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42120
The Rev Robert O Carroon
...
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*“My soul doth magnify the Lord”
The Feast of the Annunciation*

IN THIS CORNER

'Welcome Happy Morning'

It was our turn to do the Easter program at the rehabilitation center. "What's that," I asked the senior warden, "a prison or a hospital?" He answered, "It's what in my day we would have called an old folks' home."

At 1 p.m. I arrived with our seminarian. We were met by the local United Church of Christ minister, who brought his white robe trimmed in black and red in a garment bag. A receptionist led us to the game room where a television set was at full volume, most of the residents having lost their hearing. The show: "Tic Tac Dough."

One elderly woman, her thin left arm bony with an intravenous tube tapped into it, cried as she showed me a drawing her granddaughter made of an Easter bunny. Another man spoke of his long dead wife as if she were present. I tried to have a word with each person, as did our ministerial colleague. "Now, Mrs. Randolph, you can double your \$150," the TV announcer said.

It would be a short service. One hymn, "Welcome, happy morning," a meditation on how the return of spring suggests Christ's resurrection, and a brief communion service.

"We need to turn off the television," I said, as everyone was maneuvered into place.

"Why? We always get to watch it."

"We can't sing the Easter hymn over Tic Tac Dough," I responded flatly.

"Why don't you turn down the sound? That way we can sing and still watch the show," a man in a wheelchair suggested.

"I can't conduct an Easter service while you're watching television," I said.

"Why don't you come back later?" the man replied.

"Turn off the television, this is Easter."

"Boy, isn't he a big one?" a woman from the back row said, as I tried to establish eye contact with the congregation. The UCC minister played the hymn on the game room's harmonium. We sang the first and last verses. The seminarian read the Easter gospel and I walked about, trying to have contact with each person. "The cold winter is over," I said, "the beautiful flowers return, the animals stir, all nature is alive again." Silence. "As life returns to nature, so life returns to us in Christ's resurrection," I continued, tying the point together before it was too late. "He's bigger than the other one," her neighbor replied in a loud voice, "Bigger than the one that used to come here."

We offered the bread and wine to each person. Some took it reverently, some were asleep, one man began to talk about his daughter, another asked "Can we watch TV now?" "Not yet," I replied, taking the elements back to the table. The UCC minister gave a blessing. "Ah, it's too late, it's over," the man in the wheelchair said disappointedly, turning the TV on again. We packed our gear quickly and headed for the door. "You fellows missed the pecan ice cream," the receptionist said, as the automatic door shifted open loudly, letting in a brief gush of air from the nearby hill.

† columnist is the Rev. Frederick Quinn, a resident of Chase, Md.

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ON THE COVER

The Annunciation, a 15th century work of Fra Angelico.

(From the Metropolitan Museum of Art)

LETTERS

President's Preference

Recent letters in TLC illustrate much controversy over President Bush's invitation to Billy Graham. Over the years I have observed George Bush's churchmanship, which is best characterized as Pan-Protestant. Billy Graham is often invited by George Bush to preach at St. Ann's, the summer chapel he attends in Kennebunkport. Interestingly, when the Bushes are in Kennebunkport out of season, they attend a local Congregational church. While vice-president, Mr. Bush made front-page news by attending this Congregational church on Easter rather than St. David's, the church in nearby Kennebunk.

Those believing our Presiding Bishop has let the President down do not understand George Bush's demonstrated preferences for the sort of churchly comfort and support that justified his actions rather than for Bishop Browning's direct challenge with moral guidance that sets his resolve.

ROBERT HULME

Princeton, N.J.

• • •

I feel obliged to respond to the several letters lamenting Bishop Browning's failure to "support" President Bush on the eve of the inauguration of the gulf war, which is represented as having driven the President into the arms of such clergy as the Rev. Billy Graham and the Rev. Pat Robertson [TLC, Feb. 17].

As the editor notes, President Bush did seek the Presiding Bishop's counsel. It is the duty of every pastor (indeed of every Christian), when asked for spiritual counsel, to speak the truth as he or she understands it in the light of scripture, tradition, reason, and his or her own conscience. Pastoral "support" does not mean "support" in the sense of "approval." A priest or bishop called in to counsel someone who is planning to embark on a dangerous, foolish and sinful course of action will offer true pastoral "support" by attempting to dissuade that person from such a course, not by encouraging it, silently acceding to it, or sticking to piously "sharing the good news" as the Rev. Robert Tedesco suggests.

It is, at the very least, arguable by honest persons that the course Presi-

(Continued on next page)



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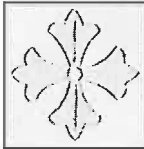
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LETTERS

(Continued from previous page)

dent Bush chose to take was, and remains, dangerous, foolish and sinful. One does not need to be an expert, "qualified to offer political advice," to observe that the reason diplomacy "failed" was that it was never seriously tried; that the rationale for our actions in the gulf was never consistently represented but repeatedly revised in order to provide new arguments for prosecuting a predetermined, confrontational policy; that the Administration has cloaked itself in the mantle of U.N. resolutions in a cynical and opportunistic way.

I note that on Sunday, February 24, the morning after his outrageous repudiation of the Soviet and Iraqi diplomatic efforts, the President attended a 35-minute "private" church service in the White House. He has apparently thus adopted the Nixonian and Reaganesque practice of withdrawing from the public assembly of the church universal, to surround himself instead with private chaplains who will "support" him by preaching a congenial and soothing gospel. Bishop Browning is to be commended for declining to be such a chaplain.

