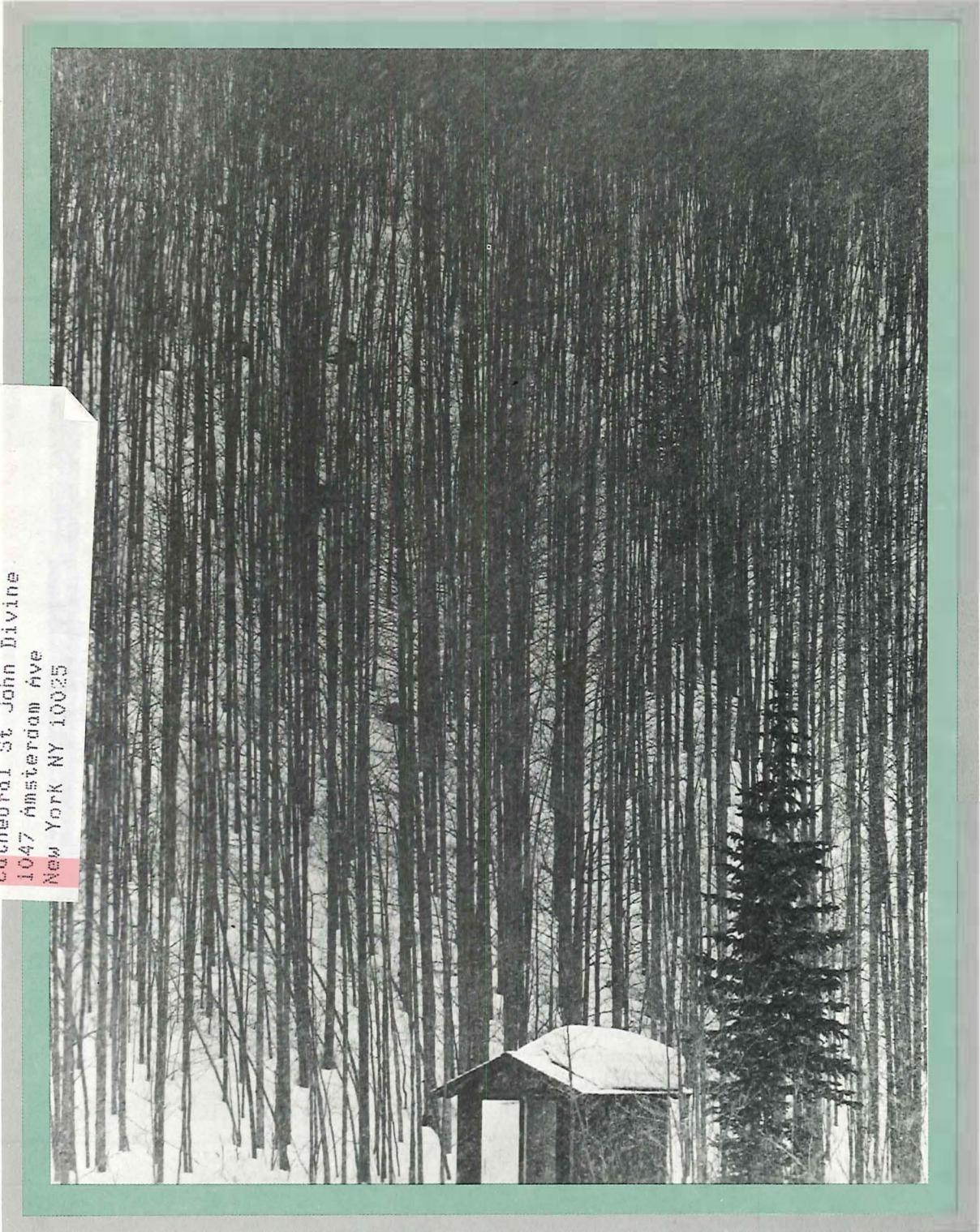


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Trees of Life
[The First Article]



Trees of Life

As part of worldwide concern for global climate change, there is acute interest in the world's forests. As populations expand, forests are leveled for farmland or for their wood. This is dramatically evident in the case of the Brazilian rain forests, but the loss of forests is evident on other continents as well. As the forests recede, humanity loses a valuable agent for absorbing the increased output of carbon dioxide which contributes to global warming.

There are numerous references to trees and forests in the Bible. A tree is central to the Garden of Eden. "The tree of life" is important in the Book of Revelation. In the Book of Daniel, a majestic tree grows "in the midst of the earth" (4:10-12). It is high, strong, reaching into the heavens, and is visible to the ends of the earth. The beasts of the field find shade under it, birds dwell in its branches, all flesh is fed from it.

There is a similar tree in Ezekiel. Both accounts represent the ancient world-tree springing from the earth's center, its branches growing in all directions and its height extending to the heavenly vault. Both the trees in Daniel and Ezekiel are brought low through human pride and greed. The destruction of nature in Ezekiel is vivid: Upon the ruin of the tree "will dwell all the birds of the air, and upon its branches will be all the beasts of the field" (32:12-15, see also 47:1-12).

Christ was crucified on a tree, and this event has resulted in a rich outpouring of tree-related images. The tree bears the body of the holy one; it is a witness to and participant in the crucifixion. One of the best-known such images is the medieval legend, the "Dream of the Rood," where the cross becomes a jewel-covered tree. Numerous hymns reflect this metaphor, such as the *Vexilla Regis* (12th century) describing the "Blest tree, whose chosen branches bore the wealth that did the world restore."

The biblical and devotional literature tree images have several common traits: The trees are stages on which a political drama is played out, i.e. crucifixion or destruction in other forms. They are arresting presences against the horizon, often reaching into the heavens or deep into the earth. They are home, shelter, or the source of food for many inhabitants. So central are they to life that their loss is a great and tragic one for nature and humanity.

A review of the biblical and devotional literature will help anchor us in the coming ecological debates, for the questions are more than being about desertification and climate change. They are about the quality of life itself, and the well-springs of its roots, and its deepest strivings.

Our guest columnist, the Rev. Frederick Quinn, is a resident of Chevy Chase, Md. and is a frequent contributor to THE LIVING CHURCH.

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LETTERS

Church and State

I am distressed and amazed by Fr. Cooper's letter [TLC, Jan. 13]. The distress is that a priest of the Episcopal Church believes that the constitutional provision against the establishment of religion means that the church and church officials must remain silent about matters of public policy. The U.S. Constitution says the government may not promote or favor any religion, and it says nothing about requiring silence from religious groups or persons. Thank God that those Christian people who have sought the abolition of slavery, racial justice, decent regard for the poor, peace, and a variety of other issues have not been silent . . . or been silenced.

The amazement has to do with Fr. Cooper's statement that Mr. Bush as a member of a vestry "would never conceive of telling his rector or bishop how to run the church." After 43 years of ordained ministry, I have been told by vestry members how to run the church more often than I can remember. Sometimes they have been right, and I have heeded their words. Sometimes they have been mistaken, in my judgment, and I have not done as they have wished. But I have never thought that they were beyond their rights when they have spoken, and I am grateful for their willingness to say words which at the time I found hard to hear.

I thank God for the willingness of Bishop Browning and other Episcopalians, ordained and lay, to hold before the President and other elected officials their concerns and hopes for our world. The General Convention has more than once stated that war is not an acceptable choice for Christians in our time, so Bishop Browning was indeed speaking for "the church," whether Fr. Cooper likes it or not. We have seen the effects of silence among Christians in Nazi Germany, to cite one glaring example, and I hope we never fall into that trap in the United States.

(The Very Rev.) WILLIAM F. MAXWELL
Port Townsend, Wash.

Prayer and War

Perhaps only a few of us noted that the crisis in the Middle East has brought millions to their knees and churches have held prayer vigils and

encouraged fasting for a speedy end to the war and little loss of life. A very interesting sidelight is that our President, whom I have met personally in his home and know to have a deep faith, constantly refers to prayer and is holding a prayer vigil in the White House as I write this letter.

