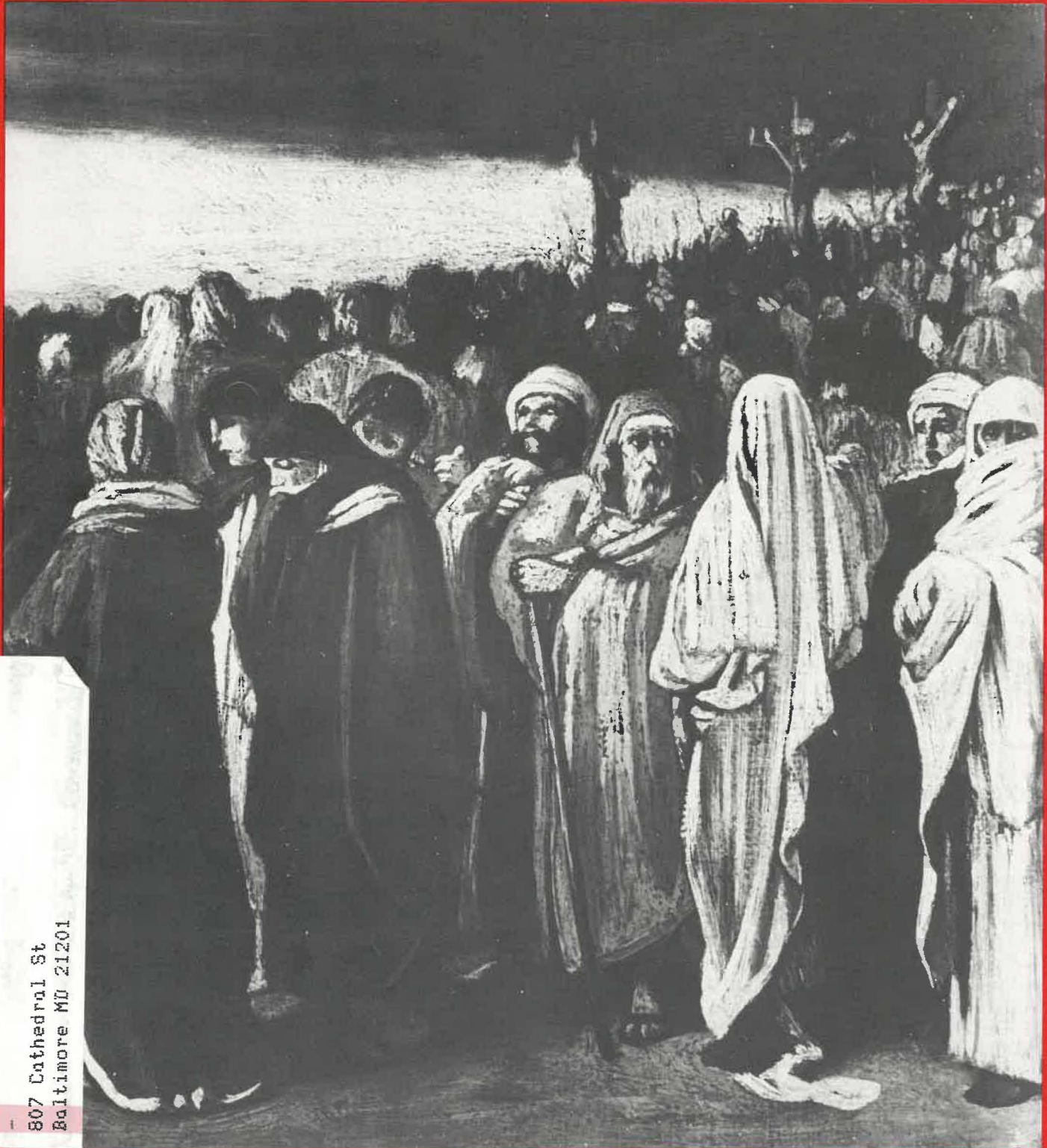


April 8, 1990

\$1.50

THE LIVING CHURCH

Serving Episcopalians Since 1878



900604 17830

F Garner Ranney

807 Cathedral St
Baltimore MD 21201



At Golgotha

The Church of the Holy Sepulchre in Jerusalem is such a vast and intricate complex of chapels, shrines, courtyards, stairs, passageways and even dwelling places, that it seems like an entire sacred city unto itself. Within it is Golgotha, "the place of a skull," the traditional site of the crucifixion. One goes up many steps; what remains of the little hill of rock is enclosed in the masonry. At the top is an elaborate chapel, forming a sort of balcony, the floor of which is level with the top of the hill. Crawling under an altar, one can put one's hand down into the actual hole where the cross is reported to have been placed, what the crusaders regarded as the center of the world, and where Christians have prayed century after century.

Surrounded by candles, hanging lamps, icons and crosses, nothing remains of the original appearance of the hilltop, but a little of the rock is exposed in one place, with a great crack in it, believed to have been caused by an earthquake. Some say it was the earthquake at our Lord's death (Matthew 27:51). Others say that because this fissure already existed in the rock, the Roman soldiers found it convenient to stick the base of the cross into it.

In any case, the rock expresses to the pilgrim a message of hardness and physical reality. Although we speak of Jesus lifted high upon the cross, our redemption was not accomplished off in space somewhere. The cross is envisioned as firmly based in this excrescence of bedrock. It was solidly linked with this planet on which we live, on which our sins have transpired, and on which, by this cross, we were redeemed.

We properly think of the crucifixion of our Blessed Lord mainly in terms of the human circumstances, its human meaning, and its effect for us. Yet if Jesus is indeed the Second Person of the eternal Trinity, then the crucifixion must also be seen as a planetary and cosmic event, meaning something for the earth and even for the universe. As the hymn which Bishop Rowthorn quoted recently [TLC, April 1] says of Christ's blood, "earth, and stars, and sky, and ocean, by that flood from stain are freed" (*Hymnal 1982*, 166, v.3). Precisely how that stain had effected the universe, we do not know. We can only affirm with holy scripture that God was pleased through Christ "to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Colossians 1:20). Here indeed is the breadth and length and height and depth of the paschal mystery. At this time let us offer our hymns, and shed our tears, as members of that whole creation which our Savior came to redeem.

H. BOONE PORTER, Editor

CONTENTS

April 8, 1990

Palm Sunday

FEATURES

8 Three Words

by Ernest E. Hunt, III

"Strange how these words of Jesus are our words as well."

9 The Wondrous Cross

by Jeffery Rowthorn

The last in a series of Lenten meditations.

12 Watch With Me One Hour

by Vincent Paris Fish

A Maundy Thursday story.

DEPARTMENTS

2 The First Article

3 Letters

6 News

10 Editorials

13 People and Places

ON THE COVER

"The Ninth Hour — Crucifixion," by Elihu Vedder (1836-1923). "The crucifixion must also be seen as a planetary and cosmic event" [The First Article].

RNS photo

LETTERS

Trinity Institute

I want to express my thanks for the excellent report of the 1990 Trinity Institute written by Bonnie Shullenberger [TLC, March 4].

I was unable to attend the Institute, but the way she included stories and poetry so beautifully in her report I think I caught some of the spirit that blessed those who did attend. Thank you.