GRETCHEN W. PRITCHARD
 New Haven, Conn.

• • •

I am hurt and angry at the stream of letters which criticize the Presiding Bishop and his direction in the gulf war.

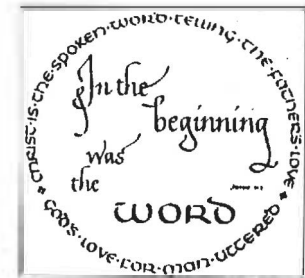
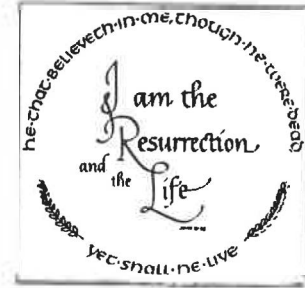
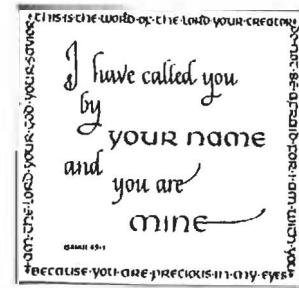
In my 26 years in the Marine Corps, I have never known any who have invested more of themselves to the care and comfort of the individual service person and family than Bishop and Patti Browning.

I was stationed in Okinawa in 1960, separated from my wife and small children, and under severe financial hardship. The Browning home, and the Browning children, became, for me and for many others, our home and family away from home and family. All Souls Episcopal Church became our spiritual home. Saturdays, Sundays and any night of the week there were soldiers, sailors and Marines raiding the refrigerator, playing with the children, or otherwise sharing the hospitality of the Brownings.

Fr. Browning also was concerned for

(Continued on page 12)

I have called you by your name and you are mine! ISAIAH 43:1



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Church Response to Homelessness Urged

Homelessness in America must be addressed not only through public policy but through faith, said speakers at a recent conference in North Carolina. "Making Room at the Inn: The Church Confronts Homelessness" was the theme at an ecumenical gathering of nearly 200 people from across the country held at Kanuga Conference Center in Hendersonville, N.C.

"The dignity and equality of every American" must be preserved, said Susan Baker, wife of Secretary of State James Baker and a founder of the National Alliance to End Homelessness. All other countries, including South Africa, "look to America to uphold these principles."

She said the United States must dedicate itself as a nation to preserve dignity and equality. "Faith," she said, "calls us to these principles as well." The plight of the homeless is an affront to these principles, "and it is with this in mind, we Christians have an opportunity to live out our faith."

Millard Fuller, president of Habitat for Humanity, a world-wide organization which enables the poor to build their own homes, gave reasons why the church must grasp its mission as a shelter provider. Through his experience with Koinonia Farms in south Georgia, he sought to discern God's will for his ministry. What became apparent to him was the substandard housing in which people of rural Georgia were living.



Lincoln Lynch, assistant staff officer for housing and training at the national church center (middle), visits with participants at housing conference.

The Rev. Daniel Matthews, rector of Trinity Church, Wall Street, New York City, related his comments to the ending of the war in the Persian Gulf. "For me personally," he said, "the end of the madness (in Iraq) meant that we could address one of the most serious results of poverty and inadequate social and medical programs — namely homelessness."

Conference participants were able to choose from 20 workshops which offered information on a variety of issues related to homelessness such as

"Legal Rights and Remedies," "Influencing Public Policy Locally" and "Serving the Chronically Mentally Ill."

Following the conference, a handbook is being prepared for churches to use as a reference work. The booklet will contain factual information on the causes of homelessness, the basis of the Christian faith response to the issue, a kit of ideas and programs useful for parishes and a resource index.

(The Rev.) RODERIC L. MURRAY

Deployment Methods: Evaluation Finds Them Lacking

The first formal evaluation of deployment practices in the Episcopal Church has been released by the Church Deployment Board.

The study included nearly 1,400 responses and direct participation of bishops, other members of the clergy and lay members of parish search committees selected on a random basis. A Deployment Review Committee was appointed by the board to oversee the project and a consultant was retained to survey those who use the church's deployment systems.

The review also included focus groups in 13 dioceses (two dioceses declined to participate) which involved personal interviews and participation

by more than 500 persons.

Both clergy and laity spoke highly of opportunities to involve the parish in the search process, but the evaluation also revealed a high sense of dissatisfaction with the deployment process. More than 90 percent of both clergy and search committee representatives spoke negatively about existing deployment methods. Participants identified such factors as the amount of time, money and energy spent in searches and the lack of a spiritual focus in the process.

Participants, both lay and ordained, question whether the church has a clear understanding of ordained and non-ordained ministry. They also

showed concern over responsibility and accountability in the process, and many felt bishops were not involved enough in search processes.

The data-gathering process was completed in September, 1990, then the Deployment Review Committee spent several months studying and discussing the information before reporting to the Church Deployment Board. The committee's report also makes recommendations to various bodies of the church.

The report of the Deployment Review Committee will be sent to all bishops, deployment officers and deputies to General Convention and will be included in the Blue Book.

'Protest through Prayer,' Donald Coggan Says

Retired Archbishop Speaks at Irenaeus Fellowship Meeting

The best hope for the future of the church, both here and abroad, is a return to its scriptural basis and the regaining of its missionary perspective, the Most Rev. Donald Coggan, retired Archbishop of Canterbury, said when interviewed recently during a stop in Washington.

"The Decade of Evangelism gives us a great opportunity to become a truly outward-looking church, engaged in the conversion of those without the fold," he said.