It is also interesting to note that Billy Graham spent the night at the White House praying with the President and, a few days before, that Pat Robertson prayed with the President. President Bush is an Episcopalian. Why didn't he call upon the hierarchy of his own denomination to pray with him?

To me, the answer is self-evident. While the world around us is sick and dying, our church leadership is engaged in trying to ordain practicing homosexuals, to promote the blessing of same-sex marriages, and to endorse an inclusive liturgy that removes the words lord, father, son, king and master. We are not espousing the cause of the Lord Jesus Christ and introducing people to a master and savior who

loves them and is an ever-present help in time of need.

I pray that every member of the clergy and every layperson will return to the Bible, which we have sworn to believe, and to the prayer book, which is based on the Bible. If we were to do this, we could be like the apostolic church and turn the world upside down again.

LEE A. BUCK

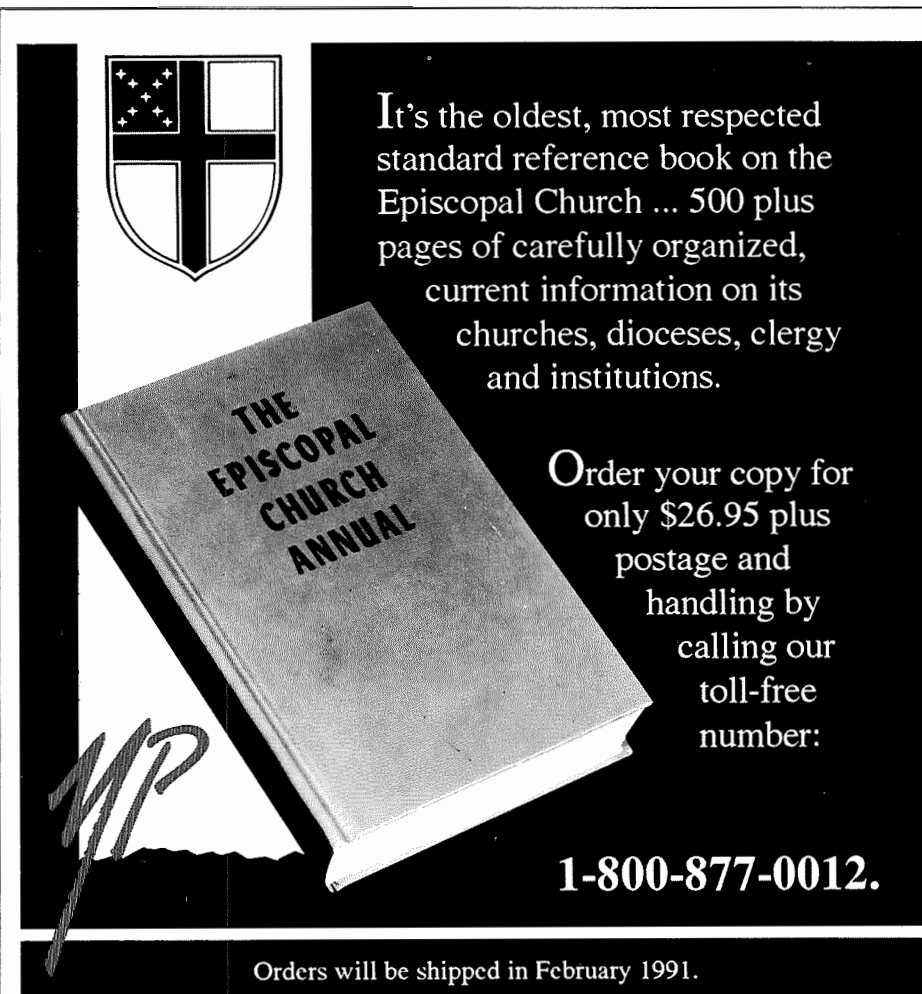
New Canaan, Conn.

{ *Presiding Bishop Browning and President Bush did pray together [TLC, Feb. 10]. Ed.*

• • •

An article written by the Presiding Bishop that dealt with the Middle East crisis and our involvement appeared recently in the *Washington Post*. In reading it, I came away with flat and unfulfilled feelings in that I did not find any real encouraging expressions of prayer and faith as offerings to our

(Continued on next page)

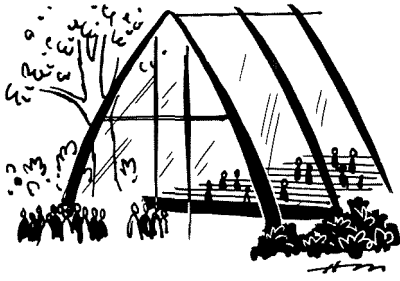


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LETTERS _____

(Continued from previous page)

President at a critical time in our history.

I would have hoped that our church would willingly share the good news of the gospel with our Episcopal brother in the White House rather than to make attempts to offer shallow political advice. There are many qualified people available to the President to make such counsels. On the other hand, there are too few who are in positions to be of spiritual help to him and offer themselves to pray with him for God's guidance.

What a blessing it would have been for the President to have invited Bishop Browning to come to the White House and pray with him as he did with Mr. Graham, before the military initiative was executed.

(The Rev.) ROBERT L. TEDESCO
Fairfax, Va.

• • •

It was a telling commentary on the spiritual health of the Episcopal Church that, after making the decision to use force against Iraq, our Episcopal President sought the spiritual ministrations of a Baptist minister while Episcopal priests were engaged in a political demonstration outside the President's front door.

J.E. STOCKMAN

Mill Creek, Wash.

• • •

Unconfirmed and sketchy media reports relative to our Presiding Bishop's failure to support President Bush during the Middle East crisis is of concern. Fully realizing that media reports are often distorted and inaccurate, should this information be correct, I am gravely concerned over Bishop Browning's performance and position.

Reports reaching us are that Bishop Browning was involved in a peace vigil in Washington when President Bush could have used his spiritual and moral counsel in arriving at those decisions which he, as commander-in-chief of the armed forces, faced in arriving at that awesome, correct decision involving the Iraq crisis. In Bishop Browning's absence, President Bush turned to Billy Graham for support.

One would think that our Presiding Bishop would display support to our President in taking steps to preserve

that freedom which we enjoy. Traditionally, it appears that Bishop Browning is involved in controversy, is indecisive, and should the above reports be correct, is setting a poor example of leadership at a crucial time.

C. BEACH, JR.
Beattyville, Ky.

• • •

Our Presiding Bishop (who apparently has not been able to discern God's will or the meaning of scripture in most significant controversies in the church and the world) seems very certain of his position concerning the Gulf war and disagrees with the President.

I wonder and speculate why Bishop Browning is not able to minister to the needs of the whole church, and not just to those in the anti-war movement. There are so many ways that he does not represent so many of us.

The leaders of the United States needed a pastor rather than a political demonstrator. They needed a pastor and not just someone to tell them they were wrong. If Bishop Browning is not to be our pastoral leader, who will? Do we need to turn to the Rev. Billy Graham too?

(The Rev.) DONALD R. WILSON
Wilsonville, Ore.

More Proverbs

Thank you for the homespun wisdom of Neff Powell's "Some Proverbs for Small Churches" [TLC, Jan. 6]. From my experience as a small town, small church priest, I add the following proverbs to his list:

Play the cards you're dealt. It's better to win by cunning or bluff with a pair of fours, than it is to fold and wish you had a straight flush. In small church ministry, you use the financial and human resources at hand, be they great or small, and make the most of what you have.

Leave the masks for Halloween. Love the people and be yourself. Trying to please everyone by feigning agreement with all perspectives will get you nothing but grief. In a small place, word gets around. Better to be known for who you really are and ruffle a few feathers than to try to please all and empty the entire coop.

Visit. Visit. Visit. People will tolerate your shortcomings, your idiosyncrasies, and your stupid mistakes when

they know you care for them. In the world of fax numbers and power lunches, it is also nice to drop in unexpectedly and say, "I was wondering how you were doing."

