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Into the Wilderness



Nature's Patient Work

Today is one of those surprisingly warm winter days when it seems that spring will be coming soon. The sun is bright, the breeze is drying the wet spots from last night's rain, and the air smells good. I am glad to do something out of doors. Although I now live in a suburban village rather than a rural area, I do something that rural people do. I haul manure from a friend's stable to our place, to spread it on our garden. So the processes of nature go on, even in the suburbs.

For millions of Americans, it is in fact only in the suburbs that there will be authentic contact with nature, with its mysterious cycle of life and death, growth and decay, seed time and harvest that is so basic to earthly life and is such an unending parable of spiritual life.

Of course, contemporary non-rural people get glimpses of nature in parks of various sorts, zoos, aquaria and sea shores. These are indeed to be valued. Yet they show only very restricted and selected views of the non-human world. The ski resort under smooth white snow on winter days, paths and roads in the spring when the wild flowers are out or again in the fall when the leaves have turned, and the shores on warm days that are good for swimming. These are certainly parts of nature, but nature also thrives on rainy days delivering water, windy days that scatter seeds, harsh raw days when the frost heaves the ground, and stormy days that cast dead fish up on the beach. Life requires the whole cycle, the decay of manure, the wilting of flowers going to seed, the patient work of worms beneath the sod.

We see something of this if we observe one spot year after year, even a small spot, such as our own backyard. Even in a very restricted space, we can grow a few vegetables as well as flowers and have the blessing of eating the labor of our own hands, and of seeing the reality of seed time and harvest. Productive vines (berries, tomatoes or grapes) can be grown in what are little more than cracks in the pavement, and fruit trees can sometimes get necessary sun in small corners. I have a friend who, by grafting, raises several different kinds of apples on one tree.

Growing things are good friends and companions, and association with them brings peace to the spirit and (depending on our health and circumstances) light or heavier exercise to the body. They also impart wisdom. From them we learn patience, as the New Testament says (St. James 5:7-8). From them we learn balance and moderation. From them we learn the amazing multiplicity of factors necessary to life and the amazing power of life to keep re-emerging from death.

So I unload my cargo of manure. My station wagon again smells like a farm vehicle, which to some extent it once had been. God's world is indeed a wonderful place!
(The Rev. Canon) H. BOONE PORTER, senior editor

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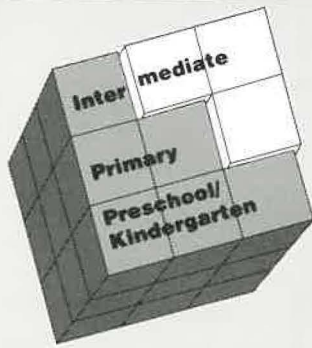
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LETTERS

Reason or Revelation?

I write in response to Fr. Hunter's Viewpoint article [TLC, Jan. 10] which appealed for a clear statement about abortion. His distinction between a "Christian position" and a "Christian's position" was illuminating and provoked considerable personal reflection for me.

I consider myself to be well-read and thoughtful about many controversial issues in the church. I feel frustrated with simplistic statements made by persons for or against such issues, thinking these persons have not really thought through them carefully enough. On the other hand, I am just as frustrated when I can enumerate the points on either side of an issue, but have not come to a position of my own. Though it is important for persons to think through "both" sides, many of us are left with an ethical dilemma. In some cases, I have been a detached thinker, refraining from making a commitment and declaring myself one way or another, because the issue is "simply too complex." When reason falls short, we are left with few options.

Fr. Hunter confronts me with my hesitation to trust how God has spoken to the church through the centuries. As he pointed out, there are historic Christian positions on many difficult issues, even though many Christians, for whatever reasons, have not adopted them. I don't suggest that naive trust should replace hard thinking, but when human reason reaches its limit, one must cast one's lot that God has or has not spoken in history. For me, the "reason-revelation" dialectic once again rears its head.

(The Rev.) **KENNETH L. BARKER**
 Church of Our Saviour
 Jacksonville, Fla.

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Fr. Hunter is exactly right in his Viewpoint that there is no Christian basis for a "pro-choice" position regarding abortion. This does not, however, necessarily mean there is no room for any Christian tolerance of abortion. One could argue, for instance, that abortion is at times a tragic necessity in a broken, sinful world. Hence, a "justifiable abortion" theory, similar to a just war theory, could be developed. This approach would acknowledge abortion as the evil

it is while still allowing some latitude.

During the development of such a doctrine, it would become clear that abortion is at its most justifiable when it is least a matter of choice. Ironically, it is women and girls with no other practical option than abortion who are pointed out as the chief justification for "freedom of choice." It is, in fact, the pernicious rhetoric of a "right to choose" that is at the moment a chief stumbling block to a reasoned discussion of the issue.

Holy scripture makes it clear, as Fr. Hunter points out, that children are alive in God's eyes prior to their emergence from the womb. As his people, then, we have a responsibility to protect their lives — even, if need be, from their own mothers. There is surely room in the church for debate and disagreement on abortion, just as there is on many other issues. This debate cannot proceed so long as it is shackled with obscurant and unchristian rhetoric. May God grant us grace to be as gentle and forgiving with one another as he is with us.

DANIEL W. MUTH

St. Leonard, Md.

A Different View

The letter from the Rt. Rev. A. Theodore Eastman, Bishop of Maryland [TLC, Dec. 27], correctly states that he issued his statement concerning the blessing of same-gender covenants prior to *The Sun's* exposé of the mock marriage of two women in Baltimore in July, 1992. However, there is a widely-held belief that Bishop Eastman issued his guidance only upon learning of the pending article, and in anticipation of its publication.

Furthermore, the standing committee may have unanimously supported the action of Bishop Eastman to prohibit any further such blessings subsequent to the Memorial Church ceremony, but the committee has now, following its own investigation, taken a far different view of the bishop's conduct leading up to the event. In a report issued after its investigation of the matter, the standing committee stated that it was "saddened by the 'muddied' communication between Bishop Eastman and Mr. Rich, one of his priests. In view of the fact that the blessing of same-sex unions is one that presently generates intense emotion,

we regret that neither Bishop Eastman nor Mr. Rich gave greater time and attention to what each was saying to, and expecting from, the other; [and] . . . The naivete exhibited by Mr. Rich, both in creating a service that could be perceived as a 'mockery' of the form of marriage ceremony contained in the Book of Common Prayer, and in failing to anticipate the diocesan-wide ramifications that such a service might engender."

Many Maryland Episcopalians are also saddened by this blot on the integrity of the church. To the best of our knowledge and information, this is the first time in 200 years that a bishop of the Diocese of Maryland has been reproached by the standing committee.

BENJAMIN F. LUCAS, II
Riderwood, Md.