(The Rev.) GEORGE A. KEMP (ret.)
York, Pa.

Common Life

Bravo for the first of the series of Lenten meditations by Jeffery Rowthorn! He retains the same gift that he had when teaching at Yale/Berkeley: the ability to find fresh and insightful, creative ways of looking at familiar stories. In particular he is right to speak of the call to common life — the call to be community — which is intrinsic to our Lenten journey.

Bishop Rowthorn is an individual steeped in a unique spiritual tradition. It is with great joy that I look forward to the rest of the series.

JEANNETTE ANGELL-TOROSIAN
Georgetown, Mass.

The Narrow Road

The writer of Ecclesiastes says, “. . . there is nothing new under the sun,” and it is so. What amazes me about all the statements and newspaper articles about the mock marriage that took place at St. John the Evangelist [TLC, March 18] and the ordination in Newark is the lack of recognition by so many of the pure sophistry that has surrounded this whole issue.

Sophistry is truly alive and well today, as are many other heresies and pagan philosophies that struggled against Christianity in the past. They only have different names today, are couched in pseudo-science, and are being touted as modern enlightenment.

It has been argued that since the blessing of the lesbian couple at St. John's didn't take place in the context of the Eucharist, it wasn't a marriage, but rather was a service of covenanting. Well, what is marriage but covenanting? In my 19 years of ordination, I have administered the sacrament of marriage outside the context of the Eucharist on numerous occasions, and

it was still a sacrament, was still a marriage and was always given sanction by its association with the church.

Shouldn't we cut all the rhetoric? Why use the words and symbols of historic Christianity to cover this new religion with a very thin veneer of respectability? This is sophistry; it is telling an untruth, it is deceptive.

The Christian faith has never been easy (“it is the narrow road”). It has never pandered to man's animal nature and thus has raised mankind above an animal existence. Currently there is a great deal of revisionism going on to try and change this. Anyone who speaks against it is accused of being unloving, being without compassion, being hateful — clever retorts to silence opposition. Love is not permissiveness; having compassion does not mean denying the truth; one is not hateful just because he or she feels it wrong to lower standards in an area none have any right to tamper with.

Is critical thinking taught anymore? Is the gift of discernment prayed for anymore? Truth is not necessarily what a vocal minority would like it to be, nor what a majority might say it is for the matter. Truth is not established by politics or consensus. For the Christian, truth is bringing our lives into harmony with the teachings of the New Testament.

(The Rev.) BRUCE L. BENSHOFF
Church of Our Saviour
Middleborough, Mass.

Trollopian Scene

One cannot help being amused at the scene of various Rt. Rev. Gentlemen wagging their fingers and their tongues at their fellow bishop John Spong. It is something about which Trollope would have been able to write a whole trilogy.

Bishop Spong was guilty, perhaps, of making a poor judgment as to the suitability of a candidate for ordination. I wonder how many of his mitered critics can plead not guilty to ever making the wrong judgment about the suitability of someone they ordained.

Bishop Spong has always been clear with those who take the time to read him that he is not infallible, that he is not even a theoretical theologian, but a practical theologian. His gift has been to raise issues that others do not seem to want to address and to risk

Your faith's true colors.



EPISCOPAL

Display the symbol of your unity, faith and conviction with this beautiful Episcopal flag set.

Each set includes the fringed flag, pole, heading, two-pc pole ornament, gold cord, tassels and floor stand. Completely ready for display.

FOR DETAILS ON THIS AND OTHER
FLAGS AND MINIATURES OR TO
ORDER CALL 1-800-798-7471

Regalia

ROCK ISLAND, IL 61201 • SINCE 1897

THE WORLD'S FINEST STAINED AND FACETED GLASS



America's Foremost
Stained-Glass
Conservators

ROHLF'S
STAINED & LEADED GLASS
783 So. 3rd Ave., Mt. Vernon, N.Y. 10550
(914) 699-4848 (212) 823-4545
Phone or write for Free brochure/estimate



Camp
Webb

Camp Webb is owned/operated by the Episcopal Diocese of Milwaukee:
7-one week sessions for youth (8-15)
Swimming, sailing, canoeing, horsemanship, nature, arts & crafts, drama, and religious instruction.

Camp Webb is only 2 hours NW of Milwaukee and 1.5 hours NE of Madison in Wautoma, WI. Bus transportation is provided. For more information and/or a brochure/application contact:

Jake Czarnik-Neimeyer
116 W. Washington Ave.
Madison, WI 53703
(608) 259-9322



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask about clergy and church discounts.

(414) 646-3371 ext. 62

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

THE LIVING CHURCH

THE LIVING CHURCH

Volume 200 Established 1878 Number 14

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

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

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

The Rev. Canon H. Boone Porter,
editor and general manager
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
Clarissa H. Porter, book editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and editorial assistant

The Rev. Canon Frederick W. Phinney,
associate editor, Province I

The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV

The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest

Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

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

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

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

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

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

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

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

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

LETTERS

offering his opinions about their solution. I have always been inspired by the statement that he once made that he was bishop to those on the periphery of church life. Isn't that part of the ministry of reconciliation that we so loudly proclaim as the mission of the church?

I do not always agree with Bishop Spong, but I respect and admire his courage far more than I respect those who pick and choose what they want to adhere to, with little evidence that they have a system of theology that is consistent to principles of that discipline, and not just consistent to what the market will bear.

(The Rev.) BERNARD C. PERSSON
St. Paul's Church

St. Louis, Mo.

Standing Fast

I have two reactions to the separate letters written by Fr. Davis and Fr. Meacham [TLC, Feb. 25] regarding the Pennsylvania resolutions.

First, it is my understanding of our biblical faith that to proclaim Jesus Christ "as the only name given under heaven for Salvation" is not a strait-jacket statement. To be able by the Holy Spirit to make such a proclamation is truly liberating and healing.

Second, the Pennsylvania resolution was and remains a necessity not because our laity are unbelievers, but rather the doctrinal integrity and spiritual state of much of our church leadership (i.e. bishops and priests) are sadly suspect. Many fail, and indeed openly reject, the faith which they are called to teach, proclaim, defend, and adhere to with a passionate devotion to the glory of God; Father, Son and Holy Spirit.

I wholeheartedly commend and enthusiastically support those delegates: lay and clergy, of the recent convention of Pennsylvania who love our Lord enough to "stand fast" in his name and with courage endure the scorn of a church which daily seems to be losing grip of the good news and of her reason for being.

(The Rev.) JAMES M. CLARKE
St. Andrew's Church

Scotia, N.Y.

• • •

The Rev. Thomas Davis was right to point out that we do not devise tests of

orthodoxy other than scriptures and the historic creeds. The Rev. Carlyle H. Meacham was also right to point out that the church and its people are fully cognizant of what the church teaches. But I believe that they have missed the point of those who introduced the resolution to the Pennsylvania convention.

When bishops are openly contradicting the church's teaching on the resurrection and the divinity of Jesus Christ, when bishops are openly advocating sexual behavior that contradicts scripture and the church's teaching; when bishops are telling us that evangelism is imperialism; when an Episcopal priest on the "Phil Donohue Show" can be heard shouting "I don't want to hear another word about the Bible" at an audience that is trying to remind him what the Bible teaches; then it is time to set aside our complacent assumptions that everyone knows what the church teaches, and that all Episcopalians accept the scriptures and the creeds.

