

# THE LIVING CHURCH

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## **Annunciation and Response**

She knelt beside the neatly planted rows  
of cumin, dill, and mint. The clear March sky  
was bright; a flock of birds flew high.  
She pinched a leaf;

then, suddenly, she froze —  
a voice had spoken. There was no one there.  
It spoke a second time; she looked around.  
“How can this be?” she asked the vacant air.  
Once more it spoke, yet there was not a sound.  
She paused again; her answer in her mind.

In thirty years and three, her words would find  
an echo: “Not my will, but thine be done,”  
said in another garden by her son,  
while three friends slept.

So here none heard her words —  
except an angel, a high flight of birds,  
and three neat rows of cumin, mint, and dill:  
“Be it to me according to thy will.”

**Tobias Stanislas Haller, BSG**

# IN THIS CORNER

## More Useless Facts

I know . . . you were too polite to ask for more useless facts about the Episcopal Church. You didn't even have to ask . . .

The late Rev. Charles M. Tubbs was rector in Bath, Maine (Grace Church), for 30 years.

St. Paul's Church, Sparks, Nev., has two sets of triplets among its members.

There is a Trinity Episcopal Church in Marshall, Mich., Marshall, Mo., and Marshall, Texas.

The Holy Eucharist was celebrated more than 1.3 million times in the Episcopal Church in 1991.

St. George's School in Newport, R.I., is located on Purgatory Road.

The city of Richmond, Va., has parishes in two different dioceses — Virginia and Southern Virginia.

The camps of the Diocese of Hawaii and the Diocese of Western Kansas are both called Camp Pecusa.

One of the Episcopal churches in Chattanooga, Tenn., is named Thankful Memorial.

Eighteen American dioceses do not have cathedrals.

St. Stephen's Church in Columbus, Ohio, describes itself as a "full-service" parish.

Eight Episcopal priests are named John Thomas.

There are 36 Episcopal churches in Brooklyn, N.Y.

There is a St. Paul's Episcopal Church in Columbus, Ohio, Columbus, Ind., and Columbus, Miss.

Margaret Broad is the principal of St. Margaret's School in Tappahannock, Va.

The 1992 diocesan assessment for Trinity Church, Wall Street, was \$1,857,806.

Based on number of baptized members, the Diocese of Haiti is the second largest in the Episcopal Church.

There is a St. Mark's Episcopal Church in Moscow, Pa., and a St. Mark's in Moscow, Idaho.

The Rev. Rocky Prophet is rector of St. James' Church, Shreveport, La.

In Minnesota, there was a Diocese of Duluth in existence for 49 years before it merged with the Diocese of Minnesota.

The Diocese of Southern Virginia has Episcopal churches named Glebe, Hickory Neck, Hungars, Brandon, Gibson and Manakin.

In 1991, there were 118,481 members of Episcopal church choirs.

The Rev. Gary Green is rector in Greendale, Wis., at St. Thomas the Apostle Church.

There is a St. John's Episcopal Church in Essex, N.Y., and in Essex, Conn.

There are Episcopal churches in Boring, Ore. (Holy Cross), Cashiers, N.C. (Good Shepherd), and Bunkie, La. (Calvary).

The Rev. Denis O'Pray is rector of Church of Our Saviour, San Gabriel, Calif.

One of the team ministries in the Diocese of the Rio Grande is known as the Chili Line Ministry.

The city of Palo Alto, Calif. has parishes in two different dioceses — California and El Camino Real.

DAVID KALVELAGE, editor

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The Annunciation, by Jan van Eyck, who died in 1441

The Metropolitan Museum of Art, The Michael Friedsam Collection, 1931.

# LETTERS

## Not Only Bishops

The editorial, "Time for Repentance" [TLC, Feb. 21], referred to "dysfunction" in the House of Bishops. One of your letters writers in the same issue used the same descriptive word in reference to the House of Bishops. I have no quarrel with the description, since I was one of those who supported the truth of that description when it was suggested by a brother bishop.

I would, however, want urgently to point out that the House of Bishops is not the only presently dysfunctional body in the church. If my observations are accurate, a significant number of our dioceses are, in fact, similarly dysfunctional. A surprising number of our congregations are equally dysfunctional and, to return to the national level of the life of our church, to exempt the House of Deputies from a similar description suggests only that you haven't been paying attention for the last several General Conventions.

The difference in regard to the House of Bishops is that we have admitted our dysfunction and are seriously trying to address it. Would that those who live in parish or diocesan dysfunction themselves could stop pointing the finger and find in themselves the same courage to address instead the sin that is at their own doorstep. Jesus did say something about concentrating on the speck that is in your brother's eye while ignoring the log that is in your own eye, did he not?

Healing is required not only among the bishops, but everywhere in the church if we are to become what God dreams for us to become. Finger pointing at bodies besides our own is not going to get us there.

(The Rt. Rev.) JOHN H. MACNAUGHTON  
Bishop of West Texas  
San Antonio, Texas

## Newest Project

In response to your editorial about the possible increased role of provinces in the church structure [TLC,

Jan. 24], your readers may be interested in the newest project of Province 8.

The province has underway a three-year program designed to provide a better program delivery system between the province and the 17 dioceses it serves. The project calls for a paid program coordinator to connect the various provincial networks with each other and with the needs of the dioceses. A second objective is to be inten-

tionally inclusive in all programs and program activities in the province.

Third, and perhaps most to the point of your editorial, is to test the feasibility of program delivery from the province rather than the national church level, as called for in resolution 163s passed by General Convention in 1991. This is a three-year pilot project, funded substantially the first year by the Trinity Grants Program. Other  
(Continued on next page)

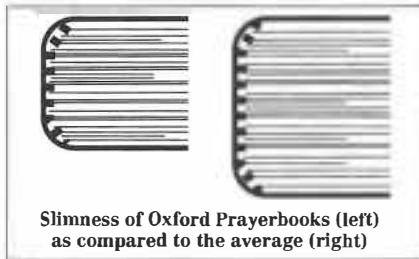
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Slimness of Oxford Prayerbooks (left)  
as compared to the average (right)



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# THE LIVING CHURCH

Volume 207    Established 1878    Number 12

*An independent weekly record  
of the news of the Church  
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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**NEWS:** Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

**PHOTOGRAPHS and MANUSCRIPTS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

**POSTMASTER:** Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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# LETTERS \_\_\_\_\_

*(Continued from previous page)*

foundations have expressed an interest in financially supporting the project during the remaining two years.

