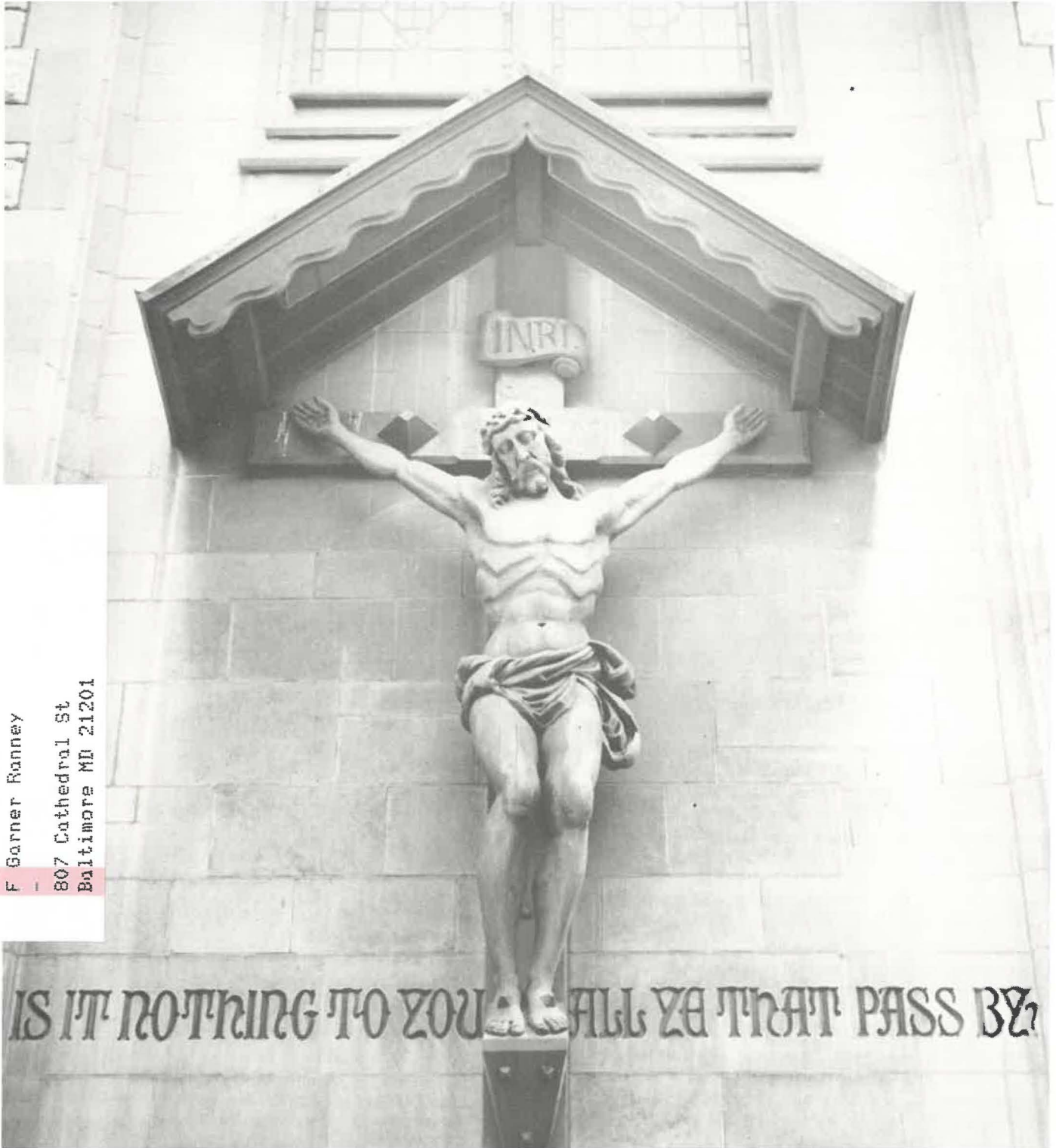


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IN THIS CORNER

The Commandments Revived

On the second Sunday of Lent, I heard the Ten Commandments read in church. Not the summary of the law, or in the context of the gospel, but all 10 of them.

I must admit I had forgotten that the decalogue appeared in the 1979 Book of Common Prayer. I was aware of the watered-down version of the commandments which appears in the Catechism, but there had not been a need to search for the decalogue. On pages 317-18, the Ten Commandments are found in traditional language, and on page 350, a contemporary version. On the aforementioned Sunday, they were read in traditional form at the beginning of a Rite II liturgy, following the salutation. With the celebrant standing at the crossing, facing the congregation, he began the words unfamiliar to most of us: "God spake these words and said . . ."

The commandments followed, one by one, resonating off the walls, and each of them bringing a response from the worshippers: "Lord have mercy upon us, and incline our hearts to keep this law." There wasn't time to meditate on them, but silence might have been helpful to permit each commandment to sink in.

During a period of silence later in the liturgy, my mind wandered back to the commandments. When had I heard them last? My guess was during my college days when I wandered into a "Morning Prayer parish" one Sunday.

It was difficult to concentrate during the rest of the service. Almost hauntingly, I couldn't get my mind off the commandments, even during a first-rate sermon on the parables of Jesus. Why did the commandments appear in the order in which they're listed? Do people know what covet means? Why don't we honor our fathers and mothers? Who was the kid I asked what false witness meant during a confirmation class 35 years ago? How many people keep holy the Sabbath day? I couldn't wait to talk to other members of the parish to see how they reacted. Later, I asked others for their thoughts.

"I was pleased to hear them," said a longtime member of the parish. "It brought me back to my Sunday school days. I can't remember the last time I heard them."

A new member had a similar response. "That's what I was used to hearing once a month," she said.

Others were "enlightened," "hit right between the eyes," "moved," and "certain that we need to hear that."

It caught others by surprise. "It was the third commandment before I realized what we were hearing," one said. Another was distracted by the response to each commandment. And, perhaps the most profound of the comments: "Given the shape this country and church are in, perhaps we ought to hear them every Sunday."

During the week following that Sunday, questions continued to roll through my mind. Shouldn't murder be at the top of the list? What was it Jimmy Carter said about lust?, and doesn't scripture say that's adultery? Will some TV station show "The Ten Commandments" during this season? Why does something as important as the commandments receive so little attention?

The reading of the commandments was a penitential experience. I'm told they'll be back on the fifth Sunday of Lent. I'm looking forward to it.

DAVID KALVELAGE, editor

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ON THE COVER

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5:30 p.m. *Commissioning and Investiture, Founding Members of the Society of the Anchor*
High Altar, The Cathedral Church of St. John the Divine
New York City

6:30 p.m. *Celebration Reception, Dinner and Gala Program*
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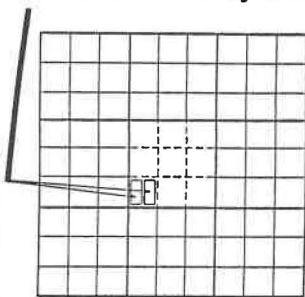
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LETTERS

Withholding Funds

Bishop Benitez's cogently-argued statement, "Reasons to Withhold National Church Funds" [TLC, March 8], ignores two important points. The first is that the budget of the national church is arrived at through democratic means, including votes by General Convention. Those who have different strategies and priorities should make their case through the same democratic processes. To dissent from them and withhold funds is a denial of democratic processes and is the action of a "bad loser." I have often disagreed with our country's national priorities, but I know the proper approach is not to refuse to pay my income tax.

A second and perhaps more important point has to do with episcopal authority. If it is right for the Diocese of Texas to withhold funds from the national church, is it not equally right for individual parishes in Bishop Benitez's diocese to withhold payments to the Diocese of Texas, arguing that they could spend their money more wisely at home? Surely this is a repudiation of the entire system of episcopal government. Churches which wish to remain independent should admit that they are congregational, not episcopal.

STANFORD LEHMBERG
Minneapolis, Minn.

• • •

Praise God! The age of miracles has not yet passed! A bishop of Christ's holy church has spoken the truth. Yes, you House of Bishops watchers, a bishop has squarely faced reality and put his own name to it. A light among the house still shines amid the political machinations and foolishness. Who knows, maybe others will see the light, and Bishop Benitez will be joined by others who would like to address the realities of parish life and we'll have a movement.

The bishop speaks gospel-like truth when he says:

"... we must find a way of turning around the thinking of the church to the point where we recognize the local congregation as the base for evangelism and ministry, supported by the diocese, with all of it backed by the national church, rather than it being turned around in reverse order."

In the humble opinion of this rural parish priest, the man's got a point. Problem is, most clergy I know think

this way anyway. It's nice to see a member of the House of Bishops say so too. Truth is, ministry is most vital and needed on a local level, not through grandiose diocesan and national programs with layers of staff and operational charts. Talk to my people. They will tell you without being prompted by me.

Ecclesiastical bureaucrats beware. The movement is afoot, and it may be growing.