He strongly opposes the increasingly prevalent idea that all religions are equal and that it is arrogance to seek to convert others to Christianity. He noted that one of the startling developments in the church has been the tremendous growth and vitality of the church in Africa, "where the primacy of scripture and evangelical zeal is so much a part of its life and mission."

Lord Coggan was in the United States primarily to be the principal speaker at the recent meeting of the Irenaeus group of American bishops at Delray Beach, Fla. He was "immensely impressed with these bishops, with what they stand for and are attempting to do, and the fact that their membership cuts across all party lines and brands of churchmanship."

He said the bishops' overall concern was the state of the Episcopal Church and some of the distressing developments within it, with emphasis on two main concerns: the return of the church as a whole to orthodox doctrine, and to Christian ethics and moral standards, including the issue of homosexuality.

"There was . . . a longing for a more theological and religious approach to these matters," he said, "and a hope and determination to bring this about, and that it would spread throughout the church."

He added that there was also great emphasis on the need for prayer, devotional life and holiness.

"In my closing address to them, I voiced the hope that this growing fellowship, as it grows — and I believe it will — may be like irrigating water in dry land, and if they can protest not only what they see to be wrong with



Lord Coggan

the church, but protest it through prayer and holiness, the hopes are high that this will come about," he said.

He noted that about three dozen bishops were present, constituting about half of those aligned with this group, many of whom were unable to come because of other commitments, but were strongly supportive.

Has Lost Credibility

Lord Coggan observed that while the bishops are outraged by Bishop John Spong's denigration of scripture and his unorthodox words and actions, and disturbed by their harmful effects, many of them don't take him seriously and think he has lost credibility in general.

He has scant regard for Bishop Spong's claim to biblical scholarship, in particular his recent claim that St. Paul may have been "a frustrated homosexual," and that he "should re-study his New Testament." He thinks it "lamentable" that Bishop Spong is supported by much of the church's leadership, who apparently tolerate or even share his beliefs. Because church people in general are not knowledgeable enough about theology to refute what Bishop Spong says, he stressed the need for the laity to rise up and

demand bishops who are theological scholars and who know and teach orthodox doctrine, and who "gave priority to preaching the word of God."

He quoted the Rt. Rev. Maurice Benitez, Bishop of Texas, one of the Irenaeus group, about the current over-emphasis on social concerns — that while social outreach is important and incumbent on all of us, the social issues "are the product and outcome of the gospel, but they are not the gospel and must never take the place of it." And that, he concluded, "is what we need to say over and over and over again."

In his sermon March 10 at Washington National Cathedral, he began by saying, "I could try to assess the situation in post-communist Europe and the post-war Middle East, but you didn't come here for a dissertation on international affairs, but to hear about God . . . and his agonizing love for his world, and if this doesn't ring out strong and clear, it isn't authentic preaching."

Speaking to the day's epistle (Ephesians 2), that "we are what he made us," he said, "we are God's workmanship. We can't all be world leaders, but our world needs an infusion of ordinary people who know the truth that God takes ordinary men and women and cleanses and forgives, molds and re-makes them, and then sends them forth. And that is what this church and this cathedral are for — to be a factory for the making of saints, for a saint is simply one who is re-made by God to reflect his mind, after the pattern of his son, Jesus Christ."

In conclusion he said, "This cathedral is a great national church, proclaimed as a house of prayer for all people. But it must also be a place of prayer for each one of you personally . . . a workshop where God works with you through the preaching of his word, the grace of his sacraments, and through study and outreach. All he wants is a heart and will open to his bidding, to make of us something beautiful for him, and useful in his world, that it may see Christ in us, and know who we serve and whose we are. For this is our destiny and for what we are made."

DOROTHY MILLS PARKER

Anglicans, Germans in Agreement

The General Synod of the Church of England has approved closer relationships with the 24 German Evangelical Landeskirchen (Lutheran, United, and Reformed regional churches).

Meeting recently, the synod formally ratified the Meissen Agreement, which encourages eucharistic sharing between the Church of England and the Landeskirchen. Additional study and agreement is needed before there can be a full interchangeability of ordained persons.

Later in the synod, a Eucharist to mark the accord was presided over by the Most Rev. Robert Runcie, retiring Archbishop of Canterbury. With him at the altar were the two chief German Evangelical bishops, Martin Kuse and Christoph Demke. In his sermon, another German bishop, Johannes Hempel of Saxony, spoke of taking risks in following the Holy Spirit, sometimes going "beyond the measure of truth known up to that point."

Also on the agenda, an ecumenical committee of English and French Anglicans and Roman Catholics released a

new set of guidelines concerned with receiving the Eucharist.

Guidelines note that an English group in France with an Anglican priest can celebrate the Eucharist together, and that most Roman Catholic priests in France will "gladly supply what is needed."

With Roman Catholics

Individual Anglicans and their families, unable to attend an Anglican service, may, in many circumstances, receive the Eucharist during a Roman Catholic celebration, after consulting the Roman Catholic priest presiding.

However, the guidelines warn, "in present circumstances, Anglican priests should not concelebrate at Roman Catholic Eucharists."

As for Roman Catholics visiting England, they are encouraged to seek out English Roman Catholic parishes. If they are unable to find one, "they could attend the Anglican Eucharist." [EPS]

Around the Church

St. David's Church in Lincoln, Neb., gathered more than 400 pounds of canned food to give to a local food bank after parishioners were asked to contribute enough non-perishable items to match the combined weights of their rector, the Rev. Sam Boman, and their bishop, the Rt. Rev. James Krotz. Prior to the bishop's visit, barrels representing both men were made available for donations and were weighed each week. By the end of the drive, the total weight was over the 392-pound target by nine pounds.