Modern Reformers

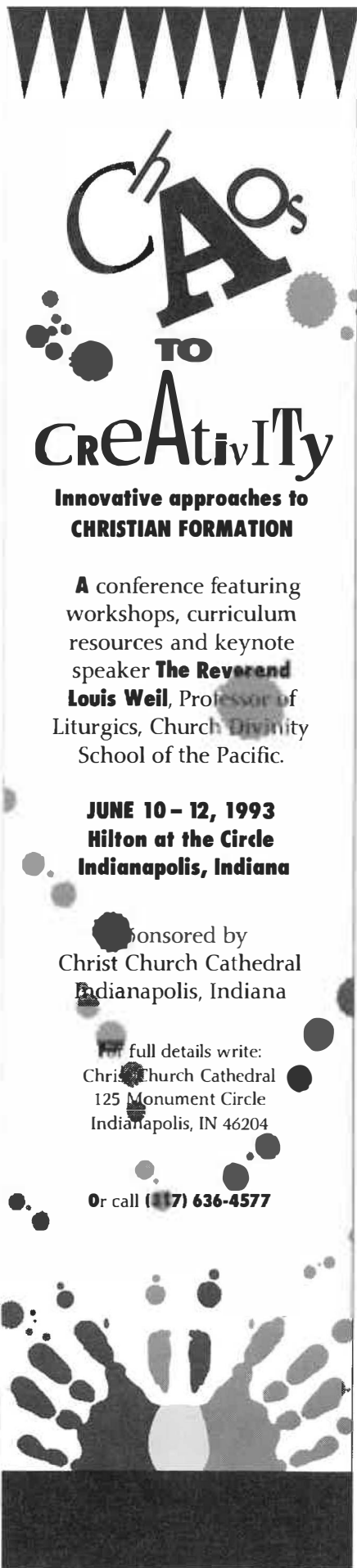
As a conservative churchman, I found Fr. Hart's noninclusive condemnation of those who don't agree with him as "know-nothings" [TLC, Jan. 17] unfortunately typical of too many "modern reformers" in the Episcopal Church. I suggest these fellow Christians re-read 1 Cor. 13. With attitudes opposed to this part of scripture, it seems to me many faithful Episcopalians have been left by the church rather than vice versa. I'm sure the Sadducees and Pharisees were also overjoyed when they learned of Jesus' crucifixion on the first Good Friday.

ROBERT MILES II
Portsmouth, N.H.

From the glee with which the Rev. Alvin Van Pelt Hart greets the departure of the Missionary Diocese of the Americas from the Episcopal Church, one can assume that his use of "know-nothings" refers to those who continue belief in the ancient doctrines of the church and who continue to act on that belief, in spite of his hope that we also depart.

Far from being "know-nothings" as he calls us, many of us have refused to leave the Episcopal Church because we know *something*. We know Jesus is Lord, that the church is his body, that the breaking of the body is a sin to be avoided. Many have felt compelled to leave; everyone has a personal breaking point. But many others have

(Continued on page 12)



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Environmental Campaign Initiated

The Cathedral of St. John the Divine in New York City is the organizational center for a \$4 million campaign underway to bring ecological issues to the religious forefront. The three-year ecumenical effort includes support from evangelicals, mainline protestants, Roman Catholics and Jews.

Called the National Religious Partnership for the Environment, the goal is "to secure the permanent commitment of the faith groups to the issue," said Paul Gorman, director. The idea is to create an infrastructure that will guarantee a place for the environment on the religious agenda, alongside other concerns, such as rights for the poor and sexual mores, Mr. Gorman said in an interview.

The partnership was begun more than three years ago after a letter from Carl Sagan and 34 prominent scientists was sent to hundreds of religious leaders, urging concern for ecological issues. In late 1990, Sen. Al Gore of Tennessee, now the vice president, organized a meeting in Washington, D.C., with religious leaders, scientists and legislators, which led to the partnership's founding.

Educational kits have been designed, to be used in some 70,000 parishes now being selected for pilot programs in the various denominations. The partnership will develop training for clergy and will support public policy initiatives.

Joint Statement Stresses Unity

For 25 years, the Episcopal and Roman Catholic Churches have been working to achieve unity and intercommunion, after 400 years of separation.

Recently the Rt. Rev. Theodore A. Eastman, Episcopal Bishop of Maryland, and the Most Rev. Rembert Weakland, Roman Catholic Archbishop of Milwaukee, issued a joint statement titled "Toward Fuller Communion in Christ," detailing progress made and hopes for the future.

"For some of us, Anglican and Roman Catholic, movement toward reunion has been much too slow to satisfy our longing for unity and our



ENS photo by Chris Herlinger

The Rt. Rev. Emilio Hernandez, Bishop of Cuba, sees the church as a source of hope in a period of uncertainty. The Episcopal Church in Cuba finds itself joyously welcoming back people who feel a new political and social acceptance of church attendance. Church membership dropped drastically in the early 1960s, from 10,000 to less than 2,000, when nearly 75 percent of the island's Episcopalians moved to the United States in the wake of Fidel Castro's assumption of power. At present, the number of communicants nationwide is about 3,000 and rising, with many requests for baptism from young adults who were not baptized in the 1960s and '70s.

Jewish and evangelical groups are studying environmental issues theologically. For example, Jewish Theological Seminary in New York is arranging theological conferences on environmentalism. And an "evangelical environmental declaration" is being planned in cooperation with *Christianity Today* magazine.

experience of real communion," the statement said, while citing the differing viewpoints on the ordination of women as an area of contention. The statement stressed the need to realize "a full appreciation of those elements of diversity that will enrich our lives when full communion is restored."

The statement acknowledged the struggles inherent in the process: "We realize honestly that the closer we come to one another the clearer will be the marks of our 400 years of estrangement," but encouraged "all in each place to take leadership in fostering unity."

CONVENTIONS

The convention of the Diocese of Washington met Jan. 28-29 at Washington National Cathedral, with "Challenged by Truth, Sustained by Faith," as its theme.

In his opening address, the Rt. Rev. Ronald Haines, Bishop of Washington, listed the truths facing the diocese: a large deficit, necessitating budget cuts in mission and social ministries; leading to staff cuts, due in part to the economy but largely to parishes withholding 1992 pledges (askings) to the diocese; and churches reducing or failing to make a pledge for 1993.

Bishop Haines stressed the need for a long-range strategic planning process using objective outside help, but said the shortfall reduced the budgeted line item from \$61,000 to \$10,000, and the giving to the national church to 50 percent of the amount of pledges actually received.

Bishop Haines cited other problems: charges of sexual misconduct involving clergy and lay leaders, polarization over controversial issues, and the inability to participate in dialogue.

"There is anger and bitterness," he said, "and many are so troubled by all the changes that they cling to the familiar even when new ways are required to meet new situations." He added that some young people are finding Islam more relevant to their lives.

The bishop announced he is declaring a moratorium on aspirants for the ordained ministry, while examining the needs for the future, including the recruitment of minorities, and making seminary training more accessible to them.