(The Rev.) ROBERT D. EDMUNDS
St. Paul's Church

Mayville, N.Y.

• • •

The Viewpoint of Bishop Benitez seems to me to be every bit as injurious to the church as are the viewpoints of those bishops who espouse radical action concerning human sexuality.

Indeed, if things were equal and Episcopalians were as interested in the church's teaching on stewardship as we all seem to be on human sexuality, the Bishop of Texas should receive the same level of scurrilous attacks as has the Bishop of Newark. Sadly, I believe he won't.

We care less actively and viscerally about our stewardship than we do about sexuality. And yet the possibility for service, personal spiritual growth and discipleship are far outweighed by our interest in the former than in the latter. Since when does one mistake authorize another? Bishop Benitez argues for the legitimizing of wrong-headed action because others have acted wrong-headedly. He, like they, could give us healthier leadership.

(The Rev.) RUSSELL L. JOHNSON
St. Paul's Church

Edenton, N.C.

• • •

The Viewpoint article, "Reasons to Withhold National Church Funds," by the Rt. Rev. Maurice Benitez, tells us there is at least one bishop in this church who can identify our problem and lead us to a solution.

Bishop Benitez' carefully-reasoned article, and the actions taken in his diocese to implement what he recommends: "... recognize the local congregation as the base for evangelism and ministry, supported by the diocese, with all of it backed by the national church, rather than it being

turned around in reverse order," give us the guidance we need to begin restoration of the health of this church.

WILLIAM R. ROCKWOOD

San Antonio, Texas

'Practical Atheism'

Thank you for David Kalvelage's alert to the latest task force report from the Diocese of Newark on Episcopal Identity [TLC, March 1]. It really portrays the fateful sea-change overtaking the Episcopal Church: from theology to experience, from truth to technique, and from an emphasis on "serving God" to a monist emphasis on serving the "self in God."

I am amazed to witness the lemming-like rush of our bishops (mine included) and Episcopal seminaries to abandon theology and charge after the latest insights of sociology — regardless of where the ideas come from or where they lead. Their uncritical rush to an embrace of modernity is unleashing a deadly form of "practical atheism" in our dioceses and parishes. They constitute a contemporary testament to the extraordinary power of a religion that has no need for God.

Many of us lay persons still do hold to "ancient theological formulations": for example, the New Testament insistence that disciples of Christ are to be "in the world, but not of it," or — to put the emphasis on time rather than space — that we are "no longer" what we were before we came to Christ, but "not yet" what we will be when Christ returns.

To all vexed Episcopalians, I would quote Peter Berger: "He who sups with the devil of modernity had better have a long spoon." Our task as Christians is to be iconoclasts, to "sound out idols," to "pose questions with a hammer," and see whether many of the things taken for granted by the modernists in the Episcopal Church in our time are in fact hollow, not real — mere "idols of the age."

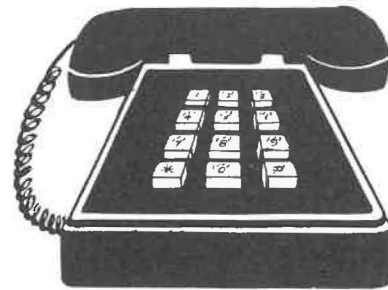
MERLE C. HANSEN

Surry, N.H.

• • •

We are given "Some Amazing Reading" from the Diocese of Newark — or is it amazing? The attempt in the latter half of this century to "modernize" worship was more or less bound to end up in such tinkering. To be modern

(Continued on page 12)



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Archbishop Returns to South Africa Invigorated

The Most Rev. Desmond Tutu says he feels "refreshed" and "ready to go" for his next five years before retirement after completing a three-month sabbatical in Atlanta as a visiting lecturer at Emory University's theology school.

Archbishop Tutu, in a wide-ranging interview just before his return to duties as primate of the Anglican Church in Southern Africa and Archbishop of Capetown, said he was "distressed" by renewed black-on-black violence in his homeland, but encouraged that negotiations have begun to create a post-apartheid society.

He also said the Southern African church is in "very good heart." He expects its governing synod next August will vote to allow ordination of women to the priesthood and he hopes church authorities will continue to welcome opponents of women clergy.

He also said he aims to plunge back into South African political affairs upon his return but is determined to keep the church out of party politics.

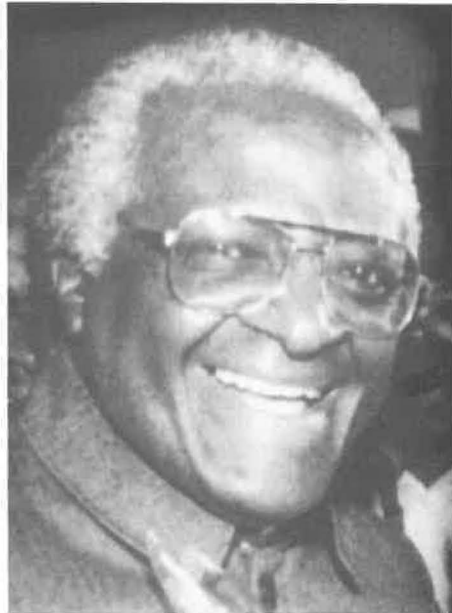
The church, he declared, must maintain its independence to have the stature to admonish leaders of all political parties and to challenge any possible human rights abuses by a future democratic government in South Africa.

"God willing, one hopes we will be useful in being facilitators in the negotiations process everywhere . . . Our country needs a great deal of healing. It's a very fragmented society. We hope we can be involved in the process of confession, forgiveness, restitution, reconciliation and building a new South Africa," Archbishop Tutu said.

It was "right," he said, that he stepped away from a prominent political role after the release from prison of African National Congress leader Nelson Mandela and the legalization of opposition parties.

"I said I was an interim leader and if you're interim, when the rightful people come into their places, you should step away.

"And I don't think it is a bad thing. It gives us the right to have an independence where we are able to address every group — that we don't belong to a church that is any party at prayer — and we can say to all and sundry,



Archbishop Tutu

"Thus says the Lord."

Archbishop Tutu added that there is "nothing to say that today's oppressed won't become tomorrow's oppressors. We sometimes get that. People who have had horrendous experiences so that you never thought they would treat others as they had been treated and lo and behold they do."

While it is hoped this will not happen in South Africa, "If it did happen we should be around as the church to say 'Ahoy! Remember that we struggled to get to this point. Don't spoil it.'"

Archbishop Tutu said his call for the ANC to "consider abandoning the

armed struggle as a consequence of things being different now" was "not very popular." He added it had "surprised people" when he ordered a ban on licensed Anglican clergy holding membership in political organizations. "We hope that would be a ruling we can change soon when the political affiliation of anybody is a matter of indifference . . ."

Clergy, Archbishop Tutu noted, have continued to take part in demonstrations on behalf of residents of squatter settlements and against the South African parliament which continues to exclude blacks.

"We want to be bold politically to the hilt but not in a partisan way determined by our membership in a party," he said.

On other matters, Archbishop Tutu said:

- "Our own church is probably growing . . . From 15 dioceses we now have 21 . . . At Christmas services, it was clear (they're) getting larger and a lot of young people (are) coming . . . Our involvement as a church has galvanized people."

- Women's ordination is likely to gain the required two-thirds majority of the provincial synod in August and the move is less likely to provoke opponents than would have occurred had it passed two years ago. He said it is probably for the best that the women's ordination measure fell short at the last synod because there would have been many "bruised" people.

RICHARD WALKER

Historic Vote

The following are excerpts from Presiding Bishop Edmond Browning's statement on the recent South African referendum.

"I am deeply relieved by the historic vote of the white community in South Africa calling for the end of apartheid by a significant margin. This vote is dramatic evidence of the desire of white South Africans to abandon the tragic and inhuman policies of apartheid.

"While this vote is encouraging, I

am dismayed by the violence that continues to plague South Africa. The daily atrocities are to be roundly condemned. This senselessness must stop.

"The Episcopal Church in the United States is ready and eager to end its long campaign of economic sanctions and divestment. Such a step will be possible once the violence has ended and power has been transferred irreversibly to an interim government, ensuring that white South Africa no longer can be in a position to thwart the will of the majority."

Conference Takes Broad Look at Abortion

Episcopalians were among 24 panelists from eight churches participating in an ecumenical study and discussion group at Princeton (N.J.) Theological Seminary, Feb. 28-29, entitled "The Consultation on the Church and Abortion." The meeting was called to explore ways to view abortion in a specifically Christian fashion and to apply those understandings to Christian responses to legal abortion on demand.

Panelists, representing Episcopalians, Presbyterians, Methodists, Roman Catholics, Seventh Day Adventists, Lutherans, Southern Baptists and the Evangelical Free Church, presented a series of papers focused on the connection between abortion and "the marks of the church."