The province has had an effective Cross-Cultural Ministry Development program for the past seven years which has served the dioceses in the province as well as the church at large. That program will continue.

MARION CEDARBLADE  
President, Province 8

San Francisco, Calif.

• • •

The discussion of reform of the Episcopal Church's structure has been of interest to me, and your editorial, "Do More in the Provinces," has a number of suggestions that ought to be looked at closely by the Executive Council and the House of Bishops.

One cost-effective way of carrying on the activities of the various units is to use telecommunications. Teleconferencing has been an attractive alternative for many years, and now that costs have dropped, it has become worth considering for meetings where decision-making depends upon achieving a consensus.

Using modems on computers is an even more cost-effective way to carry out a wide variety of church activities. The members of various committees, commissions, the Executive Council and the House of Bishops could stay in daily (if necessary) communication with each other, through the Inter-Anglican Information Network, which is now part of ECUNET, an ecumenical telecommunications network supported by several denominations.

Although face-to-face meetings give everyone an opportunity to become acquainted, time is seldom used wisely. Among other things, we tend to speak without thinking carefully about what we *need* to say to move the discussion forward, and we tend to repeat ourselves in order to be sure we have made our point.

Excellent personal computers cost less than \$2,000, and high-speed modems cost around \$500. I estimate that giving this equipment to each member of the Executive Council, House of Bishops and provincial synod delegates would cost the Episcopal Church less

than paying for one meeting of the Executive Council.

Mrs. JOSEPH M. ELLIOTT  
New York, N.Y.

### Disquieting Tone

There is a disquieting tone to Mr. Franklin's article [TLC, Jan. 24] concerning ecumenical relations with the Roman Catholic Church following the General Synod of the Church of England's decision to permit the ordination of women.

Several things make me uneasy. First, his conviction that the synod and General Convention have the competence to "admit women to the three-fold ministry of the catholic church." It is simply not within the compass of the authority of synodical councils to make such a decision.

Second, Mr. Franklin has more confidence than I that synodical councils are "possessed with some kind of fidelity and rightness in discerning Christian truth." To my mind, the 21st Article of *The Articles of Religion* has the deeper insight when it states, "And when they (councils) be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, even in things pertaining to God."

Third, Mr. Franklin's trust that Anglican synodical councils are so firmly grounded in gospel truth and so open to the promptings of the Holy Spirit that they possess the discernment and strength to assimilate "all of humanity's religious experiences . . . into the church for their divinely intended fulfillment." There is, it seems to me, a far greater probability that our councils have themselves been infiltrated by secular ideologies.

Finally, while the English Synod's decision may make the novelty of women's ordination "mainstream Anglicanism," it cannot make it traditional or orthodox Anglicanism.

(The Rev.) JACK W. REEVES  
Grace Church  
Whitestone, N.Y.

### 'Soul' Worship

In Ralph McMichael's article, "Russian Orthodoxy's New Opportunities" [TLC, Feb. 7], he wondered if our Anglican Church and the Russian Orthodox Church might be able to speak

soul-to-soul instead of just doctrine-to-doctrine and mind-to-mind. I have, over the past four years of ministry with my Russian brothers- and sisters-in-Christ experienced that "soul" worship. It has been for me a little bit of heaven in the midst of a broken world. I, too, was moved by the Orthodox cross on the pedestal where formerly stood the statue of the founder of the KGB.

My current ministry with the Pittsburgh Leadership Foundation's Coalition for Addictive Diseases and the

New York-based Soviet/American Conference on Alcoholism involves enhancing the programs of the Orthodox Temperance Fellowship in Moscow. The church building where this ministry is taking place was, under communism, a shoe factory. At the turn of the century a worshipping congregation ministered to the needs of the suffering and hurting people in Moscow. Once more, it proudly stands as a symbol of hope in the midst of massive economic

(Continued on page 16)

# Can we talk?

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## Recruitment Effort Targets Episcopalians

The Antiochian Orthodox Church, which has attracted disaffected Episcopalians in recent years, now is making a determined effort to "recruit" members of the Episcopal Church.

The Antiochian Orthodox Christian Archdiocese of North America, headquartered in Englewood, N.J., has created a new journal aimed at reaching Episcopalians. The publication will be called the Anglican/Orthodox Pilgrim, and will be edited by the Rev. William Olnhausen, a former Episcopal priest.

Other recent efforts by the Antiochian church include meetings with Episcopal priests [TLC, Feb. 14], mailings to seminarians and priests at two Episcopal seminaries, and a magazine article on Episcopal defections to Orthodoxy.

"We're notching our throttle up just a little," said Deacon Ray Zell, editor of *Again*, which is published in Ben Lomond, Calif., in an interview with Religious News Service. "We're past the stage of just wanting to dialogue or wanting to make mild suggestions as to options."

The mailing was sent to persons at Trinity Episcopal School for Ministry and Nashotah House who are believed to be interested in Orthodoxy. Deacon Zell said the mailing was made at the request of a conservative Episcopalian. A letter included with that mailing said that correspondence regarding possible conversions would be kept confidential.

The Rev. William Norgren, ecumenical officer at the Episcopal Church Center in New York City, said a more aggressive policy by the Orthodox could have a harmful effect on ecumenical talks between Episcopalians and Orthodox.

"We are a soft sell," said the Rev. Paul Schneirla of New York, ecumenical officer of the Antiochian archdiocese. "But if sheep come in looking to be fed, we open the barn door."

The Antiochian church has been an attractive alternative for some Episcopalians who have been upset by such issues as the ordination of women, prayer book revision and recent liberal trends within the Episcopal Church.

## Endowed Parishes Stress Leadership

More than 220 representatives attended the eighth annual conference of the Consortium of Endowed Parishes, Feb. 18-20 at Christ Church, Greenwich, Conn. The consortium is composed of 42 parishes which have come together in recognition of the challenge and opportunity provided by parish endowments.

The Rt. Rev. Sir Paul Reeves, Anglican observer at the United Nations, opened the conference by speaking on its theme of "Leadership in the Endowed Parish," stressing the leadership shown by Anglicans in world politics.

"The church's contribution in the international arena is wholeness, interdependence, communion and mutual participation," Bishop Reeves said. He added that the U.N. "is still the best global forum we have got, and in that arena the church is not just one more political voice." Bishop Reeves also was the moderator of a panel discussion on Christian disciples in the workplace.