* * *

Members of St. Luke's Cathedral in downtown Orlando, Fla., recently discovered that all the building's copper downspouts had been stolen for the metal. "They were very striking and ornate, at least as far as downspouts go," said the cathedral's communications director, Chris Gent. Since then new fixtures have been installed and have been painted to look like copper. But will the thieves keep their hands off of aluminum?

* * *

Members of Trinity Church in El Dorado, Kan., recently celebrated their first "Fire Truck Sunday." Under the auspices of "a dramatic illustration of the legitimate claims of the public sector," parishioners gathered one Sunday after services around two fire trucks parked in the church's lot. They then examined and rode in the equipment to learn about fire safety. The event was organized by a parishioner who is a member of the city's Department of Public Safety and the Rev. David Tait, Trinity's interim rector.

* * *

No longer will members of St. David's Church in Topeka, Kan., have to leave the church when they die. The parish recently celebrated the completion of its new churchyard, which has 700 plots laid for the burial of ashes in biodegradable boxes. Limestone plaques placed on both sides of the chapel door will have names and dates of those interred.

* * *

St. Gregory's Church in Deerfield, Ill., recently passed a resolution making the parish officially smoke-free. To back its position, the resolution included quotes from people ranging from St. Paul to the Surgeon General.

BRIEFLY

The Episcopal Divinity School in Cambridge, Mass., has announced it will not be represented at General Convention in July because of Arizona's stand on Martin Luther King Day. Money which had been budgeted for members of the school to attend General Convention, at least \$6,000, will be put into the school's Absalom Jones Scholarship Fund instead.



Grace Cathedral in San Francisco has announced plans for an \$11 million construction project that will include a new, three-story chapter house and a great stairway entrance to the cathedral as envisioned by the original architect some 80 years ago. The Very Rev. Alan Jones, cathedral dean, said \$5.6 million already has been received through major gifts and contributions. A campaign to raise the balance is underway. The cathedral has not had any major construction since the building was completed in 1964.

Ann McElroy, national president of the Episcopal Peace Fellowship, received an honorary membership in the West Point Society of Silicon Valley March 9, during a ceremony held at the Naval Air Station, Moffett Field, marking the 189th anniversary of the founding of West Point. Mrs. McElroy's late husband, James, was a graduate of West Point in 1941 and in a lifetime military career served with honor in World War II, Korea and other stations. In retirement, he joined Ann in peacemaking efforts.



New Song Church, a Covina, Calif. congregation affiliated with the Conservative Baptist Association, has been baptizing new members in outdoor, **rent-by-the-hour hot tubs.** "It's a very contemporary way to be baptized," said Pastor Dieter Zander, who was dressed in bright red swim trunks during a recent service when two dozen new members were baptized.

Making the Ancient Psalms Our Own

Our prayer book follows basically a seven-week cycle

By H. BOONE PORTER

The extensive use of psalms is one of the distinguishing characteristics of Anglican worship — whether they be said in unison or sung or, most commonly, recited responsively. In our reliance on the Psalter, we follow one of the oldest and (originally) most universal practices of Christian liturgy. The psalms were the prayer book of Jesus himself and his disciples. Yet we often wonder what they mean, or why a particular psalm is assigned to a particular day. Our puzzlement is only increased by the widespread but usually erroneous belief that there is a connection to be found between the psalms and the other Bible passages read.

The use of psalms is a big subject, and this article will confine its attention to their arrangement in the places where we use them the most extensively, namely in daily Morning and Evening Prayer. The psalms at the main liturgy on Sunday follow the three-year cycle and are a separate topic. It is also true that the psalms on Red Letter Days and certain other special occasions are indeed selected to express the theme, or one of the themes, of the day. Yet the psalms on ordinary days of the week may remain a puzzle. Sometimes they stimulate us to lift our hearts in praise and gratitude. Other times they contain what were to be the words of Jesus, or words very suitable to him. Or they may express profound need, penitence and yearning of the soul. Yet at other times we wonder, why on earth have they asked us to say this today?

Earlier editions of the Book of Common Prayer divided the whole Psalter into 30 parts, with half of each assigned to the morning and half to the evening for the successive days of the month. This division is still noted in

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

our present prayer book (e.g. pp. 585, 589, 593, etc.). The problem with this system is that each section is very long, and often incongruous with penitential psalms landing on festal days, etc. Those who desire to do so, however, may continue to use the 30-day cycle.

Our present prayer book follows basically a seven-week cycle, with two or three psalms, or one long one, for the usual morning or evening. This is the key to the matter. On Monday morning, at certain points in the year, we begin with Psalm 1, as will be seen on pp. 936-7 for the beginning of Advent, pp. 942-3 for the season after Epiphany, or pp. 950-1 when Lent is about to begin. The sequence of psalms is identical for Year One and Year Two.

Skipping About?

If we look at p. 936 or any of these beginning points, it starts off clearly with Psalms 1, 2 and 3 in the morning. But wait! It then has 4 and 7 in the evening and 5 and 6 the next morning. Why this skipping about? Here, 4 is obviously most suitable for evening and 5 for morning. A few other psalms are placed out of numerical order for this reason. More commonly, it is a question of length. Since the psalms vary greatly in their number of verses, the table skips about to provide a section of reasonable length each morning and evening. Sometimes the table skips to put together psalms of congenial content. This semi-sequential progress through the Psalter every seven weeks is the basic plan.

