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Balloons added color to St. John's Cathedral, Denver, last year on Easter morning. **On the cover:** a little girl outside the cathedral.

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by George W. Wickersham, II

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LETTERS

Reverse Discrimination?

The blessing of a homosexual couple in Pasadena [TLC, March 1] brought out something I've read little of in church news. The two men had lived together for eight years in a presumably sexual as well as residential relationship.

The church's standard has always been sexual abstinence before marriage for heterosexuals. Should not the same be true for homosexuals who are asking for a condoning of and blessing of their relationship? Since discrimination, rather than biblical morality, seems to be the issue, are we perhaps talking reverse discrimination? Or are we ready to do away with premarital abstinence altogether? Let's go back to the teaching of scripture.

BARBARA COLFORD

Royal Center, Ind.

• • •

I have always felt that our Lord was the highest authority and somehow his love has shown through to the 3,500

persons in a special parish, All Saints' in Pasadena, that approved a service of blessing for two gay men, Mark Benson and Philip Straw.

We are moving forward and a new understanding will be the challenge for the Episcopal Church. I feel those who write editorials and are nameless (who are the *we* who deplore?) should have our prayers.

BETSY KOHLER

Lutherville, Md.

• • •

We are all in agreement on the fact that many crucial and possibly dividing issues face the church. It would appear that one overriding issue takes precedence, and that is the issue of discipline and respect for the canons of the church.

I refer to ordaining practicing homosexuals and the blessing of same-sex unions. Neither of these has been accepted by the church. In fact, the canons stand in direct opposition to

(Continued on next page)

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LETTERS

(Continued from previous page)

those who undertake such actions.

Where is the authority of the episcopate? It is lacking, not only in many dioceses, but most certainly within the walls of "815." By the very nature of their ordination vows, every bishop has promised to guard the faith, unity and discipline of the church. Until they, as a body, take this vow seriously and act in accordance with this promise, one issue after another will appear, and they, too, will remain unresolved.

(The Rev.) ROY F. KEPHART
Green Valley, Ariz.

• • •

Why would God not bless any permanent, loving, caring, supporting relationship between two people, of whatever sex? I think God would, and does.

And why would God condemn any sexual activity which might grow out of such a relationship? The answer might be "we don't know, but in the old covenant scriptures, he does condemn certain sexual activity."

But what does our Lord Jesus Christ say? He said all law was covered by "the summary," all fulfilled. He said the hard-hearted and self-righteous are condemned but he condemned no one. He said "go and sin no more" twice and again.

Who are these people who are laying down the law as if Jesus never was?

We should remember that the person who is guilty of breaking the law is guilty of breaking the whole law. Self-righteousness is a terrible, deadly offense. It poisons the heart and mind.

(The Rev.) DUSTIN P. ORDWAY
Conway, Ark.

Going Public

I was less disturbed by the public blessing of a same-sex relationship in Pasadena than by the reaction to the event as described in the editor's "In This Corner" [TLC, March 8]. Evidently his reaction is due, in part, to his observation that such blessings, heretofore done privately in "clandestine circumstances," have now gone public in a prominent parish.

Maybe it is a very good thing that a "prominent parish" has the courage to ask God's blessing, in a public service, on two men who wish to maintain a permanent, monogamous relation-

ship. The church is called upon to bless many different kinds of relationships. Is a life-long friendship to be denied such a blessing?

My feeling was gratitude that a "prominent parish" risked public and ecclesiastical censure to do what it believed to be good and right.

(The Rev.) STEPHEN NORCROSS
St. Martin's Church

Lebanon, Ore.

• • •

Once again I find myself writing to say a very grateful thank you for presentations regarding controversial issues in the life of the church.

David Kalvelage's column regarding the Mark Benson-Philip Straw "blessing" by the Rev. George Regas is most helpful for those of us who are repelled by such deceitful and arrogant behavior by a priest. Indeed, we need pray for our Holy Catholic Church, and more especially for a bishop, or can we say the House of Bishops?, who allow such exercise of priesthood in defiance of the vows of holy orders.

My thanks also for the splendid article in the same issue, "Recognizing Our Sinfulness," by John Null, as he especially describes our need for "... grace given through redemption." Finally, you could not have chosen a better article for understanding the real meaning of stewardship than the one by Bishop Benitez, "Reasons to Withhold National Church Funds." It is a great gift to have a bishop share his position and conviction with the whole church.

(The Rev.) TRACY H. LAMAR, JR.
Southern Pines, N.C.

Another Newark?

I was appalled at the Viewpoint article by Bishop Benitez [TLC, March 8]. The conclusions are not new, they simply show the power of mammon.

What is appalling is the poor level of moral reasoning the bishop offers. First, he reports with clear disapproval the decision of some bishops to act without regard to "the resolutions of General Convention or the teachings of the Episcopal Church." This, Bishop Benitez tells us, is "anarchistic," and he regrets "the inability of the House of Bishops to discipline itself

and censure in any way these bishops for their actions."

Then, to show how bad this sort of behavior is, he tells us that he and his diocese are going to do it, too. So ignoring both resolutions of General Convention and the polity of the Episcopal Church, the bishop leads his diocese into exactly the sort of behavior he claims to abhor. Bishop Benitez cannot have it both ways. Indeed, he may find personally convenient the reluctance of the House of Bishops to discipline its members.

It is sad to see the Diocese of Texas become another Newark.

(The Rev.) JAMES E. LIGGETT, JR.
St. Thomas' Church
Garden City, Kan.

• • •

I am not one who supports the move to withhold funds from the national church (at least for now).

However, the same day I read the article by Bishop Benitez on this subject I received in the mail yet another reason to give such a move consideration: a very full packet of materials for "An Appropriate Observance of the 500th Anniversary of the Voyages of Christopher Columbus."

Good Lord, deliver us from the "230 persons, and desks, or staff positions,

related to every possible group or cause within the church."

(The Rev.) GILBERT T. CROSBY
St. Francis Church
Tallahassee, Fla.

• • •

Some modern-day computer chips, I am told, are able to detect malfunctioning circuits within themselves, short-circuit them, and use alternate circuits provided for the purpose by the designer. Perhaps the current exercising of the age-old management strategy of de-funding unprofitable ventures is a reflection of a parallel process within the structure of the church. Amen, amen, I say to you, Bishop Benitez is telling it like it is.

JAMES H. KUZIRIAN
Louisville, Ky.

