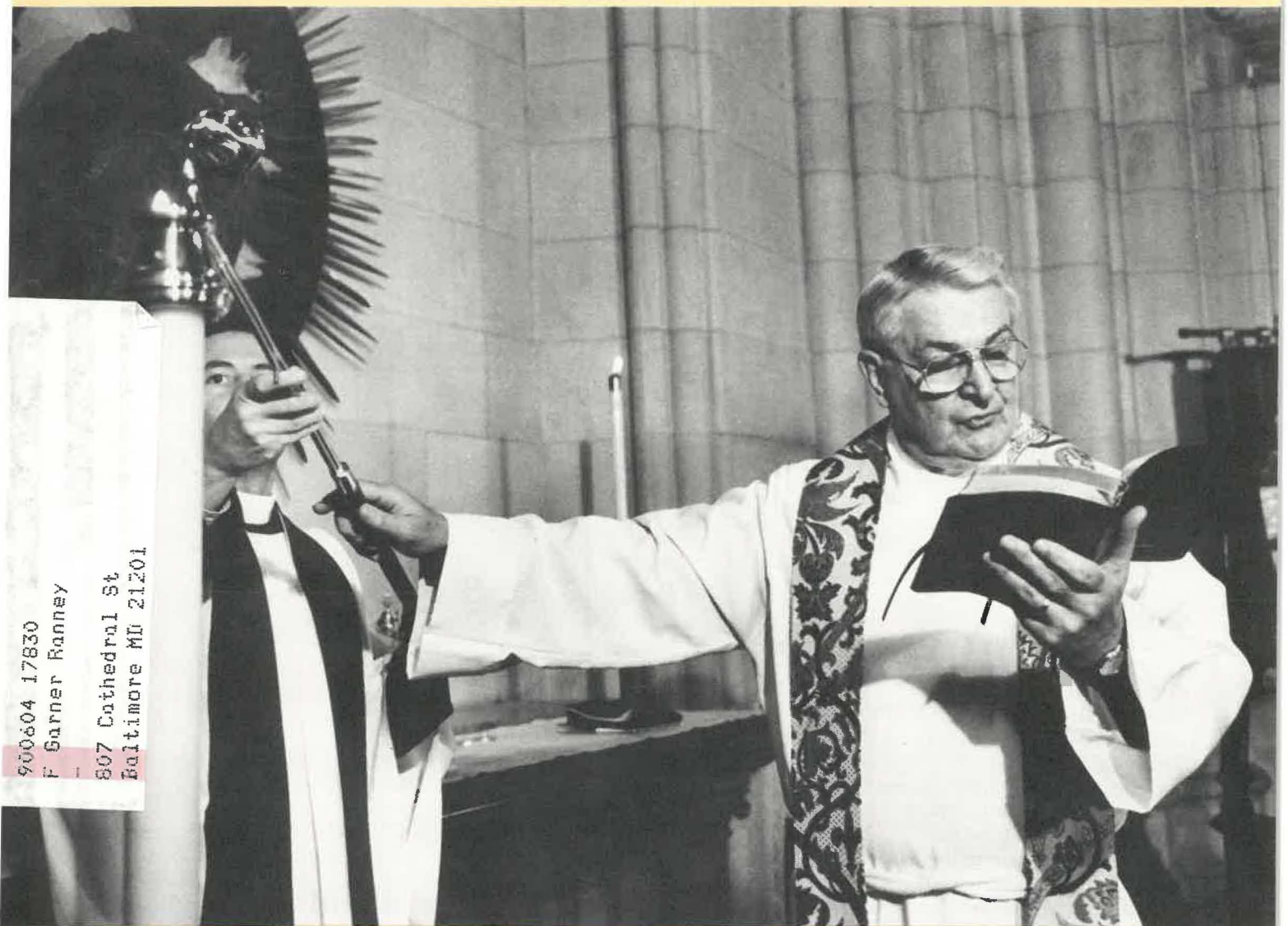


THE LIVING CHURCH

Serving Episcopalians Since 1878



900604 17830
F Garner Ranney
807 Cathedral St
Baltimore MD 21201

Changes in Worship

Should Supplemental Liturgical Texts be authorized?

IN THE NEWS:

Armed forces suffragan consecrated, peace vigil held



Gardens

In the first garden
 Between the dancing water
 Of uncorrupted rivers,
 We clapped our hands,
 And played children's games,
 While the green trees
 Overflowed with nature.
 We might have stayed forever
 Had not rebellion
 Curled serpentine
 Around the cords of our imagination.

In the second garden,
 One man grappled in the darkness,
 Seeking the strength to suffer,
 Seeking to squeeze from his will
 The stubborn sap of obedience
 That would somehow save the rest.
 He won, and it was done.

In the third garden,
 Time held its breath
 To see what God would do
 In the aftermath of murder.
 Would the tomb of Joseph
 Inter the entire universe?
 God smiled,
 And the tomb was made a womb
 From which life leapt forth,
 Sending vines and tendrils
 Stretching and winding their way around the world,
 Bringing the fresh young smell of life
 To all who would inhale.

In the last garden,
 The rivers will dance again,
 And every green tree
 Will wear its final foliage.
 Those who are ready will sit forever
 At tables under the trees,
 Clapping their hands again,
 And drink love from overflowing goblets.

Our guest columnist, the Rev. Barton Brown, has for many years been rector of Holy Trinity Church, West Orange, N.J.

CONTENTS

April 29, 1990

Easter 3

FEATURES

10 Should Supplemental Liturgical Texts be authorized?

by Paul V. Marshall

YES — "The proposal to authorize these texts offers us the opportunity to end a good deal of conflict in the church."

by Harland B. Birdwell

NO — "The texts . . . justify a too-casual attitude toward scripture."

DEPARTMENTS

2 The First Article

3 Letters

6 Books

8 News

12 Editorials

12 Viewpoint

14 People and Places

14 Benediction

ON THE COVER

Just prior to his consecration as Suffragan Bishop for the Armed Forces, the Rev. Charles Keyser lights the paschal candle in the War Memorial Chapel at the National Cathedral: a commitment to peace [page 8].

ENS photo by James Solheim

LETTERS

Knowing Your Neighbor

Referred to in the article by J.P. Dougherty [TLC, March 25], the parish church of St. James the Less is at Hunting Park Ave. and Clearfield St. (32nd and Clearfield Sts). It is not in Laurel Hill Cemetery which is one-third to one-half mile to the west on Ridge Ave.

St. James the Less was built in 1846, the same year as Trinity Church, Wall Street, New York. It sits in the middle of its own parish churchyard cemetery — famous for all of the dead of well known Philadelphia families; of whom it used to be said, "If you want to rise with the elect, be buried in the churchyard of St. James the Less," and it is still said by the parishioners that "on Resurrection day, if you are buried in St. James the Less' churchyard you won't have to ask your neighbor 'Who is that?' You will all know each other!"

St. Mark's Church, 1625 Locust St., Philadelphia was also built from plans of the Ecclesiological Society, but the plans were altered somewhat by John Natman, a well-known architect of his day.

LLOYD CRAIG MINTER
Philadelphia, Pa.

The Gospel Affirmed

In the March 25 issue, TLC reported that the Diocese of Louisiana endorsed the "Decade of Evangelism" at its February convention. This is indeed the case, but the wording of the actual resolution, which was passed with only scant dissent, is worthy of note. It affirmed that Jesus Christ is the "unique and sufficient revelation of God's saving love to human kind" and that the church's mission of evangelism is to carry the gospel to "all people everywhere."

This resolution is substantially similar to one which another diocese conspicuously failed to pass some months ago. In the murky atmosphere surrounding the subject of evangelism, it strikes a needed note of clarity.

(The Rev.) DANIEL H. MARTINS
St. Luke's Church
Baton Rouge, La.