Yet there are many exceptions. On Wednesday, we strike part of Psalm 119. Because of its very great length, moving straight through it would mean having nothing but this rather repetitious psalm for three or four days at the least. Worshipers have found this to be too much. Our present prayer book assigns it to Wednesday. On the first Wednesday of the seven-week cycle, we have three sections of

Psalm 119 in the morning. On the second Wednesday, three in the evening, and on the third week again in the morning, and so forth through the cycle. Then on Friday we encounter another break in exact sequence. On this day we have more or less penitential psalms from the part of the Psalter being used that week. They recall the crucifixion, our sins and the weekly obligation (in ordinary season) to practice some self-denial on this day.

On Saturday, the biblical Sabbath, it would be ideal to have psalms that spoke of the Sabbath — but strangely enough none does. The daily office, however, may remind us of the Great Sabbath, when Jesus himself rested in the tomb. For the most part, our Saturday morning psalms speak of hope, of victory over death, and the triumph of the Lord's anointed. On Saturday evening, we have a selection of beloved devotional psalms which prepare us for our worship the next morning. These, unlike those on Saturday morning, have no sequential relation to the psalms in the rest of the week.

On Sunday, we have the great jubilant psalms of Christian worship, as befits the Lord's Day. These also follow a seven-week cycle most of the year, but mostly without any numerical relation to the rest of the week. Some of these have special associations. Psalms 111, 112 and 113 occur in Sunday vespers in the old monastic breviary, and 114 is linked with the Passover.

Thus Friday, Saturday and Sunday reflect special themes, commemorating the paschal mystery each week. They are related to the collects for these days in the Daily Office (except on Saturday morning) and to the proper prefaces for Sunday. The seven-week cycle for ordinary weekdays never reaches the end of the Psalter because the last five psalms are used on subsequent Sunday mornings.

Further interruptions of the regular

(Continued on page 12)

God's Power in Human Emptiness

As we contemplate the Virgin Mary,
we are led to a great mystery

By DAVID B. JOSLIN

She sits by the well staring into it at nothing in particular. The well's bench and wall cradle her swollen body while her mind ponders what is happening to her. It is beyond all comprehension! And swirling about in a wild circus of feelings there is both ecstasy and dread. She is excruciatingly vulnerable and, in spite of Joseph's love, very alone.

Her mind anticipates cradling the baby in her arms and then — just for a flicker of a second — she sees another image: cradling the dead body of her son. The image is gone in a flash, but it chills her heart with the blackest of fears.

Then the fear dissolves, drowned by a might not her own, one which surrounds and empowers her. Like a crescendo this might well be magnified until this humble girl is exalted as the Queen of Heaven and the "grand-mama" of the Christian family.

In the gospels, Mary appears as the personification and epitome of the "anawim." The anawim are a very special sort of people found scattered through the pages of the Bible and the ages of history. And if you look carefully, you'll probably find some of them in your own parish — or maybe even at work or at school.

Often anawim is translated as "the poor," or "the meek," and we are tempted to understand these terms in an economic sense. But in the scriptures anawim refers not to the check-book but to the heart — to a certain inner disposition and orientation.

The anawim are those with enough "street sense" to know they can't ultimately trust in this world's power,

The Rev. David B. Joslin is rector of the Church of St. Stephen the Martyr, Edina, Minn.



wealth or prestige — either their own or that of others. Instead, they know God alone is their real strength and salvation. And so they turn to him in trust. And they serve him quietly, patiently and with graceful simplicity.

They don't take themselves too seriously for they are not addicted to their own pretensions. They are also immune from that debilitating materialism of the envious "have nots." Instead their hearts are fixed on God. In the New Testament, the rich, by contrast, are those who trust in their own resources and dwell in their own conceits.

The anawim know that when the chips are down their own inner storehouse of assets is as empty as a virgin's

womb or that shapeless virginal void when God created out of nothing. In that knowledge, they turn to God their Savior. In that sense they are the poor, the meek, the lowly.

Paradoxically, an awesome power tends to accompany these meek. Down through time, when the high and the mighty have made a mess of things or imploded in their narcissism, it is these anawim who sustain families, churches and even world history. Moreover, they possess a strange serenity and wisdom.

Now I don't believe God intends for all of us to belong to the anawim. Certainly many of the great people did not — at least most of the time. Indeed, in the economy of God there is a place for those called to other paths. But at this feast of the Annunciation, our attention is drawn to Mary, who is the anawim of every age personified in one. As we contemplate her we are led to a great mystery. It is through the faith of these anawim that all of us say "yes" to God and cooperate with him in the salvation of the world. It is in the poverty of Mary's virginal emptiness that the spirit facilitates the conception of a new creation.

Some people seem to be members of the anawim for life. Others belong only once in a while. But it is in those times of inner emptiness — when the impotence of our worldly assets has been revealed; when we are driven to our knees before the only one in whom we can ultimately trust — that we are overshadowed by another kind of power. Then it is that we become fertile for new possibilities and encapsule a strength not our own. St. Paul put it this way, "When I am weak, then I am strong."

But Mary's glad song says it better: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior . . ."

EDITORIALS

Divisive Proposals

At first glance, it would appear that the resolution proposed by the Standing Commission on Human Affairs is merely affirming the status quo. After all, the resolution, which is headed for General Convention, only recommends that "the ecclesiastical authority in each diocese determines which clergy may be received or licensed to officiate with the respective diocese." In other words, the bishop of each diocese will determine who is fit to be ordained.