• • •

Bishop Benitez wonders whether withholding funds from the national church on the part of individual dioceses might not prompt local congregations and individuals to do the same thing with regard to their particular diocese. Valid wondering, indeed! I was under the impression that we are a

(Continued on page 10)

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Ministry Development Offerings . . .

This summer Church Divinity School of the Pacific will provide three programs for clergy in such subjects as congregational studies and personalities, new developments in theological education and pre-marital counseling.

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It will be followed in the next week (July 20-24) by a "Pre-Marital Counseling Workshop," taught by Charles W. Taylor, Professor of Pastoral Theology. Prof. Taylor has been working for a number of years in this crucial area of pastoral ministry and will share theological, pastoral, and therapeutic insights available with participants.

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Recession Having Varied Effects

Though the recession has influenced most dioceses and the national church, forcing staff cuts, belt-tightening measures and, in some cases, total financial restructuring [TLC, June 23, 30, 1991], its effects on individual parishes are highly variable, according to a small sample of churches from across the country.

"I think it's very hard to generalize when you're speaking of all parishes," said the Rev. Michael Russell, rector of Grace Church in Elkridge, Md., and head of the diocesan allocations process review committee. "Money seems to be tight everywhere and some parishes have experienced a 10 to 15 percent drop in pledges, but there are so many factors involved in how individual churches are doing," adding that his own parish was stable and growing.

Another parish doing well in the face of its diocese's financial woes is the small congregation of St. Philip's in Easthampton, Mass. The Rev. Geoffrey Piper, priest-in-charge, said that in the past year St. Philip's has experienced a 27 percent increase in pledges, even though there has also been a rise in the number of unemployed members. Fr. Piper credits the pledge increase to "a greater sense of stability," since the parish previously had several interim priests in a short period of time. In response to the loss of jobs, St. Philip's has started a support group for the unemployed and is doing what it can to help its own.

"The recession has not affected us significantly as of yet," said the Rev. Walter Dawson, rector of St. James' Church in Hibbing, Minn. Describing his parish as "a small, very close-knit community, where new blood usually marries in," Fr. Dawson said the congregation experienced a drop in finances 15 years ago when there was a slump in the steel industry, but the community is optimistic as a major airline plans to build an engine maintenance plant in the area within the next five years, which should help the local economy.

"Most pledges have increased," he said. "Good things are happening here and the people are committed."

A parish of about 220 families, St. Matthew's Church in Grand Junction,

Helping People in a Bind

A conversation at a golf course was the spark for the development of an emergency assistance fund for the unemployed in a Maryland parish. The need to match jobs for the jobless found an unusual forum in parish bulletins in Kentucky. They are ways two congregations are reaching out to fellow unemployed parishioners.

According to the Rev. William Shiflet, rector of St. John's Church in Ellicott City, Md., he and several friends were finishing a round of golf when one person, who had been searching for employment for some time, mentioned he and his family would be out of money in a month.

Though St. John's had always given to local ecumenical ministries which help the needy, Fr. Shiflet said he and others felt there should be something available to help people in the parish who had lost their jobs because of economic hard times.

In November, Fr. Shiflet issued an appeal for funds to start the emergency assistance ministry, and

"within two weeks we had \$6,000 in the bank," he said. "Though we haven't been able to fund a household budget, we have been able to help with some mortgage payments and electric bills." The only problem has been reaching those who truly need the money during hard times. "It's hard for people in this community to ask for help," Fr. Shiflet said.

The 1,500-member suburban parish also has initiated a community support group for the unemployed or those fearing layoffs, and is developing a resume and career development workshop.

For the past several years the parish bulletin of St. Mark's Church in Louisville, Ky., has had an employment column for parishioners who are hiring and those looking for work. Along with encouraging job networking, St. Mark's is setting up a resume writing class which would be open to the community. The Rev. Wayne Yeager, rector, said, "We are a parish and we need to make sure our people are taken care of."

Colo., is also doing well. "We don't really notice any effect at all," said the Rev. Richard Foster, rector. "The Grand Junction area is growing in population, many folks are retiring here, and our parish is growing." There have been a number of people who have been giving less, but he feels it is for "theological reasons more than economic ones. It is their way of protesting things they see going on in the church."

On the other end of the spectrum are two parishes in California, one of the states most troubled by the recession. The Rev. James Corbett, rector of St. Andrew's Church in Ojai (Diocese of Los Angeles), said his church had to cut staff and was trying to make ends meet with a budget of \$7,000 less than last year. There have been few pledge increases as people struggle with their own finances, but "because we tightened our belt in 1988 when we

were hit harder, this time things haven't been so bad," he said.

In San Francisco, St. Francis' Church is experiencing "a substantial deficit for which we see no way out at this time," according to the Rev. Charles Ramsden, rector. An old parish of about 350 families in a residential neighborhood, St. Francis' has "a good number of people who are unemployed, including a number of business and professional people," he said. As a result, significant pledges have not been renewed or increased because people have been demoted or laid off.

The vestry has had to do "some vigorous canvassing" to meet the yearly budget, but "sooner or later, we may have to cut back on ministries and staff," he said.

Also experiencing difficulties is St. Paul's Cathedral in Burlington, Vt. The Very Rev. Daniel Riggall, dean,

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Pooling Resources

Alexandria Churches Work Together for Homeless

For many, the plight of the homeless seems overwhelming, almost hopeless. But since 1987, eight churches in Alexandria, Va., have been doing what they can to ease the problems of homeless families in their city.

Out of pooled resources and a seed of hope grew Carpenter's Lodgings, Inc. (CLI), a non-profit organization with a board composed of members from each parish, committed

to acquiring affordable permanent and transitional housing for homeless families.

Carlyle Hoff, CLI director, said one of the organization's original goals was to preserve affordable housing in the neighborhood and provide transitional housing for those who needed it. Since then, CLI has acquired and renovated six townhouses and is currently restoring 24 apartments. Members are also working with people in the community who have problems meeting rent increases.

"We had a gentrification problem here [in Alexandria] in the '80s," she said, adding that many low-rent buildings were renovated and taken over by high-paying customers, forcing out many poor people. When the recession hit the Washington metropolitan area, such development slowed down.

CLI's case management committee also provides rent subsidies, educational programs, child care and other necessities for needy families.

Families in transitional housing are allowed to stay up to two years, though CLI may change it to five to allow more time for re-education and life-skill training. "If we are dealing with people who have been in a shelter situation, there are usually other, deeper issues which need to be addressed," Ms. Hoff said.