The past never really passes. Small churches live in the glorious past, not the future, pregnant with possibility. Small church leaders do well to listen, learn and embrace the history of the place. Only by so doing will one be accepted and allowed to plan for the future.

(The Rev.) TIMOTHY VANCE
St. James' Church
Lewistown, Mont.

Confusing Vote

In the article "Presiding Bishop Calls Council to Special Meeting," [TLC, Jan. 6], the first sentence troubles me. It is an error to say "In the wake of the Arizona voters' decision not to allow a public holiday honoring Martin Luther King, Jr. . . ."

Arizona does have a holiday for Martin Luther King, Jr. on January 20 of each year. What was defeated at the polls was to have a Martin Luther King, Jr. holiday on January 21 as a paid holiday for municipal employees and others. The city of Phoenix, where the General Convention will be held, has a paid holiday for city employees.

The thrust of all of this is that there is a state holiday honoring Martin Luther King, Jr. on January 21. The electorate voted down the paid holiday in what I am sure was confusion over the structure of the proposition.

(The Rev.) RALPH E. HUTTON
St. Barnabas Church
Scottsdale, Ariz.

Oops!

I had the wonderful privilege in 1983 to be present at Washington National Cathedral when Episcopalians and Lutherans officially shared the Eucharist for the first time. It was an occasion to remember.

Every last detail of that service, but one, was well planned and executed. When, at the end of the liturgy, the acolytes proceeded to extinguish the altar candles, they discovered they had not been lit before the service began. Your photo of that event [TLC, Jan. 20] shows the unlit eucharistic candles.

(The Rev.) RICHARD B. DUNCAN
Cuba, N.Y.



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Colorado Welcomes New Bishop

Just days after war broke out in the Middle East, Episcopalians in Colorado enjoyed a respite from the nation's somber mood as their ninth bishop, the Rt. Rev. William J. Winterrowd, was consecrated on January 19. More than 2,200 people gathered for the joyful service, held at Denver's First Church of the Nazarene because St. John's Cathedral was not large enough.

The Most Rev. Edmond Browning, Presiding Bishop, was chief consecrator, with the assistance of the Rt. Rev. William C. Frey, president of Trinity Episcopal School for Ministry and eighth Bishop of Colorado; the Rt. Rev. William H. Wolfrum, Bishop of Colorado Pro Tem; the Rt. Rev. Robert M. Anderson, Bishop of Minnesota; and the Rt. Rev. William Davidson, retired Bishop of Western Kansas.

Also present were eight other bishops — including the Rt. Rev. Alpha Mohamed of the Anglican Diocese of Mount Kilimanjaro — and a large ecumenical contingent.

The new bishop's twin brother, the Ven. W. Perry Winterrowd, archdeacon of the Diocese of New Jersey, was preacher.

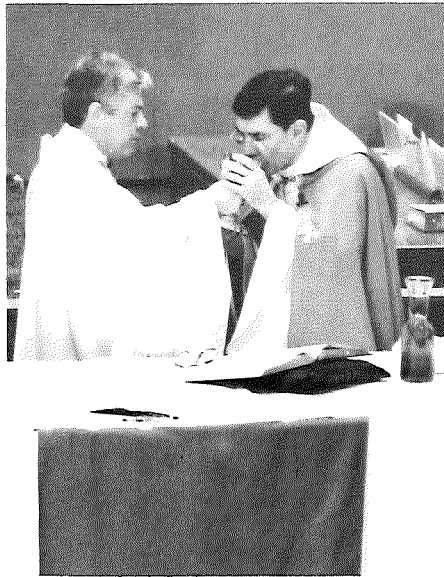
The next day, Bishop Winterrowd was officially welcomed to St. John's Cathedral by the Very Rev. Harvard L. Wilbur, acting dean, and seated in the cathedra.

Louisiana Native

Bishop Winterrowd comes to Colorado from Scarsdale, N.Y., where he was rector of the Church of St. James the Less, from 1985 to his election. A Louisiana native, he is a graduate of Centenary College, Shreveport, and the General Theological Seminary. He was ordained deacon in 1963 and priest in 1964. His early ministry was in Louisiana, then in New York, where he worked with abandoned and neglected children. Later he headed Episcopal Community Services in Philadelphia and Minneapolis. Intensely concerned with the welfare of clergy families, he is immediate past president of the Episcopal Family Network.

He and his wife, Ann, are the parents of two children.

BARBARA BENEDICT



Bishop Frey (right) receives the cup from Bishop Winterrowd.

Province IX Meets

Nearly 80 delegates from 17 Latin American dioceses in the Episcopal Church's predominantly Spanish-speaking Province IX paved the way for the development of two autonomous churches of the Anglican Communion during the provincial synod in San Pedro Sula, Honduras, recently.

Delegates endorsed resolutions calling for the 1994 General Convention to grant autonomy to the Episcopal Church of Mexico and the Anglican Region of Central America (Costa Rica, El Salvador, Nicaragua, Panama, and possibly Guatemala and/or Honduras).

The Most Rev. Desmond Tutu, Archbishop of Capetown, stirred the delegates at the opening of the synod with a talk on evangelization. "If we are the church of God," he said, "then we must have a bias in favor of the weak, of the hungry, of the homeless, of those without influence. We must speak for them, because if we don't, who will?"

Delegates spent much of the two days in diocesan workshops on evangelism and social justice to check accomplishments and to set new goals. Throughout the meeting the question of autonomy loomed over the proceedings.

"Church leaders in Latin America

find that they have little voice in the affairs of the Episcopal Church, and they yearn for an autonomy that will give them freedom to develop their own traditions and liturgies," said the Rev. Ricardo Potter, Episcopal Church partnership officer for Latin America and the Caribbean.

"But autonomy does not mean financial independence," Fr. Potter said. "The Episcopal Church needs to continue to enable dioceses to do their mission and ministry, although we would hope that self-government would lead to greater self-sufficiency." He noted that the newly autonomous Philippine Episcopal Church received an \$800,000 grant this year.

On the sixth ballot, the synod chose the Rt. Rev. Neptali Larrea, Bishop Coadjutor of the Central Diocese of Ecuador, as president of Province IX.

Bishop Larrea, 41, told the synod after his election that his priorities will be "to strengthen the regions and to develop more leadership."

Judith Gillespie, executive for World Mission, presented three challenges to the delegates: use their trained leaders better, discuss the tensions in the province, and develop more regional leadership. She expressed concern that many of the leaders trained in a program that was funded by a \$600,000 grant over the past six years were not being effectively used.

The synod voted "to speak out against the upcoming celebration" of the arrival of Columbus in America. Delegates adopted a resolution calling for education and liturgical acts of penance "as we seek solidarity with the indigenous peoples and blacks" who were exploited during and after colonization. [ENS]

Mississippi Nominees

Five nominees have been chosen for the February 22 election of a bishop coadjutor in the Diocese of Mississippi. They are the Rev. David A. Elliott, rector of St. James' Church in Greenville, Miss.; the Rev. Sidney Ross Jones, rector of St. James' Church in Alexandria, La.; the Rev. David S. Lockett, Jr., rector and headmaster of All Saints' School in Vicksburg, Miss.; the Rev. Alfred C. Marble, Jr., assistant to the Bishop of East Carolina; and the Rev. Canon Colton M. Smith, canon to the ordinary in Mississippi.

Differences Persist with COCU

Despite a three-year effort to resolve theological differences between denominations aligned with the Consultation on Church Union (COCU) and the Episcopal Church, the latter has not accepted the group's foundational theological document, entitled "The COCU Consensus." It sets forth the theological framework for church unity.

The document will not be presented at this summer's General Convention because of the negative vote of the Episcopal Standing Commission on Ecumenical Relations. As a result, it will not be brought up for approval until General Convention meets again in 1994.

The 1988 General Convention rejected the consensus paper on grounds that it did not provide a "sufficient theological basis" for church union.

The Rt. Rev. Edward Jones, Bishop of Indianapolis and chairman of the standing commission, said the commission decided against the documents because most felt the wording did not sufficiently address all eight of the "reservations" raised by the 1988 General Convention.