A resolution that baptism be administered with no form except the words of the prayer book ("Father, Son and Holy Spirit"), precluding the use of "Creator, Redeemer and Sanctifier," was withdrawn as being outside the competence of the convention.

Among other resolutions approved were those:

- repealing the 1991 resolution on community investment and economic justice, and dissolving this commission, for lack of response to and implementation of its findings;

- affirming diocesan stewardship for God's creation and support for the

environmental policy of the national church;

Other resolutions were concerned with Somalia, Bosnia, Sarajevo and Israel.

A budget of more than \$2.8 million was approved following considerable debate.

DOROTHY MILLS PARKER

• • •

The Diocese of Southwestern Virginia concluded its convention Jan. 31, a meeting that was full of fellowship and free from budgetary rancor. Nearly 200 delegates from the diocese's 56 parishes participated in the weekend event at the Donaldson Brown Educational Center in Blacksburg.

Congregations celebrated their harvest of good known as Project 75 [TLC, Feb. 14], in anticipation of the diocese's 75th anniversary in 1995.

During the 1992 convention, the diocese had to cut \$100,000 from its budget because of economic conditions. It then gave each congregation \$75 seed money and said "go, scatter your seeds," as in the parable of the sower. The stories of the planting and harvest, not only of ministries and programs, but also of inspirations, exuberance and cooperation, were told in video form.

With an overall 5.2 percent increase in parish pledges to the diocese and the use of legacy funds, each program received the amount of money it had requested. Twenty-nine congregations increased their pledges and another 18 maintained them.

The Rt. Rev. A. Heath Light, diocesan bishop, attributed the increase to a better job of communicating the diocese's programs and mission efforts.

In a surprise presentation Sunday shortly before the close of convention, retired Bishop William Marmion was honored with the announcement of a \$75,000 endowment to the diocese's Bishop Marmion Resource Center by Francis West, a retired Martinsville businessman.

The Rev. James C. Fenhagen, retired dean of General Seminary, now director of the Cornerstone Project, was the keynote speaker.

In business sessions, delegates:

- agreed to write their congressional representatives to protest the role of the Muslim Sudanese government in



ENS photo by Paul Conklin

Bishop Haines bids final blessing at Justice Marshall's funeral.

'Fateful Voice for Equal Justice'

A congregation of more than 4,000 packed Washington National Cathedral Jan. 28 for the funeral of retired Supreme Court Justice Thurgood Marshall, great-grandson of a slave, and the first black to be appointed to the nation's highest court. At the two-hour service, tributes were paid to him as lawyer, teacher, advocate, judge, champion of civil rights, a devoted family man and a man of faith.

President Bill Clinton and Vice President Al Gore and their wives sat in the front row, across the aisle from Mr. Marshall's wife, Cecilia, and their sons, Thurgood, Jr., and John, and other family members. The congregation included 12 sitting or retired Supreme Court justices, who served as honorary pall bearers; members of Congress and the cabinet; civil rights leaders; other public figures and hun-

dreds of others whose lives had been touched. They joined in "A Mighty Fortress," the creed and Psalm 23. Vice President Gore read a passage from the Book of Amos.

In a brief homily, the Very Rev. Nathan Baxter, cathedral dean, called Mr. Marshall "a fateful voice for equal justice regardless of who benefited." Five colleagues delivered eulogies, interspersed by anthems and spirituals by the cathedral choir and the choir of Howard University, Marshall's alma mater.

The Rt. Rev. Ronald Haines, Bishop of Washington, read the commendation, and after the final blessing, the coffin was borne down the aisle to "Lift every voice and sing," and a muffled quarter-peal on the cathedral's 10-bell ring.

DOROTHY MILLS PARKER

its oppression and persecution of Christians in the Sudan (Southwestern Virginia maintains a companion relationship with the Sudan);

- defeated a resolution that would allow the press and public to attend meetings of the standing committee;

- referred to the executive board for further work the long-range plan for the diocese;

- encouraged the pursuit of designation of Southwestern Virginia as a Jubilee diocese;

- approved the expenditure of \$7,500 of the interest from the sale of the diocesan camp for specific outreach efforts of four congregations.

A budget of \$848,460 was approved for 1993.

MARY LEE B. SIMPSON

Into the Wilderness

Learning to be poor in spirit

By TRAVIS Du PRIEST

Most of us try to avoid the desert. We prefer the oasis of busyness, entertainment, fellowship, even worship. Sooner or later, though, we get there.

Some of us are thrust into the desert of life through disappointment over a lost love, a failed marriage, or through a growing paranoia that never lets us forget that we're just not who we wish we were. Or through a great loss or tragedy — a spouse's death, a child's death, a deep psychological pain.

Others of us, especially brothers and sisters in monasteries, or those who frequent retreats and quiet days, or who spend some time each week, or maybe each day, in reflection and meditation, seek the desert of our lives on purpose. We travel into the wilderness of our own free will and face our own emptiness, our own dryness, our own resourcelessness.

But no matter how we get there, it's scary. It's terrifying to feel alone, abandoned, totally at loose ends. A woman I talked to recently said, frankly, her prayers had run out. Here is the entrance into the wilderness. And what do we do? Do we stop or turn back? Do we return as quickly as we can to our former way of life? Or do we keep going?

How do we pray when we cannot pray? To wait, and "to count the forbearance of God as our salvation." When we have nothing, not even prayer, God is being patient with us, and we begin to learn the meaning of "Blessed are the poor in spirit!"

It is in the wilderness, then, where we, like Christ on the day of his death, feel, "My God, why have you forsaken me?"

Why have you let my son die? Why did you take my husband from me? Why did you let me be so hurt and humiliated by my peers? Why can't I

pray? Where have you gone, God? What's the use of my even trying to do the right thing?

When we place ourselves before God in prayer, even when we have no prayer, in the desert of our lives we realize we are not in control.

It is here, in the wilderness, that we search out ourselves and our God — or better, that we learn to wait. But to do so, to wait, we must become poor. Have nothing. And here we learn to say, as John the Baptist had learned, "I am not the Christ."

Paul can say what he will about labor and respect and giving thanks in all circumstances because this is the will of God, but most of us think if we do any of those things once, we are pretty good. Then we're back into the cities of life. Then we are rich.

Most of us have a sneaking suspicion, despite all the Bible quotes we hear, despite all the sermons we sit through, that we really are the ones running the show — that we really are, or could be, our own messiahs.

Out of the wilderness of our lives — no matter when and where we travel there — we learn to say No: No, to a sentimental Christianity which allows us to count our good works. No, to a superficial Christianity which allows us to say the truth — glibly. No, to a patriotic Christianity. No, to even our

Aridity

God, Who, at diverse times
and in sundry places,
has spoken to the prophets,
does not speak to me.
He Who spoke the world,
Who made rocks cold,
breaks my heart by His
silence.
How can I know He loves me?
He has never told
me.