There's nothing unusual about that. Each diocese already determines who is an appropriate candidate for ordination. That's how a practicing homosexual was ordained to the priesthood in the Diocese of Newark in 1989.

But this proposed resolution goes deeper than that. "My own personal opinion is that passage of the resolution would negate the 1979 resolution," said the Rt. Rev. George Hunt, Bishop of Rhode Island and chairman of the commission which proposed the resolution. The 1979 General Convention resolution to which Bishop Hunt refers said ordination of practicing homosexuals was "not appropriate." If Bishop Hunt's opinion is correct, the commission's proposed resolution then would permit the ordination of practicing homosexual persons.

The commission also made recommendations, including that the church consider blessing the relationships of gay and lesbian couples.

We believe the proposed resolution and the aforementioned recommendation are contrary to scripture and will cause further division within the church. The Rt. Rev. John W. Howe, Bishop of Central Florida, already has submitted a resolution which opposes the standing commission's recommendation. Others are likely to follow. We will examine this issue more fully in future issues of *THE LIVING CHURCH*.

Primates Meeting

Twenty-eight primates, representing all the provinces of the Anglican Communion, are gathering at the Slieve Donard Hotel in Newcastle, County Down, Northern Ireland April 6-13, joined by the moderators of the United Churches of South India, North India, Pakistan and Bangladesh. It will be a week of fellowship, sharing, prayer and reflection. This is the sixth such meeting of the senior archbishops of the autonomous churches of our Anglican Communion since the initial conclave at Ely Cathedral in 1979.

The gatherings have come a long way since then, growing in importance as worldwide issues facing all Christians have become more numerous and seemingly more complex, as the witness and opinions of leaders from strife-torn regions of the globe receive ever larger attention, while the numerical strength of our communion steadily diminishes in Britain and North America but grows elsewhere in the world. It is heartening to note that some of the discussion subjects include not only the expected "religious" ones like the Decade of Evangelism and ecumenism, but also: international debt, the changing face of Europe, inter-Anglican budgetary concerns and human sexuality.

In our view, the chance for top leaders from all around

the world to meet in this way is a sign of hope, emphasizing the global nature of Anglicanism, the interdependence of all the faithful and the inter-relatedness of all their many problems. Perhaps it will be helpful for "western" primates, especially, to gain perspective as they hear from "third world" primates, and to meditate upon both the similarities and the differences in the challenges which the Decade of Evangelism may present.

It should be noted also that this is the first major international gathering chaired by the new Archbishop of Canterbury, the Rt. Rev. George Carey. Not enthroned until April 19, Bishop Carey took up his new duties at the end of March. The new archbishop is the preacher at the opening Eucharist in Belfast Cathedral, with the Archbishop of Armagh as celebrant. We wish him and his gathered associates well, holding them in our prayers, as we pray for them and for the whole state of Christ's church.

In Commemoration

The Feast of the Annunciation may catch us off guard this week. It is observed Monday, April 8, having been transferred from March 25. Because March 25 occurred during Holy Week this year, the feast was moved to April 8. Feasts are not observed on the days of Holy Week or of Easter Week, so they are transferred to the week following the Second Sunday of Easter.

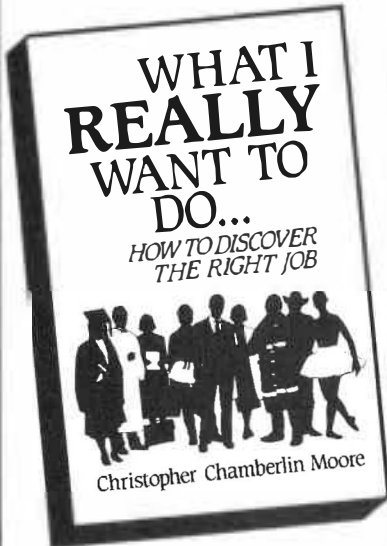
We are pleased to present two articles in commemoration of the Annunciation, which recalls the announcement by the Angel Gabriel to Mary that she had been chosen by God to become the Virgin Mother of his only Son. One, "God's Power in Human Emptiness" [p. 10] contemplates mystery and the author of *Benediction* [p. 14], like Mary, asks pertinent questions.

Definition

Death
Is the interruption
Of life
By eternity
A foe turned friend
By intervening grace
An interval
Of transition time
To timelessness
The transformation
Of tear stains
Into water lilies
Carried out to sea
To the vast mystery
A flotilla
Of uprooted souls
Planted
In a new garden
Blooming "Alleluia!"
Around the gardner
Of the tomb

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LETTERS

(Continued from page 4)

outreach to the Okinawan population. He felt the gospel needed to go beyond the walls of All Souls and its largely American population to the people of Okinawa. To that endeavor, he and Patti immersed themselves in the Japanese language and culture. The fruits of their endeavors are clearly apparent today as one visits the Japanese Church in Okinawa.

The bishop, then as now, hated the war, but loved its people. For me, and for many others whose lives have been moved by Edmond Browning, we frequently ask ourselves, "How would Bishop Browning handle this?" because we know, as does anyone who has been near him, he always asks, "How would our Lord handle this?"

PATRICK R. STINGLEY
 Lt. Colonel, USMC (ret.)
 Lancaster, Calif.