Bishop Jones stressed that the vote was not a "no" answer to the document, but rather a "not yet." He added the Episcopal Church intends to continue in full partnership with COCU, which he called "essential to the health and program of the ecumenical movement as far as the Episcopal Church is concerned."

PB's Fund Assists Fire Victims in Utah

Eighty displaced residents from the burned-out Roosevelt apartments, Salt Lake City, received an economic boost in a gift of \$5,000 from the Presiding Bishop's Fund for World Relief and a matching grant from the Diocese of Utah the opening days of the new year. The apartments were located two blocks from diocesan offices, which, as a designated Jubilee Ministry center, became involved in fund raising for the residents.

The \$10,000 total was immediately directed to the American Red Cross which provided assistance to the fire

victims. The three-alarm blaze caused about \$1 million damage and left 80 low-income people homeless. Fire officials suspected arson after a more than six-hour battle January 3 and after monitoring hot spots the next day.

"These families lost everything. They have no insurance and they're low income," said Lois Barker of the American Red Cross. "Hotel apartments were totally destroyed on the second and third floors."

Ms. Barker was told the \$10,000 would arrive in her office. "The needs were so great as seen by our workers and volunteers," Ms. Barker said. "When they heard about the gift it was very exciting to them and helped them. . . . It's tough dealing with these kinds of things and this was a wonderful outpouring."

The Rev. Canon Bradley Wirth, Utah's canon to the ordinary, expressed pleasure in knowing the Presiding Bishop's Fund "is available at a phone call to send emergency funds to assist people."

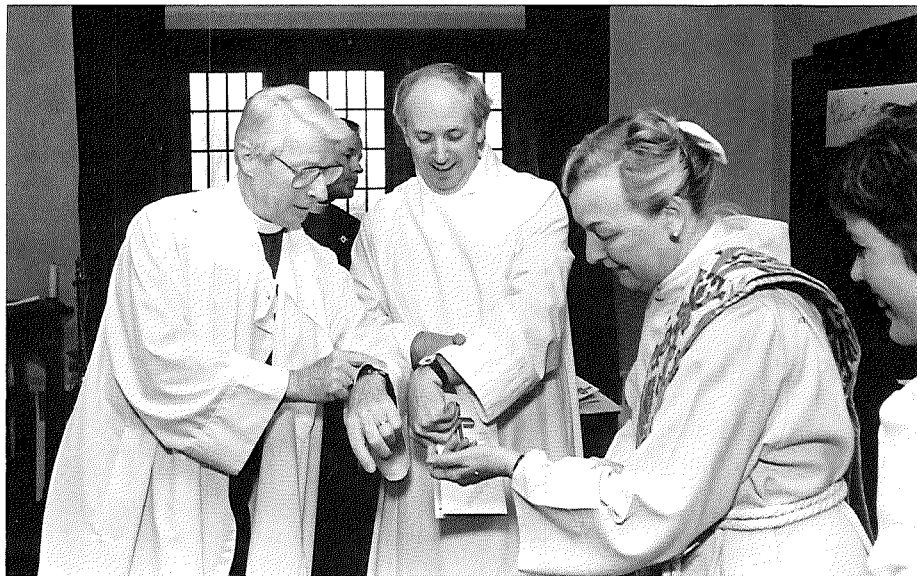
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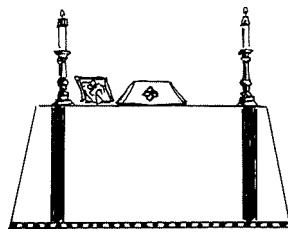
The Rt. Rev. David B. Reed, Bishop of Kentucky, announced his resignation from all-white Louisville Country Club January 20 in two addresses at Christ Church Cathedral in Louisville

and in a pastoral letter sent to the congregations in his diocese. At the cathedral, Bishop Reed explained, "I do this for the good of our church, which indeed does stand for racial justice and an inclusive society. And so do I." The bishop's club membership became an issue after he was quoted in a December 19 story in the *Louisville Courier-Journal* about the club and said he did not believe the club to be discriminatory. Almost immediately, Bishop Reed was criticized by people who believe his club membership flew in the face of Episcopal principles.

The General Synod of the Anglican Church of the Province of New Zealand proposed revisions in its constitution to provide each of its constituent cultural groupings — Maori, Pacifica (Polynesian), and Pakeha — with **more independence** in running their daily affairs. The proposal will return to the synod for a final vote in 1992. The Most Rev. Brian Davies, Archbishop of New Zealand, said the changes would promote unity "because each partner will feel valued, and therefore feel free to make a contribution for the good of the whole." Maoris are descendants of the original peoples of New Zealand, and Pakehas are descended from Europeans who began arriving in New Zealand in the 1840s.



The Rt. Rev. A. Theodore Eastman, Bishop of Maryland (left), synchronizes his watch with the Very Rev. Van H. Gardner, dean of the Cathedral Church of the Incarnation in Baltimore, and the Ven. Nancy B. Foote, archdeacon, as they prepare for the recent cathedral service to dedicate Maryland's new diocesan center. The \$4.7 million structure, located next to the Baltimore cathedral, is the realization of the dream of the Most Rev. John Gardner Murray, a former Presiding Bishop and Bishop of Maryland from 1911 to 1929. [© 1991 Bob Stockfield photo]



Identifying the 'Mystery of the Day'

By H. BOONE PORTER

The identification of the themes or distinctive emphases of different Sundays, other holy days and seasons must be of constant concern to celebrants, preachers and teachers. It is sometimes a concern to those who decorate the church, and always to church musicians.

The distinctive message of a particular Sunday may be overlaid to some extent by that of the season, as in Advent or Lent. A powerful narrative in the reading from Acts may compete with the gospel, as often in Eastertide. And half of the Sundays of the year, the so-called Green Sundays, usually have nothing so special anyhow!

So where do we turn? This question has not been disregarded by theologians and liturgical scholars. Following a long Christian tradition, the distinctive focus of a liturgical celebration is called the mystery of the day. This is not "mystery" in the sense of an unsolved puzzle, but rather the biblical sense of the word, referring to the divine and transcendent realities at the heart of our faith (e.g. Romans 16:25, Ephesians 1:9, 3:3-4, and 5:32).

The church's liturgy is built on the so-called Paschal Mystery, the mystery of the cross and the resurrection. All baptisms and all Eucharists are directly tied to this, and in various ways other services relate to it. The Paschal Mystery, like other spiritual mysteries, has many meanings — forgiveness of sins, new life in the Spirit, the hope of heaven, and so forth. Related to the Paschal Mystery we can speak of the mystery of creation, the mystery of healing, the mystery of martyrdom and other focuses of Christian worship and celebration.

When we are speaking of that mystery (or that portion of the Paschal

Mystery) being celebrated on a particular occasion, we are not simply talking about a historical event, or a topic of teaching in the biblical readings. We are speaking, rather, of the deep things of the Spirit for which the historical event or the biblical words are a kind of doorway, opening before us as we approach the throne of grace. We are not just recalling that something

*Certain dimensions
of liturgical mystery
are always with us.*

happened, or learning a certain lesson. We are faced instead with the glory of God revealed in Christ by the Holy Spirit, our spirits are stirred to awe and wonder, and we lift our hearts in worship. The poetry of hymns, the music and other arts, the eloquence of good preaching, and the beauty of the church and its ceremonial should move us toward this experience. Liturgical mystery is a good topic for parish worship committees to reflect upon and discuss.

For example, everyone knows that we observe Christmas as the birthday of Jesus. The thoughtful believer, however, goes on to perceive the divine entering human life, the wonder of birth — all births — focused and sanctified in this great birth, the contrast of kingship with this humble nativity, and so forth, pointed to so well in "O come all ye faithful" (hymn 83). This is the mystery, the multifaceted spiritual meaning, which lifts up our hearts as we join in song with the holy angels. As we internalize the mystery, we go on to think of our rebirth in Christ, or, as some put it, his rebirth in us, and we continue on to acts of charity in our outward lives.