Andrew L.J. James

favorite images or ceremonials, these things which remind us of truth, but are not the truth.

In the wilderness, if we are patient with God and believe he is patient with us, we learn the Messiah is coming, we know not when, into our own life.

We learn nothing is over and done with. That God himself is still revealing himself, still creating a newer world for us to live in, still somehow planning for all those hurts and disappointments to work themselves out in his time, in his way: "I am making a new earth and new heavens. The events of the past will be completely forgotten."

God's Humility

This God who is coming is one who knows our hurts and needs: "Even before they finish praying to me, I will answer their prayers." Christians believe this God has already visited us in great humility. He came into the wilderness 2,000 years ago and was baptized by the desert ruffian John the Baptizer. He proclaimed God's rule on earth from the wilderness, he fought his own temptations in the wilderness. From the desert, he sprang forth renewed to preach and teach about the rule — the kingship — of God.

When we see who we are not, we begin to see clearly who God is. When we know firmly and personally, "there is no health in us," that all the health is from God, then and only then can our voices shift from weeping and wailing and moaning to genuine affirmation. Only then do we honestly and truly want to bother and want to try.

Much of what we call "trying to do God's will" really is "trying" in the sense of being a pain. We put up with "our Christian duty." We become cynical and burned out, mad at God, for making us try: to teach Sunday school, to do good with no thanks, for treating us like the puppet we secretly think he is.

Christians are those in the 20th century who volunteer to try the wilderness, to look inside and face our nothingness. Yet, when we do so, we often find a new richness. Not a material one, not even a constantly consoling one, but a richness of presence and a profound richness of trust.

Because God has bothered to come to us in history, we try. We try out his will. We experiment without knowing what the results will be like. Time and
(Continued on next page)

The Rev. Travis Du Priest is book editor of THE LIVING CHURCH.

The Father's Love Story

By PATRICK GAHAN

In 1953, a young, medal-bedecked Marine sergeant returned from the Korean battlefields to his home in Springville, Ala. Not many months later, in the summer of that same year, he met and fell in love with a 17-year-old girl who lived only a few cow pastures down Highway 11 in neighboring Trussville. They soon married, even against the intense objections of his parents. In the fall of the next year, a boy child was born to them. I am that child.

Regretfully, I must admit to you that I scarcely knew my father. In fact, when I buried him only a handful of years ago, I realized I was peering into the grave of a stranger. My work in the church and her schools has taught me that mine is not a unique experience, that many of us know our fathers or mothers only through the stories we have been told.

Yet even if you have the most stable of family settings — rivaling even those of Beaver Cleaver, Donna Reed, or the Bradys — there is a major element of yourself that you can know only through stories. It is the story of your very existence, of your coming to be, of your conception. You see, most every one of us is the product of some love story, some romance about which we can only be told. We cannot really know this story of our coming to be. We can only hear of it. We take it on faith that the love story is true.

In the same way, even though we have never seen this God we call

The Rev. Patrick Gahan is senior chaplain at St. Stephen's Episcopal School, Austin, Texas.

“Father,” and, perhaps, have many times doubted his reality, much like a faceless, unfaithful parent, we hear of him in stories. Some of the stories are so familiar to us that they roll off our tongues like deeply memorized nursery rhymes or bedtime yarns of our infant past. And while many of the stories about the Father-God speak

start an all-too-familiar prayer. No, when we express the name “Father,” we are pronouncing what is central in our belief about God and about the meaning of our existence.

In the history of the English Church, of which we are heirs, there is a woman, a cloistered solitary mystic of the 15th century, named Julian. At

‘And when you pray...’

First of six meditations on the Lord's Prayer



of his might, righteousness, his “strong arm,” or his wrath, most of the stories bespeak his love.

From the beginning, God conceives in love, creates in love, and we are that conception. We are the children of a love story as wide and deep as the cosmos. It is a love which creates every day, redeems every day, and is renewed every day. To think otherwise is to imagine that we are only a bundle of knitted-together protoplasm emerging from chaos, like a baby found under a cabbage leaf. We are not. We are of the divine intention and love of God. Indeed, we are the enfleshed passion of the Father.

Thus, when we use the address “Father,” we are repeating more than a convenient appellation with which to

age 30, she became gravely ill — near death — when she was granted 15 visions of our Lord's suffering at the crucifixion. In subsequent years, Julian prayed to “know the Lord's meaning.” She wanted to know the why of God.

Some years after the visions, she reported she was answered in “ghostly understanding”: “Wouldst thou learn the Lord's meaning in this thing? Learn it well. Love was his meaning. Who showed it thee? Love. Wherefore showed it he? For love. Hold thee therein and thou shalt learn and know more in the same.”

May we “hold fast and learn more in the same.” The story reads that God is Love and we are Love's creation. *Therefore, we are bold to say, Our Father.*

WILDERNESS

(Continued from previous page)

time again our own hopes do us in, but the wilderness teaches painfully slow patience.

Like Mary and Paul and Isaiah and John the Baptist, we travel into the wilderness. We have faced the darkness inside ourselves, and wait for our lives to be pulled together, made

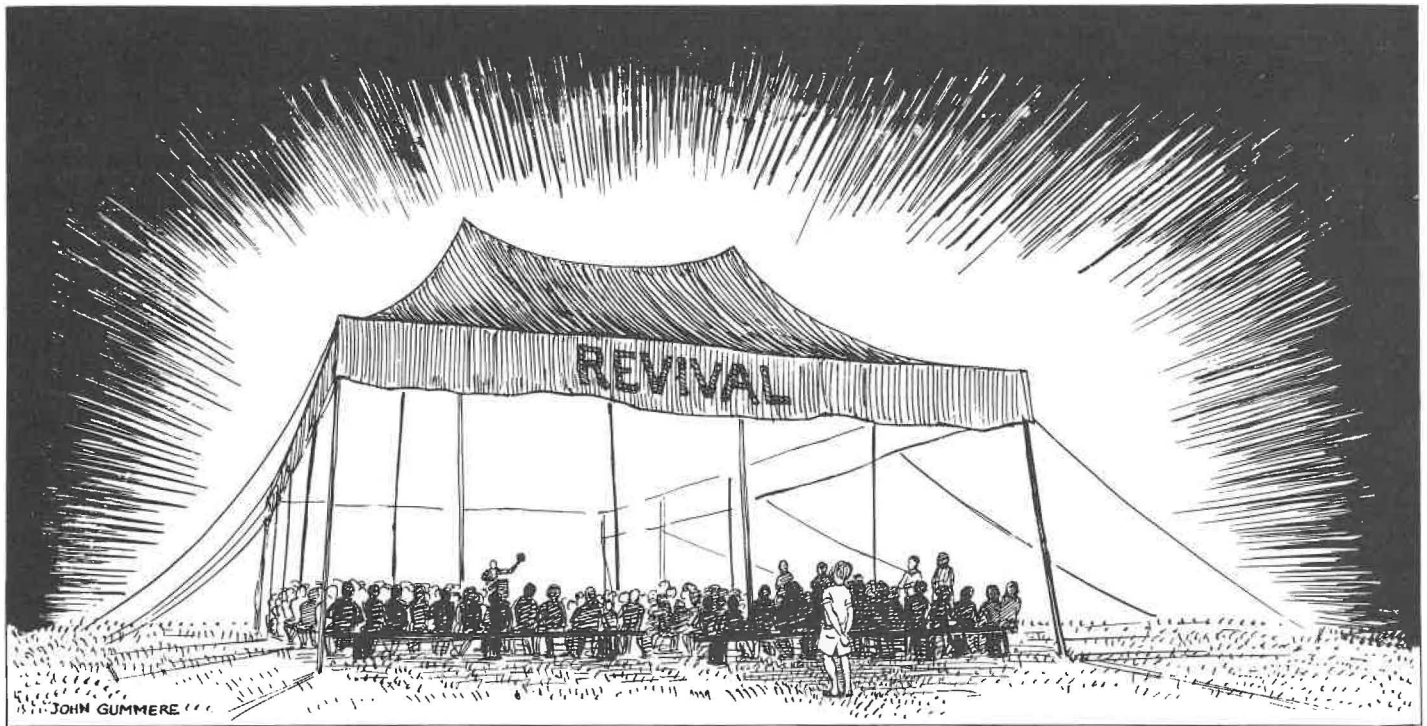
whole and loving by One who is to come. We try so that God can walk down a straighter road.