The "marks of the church" were defined as the preaching of the word of God, the sacraments, church discipline and the diaconate. Moderator of the panel was James Neuchterlein, editor of the journal *First Things*.

Episcopalians on the panel were Frederica Mathewes-Green, vice presi-

dent of communications, Feminists for Life of America; the Rev. Robert Munday, associate dean for administration, Trinity Episcopal School for Ministry, Ambridge, Pa., and the Rev. Jeffrey Steenson, rector of St. Andrew's Church, Fort Worth, Texas.

Fr. Steenson spoke on the sacraments. He began his presentation with a reminder that "all around us are voices we cannot hear," on electromagnetic waves. He urged that the Christian life be as well tuned as a radio receiver — in touch with hidden things.

Seeking Balance

The Eucharist is the place where Christian community is formed, he said, and confession the place where a broken Christian community is restored. Confession is particularly important, he said, because much of our pastoral practice is based on compassion and consolation, which need to be balanced by the self-awareness and healing offered through penitence and forgiveness.

Mrs. Mathewes-Green discussed the

importance of church discipline and stressed that women have moral agency equally with men. To refuse to acknowledge a woman's full moral stature, and therefore her culpability if she does wrong, is to fail to take her salvation seriously, she said. On the other hand, the church must work harder at drawing men into the life of the family.

The discussion of the diaconate introduced a number of innovative steps that churches and para-church organizations have done to provide positive alternatives to abortion. Ellen Thompson of the Evangelical Free Church, founder and director of "New Moms," which assists single mothers in inner city Chicago, echoed Mrs. Mathewes-Green's call to reach out to men.

"Pro-life ought to mean pro-children," she said, adding that the obvious implication of such a view is that no church nursery, no Sunday school, no vacation Bible school, ever ought to go searching for staff, and that men must get involved.

BONNIE SHULLENBERGER

CONVENTIONS

The convention of the **Diocese of South Carolina** was held at Grace Church, Charleston, March 13-14. The Rt. Rev. Edward Salmon, Bishop of South Carolina, presided.

Special guest was the Very Rev. Guy Lytle, dean of the School of Theology of the University of the South in Sewanee, Tenn., who stressed the "need for positive faith and love." He promised that if the dioceses send "people on fire for the Lord, we will send them back to you . . . glowing with the love of Christ and believing that the church can be the greatest force for spreading Christianity that the world has seen for almost 2,000 years."

Resolutions that passed included those which:

- emphasized that Jesus Christ must be kept at the center of all programs;
- proposed that convention delegates be asked to represent their congregations at deanery meetings;
- proposed the development of a process to reactivate the permanent diaconate;

• proposed the bishop appoint a committee to develop new structures for diocesan conventions.

Two additional resolutions were passed, one which called on parishes to form a committee with other area churches to develop plans to aid children at risk. The other urged bishops to affirm the interpretation of scripture in accordance with the apostolic teaching of the church on matters of faith and conduct, the triune nature of God, the revelation of God in Jesus Christ as the only way of salvation and that genital sexual expression is to be understood and taught as God's exclusive gift to married couples.

A 1992 budget of \$1.66 million was passed.

HARRIET GOODBODY

• • •

The **Diocese of West Texas**, at its annual council meeting in Victoria, Feb. 6-8, approved a year-long study that recommended the reduction of congregational apportionment pay-

ments to the diocese.

After studying apportionment systems in 50 dioceses, a study committee determined that the formulas used by West Texas were among the nation's highest. Accordingly, apportionments for 1992 will be reduced one percent, and 1/2 percent each year thereafter until 1998. By that time, all apportionments will be within a range of 12 to 22 percent of a congregation's net disposable budgeted income.

It was noted that endowment income is "a significant factor" for dioceses in setting apportionment rates. Since West Texas has very little endowment income, the committee recommended hiring a planned giving officer.

Approval was given to a 1992 budget of \$2.32 million, a decrease of \$57,544 from 1991. Amendments aiming to ease the budget strain by reducing giving to the national church were turned back. However, a resolution was passed chastising the 1991 General Convention for procedures that are "Byzantine in complexity . . . and

(Continued on next page)

Family Gets Fresh Start at Ashby House

A family of seven from Oregon arrived in Salina, Kan., in late February in a pickup truck piled with belongings and pulling a sagging trailer. Most of their possessions had been damaged by weather during the trip. The family had no money but accepted the hospitality of a relative in a small house.

In a short time, their situation became desperate, and they were directed to Ashby House, a shelter for homeless families which had recently opened in Salina.

Ashby House resulted from the Diocese of Western Kansas making available a rambling structure near Christ Cathedral. Thanks to grants from the Presiding Bishop's Fund and the Coalition for Human Needs totaling more than \$20,000, generous local support, and an ecumenical group of eager volunteers, the house was formally opened by its namesake, the Rt. Rev. John F. Ashby, Bishop of Western Kansas, in early February.

Joe Campanile is the administrator for Ashby House. He grew up in Manhattan's Little Italy, then spent a lot of time wandering the United States. Often homeless himself, he experienced the discouragement of having no place to stay at night, no permanent address to put on a job application, and the denial of how desperate his situation had become. "I know these people," he says. "I know their pain, their inability to admit their needs, their lack of skills. This is their house while they get their act together."

When the Oregon family came to the house, which has room for 17 peo-



Ashby House in Salina, Kan., opens its doors to homeless families

ple, they found a comfortable environment, furnished like a home. New appliances gleamed in the kitchen. Bedrooms looked restful and quiet. A large living room offered good quality furniture, even a rocker for mothers with infants.

Residents are expected to abide by house rules, which include regular meal times. Children are to be in bed by 9 p.m. The mother of small children found her children alert and ready for school after a good night's sleep. "Now I'll be sure they're always in bed by 9," she said.

Ashby House offers residents a life skills program for up to 30 days. A

coordinator teaches basic housekeeping, food management, hygiene, parenting skills and other essentials for families. Even after the 30 days a family may continue to receive counseling and referral services for up to a year.

In 10 days the Oregon family has seen its diabetic grandmother get her diabetes under control, a young male member has found work, children are enrolled in school, and a dysfunctional family is beginning to work together.

"For as understaffed as we are, I'm thoroughly pleased with what we've accomplished," said Mr. Campanile.

(The Ven.) BEN E. HELMER

CONVENTIONS

(Continued from previous page)

that play into the hands of lobbyists," said John Boyce of Christ Church, San Antonio. The resolution "memorialized" General Convention for its unwieldy operation.

A resolution endorsing the Baltimore Declaration was tabled. The council approved a resolution saying "physical sexual expression for all members of this church is appropriate only within the lifelong union of hus-

band and wife in holy matrimony" and that "it is inappropriate for this church to ordain to holy orders anyone unwilling to subscribe to this standard."

The Rt. Rev. John MacNaughton, Bishop of West Texas, in his address, applauded the council for strong action such as the stance on sexuality. He decried as unacceptable and theologically indefensible actions to withhold funds from the national church or to enter into schemes to produce competing congregations apart from the church's dioceses.

MARJORIE GEORGE

The convention of the Diocese of Michigan met March 12-14 at the Saginaw Civic Center.

In business sessions, convention passed resolutions which:

- urged diocesan leaders and congregations to "make personal loans and contributions during 1992 to the Bishop McGehee Economic Fund";
- extended the diocese's companion relationship with the Dioceses of Ilesha and Ekiti in the Province of Nigeria until 1995, when it will be subject to review;

(Continued on page 17)

The Subtle Presence of Evil

A Maundy Thursday Meditation

By MAURICE COOMBS

The events in Jerusalem during the hours between sundown on Thursday the 14th and sunrise on Saturday the 17th of the month of Nisan in the year of our Lord 29, must be understood as a whole. To skip over anything that happened in those hours is like picking up an Agatha Christie novel and, turning to the last page, discovering that the butler did it. When you do that, you have no idea about the what, how, where, who and why of the author's characters and plot.

Yet that is how many Christians think they can approach the records of their faith and the events of the church year.

Sadly, it is also true of many who solemnly say the creed of their faith as believers in God — Father, Son and Holy Spirit — but fail to attend to the implications of that faith.

The baptismal covenant attempts to address this problem by asking the believer questions that spell out the implications. The second question is: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord? (BCP, p. 304).

Nowhere in the fundamental statement of Christian belief, the Apostles' Creed, is there any mention of evil, much less a devil. The candidate for baptism is asked: Do you believe in God? Do you believe in Jesus Christ? Do you believe in the Holy Spirit? All three questions have to do with the good.

Judging from news reports of the activities of some Americans, it seems that there are not a few of our fellow citizens who say with conviction, "I believe in the devil" or at least "I believe in evil." The consequences of putting faith and trust in, and committing life to, the devil or evil have been the reason for many of the more sensational criminal trials of the past few years. Yet even without going to the

extreme of believing in the devil or evil, we can all affirm belief that evil, and quite possibly the devil, exist.