Or there is the baptism of Jesus. In the previous edition of the American Book of Common Prayer, this was scarcely treated as a mystery. It was simply a biographical event in our Lord's life, recounted on the Second Sunday after Epiphany. The collect and epistle had no reference to it, and the hymnal offered little. Not surprisingly, it was rarely preached about. In contrast, our present Prayer Book provides it with an eve, a collect and various biblical passages expanding its significance. *The Hymnal 1982* celebrates it further. Now it is indeed recognized once more as an important mystery.

The average Sunday, of course, does not offer such dramatic material, yet the Old Testament lesson or Psalm or Epistle every week puts before us some expressions of God's love, power and wisdom. In the gospel, the blind are given sight, the deaf are made to hear and the lame to walk. However these passages may be interpreted in other contexts, within the liturgy they point somehow to the Paschal Mystery, the glory and wonder of our redemption by the incarnate Son of God.

Meanwhile, certain dimensions of liturgical mystery are always with us. Every Lord's Day celebrates creation, resurrection, and the new life in the Spirit, as referred to in the collects and prefaces for Sunday in the Prayer Book (pp. 56, 69, 99, 123, 134, [Sat. eve], 344-5, 377-8, and 835). The Paschal Mystery in its many dimensions is at the heart of our worship every Sunday. It is not just that we remember that creation, Christ's resurrection, and the gift of the Holy Spirit occurred. Rather it is a matter of re-entering these mysteries in our spirits. The recent habit designating certain Sundays for humanitarian or patriotic causes should never be allowed to obscure or obstruct this. Because of the primary emphasis, the *Te Deum* at Morning Prayer and the *Gloria in excelsis* at the

The Rev. Canon H. Boone Porter is senior editor of THE LIVING CHURCH and a resident of Southport, Conn.

Holy Eucharist are properly used on most Sundays of the year. Formerly we had but one hymn specifically about Sunday. Now we have half a dozen, and they should be used frequently. Several trinitarian hymns are similar, (e.g. 368, 371, and 381). Preachers and teachers, furthermore, should tell congregations why such hymns are regularly sung.

Even ordinary weekdays call us to recognition of the mysteries of God. Morning Prayer or Matins always partakes of the mystery of the new day — as does the Eucharist in the middle or earlier part of the morning (11 o'clock may stretch it a bit far!). This is poetically expressed in "Morning has broken" (hymn 8). This hymn does not simply inform us that the day has come — we all know that. Rather it calls on us to discover now, on this day, an unveiling and re-enactment of creation in which we are made sharers. In this renewed creation we then discern mysterious signs of the resurrection, poetically and movingly suggested as the marks in the wet grass of the holy footsteps of the Risen Lord. The glory of redeemed creation is mysteriously linked for Christians with the Paschal Mystery.

The mystery of the morning is handled in a different way in "Christ, whose glory fills the sky" (hymn 7). To see a beautiful sunrise is a stirring sight. It lifts the heart. Generation after generation of believers have been moved by this sight to envision Christ as our sun, the light of our souls. This same imagery occurs at the end of the Song of Zechariah, the traditional canticle of daily Morning Prayer.

Similarly, sunset, the lighting of lamps, and the awareness of Christ as our light have been the classic themes of Evensong or Vespers in liturgical tradition.

Sensitivity to the power of mystery in the liturgy does not tell us precisely which hymns to sing next Sunday, how a sermon or a lesson should be prepared, how the church should be decorated, or how worshipers in the pews should pray. It does show us, however, the height and depth and breadth to which our worship should aspire. It makes us aware of what we should at least be trying to do together in the Lord's house. It enables us, furthermore, to see some familiar old hymns, prayers and Bible passages in a new light. It is indeed in the light of the glory of Christ that the heart finds its true food, and the thirst of the soul is quenched.

We Are Eyewitnesses

By THOMAS F. REESE

The following is based on the lesson for last Sunday.

Peter himself, or someone very close to the apostle, recalled the event: "We do not follow cleverly devised myths about the power and coming of our Lord Jesus but are eyewitnesses . . ." (2 Peter 1:16).

What does it mean to be an eyewitness? One experience I can relate involved my ten-month-old daughter. It had been a fairly rough

which said she knew exactly what she was doing and wanted to do it, she let loose of Leslie's shoulders, coming back to kiss me.

Just as Peter had tried to freeze the moment by suggesting booths be built, my grasping/asking for another kiss fared no better. Yet, the fact remains: this was our first experience of Caitlin's spontaneous love. We are eyewitnesses; it is the truth. It was over as quickly as it happened, but it had an impact we will always carry with us.

This is precisely what Peter is writing about when he says he is an eyewitness — the vision stays with you and the way you live your life bears witness to it. And what is recorded in the gospels has been amplified in countless paintings of the event in an attempt to capture what the eye/I witnesses:

"Three mountain peaks; Moses and Elijah on the right and left hand sides; three disciples on the slopes. Christ in the center with a brilliancy casting light on everything around. This light falls on the disciples, the mountain and stones, on every blade of grass. Within this light — this divine glory — all things acquire an intensity of being, a fullness of reality, which they can have only in God" (from "Two Icons," *Time of The Spirit*, SVS Press, 1984).

In the person of the beloved son, does God choose to show the disciples the beautiful nature of humanity as originally created but grown dark in Adam. We have inherited his apostolic vision; we, too, are eyewitnesses. Look, how as Jesus was praying, his appearance was altered. He carried this communion with God in his living and his dying, giving himself over to God totally. That is the glorious light of Epiphany. Though it comes in a flash, it is the truth; we always carry it in us: the transfiguration of Christ is lightning transforming a disfigured humanity into the glory and splendor of God's own divinity.

We are eyewitnesses.

*The vision stays
with you and
the way you live
your life bears
witness to it.*

day with Caitlin: short morning nap, really cranky lunch — most of it on the floor. A total and vocal refusal to take any afternoon nap; insisting that every other spoonful of supper be mashed in her hand before being plastered on her face.

As bedtime approached, more crying. But then something happened. I had Caitlin in my arms and Leslie said, "Give Mommy a kiss." Immediately, Caitlin leaned into Leslie and kissed her. Then my wife asked, "Give Daddy a kiss?" And with the same light in her eyes

The Rev. Thomas F. Reese is rector of the Church of the Holy Advent, Clinton, Conn.

A Dramatic Event

The unveiling of the proposed concordat between the Episcopal Church and the Evangelical Lutheran Church in America, on the first day of the week of Prayer for Christian Unity, was a dramatic event [TLC, Feb. 10]. If this concordat is adopted by the national governing bodies of the two churches later this year, it will represent one of the most notable achievements in the history of the ecumenical movement. It will involve an application of the Chicago-Lambeth Quadrilateral (see Prayer Book, pp. 876-8) and of the so-called Lima Document, *Baptism, Eucharist and Ministry* (1982) on a scale unprecedented in the English-speaking world.

The concordat instrument itself calls for a single vote, without amendment or abbreviation, for its 15-page text, by the General Convention of the Episcopal Church and the Churchwide Assembly of the Evangelical Lutheran Church. It is important that full and candid discussion of the text begin at once, as our own General Convention will soon be upon us. Before making any other comment, we would praise the compilers of this document for their judicious and temperate approach, exhibiting restraint and yet venturing bravely into untried waters. The concordat does not explore the meaning of scripture, the history of the creeds, or the form of liturgical rites, all of these having been discussed at great length in the past. Rather it aims at resolving the one perennial blockage between our churches — the ordained ministry.

The concordat asks Lutherans to accept in the future the ordination of bishops in the historic succession and future adherence to the three-fold ministry of bishops, presbyters and deacons. Episcopalians are asked to accept the present and past reality of Lutheran ordinations as conferred without the sacramental laying-on-of-hands by a bishop. They will accept the one if we will accept the other.