The Rev. James A. Forbes, Jr., sen-

ior pastor of Riverside Church in New York City, also addressed the conference, taking the theme of biblical leadership in contemporary society. He stressed that people need to look to the Bible as the foundation for who we are and what we do in the world.

### Parish Model

The Rev. John Bishop, rector of the host parish, led off a day of workshops with a plenary address on the stewardship of leadership. He presented the model for parish leadership used at Christ Church, then participants took part in a variety of workshops, which included a bus trip to St. Luke's Community Services of Stamford.

The new president of the consortium's board is the Rev. Denis O'Pray of the Church of Our Saviour, San Gabriel, Calif. He succeeds the Rev. James Lemler of Trinity, Indianapolis, who had been president for five years.

## Montana Bishop Away From Diocese

The Rt. Rev. C.I. Jones, Bishop of Montana, has taken a leave of absence from his diocese in order to "provide growth and healing," according to diocesan chancellor Mark Cadwallader.

In a letter to the diocese dated Feb. 10, Bishop Jones announced he was "undertaking a 30-day medical leave to undergo an evaluation process at the Menninger Clinic," and that he would then attempt to take a sabbatical leave. Mr. Cadwallader said the bishop and other diocesan officials had been trying to resolve conflicts between them prior to the announcement.

Speed Leas, a consultant from the Alban Institute in Washington, D.C., said Bishop Jones had been criticized in recent years over "a history of awkward and confrontative relationships with leaders in the diocese." Mr. Leas recommended that the bishop "sepa-

rate himself from the diocese" by taking a leave of absence, and that both the bishop and diocesan leaders work together to "identify the current patterns and behavior which inhibit healthy ways of dealing with difference, and practice new ways of conflict management."

Bishop Jones asked, in his letter, for "forgiveness for the pain that I have caused in this diocese and elsewhere." He said he was praying that "my behavior and openness in this process exemplifies the willingness we must all exhibit to submit ourselves to healing."

The consultant recommended that following a sabbatical, "the bishop, the standing committee and the Presiding Bishop will then review the appropriateness of the bishop and the diocese continuing in mission together."

The standing committee has assumed ecclesiastical responsibilities in the absence of the bishop.

*Episcopal News Service contributed to this article.*



Bishop Jones

## Urban Caucus Keeps Working Against Racism

Passage of a resolution calling for the monitoring of racism in the Episcopal Church was a highlight of the 12th annual assembly of the Episcopal Urban Caucus, which met in Buffalo, N.Y., Feb. 17-20.

The resolution, presented by Joanne Stevenson of Charlotte, N.C., calls upon the caucus "to create a mechanism by which we can identify and report annually to the membership incidents of overt and covert racism within parishes, dioceses, provinces and at the national level of the church; and the outcome, if any, of those incidents."

The Hon. Byron Rushing, state representative in Massachusetts, and convenor of the Anti-Racism Task Force of the caucus, told membership that the board and task force would build upon the enthusiasm shown at the assembly to maintain the focus of the caucus on this issue.

On Friday, the assembly heard progress reports from the dioceses of Chicago, Western New York, Massachusetts, Olympia, Washington and New York. Other persons reported on problems with getting started in the face of other priorities or indifference on the part of their dioceses. This was felt especially in North Carolina, California and Texas. The assembly also heard a major presentation by Dreamworks, the consulting group identified by the caucus as providing the best model to address issues of individual and systemic racism at both the parish and diocesan levels.

Other highlights included an address by the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, on issues confronting progressive forces within the church in today's changing world, and a presentation by the Rt. Rev. Martin Barahona, Bishop of El Salvador, on some new urban work.

"Church officials would rather address death and sexual issues than power," Bishop Harris said. She added that unless church leaders learn to share their power, they will face "dwindling numbers of worshipers and dwindling church revenues."

"Churches have been more focused on survival and charity than justice.

## 'We Share Many of the Same Issues'

Episcopal bishops had an opportunity to participate in dialogue with bishops of the Anglican Church of Canada during a meeting Feb. 13-17 in Niagara-on-the-Lake, Ontario, Canada. About 40 Canadian bishops and an equal number of Americans participated in small group Bible study, discussion groups and heard panel discussions and a keynote address.

"It was a very good meeting," said the Rt. Rev. David C. Bowman, Bishop of Western New York. "It was low-key and informative. I think we came to know each other better, and we discovered we share many of the same issues. We also found out we've got some very talented persons in both houses."

The Rt. Rev. Bennett J. Sims, retired Bishop of Atlanta, was the keynote speaker, addressing the group on the conference's theme, "The Gospel in a Changing Church in a Changing Culture." Bishop Sims traced the history of the church through changing times.

"What we need to say is that God acts through cultural realities and political power structures to work God's will," he said.

"As in the first days of the Christian church, when the inclusion of Gentiles into the church proved irresistible, other movements are proving likewise," he said. "The resistance in our day to the inclusion of black sisters and brothers has proved irresistible. The resistance to

women in holy orders has proved irresistible, women saints among us leading the way.

"My sense is that resistance now to gay and lesbian ordination, painful and divisive though this be, will prove irresistible. I take my stand with the long-suffering saints in the homosexual community who lead us toward that inclusion."



Bishop Sims

Panel discussions were held on issues common to both churches: differing origins and ethos, the environment, clergy morale, sexuality and the future of episcopacy.

On the Sunday during the conference, participants took part in the Eucharist at St. Mark's Church. The Most Rev. Michael G. Peers, Primate of Canada, was the celebrant, and the Most Rev. Edmond L. Browning, Presiding Bishop, was the preacher.

For Bishop Bowman, the conference was an enlargement of discussions already taking place. His diocese, Western New York, and three nearby Canadian dioceses — Niagara, Huron and Toronto — have had regular gatherings of diocesan staffs for the past three or four years, sharing problems and common concerns.

Fr. Jarrett reiterated the commitment of the caucus to stay in the struggle to combat racism in the church.

"I am elated at the reports of the energy, creativity and commitment demonstrated by the members of the caucus, and their willingness to continue the difficult struggle of making this a church for all races, and a church without racism," he said.

Other officers elected by the board were Bishop Harris as vice president, the Rev. Clara Gillies of Buffalo as treasurer, and Annamarie Smith-Marvel as secretary.

(The Rev. Canon) EDWARD W. RODMAN

There would seem to be no unanimity in old-line churches about what the church is for, let alone the message of the gospels. We must be clear and articulate about what we want to do."