Safety in Northern Ireland

I have enjoyed reading Bishop Jeffrey W. Rowthorn's Lenten series "The Wondrous Cross." However I would like to register an objection to an observation he makes. He equates living

in Northern Ireland with residing in such a wartorn country as Lebanon [TLC, March 18]. Has the good bishop been in Northern Ireland lately? I have, visiting there almost every other year since "the troubles" started. I was in Belfast last in 1988, and am going again in a few months with my wife.

There are widely scattered acts of terrorism from time to time. I have worked out the odds of visitors suffering any injuries (or even seeing any), and you would have more chance of winning the California lottery buying a dozen tickets, than of being injured in any way while visiting Belfast, or the rest of Northern Ireland! I assure you, you can safely visit there for a great and very reasonably priced vacation.

(The Rev.) ALEXANDER ANDERSON
Santa Cruz, Calif.

Holy Land Visited

Your allusions to your recent journey to Egypt and Israel were noted with interest. Your brief "profile" of Moses, the man of God [TLC, March 18] was superb. The story of his life has a practical application for us today.

Some two years ago, just before the intifada, I also traveled in Israel. I was deeply moved by the sight of the Galilean hills and the shores of the Sea of Tiberias: to think that our Blessed Lord roamed these hills and walked these shores, settled himself and then "opened his mouth and taught them sayings."

While traversing the Sea of Tiberias, from the depths of memory, after a hiatus of 50 years, the following lines of Oscar Wilde came to me:

"Come down, O Christ and help me reach thy hand,/For I am sinking in a stormier sea,/Than Simon on thy lake of Galilee,/The wine of life is spilt upon the sand."

(The Rev.) W. PETER KATT (ret.)
Baytown, Texas

Israel's State of War

Israel has been in a state of war since 1948, and the occupation of East Jerusalem is no more illegal than our presence in Europe, Japan or Korea (as UN Forces) . . . but then there are those who would say that we are there illegally, etc. It is no more wrong to label things as anti-Semitic than to have everything made into "racial"

“**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 motes 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
MR. BLUE
by Myles Connolly
Clothbound \$10.95
ISBN 0-911519-20-3



At your bookstore or direct from
RICHELIEU COURT
8 Leesome Lane
Altamont, NY 12009

Payment must accompany order plus \$2.50 shipping.

**THE JAMES DE KOVEN SOCIETY
ECM - ESA**

Welcomes
To Nashotah House, from England
THE REV. WILLIAM ODDIE
Author/Editor of *What Will Happen to God,*
After the Deluge and *The Crockford's File*

Monday 30 April:
2 - 4:30 pm Autographs, Mission
Bookstore
5:00 pm Evensong, St. Mary's Chapel
5:30 pm Reception for Fr. Oddie
Tuesday 1 May
5:00 pm Solemn Eucharist for
Ss. Philip & James
Preacher - Fr. William Oddie
Wednesday 2 May
7:30 pm Lecture & Discussion, Nashotah
Media Center

FOR INFORMATION OR FURTHER DETAILS:
Write The James DeKoven Society
2777 Mission Rd./Nashotah, WI 53058
or leave a message: Nashotah switchboard: 414/646-3371

**HOLY CROSS
INCENSE**
Holy Savior Priory
Pineville, SC 29468
803/351-4356

MOREHOUSE PUBLISHING

Send for our *NEW* catalogs
BOOKS • VIDEOS Morehouse Publishing
AUDIO CASSETTES 3000 Canby St.
CHURCH SUPPLIES Harrisburg, PA 17103
(800) 272-5484

TRAVELING?

Week after week *The Living Church* carries the listings of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend church wherever you are to be. Churchpeople profit by sharing in the act of worship outside their home parishes.

If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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

THE LIVING CHURCH

Volume 200 Established 1878 Number 17

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

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

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

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

Board of Directors

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

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

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

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

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

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

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

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

LETTERS

or anti-black terms, except if that be true. So one must be weary of comments lest they be only one's own perception. Those "messy" young I.D.F. (Israeli Defense Force) are there — everywhere because of the state of war. I recall walking down the streets of Saigon and guess what? There were messy U.S. troops everywhere!

Much depends on who you talk to among the older people of whether they lived in harmony — these three great faiths. There might have been co-existence, but to some there could never be harmony. Not since Ishmael lost his birthright to Isaac has there been harmony, and for Islam, and some of the Arabs/Palestinians, like the Nazis, will not have harmony until every Jew is removed off the face of the earth. If you don't believe that, then you are very naive indeed. Now, I would push that even further to say that there are many Christians who have the same desire, either openly, on their own, or as pawns of others.

I'd be interested to know how you come to see Bishop Tutu as a "gentle" critic. The Nobel Peace Prize doesn't confer gentleness and non-violence. I have heard Bishop Tutu myself, and I have come to different conclusions. Maybe we hear what we want to hear, and we see what we want to see. I know that I have that difficulty, could it be yours as well?

(The Rev.) RONALD S. GAUSS
Bishop Seabury Church
Groton, Conn.

Presumably few Israelis went to hear Archbishop Tutu preach at Christian services, hence their reactions were probably based on statements quoted in the press, many of which were very moderate (e.g. Jerusalem Post, Dec. 26, 1989). What seems to have angered Israelis the most is the comparison of their nation to South Africa. Ed.

Covenanted Relationships?

The blessing of a "covenanted lesbian relationship" in the Diocese of Massachusetts was called by the parish a "pastoral response" [TLC, March 18]. Further, as your story noted, the diocesan "did not see any violation in the church's canon law."

The diocesan certainly knows that the only sacerdotal function in a mar-

riage by the church is the "blessing." He should also know that Canon 18 clearly intends that a priest, before performing a marriage (i.e. "blessing"), ascertain that the civil law is met. The "blessing" in question, therefore, appears to violate the intention, if not the letter of canon law.

Bishops and rectors should be "pleasers of God," not "pleasers of men." This principle is the basis of a pastoral relationship.
(The Rev.) ROBERT A. TOURIGNEY (ret.)
The Woodlands, Texas

Bible and Sexuality

Regarding the debate at the convention of the Diocese of Washington on the subject of human sexuality, which you reported on [TLC, March 11] and referred to in an editorial [TLC, April 1], I hear clearly the voice of "modern exegetical scholarship." I hear clearly the plea that the church not cut itself off from the scripture. What I don't hear is a resolution to the problem. Can Prof. David Scott (or someone) address himself or herself to "modern exegetical scholarship" or is it simply a situation where the twain can never meet?

(The Rev.) RICHARD G. BELLISS
All Saints' Church
Riverside, Calif.

Standing Up and Thanking

I think it's about time that someone stand up and thank Bishop Spong for "openly" ordaining an active homosexual person to the priesthood. I say this in view of a recent release from the Episcopal News Service that eight or ten active homosexual priests are willing to come forward, stating that they were ordained with the full knowledge of their bishops and standing commitments.

I don't always agree with Bishop Spong, but I do admire him for standing up for what he believes and following through in what he says. For if the Episcopal Church did not have people like Bishop Spong or Bishop Paul Moore (retired, New York) we'd still be



in the dark ages, preaching and celebrating the Eucharist (or Morning Prayer), centered around being "miserable offenders."

At least these bishops (and my own, too), make me really wrestle with what I truly believe and how I act out my faith in God, rather than "we've never done it this way before."

(The Rev.) RUSSELL W. JOHNSON, Jr.
St. Mary's Church
St. Paul, Minn.

Bad News and Good

On page 11 of the March 4 issue there is bad news and good news. The bad news concerns the statement issued by our Presiding Bishop upon the occasion of Nelson Mandela's release from prison. Does he know what charges were brought against Mandela? Does he know what could have been the penalty? Does he know how Mandela pleaded? Does he know who Joe Slavo is? Does he know what *Umkonto We Sizwe* is? Mandela praised both in his February 11 speech. Does he know what "COSATU" is?