• • •

The Rev. Donald R. Wilson hit a significant nailhead [TLC, Feb. 17] when he said about the Presiding Bishop, "there are so many ways that he does not represent so many of us."

I have long maintained that our calls for leadership, whether in the nation, state, church or any other entity, are hypocritical because we really do not want leaders. We want representatives. Leaders take us in different directions. They take us places where we

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might not want to venture. They may be right or wrong, wise or foolish, but leading is what they are doing. A representative, on the other hand, does what the constituents want done. There is certainly nothing wrong with representative government — it may be the best way to go under most conditions — but I think that we should be honest about what we want.

(The Rev.) JAMES H. HALL
 Hampton, Va.

TLC received far more letters on this subject than we could print. We are closing debate on this issue. Ed.

One-Way Reconciliation

The Rev. E. Frank Henriques' article [TLC, Feb. 3] pinpointed so many of my own reactions to the changes in our beloved church, and I thank him. The reconciliation we read so much about has been one way; the new thinking must be obeyed. It makes one think about why the Episcopal Church has lost members.

(The Rev.) ROBERT R. REEVES
 Plymouth, Mich.

PSALMS

(Continued from page 9)

seven-week cycle occur at special times. Weekdays shortly before and after Christmas, Epiphany and Easter have particular selections which may indeed be linked with other biblical passages. Most of Lent and most of Eastertide follow the seven-week cycle, but a few more festive psalms have been replaced by other selections in Lent, and some of the most penitential are similarly replaced after Easter.

Meanwhile, why are some psalms, or parts of psalms, bracketed in the table? Usually, it is because of blood-thirsty passages found by many to be unsuitable for Christian worship. Many of us who read the office daily do not skip these, yet discretion is needed. The whole of Psalms 69 or 109 are not suitable to use with someone just bereaved. Psalms 95 and 100 may

be omitted on the sixth Tuesday because of frequent use as the invitatory at Morning Prayer. Some other brackets, such as those enclosing 120 and 133, are difficult to explain.

We see that the basis for assigning psalms on ordinary days is a semi-sequential cycle of seven weeks. It has nothing to do with the lessons, except for that general unity of all scripture which leads to some harmonious passages. On Friday, Saturday and Sunday, a special seven-week cycle is followed, commemorating the paschal mystery. This is related to the collects, and may be related to the choice of canticles, particularly at Morning Prayer. Essentially, the psalms are a distinct portion of the Daily Office, designed to stand by themselves. By familiar and continuing use, we learn to make these ancient utterances of praise and prayer our own, and find it very enriching to do so.

PEOPLE _____ and PLACES

Appointments

The Rev. Thomas P. Hansen is canon missionary to the greater Omaha, NE area; add: 702 Shannon Rd., Papillion, NE 68046.

The Rev. Jess L. Reeves, Jr., is associate of St. Francis, 10033 River Rd., Potomac, MD 20854.

The Rev. William J. Pugliese is rector of Trinity Memorial, 444 Pennsylvania Ave., W., Warren, PA 16365.

The Rev. Don L. Robinson is chaplain at California Veterans Home, Yountville, CA; add: 7308 Perera Cr., Sacramento, CA 94831.

Stressing the church's need to "take theology seriously," Bishop Richard Grein of New York installed the Rev. Canon Richard A. Norris, professor of church history at Union Theological Seminary, and the Rev. Canon J. Robert Wright, professor of ecclesiastical history at General Theological Seminary, as honorary canon theologians to the Bishop of New York in the Cathedral Church of St. John the Divine, Dec. 30.

Cathedral Clergy

The Rev. Canon Jerry Carroll is canon of St. Paul's Cathedral, 127 Northwest Seventh St., Oklahoma City, OK 73102.

Changes of Address

The Rev. Alan B. Conley may now be addressed at Box 350 Cave Spring Dr., Hunt, TX 78024; Fr. Conley continues as rector of St. Peter's, Kerrville, TX.

The Rev. G. Keith Boyles reports the new address of 37 Cherry St., Danvers, MA 01923.

The Rev. John G. Dahl is now at Villa Campana, 6653 Carondelet Dr., #542, Tucson, AZ 85710.

The Rev. Glenn E. Druce, rector of Church of St. Mark and All Saints, 429 S. Pitney Rd., Absecon, NJ 08201, now resides at 137 S. Leeds Point Rd., Absecon 08201.

The Rev. Thomas M. Evans reports the new work address of 43209 Garfield, Mt. Clemens, MI 48044.

The Rev. Harold Hartley reports the new home address of 10 Godwins Way, Stamford Bridge, York, England YO4 1DB.

The Rev. Marshall Scott, chaplain of Henry Ford Hospital, reports the home address of 1495 Farmer, Plymouth, MI 48170.

Correction

The Rev. W. David Woodruff retired from the Diocese of North Carolina, not the Diocese of Southwestern Virginia as reported in TLC, Dec. 30.

Deaths

The Rev. Canon Malcolm Gray Dade, retired priest of the Diocese of Michigan and leader in the civil rights and labor movements, died at the age of 87 on January 27 in Sinai Hospital, Detroit, of respiratory and heart failure.

A long-time friend of Detroit mayor Coleman Young, Canon Dade served on the city's civil service commission and had worked over the
(Continued on next page)

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years with five of Detroit's mayors. Born in Massachusetts, he was educated at Lincoln University and Episcopal Theological School and received honorary degrees from Wilberforce and Boston Universities; he was ordained priest in 1936 and served first as priest-in-charge and then as rector of St. Cyprian's, Detroit from the year of his ordination to 1973, the year of his retirement. St. Cyprian's was, according to the *Detroit Free Press*, Michigan's first black Episcopal parish, and Canon Dade, the first black honorary canon of the Cathedral Church of St. Paul in Detroit. He was a lifelong member of the NAACP and chaired its legal redress committee. He is survived by his wife of 43 years, Bonnie Jean, two sons, two daughters, five grandchildren and one great-grandchild.