In the Bible, the Hebrew term *ra*, translated as evil, carries with it the factual judgment that something is bad or harmful and is applied generally to anything that causes pain, unhappiness and misery. But the Bible goes further than that because there is something about evil that is more than its consequences of pain, unhappiness and misery. So the writer in Genesis records that "The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually" (6:5), and that "the inclination of the human heart is evil from youth" (8:21).

In New Testament times, people firmly believed in harmful spirits (Matt. 12:45) or "the evil one" (13:19 and Eph. 6:16). That is the evil meant in the petition of the Lord's Prayer: "deliver us from evil" (Matt. 6:13).

Close Friends

That evil was around in the events of Holy Thursday and Good Friday, when Jesus of Nazareth is arrested and tried and executed, is obvious. The vehicles of that evil were at least two of Jesus' closest friends and advisors, a corrupt and fawning religious establishment and a self-serving state official. In St. Luke's narrative of these events, he goes so far as to write that "Satan entered into Judas called Iscariot, who was one of the 12" (Luke 22:3). Evil was certainly there in St. Peter, who declared loudly: "Lord, I am ready to go with you to prison and to death," and was told by Jesus, who recognized the evil that surrounded them all, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me" (22:33-34).

Earlier in the baptismal service, the candidate is asked, "Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?" I'm sure there are many who hear those words, and the ones about persevering in resisting evil, and think

to themselves, how quaint. Just another illustration that Christianity and the church are out of touch. I wonder what they think when, walking innocently along the pavement, they are accosted by a man with a gun demanding money, an event not unknown even in the tranquility of most of the streets of our cities and towns.

Doctors of the human mind and emotions know well that it is impossible to change a person's inclinations and thereby his or her behavior, until there is a determination to resist the impulses causing the inclination and subsequent behavior. The hymn writer was not as simplistic as many thought when he wrote, "Yield not to temptation for yielding is sin."

The demands of the baptismal covenant are far more relevant than the attitudes of the empty heads who regard them as quaint.

But evil is more subtle than the illustrations I have used. The subtlety is there in the question when it speaks of "whenever you fall into sin." That simply means, whenever you think or act, or even are inclined to think or act in a way that is less than that expected of a human being who believes in God the Father almighty, in Jesus Christ his Son our Lord, and in the Holy Spirit, and who is continuing in the apostles' teaching and fellowship, the breaking of bread and the prayers.

Again, the demands of the baptismal covenant are not irrelevant.

We all know that, despite our attempts at persevering in resisting evil, and, despite the promise that if we do, it will turn tail and run, we think and act as less than the human beings we are, made in the image of God. When that happens, we promise to repent, to turn around, and return to the Lord.

Because the church is aware of that being inevitable in all of us, opportunity is made every time we come to worship to get on our knees, a posture of humility, and confess.

That is the way to persevere in resisting evil, a perseverance fully illustrated in the events we recall in Holy Week but almost unknown to those who think they can understand the Christian faith by only looking at the last page of the book.

The Rev. Maurice Coombs is rector of the Church of the Good Shepherd, Philadelphia, Pa.

God's Place in the Garden

By LAWRENCE N. CRUMB

The hymn "Praise to the Holiest in the height" (No. 446, *Hymnal* 1982) was written by John Henry Newman as part of a long, rambling, stream-of-consciousness poem called "The Dream of Gerontius." It is the reverie of a dying old man as his consciousness slips from the last rites being administered at his bedside to the voices of the death angel, a whole chorus of angels, and, at one point, of demons.

The passage that became our hymn is assigned to the chorus of angels, and forms the dramatic climax, before the calm finale, of the great musical setting by Sir Edward Elgar. Newman wrote the poem when he was 64 years old, perhaps as a final chapter to his famous autobiography, the *Apologia pro Vita Sua*, published the year before. There are two verses that are not included in our present hymnal but are still familiar to many:

O gen'rous love! that he who smote
In Man for man the foe,
The double agony in Man
For man should undergo;
And in the garden secretly,
And on the cross on high,
Should teach his brethren, and inspire
To suffer and to die.

This doubly oblique reference to what is usually called the "Agony in the Garden" — the struggle of Jesus in

The Rev. Lawrence N. Crumb is a librarian at the University of Oregon, and is assistant at St. Mary's, Eugene, Ore.

accepting his impending death, followed by the consolations of a ministering angel — refers to an account that occurs only in the first three gospels, yet it is only in John's gospel that the word "garden" is used for the place where Jesus went with his disciples after the Last Supper and eventually was arrested. Yet the idea of a garden has so captured the imagination of generations of Christians that it has been easily associated with the events described by Matthew, Mark and Luke, and rightly so.

In the ancient Near East, the garden was an important part of the local culture. It was usually irrigated and contained a small building. Its trees provided shade for walking and banqueting, and there was often a pool for bathing. The plantings would include various combinations of flowers, herbs, vegetables, fruit trees, olive trees and grapevines. There would be an open place containing an olive or grape press, and it may have been to such a clearing on the Mount of Olives that Jesus took his disciples.

On solemn occasions, a garden might be used for acts of worship or for burials. At the residence of a king, the gardens would be extensive. The Hanging Gardens of Babylon, constructed to ornament the seat of a mighty empire, were ranked among the Seven Wonders of the Ancient World.

In the Bible, the image of the garden appears in many places, sometimes in the literal sense and sometimes symbolically. Two instances of special significance are the Garden of Eden and the Garden of Gethsemane. The concept of a primitive garden paradise goes back before the Hebrew oral tradition. Recent research has suggested that it may reflect a tribal memory of a lush ancestral homeland that had to be abandoned to the encroaching waters of the Persian Gulf. In any event, it seems appropriate that this image of paradise, whatever its source, should be identified with that of a garden. In the Genesis account, it is a garden planted after creation, and thus intended as a home for man and not for God. However, it is a place where God and man can meet, and thus symbolizes an unbroken fellowship between the two.

The Garden of Gethsemane, by contrast, receives little description in the gospels. The name means "oil plot" or "oil vat," and may have been little more than a clearing for pressing the olives that grew on the mount. Are

we to conclude that this functional clearing in a commercial grove of trees was as close as Jesus could get to the magnificent royal garden that was his by right?

If, on the other hand, it was a real garden in the more complex sense described earlier, do the flowers and fruit trees suggest the flowering of a new creation in him who said, "Behold, I make all things new?" Are the vegetables those traditionally eaten at the Passover, the feast of God's covenant with Israel, suggesting the new covenant now being established by the Lamb of God? Do the fragrant aromas of the herbs suggest the incense offered by the Magi to him who is our great High Priest? Do the olive trees and grapevines suggest that Jesus is one with the God who provides, in the words of the psalmist, "... wine to gladden our hearts, oil to make a cheerful countenance, and bread to strengthen the heart?" (Ps. 104:15b-16). Regardless of the precise horticultural details, we can see with the early theologians of the church that Jesus' acceptance of the Father's will, at the end of his agony in the garden, stands as the counterpart and the cure for the disobedience of Adam and Eve in the Garden of Eden.

A third kind of garden, not mentioned as such in the Bible but implied throughout, is the garden of the human heart. It is a place where the flowers of truth and goodness can blossom in all their beauty, if properly tended; or where the weeds of sin can take over as a result of accidental or deliberate neglect. It is a place where one can encounter God in perfect fellowship, but also where serpents of doubt and despair can rise up. It is a place where agonizing struggles take place, but also where angels come to minister.

Undoubtedly, the atheist Voltaire spoke more truth than he realized when he had his hapless hero, Candide, exclaim at the end of the novel of that name: "We must cultivate our garden." For Voltaire the philosopher, it was the garden of the mind and of human happiness in the natural order; for us as Christians, it is all that and more. As we stand at the foot of the cross, seeing Jesus as the "awesome Love, which finds no room/In life where sin denies (him)," we can sing, in the words of another hymn, written just a year before Newman's, "O come to my heart, Lord Jesus./There is room in my heart for thee."

Good Friday Offering

Seventy years ago, the Episcopal Church began supporting the Episcopal Church in Jerusalem through its Good Friday offering. Since then, the church's Good Friday offering has been used for work in Jerusalem and the Middle East. Colleges and other schools, hospitals, orphanages, congregations and other ministries have been helped by Episcopalians in the United States.

Presiding Bishop Edmond Browning has designated the Good Friday offering for this troubled part of the world again this year, asking for support of new possibilities for peace and unity. We hope Episcopalians will respond generously.

Salute to Bishop Marshall

During the past eight years, the Rt. Rev. Michael Marshall has touched the lives of many Episcopalians. As executive director of the Anglican Institute, Bishop Marshall has traveled throughout North America and other parts of the world in his evangelistic ministry. He has been a popular speaker at diocesan conventions and seminars and an effective leader of teaching missions.