Ah, but the good news! Apart from some further questionable activities by the Presiding Bishop, the rest of page 11 is devoted to reports of diocesan conventions of Virginia and Central Florida. Statements by [Bishop] Peter Lee (my home diocese) and John Howe (recently rector of Truro Parish, Fairfax, my beloved church home) must have gladdened the hearts of many of your readers.

JOHN M. GORE
Oakton, Va.

Daily Prayer

Where scripture is followed, the church grows; where it is not followed, the church slowly dies. More and more I realize that the only solution is for every Episcopalian to pray the Daily Devotions morning, noon and night [B.C.P., p. 136-140]. Try it and find out what it means. We must not be ashamed of our faith. Christians, stand up and stand strong. Pray and expect victory and God will grant it. Pray the Daily Devotions at all times and the Lord will restore the church. He will grant strength, honor and power to the church if we only do this. Realize that Episcopalians do not go to heaven; only Christians.

JAMES LAING
Binghamton, N.Y.

“



” 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—' ”

from
GATEWAY TO HEAVEN
by Sheldon Vanauken
Paperbound \$12.95
ISBN 0-911519-21-1



At your bookstore or direct from
RICHELIEU COURT
8 Leesome Lane
Altamont, NY 12009

Payment must accompany order plus \$2.50 shipping.

Thailand

Ecumenical Seminar
July 30 - August 10, 1990
in cooperation with
Faculty of Theology,
PAYAP UNIVERSITY
CHIANG MAI
\$649

Lectures, excursions, meetings with
local Christians, Buddhists.
Low-cost air fares, travel options.
Another Unique Program from:
INTERNATIONAL SEMINARS
106 S. Fraley St. Kane, PA 16735
814/837-9178

15 DECADE ROSARY

Our Lady's original rosary in 12 rich colors: Aqua, Black, Brown, Charcoal, Garnet, Jade, Light Blue, Orchid, Pink, Rose, Sapphire, White. Round beads with handsome metal parts. \$34.95 (U.S.).

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

Shrine of St. Joseph of Arimathea

"He first carried the Faith to England"

Send prayer request to:
Fr. W. J. Miles, Holy Innocents' Church
Box 081034, Racine, WI 53408

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the classified columns of THE LIVING CHURCH. A modest 41-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in THE LIVING CHURCH. Rates are nominal — 41¢ a word for a single insertion; 37¢ a word an insertion when three or more insertions are ordered, with a minimum rate of \$4.25 for any insertion. For details contact THE LIVING CHURCH Advertising Department.

BOOKS

Finding What Fits

WHAT I REALLY WANT TO DO: How to Discover the Right Job. By Christopher Chamberlin Moore. CBP Press. Pp. 144. \$10.95 paper.

Yogi Berra is reported to have said, "If it ain't fun, it ain't possible." I take this observation, whatever its true source, as an important clue to vocational success. Fr. Moore echoes a similar convention in his book on the search for the "right job." In a genuinely Christian way, Moore beckons us to undertake vocation as a pilgrimage of discovery, fulfillment and service, a journey that can take unexpected turn-offs, offer surprising opportunities, afford new satisfactions.

The book combines a variety of resources for vocational exploration with illustrative examples from the lives of people who have dared to test their talents and trust their instincts. Moore's exercises in self-discovery are carefully chosen, and the follow-up steps are practical and workable. The final details of job restructuring or job search — resumes, interviews, networking, persistence — are presented in helpful and encouraging ways.

Jesus said, "My yoke is easy and my burden is light." This is true because the task Jesus has for us is tailor-made for the unique individual each one of us is. His yoke is like a well-designed harness, made for the animals basic structure and fitted to its unique irregularities. For the Christian, this means a work that matches his or her energies, interests, skills, enthusiasms — and one that is useful, productive, satisfying, valued. Fr. Moore has put together a personal system to help us find that fit.

(The Rev.) EDWARD R. SIMS
Church Pension Fund
Rockport, Mass.

Important Insights

WHAT LANGUAGE SHALL I BORROW? God-Talk in Worship: a Male Response to Feminist Theology. By Brian Wren. Crossroad. Pp. xii and 264. \$18.95.

When this reviewer was in seminary the now largely forgotten folk-hymn "Lord of the Dance" achieved popularity; not only did it mark the onset of religious folk-rock, it also gave an early indication of a coming challenge to "traditional" theological language. The worship and thought of the

churches have since been touched by a concern with inclusive language, that is in compensation for the traditional "linguistic invisibility" of women, children and minorities. Yet issues of catholicity in language and life raise deeper questions than can be solved with selective plural pronouns and generic nouns. Brian Wren, the author of a number of attractive new hymns in *The Hymnal 1982*, makes an important contribution to the discussion.

This is not an easy book even though Wren writes well and with insight into the question of language in worship. It is important because of the way he suggests that the sole or predominant use of patriarchal imagery locks us into a certain kind of piety which understands God's care and involvement in creation as ultimate control. His discussion of human freedom and divine will is close to Macquarrie's "letting be" language for God's loving relationship to creation and creatures. Knowing the number of sparrows that fall or the hairs on one's head is not the same as deciding that they are to die or fall out. It is a good antidote to those who say that God inflicts suffering so people can turn to God or that God micromanages our day to day affairs.

An attractive and helpful feature is the way that Wren exemplifies the issues he raises by including extensive examples from his own hymns and poems. Anyone who intends to discuss with authority inclusive language in worship or the renewal of theological thought will want to consider Wren's book.

(The Rev.) RONALD H. MILLER
St. Bartholomew's Church
Baltimore, Md.

Spiritual Autobiography

CONFESSIONS OF A TWENTIETH-CENTURY PILGRIM. By Malcolm Muggeridge. Harper & Row. Pp. 150. \$14.95.

Expertly crafted, short and full of insight, Malcolm Muggeridge's spiritual autobiography tells the story of the pilgrimage of a definite type of 20th century man. Muggeridge went from socialist atheism to Roman Catholicism over a long stretch of time, with quite a dose of Anglicanism in the middle.

One of the delights of this book is its frequent insertions of apt quotations. Paragraphs and stanzas from *The*

Cloud of Unknowing, Blake, Traherne, Newman, de Caussade, Herbert, Simone Weil, Donne, Augustine, Thomas à Kempis, Napoleon, Berdyaev, St. Paul, Dostoevsky, William Cowper, Solzhenitsyn — all of these are woven into Muggeridge's own spiritual quest.

Without being trendy, Muggeridge offers in his own life an illustration of the truth of narrative thinking: that each of our lives is a drama in which very old characters and themes are being played out.

Unforgettable is his description of his near-suicide which becomes in the telling a modern parable of the searching love of God: at Mozambique, swimming far out into the sea, intending simply to fall asleep on the water; suddenly he begins to swim back to shore, "his eyes fixed on the lights of Peter's Cafe and Costa da Sol." In ecstasy he realizes somehow "that there was no darkness, only the possibility of losing sight of a light which shone eternally" (p. 110).

Anglicans will miss in Muggeridge certain measured deliberations that for us have become customary. He is persuaded that contraception and abortion have been a moral disaster and that Christendom is in its final death-throes. Orthodox believers might question how one can "believe firmly" in the Incarnation but as "an artistic truth rather than an historical truth" (p. 140). Yet his insights are brilliant. His whole life has led him to conclude that the fundamental human choice is between power and love. True liberation, he asserts, is "through suffering and the dynamic of love" (p. 116).

(The Rev.) VICTOR L. AUSTIN
Church of the Resurrection
Hopewell Junction, N.Y.



Christian and Jungian

WHAT MEN ARE LIKE. By John A. Sanford and George Lough. Paulist. Pp. 320. \$12.95 paper.