God would get there no matter what we did — prepare or not. But he chose to walk with us, to be known through us.

With John, in the desert, we learn to forget, literally, the images and objects to which we cling, and seek the truth behind those rituals and images.

It is in the wilderness that we are schooled in how and when to try: It is in the desert we learn not to desire but to wait for God's desire.

It is from our personal interior deserts we can say, I, too, am a voice crying in the wilderness. But my cry is not desolate. God is coming to me. He has seen my loneliness. Come. Wait with me. Let us together keep the road uncluttered for the One to come.



The Urgency of the Gospel

By DAVID L. JAMES

I was sitting next to a bishop of the Church of North India in St. Paul's Cathedral in Calcutta when something on the floor moved and caught my eye. As I looked down, I realized that beneath his long crimson robe, the bishop was barefooted, and what I had seen move was his dark brown big toe as he drew little designs in the dust on the floor. As I watched this little art lesson out of the corner of my eye, my mind raced back to something I had buried many years ago, hoping to put it behind me forever.

I'd seen that toe before! Not on an Indian bishop in a cathedral, but on a little boy who sat on wooden planks across cinder blocks under a big camp-meeting tent in the summer, listening to his daddy preach. Because I'd heard those sermons so many times before and knew whole passages by heart, including the dramatic pauses and the rising inflections, I would occupy myself by slipping off my shoes and mak-

ing letters and pictures and designs in the sawdust with my feet.

Watching that bishop's big toe transported me back to those hot July evenings outside of little towns across the Midwest, where my father would work on sermons in the morning, preach in the evenings, and pray with other pastors for an hour before dinner, for the souls of sinners they hoped to save.

Those are not my best memories from childhood, although they're not as painful as they were 10 years ago when I began my journey down the Canterbury trail from Methodist guilt to Episcopal grace. But they are still painful when I recall some of the bad theology and the misuse of scripture and the preoccupation of sermons dealing with alcohol, tobacco and card playing.

And although I'm not ashamed of the sawdust and the 2x4 altar and the tent flaps that would flutter when the wind blew or any of the other sights and sounds that surrounded the formation of my faith, you couldn't drag me back into that tent for anything.

That's not my theology, that's no

longer who I am or how I want to worship. No one loves our liturgy and art and music more than I, yet there is something from that scene I long for, something more important to Christian formation than the setting or the style of worship. And that is the sense of urgency of the gospel. I miss the passion of the preaching, the clear call to commitment; I miss the fire in the belly.

When I listen to sermons as I travel around the Episcopal Church, I sometimes get the feeling that as the sermon was written, the priest had fantasies about it being reprinted in the *New Yorker* with a sophisticated cartoon at the end. I hear lots of literate allusions and well-turned phrases, but not much that suggests we have a saving message for a broken and dying world.

I don't want to be accused of manipulating people through my preaching. There is no integrity in the behavior of a Billy Sunday tricking people to the altar. There is no integrity in a message that must rely on the crude tools of guilt, shame and fear to obtain commitment. There is no integ-

(Continued on next page)

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y., and is editor of The Anglican.

EDITORIALS

Good Examples

In other parts of the Anglican Communion, leaders are taking steps to ensure there is a place for those who do not accept ordination of women. First, bishops of the Church of England issued a statement which recognizes "that there are those who doubt the theological and/or ecclesiological basis of the decision (by the Church of England to ordain women priests), and we accept that these are views which will continue to be held within the Church of England," and that "those who hold them remain valued and loyal members of the Anglican family" [TLC, Feb. 7].

Then the primates of the Anglican Communion, meeting with the Anglican Consultative Council in South Africa, approved a resolution which affirmed, among other things, "the continuing place in the Anglican Communion of both those who oppose and those who accept the ordination of women" [TLC, Feb. 21].

Unfortunately, the Episcopal Church has not been as pastoral toward its members who disagree on the ordination issue. Despite the passing of the "conscience clause" by the House of Bishops in 1977, and an affirmation by

the bishops in 1989 that "we acknowledge that within Anglicanism those who believe that women should not be ordained hold a recognized theological position," and that "we affirm them as loyal members of the family," there is continuing evidence that persons who hold such beliefs are not always welcome.

The recent voting by standing committees in the process to consent to the consecration of the Rev. Jack Iker as Bishop Coadjutor of Fort Worth [TLC, Feb. 14] is a notable example. Nearly half of the standing committees determined Fr. Iker should not be consecrated because of his opinion that women should not be ordained to the priesthood. Yet, ideally, Fr. Iker holds a "recognized theological position."

There are other less-publicized examples of persons who hold such beliefs being refused as candidates for ordination, delegates to diocesan conventions and even members of vestries.

We hope Episcopalians will consider the statements from England and South Africa and take them seriously. In order for the Episcopal Church to be truly inclusive, it must make room for those who hold to legitimate theological positions.

VIEWPOINT

(Continued from previous page)

rity in cutting the fabric of our theology to fit our personal whims of the day.

But there is also no integrity to preaching that fails to suggest that Christianity makes a difference in people's lives. There is no integrity in preaching that neglects to say that the ultimate authority in our lives is the person of Jesus Christ. There is no integrity to a theology that is only incarnational without being transformational. We cannot build the kingdom without proclaiming the King.