We will be seeing less of Bishop Marshall now that he has been named advisor for evangelism to the Archbishops of Canterbury and York, for evangelization in the Church of England and the rest of the Anglican Communion. Bishop Marshall will return to England later this year to direct an evangelism effort called Spearhead, along with Canon Michael Green.

We salute Bishop Marshall for his vigorous ministry to the Episcopal Church. We also commend the Anglican Institute, based in St. Louis, for its effective witness. May it continue to serve the church faithfully.

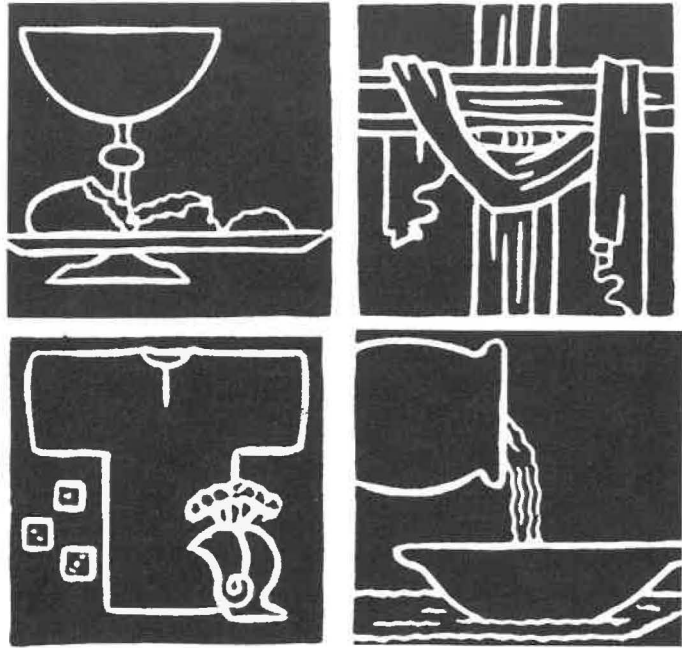
Bruised

Up from the Cyrenaican shore,
near now his shape and step approach.
Anticipate, she hears already his homecoming sigh,
his laugh, his kiss.

What's this? Unaccustomed to being with silence met
she waits, quelling tongue-hungry questions
with ritual tasks — hang of cloak
lean on staff
pour of cup and fire on wick.

His dusted tunic she takes, then gasps —
yet still no question makes or asks
till words unfold and he has told her
how came to dwell his angry bruise
on Simon's wounded shoulder.

William T. Stanford



Why Not Better Sermons?

This writer recently heard a black Baptist preacher. What he had to say was so clear and forceful that his hearers were on the edge of their seats. There was plenty of humor and vivid imagery, but one never lost sight of the seriousness of his message or its relation to the biblical passage on which it was based.

The writer left wondering why Episcopal priests can't do that? Many excuses are made as to why we cannot equal the black preaching tradition and why they have the edge on our pulpit: Their preacher has shared the privations of his people; their preacher has virtually unlimited time; the distinctive music sets up a compelling emotional atmosphere, and other explanations. Yet in the aforementioned instance, none of this was the case. The congregation was made up of people at a meeting all of whom (with possibly one or two exceptions) were total strangers to the preacher and did not belong to his denomination. The preacher confined himself to 15 minutes. There was one good solo, but otherwise, in the absence of a choir, the music was not remarkable.

How then do they do it? Better seminary training in homiletics than is the case in Episcopal seminaries?

Perhaps in the stance cited, this was so, yet traditional Southern preachers, black or white, often have had little book learning. But they did learn The Book. Saturation knowledge of holy scripture, and assurance as to its truth and value — this is certainly part of the picture. Then the experience of having heard skilled preachers Sunday after Sunday during one's life — this too is a factor we rarely equal. Then there is the fact of living in a culture that expects and respects consistently dynamic and moving sermons.

In this Decade of Evangelism, are we concerned about effective preaching? Are we willing to allow our rectors a full morning free from disturbance three or four days a week, so they can concentrate on prayer, Bible study and sermon preparation?

LETTERS

(Continued from page 5)

is to believe in mankind's ability, through science, to master all questions and that all other answers are mere superstition. Yet, though science can figure out the "how" of things, it can never explain the ultimate "why."

Another source of today's confusion lies in the fact that our church has made a fetish of democracy. It may be a splendid method of lay government, but it does not rule the universe.

PAUL B. MORGAN, JR.
Thompson, Conn.

• • •

I reacted to David Kalvelage's column, "Some Amazing Reading," with two recalls. First, if I had espoused even one of the theological ideas expressed in the report of the Diocese of Newark ("The theological point is that God changes"), I would never had made it through the examiners of the Diocese of Iowa into the priesthood. I can't believe that we have wandered so far afield from our basic tenets.

In that same vein, I recall I was almost laughed out of a Diocese of Iowa convention back in the early '50s. I proposed a change in the canons to allow women on vestries and bishop's committees.

I trust the pendulum of our modern theologians has swung as far left as it will go.

(The Rev.) G.M. OTTSEN
Camarillo, Calif.

Lacking Reality

Your news story and editorial condemning the blessing of a union of two gay men [TLC, March 1] lacks reality. It should not come as a surprise that this sort of service has taken place in many dioceses in the Episcopal Church.

I have attended a number of these services and know of others in at least 10 dioceses. Some had the blessings of their diocesan bishops, others probably did not.

For you to get upset about the blessing of a union of two committed people whether male/male, female/female or male/female is amazing when this church blesses animals, fox hunts, war machines and war in general.

It is the lack of recognition and re-

spect by the church institutional that drives lesbians and gays away from the church and sometimes even to promiscuity. I see more Christian spirit among the gay and lesbian people I know than among those who would drive them from the church.

JAMES L. MITCHELL
Lake Peekskill, N.Y.

• • •

The union of a pair of male members at All Saints' Church, Pasadena, Calif., was recently "celebrated and blessed" by its rector, the Rev. George Regas. In spite of the fact that the convention of the Diocese of Los Angeles declined to approve such a union, Fr. Regas went ahead and unilaterally blessed the covenant in a ceremony suspiciously similar to the marriage rite in the Book of Common Prayer.

In a recent issue of All Saints' parish bulletin, Fr. Regas decries the pickets around All Saints', protesting his action, saying they are "painfully bigoted and vulgar." In the same issue, he extols the virtue of a rabbi, whose friendship he made 22 years ago at a (protest) rally against the Vietnam War.

It seems only a year or so ago that Fr. Regas was protesting our president's action involving troops in Operation Desert Storm. In fact, I recall his fomenting protests "to break the law, and go to jail" if necessary.

Shortly after the action in Pasadena, I met with several professional colleagues. One said to me: "You Episcopalians have really gone crazy, haven't you?" I explained that the priest was acting on his own, without the approval of the Episcopal Church, but accepted that I/we would be labeled the same.

A priest performs such a blessing without approval of the church at large, gets lots of publicity, then All Saints', the Diocese of Los Angeles, the Episcopal Church and you and I all receive credit for the deed. Perhaps we should take a stand. If we're not against him, we appear to be with him.

ARTHUR E. MAUDE
Rosemead, Calif.

• • •

The editorial, "Authority Ignored Again" asserts that "... the service in [All Saints] Pasadena is ... contrary to the teaching of scripture."

I want to say that you assert, but do

not support, such a statement. I assert, to the contrary, that holy scripture affirms that all forms of creation and (one may therefore assume of creaturely activity) are blessed.

(The Rev.) PETER KEESE
Knoxville, Tenn.

Required Reading

The In This Corner column by David Kalvelage [TLC, March 8], is simply first rate — a high order of excellence. It should be required reading for all Episcopalians and prospective members.

His approach was complete and scholarly and civil (almost too civil considering the enormity of the topic). We are glad that the stiletto was not completely hidden — just enough of the point showing to make a delicious thrust. Are we in a church gone mad?

HELEN WOODBURY
JANET COLEMAN
Kittery Point, Maine

• • •

David Kalvelage's comments on the well-publicized service in Pasadena were interesting. It seems relevant that Dr. Regas "blessed" the unholy union "in the Name of God — Creator, Redeemer and Sanctifier." It is appropriate that such a heretical rite use a formula for "blessing" which reflects another heresy, that of modalism.

(The Rev.) ROBERT A. CLAPP
St. Andrew's Church
Livonia, Mich.

On the House

Affirming Theodore McConnell's "Why George Bush Should Become a Baptist" [TLC, Feb. 16], why is it that the House of Bishops thinks it can do government politics when it can't do theology?

(The Rev.) J. SCOTT WILSON
St. Mary's Church
Irving, Texas

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

BOOKS

Questions about Conversion

LEADING CHRISTIANS TO CHRIST: Evangelizing the Church. By Rob Smith. Morehouse. Pp. 146. \$7.95 paper.