"In recent years," Sanford begins, "there have been many books on feminine psychology, but few on masculine psychology. The implication is that a man's psychology isn't important, or that it is so obvious it needs no explanation." The authors then demonstrate how false that premise can be, assessing the growth and possibilities open to men in the world, and showing that men are complex, confusing to themselves, and others, and can, for all that, be a joy to know. They contend modern man has lost his way by becoming more task-oriented than relationally oriented; they examine the risks man runs within that orientation and ways to move toward wholeness.

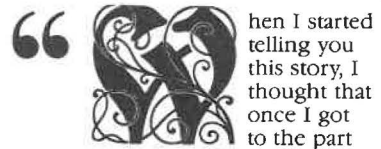
Their book, *Christian in content and outlook*, leans heavily on the typology of Jung, draws from their own practices, and uses among other sources, the work of Johnson in *He!* and the Myers-Briggs type inventory. Their focus is toward getting in touch with one's soul and "anima" and creating a harmony with them; and the consequences, always natural and sometimes dire, when men act to stifle, stymie or contravene those parts of themselves.

This is not a textbook. It is an explanation, and a exploration, of the way men act when they are in harmony with themselves, and when they are not. In that sense, this can be a frightening book. It unmasks us — both to ourselves and to those who would understand us. This is a growth book. It provides a road map toward a better understanding of who and whose we are. That alone makes it worth reading.

Male readers who have neither the time nor the inclination to read more than two books a year should make *What Men Are Really Like* one of them. Female readers who want to understand "their" man, or men in general, will gain much from this book.

The importance of this book will grow as men seek harmony, peace and understanding of themselves and others in a world which seems to have none of those qualities.

(Lt. Col.) DOUGLAS A. MARTZ
Elgin, Ill.



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.

from
**THE MAN WHO MET GOD
IN A BAR:
The Gospel**

**According to Marvin
by Robert Farrar Capon**
Clothbound \$15.95
ISBN 0-911519-22-X



At your bookstore or direct from
RICHELIEU COURT

8 Leesome Lane
Altamont, NY 12009

Payment must accompany order plus \$2.50 shipping.

Armed Forces

In a colorful ceremony that blended military brass and the church's liturgical red, the Rev. Charles Keyser, a retired chaplain in the U.S. Navy, was consecrated Suffragan Bishop for the Armed Forces at the National Cathedral in Washington, D.C., on March 24.

In recognition of recent events around the world that appear to make it a safer place, Bishop Keyser emphasized peace at the beginning of his episcopate. "I wanted to make it clear that those who serve in the armed forces want peace as fervently as those who have never seen the horror of war first-hand," he said.

A 24-hour prayer vigil for world peace preceded the consecration, beginning with a morning Eucharist in the War Memorial Chapel of the cathedral, celebrated by the bishop-elect. A brief memorial service honoring those who have died in service was incorporated into the cathedral's Evensong, including the blessing of a wreath of thorn, laurel and olive.

Symbol of Support

The prayer vigil provided "a clear and visible symbol that those who serve the people in the Armed Forces are certainly not against the idea of peace," said the Rev. Douglas McCaleb, assistant at St. John's Church, McLean, Va.

The flame from the paschal candle lit during the Eucharist was moved to the chapel at Virginia Theological Seminary where the vigil continued until midnight when it was moved to the Church of the Good Shepherd in Burke, a parish with a number of members who work in the military. Prayers continued through the night until the flame was returned to the cathedral the next morning.

In preparation for the vigil, Episcopal chaplains on active duty were invited to share their prayers. Responses came from an Air Force chaplain in Alaska who said he was using the Prayer of St. Francis; a prison chaplain in Florida who sought intercession for racial peace; a Navy chaplain who asked for help with families who suffer from alcohol abuse; and other chaplains in Italy, Ohio, Puerto Rico, Hawaii, Kansas and all over the world who expressed their appreciation for being included in the vigil.



Bishop Keyser offers the Eucharist to his niece, Jennifer Sneed of Jacksonville, Fla. [ENS photo by James Solheim].

After a procession of flags, military chaplains representing all the armed forces, and dozens of clergy and bishops, the consecration proceeded until the Most Rev. Edmond Browning, Presiding Bishop, said, "If any of you know any reason why we should not proceed, let it now be made known."

Ann McElroy of California, chair of the Episcopal Peace Fellowship, came forward to read a statement of dissent, reiterating the organization's "objection to this or any other consecration to the office of Suffragan Bishop for the Armed Forces." Among several reasons she cited was that the consecration places "this church in the position of being aligned with the military system," which compromises and corrupts the church's message.

The Presiding Bishop thanked Ms. McElroy and expressed gratitude that the EPF had participated in the peace vigil, but said the consecration would proceed.

Bishops Who Assisted

Co-consecrators were the Rt. Rev. Frank Cerveny, Bishop of Florida; the Rt. Rev. Peter Lee, Bishop of Virginia; the Rt. Rev. Robert Witcher, Bishop of Long Island; the Rt. Rev. Charles Burgreen and the Rt. Rev. Clarence Hobgood, both retired bishops for the Armed Forces.

Changes in the church canons in 1965 led to election by the House of Bishops of a Suffragan Bishop for the

Armed Forces. The Rt. Rev. Arnold Lewis was the first bishop elected by the house, serving from 1965 to 1970. In 1971, his successor, the Rt. Rev. Clarence Hobgood, was the first person consecrated for the position.

JAMES SOLHEIM

Underhill Seminar

A recent conference on Evelyn Underhill, co-sponsored by Washington National Cathedral, the Shalem Institute for Spiritual Foundations, and the Canterbury Cathedral Trust in America, was part of an annual series that has included seminars on Julian of Norwich, Hildegard of Bingen, and next year, St. John of the Cross. Dr. Dana Greene, professor of history at St. Mary's College of Maryland and author of a new biography of Underhill, spoke on her life and times; Washington Cathedral clerk of the works Richard T. Feller discussed the relationships between art, architecture and the spiritual life; and the Rev. Canon A.M. Allchin, honorary Canon of Canterbury Cathedral and director of the St. Theosevia Center for Christian Spirituality at Oxford University, spoke on Underhill's contributions to Anglican spirituality.

Participants representing Anglican, Roman Catholic, Orthodox and Lutheran traditions testified to her profound influence on their lives. Dr. Greene noted that Evelyn Underhill was acclaimed in her own time, inside and outside the Anglican Church, as a scholar and interpreter of mysticism and the spiritual life. A fellow of King's College, London and holder of an honorary doctorate from Aberdeen University, she was the first woman to lecture in religion at Oxford and the first to give retreats within Anglicanism.

Her writing, said Dr. Greene, is rooted in her religious development from interest in Italian art, in philosophy and in the occult, to a theistic mysticism, and ultimately to acceptance of Christianity, lived out from age 46 in the Church of England. "She was a precursor of the contemporary spirituality which emphasizes not so much doctrine or institutional affiliation, but the experience of the infinite, the divine, in the life process," Dr. Greene said.

Canon Allchin told of Underhill's conversion to Anglicanism. In 1907 she

had an overpowering vision of the truth of catholicism, but her longing for Rome was blocked by its rigidity. Later returning to the Church of England, she became a practicing Anglo-Catholic, though of a somewhat more liberal position than some of her co-religionists of that time.

Her vision of Christian worship, he said, was not simply eclectic, but "reflected the fullness and balance of catholic structure, while friendly and understanding of Reformed worship." Membership in the Fellowship of St. Alban and St. Sergius brought her into close contact with Orthodox spirituality.

In writing on Anglican worship, she emphasized its indebtedness to the Oxford Movement, contending that the modern restoration of the mystical began with Pusey, its "scholar saint and true prophet . . . speaking in the calm power of the Holy Spirit, as an instrument of divine will." She saw the catholic revival as a sign of the authenticity of Anglicanism, and its Anglo-Catholic and evangelical emphases as complementary.