For the sake of those who only read

Golgotha

All of creation groaning in travail, until,
Thou, firstborn,
broke the womb:
plunging and rearing
through Antarctic seas.

And you did writhe free
of the noose.

Although
the crowning was heavy.
The burden pressed into the skull.

Therefore, still, the bearing
down is with you. Torn
free of the birth canal,
the labor is not yet over.

Nevertheless, coming after you,
I marked the way you have
scythed for me,

Thou, who did
carry my weight in your
belly. I dare to call
myself your child,
brought forth in pain.

Paula Zinngrabe Wendland

about us in *Newsweek* or see us on TV talk shows, it is time we were willing to say that we not only accept scripture as the rule and standard of faith, but that we continue to uphold those parts of it that a small minority would prefer to pass over in silence.

That is all that such resolutions are trying to do. Those who introduce them are not smug, but very concerned that our real faithfulness be more visible.

(The Rev.) PHILIP WAINWRIGHT
Church of the Holy Faith
Santa Fe, N.M.

Our Intercessions

In reference to Fr. Maguire [TLC, March 4] and to Fr. MacKie [TLC, Jan. 14], I would like to mention that we need not worry too much about how God coordinates our intercessions and petitions with his will. In his eternal now, the prayers which we shall make tomorrow are already in his sight today.

"May they rest in peace" is time-tested and has been found to be both loving and helpful to us — and, we believe, to them.

(The Rev.) RICHARD L. KUNKEL
Bethesda, Md.

For Next Year

The Rev. Eldred Johnston asks about getting white ashes for Ash Wednesday [TLC, Feb. 18]. I've gone the problem one better: gray ashes. In previous parishes, they've shown up sufficiently for all God's children.

I hold off burning the palms until a few weeks before Ash Wednesday. This way, they get very dry. (It also assuages my procrastinatory instincts.) I take a clean coffee can, and punch about a half-dozen holes an inch or so above the bottom for good draft. Then, I put a piece of screening in the can, above the holes. Crumple a handful of palm leaves into the can, and ignite. Don't try to get them all into the can; they won't fit. Just a bit at a time, adding the leaves until they're all going.

The longer they are allowed to burn, the finer, grayer they become.

When you think they're done, leave the can as is for as long as possible; they can smolder for quite a while. Voila! Racially integrated ashes!

(The Rev.) WILLIAM S. COOPER
Ashland, N.H.

WIPPELL'S

The NEW BUDGET CASSOCK \$150⁰⁰

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

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

The NEW BUDGET CASSOCK is...

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

• Supplied Promptly!



STYLE 120X

STYLE 121X



Call or Write
for details...



**J. WIPPELL
and
COMPANY LTD.**

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

Phone: (201) 948-2134/2144

Fax: (201) 948-3766

Navajoland Consecration

On March 10, with over 1,000 people gathered in the auditorium of the Civic Center in Window Rock, Ariz., the Rev. Steven Tsosie Plummer knelt before God and bishops of the Episcopal Church to be proclaimed the first Navajo Bishop of the Navajoland Area Mission.

Bishop Plummer, since 1983, had worked in Utah as regional vicar of St. Christopher's Mission in Bluff; San Juan-Batista in Montezuma Creek; and St. Mary of the Moonlight in Oljeto.

Principle consecrators included the Most Rev. Edmond Browning, Presiding Bishop; the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado and Interim Bishop of the NAM; the Rt. Rev. Frederick W. Putnam, retired Bishop of the NAM; and the Rt. Rev. Harold S. Jones, retired Suffragan Bishop of South Dakota. Eleven other bishops were present at the consecration.

Before the ceremony, Leonard Haskie, interim chair of the Navajo tribe, welcomed participants by saying that the consecration was a magnificent event because it entailed a new spiritual direction.

"We are looking for people like Fr. Plummer," he said, "because we need people like him to provide a model for our young people."

Navajo Song

Navajo medicine man, Jimmy Mason of Upper Fruitland, N.M., sang the Navajo song: "In Beauty I will walk," which was almost immediately echoed in another form by verse six of the opening hymn, "St. Patrick's Breastplate": "Christ be with me, Christ within me, Christ behind me, Christ before me. . . ."

The Rev. George Sumner, former vicar of Good Shepherd Mission, Fort Defiance, Ariz., used as an allegory in his address the four Sacred Mountains of the Navajo people. He asked Fr. Plummer to turn his heart and mind back countless years and see one of his ancestors, a medicine man, ascending one of the holy mountains of the people. He sees all the beautiful land, then descends bringing something of the holy to life below.

Fr. Sumner likened this to the time



Bishop Plummer accepts greetings after his consecration. [RNS photo/AP/Wide World]

when Fr. Plummer "prayed and listened and wrestled at the mountain-top" when he was selected as the Bishop of Navajoland, and then heard the voice of the Spirit which "has led you here this morning as surely as all the conventions and ballots and committees of the Episcopal Church, which the Spirit also uses here on the plain."

"The first holy mountain, Steven," continued Fr. Sumner, "is the mountain of tradition and memory. The church must share in protecting God's gifts to the Navajo people. The church must remember that in many and various ways God's wisdom flows through our fathers and mothers of old. . . ."

"The second holy mountain, Steven, is called suffering. But see that you, like all Christians, are always a visitor on this mountain . . . Jesus asks only that you be on that mountain keeping him company where he suffers and prays [in Gethsemane and on Calvary] . . ."

Mission and Service

"The third holy mountain is called mission and service, and so reminds us that as Jesus' disciples we must share in his battle and his victory over the evil one . . . but in the midst of all this, Steven [remember that God] is calling you and all of us to the fourth and final holy mountain."

This Fr. Sumner likened to the great high mountain from which St. John in

his Revelation saw the holy city Jerusalem coming down out of heaven from God. "Someday this mountain will be our home, but now all of us may visit it again and again for this mountain is called celebration, victory, rest . . . let your every Eucharist, Steven, be an ascent of this peak."

After his consecration Bishop Plummer was presented with his crozier, given by the Diocese of Utah. His ring, handmade by Harry Warren, Navajo silversmith, was presented by Bishop Plummer's wife, Catherine; and the pectoral cross, which had belonged to the late Rt. Rev. Wesley Frensdorff, who had been Bishop of the NAM, was presented by Mrs. Frensdorff.

The ceremony continued with Holy Communion, at which hymns were sung in Navajo and English. After the new bishop's blessing, a deacon dismissed the congregation, and all went to a hall adjacent to the Civic Center for a luncheon.

Interviewed after the service, Bishop Browning said, "I think that when I finish my term as Presiding Bishop I will look back on this day as being without question one of the most important things that I have been able to participate in."

Bishop and Mrs. Plummer, as well as their four children, plan to stay at their residence at St. Christopher's Mission in Bluff, Utah, the mission founded by the late Fr. Harold Liebler in 1943.