"Part of building up the body of Christ is the evangelization of those nominal Christians within the worshipping congregation," says Rob Smith, a Canadian-born priest who is vicar of Church of the Apostles, Coppell, Texas.

Starting with the question, "Is conversion really necessary?" he looks at remarks by O.C. Edwards, professor of homiletics at Seabury-Western Theological Seminary, against the position reflected in the words of Charles Gore, Karl Barth, Terry Fullam and others, some of whom represent the Episcopal renewal movement. The basic contrast is one Fr. Smith identifies this way: "This very personal statement (Grace W. Gitari's, quoted on page 15) of conversion to Jesus and the body of Christ stands out in clear contrast to Edwards' conversion to the ambience of the church."

He concludes that the church has at its disposal the sacraments and pastoral acts by which the nominal Christian can be introduced to a dynamic and personalized faith and doesn't need to borrow an evangelical methodology.

This book begs a question: Is evangelism used where the word renewal should be? The answer for many working in the field today is yes. To be among the nominal is not evangelism but renewal. The idea of a personal relationship with Jesus notwithstanding, where evangelism is in everything we do, there is no evangelism at all. The suggestion that we evangelize those among the household of faith leans in that direction.

Whether one agrees with Fr. Smith or not, he engages us fairly and thoroughly and is worth listening to.

(The Rev. Canon) MARK L. CANNADAY
Diocese of West Texas
San Antonio, Texas

Historical Study

PRAYER BOOK PARALLELS. Anglican Liturgy in America, Vol. 2. By Paul V. Marshall. Church Hymnal. Pp. 575. \$29.95.

This is the second volume of Marshall's work on the American prayer book. The first volume appeared in

1989 and contained the texts of most of the services of the American prayer book in all of its versions from 1785 to 1979 in parallel columns. This volume completes that portion of the work.

This volume also contains two major studies of the collects. The first prints all of the collects of the 1979 Prayer Book in parallel columns with their texts from earlier American prayer books, if any, and the earliest known sources. In many cases these are Latin texts from the latest critical editions of the classical sacramentaries, or the original author's versions of modern compositions. The second presents the collects of the 1928 Prayer Book in order with sources and indications of any continued use in the 1979 Prayer Book. These two studies should be of considerable interest and assistance to students of the collect.

The same parallel format is used for Family Prayer, Prayers at Sea, the Articles of Religion and the Psalter. These will be of less interest to non-specialists, but they complete the comparison of the prayer book texts begun in the first volume. The calendar and lectionary are not included.

The volume concludes with a number of 18th and 19th century documents relating to the revision of the prayer book.

This important work will answer the innumerable questions of where prayers came from and what has been changed.

(The Rev. Canon)
LEONEL L. MITCHELL
Seabury-Western
Theological Seminary
Evanston, Ill.

Truly Comforting

PSALMS FOR TROUBLED TIMES. By Merrill Morse. Liturgical. Pp. 192. \$6.95 paper.

The author, a Lutheran pastor, looks deeply at the immediate reality of human suffering, failure, sorrow, sin, anguish and repentance. He then reflects on these experiences from the point of view of an orthodox theology and a well-informed psychology, and then sets each in creative and inspired conjunction with a song of lamentation and sadness from the Psalter. He never falls into the potential traps of banal preachiness, shrill judgment, mindless Pollyannaism or resigned fatalism. Reading this book in sorrow or

in pain, one will come away with healthy and true comfort.

To read the book straight through can be depressing, dealing as it does with so many circumstances of human pain, but to have it available for use in need is to have a very sound, helpful resource. It would provide especially helpful insights to clergy or other counselors who deal regularly with people in pain.

(The Rev.) JOHN-JULIAN, OJN
Order of Julian of Norwich
Waukesha, Wis.

The Third Fall

THE DREAM OF GOD: A Call to Return. By Verna J. Dozier. Cowley. Pp. 151. \$9.95.

The central theme is stated at the beginning of this compact book: the institutional church has destroyed the dream of God as set forth in the Bible. She writes, ". . . the people of the Torah made the gracious gift of the law into a system. The people of the resurrection made the incomprehensible gift of grace into a structure."

Verna Dozier, author of *The Authority of the Laity* and other works, is described as "a strong supporter of clergy and teachers of many denominations, but no one has been stronger in condemnation of clericalism. She has steadily encouraged the laity of the churches, but she calls them sternly to account when they shrink from exercising authority."

In support of her thesis, she takes us through "the Bible story," giving us some great one-liners along the way: "Creation is an act of love, so the Bible begins with a vulnerable God. To love is to be vulnerable." "Moses grew up in Pharaoh's household as an Egyptian prince with a Hebrew memory." "Doubt is not the opposite of faith. Fear is."

Most puzzling are her statements about the divinity of Christ and the resurrection. She believes Jesus is the Word made flesh, but Jesus is not God, she says, evidently forgetting the first verse of St. John's gospel: "In the beginning was the Word, . . . and the Word was God." She asserts that the church spoiled the real nature of Jesus by worshiping him, thus removing him from our everyday experience.

Obviously, this is a provocative book, perhaps especially at end,

(Continued on next page)

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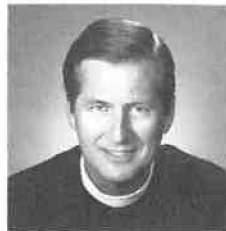
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(Continued from previous page)

when, despite her thesis, she writes that the ministry of the laity needs the support of the institutional church, and maintaining institutions is the ministry of the clergy.

(The Rev.) GORDON GRIFFITH
 Berkeley, Calif.

Motivating?

CALLED TO CARE: Biblical Images for Social Ministry. By Robert Kysar. Fortress. Pp. 165. \$11.95.

Those who care for and about congregations are challenged to look to the scriptural images of a compassionate God to motivate and empower social ministry. Robert Kysar, professor of New Testament and homiletics at Lutheran Theological Seminary in Philadelphia, gives a cogent and helpful rehearsal of Hebrew and Christian traditions about our active and caring God. Prof. Kysar is at his most challenging when he decries current trends to "spiritualize" and "psychologize" the biblical record and argues for the need to take seriously the material aspects of our faith and its active consequences.

Reading *Called to Care*, I had the urge to invite other voices into the conversation. I would like, for example, to include Alan Jones' views on, "... the Death Throes of Liberal Protestantism" (*St. Luke's Journal of Theology*, June 1991). I wondered how Martin Smith, SSJE (*A Season for the Spirit*, Cowley 1991), would respond to Prof. Kysar's disdain for psychologizing. I wondered if a female Christian feminist would find it ironic that at the climax of Prof. Kysar's justifiable contempt for male oppression, he lapses into violent macho language to describe Jesus' mission (i.e. Jesus "smashed a social barrier," "delivered a knockout punch," "drove a pointed blade"). I wondered, too, how *Called to Care* would compare to *Resident Aliens* by Stanley Hauerwas and William Willimon (Abingdon 1989).

There is a good amount of sense in *Called to Care*. Prof. Kysar knows his Bible. While I suspect that the author and I would find ourselves committed to similar actions and causes, I do not, finally, guess that this kind of book would have motivated me to do them.

(The Rev.) ANDREW C. HAMERSLEY
 St. Andrew's Church
 Albany, N.Y.

PEOPLE and PLACES

Ordinations

Priests

West Texas—E. Michael Allen, 175 Ninth Ave., New York, NY 10011. Donald R. McLane, assistant rector, St. Luke's, 11 St. Luke's Ln., San Antonio, TX 78209.

Western Louisiana—John Campbell, assistant, Christ Church, Bastrop, LA; Add: Box 52, Bastrop 71220. Robert T. Rachal, assistant, Church of the Good Shepherd, Lake Charles, LA; add: 715 Kirkman St., Lake Charles 70601. Roland S. Sherwood, vicar, St. Andrew's, Lake Charles, LA; add: Box 12326, Lake Charles 70612. Paul D. White, assistant, Trinity Cathedral, Sacramento, CA; add: 4367 Glenridge Dr., Carmichael, CA 95608.

Western North Carolina—Mark Holbrook Hatch, rector, Church of the Holy Family, Etoawah, NC. Margaret Lorraine L. Tenerelli, rector, St. John's, Marion, NC.

Permanent Deacons

Northwestern Pennsylvania—Georgianna Chango, assistant, Church of Our Saviour, DuBois, PA; add: RD #6, Box 324, Punxsutawney, PA 15737. William A. French, assistant to the interim priest at St. Andrew's, Clearfield, PA and Holy Trinity, Houtzdale, PA; add: 42 Oak St., Brookville, PA 15825.

Vermont—Jacqueline Arbuckle, deacon, All Saints', South Burlington, VT; add: Box 693, Colchester, VT 05446. Elise Holmes Braun, deacon, St. John's-in-the-Mountains, Stowe, VT; Box 1033, Stowe 05672. Margaret Mathauer, deacon, All Saints', So. Burlington, VT; add: 7 Holy Cross Rd., Colchester, VT 05446.