Inducted into the "Saints of the Episcopal Urban Caucus" during a Eucharist were the Rt. Rev. Morris F. Arnold, retired Suffragan Bishop of Massachusetts and the Rev. Joseph Pelham of Massachusetts and William Woods of Western Massachusetts. The Rev. Emmet Jarrett of Silver Spring, Md., was celebrant at the Eucharist, and the Rt. Rev. David Bowman, Bishop of Western New York, was preacher.



# CONVENTIONS

"Called to Serve: All Things Made New" was the theme of the convention of the **Diocese of Western Louisiana** Feb. 12-13 on the campus of North-western State University in Natchitoches.

The Rt. Rev. Robert J. Hargrove, Jr., diocesan bishop, spoke to delegates of the need to be servants. "The crisis of our time demands that we become servants," he said. "We must respond to human needs with the whole gospel, and we must sacrifice ourselves for the future of our nation, our church and each other."

Bishop Hargrove announced the appointment of the Rev. John Maloney of New Iberia as prior of the Diocesan Spirituality Center, which will be situated on an 80-acre property adjoining the diocesan camp.

The Rt. Rev. Geresom Ilukor, Bishop of Soroti in the Church of Uganda, was the preacher for the convention Eucharist, held in a Roman Catholic church. The Rev. Richard Kew, executive director of the Society for Promoting Christian Knowledge/USA, was the speaker for the convention banquet.

In business sessions, the convention:

- adopted a resolution in which the diocese reaffirmed the 1979 General Convention resolution which said, among other things, that it is not appropriate for the church to ordain practicing homosexuals and that the traditional teaching of the church on marriage, marital fidelity and sexual chastity are reaffirmed;

- adopted a resolution that the diocesan evangelism commission be invited to help educate and equip churches for evangelism;

- established minimum standards of compensation for clergy.

A diocesan budget of more than \$973,000 was approved.

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The convention of the **Diocese of North Carolina** spent considerable time discussing racism when it met Jan. 28-30 in Raleigh. "Racism is the over-arching topic at this convention," said the Rt. Rev. Robert W. Estill, Bishop of North Carolina. Bishop Estill mentioned various diocesan activities addressing this topic, and re-

minded delegates of the need "to address the ongoing sin of racism." He said he was concerned about the lack of African American candidates for ordination in the diocese.

"I call upon our 11 predominantly black congregations to take heart and to continue to do the work of ministry they are doing," he said. "It's not always easy — and they feel the lack of ordained leadership most acutely."

Bishop Estill asked convention delegates to look "for ways to penetrate the darkness of race relations in our churches and in our state. And like most things Christian, this must begin with ourselves and with our own renewal of our baptismal covenant wherein we promised "to seek and serve Christ in all persons, loving our neighbor as ourself."

Preachers for worship services during convention were from the predominantly black congregations of the diocese.

Delegates also heard a report from the Rt. Rev. Huntington Williams, suffragan bishop; decided that convention should be two days instead of three, beginning in 1994; approved legislation establishing the process for electing a bishop coadjutor Dec. 4; and heard an address by Linda Jones, family services coordinator for the Episcopal Housing Ministry in Greensboro.

The Rev. Randolph L. Frew, AIDS consultant at the Episcopal Church Center in New York City, talked about his ministry.

## BRIEFLY

**Additional grants to three dioceses** ravaged by Hurricane Andrew have been made by the Presiding Bishop's Fund for World Relief. A grant of \$200,000 was made to the Diocese of Western Louisiana, bringing the total of grant money received by that diocese to \$350,000. The Diocese of Southeast Florida was awarded \$55,000, bringing its total to \$725,000. And the Diocese of Nassau and the Bahamas received more than \$94,000 to make its total more than \$204,000.

The **Society of St. John the Evangelist** has announced it will close its house in Durham, N.C., at the end of May.

The Rt. Rev. Duncan Gray, Jr., Bishop of **Mississippi**, announced he will retire Sept. 30, when he addressed the annual council of the diocese Jan. 29-31 in Jackson. Bishop Gray has been Bishop of Mississippi since 1975, and he will be succeeded by the Rt. Rev. A.C. Marble, Jr., bishop coadjutor. In his address, Bishop Gray referred to his first council 19 years ago, ending this one with the words which began his 1975 address, what a joy it is to be the bishop.



Bishop Gray

Bishop Gray spoke of "how very supportive this diocese has been of virtually every program, or ministry, that I have proposed to you over the past 19 years. I cannot remember ever having been turned down, or denied a request I made of you."

The council passed resolutions in honor of Bishop Gray and his wife, Ruth, and the closing Eucharist became a service of thanksgiving for Bishop Gray's ministry. Bishop Marble preached at that service, attended by an estimated 1,200. St. Philip's Church, Jackson, was the host parish for the council.

The council also adopted a resolution of thanksgiving for the life of the late Justice Thurgood Marshall, and one in support of the recently-published book, *The Episcopal Church in Mississippi 1763-1992*.

Br. Eldridge Pendleton, SSJE, said the decision was based on "purely a lack of manpower." The religious order for men, which has 20 members, will continue to operate houses in Cambridge and West Newbury, Mass. The Durham house, which has been open since 1983, will be sold.

A federal bankruptcy judge in Minnesota has termed a tithe based on earnings from a bankrupt business "fraudulent transfer." The Crystal Evangelical Free Church of New Hope, Minn., has been ordered to return the \$13,500 which Bruce and Nancy Young of St. Louis Park, Minn., donated in 1990. The board of elders of Crystal Evangelical Free Church plans to appeal the judge's decision.



# Arise, Be Refreshed

By LAWRENCE N. CRUMB

**W**e began our Lenten Sundays with the gospel reading that stands as the proof-text for the season, the story of Jesus going into the wilderness for a kind of post-baptismal retreat, during which he fasted "40 days and 40 nights."

The phrase in quotes, familiar as the opening words of a Lenten hymn, was taken by the gospel writer from a story about the prophet Elijah, who spent much of his life in the wilderness. It is the episode which culminates in God's appearing to Elijah on Mt. Horeb. But first, Elijah had to make a long journey through the wilderness to get to the mountain, during the course of which he became so weak from hunger that he lay down to die. As he lay sleeping, an angel came with food and awakened him, saying, "Arise and eat, else the journey will be too great for you" (1 Kings 19:7). Elijah "arose, and ate and drank, and went in the strength of that food 40 days and 40 nights to Horeb the mount of God."