'Authenticity'

However strongly we may feel about the need of bishops for valid ordinations, we cannot ask Lutherans (or anyone else) simply to repudiate their entire past. The document wisely steers away from the word validity, with all its ominous historical associations, and uses instead the less defined terminology of "authenticity." Although Episcopalians are asked to recognize the authenticity of the orders of Lutheran pastors now, the document recognizes that the full interchangeability of clergy (and hence full intercommunion) will not be achieved for a long time, not until all the Lutheran bishops are in the historic succession (paragraph 14).

Historically, the assessment of the validity of ordinations has been made on the basis of the past. Where did the succession come from? The report of Lutheran-Episcopal Dialogue III, which led to this concordat, implies a new view, namely, where does the succession lead to? We are asked to see the ministry in terms of the future, and to see the authority of the church (Report, paragraph 80) as not merely affirming a past but extending into a future. We believe this approach merits consideration, at least in dealing with an admittedly anomalous

situation extending during a period of transition.

The text of the concordat appropriately emphasizes future consultation (especially in paragraphs 10-14). Unfortunately, this word is open to varying degrees of meaning. Collaborative consultation occurs when two or more parties share their proposals and hopes, and then take action after some suitable degree of agreement is reached. Unilateral consultation occurs when one party advises others of what it intends to do, and then does it whether other parties agree or not. Recent history of the Episcopal Church shows a leaning to unilateral consultation. On that basis, the concordat can hardly work. Will Episcopal bishops be willing to accept the obligations and constraints of future collaborative consultation? This matter must be dealt with honestly. Most bluntly, will members of the Episcopal hierarchy, who are reluctant to defer to constraints arising within our own tradition, be willing to acquiesce to constraints stemming from another tradition?

Because of the importance of the proposed concordat, we will offer further comments in future issues.

Butler and Baker

(Genesis 40)

He who bakes
and he who serves
have dreams
of a vine and cup,
of baskets of bread.

The eucharistic dreams
forbode death on the tree;
forecast release and restoration.

O Joseph, you dreamer
and dream diviner,
speak to us.

We who remember our dreams
are troubled too,
baffled by figures
foreshadowing change.

In the cluster and cup
and the basket of crumbs
we see another
ascending the steps from the prison.

Tell us:
What shall happen
in three days' time?
Death or life —
or death and life?

We have seen
that those who serve
hold the cup of plenty.

Diane Karay

Why Is Terry Waite Still Held?

By DAVID JACOBSEN

On January 20, an anniversary occurred that few people acknowledged. It was the fourth anniversary of Terry Waite's kidnapping in Lebanon by Islamic Jihad. This date also was another hostage anniversary. It was the tenth anniversary of the release of the Americans held hostage in Tehran during the Carter administration.

These hostage events are interrelated in that the Iranian government was the force behind all the kidnappings. The release of Terry Waite might have the same condition that led to the freedom of Americans who were held hostage in Iran, that condition being payment of money, but not in the classical sense of a ransom.

In December, 1985, I learned of Terry Waite by listening to a radio while held hostage in West Beirut. Terry Waite, serving as the special envoy to the Archbishop of Canterbury, was responding to a letter written by Terry Anderson, Tom Sutherland, the Rev. Martin Jenco and me pleading for someone to negotiate for our release. Waite said on BBC, "I'm traveling to Beirut to help in the release of the Americans held hostage."

When Waite arrived in West Beirut, our kidnappers were excited because they too wanted the ordeal to end. Upon arrival in West Beirut, Waite stayed in the Riviera Hotel, a convenient location for two-way radio communication with the kidnappers.

When the kidnappers and Waite decided it was necessary to meet face to face, I was ordered to write a letter to a friendly Shi-ite physician, asking him to be the intermediary. The last we heard of Waite on that visit was on Christmas Eve, when on radio we heard him say, "I must leave Lebanon without the Americans, but I shall return. There is more work to be done."

Return he did. Despite the personal dangers, Waite continued his humani-



Terry Waite

RNS

tarian commitment for peace and justice. In 1986, Fr. Jenco and I were both released. Waite accompanied me to freedom on November 2, 1986. He gave me strength in meeting the challenges of liberty. Three months later, he was kidnapped by the same people who abducted me. He had returned to Lebanon in search of a way to free Anderson and Sutherland. Waite was kidnapped from the office of the same physician who had served as intermediary the previous year. Waite disappeared without trace into the suburbs of West Beirut. He was last sighted by two other hostages, Frenchman Roger Auque and South Korean Do Chae Sung in early 1987. These two hostages scratched a hole through the wall and they saw a huge man sitting on a chair. It was Terry Waite.

Why was this angel of mercy kidnapped? Why is he still held?

Why are Anderson and Sutherland in their sixth year of captivity? When the Americans were taken hostage in Iran more than ten years ago, President Carter froze all Iranian assets in this country. One of the conditions for the release of the United States embassy hostages was the return of those assets. A decade has passed and not all of the assets have been returned. We

have been negotiating at The Hague with the Iranians on a case-by-case basis. Last year we returned \$800,000 to them. The Iranians claim we are still holding \$23 billion.

Iran may have kidnapped foreigners in Lebanon in an attempt to put pressure on the U.S. and other Western governments to return money owed them. France had defaulted on a \$9 billion loan from the Shah of Iran. When repayment was made, all French hostages were released. Waite may have been taken hostage in hopes that the British government would pressure the U.S. to return the impounded accounts.

We are still waiting for the frozen Iranian asset dispute to be settled. It has been ten years since we agreed to return the funds. Negotiations have proceeded with glacial slowness. Anderson and Sutherland have waited almost six years to be freed. Terry Waite has waited four years. The hostages are held like blind rabbits in a box, chained to the floor, malnourished, psychologically tortured and often physically beaten. Their distress should not be forgotten because of the Gulf war. Every passing day decreases the chances of survival. I was in the room with Bill Buckley the night he died of neglect. I fear for my hostage friends that they will suffer the same fate as Higgins, Collett, Kilburn and Buckley.

Your prayers are important, but they are not enough to free Waite and the others. Every Episcopalian should ask their Congressman and the Department of State the status of the frozen Iranian asset dispute. What has happened during the past ten years? Why is the issue not resolved? The American public should be given a complete accounting of those assets and the conditions imposed on Iran for their release. Terry Waite and the other hostages have not been forgotten, but they may have been abandoned by those who could bring them home.

Quiet diplomacy has become a deadly silence.

David Jacobsen was held hostage in Lebanon for 17 months in 1985-86. He now resides in Huntington Beach, Calif.

The Empty Nest Syndrome

My aunt, a church secretary, suggested I write to you because you counsel adolescents. I will be graduating from high school in a few months and I want to go to college in the fall. My problem is that my mother and I are very close and she and Daddy have been fighting a lot lately. I'm afraid if I leave they will get divorced. The advice I've been getting only confuses me more. Why doesn't God tell me what he wants me to do?

We appreciate your question. To offer advice to an adolescent in a column on Christian parenting is refreshing.

You are facing a developmental milestone both in your own life and in the life of your family. Many high school seniors are facing the same milestone and have many of the same questions. Your dilemma is that you want to do what is right for you and what is right for your family. We commend you for putting so much thought into making the best decision you can.

The reason you're confused by the advice you've been getting is because your advisers may be looking at your situation from their own perspective. While your dilemma is common to all persons your age, each person's situation is unique to him or her. Therefore, we will examine your problem from the perspective of its own uniqueness.

Only Child

Your questions suggest that you are an only child or the last child to leave home. If that is the case, your parents are facing what is commonly known as "the empty nest syndrome." This is an important milestone in the developmental life cycle of all families, and has an impact on the marriage relationship. Your parents' increased fight-

ing may be an expression of their anxiety in having to redefine their relationship. They are probably not sure what form they want their relationship to take. They need to talk about it.

A difficult responsibility parents have is sending their children into the world. It carries pain for many of us, and most of us don't do a very good job of it. Sometimes it is so difficult the parents are reluctant to do it. The child sometimes has to do the launching. There is a certain reciprocity in doing so. As the child enters the adult world, the parents are sent into a new life. Your parents are having difficulty in facing and taking control of that newness.

