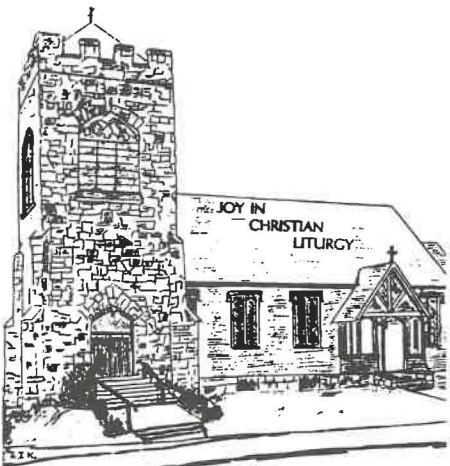
CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, assoc; the Rev. Richard H. Moses, the Rev. Robert H. Pierce, ass'ts
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; 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

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 385-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6



St. Mark's Church, Leominster, Mass.

(Continued on next page)

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

LENT CHURCH SERVICES

(Continued from previous page)

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
Easter Day: The Resurrection of Our Lord Jesus Christ. 7:30
Low Mass with hymns, 9 Procession, Sol Mass & Sermon, 11:30 Procession, Sol Mass & Sermon

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

NEW YORK, N.Y. (Cont'd.)

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

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

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

RICHMOND HILL, N.Y.

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

STONY BROOK, N.Y.

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

SUNNYSIDE, N.Y.

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

DURHAM, N.C.

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

PITTSBURGH, PA.

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

SELINGROVE, PA.

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

SHARON, PA.

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

JOHN'S ISLAND, S.C.

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

NASHVILLE, TENN.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 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 communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Contrell, d ass't
Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wklys Wed & 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
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.

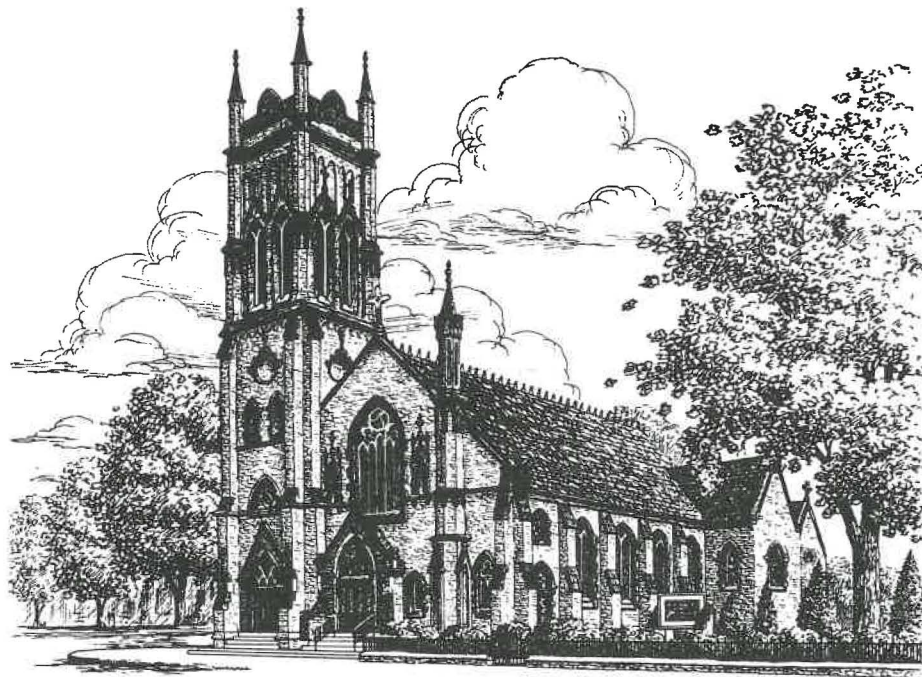
TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

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



St. John's Church, Detroit, Mich.

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