An apartment building being renovated by CLI and its supporters.

Tenants who are referred by shelters and other agencies are rigorously screened and required to sign case management agreements along with their leases. They then must attend programs dealing with budget counseling, problem solving and parenting skills. "I would say about 80 percent stick with their agreements," Ms. Hoff said. "Most people are very motivated, and interested in not having this happen to them again."

Lisa Johnson, director of development, said CLI has depended on



Two of the residents of a CLI townhouse.

grants and loans from the state and city for initial and on-going building renovations, as well as HUD funds. About 40 percent of their budget comes from local church support, the rest from fund-raising and various other sources.

Volunteers from the eight Alexandria churches frequently spend time painting and providing building maintenance.

"We are working on developing a

business which would incorporate the people we serve," Ms. Johnson said, citing future plans.

The Rev. Geoffrey Hoare, rector of St. Paul's Church in Alexandria, said his parish supports the program with a grant of \$9,000-\$10,000 per year, as well as additional smaller grants as needed, office space, and two persons from the parish on the program board. Periodically, parishioners will help with apartment and house maintenance.

He said he considered CLI "an adventurous, visionary ministry which provides some means for people to make transitions in their lives." For his parishioners, it has been "tremendously positive and important," he said.

In a fund drive, parishioners at the smaller Church of the Resurrection have raised \$10,000 as part of a matching funds plan, in addition to the \$4,000 they give annually to the Carpenter's Lodgings.

The Rev. James Green, rector, said that though the local, ecumenically-sponsored shelter might house more people on an emergency basis, CLI was "far more important because it attempts to deal with the underlying problems of homelessness." He also cited the program as a "source of much of a sense of collegial outreach for the churches in town."

KIRSTEN KRANZ

What an End It Was!

By GEORGE W. WICKERSHAM, II

There is something about Easter morning — every year — that is electric. Having gone through the shattering happenings of Holy Week and Good Friday, one awakens on Easter Day with but one thought: He is risen.

The empty tomb — so wonderful an event — beyond human imagination, really. But so is the entire Jesus story. Think of it: God himself coming into the world as a helpless baby! This turns all human categories upside down. And think of Almighty God as treading the dusty roads of Palestine, sleeping out, being persecuted and, ultimately, being tried by a frenetic session of stuffy bureaucrats. God! But the present Bishop of Salisbury has pointed out that the God who is love would not send someone else to do his dirty-work.

This was hardly the end of this unimaginable drama. And what an end it was. What happened on Friday was actually the execution of God. Who could dream of such a story? No novelist this side of Jordan. Which brings us to the conclusion of this unprecedented and obviously unpremeditated narrative: the empty tomb.

Some comment is in order. The empty tomb was the only evident sign given to those who did not believe in Jesus. Yet even they could always say, as many of them actually did, that the disciples have simply stolen the body (Matthew 28:13-15).

I think it important to underline the point that the risen Jesus did not ap-

pear to Pontius Pilate or the high priest or, indeed, to any of the Master's enemies. This, of course, was entirely in keeping with his steadfast refusal to give "signs from heaven." He thus refused during his life; he similarly refused during his death. "Let the Christ, the King of Israel, come down now from the cross, that we may see and believe" (Mark 15:32a). But no.

The point is that if we do not recognize Jesus' divinity in what he said, in what he did and in what he was, it will do us no good to believe in him because of signs and wonders. We are not called upon to worship out of awe. "This generation," Jesus once said, "is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah" (Luke 11:29). Jonah, at whose sermon of exactly eight words, 120,000 persons, we are told, repented



Resurrection, by Borgognone

and sat in ashes. "And behold, something greater than Jonah is here" (Luke 11:32b).

Belief in Jesus, then, was, in his eyes, to depend on one's sense of values. One is not to believe in Jesus, therefore, because of the resurrection; one believes in the resurrection, rather, because one believes in Jesus. This is the key to all of the appearances.

There is one apparent exception to all this, and that, obviously, is St. Paul. It would appear that he, who did not believe, was converted because of his experience, on the road to Damascus, of the risen Lord. To which one can only say that this was after Paul's many encounters with followers of "the Way," beginning with Stephen. Quite evidently, he had been deeply moved by the people he had been hounding. "It hurts you," the voice de-

clared to him, "to kick against the goads" (Acts 26:14b).

All of this notwithstanding, the peoples of the entire globe are nevertheless faced with the unanimous verdict of all four gospels that the tomb was empty. More than that, the world also has to face the fact that Jesus' first followers were so convinced of this that they went forth with the news of it at the risk of their lives. Grave-stealers customarily do not do that. In the blood of the martyrs, the saying goes, the church was born.

What I find that we must shout from the housetops over and over again is simply this: If the resurrection of Jesus is a fact, then Jesus' way is the way. All other considerations are secondary to that. We are not dealing with "relative truth." If it is not entirely true, then Christianity is just another religion — a pretty good one perhaps, but not necessarily reflective of the facts of life. Maybe some other religion is more so.

Truth: what all people seek, or, might we say, what all people should seek. The junkie on the corner probably has reached the point where he doesn't care. Other outcasts from society may not even be able to care. Some people may very well care, but for one reason or another not be willing to face it. Still, the Holy Spirit hovers over all people, outcasts, incasts and otherwise cast. The Lord himself came to tell us exactly that — at the costs of a hazardous life and a dreadful death: "Come unto me, all ye that travail and are heavy laden, and I will refresh you" (Matthew 11:28, KJV) And so he will.

The plain truth is that we were made for him. We might well add that in a very real sense he exists for us. God is love. He wants above all else that we should turn to him and dwell with him, and he with us.

This is what the resurrection of Jesus is all about. We are not dealing with just another religion. We are dealing with truth. Jesus is Lord.

Such being the situation, we must, in our thinking, go beyond freshman physiology. It is rather difficult, to say the least, even to imagine the Lord's body being buried somewhere in some cemetery: Here lie the mortal remains of the creator. R.I.P. I mean, let us not be ridiculous.

There is only one appropriate end to a visit by the Lord himself to this planet, and that is the empty tomb.

The Lord is risen! The Lord is risen indeed!

The Rev. George W. Wickersham, II is honorary associate at Trinity-St. John's Church, Hewlett, N.Y., and is a frequent contributor to TLC.



An early morning Easter Vigil at St. Mark's Church, Palo Alto, Calif., begins with the new fire.