She was also a positive influence in the recognition of religious orders as an integral part of Anglican life. Her *Letters to Daphne* (1939-41), hitherto unpublished and her last, reveal her way of counseling. Writing to a young novice just entering the Community of St. Mary at Wantage, she reminded her that a religious order is not a community of saints, and that tact, tolerance and common sense are as important inside the cloister as out. She advised her to "hang on to the great centralities of God, Christ, and the soul, and let the rest be . . . remembering that others may find comfort in it even if you don't," which is wonderful advice, said Canon Allchin, to those upset by liturgical changes.

In 1966, Evelyn Underhill died, "her face like alabaster with a light behind it . . . frail, but full of quiet joy." Her life, he said, and her teaching and example, are living things.

Her day in the church calendar is June 15. Seventeen of her works are now in print in the United States. "She had many things to say, that we need to hear, and I rejoice in the rediscovery of her greatness, and that the Episcopal Church has numbered her with its saints."

DOROTHY MILLS PARKER

CONVENTIONS

At the convention of the **Diocese of Kentucky**, held in Louisville, March 2-3, the Rt. Rev. David B. Reed, diocesan, urged delegates to support the newly stated diocesan goals. The first goal calls upon every congregation to live as an evangelizing community.

"All of our churches seem to want to grow, but the prerequisite for growing is a renewed community," Bishop Reed said. "This means a community of people 'whose hearts have been strangely warmed' or who have been 'surprised by joy.'"

A budget of \$832,935 was approved for 1990, a 3.8 percent increase over the amount budgeted for last year.

The convention approved a resolution to divide the diocese into mission districts. This will help congregations support each other and will allow for the building of regional strategies for evangelism and congregational development.

Also approved was the formation of a commission on community and inclusivity, which will advise Bishop Reed "on matters of prejudice and ex-

clusion." A two-year study in the diocese had been done to investigate "the pain expressed by those who have felt less than fully a part of our diocesan family because of various prejudices including those based on race, gender, marital status, educational background, sexual orientation, clerical rank, mode of worship and economic status."

The Rt. Rev. Geresom Illukor, Bishop of Soroti (Uganda), gave a brief address. Having been consecrated bishop during the regime of Idi Amin, Bishop Illukor reminded delegates of the immense blessings Americans take for granted. "God has blessed you," he said. "Love him and support the church here and in the world."

Other business included passing resolutions which favored the passage of living will legislation in Kentucky; supported legislation to ban assault weapons; thanked Bishop Reed and three other bishops for their trip to El Salvador to seek the release of Episcopal workers who were being held prisoners [TLC, Jan. 21]; and recommended revision of diocesan canons to make the language gender inclusive.

JANET IRWIN

BRIEFLY...

Seven small parishes in the Diocese of Virginia, each in search of a ordained leadership, had the opportunity to interview eight priests and exchange information at a Richmond **job fair and conference** in March. The event was initiated by the Rt. Rev. Peter James Lee, diocesan, to allow small parishes to conduct a broader search than would have been possible otherwise.

Bishop Barsoum, a Coptic Orthodox bishop in Dairut, Egypt, is suing the government to overturn a 134-year-old law that requires **presidential permission to build or refurbish a church**. The suit stems from a police order that shut down the 60-year-old St. George's Church 170 miles south of Cairo because repairs were being made without a permit from the president. Since President Mubarak took office in 1981 there are now about 200 applications to build new churches which have either been denied or not acted upon, according to the American Coptic

Association. About 80,000 mosques have been built in Egypt in the last ten years.

Bread for the World, a Christian citizens hunger movement based in Washington, D.C., is again urging rectors and parishes to send letters to members of Congress urging them to cosponsor and support the Harvest of Peace Resolution, which calls for reduced defense spending, promotion of worldwide peace and protection of the environment. The organization's president said over 100 Episcopal churches and a number of bishops work with Bread for the World.

A federal grand jury has charged the B. Manischewitz Co. of Jersey City, N.J., with conspiring to **fix the price of Passover matzohs** over a five-year period. The 101-year-old company faces a \$1 million fine, or twice the amount of its allegedly illicit gains or its customers' losses, whichever is greater, Justice Department officials said.

YES

“The proposal [could] end a good deal of conflict in the church.”

By PAUL V. MARSHALL

The proposal that the church authorize Supplemental Liturgical Texts seems to be a good one. The texts provide entire alternative services in inclusive language for those who wish to use them, and also add to the general store of materials available for mainstream worship.

The proposal to authorize these texts also offers us the opportunity to end a good deal of conflict in the church. Thus, I urge that the legislation authorizing the alternative texts be drafted in such a way as to permit the use of the 1928 Book of Common Prayer, and perhaps even its predecessors from 1789 on.

Besides going a long way towards mending the wounds in our church, such an action would be corporate recognition of what has been a de facto liturgical pluralism amongst us for generations. The principal of liturgical uniformity is an idea which has served many purposes from Charlemagne's time on. Yet the experience of worship in the church in this country has never been totally uniform.

Liturgical pluralism and the “modular” approach to worship found in our present services became public fact in the provisions of the 1892 book, after some 50 years of debate. That new Prayer Book permitted choice on a local level of which elements (Morning Prayer, Litany, Holy Communion) of the traditional repertoire would make up the Sunday service, provided that none be habitually disused.

More has happened than that, of course. For the best part of a century, parishes using enrichments and alternative texts from the variety of missals offered to Anglicans were tolerated, and in some dioceses encouraged. In the post-war period of liturgical reevaluation and experiment, entirely unofficial liturgies were tolerated,

The Rev. Paul V. Marshall is assistant professor of worship and pastoral theology at Berkeley/Yale Divinity School in New Haven, Conn.

NO

“The texts . . . justify a too-casual attitude toward scripture.”

By PHILIP WAINWRIGHT

Should Supplemental Liturgical Texts be authorized?

After a great deal of prayerful consideration, I find myself unable to use the Supplemental Liturgical Texts in this parish. I have explained the reasons to the Standing Liturgical Commission, but I have also been urged to share them with the church at large. I would like to comment on two matters.

First, about the texts themselves: It is true that in themselves they are orthodox and unexceptional. There is no doubt that they can be interpreted in an orthodox manner. What troubles me, however, are the other interpretations that they can also bear. Among these, I notice the following:

The texts justify, perhaps even promote, a too-casual attitude toward scripture. The introduction says that “the work of adaptation has involved finding better translations of existing texts,” yet the translations given, in

The Rev. Philip Wainwright is rector of the Church of the Holy Faith, Sante Fe, N.M.

either the spirit or the letter of Cranmer's notion that there shall be but one use throughout the realm.

Our minimal view of uniformity is being forced into further evolution by the present proposals for supplemental texts, in fact an “alternative services book.” These provide inclusive language adaptations of present texts, add new texts, and in some cases correct some of the ICET translations of ancient texts now in use in the 1979 book (see especially the creeds and the *Te Deum*). If these be adopted, we shall have three legal versions of the principal public services of the church. (The complexity is in fact far larger: all of this is written without time or space even to consider the many liturgical issues raised by plurality of language groups in the church.)

Where all this is going cannot be predicted with any precision, but it seems impossible to envision the Episcopal Church heading for any textual uniformity in the immediate future.

and in some cases given quite good press. The most notorious case of this sort is that of the rite of St. Mark's in the Bowery, an attempt to give liturgical form to the conclusions Gregory Dix had drawn about the essential shape of eucharistic celebration. (The St. Mark's rite was reprinted by Christians of many stripes, and even issued officially by the Lutherans in their *Worship Supplement* of 1968.)

The reader should understand here that I am discussing textual matters. That there was more or less one “catholic,” one “evangelical” and one “broad” style of executing texts is a matter for consideration elsewhere.