JOAN LIEBLER

Church Authority

A symposium on authority in the church was held in March in Sewanee, Tenn., sponsored by the School of Theology of the University of the South. It was held under the chairmanship of the Rev. John Paul Carter, Sewanee resident and former executive secretary of the National Association of Episcopal Schools.

Opening addresses were given by the Rev. John M. Gessel, professor emeritus of ethics at the School of Theology; the Rt. Rev. Arthur A. Vogel, retired Bishop of West Missouri; and the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*.

Having been a participant in both national and international Anglican-Roman Catholic consultations, Bishop Vogel explained at length the view of authority which emerged from these deliberations. Consensus on the Holy Eucharist, he said, had been easily reached since the two churches in fact already held similar positions. The concept of a unified but collaborative and reformed international authority requires new thinking in both churches.

Other speakers included the Rev. Philip L. Culbertson, professor of pastoral theology at the School of Theology, who spoke on biblical interpretation, and the Rev. J. Winfree Smith, educator and long-time leading figure at St. John's College in Annapolis, Md., who gave a retrospective survey of Anglican thought.

Following subsequent discussion, participants laid plans for further gatherings leading up to a projected major conference on the subject of authority in 1992, for which funding will be sought.

Higher Education

The church's need to reclaim its ministry to higher education — both on campus and in local parishes — received close attention February 21-23 in Washington, D.C., at the Consultation on Mission in Higher Education.

More than 300 chaplains, faculty members, students, parish leaders and bishops from across the U.S. attended.

Criticism for the current state of ministry on campuses was spread in many directions, but so was the acceptance of responsibility for making changes. The Rev. E. Nathaniel

Porter, national coordinator for ministries in higher education at the national church center in New York, said, "the church as a whole tends to view students as a footnote — 'the future church,' not yet able to make decisions."

Several speakers expressed dismay that the local parish is not adequately educating and equipping its young people to be prepared to witness, nor accepting them as full members.

A group of students who gave presentations said they are part of the problem because "students are, by nature, a slippery group." They made appeals for continued involvement by parents in the spiritual lives of their children, and strong parish educational programs before high school and through college.

Reports to Home Parishes

For their responsibility, the students proposed a duty to report to their home parishes about their campus experiences, and to be entrusted with more responsibility in ministry, since they are "not treated as children (nor) as adults" either in parish or on campus.

The Most Rev. Edmond Browning, Presiding Bishop, spoke optimistically in saying that the church is healthy and "not going to the dogs"; he pointed to increased giving, the increased number of worshipers, the awakening of the ministry of the laity and the lessening of the gap between social and spiritual aspects of mission. He said he was especially encouraged by the "rediscovery of the meaning of baptism, that all who are baptized are called to ministry."

The Rt. Rev. Roger Blanchard of Boston, Assisting Bishop of Massachusetts, who was in charge of college work for the national church in the 1950s, called the consultation "a resurrection," remembering that students had made the same demands in 1949 and are still awaiting answers. Saying "we are all missionaries," he urged creation of a Standing Commission on Mission in Higher Education, and going out and asking for money, "because it's there."

The Rev. D.H. Kortright Davis, professor of theology at Howard University School of Divinity, Washington, D.C., gave an address in which

he criticized both religion and higher education for their dependence for material success on "the industrial culture"; and he warned against "the fear of biting the hand that feeds." Within the church, he said, "things go wrong when the theology of mission comes face-to-face with the theology of money."

Dr. Paula P. Brownlee, president of Rollins College in Roanoke, Va., said the church has "abandoned our young adults . . . it is not they who have necessarily wanted to abandon the church." At the same time, she said, the university no longer exhibits the characteristics essential to a vital community. In either situation, the students "have no one to voice their questions and doubts to," and because they are "religiously ill-educated and spiritually formed . . . they are inarticulate." To overcome such handicaps, she said, churches should not only provide opportunities for volunteer work but follow them with discussions exploring the mysteries of life, since "students want to draw meaning" from their experiences.

Dr. Robert Gregg, dean of the chapel at Stanford University, said he could foresee no "boom time" coming in organized religion, since secularism has largely replaced a religious viewpoint. But he questioned whether the secularism is "a veneer, masking a hunger." Noting that Episcopalians are one of 23 Christian groups on his campus, Dr. Gregg said that may be overkill, "especially as brand loyalty is weakening in America."

Network for Prayer

At the close, a message, for both the university and the church, was produced by 21 college students at the meeting, who spent extra hours in their own meetings and pledged themselves to develop immediately a network for prayer and communication, including "to call each other when the vision begins to dim."

The general message urged that "both the university and the church must be continually in reformation," that the status of funding and communication indicates a "distressing loss of commitment to mission in higher education," that parishes should "increase the nurture of their youth."

WINSTON H. TAYLOR

Three Words

“Strange how these words of Jesus are our words as well.”

By ERNEST E. HUNT, III

Did you know that these words, “Father into thy hands I commend my spirit,” are not the final ones for Good Friday? There actually are three more.

Even so, words often lose their meaning in the actual face of death; and all seven words from the cross could be our very own at the end of our lives. At that time we could well say, “Father, forgive,” for the relationships we might have sustained and yet chose not to, for our lack of some struggle which could have led us to greater maturity, or for not using our skills so that others could learn how to use theirs.

We may have the opportunity to turn to a loved one, a spouse, a child, a relative, a helper, and say, with quiet confidence, “If not today, but someday, you will be with me in paradise.” Perhaps we will possess a degree of acceptance of life, death and new life, and we will be fortunate enough to pass on our faith to others.

Again, we might say to some woman, if we are a man, — a mother, wife, daughter, associate, friend — “Behold your son,” behold the child in us who needed you, who relied on you, who was nourished by you, and yet must die without you.

Maybe we will have regrets or even taste some of life’s cup of bitterness. We may know feelings of rejection and wonder if God has really been active in our lives; we may question if there is a life to come after suffering. Was it all worth it? Why is there this human confusion, this conflict of good and evil? Almost certainly we will be tempted to say, “My God, my God, why hast thou forsaken me?”

The Very Rev. Ernest E. Hunt, III, is the dean of St. Matthew’s Cathedral, Dallas, Texas. For many years he was rector of the Church of the Epiphany in New York City, and he has contributed to TLC on a number of occasions.

Or the ravages of a diseased body, some fever, some unforeseen inadequacy to help ourselves, some extended paralysis of mind, or of spirit or of body, may cause us to plead, “I thirst.” To which a nurse, an aide, a loved one or a complete stranger will respond by giving us a cup of cold water, just as Jesus bade us to do in his name to all the thirsty of the world.

On the other hand we may feel complete in ourselves that we did what we could, that we loved as much as was in us, that we were able to receive from others so that they could grow. I hope we will have a sense of accomplishment and inner peace when our time comes, so that we will say, in the presence of those still there, “It is finished.” It is over at last. We have overcome, “the busy world is hushed, the fever of life is over, and our work is done.”

Then we may also inwardly say, like one committing himself in trust to another, indeed offering his or her life, for good or ill, to the source of that life: “Father, into thy hands I commend my spirit.” This final acceptance, on the occasion of passing to the expanded, fulfilled and changed existence which we call eternal life, does not just concern death,

but also life in the flesh: its wonder, its beauty, its joy; yet also its limitations.