Hope in the Lord

The Presiding Bishop's Easter Message

And Jesus said: "I came that they may have life, and have it abundantly."

With the dawning of Easter Day once again we celebrate the wonder of Christ's resurrection, and the dazzling power of his abundant love for us. Once again we have moved with him through dark hours — to the cross — to the tomb — and into the glorious new morning that is Easter. We celebrate his life and his triumph over death. In so doing, we also celebrate our lives, and the triumph — through him — we have over death. We have all known troubles and no doubt will see more, but now we can look at them from the other side of the cross.

Is it your experience, as it is mine, that those who struggle, who face each day a road that tests them in ways that seem unendurable, are often most acutely aware of the abundance of the kingdom? Hope in the Lord is often born out of despair in the world, and knowledge that the triumph of Jesus is our victory as well. We can see that in the leper colonies of Okinawa, where smiles light disfigured faces as God's holy name is praised. We learn it walking dusty streets of townships in South Africa, as children of apartheid give witness to the hope that is in them. We can learn it from Palestinian Christians, weary and worn by their dispossession, who can still speak with

joy and courage of the faith they possess in such large measure. We learn it at the bedsides of those whose bodies suffer and waste. And we can learn it anywhere tears of grief become the first balm for the fresh wound.

It is said that these are times of scarcity. In some ways, that is true. It is only part of the truth. The larger truth, the deep truth for us as Christians, is that Christ came so we might have life — and have it abundantly.

Let us live in knowledge of that abundance. Let us rejoice together that we have moved with Christ to the other side of the cross — into the glorious life that is ours — in him.

(The Most Rev.) EDMOND BROWNING

A Time of New Life

Christ is risen! He is risen indeed! The ancient Easter salutation rings clear and true with the message of new life.

The good news of new life is being experienced throughout the Episcopal Church, even though it seems to be in constant turmoil. Many parishes are experiencing new life and new commitment while countless individuals are undergoing spiritual growth.

We extend Easter greetings to all our readers. May this season bring new life to all.

Easter Sunrise

A Roman soldier
pondered all night through
those cryptic words —
“They know not what they do!”

A mother kept
an inner requiem,
remembering
the Star of Bethlehem.

A fisherman,
who had been dubbed a “rock,”
was jelly-kneed,
still reeling from the shock.

His followers,
now sheep without a fold,
were purposeless,
their certainties grown cold.

Palm Sunday’s fronds
lay useless on the ground,
still green but deaf
to any gladsome sound.

This crucial night,
in which despair had won,
now rolls away,
before the morning sun.

Three women hasten,
down a lonely road,
unto the tomb,
which now was His abode.

Too sorrowful
to notice how the skies
were thunderous,
with birds’ ecstatic cries.

Or how each blade,
of dew-enveloped grass,
danced silently,
with joy to see them pass.

Or how the weight
of Nature held its breath,
as they went on,
toward what they
thought was death.

Don Bramkamp

LETTERS

(Continued from page 5)

democratic-hierarchical-episcopal church, not a congregationalist one. On all levels it’s parish, diocese, national church.

(The Rev.) E. FRANK HENRIQUES
Grass Valley, Calif.

Witnessing

The Rev. Ian Montgomery [TLC, Feb. 23] likens the process of witnessing to the legal courtroom definition of evidence. While we are of good courage to know that Christian witnesses have experienced first-hand knowledge of the wonderful works of God, we are also called to witness to that which we believe to be true and can reasonably establish to be in accord with our experience and that of the whole church.

I was not there to see the life, death and resurrection of our Lord or to hear his promise to come again. This is, however, essential to my Christian witness which I offer in each Mass, and share with those present. I do not consider this “rumor, allegation, myth or legend.” I happen to believe that this is not only “what happened way back then,” but is a reasonable statement of “what God is doing for us today.” The experienced evidence of what God did for the blind man and what he is doing for me differ considerably, but I assure Fr. Montgomery that this “what” is essentially the same, regardless of the experienced evidence.

As Christians, we are called to witness to what God has done and is doing for us as the body of Christ, and not simply as individuals, for we are one in Christ then as now. The witness one makes of personal experience needs to agree with and take validity from the experience of the whole body of Christ. We witness not only to “what we have seen and heard,” but also to “what we believe.” We are not limited to courtroom rules of evidence in testifying to the truth.

(The Rev.) JAMES F. GRANER, SSC
Sts. Mary and Martha Church
Larned, Kan.

On the Air

Thank you for the article on the cable network VISN [TLC, Feb. 23]. I have seen some of its programming and was pleased to see the quality programs developed by the Episcopal Church.

Enthusiasm for VISN, however,

must be tempered by the fact that two groups which have programs on VISN are the Jehovah’s Witnesses and the Church of Jesus Christ of Latter Day Saints (Mormons). Have we, in our zeal to transcend denominationalism, given *de facto* recognition to these two sects? Both preach a message of salvation which is radically contrasted by Protestant and Catholic faith.

To recommend VISN to a new convert or someone weak in their faith would be risking losing members to these groups with their aggressive recruitment campaigns. Are we making our commitment to evangelization more difficult with our *de facto* recognition of their misleading doctrine?

STEVEN J. KELLY
Seminarian, Nashotah House
Nashotah, Wis.

• • •

Thank you for the article by David James on the Vision Interfaith Satellite Network.

Don’t presume you know what religious television is until you’ve seen VISN. It isn’t televangelism. Nor is it an “electronic church.” But it is powerful pre-evangelism that can predispose people to ask the faith and values questions that lead to religious conversion.

Episcopalians who want VISN on their cables may make contact with me at Diocesan VISN (333 Wyandotte St., Bethlehem, PA 18015 — Phone 215-691-5655) for more information on how to organize an approach.

BILL LEWELLIS
Director, Diocesan VISN
Bethlehem, Pa.

Prayer or Golf?

In his letter, Thomas Reeves remarks that “the leadership of the Episcopal Church is simply the left wing of the Democratic Party at prayer” [TLC, March 15]. We who have been communicants of the Episcopal Church for some years remember a time, not so long ago, when it was common to refer to the leadership of the Episcopal Church as “the country club and golf set of the Republican Party.” Times and leadership do change, sometimes for the better, and prayer may be more faithful to the gospel than golf.

(The Rev.) JAMES E. GRIFFISS
Racine, Wis.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.

BOOKS

Evocation of Spirituality

THE ICON THROUGH WESTERN EYES. By Russell M. Hart. Templegate. Pp. 164. \$16.95 paper.