I am convinced our church will not split over issues; it has too much elasticity to its polity and ethos to do that. But it may split, and if it does, it won't be over human sexuality or inclusive language or women bishops, but over whether there is a supernatural God or not, whether God is merely a set of ideal psychological configurations wholly within us, or whether God intervenes in history, answers prayer, and heals the sin-sick soul. This is the fault line upon which our church rests.

As I looked up from the floor of that cathedral where I was about to preach and saw the gold and lapis mosaics on the walls, and the exquisite Indian carpets surrounding the alabaster altar in the midst of this Gothic white granite cathedral that only the British

could build, I thought how far this is from canvas tents and sawdust floors and a borrowed piano on a plywood stage.

Many Episcopalians have made the trip from another part of Christendom to where they are now by crossing over this bridge we call the Episcopal Church, seeking its beauty, balance and breadth. But if you look across the double yellow line on the road, you'll find even more people going the other way. Why are they leaving?

It can't be our liturgy; we do it better than anyone. It can't be the aesthetics; it doesn't get any better than this. Could it be it's because we've lost our passion; that we're no longer making disciples; that we no longer preach like any of this makes a difference in people's lives?

When I was a brand-new curate, I got to design my own adult education classes. So, I taught three that first year, the first of which was the colors of the church year. The second was little-known hidden treasures in the Book of Common Prayer. And the third, the one upon which the kingdom of God had waited so long, was the religious themes in the films of Francois Trauffant.

When the last class of the last course was over, a middle-aged woman who had not missed one class, came to me and said, "I only have one question after all this . . . Does Jesus live and

does he have any meaning in my life?"

For 17 weeks I thought I was teaching adult Christian education, but I never came close to addressing that question. Since then, I've learned two things about that encounter. The first is that I was a stereotype. Thousands of priests like me teach clever little classes like those every year. The second is that the question that woman asked is the number one question people want answered in our parishes today. She wanted to know if Jesus lived, and I told her Lent was purple.

It just may be that all those people on the bridge going the other way are those who failed to find the answer to that question.

It's not that we didn't welcome them and make them feel at home; we pride ourselves on our inclusivity. It's that we didn't challenge them. We kept giving them answers for questions they weren't asking. People are seeking answers to the fundamental questions of human existence and too often we've been giving them altar guild instructions.

This is not a call to American revivalism with an Episcopal face. It's not going back to the tent. But it is simply to say that we must become disciples, and discipleship demands a passionate commitment, a fire in the belly about who Jesus is, what he has done in our lives and what he will do when he comes again.

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LETTERS

(Continued from page 5)

refused to break, to fracture the body, often at great personal cost, including ridicule from both sides.

The true "know-nothing" is the one who wants to purge all differences in a sort of ethnic cleansing, and who causes and rejoices in the schism resulting from this. It is unseemly for a clergyman of this church to urge further schism, and the lack of charity displayed in this letter is astonishing.

DOROTHY W. SPAULDING

McLean, Va.

Less Formal

I respond to W. Tod Mixson's letter expressing his being ill at ease with Bible study [TLC, Jan. 10].

It is my feeling that Bible study is not necessarily the same thing as Bible scholarship. I am not a Bible scholar, but the Bible has come alive for me by studying it in a small group, regularly and in a fairly informal way. We read a small section and then discuss it. We often use a study guide or the new "Serendipity" Bible which is designed for study groups to help us get different perspectives. We look at how what we have read applies to us as Christians and how we can live it out. We pray together that God will speak to us through his word — and he does!

I hope Mr. Mixson can meet with some other Christians to study the Bible. His openness and honesty are a great gift in learning and studying together what our Lord wants.

CAROLINE M. JUDD

Concord, N.H.

Only One

As a lay delegate to the diocesan convention of Massachusetts, I believe that Jay Cormier's article [TLC, Jan. 17] presents an erroneous view of the nature of the resolutions submitted by several Massachusetts chapters of the Episcopal Synod of America. The booklet of resolutions distributed to each delegate clearly shows that of the 18 or so resolutions submitted by ESA, only one addressed the issue of the ordination of women to the episcopate or priesthood. The remaining resolutions addressed basic credal and doctrinal issues.

In the same issue of THE LIVING CHURCH, the editorial "Disagreeing on the Basics" makes the concluding point that it is a worrisome sign that such basic teaching needs to be

brought up before convention at all. I wish to inform you that I was a delegate to a convention in a very worrisome diocese.

CURTIS H. CHASE

North Easton, Mass.

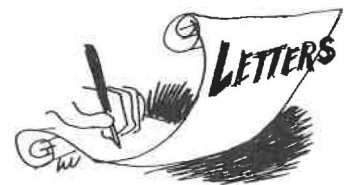
A Concession

The Very Rev. Charles Harris states [TLC, Jan. 10] that "brake" was retained in Rite I as a "diplomatic decision," which I construe as a concession to those clinging to the old English of the 1928 Book of Common Prayer and all its antecedents. But I would point out that in the alternative eucharistic prayer of Rite I, the modern form "broke" is used. And, except for some shuffling, curtailing and minor change in this alternative canon, "broke" is the only modernization. I therefore say "broke," per the authority of the alternative form. Why this change could not have been made uniform, I cannot understand.

I do not think it can be said that Rite I revision hangs on the more radically revised Rite II. As I experienced the trial liturgies and literature put out by the Standing Liturgical Commission, there was a uniform return to the older order. Rite I was revised, Rite II was composed anew. Added flexibility of rubrics in both rites was the result of liturgical movement experience and some ecumenism.

Finally, I do not know why masculine pronouns in the '28 book had to be neutered: neither "priest" nor "celebrant" connotes gender. But I wish someone would tell me when and how the old spellings of the 1549 BCP and the King James Bible were updated.

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.



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.

SHORT and SHARP

By TRAVIS DU PRIEST

A LAYMAN'S GUIDE TO THE MINISTRATIONS OF THE EPISCOPAL CHURCH. By W. Shelby Walthall. Layman's Guide (P.O. Box 14675, Surfside Beach, SC 29587). Pp. 28. \$3 (includes shipping and handling) paper. Bulk orders available.

Written by an experienced parish priest, this pocket-sized pamphlet tells people what to expect in preparing for baptism, matrimony, private communion, death and burial. The advice is generous and gentle. I particularly like the specifics — "viewing," closed caskets, cremation — he addresses under the section on death and burial. Stock up on these for newcomers and old-timers alike.

THE ENGLISH RELIGIOUS TRADITION AND THE GENIUS OF ANGLICANISM. Edited by Geoffrey Rowell. Foreword by the Archbishop of Canterbury. Ikon (Manor Farm House, Manor Rd., Wantage OX12 8NE). Pp. 256. \$20 paper (includes postage and packing).