Strange how these words of Jesus are our words as well. There are more. We need not limit ourselves to his. We might say to someone dear, “Take care of Joe or Jane or my cat or dog”; or cry angrily, “No!” — with protest in our words like those of Dylan Thomas, “Rage, rage, against the dying of the light.”

No worse frustration exists than to leave something unfinished, and yet none of us really completes everything. We are part of an ongoing process, in life and in death. St. Paul told some Corinthians, “I planted, but Apollo watered,” or, one paves the way and another builds. When we die we pave the way for others, in a manner I do not fully understand.

How often we have said, in regard to some friend, “Too bad he didn’t live to finish his work.” Yet if there weren’t others to carry on after us, we wouldn’t have a continuing church, a society, or even the world as we know it: indeed, a future.

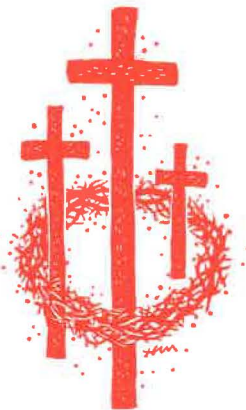
Also, words to those near death do not come easily. I usually don’t know what to say in these moments, even though I may be deeply moved. Of

(Continued on page 11)

Argument Friday

Lent crowns itself with spikes today which only goes to show where all your self-denial leads to in the end (unless you happen to believe in . . .) that suffering must be avoided at all costs (provided all you want to live for is . . .) that life should be enjoyed, lived to the very hilt (so long as hope for you can only reach as far as . . .) that love is just a pretty euphemism for the essential propagation of the species (until your life is pierced, you bleed, alone, and die, at last, to soar again in towering flight with all the company of heaven and of earth).

J. Barrie Shepherd



The Wondrous Cross

The sixth in a series of Lenten meditations

By JEFFERY W. ROWTHORN

The final week of Lent confronts each one of us with hard questions and hard choices. That shouldn't surprise us if we are sincere in our desire to heed St. Paul who "decided to know nothing except Jesus Christ and him crucified . . . so that [his] faith might not rest in human wisdom but in the power of God" (I Cor. 2:2,5). That is exactly where our faith should rest as well — in the power of God.

It will be good if we become aware of how deeply we are involved in those social and political evils which crucify our Lord afresh, and if we see how seriously our lives as Christians are impeded by our fears and our lack of trust.

But if that is all we learn, then Christ on the cross will not have won his victory in us, and the agony of Good Friday will not issue for us in the joy and freedom of Easter morning. Even on the cross, in the midst of his sufferings, Jesus prayed: "Father, forgive them, for they know not what they do" (Luke 23:34). The power and the pull of that divine love and forgiveness are such that, as with St. Paul himself, we can turn from callousness or indifference to penitence and to pity and to action.

So the hymn "Lift high the cross" (*Hymnal 1982: 473*) reminds us of our calling as the followers of Jesus and the beneficiaries of his passion. That calling — to lift high his cross and to proclaim his love worldwide — was marked on us at the outset of our Christian journey:

"Each new born servant of the Crucified
bears on the brow the seal of him who died"
(1982: 473, v.2).

That which was symbolically traced on our foreheads at our baptism is meant to be visibly imprinted on our lives from day to day.

Pilgrims need two things for their journey: ample food and clear directions. This is just as true of Christians who live their lives between baptism and burial. We are given the food we need week by week at the Eucharist. Seated in front of the pulpit, gathered around the table, we are fed with the very life of Christ himself:

"At the Lamb's high feasts we sing
praise to our victorious King,
who hath washed us in the tide
flowing from his pierced side;
praise we him, whose love divine
gives his sacred Blood for wine
gives his Body for the feast,
Christ the victim, Christ the priest"
(1982: 174, v.1).

Food, yes, and in abundance, but what about directions to our goal? Here the four simple actions carried out at every Eucharist, actions so simple that we may overlook them, matter profoundly. St. Luke records these actions,

The Rt. Rev. Jeffery W. Rowthorn, Suffragan Bishop of Connecticut, here concludes his series of Lenten meditations.

and their crucial consequence, in his account of the Last Supper and then again in his account of that simple meal at Emmaus on the Sunday following Jesus' crucifixion (the Sunday which is Easter Day): "When he was at the table with them, he took the bread and blessed and broke it, and gave it to them" (Luke 24:30).

Jesus ". . . took, blessed, broke, gave" . . . and what happened? "Their eyes were opened . . . and he was known to them in the breaking of the bread" (Luke 24:31,35).

Because of those four actions, which are now at the heart of every Eucharist we celebrate, we too can recognize Christ. And in doing so, we recognize ourselves and our calling to be his body into the world, his body still being crucified and still rising victorious from the dead.

So we remember how Christ let God take and bless and break and give him for the salvation of all. What happened at the Last Supper and what happened on the cross are two sides of the same coin, neither complete or intelligible without the other.

But now, as we prepare for Easter and for our joyful recognition that "the Lord is risen indeed," let us ask ourselves whether we are ready for those same simple actions of the Eucharist to be done by God now with us.

Are we ready for the offertory? Ready to let God take all that we are (our weaknesses as well as our strengths, fears as well as hopes, hates as well as loves), and in his own mysterious time and way put us to good use in the world? Are we ready for the Great Thanksgiving? Ready to bless God gladly for all his goodness and loving-kindness to us and to all people, in all ways and times and places?

Are we ready for the breaking of the bread? Ready to contend against the injustice and greed around us and within us, and, when necessary, to be broken by drinking the cup of suffering Christ drinks? Are we ready for the communion? Ready to share ourselves with others, ready in this tumultuous age for the unconditional, unrestricted community the Eucharist demands of those who share in it?

Those four not-so-simple actions are the directions God gives us week by week for our journey together wherever we may be.

Living by that food, intent on following those directions, we shall fulfill our calling as the Body of Christ. Our witness, though increasingly costly, will also be increasingly joyful, for where Christ is, there we shall be also. In Christ God lovingly gave all, that we might have all. Love gave his life that all might gain life.

Thus, we end Lent where we began, singing of the glorious battle and of the wonder of God's foolishness and God's weakness in our all too wise, all too strong world:

"So shall our song of triumph ever be:
praise to the Crucified for victory.
Lift high the cross, the love of Christ proclaim
till all the world adore his sacred Name"
(1982: 473, v.4 and refrain).

Thanks be to God!

EDITORIALS

Where to Find Authority

The recent symposium on authority at Sewanee [p. 7] faced important matters. When we say, "How can the bishop say . . ." or "Why did she think . . ." or "Why doesn't the church come right out and say . . ." these are all questions of authority. Who, in short, has the right (and the duty?) to speak for the institution and to expect that what is said will be complied with?

Because religion deals with some of the greatest questions in life, questions which cannot be altogether answered by mere worldly wisdom, it is important that a community of faith be able to voice its pronouncements. It cannot be expected that great questions of guilt or innocence, of lives fulfilled or destroyed, or of our eternal destiny, be left to chance or disregarded in hopes that they may be forgotten.