The Rev. **Forrest Leavitt Eastman**, retired priest of the Diocese of Rhode Island, died on October 21 in Concord, NH, at the age of 93.

Ordained priest in 1927, Fr. Eastman married Alice Giradet in 1930. He was preceded in death by his wife. From 1927 to 1929 he was priest-in-charge of Epiphany, Newport; in 1929 he became rector of St. Peter's, Drewsville and served as priest-in-charge of St. Luke's, Woodsville, NH, from 1929 to 1945. From that year until 1959 he was rector of Emmanuel, Manville and from 1945 to 1965 of St. John's, Ashton, RI. Since his retirement in 1965 he had been living in New Hampshire; he is survived by his children.

The Rev. Canon **Henry Lewis**, retired priest of the Diocese of Michigan, died December 22 in Brunswick, ME. He was 97 years of age.

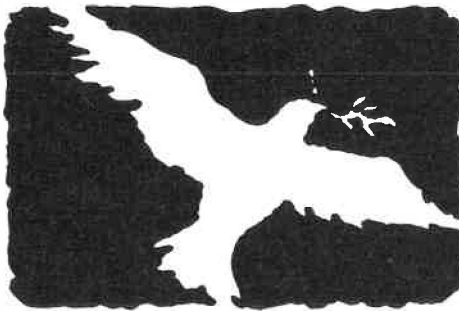
Educated at the University of Pennsylvania, Berkeley Divinity School and Union Theological Seminary, Canon Lewis was ordained priest in 1920 and served churches in New York City and Michigan, having been rector of St. Andrew's, Ann Arbor, MI from 1922 to 1961. From that year to his retirement in 1965, Fr. Lewis was a chaplain at the V.A. Hospital in Ann Arbor. Beginning in 1974, he served on the staff of St. Paul's, Brunswick. The author of several books, he was preceded in death by three wives and is survived by his wife Betty and three children.

The Rev. **James MacDonald**, permanent deacon of the Diocese of Michigan, died at the age of 76 in Mt. Holly, NJ, on December 13.

A native of Aberdeen, Scotland, Deacon MacDonald was ordained by Bishop Crowley in 1967. He is survived by his wife, Isabella and two children.

The Rev. **Harry Rabern Wiseman**, rector of Stras Memorial, Tazewell and Trinity Church, Richlands, VA, died January 28 at the age of 63 of cancer in Tazewell Community Hospital.

Prior to serving the churches in Tazewell and Richlands, Fr. Wiseman had been vicar for eight years at Ascension Church, Hinton, WV, which he began serving in 1981 when he ceased being non-parochial. A native of West Virginia, he was educated at Syracuse University and had degrees in law and accounting; he was ordained priest in 1974, having further studied at West Virginia School of Religion. He is survived by his wife Nancy, five daughters, a brother and one sister.



BENEDICTION

The author is the Rev. Robert B. Slocum, vicar of St. Patrick's Church, Zachary, La.

The Bible is filled with stories of people stepping in faith into darkness and the unknown. Consider the Annunciation to Mary (Luke 1:26-38). We must not let the beauty of the moment obscure the darkness of the situation Mary faced. We can hear her first response to that darkness in her concerned questioning of the angel: "How can this be?" She was facing a real dilemma. How would this promise of a son be fulfilled? What would it mean for her? How would she live? What would people say? What would Joseph say? What would the future hold for her, for her son, for all of them?

"How can this be?" That's a question asked in the midst of darkness. And yet Mary had faith, notwithstanding her questions. She accepted the angel's assurances of God's favor and God's power for her. She gave her own great "yes" of faith: "Behold, I am the handmaid of the Lord; let it be to me according to your word."

I expect that few of her questions were answered at that point. Yes, she knew Jesus would be the Son of the most high and that he would reign over the house of Jacob forever.

That's wonderful, but where would he be born? What would their lives be like? What sacrifices would they need to make? From then on, Mary was not in control of her own destiny. She knew she was on a very special path, but she didn't know where the path would lead or what it would require. But she still said "yes." And she kept on saying "yes."

How has God surprised you? How has God overtaken your world of control and expectations? How has he turned upside-down your firm grip on reality? Have you trusted him to draw you through the darkness of your own situation?

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The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

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ST. CYPRIAN'S 2097 Turk St. at Lyon
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WASHINGTON, D.C.

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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 daily

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

AUGUSTA, GA.

ST. PAUL'S Sixth and Reynolds, Downtown
Established 1750 At the Riverwalk
The Rev. Donald A. Fishburne, r (404) 724-2485
Sun H Eu 8 & 11. Wed H Eu & Healing noon

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

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

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Roby
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft.

ST. LOUIS, MO.

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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, asst
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

OMAHA, NEB.

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12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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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
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ST. MARY THE VIRGIN (212) 869-5830
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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

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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
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5:30. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30].
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5:30. C Sat 5-6, at any time on request

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& EP 5:30 (ex Sat & Sun 12:40)

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1S). 1928 BCP. Daily as anno. (817) 332-3191

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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)

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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

EAU CLAIRE, WIS.

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The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

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d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

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