This brief and easily-read book will introduce many readers, in an agreeable manner, to the icons of Eastern Orthodox Christianity and to the depths of the faith which they enshrine. This is not a treatise on art history or on the making of icons, but rather an evocation of the spirituality represented by them. It is also a personal testimony by the author, a Methodist minister, to the enrichment of his own spiritual journey through icons, through contact with Eastern Christianity, and through actually becoming an iconographer himself.

Each chapter opens with a color reproduction of an icon (apparently by the author, although this is not clear) and successive chapters move through the biblical and post-biblical scenes commonly depicted in icons: the annunciation, the nativity, the presentation in the temple, and so forth. The symbolism of the icon and the meaning of the event are discussed, with quotations from many ancient and modern spiritual writers, both Eastern and Western. Many suitable Wesleyan hymns are quoted. These chapters may best be read and reflected upon one day at a time, over a two-week period.

It is pleasant to have color illustrations, but the reader must not expect, in a book of this price, the luminous, rich antique panels reproduced in coffee-table art books. These icons are relatively simple and appear largely in flat colors. They are, however, sufficient to illustrate the text and, one hopes, may stir readers to delve further.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Ecstasy and Execution

DUNGEON, FIRE AND SWORD: the Knights Templar in the Crusades. By John J. Robinson. M. Evans. Pp. xiv and 494. \$24.95.

During the medieval crusades to the Holy Land, two orders emerged — the Order of St. John (among other appellations) or so-called Hospitalers who cared for the sick and wounded crusaders, and the Knights Templar

whose work it was to protect travel to, from, and through the Holy Land. Both orders saw enormous success in their own day, and both fell on harder times in the late Middle Ages, and both live on in various incarnations, under various patrons, to this day.

The Knights Templar were both monastic and military and took vows of poverty, chastity and obedience, often leading to martyrdom on the field of battle. St. Bernard was their chief theological exponent; St. Francis of Assisi was associated with the cause for a while. Other “greats” you can read of in this fascinating narrative by the author of *Born in Blood* are King Philip IV of France, Pope Clement V, Richard the Lion Heart, and Marco Polo.

Eventually, the Knights Templar were accused, falsely on most counts, of deception and immorality and were tried in courts all over Europe, though suffering mainly in France, as Spain and Portugal (the home of at least one modern-day patron of the order) and Germany and England consistently were lenient, if not unbelieving, of the charges brought by the pope.

Mr. Robinson's thesis is that the order would have remained powerful had it not sold the island of Cyprus (the Order of St. John held on to Malta for many years), but disperse it did after the execution of its last Grand Master, Jacque de Molay. The narrative is well written, at times exciting, focusing though more on the military than on the spiritual dimensions of this high-minded, brutal period in church history.

(The Rev.) TRAVIS DU PRIEST,
book editor

Clouded Picture

CONFRONTING THE IDOLATRY OF THE FAMILY: A New Vision for the Household of God. By Janet Fishburn. Abingdon. Pp. 202. \$14.95.

The first section of the book argues eloquently that the view of the family in the Old Testament as redefined by the Victorians is a formative factor in churches today. Marriage and children to fulfill God's prophecy to Abraham and his descendants had become the necessary institutions to keep society — and the church — alive and stable in the 19th century. As long as the “family pew” was filled on Sundays, Christianity and America would sur-

vive, it was believed.

After World War II, the value of family was reasserted as men and women returned to their homes and the birth rate rose accordingly. The disintegration began with the turbulent '60s, a time when minorities demanded equal rights and the young of the nation defied their parents.

Today the “family pew” may have only one parent sitting in it and no teen-agers obediently following along to church. The divorcee, the single adult, the childless couple, the gay couple, may be sitting in that pew — but are more likely not to be sitting in church at all. The programs of the average congregation are usually set up for family units. Even intergenerational activities are seen as useful for including those outside the traditional family, rather than for everyone. How easy it is to forget that our primary membership is in the household of God, not in our own family.

The clarity and forcefulness of the first section dissipated quickly. Having made a brilliant case for the idolatry of the “family pew” concept, Ms. Fishburn failed to offer either theoretical or practical alternatives. The remainder of the book seems to be a hodge-podge of several essays on sexual ethics and spiritual formation through family ministries.

The book points up the need to examine our deep-set beliefs in the relationship of family to the church. It is unfortunate that the book does not carry through on its own title, for the idolatry of family-before-God needs to be more thoroughly addressed. Also unfulfilled is the publisher's claim of a new agenda for the church that can create a healthy context for traditional and non-traditional families. The book does, however, make clear the need for such material to be created in the future for both clergy and Christian education leaders.

DIXIE MOSIER-GREENE
Stillwater, Okla.



Next Week:

Spring Music Issue

(Continued from page 6)

said, "We're hurting." Though the cathedral's budget has remained stable, "there are a lot of people out of work, and the past two years have been increasingly difficult for us because pledges are down and people are tightening their belts." To help where it can, the cathedral participates in a local ecumenical ministry which develops networks for finding jobs and responding to emergency assistance.

On a smaller scale, rural St. Martin's Church in Palmyra, Maine, has "always been struggling to keep up," said the Rev. Janet McAuley, vicar. She visits with and supports about a dozen unemployed persons out of about 40 parishioners. But things are looking up. St. Martin's is close to being independent of support from the diocese and is expanding its outreach ministry.

"The recession started here seven years ago," said the Rev. James Haney, rector of St. Christopher's Church in Lubbock, Texas. After a staff cut and "heavy reliance on lay ministry," the parish is "barely keeping up with the cost of living," he said.

But there are reasons for hope. A capital funds drive has been successful and the congregation's property is debt-free. "We are able to continue to do much of what we've been doing. We're holding together," Fr. Haney said.

In Manchester, N.H., a banking center with several failing institutions, the past year has been a difficult one for Grace Church. The Rev. David Robinson, rector, said parishioners are uneasy about the future and pledges are down. Last year the parish was unable to give its full amount to the diocese, which was "very embarrassing," he said. However, when Fr. Robinson gave a sermon outlining financial needs and the possibility of losing an assistant because of lack of funds, parishioners responded generously, and the assistant was able to continue at the parish for another year.

On a lighter note, the Rev. James Roberts, rector of St. Mark's Church in Gulfport, Miss., said the recession seems to have passed by. Congregation members have increased their giving consistently in the past several years and "we just have good luck with stewardship," he said. "Ours is a happy parish."