Initiate Discussion

One way you can help them talk about it is to initiate the discussion yourself. Begin the conversation by telling them that you want to go to college but you are afraid of leaving them.

If they ask why you are afraid of leaving them, tell them how their fighting has affected you and about your fears of them divorcing. Then ask them how they think their lives will change when you leave home. You can include in the conversation the question of how they want their lives to change when you leave home. Be sure to use the phrase "when I leave home." It carries a tone of finality which should encourage them to face their situation.

We suspect you are also wrestling with your fears about leaving home. Therefore, the phrase "when I leave home" is important for you, also. You haven't yet decided about college so you can't say honestly "when I go to college." By declaring that the day is coming when you will leave home, you are pushing yourself to face that fact. You have to be careful not to use duty to parents as an excuse to avoid the hard decisions of life.

We recommend you begin the college application process, if you haven't done so yet. Investigate what you need to do to attend college and what col-

lege you want to attend. Send for college entrance material and brochures and fill out applications for admission. This will help you become unstuck and is a revealing way to work through your dilemma. You can always stop the process anywhere along the way.

Leave taking is normal, natural and necessary. When we pray about a difficult decision, we usually look for God's answer in some sort of dramatic sign like a star in the East. We don't always think of frustration as a sign. Sometimes God lets us get so frustrated that we take matters into our own hands and do something. He can't act if we keep ourselves stuck, refusing to move.

God has told you what he wants you to do. Throughout the gospels Jesus says, "Follow me." In Matthew 10:37 he says those who care more for father and mother than for him are not worthy of him. While that may sound harsh, he is simply saying that we are to be free to do his will. Splitting our loyalties does not leave us free. God wants us unencumbered so we can get on with his will for our lives.

No Control

You need to get on with your own life. Your parents may get divorced, or they may not. You fear they'll divorce. You haven't said what they are thinking.

You have no control over their destiny. By trying to protect your parents you are doing three things. One is that you may be only postponing the inevitable. To divorce or not is their decision, and the time will come when they will decide, if they haven't already.

Also, by trying to protect them from their lives, you are discounting them. You are telling them that they are not capable of taking care of themselves.

The third thing is that you are interfering with God's will for their lives. Crisis situations make us susceptible to God's love and grace. In those situations we can discern God's will for our lives most clearly. Don't cheat yourself or your parents of hearing God's word.

This column is prepared by the staff of St. Francis Academy, Inc., Salina, Kan., a ministry to troubled young people. Questions for the column may be sent to THE LIVING CHURCH.

Presence of God

DYING WE LIVE. By Edward S. Gleason. Cowley. Pp. 188. \$8.95 paper.

With a series of parable-like stories, Fr. Gleason offers us a profound reflection on the meaning of death and resurrection as set forth in the Episcopal Burial Office with Eucharist. He understands the power of parable and writes ordinary stories with theological integrity, yet not over-explaining them so we may make our own connections.

With such skillful and insightful use of story, this book is very accessible to anyone who has struggled with where God was in loss and death. He presents grief as God's journey with us to new life, reminding us that we must die to become.

For persons who think the best funeral is a short one, Fr. Gleason describes the power of Eucharist to celebrate our promise of new life now and eternally. After reading this, the Burial Office without Eucharist may seem a deprivation.

One deficiency of this author's style by no means impairs the value of this book. Most of the stories illustrate the presence of God discovered and discerned in relationship with another person. What's missing is the illustration of the solitary encounter of the individual with the one who makes all things new. Persons of a contemplative or mystical orientation may be disappointed.

Overall, this book offers a fresh and vibrant format for realizing deep within ourselves, the meaning of our liturgy's teaching that we are an Easter people.

(The Rev.) CHARLES SYDNOR
St. George's Church
Fredericksburg, Va.

Strange Honor

ARCHBISHOP CRANMER'S IMMORTAL BEQUEST. By Samuel Leuenberger. Eerdmans. Pp. xxxvi and 388. \$29.95 paper.

The 500th anniversary of the birth of Thomas Cranmer in 1489 was a worthy occasion to spark the publication of books and articles in his honor. The book being considered in this review, however, offers strange honor to the architect of the origins of the

Prayer Book tradition.

First, it should be noted that the author, Samuel Leuenberger, is not an Anglican and thus cannot be assumed to have experienced the Prayer Book through a lifetime of participation in its forms of public prayer. Leuenberger is a Swiss Reformed pastor, with deep convictions about and sympathy for the teaching of John Calvin. Although Calvin was certainly one of the towering figures of 16th century theology, it is important to remember that the version of Calvin's teaching



imported into English and generally held by the Puritans was finally rejected as Anglicanism defined its particular identity. Richard Hooker defined the limits of Calvinist teaching in the English Church, and to a great extent the history of Anglicanism since that time has shown an increasingly defined demarcation.

Leuenberger is a faithful witness to the tradition which he represents. The major problem with this book is that it presumes to interpret Cranmer's liturgical legacy to Anglicanism not only from within a Calvinist bias, but also from a static theology of that tradition which, undeniably, had significant — but not unique — influence upon the shaping of Anglicanism. The book also suffers from a turgid literary style which makes reading a test of endurance. Without comparing the German original, it is impossible to know if this is the result of a poor translation (in which the author participated) or whether, which seems more likely, it is simply an example of a certain type of doctoral dissertation style which analyzes its subject by dissecting it.

The liturgical work of Thomas Cranmer was monumental and a providential gift for the Anglican tradition. What Cranmer began developed into a living tradition of corporate prayer which has found remarkable expression in some of the recent liturgical developments in various Anglican provinces. Cranmer would have been the last person to see his work as a static ideal.

(The Rev.) LOUIS WEIL
Church Divinity School of the Pacific
Berkeley, Calif.

Appointments

The Rev. H. Milton Cole, Jr. is bishop's deputy in Micronesia and vicar, St. Andrew's of the Philippine Sea; add: Box 7148, Nimitz Beach — Agat, Guam, Micronesia 96928.

The Rev. Donald Allston Fishburne is now rector of St. Paul's, 605 Reynolds St., Augusta, GA 30901.

The Rev. M. Gayland Pool is executive director of Tarrant Area Community of Churches (TACC), 807 Texas St., #101, Fort Worth, TX 76102. TACC includes 160 Protestant, Roman Catholic and Orthodox congregations.

The Rev. Edward Tourangeau is now rector of St. John's, 315 N. 6th St., Lafayette, IN 47901.

Lay Appointments

Janet M. Diehl, a lay professional of the Episcopal Church, now serves as director of Christian education at Grace United Methodist, 2024 E. University Dr., Mesa, AZ 85213; add: Apt. 1144, 111 N. Gilbert Rd., Mesa 85203.

Resignations

The Rev. Jesse F. Anderson, as rector of St. Monica's, Hartford, CT.

The Rev. Deena Galantowicz, as rector of St. Stephen's, Bloomfield, CT.

The Rev. Canon Jack T. Gimlin, as rector, St. Jude's, Buffalo, NY.

The Rev. George Gray, as curate, Church of the Epiphany, New Iberia, LA.

The Rev. Ronald D. Knapp, as rector of Epiphany, Niagara Falls, NY.

The Rev. James Smalley, as curate, Church of the Good Shepherd, Lake Charles, LA.

Colleges

The Rev. W. Brown Patterson, dean of the college of arts and sciences of the University of the South, will return to full-time teaching in the history department after a decade of leadership, during which he was instrumental in the formation of the Associated Colleges of the South.

Depositions

Acting under Canon IV. 12, the Rt. Rev. William A. Jones, Jr., Bishop of Missouri, requested the standing committee to give consent to the pronouncement of the sentence of deposition of the Rev. J. Matthew Carter who had, on December 2, renounced his ministry.

Cathedral Clergy

The Rev. Canon Erik W. Larsen is chaplain and canon of St. John's Cathedral, Hong Kong.