Any hope for the experience of textual uniformity was officially extinguished in the 1979 book. Few criticize the wisdom it shows in providing rites in both traditional and contemporary language. Most of us are grateful for the opportunities it provides for planned variety in its modular approach to the service. This means that the only uniformity we have is one of basic structure. The visitor knows that there will be an entrance rite, a word liturgy, and a celebration of the sacrament, but the contents of each of those models must be actively chosen from a broad selection by those responsible for worship in a particular place.

Although I happen to find this approach to liturgical planning pastorally effective, and am content with “uniformity of shape,” I think it must be admitted — celebrated by many — that we have come many miles from

many cases, are deliberately misleading as to the original words of the Bible. The new versions of the Magnificat and the Benedictus are obvious examples, where the original third person verbs and pronouns, properly translatable only as "he," "his," etc., have been changed to the second person. In the communion service, we find that the words of institution have been likewise mistranslated: the original "many" has been changed to "all." The second Eucharistic Prayer also misrepresents scripture when it talks about the universe being "brought to birth" instead of "made" or "created."

The texts also drive the worshiper towards a way of understanding scripture which is by no means in agreement with the way Anglican Christians have always understood. The description of the term "Father" for God as merely a "metaphor," and the conclusion that other metaphors may be used with equal integrity, is based on an exegesis that has no precedent in Christianity's 2,000-year dependence on scripture as God's word. Metaphor it may be, but it is not our metaphor to change when we get tired of it.

Scripture has always been understood as God's revelation of himself, not man's attempt to describe a God who can be known simply by instinct, or even by reason. The need felt by the compilers of the texts to go to the Apocrypha for suitable passages, because scripture didn't provide them,

only underlines this.

Although a note calls it one, the "Honor and Glory" is not at all a "theological equivalent" to the *Gloria Patri*. On the contrary, it allows a non-Trinitarian understanding of God that is directly opposed to the strong trinitarianism of the *Gloria Patri*. The theology sanctioned by the "Honor and Glory" was condemned as inadequate in the third century, and it is still inadequate. The persons of the Trinity stand for real distinctions, not simply for different things done by a unitarian God.

Other theological inadequacies can also find support and sanction in the texts: the replacement of "Became man" by "took our flesh" in the *Te Deum* takes us back to the inadequate expression of Christ's full humanity taught by Apollinarius of Laodicea and condemned in the fourth century. The constant reluctance to call Jesus "he" or "him" is also an attack, intended or not, on his full humanity. There are some aspects of the second Eucharistic Prayer that seem to encourage pantheism, such as the reference to God as "the heart at the heart of the world."

I realize that none of the texts can only be interpreted in these inadequate ways. The texts do bear an orthodox interpretation. But we must reject them because they also bear the unwanted interpretations that I have alluded to, just as the church had to

reject the Theopaschite Trisagion in the sixth century: orthodox in itself, but patient of an unorthodoxy that was striking at the very heart of the church and its proclamation.

Shirking Responsibility

Secondly, I challenge the "consumerism" mentality that underlies the concept of evaluation by trial use. Candidates for the priesthood receive a long and rigorous education in theology, and in how liturgy encourages or discourages certain theological positions. That is why the canons give the control of worship to the clergy. To present a liturgy such as this, full of snares that only a well-informed theologian can perceive, to a parish for evaluation is a shirking of responsibility for the priest in charge of the parish. It is the equivalent of testing a new antibiotic by giving 30 tablets to all the patients in a hospital and asking them if they enjoyed its effects.

These liturgies run too great a risk of engendering an inadequate knowledge of God, and of his only Son, and of the Holy Spirit, and of thus inhibiting that relationship with them into which Christians are called. Neither the canons of the church, which call me to instruct my parishioners in the doctrine of the church; nor my ordination vows, which require my loyalty to that doctrine, will allow me to lead such worship in my parish.

If we are to have this much diversity, why not simply "decriminalize" the regular use of the 1928 book, so that liturgical polemic would not need to consume the church's energy? What would all of the liturgical partisans of any stripe do to use their time constructively if we all simply said that we are not going to argue about this anymore? My suspicion is that whatever it is we consider to be the mission of the church would receive more attention. And money. It would also be an important opportunity for our leadership to demonstrate the truth of their fundamental liberality of spirit to a segment of the church which has publicly questioned it in more than one forum.

The Past Enriches

There are, however, more than negative arguments to suggest that if we have three rites we might as well have four. The altogether appropriate "selling" of the proposed alternative texts

urges them as enrichment of our corporate and personal spirituality, not as threats to the mainstream which flows in the bed of the 1979 book. Enrichment can come from the past as well as from the present. In fact, it is the distant past that informs much of the 1979 book and which is claimed as precedent for some of the supplemental material now before us.

In my own study of the 1662-1928 books preparatory to the creation of parallel texts which forms the first volume of my *Anglican Liturgy in America*, I found myself frequently stopped by a particularly effective text (sometimes even a rubric) and saying quietly "why don't we say that anymore?" The 1979 book has done important work in expanding — sometimes creating — our awareness of many issues in our life in relation to church and world. In addition, it has given Anglican liturgy in this country what I believe to be a healthy dose of pre-Reformation and contemporary ecumenical liturgy.

Nonetheless the previous books have something to teach us about intensity of personal commitment to God, Christian morality and individual responsibility in an age which is not especially noted for any of those attributes.

New occasions do teach new duties. Very few people seriously maintain that nothing has changed in the spirit or content of Anglican worship as the modern rites express them. Change in liturgy usually cannot be accomplished in a way which preserves all of the past and which meets all of the needs of the present. The proposal that alternatives be authorized gives us a way of exploring a possible future; I suggest that the proposal be expanded in a way which also allows us to conserve more of the best of the past, fosters unity through toleration, and frees us from polemic, thus giving more time and resources for that living sacrifice in the world which worship, after all, is supposed to engender.

The Breaking of the Bread

This Third Sunday of the Easter season might well be called the Sunday of Breaking Bread. On all three years of the lectionary cycle, the Gospel readings provide an episode in which the risen Jesus shares a meal with his followers. Such episodes were important to the disciples as showing that the Lord was not a mere ghost, but was truly risen. When the gospels were written, Christians were no doubt already recognizing that it is in a special meal on the first day of the week that we continue to find his presence.

Of the reading for this Sunday on different years, the one for this year, Year A, is perhaps the most loved, with the account of the journey to Emmaus when Jesus makes himself known in the breaking of the bread. The exposition of scripture by Jesus, followed by the taking, blessing, breaking and giving of the bread, is recognizable in the basic pattern of later eucharistic liturgies.

Earlier this year your editor had the privilege of accompanying a party of American Black Episcopalians, who were enjoying a program at St. George's College in Jerusalem, in an afternoon trip to the village believed by the crusaders to have been Emmaus. The crusaders' chapel there continues in use as a Roman Catholic church, the facilities of which we were graciously permitted to use to celebrate the holy mysteries in which Christ continues to come to us in the breaking of the bread.

His presence in the sacrament, the communion Christians have (or do not have) with one another at the altar,

the sharing of our bread with the hungry (both locally and internationally), and the character of Christian social life are among the themes that present themselves to us on this day. Years ago, when this passage was being discussed, we were surprised to hear a priest say, "This doesn't have anything to do with the Eucharist: it is about Jesus coming to friends who think about the scriptures and who eat together." Surely that is at least a part of what the Holy Eucharist is and always should be.

Liturgical Proposals

The unique place of the 1979 Prayer Book as the one official liturgy of this church is questioned both from the right and the left. Many traditionalists wish the 1928 book again to be freely authorized for use. On the other hand, feminists and others wish authorization for the rites published by the Church Hymnal Corporation as *Supplemental Liturgical Texts: Prayer Book Studies 30*. This includes Morning Prayer, Order for the Evening, Evening Prayer, and the Holy Eucharist — adapted from, or designed as alternatives to, Rite II of the Prayer Book. Masculine language for God and the title Lord are minimized, though not totally eliminated.