Let us look at the words of the angel more closely, that we might better understand our journey through Lent and through life. The literal meaning of the word "arise" is one with which we are only too familiar. Whether as schoolchildren or as working adults, we know what it is to be told to hurry and get up. One of the few comic strips that has survived from my childhood to the present day is the perennial favorite, "Blondie," which is often more about her husband, Dagwood. I think a doctoral dissertation could be written about the image of the American office worker as embodied in the person of Dagwood Bumstead. Unlike the eternally young man chasing his beloved around the Grecian urn, Dagwood is eternally middle-aged, and the only thing he chases is the bus or, more recently, the car pool that takes him to work. It seems that the most frequently recurring situation is the morning rat-race, with Blondie yelling at Dagwood to hurry and get up,

hurry and get dressed, hurry and eat breakfast, hurry and run for the bus. It must strike a responsive chord with millions of readers, or it wouldn't be repeated so often.

The word "arise" has not only a literal meaning, but also a figurative one. Throughout the Bible, the word "arise" is used to suggest that overcoming of inertia, which is the necessary prerequisite for conversion, repentance, or the living of a new life in accordance with God's grace and favor. "And God said to Jacob, 'Arise, go up to Bethel and dwell there'" (Gen. 35:1); and it was at Bethel that Jacob received the name Israel, and the promise that he would be the father of a great nation. When the prodigal son finally "came to himself" and decided to repent, he said, "I will arise and go to my father" (Luke 15:18). Even God is said to arise before taking action. "Let God arise, and let his enemies be scattered" (Psalm 68:1); or, "Thou shalt arise and have mercy on Zion" (Psalm 102:1). Many of Christ's healing miracles are accompanied by the word "arise," signifying that the person healed is not only being relieved of something evil, but is also being called to begin a new life.

**A**rise and eat." The mere act of getting up won't do much good unless we have some nourishment to give us strength for whatever it is we are going to do. Even Dagwood, however late, feels constrained to cram down some bit of breakfast before dashing off to the arduous task of pushing a pencil for the J. C. Dithers Construction Co. I must admit that whatever conditioning along these lines I may have received in early childhood was reinforced in middle childhood, when I spent every weekday afternoon listening to a series of adventure programs on the radio, each sponsored by a different breakfast food. But whichever sponsor's product started the morning, it somehow got us through another day of study and play.

The all-important function of providing nourishment is not the least of God's attributes, as described in the pages of scripture. The first humans

are created in a garden, where food is within easy reach. At the time of the exodus, God not only gets the Israelites safely across the Red Sea, but also provides them with food for their journey through the Sinai desert. And at the end of the journey was the promised land, a land so rich in nourishing substances as to be described as "flowing with milk and honey" (Exod. 3:8).

As we look at the earthly ministry of Jesus, it is important to keep in mind that he provided his disciples not only with instruction, but also with food — whether it was in the company of great multitudes or in the intimacy of the Upper Room.

Each of the post-resurrection appearances takes place within the context of a meal. For the disciples at Emmaus, it was only in the breaking of the bread that Jesus was finally recognized. And the same Lord who taught us to pray, "Give us this day our daily bread," also proclaimed "I am the bread of life" (John 6:48).

In the Eucharist, Jesus feeds us twice: first in readings from holy scripture, providing us with an intellectual nourishment, and then in the sacrament itself, where we receive the life of Christ in a more intimate and mystical way. In so doing, he gives us not only "our daily bread" — the nourishment which we need for the immediate situation — but also a foretaste of the life of heaven, which the Book of Revelation describes as a great banquet.

Jesus said to Peter, "Do you love me? Feed my sheep" (John 21:17). This charge was not given to Peter alone, but to all the apostles, and to the entire apostolic community, both then and now: The charge to feed the hungry, both in body and soul.

"Arise and eat, else the journey will be too great for you." This is the heritage to which we look back in thanksgiving, as we remember the occasions on which God has redeemed and nourished his people. But it is also the inheritance to which we look forward in hope, as we await the blessed day in which our Lord will awaken us from our final sleep, and welcome us to his heavenly banquet, saying, "Arise and eat, for your journey is ended."

*The Rev. Lawrence N. Crumb is reference librarian at the University of Oregon.*

# Bread for Our Neighbors

By PATRICK GAHAN

**T**he old man called to me from the opposite street corner. “Hey boy, do you want to make a go-cart?” No doubt he had seen me stand and pause on that street corner across from his home most every day after school, as I had seen him presiding over his postage-stamp-sized yard daily at that time. For several weeks now we had acknowledged each other with a nod but with no words.

This was a dark time in my childhood. My father was drinking incessantly, and his alcohol-diluted mind precipitated a reign of terror in our household. So, on my walk home from school, I would wait there on that street corner, a safe football field or so away from our apartment, to delay my homecoming. I cannot recall a friend’s company nor a happy family outing during those months. I was in seventh grade.

But on that day, the old man, adorned in one-piece coveralls as neatly pressed as his yard was manicured, called to me and asked me if I would like to construct a go-cart. I could think of nothing else to say but an enthusiastic, “Yes, sir!” I learned the old man’s name was Mr. Shoemaker. He had been retired for several years from the city sanitation department. He had driven a garbage truck for 30 years.

Mr. Shoemaker sat me down on the steps leading to his back door, and his wife, appearing as neatly put together as he, brought me a long-necked bottle of Coca-Cola and a plate of cookies. Mr. Shoemaker placed a pad of paper and a pencil onto my lap and said “design it.” I resisted by stating my lack of knowledge in such things. He heard none of my pleadings. “It’s your go-cart, not mine,” was all he said.

Thus, with his encouragement and cookies in hand, I designed an outrageous three-wheeled contraption. Mr. Shoemaker merely nodded at my scribbles, then ushered me into his basement. From wall to wall it was furnished with steel-encased wood-working machines, neat stacks of lum-

ber, goggles, gloves and a score of overhanging lights. This would be my sanctuary for the next 90 days. It was here that Mr. Shoemaker taught me to measure, cut, sand, paint and equip my outlandish design. He insisted upon perfection.

On the day of the go-cart’s maiden voyage, the whole neighborhood adorned the south side of our hilly dead-end street to see it. My adoles-

## ‘And when you pray...’

### Fourth of six meditations on the Lord’s Prayer

cent eyes inventoried the presence of everyone but Dad. I boarded my three-wheeled chariot and took off to the shouts of the neighborhood. I felt overcome with pride that I was coasting lickety-split down the steep grade upon my own creation. It was the zenith of the joy the previous three months with Mr. Shoemaker had given me.