Reception

On December 9, the Rt. Rev. Frank S. Cerveney, Bishop of Florida, received as priest from the Roman Catholic Church, the Rev. August Albert Rakoczy; add: 10558 W. Clydesdale Dr., Jacksonville, FL 32257.

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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 11355.

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HEADMASTER for Parish Day School of 400 students, K-4 to 8th grade. We are seeking a priest-educator with experience. Current headmaster of 37 years is retiring. Responsible to rector and vestry. Send resumé to: **The Rev. J. R. Peterson**, St. John's Church, 906 S. Orleans, Tampa, FL 33606.

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VICAR/CHAPLAIN. St. Clare's Episcopal Church (a new mission) and Thompson Children's Home (a residential treatment facility for emotionally disturbed children) are seeking a spiritual guide and leader with experience in developing community-based missions, counseling, and working with youth for a yoked ministry in Charlotte, NC. If interested contact: **William B. Moore, Jr.**, Thompson Children's Home, P.O. Box 25129, Charlotte, NC 28229. (704) 536-0375.

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

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RESIDENT MANAGER OPPORTUNITIES. National Church Residences, a national organization serving seniors, has on-going opportunities for special individuals to manage our independent retirement facilities. As a non-profit organization of Christian heritage, it is particularly important that we staff our facilities with caring individuals with a sense of mission. If you are willing to relocate to expand your horizons with a leader in independent living, send your confidential resumé to: **National Church Residences; Human Resource Dept.**; Att: RM; 2335 North Bank Dr.; Columbus, OH 43220. Equal Opportunity Employer.

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"WATCH WITH ME" (Ed II) a guide for personal meditation for an hour vigil before the Blessed Sacrament. Five copies \$10.00 (PPD 1st class) from: **"Watch"**, Box 516, Graham, TX 76046.

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

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.

PRIVATE COMMUNION SET — Almy, large 10 piece silver plate; item 7-1930 in current catalog. Used once. List: \$615. Will sell for \$495. (802) 775-4368.

TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Easter March 31-April 13. Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert** Little Portion Friary, Long Island, May 17-19. **Winds of Change: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 20-June 2. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program**, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 468-8359. **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

WANTED

2-3 OCTAVE hand bell set for small rural parish, at reasonable price. Reply: **All Saints**, Box 997, Wheatland, WY 82201.

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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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LENT CHURCH SERVICES

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

GULF SHORES, ALA.

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

ALHAMBRA, CALIF.

HOLY TRINITY 416 N. Garfield
The Rev. T.E. Lynberg, r
Sun Masses: 8 (Sol), 10 (Sol High)

INDIO, CALIF. (Coachella Valley)

ST. JOHN'S 45319 Deglet Noor St. at Bliss Ave.
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 1S
5. MP 8:30 & EP 6:30, Mon-Fri ex hol. C by appt

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r, the Rev. Eric Taylor, ass't, the
Rev. G.C. Laedlein, past. ass't; the Rev. B.C. Greenlee, past.
ass't
Sun 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, Lenten teaching 7:30

WASHINGTON, D.C.

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

ASCENSION AND ST. AGNES Massachusetts at 12th, NW
The Rev. Perry Michael Smith, r
Sun Masses 8, 10 (Sol), 12:30. Mon-Fri 12:10 noon; Sat 9:30

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James
G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

WELLINGTON, FLA.

ST. DAVID'S IN THE PINES 465 W. Forrest Hill Blvd.
The Rev. W. Steven Thomas, S.T.M., r
Sun H Eu 8, 9:30 Sung, 11. Mon-Fri EP 6,
H Eu 6:15, Wed H Eu 7

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS
6780 S. Memorial Dr. 30083
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc
Sun Eu 7:30, 8:45, 11:15; Ch S 10:10. Tues 7, Wed 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th and Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

COVINGTON, KY.

ST. STEPHEN'S 39th and Decoursey (Latonia)
The Anglo-Catholic Parish in the Diocese of Lexington
The Rev. Robert A. Hufford, r (431-1724)
Sun: Low Mass 8; Sung Mass 10:30. Wed Mass 10 & 7; Fri
(Lent) Sta & B 6:30

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

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

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

TRANSFIGURATION(384-6264)13925 New Hampshire Ave.
The Rev. Richard Kukowski, r
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; the Rev. Jürgen W. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

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

PITTSFIELD, MASS.

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. Wil-
liam K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, associates; the Rev. James D'Wolf, ass't
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S),
Ch S 9:15 & 11:15. Daily MP, EP, HC

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McLaughlin,
ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ATTICA, N.Y.

ST. LUKE'S 34 Walnut St. (P.O. Box 178)
The Rev. Jerry E. True, r
Sun Masses 8 (Rite I), 10 (Sung, Rite II), Christian Ed 11. Wed
6:30. Bible Study Tues 7. HD Mass 7. Lenten Sta Fri 7

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.



St. David's in the Pines, Wellington, Fla.

LENT CHURCH SERVICES

(Continued from previous page)

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
Sun HC 8:30 & 11; Tues 11 HC & Healing. Lent: Wed 7 & 7:30

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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. IGNATIUS OF ANTIOCH 87th St. and West End Ave.
(212) 580-3326
Sun 8:30 Low Mass, 11 Sol Mass
Wkdy Masses: Mon-Fri 7:30, Sat 10, Wed Healing 6:30

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.A. 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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

PLATTSBURGH, N.Y.

TRINITY 18 Trinity Square
(518) 561-2244 (In downtown by City Hall)
The Rev. John Sorensen, r
Sat H Eu 5. Sun H Eu 8, Sung H Eu 10. Wed Healing Eu 10

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct (718) 849-2352
The Rev. John J.T. Schnabel; Br. Thomas Carey, S.S.F.
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SMITHTOWN, N.Y.

CHAPEL OF ST. JOHN'S EPISCOPAL HOSPITAL Route 25-A
The Rev. Gregg D. Wood, chap
Mon, Tues, Thurs, Fri: 12 noonday service. Wed 11 Eu

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdy 7:30, 10, 5:30

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wkdy & Holy Days as anno

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5419 Germantown Ave., Phila., Pa. 19144 (215) 844-8544
The Rev. Canon Charles L.L. Poindexter, the Rev. Wm. J. Shepherd, ass't; the Rev. Dr. Sadie S. Mitchell, ass't.
Eu: Sun 7:30 & 10. Wkdy 7 Mon-Fri, 9:30 Tues, Thurs, Sat

PITTSBURGH, PA.

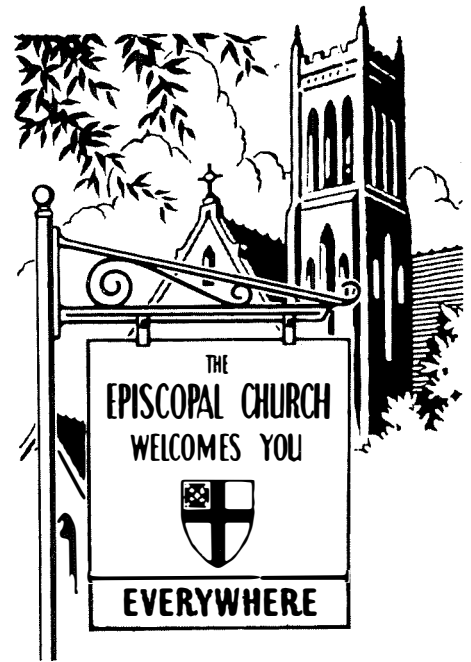
TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu, Wed 7:30 H Eu

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Maccdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays 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.; the Rev. Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 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 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd. 440-1600
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley; the Rev. George W. Floyd
Sun H Eu 7:45, 9, 11:15; Christian Ed 10:10. Wed H Eu 7

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. Edwin E. Harvey assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

IVY, VA.

ST. JOHN THE BAPTIST Hwy 637 22945
The Rev. Dale K. Brudvig, v (804) 977-5064
Sun 10:30

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 & 5:30. Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30



Church of St. Michael and All Angels, Baltimore