KIRSTEN KRANZ

PEOPLE and PLACES

Appointments

The Rev. **John Blythe Bagby** is rector of Grace Church, 305 Arnold St., N.E., Cullman, AL 35055.

The Rev. **Paul B. Bresnahan** is rector of St. Andrew's, Methuen, MA; add: Box 339, Methuen 01844.

The Rev. **Robert E. Brown** is rector of St. Francis of Assisi, Box 445, Wilsonville, OR 97070.

The Rev. **Susan Clark** is rector of St. Paul's, 115 N. Sixth St., St. Clair, MI 48079.

The Rev. **Milton Scott Davis** is rector of Good Shepherd, 101 N. 14th St., Corsicana, TX 77110.

The Rev. **Daniel L. Erdman** is rector of Christ Church, Rolla, MO; add: 1000 Main St., Rolla 65401.

The Rev. **Russell E. Fisher, Jr.** is rector of St. Mary's, Texarkana, TX; add: Box 5008, Texarkana 75505.

The Rev. **Hobart Jude Gary** is interim of St. Ann's, Hallandale, FL and St. Andrew the Apostle, Hollywood, FL; add: 2701 N.E. 27th St., Fort Lauderdale, FL 33306.

The Rev. **Michael P. Herman** is rector of Transfiguration, Box 460, Indian River, MI 49749.

The Rev. **Donald K. Johnson** is rector of St. Philip's, Sulphur Springs, TX; add: Box 366, Sulphur Springs 75482.

The Rev. **Gayle H. King** is associate of St. Boniface, Sarasota, FL.

The Rev. **Paul J. Lautenschlager** is rector of Church of the Transfiguration, Palos Park, IL; add: 12219 S. 86th, Palos Park 60464.

The Rev. **F. Hugh Magee** is vicar of St. James', Box 351, Cashmere, WA 98815.

The Rev. **Trawin E. Malone** is rector of Good Shepherd, 200 W. College, Terrell, TX 75160.

The Rev. **Christianne L. McKee** is vicar of All Saints' Mission, 8 Prestige Cir. #116, Allen, TX 75002.

The Rev. **Diane E. Morgan** is part-time priest-in-charge of St. Martin's, Detroit, MI.

The Rev. **Jane E. Sigloh** is part-time rector of Emmanuel, Staunton, VA; add: 300 W. Frederick St., Staunton 24401.

The Rev. **Mark D. Story** is rector of Church of the Redeemer, 120 E. Rochelle Rd., Irving, TX 75062.

The Rev. **Douglas B. Travis** is rector of St. James', 9845 McCree Rd., Dallas, TX 75238.

The Rev. **Richard A. Wagner** is rector of the Church of the Annunciation, 5725 Stearns School Rd., Gurnee, IL 60031.

Ordinations

Priests

Arizona—**Virginia Heistand Archibald**, assistant, the Church of the Good Shepherd, Corpus Christi, TX.

Missouri—**Matthew Dutton-Gillett**, assistant, St. Peter's, Ladue, MO; add: 110 N. Warson Rd., St. Louis, MO 63124. **Larry Inlow**, pastoral education; add: 1723 Greenwood, Evanston, IL 60201. **Kurt B. Neilson** (for the Bishop of Chicago), assistant, Emmanuel, Webster Groves, MO; add: #9 S. Bompert Ave., Webster Groves 63119.

Northern Indiana—**Susan J. Blubaugh**,

Seabury-Western Seminary; add: 2122 Sheridan Rd., Evanston, IL 60201.

Oregon—**Marianne Wells Borg**, assistant, St. Bartholomew's, Beaverton, OR 97005.

Southwestern Virginia—**John Ball**, assistant, Grace Church, Silver Spring, MD; add: 1607 Grace Church Rd., Silver Spring 20910.

Vermont—**Elizabeth Hasen**, assistant, St. Paul's Cathedral, Burlington, VT; add: 51 Lucust Hill, Shelburne, VT 05482. **Sarah Horton**, assistant, St. Mary's-in-the-Mountains, Wilmington, VT; add: 33 Fairground Rd., Springfield, VT 05156.

Washington—**Joseph Walter Lund**, Christ Church, Kensington, Md.

Permanent Deacon

Kansas—**Carol Meredith**, Good Shepherd, 8021 W. 21st St. N., Wichita, KS 67212.

Nebraska—**Kenner Stephan Swedburg**, St. Martin's, 24th & "J" St., Omaha, NE 68107.

Resignations

The Rev. **Bradley A. M. Barber**, as rector of Good Shepherd, Granbury, TX, to seek ordination in the Roman Catholic Church.

The Rev. **Charles T. Chapman, Jr.**, as rector of Grace Church, Winfield, KS.

The Rev. **Michael L. Falls**, as assistant of St. David's, Austin, TX; he is on sabbatical and then becomes non-parochial.

The Rev. **Thomas E. Vossler**, as priest-in-charge of the Church of the Transfiguration, Saluda, NC; add: 304 Oklawaha Cr., Hendersonville, NC.

The Rev. **Diane I. Woolard**, as rector of St. Michael's, Houston, TX.

Retirements

The Rev. **Robert Bizzaro**, as dean of Cathedral Church of St. James, South Bend, IN; add: 1624 E. Wayne St., South Bend 46615.

The Rev. **John W. Davis**, as interim of Good Shepherd, Rocky Mount, NC; add: Rte. 3, Box 634, Henderson, NC 27536.

The Rev. **Robert G. Preston**, as rector of St. Andrew's, Hollywood and St. Ann's, Hallandale, FL; add: 401 SW 6th Ave., Hallandale 33009.

The Rev. **Bruce Daniel Sapp**, as rector of Christ Church, Raleigh, NC; add: 2417 Beechridge Rd., Raleigh 27608.

The Rev. **Benjamin B. Smith**, as rector of Grace Church, Charleston, SC.

The Rev. **Herbert A. Willke**, as vicar of Christ Church, Matagorda and St. John's, Palacios, TX.

Reception

The Rt. Rev. **William C. Wantland**, Bishop of Eau Claire, received **W. Adam Wsul** as a priest from the Polish National Catholic Church; add: 3140 Elm Dr. #2, La Crosse, WI 54601.

Changes of Address

The Rev. **Jesse Y. Bigham** may now be addressed at 13660 N. 72nd Ln., Peoria, AZ 85381.