Constitutional questions regarding such authorizations are not here explored. We believe, however, that the articles in this issue by Dr. Marshall and Fr. Wainwright deal with many important points which the church should consider, long before we send our deputies off to make decisions for us at the next General Convention.

VIEWPOINT

Are We Also Blind?

By MARVIN N. BOWERS

After Jesus, at the pool of Siloam, healed the man born blind, some of the Pharisees asked, "Are we also blind?" (St. John 9:40). At least they wondered.

Nowadays we celebrate our blindness. How often do we confess in an almost self-congratulatory way that we do not know the truth, that we do not know what is right or wrong in any given situation? In California, especially, it is considered to be the height of uncool to make any firm, unequivocal

statement about belief or morality. All we can have is opinions, and even about those we are supposed to be very flexible and open. Even a modest expression of certainty about truth and goodness is attacked as intellectual and moral fascism.

I am not a biblical literalist. I do not believe that the world was created in six 24 hour days. At seminary I was introduced by my professors to the historical-critical methods of Bible study. For me and thousands of mainline Christian preachers this method of study has illuminated and enriched our understanding of the Word of God. It has taught us that God's inspiration is to be found not just in a re-

ceived text but in a whole history of writing, collecting, redacting, reading, singing, canonizing.

Yes, I do believe that the Bible is the inspired Word of God, and that as we have received it, it contains clear teaching about all the stuff we are concerned about: sex, money, violence, justice, forgiveness, healing; about the origin, meaning and end of human history and the personal destiny of every one of us.

The Bible teaches the most radical form of ethical monotheism. God is one and God is holy. He will tolerate the worship of no one and no thing but himself. He calls us to holiness and righteousness. No amount of magic,

The Rev. Marvin N. Bowers is rector of St. Paul's Church in Healdsburg, Calif.

ritual, meditation, deep-breathing exercises, motivational tapes, analysis or therapy will placate his demand for righteousness, personal and social.

Cost of Forgiveness

The Bible teaches the most radical form of forgiveness of sinners. Our forgiveness, without which not one of us will survive, is more costly than most of us can tolerate thinking of, costly both to ourselves and to God. I'm talking about the cross, Christ's and ours. The idea that Christianity offers some kind of easy-going inclusiveness without the most profound repentance and obedience is blasphemous nonsense.

The world also teaches us a lot about all the stuff we are concerned about: sex, money, violence, justice, forgiveness, healing. I say that what the world — and I mean general American culture, our culture, the culture most of us accept with very little critical reflection — what the world teaches us on all of these subjects is very, very different from what the Bible teaches.

Our culture teaches us that there are no absolute rights and wrongs, truths and falsehoods, and that something we call sincerity, or even more blasphemously, love, is all that God or anyone else can expect of us. The culture teaches us that there is nothing to forgive, that we should be non-

judgmental, that we should never impose our values on anyone else. We are to be cool, sophisticated, laid back. Priests (and teachers and parents) should listen and facilitate, not preach and direct.

As Jeremiah warned his generation, so I am warning us, including myself, for I am in it too: we trust in deceiving words. We are not building our house — the house of the church, the house of our families, the house of our nation — on the Word of God, but on words we love to hear: words that tell us everything is OK, words that tell us there will be no judgment for our sins, words that deceive.

In Word and Deed

The Rock is the Word of God, in the Bible, in preaching, in the water of the font and the body and blood of Christ offered for us and to us at the altar. Priests in church and parents at home are to be ministers of the Word, in word and deed, for the parishioners and children given to them.

Yet, in spite of it all, I have hope as I pray. We who belong to the church gather on Sunday morning because we are called by God. We come because ultimately we do know we are blind and in our darkness we are drawn to the light. We come because we do know that here is a Rock, a Foundation, a Word.

The Breaking of the Bread

"There stood by the cross of Jesus his mother . . . and the disciple, whom he loved" (St. John 19:26-27).

"They continued steadfastly in the breaking of the bread" (The Acts of the Apostles 2:42).

True Love by his side stands station with Him
Shadows of doubt now withdraw from within,
"My God," O "My God," weaves from its strange thread
A web of believing drawn out of the dread;
Strong Son of Man still bound limb to the limb,
Seeking the living among the dead?

How will true love there be known now as then
Where Light brooding lights all the faces of sin
And shadows of doubt grown deeper are spread?
Not there, neither then is there room that can rim
The true love which lives only stationed with Him
Seeking the living "in the breaking of the bread"!

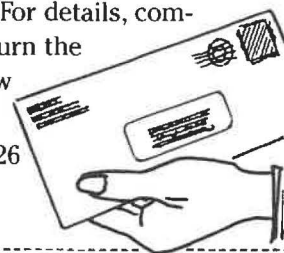
Frederic Howard Meisel



HOW TO GIVE AND RECEIVE AT THE SAME TIME

Invest today in The Episcopal Church Pooled Income Fund.

Your share of the income of this diversified, professionally-managed portfolio is paid to you on a regular basis for life. This income keeps pace with market conditions. At your death it becomes a gift to the church of your choice. For details, complete and return the coupon below or call 1-800-334-7626 Ext. 410.



TO: PLANNED GIVING OFFICE L 490
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me at no obligation additional information about EPISCOPAL CHURCH POOLED INCOME FUND

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Parish _____

PEOPLE and PLACES

Appointments

The Rev. **Eddie Jackson Ard** is rector of Grace Church, Tenth and Leighton, Box 1791, Anniston, AL 35202.

The Rev. **Charles H. Hay** is now director of the Georgia Camp and Conference Center, Rte. 1, Box 94, Waverly, GA 31565.

Ordinations

Priests

Alabama — **Michael Howard Cleckler**, curate, Christ Church, 605 25th Ave., Tuscaloosa, AL 35401. **Guy Edward Dorr**, associate in the Black Belt Ministry; add: St. Wilfrid's, Box 43, Marion, AL 36756. **Paul Gillespie Pradat**, curate, St. Luke's, 3736 Montrose Rd., Birmingham, AL 35213. **Leon Pharr Spencer, Jr.**, to continue his teaching and studies, 5418 Richenbacher Ave., Apt. 200, Alexandria, VA 22304.

Connecticut — **Hope H. Adams**, curate, Trinity Church, 120 Sigourney St. Hartford, CT 06105. **David Anderson (for the Bishop of Chicago)**, curate, St. Lukes', Box 3128, Darien, CT 06820. **Bettine Besier**, curate, St. Mark's, 15 Pearl St., Mystic, CT 06355. **Ann S. Charles**, acting chaplain, Episcopal Church at Yale, Box 1955, Yale Station, New Haven, CT 06520. **Patricia D. Stevens**, curate, St. James', 1018 Farmington Ave., West Hartford, CT 06119. **Peter Vanderveen**, curate, Trinity Church, 1109 Main St., Branford, CT 06405.

Louisiana — **Charles Cornell**, rector, St. John's, Box 917, Kenner, LA 70063.

Missouri — **Connie Jacobson Morrison**, assistant and hospital chaplain, 901 Silver Quail Ln., Austin, TX 78758.

Western New York — **Peter O. Champion (for the Bishop of Olympia)**, rector, St. Paul's, 6188 Main Rd., Stafford, NY 14143 and assistant, St. James', 405 E. Main St., Batavia, NY 14020. **Robert J. Hill**, rector, Grace Church, 21 Washington St., Randolph, NY 14772.

Resignations

The Rev. **Gus Tuttle**, as rector of St. Andrew's, Glendale, AZ; add: 6700 E. Thomas Rd., #87-B, Scottsdale, AZ 85251.