Yet, halfway down that hill, the back single wheel came detached from the go-cart’s body. The wheel began to slam uncontrollably back and forth against the frame of the vehicle until it split the body of the chassis right down the middle. Before I made it to the bottom of the hill, I was skidding along the pavement on my backside. My invention was crashed upon both curbs. I sat upon the blacktop with my head between my knees. I could not see all my neighbors huddled all around me for all the tears meandering down my face and plopping forlornly on the street. But after the crowd dispersed, I heard Mr. Shoemaker’s voice address me in stern simplicity, “Do you want to make another one?”

We didn’t make another one, but it was enough that Mr. Shoemaker had offered to do so. It was like a renewal of the covenant he had made with me three months earlier. The old man had dared to look beyond the safe harbor of his own street corner to see a lonely, scared, terribly unhappy child. And he called out to that child to give him

what he lacked so badly — joy. He gave the boy a reason to make the long walk home from school. Mr. Shoemaker gave me my daily bread.

The biblical understanding of asking the Lord “to give us today our daily bread” is more than just a petition to provide our basic biological needs. The sense of the prayer is to free us from being anxious regarding any need in our life — the material, physical, psychological or spiritual. The Lord is faithful to provide. It is a prayer liberating us from the anxiety of seeking tomorrow’s bread. In other words, we pray that God will assure us that he will provide — like a covered old gentleman loyally and patiently waiting on a 13-year-old boy to round the corner each day.

Unfortunately, the truth is there is a scarcity of bread, just as there seems to be a scarcity of those who are willing to share bread. Some are accumulating bread not for tomorrow but for the day after tomorrow. We are raping the planet and no longer seeing our neighbor standing there on the corner. We rationalize our greed and objectify our sisters and brothers. We are in sore need of Mr. Shoemakers.

It is doubtful that any Anglican surveyed this need more passionately than William Temple. During his short tenure as Archbishop of Canterbury (1942-1944), Temple wrote of his vision of the Holy Eucharist, which centered on the necessary existential nature of giving bread. Humanity’s response to receiving “our daily bread” must be to share that bread with others. In his 1943 book, *The Hope of a New World*, Temple noted: “In the Holy Communion service we take bread and wine — man’s industrial and social life in symbol — and offer it to God; because we have offered it to him, he gives it back to us as a means of nurturing us, not in our animal nature alone, but as agents of his purpose, limbs of a body responsive to his will; and as we receive it back from him, we share it with one another in true fellowship.”

The former archbishop enjoined us to recall that what we receive at the altar must be shared with others. We must not come to the table “for solace only” (BCP, p. 372) . . . for who upon hearing a child plead for bread would give him a stone?

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

## A Festive Easter Season

By H. BOONE PORTER

The joy of the Easter season seems far removed from the stern and austere atmosphere of Lent. Yet it is precisely now that those who are responsible for planning worship and other church activities in the Easter season must get to work. During recent years, the Episcopal Church has made some progress in recognizing Easter as a season and not just as one day. Yet we still have some distance to go, for the Great 50 Days constitute the greatest of all seasons, for which Lent, after all, is the preparation.

Our goal should be to make every service and every church program or activity in this period expressive of Easter in some measure. How can we do it? Good feelings are not enough. If we are to share our feelings with others, we have to have ways to express them.

For most members of our church, flowers are a primary way of expressing festivity. In many parishes, the sanctuary is so jammed with lilies on Easter Day that the clergy can hardly move around the altar. Yet a week or two later, business is as usual with only the customary vase on each side of the cross behind the altar. A wise altar guild should not blow all its flower money on Easter Day, but keep some for extra flowers on subsequent weeks, at the altar, the font, and the paschal candle. In some churches, other places lend themselves to a bouquet, as before a statue or icon of Our Lady or of the parish's patron saint. Later in the season, in many parts of the U.S., parishioners can bring some of their own flowers. In cities, people may be able to lend house plants to go around the font.

The hymns and music are most important. Again, there are parishes which have wonderful Easter music on Easter Day, but quickly taper it off in subsequent weeks. Every Sunday between Easter Day and the Ascension should have one or more hymns plainly relating to Easter. Not all the Easter hymns are useful later in the season. Some are, and some we will wish to use twice in the season. This requires that the rector, choir director

and perhaps others sit down and lay out a plan for the hymns of the entire season. *The Episcopal Choirmaster's Handbook* and other resources help in this important job. Special music on some Sundays can be added. Different people can contribute. In the tiny church this writer served a number of years, we had at one point four young people. Two boys were accomplished instrumentalists in their school bands, and one girl was (and still is) a talented singer. They greatly enriched our music on various occasions.

Much responsibility lies upon the preacher.

This is a unique time for proclaiming the joy of the gospel. The resurrection need not be the specific topic of the sermon each Sunday, but it should figure

prominently, along with the glorification of Christ, the promise of eternal life, and other paschal themes.

This is not to say that every Sunday in the season is to be the same. Each, in fact, has its own character: St. Thomas on the Sunday after Easter Day, then the Sunday of the breaking of bread, next Good Shepherd Sunday, the fifth Sunday, for which we have no special name (but it has a great epistle), Rogation Sunday, the Sunday after the Ascension and finally Pentecost.

The Sunday lectionary offers us a wealth of good things, perhaps too many. Can one somehow get both the story of Noah and the appearance to Thomas into one sermon on the second Sunday? Too bad the Noah story was not assigned instead to Rogation Sunday! If one is using the Acts passages, after the reading one may use hymn 231 with the proper verse on Sundays when Peter, Stephen and Paul appear.

Flags and banners, which should have been removed from the church in Lent, can come back, as can the best vestments. Parishes fortunate enough

to have a deacon, but where a dalmatic is not worn, might invest in one for use during the Great 50 Days and at other feasts. At other times, a deacon, of course, quite appropriately wears the stole over a long surplice or else (less gracefully, perhaps) over an alb.

Meanwhile, the prayer book has a variety of things directed, or suggested, or permitted, for this sacrosanct season. The Holy Eucharist has its special Easter Acclamation at the beginning, but let us not forget the festival Alleluias at the ending. The *Gloria in excelsis* is appropriate at celebrations throughout the Great 50 Days, but if it grows monotonous at weekday celebrations, we can sometimes use *Dignus es*, Cantic 18, as do in substance our Lutheran friends. As a festive extra, the Prayers of the People, Form I or V, can be chanted in this period (as on great feasts at other times). Eucharistic Prayers B or D are particularly appropriate for the season.