Honorary Degrees

Virginia Theological Seminary awarded honorary degrees to five clergy and laity: The Rev. John Booty, historiographer of the Episcopal Church, Capt. (USN Ret.) Janet Maguire, Supreme Court Justice Sandra Day O'Connor, the Rev. George Price, and the Rt. Rev. Richard Shimpfky.

Deposition

On November 11, 1991 the Rt. Rev. Frank T. Griswold, Bishop of Chicago, pronounced sentence of Deposition from the Sacred Ministry with respect to the Rev. Herbert F. Allen, III, pursuant to Section 1 on Canon 8, Title IV.

Retirements

The Rev. Mercer Goodson, as rector of Holy Trinity, Port Neches, TX; add: 3201 Doe Run, Austin, TX 78748.

The Rev. Dwight Hambly, as superintendent of Seamen's Church Institute, Newport, RI.

The Rev. Louis C. Melcher, Jr., as rector, Church of the Good Shepherd, Raleigh, NC; add: 1309 Kimberly Dr., Raleigh 27609.

The Rev. James Mock, as rector, Holy Comforter, Leconte, LA and vicar, St. Philip's, Boyce, LA; add: 901 W. Dr. McConnel Blvd., Bunkie, LA 71322.

The Rev. Roy W. Strasburger, as rector,
(Continued on next page)

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(Continued from previous page)

St. Andrew's, Saratoga, CA; add: 14648 Placida
 Ct., Saratoga 95070.

The Rev. **Kenneth Thomas**, as rector, St.
 John's, Essex, CT.

The Rev. **James C. Walworth**, as chaplain, St.
 John's Hospital, South Shore, and St. John's
 Nursing Home, Far Rockaway, NY; add: 177
 Connecticut Ave., Freeport, NY 11520.

The Rt. Rev. **O'Kelley Whitaker**, as Bishop of
 Central New York; in February he became part-
 time Assistant Bishop of Southern Virginia.

Cathedral Clergy

The Rev. **David C. Lord** is interim dean of the
 Cathedral of St. Luke, Box 2328, Orlando, FL.

Seminaries

The Board of Trustees of the General Theolog-
 ical Seminary appointed to the Society for the
 Promotion of Religion and Learning chair of
 history and World Mission and professor of Mod-
 ern Anglican Studies **R. William Franklin** and
 the Rev. **Thomas E. Breidenthal** as assistant pro-
 fessor in the John Henry Hobart Chair of Chris-
 tian Ethics and Assistant Professor of Moral
 Theology.

Deaths

The Rev. **Charles H. Blakeslee**, rector
 emeritus of the Church of the Transfigura-
 tion, Evergreen, CO, died November 13 at
 the age of 72.

Born in Corry, PA, Fr. Blakeslee was gradu-
 ated from the University of the South and
 Seabury-Western Theological Seminary. During
 World War II he served in the infantry and was
 awarded both the Bronze and Silver Stars. Dur-
 ing his 34 years in the ministry he served parishes
 in Illinois, Kansas, Louisiana and Colorado. He
 is survived by his wife, Ann, five children, three
 daughters-in-law, two grandsons and a brother.

The Rev. **Piery Francis DeSaix**, retired
 priest of the Diocese of Western North Car-
 olina, died November 20 in Asheville, NC,
 of congestive heart failure at the age of 76.

Educated at George Williams College, Univer-
 sity of Chicago, Northwestern University and Vir-
 ginia Theological Seminary, Fr. DeSaix was or-
 dained priest in 1964. He served as vicar of both
 St. Luke's and Church of the Redeemer,
 Asheville, NC, from 1963-1975; he then served as
 rector of St. Luke's from 1975 until his retirement
 in 1985. He is survived by his wife, Christine,
 three sons, a daughter, and four grandchildren.

The Rev. Canon **Glenn A. Eaton**, canon
 and associate at Grace Memorial, Portland,
 OR, died February 8 in Portland of cancer
 at the age of 74.

Canon Eaton was ordained a permanent dea-
 con in 1954 and assisted at St. Matthew's, Port-
 land, OR, for 10 years. He had served at Grace
 Memorial Church as associate since 1958. He was
 involved in establishing the Episcopal Bishop of
 Oregon Foundation and was planned giving con-
 sultant for William Temple House. A graduate of
 the Armed Forces Staff College and the Com-
 mand and General Staff College, he was a colonel
 in the U.S. Army during World War II. He is
 survived by his wife, Jeannette, a son, and a
 daughter.

The Rev. **Walter H. Grunge**, assistant at
 Holy Trinity, Middletown, CT, died sud-
 denly January 14 at the age of 85.

Fr. Grunge was ordained deacon in 1960 and
 served as assistant of St. Matthew and St. Timo-
 thy, New York City; assistant of St. Paul's,
 Woodbury, CT; and assistant of Holy Trinity,
 Middletown, CT. He is survived by his wife,
 Eleanor, one daughter, three grandchildren and
 two nieces.

The Rev. **James B. Guinan**, retired
 priest of the Diocese of Connecticut, died
 January 10 at the University of Virginia
 Medical Center in Charlottesville at the
 age of 73.

Fr. Guinan was born in Pontiac, MI and grad-
 uated from Kenyon College and Virginia Theo-
 logical Seminary. A U.S. Army veteran of World
 War II, he was ordained priest in 1950. He
 served parishes in the Dioceses of Michigan, Cal-
 ifornia, Connecticut, Rhode Island and South-
 western Virginia. Following his retirement he
 served as interim in Waynesboro, Clifton Forge,
 Staunton, Covington, VA and Grenada, West
 Indies. He is survived by his wife, Janet, four
 children, two sisters, one brother and three
 grandchildren.

The Rev. **Clyde K. Shuler**, retired priest
 of the Diocese of the Central Gulf Coast,
 died January 22 in University City, MO at
 the age of 82.

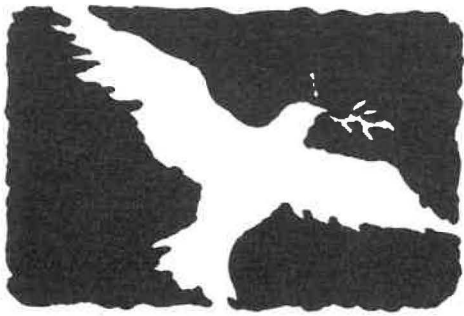
A native of Louisville, KY, Fr. Shuler was a
 graduate of the University of Louisville, Kent
 Graduate School of Social Work and Virginia
 Theological Seminary. He was ordained a priest
 in 1971 and served parishes in the Central Gulf
 Coast. His professional career was spent in psy-
 chiatric social work in Missouri and Alabama.
 He is survived by his wife, Alma, a daughter,
 a son, a sister and a brother.

The Rev. Canon **C. George Widdifield**,
 retired priest of the Diocese of Michigan,
 died February 7 in Hilton Head, SC, of
 congestive heart failure. He was 75.

Born in Midland, MI, Canon Widdifield was
 ordained priest in 1941. He served as assistant
 rector at St. Paul's, Columbus, OH, from 1941-
 1943 and was a U.S. Navy chaplain during
 World War II. He served as rector at All Saints',
 Pontiac, from 1953 until his retirement in 1974
 due to poor health. In 1981 he was called out of
 retirement to serve at Christ Church Cranbrook,
 Bloomfield Hills, MI. Canon Widdifield was a
 graduate of Trinity College and the General
 Theological Seminary. He is survived by his
 wife, Peg, three daughters and three sisters.

Jean Arthur Ladehoff, wife of the Rt.
 Rev. Robert L. Ladehoff, Bishop of Ore-
 gon, died Feb. 22 in Portland, OR, of can-
 cer.

Mrs. Ladehoff was born in Durham, NC; she
 taught school in North Carolina and Washing-
 ton, DC, after her graduation from Duke Uni-
 versity. The Ladehoffs, who met at a church
 camp, moved to Oregon six years ago when he
 was elected bishop. She served as president of
 the Friends of William Temple House, a
 Portland-based Episcopal counseling agency. In
 addition to her husband, Mrs. Ladehoff is sur-
 vived by her son Robert L. Jr. of Orlando, FL,
 and sister Frances Richardson of Durham, NC.



BENEDICTION

Today I visited an 8-year-old girl dying of cancer. Her body was disfigured by her disease and its treatment. She was in almost constant pain. As I entered her room, I was overcome almost immediately by her suffering — so unjust, unfair, unreasonable. Even more overpowering was the presence of her grandmother lying in bed beside her with her huge body embracing this precious, inhuman suffering.

I stood in awe, for I knew I was on holy ground. I was in the presence of the living God. The suffering of innocent children is horrifying beyond words. I will never forget the great, gentle arms and body of this grandmother. She never spoke while I

was there. She was holding and participating in suffering that she could not relieve, and somehow her silent presence was relieving it. No words could express the magnitude of her love.