Eminent British clerics, religious and professors present us with a wonderful array of essays on key Anglicans from Bede through William Temple. While I rejoiced that George Herbert was included, I regretted that Jeremy Taylor was left out, but I suppose we'll all find one or two here we're especially glad over and one or two we especially miss. The final piece which gives the book its title is by the Bishop of Ely; it doesn't offer many new insights but felicitously sets forth our *via media* position, ending with a quotation from Richard Hooker on "harmonious dissimilitude." One of those "musts" for the Anglican library.

WHEN MORMONS INQUIRE. By W. Lee Shaw. Forward Movement. Pp. 24. \$0.70 paper.

I confess I was just about to shelve this one, but I decided to see what was there. I'm really glad I did: As far as I'm concerned it could have been titled, "So you want to inquire about Mormons." Long ago, I came to my own conclusions about how to deal with Mormons when they call, but I confess to knowing little about the group, to be honest. This material on

Mormons, by a Mormon-turned-Episcopalian, is helpful in grasping Mormon history and theology at a basic level. The author ends up calling Mormonism "Christian heresy." One interesting note: the Diocese of Utah accepts Mormon baptism (though, of course, will offer conditional baptism to those who request it) because the trinitarian formula is used, even though the theology underlying the words may not be trinitarian.

THE BIBLICAL MESSAGE OF HEALING. By Carl G. Carlozzi. Church Hymnal. Pp. 104. \$5.95 paper.

The rector of All Saints', Phoenix, Ariz., outlines the promises, responses, prayers and miracles on healing in the Bible; each section includes personal prayers for healing or of thanksgiving for various acts of healing in one's life. The prayers, with echoes of the Book of Common Prayer, are well written.

PROCLAMATION 5. SERIES A: EASTER. By David Buttrick. Fortress. Pp. 64. \$4.50, paper. **PENTECOST 1.** By Jack Dean Kingsbury. Fortress. Pp. 64. \$4.50, paper. **PENTECOST 2.** By Linda M. Maloney. Fortress. Pp. 72. \$4.50, paper. **PENTECOST 3.** By Luke T. Johnson. Fortress. Pp. 64. \$4.50, paper.

Fortress Press' well-known Proclamation Series announces these four for preaching on the Year A lectionary in Easter and Pentecost. All are written by reputable scholar-teachers and include biblical exegesis and brief hints for preaching themes.

CHRISTIAN FAITH AND THE WORLD ECONOMY TODAY. WCC. (P.O. Box N 2100, 150 Route de Ferney, 1211 Geneva 2, Switzerland). Pp. 68. \$4.95 paper.

Gives a close look at the links between Christianity and the world economy. Naturally, as a study document it is somewhat perfunctory in its presentation and doesn't "solve" many problems, but it is easy to read and could be used for an adult discussion group.

Correction: Because of an editing error, Kenneth Goudy was identified as the Rev. Kenneth Goudy in the article entitled "Another Dispute Settled at a Minnesota College" [TLC, Jan. 24].

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

TROIKA HOUSE: Two inaugural titles: *Between the Ashes & Ad Te Domine*, poems by M. L. Cannaday, \$4.95 each. *The Bible in a Nutshell* by S. Joris, \$8.95, postage included. *Finding God*, \$11.00 & *Getting Life into Perspective*, \$8.00 by Bishop Everett H. Jones, postage included. **!VIVA!** Bookstore, 8407 Broadway, San Antonio, TX 78209. (210) 826-1143.

GROVE PUBLICATIONS. Sole US distributor, standing order option available. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011. (202) 723-1254.

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CONFERENCES

JOIN JOHN STOTT, Mark Ashton and Allen Ross at the Fourth Annual Episcopal Evangelical Assembly, May 14-15, 1993, at Grace Episcopal Church in Trumbull, CT: "A Lamp Unto Our Feet: Understanding and Applying Scripture Today." For more information, write: Fellowship of Witness, P.O. Box 2057, Hamilton, MA 01982.

HEALING CONFERENCE: Irene Perkins and Avery Brooke will lead a conference entitled "Healing in the Landscape of Prayer," April 16-18, 1993, at Holy Cross Monastery. For more information, write to: Andrew Colquhoun, OHC, Box 99, West Park, NY 12493 or call (914) 384-6660.

ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

(Continued on next page)

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ORGANIZATIONS

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PROFESSIONAL YOUTHMINISTERS: Contact: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

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RECTOR: Stable, dedicated parish. Beautiful, debt-free church, rectory and school in Diocese of Northwest Texas. Write to: **Search Committee, Episcopal Church of St. Mary the Virgin, P.O. Box 2949, Big Spring, TX 79721.**

RECTOR WANTED: Traditional, biblically-oriented rector for historic downtown Virginia church with real desire for continued growth and ministry. Must be strong in faith and witness, in personal contacts and visitation. Salary package plus housing allowance, no rectory. Contact: **Mr. Robert N. Fothergill, Chairman, Search Committee, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, VA 23804.**

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TREASURES OF EASTERN EUROPE — A pilgrimage. September, 1993. The Painted Monasteries of Romania, shrine of our lady of Czestochowa (Poland), the famed Rila monastery (Bulgaria), Bucharest, Budapest, Warsaw. Experienced leadership, moderate cost. Write tour host: **the Rev. Bede Thomas Mudge, OHC, Holy Cross Monastery, Box 99, West Park, NY 12493** or call (collect) **Lois Shultz, Highways and Byways Tours; (313) 875-8792.**

PILGRIMAGES 1993 — England: Southern Cathedrals Festival July 8-19 with the Rev. Nancy L. Roth. France: May 31-June 12 Provence & Burgundy with Professor Baily K. Young. Wales: May, June & September with Sr. Cintra Pemberton, O.S.H. \$2495 to \$3595. Call (800) 835-3467 or write: **The Rev. James C. McReynolds, Teleos Travel, 329 Sycamore Ave., Shrewsbury, NJ 07702.**

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PEOPLE and PLACES

Resignations

The Rev. **Lawrence A. Britt**, as rector of St. Andrew's, Mount Holly, NC, to accept a call in the Diocese of Washington.

The Rev. **John Combs**, as rector of Church of the Good Shepherd, Pawtucket, RI.

Receptions

On Dec. 13, the Rt. Rev. **William Davidson**, Assisting Bishop in the Diocese of Colorado, received as a priest from the Roman Catholic Church, **Ralph J. Mollica** (for the Bishop of Chicago) at St. Paul's, Central City, CO. Fr. Mollica has transferred canonical residence to the Diocese of Colorado.

Organizations

The **Anglican Institute in America**, 601 N. Tejon, Colorado Springs, CO 80903, has invited **Fred Whitacre** to be executive director. The Rt. Rev. **Michael Marshall**, episcopal director, is now in England, but will return to the States

for missions and conferences. The Rev. **Donald Armstrong** is rector of Grace Church and St. Stephen, Colorado Springs, and of the Anglican Institute.

Deaths

The Rev. **Edward C. Loeffler**, a non-parochial priest of the Diocese of Pennsylvania, died at the age of 63 in a Philadelphia nursing home after several years of ill health, on Jan. 11.