The Rt. Rev. **William J. Gordon, Jr.** reports a temporary change of address until September: St. Luke's, 50 Pope Ave., Hilton Head Island, SC 29928.

Holy Family Church in Midland, MI, has the new address of 4611 Swede Ave., Midland 48642.

The Rev. **Aileen Pallister-Walther** reports the

new address of 1256 Brampton Pl., Lake Mary, FL 32746.

The Rev. Jack L. Savage may now be addressed at 5001 Sturgeon Creek Pky., Midland, MI 48640.

Other Changes

The Rev. Julie C. Clarkson is non-parochial, 915 Trenton St., High Point, NC 27262.

The Rev. Craig A. Philips is non-parochial, 2032 Englewood Ave., Durham, NC 27705.

The Rev. Pamela L. Porter is non-parochial, Rte. 3, Box 54, Walnut Cove, NC 27052.

Deaths

The Rev. Stephen Morgan Gray, rector of the Church of St. David by-the-Sea in Cocoa Beach, FL, died Feb. 29 in an Orlando hospital of a brain tumor. He was 40.

Fr. Gray was born in Cincinnati. He was a graduate of the University of Central Florida and Virginia Theological Seminary. He was ordained to the priesthood in 1984 and served as curate at All Saints' Church, Winter Park, from 1983 to 1984. He was vicar of St. Elizabeth's Church, Sebastian, FL, from 1984 to 1988 when he became rector of St. David's by-the-Sea. Survivors include his wife, Carol, a daughter and a son, his mother, Jane Gray of Orlando, two brothers, the Rt. Rev. Francis Gray, Jr., Bishop of Northern Indiana, and the Rev. Christopher Gray of Venice, FL, and sisters Janie Johnson of Pekin, IL and Suzanne Perchaska of Denver.

The Rev. William S. Hill, retired priest of the Diocese of Michigan, died Feb. 9 in Dexter, MI, at the age of 80.

Born in Valentigney, France, Fr. Hill graduated from the University of Michigan and Virginia Theological Seminary. He was ordained priest in 1936 and served as rector of Grace Church, Hopkinsville, KY; Christ Church, Bloomfield Hills, MI; St. Peter's, Uniontown, PA;

St. Stephen's, Wilkesburg, PA; and St. Paul's, Lansing, MI. He retired in 1983. He is survived by his wife, Martha, a son, a daughter and son-in-law, two grandchildren and a brother.

The Rev. Emmett G. Jones, retired priest of the Diocese of Colorado, died Feb. 20 at Granville Medical Center, Oxford, NC, at the age of 82.

A native of Kansas City, MO, he graduated from the University of Denver and General Theological Seminary and was ordained priest in 1935. In 1941, he was commissioned a chaplain in the Army and retired as lieutenant colonel in 1962. He served as assistant of St. Barnabas', Oxon Hill, MD, and assistant at Emmanuel, Washington, DC. He was non-parochial from 1962 to 1964 and from 1967 until retirement in 1969. There were no immediate survivors.

The Rev. Walter Hugh McNeely, rector emeritus of the Church of St. Joseph of Arimathaea, Elmsford, NY, died Feb. 16 at his home in Scarsdale at the age of 92.

Born in Manhattan, he was a graduate of Columbia University and the General Theological Seminary. He was ordained priest in 1924 and served parishes in Texas, Arizona and New Jersey. He was elected rector of St. Joseph's in 1928 and remained there until his retirement in 1960. There are no known survivors.

The Rev. John Jacob Randolph, long-time institutional chaplain and assistant at St. Paul's, Poughkeepsie, NY, died Feb. 22 at his home in Poughkeepsie at the age of 83.

Born in New York City, Fr. Randolph was a graduate of Nashotah House and was ordained priest in 1934. He served parishes in Connecticut and Illinois until going to New York to be chaplain at the Westfield State Farm in Bedford Hills in 1947. He was chaplain at Hudson River State Hospital in Poughkeepsie and at Orange County Jail in Goshen. He is survived by his wife, Janet, and three children.

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(Continued on next page)

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AN ESTABLISHED and growing parish in Central New York seeks a warm and caring rector to lead us in our journey of faith. Send resumé and your C.D.O. profile to: Vestry, 9305 Runnymede Rd., Phoenix, NY 13135.

A MEDIUM-SIZED parish in the Episcopal Diocese of Mississippi is seeking a full-time assistant rector whose primary responsibilities will be Christian education and youth work. We are a Eucharistic-centered parish, emphasizing worship, Christian education, pastoral care and outreach. Send resumé and references to: The Rev. W. Murray Bullock, St. Paul's Episcopal Church, P.O. Box 465, Columbus, MS 39703-0465.

YOUTH MINISTERS: Called to be one? Thinking about hiring one? Consider a partnership with the leader in placement, training and support of professional youth ministers. Call or write today: Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801. Phone: (407) 423-3567.

ORGANIST/MUSIC DIRECTOR to provide leadership for congregational singing in contemporary and traditional musical styles. 1/4-time position; salary/benefits negotiable. Resumé to: The Rev. William D. Roberts, St. Gregory's, Deerfield and Wilmot Rds., Deerfield, IL 60015.

POSITIONS OFFERED

MUSIC DIRECTOR-ORGANIST for growing and active parish of 300 households. Two choirs sing and rehearse weekly: Mixed adult choir and children with adults choir (RSCM trained). Position requires enthusiastic person to inspire and maintain a high level of participation in music as a ministry. Request information package from: Music Search Committee, St. Michael & All Angels Church, 1704 NE 43rd Ave., Portland, OR 97213-1402.

ACTIVE, growing ministry, located in the midwest, seeks a person who is evangelical, biblically literate, skilled in group dynamics and is a self-starter willing to travel. Send resumé to Box E-722*.

POSITIONS WANTED

EPISCOPAL PRIEST, currently working as a professional computer consultant, seeks a parish or diocesan position which would combine computer and administrative responsibilities with pastoral work. Fifteen years of parish experience and 12 years of computer experience. Contact: WJH, P.O. Box 3165, Greenville, NC 27836. (919) 752-9637.

INTERIM MINISTRY trained vicar/rector since 1971 seeks interim position in mid-west, mid-south or south. Reply: The Rev. Charles Sykes, P.O. Box 329, Hillsdale, MI 49242.

PROPSERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

FOR RENT

VACATION COTTAGE for rent in Black Mountain, N.C. Perfect for two, possible for four. \$125.00 weekly. Call: Fr. Hainlin (704) 669-9114.