At Morning Prayer, the Easter canticle *Pascha nostrum* can be used throughout the season. Those who read Morning Prayer daily may wish to alternate it with the Invitatory Psalm *Venite* or *Jubilate*. It may be noted that the Easter Antiphon is for use only with one or the other of these two psalms, and according to custom is repeated at the beginning and end of the psalm. It is not for use with *Pascha nostrum*; to use it with this canticle is overkill. Canticles 6, 7, 18, 19, 20 and 21 should be repeatedly used.

Proper opening sentences for Evening Prayer are taken from those given in Morning Prayer (rubrics, pp. 61 and 115). With these offices, we can also add the Alleluias to final versicle and response. The Order for Evening permits considerable latitude, and very specifically paschal material can be employed on occasion.

Meanwhile, let other things in the parish reflect the same spirit. This can be done in Christian education both for youngsters and adults. Other activities may include an organ concert, a parish picnic, a special children's program, or other enjoyable occasion.



# EDITORIALS

## Thank You, Associates

**W**e are pleased to dedicate this issue to the Living Church Associates. The associates are persons who have contributed at least \$100 to THE LIVING CHURCH during a particular year. They are listed below.

As most people are aware, THE LIVING CHURCH could not be published without the help of its associates. Income from subscriptions and advertising is not enough to offset production costs and other expenses, so we must rely on the help of subscribers and other friends. Because this independent magazine is published by a non-profit foundation, gifts to our annual campaign may be tax-deductible.

We are grateful to the growing number of Living Church Associates. We hope many more will be moved to join them during 1993.

## By the Numbers

**W**hile it is far too early to be celebrating, the statistics of membership in the Episcopal Church which were presented at the recent meeting of Executive Council [TLC, March 7], may be a hopeful sign. For the second year in a row, baptized membership has increased, bringing total church membership to its highest figure since 1986. According to the 1991 parochial reports, which every congregation in the church is required to complete, approximately 23,000 more baptized members were listed, bringing the total baptized membership as of

Jan. 1, 1992 to 2,471,880. That amount was reported by 7,385 parishes and other congregations within 99 domestic dioceses.

Baptized membership, of course, does not reflect active members. Communicants in good standing would be a better category to determine how many Episcopalians actually participate in the life of a congregation. As of Dec. 31, 1991, communicants in good standing totaled 1,615,505, or 65% of baptized membership. While this figure is down about 80,000 from last year, a new category was included in the 1991 parochial report which should be noted. For the first time, persons active in congregations who are not included among baptized members or communicants are listed. More than 111,000 persons are listed in this category.

Another new category in the parochial reports is Sunday attendance, a figure which will be worth watching in future years. In 1991, average Sunday attendance for all 52 weeks was more than 820,000, or about one-third of baptized membership. Easter Day attendance was about 72 percent of baptized membership, or 1.8 million.

Some other numbers worth noting are the fact that there were about 10,000 more pledges in 1992 than in 1991, and the average weekly pledge in 1992 was \$20.96.

These statistics do not reveal that the Episcopal Church has stopped its 25-year decline of members, or that the Decade of Evangelism is off to a rousing start. Rather, the numbers would seem to indicate that there are many effective ministries taking place within this church, and that there is great potential for sharing the good news with others.

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## LETTERS

(Continued from page 5)

and cultural upheavals.

We, in Western Christianity, have much to learn from our Eastern Orthodox brothers and sisters. Many Orthodox, Catholic and Baptist believers set an example of faith under persecution and martyrdom during the past 70 years of communism.

MARY THERESA WEBB

Swanton, Md.

• • •

Thank you for Fr. McMichael's excellent article on the Russian Orthodox Church. It should be noted that Episcopal bishops (pre-eminently Bishop Grafton of Fond du Lac in the late 19th and early 20th centuries), priests and laypeople (notably the late Dr. Paul Anderson), have been in ongoing dialogue and cooperation with the Russian Orthodox Church in one way or another since the mid-1800s.

The first official Episcopal-Russian Orthodox Theological Consultation was in 1979 at Seabury House, for which I served as an interpreter. I have visited Russia nearly 40 times over the past 26 years and have had the privilege and joy of taking more than 400 Episcopalians to Russia since 1982. However, Fr. McMichael is correct in noting that the first official ongoing relationship between our churches was begun only recently.

Fr. McMichael asks, "Is there some deep resonance between Orthodox Vespers and Anglican Evensong, or between the ever-present gaze of icons and stained-glass windows?" Yes, indeed, and even more so between our services of Divine Liturgy/Holy Eucharist. I believe the late Urban Holmes of Sewanee summed up this resonance best in *What Is Anglicanism?* ". . . when Anglicanism is at its best its liturgy, its poetry, its music and its life, can create a world of wonder in which it is very easy to fall in love with God." This world of wonder in which our Incarnate God knows how to draw all of our senses into worship of him is the deepest commonality we share with our Russian Orthodox brothers and sisters, and it has been the inspiration for the friendship and attraction Anglicans and Russian Orthodox have felt toward each other for more than 200 years. May it give birth to ever more fruitful cooperation.

(The Rev.) JAMES C. McREYNOLDS  
Shrewsbury, N.J.

## Womanists

Nigel Renton asks for clarification regarding the terms "feminist" and "womanist" [TLC, Feb. 14]. Perhaps I can assist.

The word "womanist" was coined to help distinguish the unique concerns of black American women from the concerns of the largely white American feminist movement. Alice Walker is credited with popularizing the term, which is said to be derived from the black American expression "womanish" — a word which would be applied to a young girl acting boldly, beyond her years.

Womanists characterize the feminist agenda — including feminist theology — as one that is inherently racist. According to the womanists, feminism is about empowering women who already have real status in our society as members of the white-dominated power structure.

Mr. Renton and others who are interested can learn more by reading Jacquelyn Grant's book: *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response*, published by Scholars Press, Atlanta, 1989.

(The Rev.) J. SCOTT BARKER  
Omaha, Neb.

• • •

I hope Nigel Renton's letter asking about the term "womanist" is a genuine search for information. If so, I am glad to supply it.

"Womanist" and its cognate "womanism" are terms first used by the novelist Alice Walker to distinguish a point of view she believes distinctive to African American women and other women of color. These women's experiences differ in significant ways from the experiences of white women, she says, and thus give rise to a philosophical outlook that deserves its own name.