In Anglicanism, authority has been described as a three-legged stool: the legs are scripture, tradition and reason. This is theoretically excellent. The trouble is that it may take reflection, reading and extensive study to reach answers. It was more effective in a more leisurely

age, when clergy could spend the afternoon with the Latin or Greek Fathers.

The present quasi-democratic governance of the Episcopal Church offers further problems. Persons elected to diocesan conventions, provincial synods, or General Conventions may be highly intelligent, but with little knowledge of scripture and perhaps virtually no knowledge of church tradition, especially as the latter pertains to technical questions these bodies have to face. Those who have such knowledge may be disinclined to enter the political forum of the church.

In a deliberative body seeking decision by consensus (as we hope is at least the case with the House of Bishops), the diffident scholar may be listened to. In numerical voting, on the other hand, such individuals will usually be hopelessly outnumbered. If we are to keep our Anglican three-legged stool, we are going to need to affirm it with a greater and more intentional effort than has been the case in the recent past.

Into the Holy City

It is only with a certain turmoil of heart that the Christian believer can enter the last week of Lent, the week of the Holy Passion. The reasonable succession of events suddenly becomes jumbled. The man on the donkey is acclaimed as King; the King washes his followers' feet and then is crucified, the one crucified is to rise as the Lord of Life. Everything is strangely disrupted as we approach that strangest disruption of all, the incarnate Lord hanging on a cross. Before the cross earthly wisdom ceases to make sense, for, as St. Paul says, "the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God" (I Cor. 1:18).

Let us then, in our hearts and souls, go with Jesus into Jerusalem on Palm Sunday, knowing that strange things will befall him, and befall us too if we keep close, in that mysterious Holy City during these days and nights ahead. Our lives and our spirits may also be changed. We know where the journey will end, at the empty tomb, but it is only by walking in the way of the cross that we can reach that destination.

An Honored Correspondent

Diocesan correspondents and others who send in news information play an invaluable part in the work of this magazine. One correspondent we are pleased to honor at this time is the Rev. James L. Considine of the Diocese of Northwest Texas. A native of Kansas City, Fr. Considine has served parishes in the southwest and has been a deputy to several General Conventions. His association with THE LIVING CHURCH has been long and productive. In 1960, he was awarded a prize by the magazine for his interview with Lady Bird Johnson, which he obtained after surmounting many obstacles. He was TLC's reporter for the House of Deputies for four General Conventions. As he now retires from his journalistic work with us, we extend our grateful regards to him and to his wife Ann. They now live in Coleman, Texas.



Good Friday

O Christ, betrayed, denied, forsaken,
May our hearts with compassion awaken,
Compassion and courage to stand by thy cross,
And weep with the faithful at mankind's loss.

O spotless Lamb for sinners slain,
Grant us to share in thine all Holy pain.
Scourged and mocked with crown of thorns,
Whose heart who loves thee would not mourn.

We see thee on the cross forgiving
Those who have done this terrible deed;
Receiving the penitent thief into heaven,
and commending thy mother to John in her need.

Sweetest relief when Thy suffering is o'er,
Thou having died, dieth no more.
Thy body broken, thy precious shed blood
Are now and forever our Holy Food.

We call the day "good," but disciples slept,
We call it "good" but the heavens wept,
But Christ in his dying has yet won the day,
"It is finished," the redeemed may rejoice alway.

Martha Webb Dale

THREE WORDS

(Continued from page 8)

course, Jesus also heard words at that time but they were not comforting ones for him. The crowd said, "Crucify him, let him come down from the cross, and then we will believe him."

Jesus did not have an opportunity to be ministered to in his final hour. He merely hung on, nailed to the same human circumstances which we face, unable to do anything more than wait. We should be doubly careful, then, about words at the end; they fail us more than not. It is difficult to find any perfect last words to say at a loved one's death.

In an off-Broadway play a few years ago, *Love Letters on Blue Paper*, the plot concerned a retired labor leader in England who was dying of leukemia. The man could not bring himself to confront his wife directly with the bad news, nor could she overcome his difficulty to speak of his physical condition or of her devotion to him. Yet their inability to express grief openly did not prevent them from receiving and giving each their consolation. He communicated to his wife second-hand by speaking of his illness to a friend. And his spouse substituted the written for the spoken word by taking pen to blue paper.

Not to Despair

Without ever mentioning her increasingly concerned and compassionate correspondence, she composed her letters in the house with him, had them mailed to him, and brought them to his bed after the mail carrier delivered them to the house. The letters seemed to support his efforts to come to terms with his mortality, and their tenderness — the play reveals as the final fulfillment of his life — averts his temptation to despair.

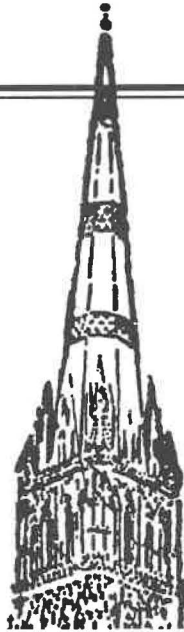
It is reassuring to know that love is active even in silence, as it certainly must have been on the cross. There was no special word from God on Good Friday, like that associated with a dove at his baptism; only a finishing of a work. Yet the silence is neither stagnant nor still; it contains movement. Good Friday's silence is like the wind, full of power, but often without noise. Actually Jesus' own words fill the vacuum. His voice

is God's voice, for God is in his suffering, infinitely. I could not trust a God who did not share the frailty of his own creation, our flesh and our bones, our skin, our sinews, our blood, our heart, our spirit. I could not trust a God who was beyond and above it all.

God was more like the wife in *Love Letters on Blue Paper*, unable to prevent what was happening but filled to the brim with unexpressed compassion. Perhaps there are truly only seven last words at death, and maybe they are more than enough.

We do know that Jesus, in his final few moments, commended his spirit to his Father at last, as we will some day. But these words were still not final, three days later. Then, blue paper would become golden parchment. What was "written in blood" would be proclaimed with absolute joy. On Easter three words take the place of seven, and they become the last, even the final words — not only after Jesus' death but more importantly after each of our very own.

They are as we already know by faith: "He is risen!"



A BOOK FOR THOSE WHO SEEK

HOW CAN YOU BELIEVE?

By George W. Wickersham, II

"If Jesus were a stranger to me, reading [this] book would make me want to track him down and get to know him."

John Alexander in The Living Church

"If you really are searching for a faith to live by... then read this book."

Sydney Evans
late Dean of Salisbury

"This is a book which can be wholeheartedly recommended both to those who are seekers and to those who already claim to be believers but wish to deepen their knowledge and commitment."


Edward H. Patey
Dean Emeritus of Liverpool

"Spiritual guide for the confused or disheartened."
Harvard Magazine

Excellent for study groups

CHURCHMAN PUBLISHING Ltd.