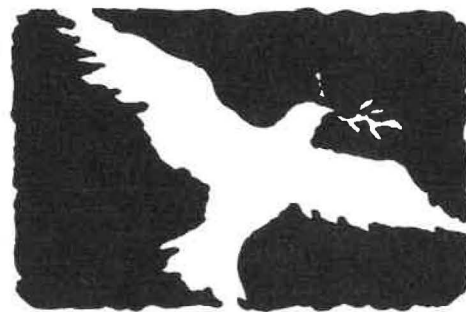
Deaths

The Rev. **Thomas Fletcher**, retired priest of the Diocese of Connecticut and rector emeritus of St. Mark's, New Britain, CT, died on January 12 at the age of 74 of infantile paralysis syndrome in Farmington, CT.

Fr. Fletcher was ordained priest in 1953 and served churches in New York, Massachusetts, and Connecticut; he was rector of St. Mark's, New Britain from 1961 to 1981. He attended Princeton University and Episcopal Theological School and served in the US Navy as communications officer of "USS Copahoe" from 1941 to 1945. He is survived by his wife, Louise, a son, a daughter and five grandchildren.

Elizabeth Willcox Thomson, librarian for 25 years in Nassau County, NY, and active church and community worker, died January 16 in Bowling Green, KY.

Born in 1915 in Hendersonville, NC, the daughter of the Rev. and Mrs. Reginald Willcox, she was a Phi Beta Kappa graduate of William Smith College and she did graduate work at Hobart College and Columbia University. She was active in Headstart and other community organizations after retirement in 1975; she and her husband succeeded in developing a comprehensive library and a book store at the diocesan center in Western North Carolina. In 1989 Mrs. Thomson coordinated a national conference for librarians; she had also established the diocesan archives. She wrote the section on the Diocese of Western North Carolina in the *History of the Episcopal Church in North Carolina* (1987). In 1989 she published *Man of Vision*, a story of the Rev. Reginald Willcox, missionary priest [TLC, Jan. 7]. She is survived by her husband, Walter, a son, two grandsons and two sisters.



BENEDICTION

The author is the Rev. Paul W. Goranson, rector of Grace Church, Oxford, Mass.

A new fish tank recently added to our preschool evoked reactions from the children: they began to speak of death! The adults were surprised as talk of dead goldfish, dead pets, and then grandma who had died, flowed quite naturally. There was little sorrow, just matter-of-fact discussion. They had all experienced death, one way or another.

A nephew of mine loves to create and send cards to friends and relatives. He had heard a great deal of love and fondness expressed for "Nanny" by his mother for her late grandmother and quite naturally wanted to make a greeting card for her for Easter. His mother was somewhat amused and thought he might forget about that one, until a few days later when his project was done. He needed to go downtown. "What for?" asked mother. "To get some balloons," came the reply, "the kind with gas in 'em."

Having finished his special labor of love, complete with the greeting he coined, a long yarn was attached to the balloons and off he sent his effort. He remained determined throughout, certain not only of the greeting card's destination, but of its safe delivery somewhere up there, and he was satisfied. No one had coached him; the plan seemed divinely inspired.

This account was given to me by his grandmother, my mother-in-law. She reminded me of the women at the tomb who relayed the first news of resurrection. How blessed to have such women and children in my life. Often "hidden from the wise" and the educated and from those of status in this world, the great truths of the triduum so recently past, made more plain by truth through innocents, help me to more humbly sing this Eastertide: "Alleluia. He died and is alive again!"

Introduce your parish to

THE LIVING CHURCH

Receive news reports in a straightforward and unbiased manner, book reviews, letters reflecting readers' views, feature articles, special reports and much more. This magazine is essential reading for clergy and laity alike and can be yours by subscribing to The Living Church's Bundle Plan.

A bundle of five copies costs only \$13.40 a month for a four-week month and \$16.75 for a five-week month. Your bundle copies may be put out for free distribution, sold at a reduced price, or charged for at the cover price of \$1.50 per copy and the parish may apply the gain wherever it chooses. Additional copies cost only 67¢ each. Place your order now.

Bundle Department
THE LIVING CHURCH
816 E. Juneau Ave., Milwaukee, WI 53202

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

CHURCH MUSIC

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

ORGANIZATIONS

CANON GARETH BENNETT's analysis of the state of the church (The "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by the Evangelical and Catholic Mission. For a copy, send \$2.50 to: ECM, 1206 Buchanan St., McLean, VA 22101.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11355.

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

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.

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.

DIRECTOR OF MUSIC (organist/choirmaster). Full-time position with large-size parish. One adult choir, three youth choirs. Major medical insurance and pension benefits. Send resumé to: Rector and Music Search Committee, All Souls' Episcopal Church, 6400 N. Pennsylvania, Oklahoma City, OK 73116.

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

POSITIONS OFFERED

MONTREAL DIOCESAN THEOLOGICAL COLLEGE, a seminary in association with McGill University, is seeking a principal for September, 1991. The role of the principal is primarily in relation to priestly formation; candidates should have pastoral, administrative and educational skills. The college, adjacent to the university campus, is situated in the heart of a cosmopolitan city. While situated in a predominantly English speaking diocese, the college takes seriously the multicultural fact of Quebec and is seeking a principal competent in French or ready to work at becoming so. For job description and personal qualities sought in a principal write: The Archbishop of Montreal, 1444 Union Avenue, Montreal, Quebec H3A 2B8.

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*.

POSITIONS WANTED

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*.

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*.

PROPSERS

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

REAL ESTATE

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.

FOR RENT

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

RETIREMENT COMMUNITY

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

FOR SALE

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

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.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. Linda C. Woodford, 30 Brimmer St., Boston, MA 02108. (617) 723-9441.

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.

TRAVEL

TRINITY JOURNEY PROGRAM 1990. Sponsored by Trinity Church, Wall Street. **The Church of Rome: Our Western Roots** Rome, Assisi, Florence, May 27-June 8 with Prof. J. Robert Wright, General Seminary. **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music,** Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich,** Norwich, July 11-22 with Prof. Elisabeth J. Koenig, General Seminary. **The New Russia: 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) 602-0807 or write: Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

YOUTH MINISTRY

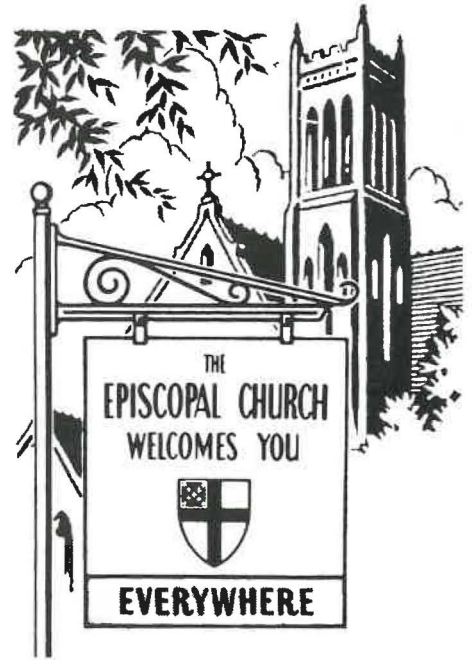
TRAINING IN YOUTH MINISTRY. Two-year paid internships available in youth ministry. Positions now available in Florida and Georgia. Reply to: Episcopal Youth Ministry Intern Program, 1017 E. Robinson St., Orlando, FL 32801.

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY



LOS ANGELES, CALIF.

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

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner,
precentor
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30-2:45. Hours 10-4:30
Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr,
ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev.
Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing
10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H.
Bolte, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

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

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

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

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, assocs; 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

BURLINGTON, N.J.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

BINGHAMTON, N.Y.

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

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; the Rev. Gary E. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat), Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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

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

SUNNYSIDE, N.Y.

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

SELINGSGROVE, PA.

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

SHARON, PA.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-
Jimenez, canon missionary; the Rev. Douglas Travis, canon
theologian; the Rev. Stephen Weston, canon for 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)

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

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

KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A-C, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Cho-
ral; 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, Interces-
sions; 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.

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.