Educated at Temple University and Philadelphia Divinity School, Fr. Loeffler was ordained priest in 1961, served parishes in Pennsylvania, and became chaplain of Episcopal Hospital in 1966. From 1967 to 1971 he was chaplain of Pennsylvania Hospital and chaplain from 1971 to 1978 of All Saints' Hospital, both in Philadelphia. He is survived by three brothers and two sisters.

The Rev. **Irving S. Pollard**, longtime assistant of St. Bartholomew's, New York City, died Jan. 15 at the age of 93.

Ordained a priest in 1934 and graduated from General Theological Seminary in 1938, Fr. Pollard was awarded an honorary doctorate by Lin-

coln University in 1956. He began his ministry at the Chapel of the Intercession in New York City, having served for two years with the Episcopal Mission Society in lower Manhattan. He moved to the Diocese of Long Island where he served as canon of the Cathedral of the Incarnation, Garden City. In 1945 he joined the staff of St. Bartholomew's and served there under three rectors, retiring in 1969. He is survived by his wife, Irene.

James Madison Tinsley died Dec. 21 of heart failure at the age of 81 in Shreveport, LA.

Born in Philadelphia, PA, Mr. Tinsley was a direct descendant of James Madison, the fourth president of the United States, and of the Rt. Rev. James Madison, first Episcopal Bishop of Virginia. He was a graduate of Vanderbilt University and Gupton-Jones College of Embalming. During World War II he was a member of General George Patton's Third Army and made the invasion of Normandy with General Simpson. He was recipient of the Bronze Star. He was an active member of St. Mark's Cathedral for many years and was active in many civic and social organizations in the area. Mr. Tinsley is survived by his son, J. Robinson Tinsley, a brother and a sister.

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.

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. **John S. Varyan**, p-i-c
Sun H Eu 9:30

PALM SPRINGS, CALIF.

THE CHURCH OF ST. PAUL IN THE DESERT
125 E. El Alameda (619) 320-7488
Sat 5:30; Sun 8 & 10; Wed 6; Thurs 10

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. **Dr. Richard Cornish Martin**, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; CS at 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

OAK PARK, ILL.

GRACE CHURCH 924 Lake St. (708) 386-8036
Sun: H Eu I 7:30 & H Eu II (Sung) 10; Tues H Eu I 11:30, Wed H Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me 7:30

INDIANAPOLIS, IND.

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

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, MD. (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

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. **Dr. William Hague**, r; the Rev. **Joseph W. Lund**, assoc
Sun: 8, H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S)

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

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. **Richard G.P. Kukowski**, r (301) 384-6264
Sun H Eu 8 & 10:15, Wed 10, Daily MP 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
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

BURLINGTON, MASS. (or Boston Area)

ST. MARK'S 10 St. Mark's Rd., Burlington
The Rev. **Carol M. Flett**, r (617) 272-1586
Sun H Eu 8 & 9:30. Wed 12 noon. Bible study Mon 7:30

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., Central Sq.
The Revs. **Jane & Titus Presler**, co-r; the Rev. **Elizabeth Wiesner**, the Rev. **Grace Ndyabahika**, p-assocs
Sun H Eu 8 & 10; Bible study 9. Eu Tues 7:30, Fri 12:15. MP Thurs 7:30, EP Mon & Sat 5:30

NEWTON, MASS.

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

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. A/C, air-conditioned; H/C, handicapped accessible

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

PITTSFIELD, MASS.

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

ST. LOUIS, MO.

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

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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

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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; 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; C Sat 11:30-12, 4-5, 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. Masud I. Syedullah, Priest-in-Charge

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

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 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

CINCINNATI, OHIO

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

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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), Adult Ed 9:15, Ch S 10, MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30 & HD noon

SELINGROVE, 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

AUSTIN, TEXAS

ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc;
the Rev. Douglas W. Richnow, ass't
Sun Eu 8, 9 & 11:15, EP 6 daily. Lenten program Wed 6 dinner, 7 speaker

DALLAS, TEXAS

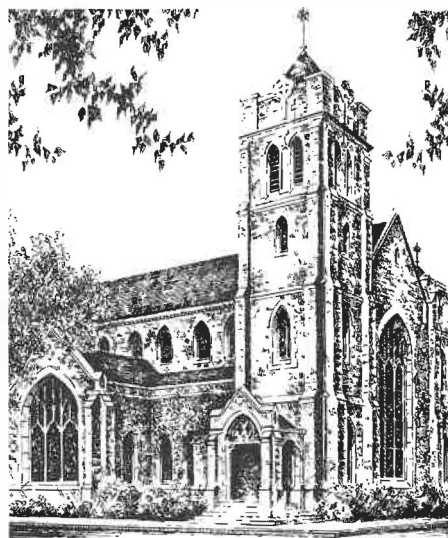
CATHEDRAL CHURCH OF ST. MATTHEW (214) 823-8135
5100 Ross Avenue 75206
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish),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

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

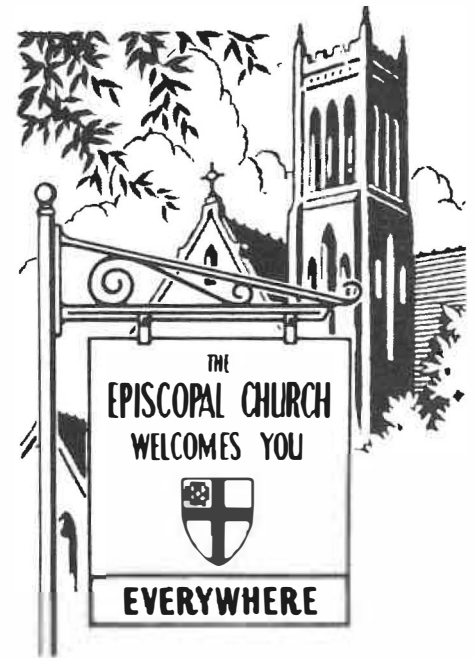
ST. JAMES 9845 McCree Rd.
The Rev. Douglas Travis, r
Sun Eu: 8 & 10 (Sung). Sun Ch S 9

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)



St. Andrew's Church, Fort Worth, Texas



HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
The Rev. Frank G. Dunn, r; the Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP

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

PARKERSBURG, W.V.

TRINITY 430 Juliana St. at 5th
The Rev. Andrew T. Gerns, r; the Rev. Jack D. Nellson, ass't r
Sun H Eu 8 & 10:30; Wed H Eu 7, H Eu & Healing 10:30

MILWAUKEE, WIS.

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

TUMON BAY, GUAM

ST. JOHN'S 911 Marine Dr., Upper Tumon
The Rev. Ramona Rose-Crossley (671) 646-1708
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

ST. CROIX, VIRGIN ISLANDS

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011331 47.20.17.92
The Very Rev. Ernest E. Hunt, III, D.Mln., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.