I had been there before. I knew immediately that this was what my grandmother would have done for me if I had been that child. I also had a tiny glimpse of how God embraces and participates in our suffering. Tonight as I reflect on this day, I am still angry that this young girl is suffering and that we can do so little to heal her physically.

I pray for this child, her grandmother and her family. I feel connected to them. I thank God for the privilege of witnessing their love. I know I have not experienced the suffering that this young girl and her family have known. When I once again feel pain, I will try to remember this image of God lying silently beside me, holding me, embracing me, as I know only grandmothers can. I wonder if this is a glimpse of God's presence, our presence, at Calvary. Never again is the cross borne alone.

JOANNA J. SEIBERT, M.D.
Little Rock, Ark.

NEWS

(Continued from page 8)

• stated the diocese will remain active in the province companion relationship between Province 5 and the Province of Nigeria, and called upon Province 5 to extend this companionship.

The diocese also passed a resolution approving its proposed geographic division. The resolution will be voted on again at next year's convention, and if passed, would go to the 1994 General Convention for final action.

A 1992 budget of \$1.96 million was approved.

BRIEFLY

The Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut since 1981, has announced he will retire in 1993, when he will be 65. In a letter to diocesan clergy and lay leaders, Bishop Walmsley said, "The last 12 and a half years have been rich and full ones. I have no regrets, few heartaches, and the general sense of having been called by God to lead the diocese through a

challenging time." An election for a new bishop is planned early in 1993.

The Prayer Book Society has moved its operations from Louisville, Ky., to Largo, Fla. John Rhein, of the society's editorial committee, said the move is to make the society's operations more efficient. "It's not a case of deserting a much-loved community, but a necessary step by a growing, maturing operation," he said.

A fire damaged the kitchen of the DuBose Conference Center in Monteagle, Tenn. recently, causing the relocation of several meetings. No injuries were reported. The Diocese of Tennessee's facility received about \$50,000 damage. The conference center is now fully operational.

The Christian Conference of Connecticut has developed an **interdenominational baptismal certificate**. The certificate does not carry the weight of church law, but should formally recognize all baptisms as legitimate.

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OUT-OF-PRINT Anglican books. James Arritt, 12235 Cinnamon St. (corrected address), Woodbridge, VA 22192.

PARISH DEVELOPMENT RESOURCES from Ascension Press. **Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders**, Alice Mann (\$7.25). **Prayer and Prophecy**, Kenneth Leech (\$3.50). **Conformed to Christ: Standards and Structures in Parish Development**, Gallagher/Mann/Broadhead/Mann (\$5.50). **Parish Assessment Workbook**, Gallagher/Tavello (\$4.00). **Faith Sharing Workbook**, Mann/Gallagher/Broadhead (\$4.00). **Clergy Leadership in Small Communities: Issues and Options**, Alice Mann (\$7.25). **Priestly Spirituality**, Eleanor McLaughlin (\$3.50). **Rule and Constitution: Order of the Ascension** (\$3.50). All paperback. Postage additional. **Episcopal Book/Resource Center**, 815 Second Ave., New York, NY 10017; 800-334-7626.

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press**, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.

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(Continued on next page)

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Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

GOOD SHEPHERD of Waban At Waban Sq. on the Green Line
The Rev. G. T. Welch, r
Sun Masses 8, 10 (Sung), Wed 9. HD as anno

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. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
Russell Johnson, r; John Cowan & Susan Kruger, assoc. Irma Wyman, d
Sun H Eu 8:30 & 10:30; Ad. Ed 9:30; Ch S 10:30. Wed; EP 6; other as anno

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc
Sun Eu 7:45, 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily EU 7 & 5:30

WEST PLAINS, MO.

ALL SAINTS' 107 S. Curry
The Rev. James K. Harris, r
Sun Masses 8 & 10:30

SANBORNVILLE, N.H.

ST. JOHN THE BAPTIST High St.
Sun H Eu 8 & 10:30, SS 10. Wed Stations 7:30

NEWARK, N.J.

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

(Continued on next page)



St. Bartholomew's Church, New York, N.Y.

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; YPF, Young People's Fellowship

LENT CHURCH SERVICES

(Continued from previous page)

BAY SHORE, N.Y.

ST. PETER'S 500 S. Country Rd.
The Rev. Rodney Michel, r; the Rev. William Thoelen, the
Rev. Joseph F. Edwards, ass'ts
Sun Masses: 8, 10 (Sung), 5, Wed, Fri 9

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

ST. BARTHOLOMEW'S Park Ave. at 50th St.
The Rev. Thomas Dix Bowers, r (212) 751-1616
Sun 9 & 11 H Eu. Mon, Tues, Thurs, Fri 12:10 H Eu. Wed 1:10 H
Eu & 6 H Eu with Healing

THE PARISH OF CALVARY/ST. GEORGE'S
ST. GEORGE'S 16th St. off 3rd Ave.
The Rev. Thomas Pike, r; the Rev. George Keith, v
Sun H Eu 8:30 & 11, MP 10. Telephone (212) 475-0830

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 12 noon-1:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

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)

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day),
Christian Ed (Children & Adults) 9 Sun (Labor Day thru June).
HD as anno. Call for Ch S information

CINCINNATI, OHIO

ST. LUKE 7340 Kirkwood Lane
The Rev. Sanford Lindsey; James Mobley, d
Sun 10 H Eu & Ch S

CONVENT CHAPEL
OF THE TRANSFIGURATION 495 Albion Ave.
Sun Eu 7:30 (Sung), EP 5. Wkdys Eu 7, ex Sat 7:30, EP 5

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5421 Germantown Ave., Philada., PA 19144 (215) 844-8544
The Rev. Canon Charles L.L. Poindexter, r; the Rev. Paul L.
Minor, c; the Rev. William J. Shepherd, the Rev. Cheryl V.
Minor, ass'ts
Eu: Sun 7:30 & 10. Wkdys 7 (Tues-Fri); 9:30 (Mon, Thurs, Sat)

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9; Fri Sta 7

PROSPECT PARK, PA.

ST. JAMES 11th Ave. & 420 (between I-95
& Macdade near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (215) 461-6698
Sun Eu 8 & 10 (Sung), MP 9, Ch S 10, YPF 7:30. MP Tues-Fri 9;
EP Fri 7; Eu Tues 7, Wed 9:30, Thurs 7 & HD noon; Sta & B
Thurs 7. C by appt

SELINGSGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS,
Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis R. Maynard, r
Sun H Eu 8, 9, 10:15, 11:15, Christian Ed 10:15. Lenten Noon-
day Service 12:10 Tues, Wed, Thurs

ARLINGTON, TEXAS

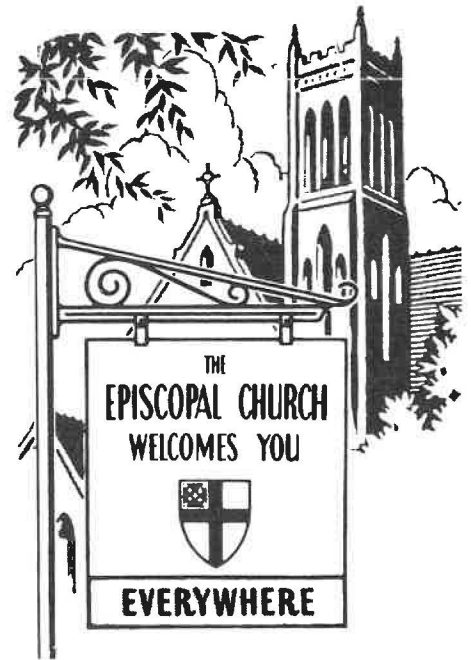
ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma
A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan
Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)



Church of the Incarnation, Dallas



DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddeji Pritchard, r; the Rev. Rex D. Perry, r-
elect; the Rev. Joseph W. Arps, Jr.; the Rev. Frank B. Bass
(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 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley,
the Rev. George W. Floyd (713) 440-1600
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

HOUSTON/KATY, TEXAS

ST. PAUL'S 1936 Drexel at Franz in Katy
The Rev. Ellis English Brust, r 391-2785
Sun 8 & 10:30, CE 9:15, Wed 7:30

IVY, VA. (near UVA & Charlottesville)

ST. JOHN THE BAPTIST
(3.5 miles from exit 21 on Hwy 64 on SR 637)
The Rev. Dale K. Brudvig, v
Sun 10:30 1S & 3S MP; 2S & 4S H Eu

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;
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

WAUKESHA, WIS.

ST. PHILIP'S Hwy TT & U.S. 18
The Rev. Robert B. Stocum, r (414) 547-2820
Sun H Eu 10:15; Wed H Eu 7

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30; Fri 7 Sta & Eu