Available (through Morehouse-Barlow) at your local bookstore, paperback, 175 pp., \$9.95


IRELAND

Ecumenical Seminar at Historic TRINITY COLLEGE, DUBLIN
July 9-20, 1990
"Proclaiming Traditional Truths in Modern Terms"

Dr. Raymond Hammer with Irish & British scholars
Day trips to Glendalough, Powerscourt Demesne
Optional Irish tours
\$849
\$829 (spouse, student)

Another Unique Program from
INTERNATIONAL SEMINARS
106 SO. FRALEY ST. KANE PA 16735 USA
Phone 814/837-9178

**HOLY CROSS
INCENSE**

Holy Savior Priory
Pineville, SC 29468

803/351-4356

MOREHOUSE PUBLISHING

Send for our *NEW* catalogs

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

THE SARUM MISSAL

The liturgy of the Use of Salisbury, done into English and abridged. Contents: Asperges, Ordinary & Canon of the Mass, Proper of Seasons, Collects, Proper Prefaces. Cloth bound, gilt stamping. \$14.95. **Holy Rosary Apostolate, P.O. Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0.**

Watch With Me One Hour

By VINCENT PARIS FISH

One Sunday afternoon, I heard the sound of footsteps in the parish house, followed by a polite knock on my study's door. I opened it to find a tall gentleman, well-dressed and handsome. Entering the office hesitantly, he cleared his throat and said, "Father, I would like you to do me a favor." I had learned to beware of strangers asking for favors, but my smile encouraged him to go on. "I need a letter from you, stating that I am a Christian," he said.

I asked, "How do I know that you are a Christian?" After admitting that he seldom entered a church except for weddings and funerals, he said he had been baptized as a child. He was going to Jordan, on business, he said; then to Jerusalem for the same reason, and entrance into Israel required the identification he had asked me for.

Looking embarrassed, he said, "I will of course make it worth your trouble," and he brought out a healthy looking wallet. Responding to my neg-

The Rev. Vincent Paris Fish is a retired priest of the Diocese of Chicago and lives in McHenry, Ill.

ative gesture, he hastily returned the wallet to his pocket. "If you will not take money, what can I do for you?"

"Since you will be near the Garden of Gethsemane," I answered, "I would like you to bring me a stone from there. Not too large a stone, but not a pebble, either."

Though somewhat puzzled by my request, he agreed to try. I wrote the letter, he tucked it away with profuse thanks, and departed on his mission.


A few Sundays later, the phone rang. "I have what you want," I heard my somewhat-Christian messenger say, "and I am taking a cab from O'Hare directly to the church." His usual calm demeanor seemed to have deserted him, and I wondered what had happened.


At the church, he fairly danced about in his attempt to say everything at once. After a few deep breaths, he gave me the following story. While transacting business with a man in Jordan, he mentioned my request. His business friend said that should be no problem, and gave him the name of a Greek Orthodox priest who would do his best to help him.

Trusting that my somewhat-Christian messenger had not embroidered the truth, I learned that, sometime between midnight and dawn, he and the priest, with a young helper, searched in the Garden for a stone such as artists portray with Jesus kneeling beside it. When the three found a large boulder, the boy dug beneath the surface of the ground with hammer and chisel, and removed a portion of the stone, about eight inches long and four inches wide. What an interesting tableaux that must have made. How our Lord must have smiled!

With his burden carefully wrapped in his luggage, my now-more-Christian messenger began his journey home. His strange feelings of elation did not subside, and he found difficulty in waiting until he could place "his" treasure in my hands. Much questioning did not cause him to alter his story one iota. My gratitude was unbounded and I praised him sincerely for a job well done. My unspoken hope was that he would someday become a true Christian messenger. It is sad to relate, however, that I never have seen or heard from him since.

The Fellowship of Witness presents





EPISCOPAL EVANGELICAL ASSEMBLY

*A Conference on
the Gospel and
the Sacraments*

May 11-12, 1990
South Hamilton,
Massachusetts

with
J.I. PACKER

Dick Lucas
John Rodgers
Donald Cameron
FitzSimons Allison
Philip Hughes

Register Now! Contact:
The Rev. Bill Lovell
Christ Church, 149 Asbury St.
S. Hamilton, MA 01982 (508) 468-4461

During Holy Week, as the altar guild made preparations for the watch during Maundy Thursday night, I placed that stone before the altar of repose where the Blessed Sacrament is kept, explaining where it had come from, and the appropriateness of having it where those who watched before the altar could see and meditate upon it.

That Maundy Thursday night, as was my custom, I spent several half-hour periods of meditation before the altar of repose. I placed my spirit in the Garden of Gethsemane with Jesus, and felt myself especially close to him, yet no startling occurrence took place, nor did I expect anything unusual. At the next meeting of the weekly study class, however, several parishioners who had spent time before the altar told of things that had happened.

One had seen what she described as a burning halo about the head of our Lord on the crucifix. The person at first thought it was caused by a reflection, but she could not detect any source of light other than the usual candlelight. Another said that a sort of golden ray emanated from the stone. A third person thought he saw an image of our Lord at exactly the place of the sacred host in the monstrance. Since I had been close to these people for many years, I knew them to be truthful and unusually realistic. All I could do, therefore, was to accept what they said without trying to explain it.

Similar Experiences

On several succeeding years other parishioners reported similar experiences. These accounts, I think, could possibly be the result of their having heard about the other happenings. It is worth noting, however, that when the watchers on that first occasion reported their experiences, none of them had talked with one another previously about what they had seen. Each person was amazed at what the others reported.

The stone is safely in my possession. It has been placed upon the altar of repose again since my retirement; enough times so that those who had the real or imagined experiences were sincerely and honestly moved and spiritually rewarded. Life is full of such perfectly healthy and spiritually uplifting experiences. I believe that we can treasure them, and keep them safe in our personal, intimate relationships with God the Father, his Son, Jesus Christ, and the Holy Spirit.

PEOPLE and PLACES

Appointments

The Rev. **Howard Backus** is rector of St. Timothy's, 2575 Parkway Dr., Winston-Salem, NC 27103.

The Rev. **Lawrence R. Boyd** is vicar of Grace Church, 111 Bunker Dr., Lake Havasu City, AZ 86403.

The Rev. **Lloyd W. Fonvielle** is interim of St. David's, Box 334, Laurinburg, NC 28352.

The Rev. **Norman Brooks Graebner** is rector of St. Matthew's, Box 628, Hillsborough, NC 27278.

The Rev. **Mark H. Hansen** is now rector of St. John's, 851 Stafford Ave, Bristol, CT 06010.

The Rev. **Martha Hedgpeth** is rector of Grace Church, Box 11123, Newington, CT 06111.

The Rev. **Victoria Jamieson-Drake** is now part-time vicar of the Church of the Holy Spirit, Greensboro, NC 27405; add: 1525 Acadia St., Durham, NC 27701.

The Rev. **Kirk Kubicek** is rector of St. Peter's on the Green, Monroe, CT 06448.

Change of Address

The Rev. **Kale Francis King** (ret.) may now be addressed at Lumber Plant Rd., Box 8, Lowgap, NC 27024.

The Very Rev. **Harold F. Lemoine** may be addressed Nov. 15 through April 30 at 1415 Victoria St., #1205, Honolulu, HI 96822 and May 1 to Nov. 15 at 580 Mineola Ave., in care of Giacinto, Carle Place, NY 11514.

The Rev. **Ferdinand D. Saunders** may be addressed at 2102 Tanglewood Dr., Sarasota, FL 34237.