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

FOR SALE

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

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

TRAINING COURSES

PARISH DEVELOPMENT INSTITUTE: August 17-28 in NYC. Training in parish revitalization for clergy and lay leaders. Reflects Anglican tradition and behavioral science understandings. 1992 emphasis includes evangelism, leadership, conflict and diocesan strategies for parish development. Sponsored by General Theological Seminary and the Order of the Ascension. Write for brochure: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

ADVANCED PARISH DEVELOPMENT INSTITUTE: August 10-14. 1992 topic: Empowerment. How to increase responsibility and leadership at each level of parish life; increase quality, productivity and innovation in common ministry; increase members' sense of personal responsibility for own ministry, emotional life and spiritual formation. Location: General Theological Seminary, NY. Write for brochure: Advanced PDI, 1308 Brunswick Ave., Trenton, NJ 08638.

TRAVEL

SOUTHERN CATHEDRALS FESTIVAL 1992 with author and retreat conductor Nancy Roth, composer and church musician Robert Roth. Chichester and Canterbury July 13-25. \$3490 includes transportation, accommodations, full Festival participation, most meals, day trips (Sissinghurst, Arundel, Rye and surrounding countryside). For further information call (216) 774-1813 or write: The Rev. Nancy L. Roth, 330 Morgan St., Oberlin, OH 44074.

CLERGY travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

CELTIC SPIRITUALITY Journey with Sr. Cintra, OSH, in Wales this summer: Llandaff, Cardiff, St. David's and Pembrokeshire. Seminars with guest speakers, Celtic historic sites. June 29-July 13. \$1995, all-inclusive. For information call (212) 889-1124 or write: Sr. Cintra, Order of St. Helena, 134 E. 28th St., New York, NY 10016.

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THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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LENT CHURCH SERVICES

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

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r (408) 375-8476
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; the Rev. Eric Taylor, ass't, the Rev. G. C. Laedlein, past. ass't; the Rev. B. C. Greenlee, past. ass't
Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8. EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Lenten teaching 7:30

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r (203) 277-8565
Sun Eu 8 & 10. Wed Eu 9

WASHINGTON, D.C.

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

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whitaker
Sun 8, 9 & 11. Wed 10:20

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Al Downey, assoc
Sun H Eu 8, 10. Wed 12 noon

STONE MOUNTAIN, GA.

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

SUN VALLEY, IDAHO

ST. THOMAS Sun Valley Road
The Rev. Charles S. Burger, r
Sun H Eu 8 & 9:30; Wed 5:30

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

COVINGTON, KY.

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

SHREVEPORT, LA.

ST. MARK'S CATHEDRAL Fairfield at Rutherford
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson, the Rev. Larry Williams, the Rev. George Gennuso, Jr., the Rev. Walter Baer, canons
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

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, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, M.D. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
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

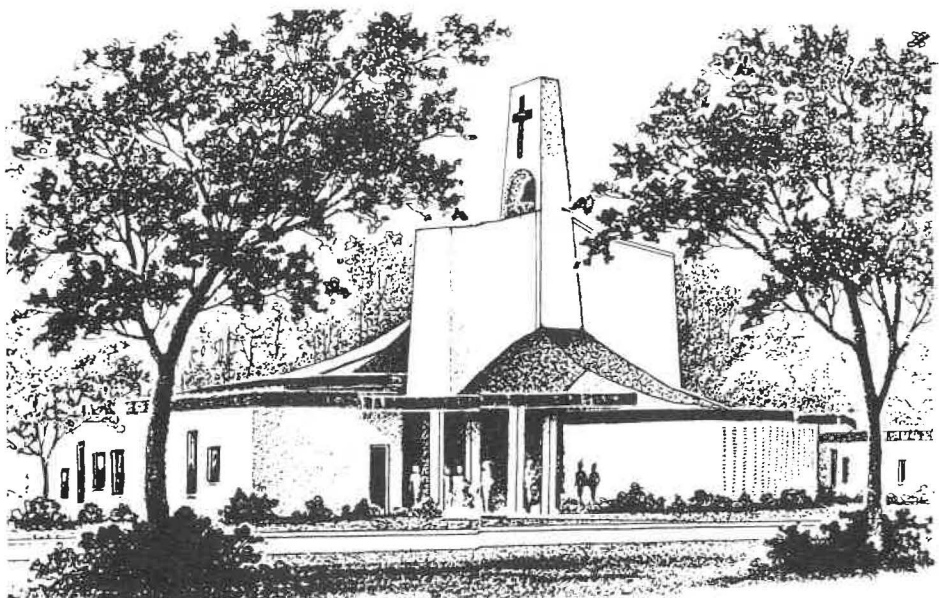
HACKENSACK, N.J.

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

NEWARK, N.J.

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

(Continued on next page)



St. Stephen's Church, Whitehall, Pa.

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 9 & 11 H Eu; Mon, Tues, Thurs, Fri 12:10 H Eu. Wed 1:10 H
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. Wkdays Eu 7, ex Sat 7:30, EP 5

KANE, PA.

ST. JOHN'S 427 Chase St.
The Rev. Cynthia M. Spencer (814) 837-9249
Sun H Eu 10:30. Wed H Eu 8:45. Daily MP 8:45

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. Wkdays 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

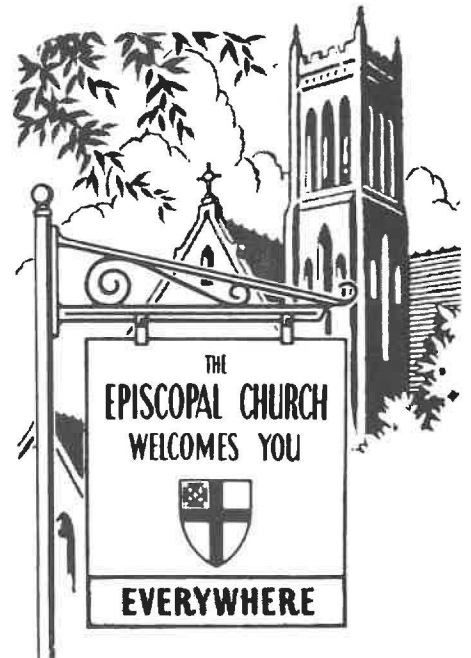
DALLAS, TEXAS

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)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell 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)



Trinity Church, Seattle



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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
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

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. Slocum, r (414) 547-2820
Sun H Eu 10:15; Wed H Eu 7

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