Resignations

The Rev. **Keith Axberg**, as vicar of St. John's, Colville and Redeemer, Republic, WA.

The Rev. **Stephen E. Herbert**, as vicar of Grace Church, Lake City, PA 16423.

The Rev. **C. Douglas Simmons**, as rector of Trinity Church, Asheville, NC. He is now non-parochial.

Deaths

The Rev. **William Robert Wetherell**, retired priest of the Diocese of Newark and secretary-general of the Confraternity of the Blessed Sacrament USA from 1952 to 1990, died on February 24 at the age of 75 in Philadelphia, PA.

At the time of his death, Fr. Wetherell was assisting priest at St. Clement's and the Church of the Annunciation of the Blessed Virgin Mary, both in Philadelphia. During his priesthood he had served churches in New Jersey, Illinois, New York, and Pennsylvania, most recently All Saints', Orange, NJ from 1957 to 1981, the year of his retirement. He studied at the University of Delaware and the General Theological Seminary and was active in several devotional societies, including the Confraternity of the Blessed Sacrament, the council of the Guild of All Souls, the Living Rosary of Our Lady and St. Dominic, the Society of Mary and the Holy House of Our Lady of Walsingham. His wife, Grace, preceded him in death; he is survived by two children.

CLASSIFIED

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 FURNISHINGS

BANNERS for the Liturgical Year — For a free brochure, write to: Liturgical Banners, Barbara B. Tiewis, 74 Bunker Hill St., Lancaster, NH 03584.

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

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.

COMPUTERS

CHURCH PARTNER. Look for release 1.50 in April! New features will include: new attendance records, improved text merge program, expanded shepherding capabilities and faster name look-ups. Runs on DOS, Networks, Xenix and MacIntosh systems. Features: Modular design, including SBT Accounting, dBase compatible files, and a support plan that can't be beat! Free support for first 90 days — Extended Support includes free upgrades! Written by Episcopalians. Thirteen separate but integrated modules at a price you can afford. Dealer inquiries welcome. Summit Systems, 16 Berry Hill Rd., Suite 121, Columbia, SC 29210. Phone 803/798-9749.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

NEEDLEWORK

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

ORGANIZATIONS

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

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.

CLASSIFIED

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

ORGANIZATIONS

WE CAN HOLD a "recognized theological position" and still not accept the novel interpretations of General Convention. Join others to witness against eccentric interpretations of the Gospel. Write: **ECM, 1206 Buchanan St., McLean, VA 22101**. Send \$20.00 to subscribe to our newsletter.

PILGRIMAGE

MYSTICS, MONASTICISM, AND RELIGIOUS ART — A cultural pilgrimage — July 12-30, 1990. A European contemplative pilgrimage exploring art and architecture inspired by monasticism. For brochure: **Pilgrimage Coordinator, 33 Longwood Rd., Aiken, SC 29801**.

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.

DAY SCHOOL HEAD. All Saints' Episcopal Day School (approx. 225 students, K3-Grade 6) seeks applicants for position of Head. Preferred applicant will be creative, innovative and have teaching experience, outgoing personality and community-minded spirit. Prior administrative experience helpful but not required. School located in growing community on campus of sponsoring church. Position available: 6/4/90. Interested persons please contact and send resumé to: **John R. Chase, School Board Chairman, All Saints' Episcopal Day School, P.O. Drawer 1931, Florence, SC 29503**. All applications will be kept confidential.

ENJOY all four seasons in the Poconos of northeastern Pennsylvania — an ideal place for family, work and leisure. **St. Mark's Church, Moscow, PA**, is seeking a rector to progress with it. Call: (717) 842-7231.

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**.

DIRECTOR OF MUSIC (organist/choir director). Part-time position with a medium-size parish and part-time position with a community college. Combined salaries \$20,000 annual, major medical insurance and pension benefits. Master's degree minimum requirement. Resumé to: **Rector and Music Search Committee, St. John's Episcopal Church, 625 Pecan St., Helena, AR 72342**.

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***.

POSITIONS WANTED

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***

PROBERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Probers, 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

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

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.

1958 4 Manual Drawknob Allen; 1975 choir computerized card reader 17 speaker cabinets; 1983 Allen double memory capture action; 10 generals; 6 divisionals; 3 swell shoes (No Ct); crescendo; console (matched mahogany) excellent condition. Sell total instrument, or sell console (pipe organ compatible), speakers, amplifiers and 2 computer choir separately. Available May, 1990; price negotiable. Write: **The Organ Committee, First Presbyterian Church, 1101 Bedford St., Stamford, CT 06905**.

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

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**.

CLASSIFIED ADVERTISING RATES

(payment with order)

- 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 32 cts. a word.
- Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

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

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

LENT CHURCH SERVICES

GULF SHORES, ALA.

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

HARTFORD, CONN.

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

NEW HAVEN, CONN.

CHRIST CHURCH Broadway at Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol). 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 I), 10 (Rite II), 11:15 Education. MP Mon-Fri 8,
EP Mon, Wed, Fri 7:30. H Eu Tues 6:30

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.

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

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H.
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. Smellie, r; the Rev. Dr. John A.
Lindell, ass't; the Rev. Charles M. Serson, ass't
Sun H Eu 8, 10. H Eu Healing Tues 10, 6; Sat 5:30

SARASOTA, FLA.

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

ATLANTA, GA.

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

INDIANAPOLIS, IND.

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

LAFAYETTE, IND.

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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th and 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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVe-
que, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gib-
son J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu



Church of the Saviour, Syracuse, N.Y.

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-
soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

BOSTON, MASS.

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

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.

The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

LEOMINSTER, MASS.

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

PITTSFIELD, MASS.

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

ST. STEPHEN'S

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

CLAWSON, MICH.

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

DETROIT, MICH.

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

ST. PAUL, MINN.

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

ST. LOUIS, MO.

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

SPRINGFIELD, MO.

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

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

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

(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)

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

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
Holy Week: Palm Sunday, 7:30 Blessing of Palms & Low Mass; 9 Blessing of Palms in Parish Hall, Procession, the Solemn Passion & Sol Mass; 11:30 Blessing of Palms & Sol Mass. Mon 10 Litany & Low Mass; Tues 10 Litany & Low Mass; Wed Litany & Low Mass; Thurs 10 MP & Low Mass, 7:30 Sung Mass, Feet Washing Ceremony & Stripping of the Altar, Procession to Altar of Repose. Fri: 10 Mass of the Pre Sanctified, 12 to 3 Good Friday devotions "The Last Seven Words."
Easter Eve: Great Vigil of Easter. 7:30 Lighting of the New Fire, Holy Baptism, & Holy Eu. 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

NEW YORK, N.Y.

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

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

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

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

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

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

RICHMOND HILL, N.Y.

ALL SAINTS' 57-25 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. (718) 784-8031
The Rev. Robert A. Wagenseil, Jr., r
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.-April, 5. C 1st Sat 4-5

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 H 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 B. C Sat 4-5.
Lent: Sta & B Wed 7

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Reginald Mallett, sss't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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 (465) 20387
Near the Instituto Allende
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



Church of the Epiphany, Sedan, Kan.

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.