The term "womanist" has subsequently been applied to theological issues by theologian Katie Cannon, formerly of Episcopal Divinity School, and others to flag reflections about God and our encounter with God that are rooted in the experiences of women of color.

In other words, "womanist" is not a replacement word for "feminist," as Mr. Renton fears. It means something else.

WILLIAM R. MACKAYE  
Washington, D.C.

# BOOKS

## The Church Then and Now

**HELLENISTS AND HEBREWS: Reappraising Division Within the Earliest Church.** By Craig C. Hill. Fortress. Pp. x and 237. \$24.95 cloth.

**CHURCH OF CHURCHES: The Ecclesiology of Communion.** By J.-M. R. Tillard. Translated by R.C. De Peaux. Liturgical. Pp. xiii and 330. \$19.95 paper.

It has often been said that knowledge advances not so much by the accumulation of new data but by the invention of a new matrix into which to set the data, and that is certainly true of the two works under consideration here. Craig Hill challenges the commonly-accepted view that in the Acts of the Apostles the "Hellenists" were the liberal, progressive party over against the conservative, legalistic "Hebrews" within the early church. He argues that such simplistic labels do not really fit the evidence, and that the Hellenists were not as liberal nor the Hebrews as conservative as has usually been supposed.

Jean-Marie Tillard's book attempts to deal with the diverse and complex phenomenon that is present-day Christianity. Fr. Tillard is a Dominican who has spent much of his life engaged in ecumenical dialogue. He was, for example, a member of the Anglican-Roman Catholic International Commission from its foundation in 1969, and made important contributions to its deliberations. In this major theological work, first published in French in 1987, he attempts to work out an understanding of the nature of the church which is meant to help

overcome some of the major stumbling blocks in conversations between different Christian denominations. He intends the book not as a definitive solution to the problems but as the basis for a particular line of discussion.

The central theological image which he adopts is the notion of *koinonia*, communion, and hence he sees the church in sacramental rather than institutional terms. Each local church (by which he means a diocese rather than a parish) is "a communion of the baptized, gathered together into communities by the Holy Spirit, on the basis of their baptism, for the eucharistic celebration" (p. 29), and the universal church is therefore a communion of communions, a church of churches (hence the title of the book). This communion is in turn rooted in our communion with the trinitarian communion of Father, Son and Holy Spirit.

Tillard believes that this way of envisioning the church offers to the ecumenical debate a healthy balance between a suffocating uniformity, which is in any case impossible to achieve, and a pluralism so broad that it dismembers the body of Christ. Anglicans will immediately recognize much in common with their own ecclesiology here. It remains to be seen whether other Catholics will find it an attractive road to follow.

PAUL F. BRADSHAW  
Professor of Liturgy  
University of Notre Dame  
Notre Dame, Ind.

## Books Received

**GOD IS GREEN: Ecology for Christians.** By Ian Bradley. Doubleday/Image. Pp. x and 118. \$8 paper.

**JACOB'S DREAM: Setting Out on a Spiritual Journey.** By Carlo Maria Martini. Liturgical. Pp. 79. \$4.95 paper.

**PROFESSOR REINHOLD NIEBUHR: A Mentor to the Twentieth Century.** By Ronald H. Stone. Westminster/John Knox. Pp. 284. \$21.99 paper.

**THE LAST CRUSADER: The Untold Story of Christopher Columbus.** By George Grant. Crossway. Pp. 160. \$8.95 paper.

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(Continued on next page)

## Corrections:

Because of a reporting error, the Rev. Richard Kew was misidentified in the review of the book, *New Millennium, New Church* [TLC, Feb. 14], which he co-authored with the Rt. Rev. Roger J. White. He is director of the Society for Promoting Christian Knowledge/USA.

Because of a typing error, the author of the letter to the editor, "Backhanded Review," was misidentified [TLC, Feb. 14]. He is the Rev. Frederick J. Ramsay, rector of St. Andrew's Church, Pasadena, Md.

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**1940 HYMNALS**, standard harmony editions only with the 1976 supplement. Will pay shipping costs. Contact: **The Church of St. John the Evangelist, 61 Poplar St., Newport, RI 02840. (401) 848-2561**.

**WANTED** to purchase or receive as donations for library collection: 1964, 1970, 1973 and 1976 Journals of the Episcopal General Conventions. Contact: **James Deffenbaugh, Swem Library, College of William & Mary, Williamsburg, VA 23187-8794**.

**VESTMENTS, ALTARWARE, ALTAR HANGINGS** and adventurous clergy needed for churches in Newfoundland. Contact: **St. Paul's, 390 Main, North Andover, MA 01845**.

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THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

The Living Church

# PEOPLE and PLACES

## Appointments

The Rev. Gary Lemiry is interim of the Church of the Ascension, 326 Kenyon Ave., Wakefield, RI 02879.

The Rev. Richard H. Lewis is rector of Headquarters Ministry, 121 Ford St., Boonville, NY 13109.

The Rev. Canon D. Bruce MacPherson is canon to the ordinary in the Diocese of Dallas.

The Rev. Alan P. Maynard is interim of St. Thomas, P.O. Box 595, Greenville, RI 02828; add: 2 Bayou Dr., Greenville.

The Rev. Douglas W. McCaleb is rector of St. John's, 1525 H St., NW, Washington, DC 20005.

The Rev. Canon Rebecca L. McClain is canon to the ordinary of the Diocese of Arizona, 114 W. Roosevelt, Phoenix, AZ 85003.

The Rev. Frank M. Morris, Jr., assisting priest of Emmanuel, Coos Bay, OR, has also been appointed vicar of St. Mary the Virgin, Gardiner, OR; add: P.O. Box 277, Coos Bay 97420.

The Rev. Canon Peter M. Norman is vice president for development services at St. Francis Academy, P.O. Box 1340, Salina, KS 67402.

The Rev. R. Timothy Scott is rector of St. Alban's, 3737 Old Sabino Canyon Rd., Tucson, AZ 85715.

The Rev. Halsey Stevens, III, is rector of St. Paul's, 50 Park Pl., Pawtucket, RI 02860.

The Rev. David F. Wayland will serve as interim rector at St. Michael's, Colonial Heights, VA.

## Retirements

The Rev. Frederick L. Phillips, as rector of the Church of the Ascension, Wakefield, RI; add: 105 Dendron Rd., Wakefield 02879.

The Rev. John R. Roen, as rector of Trinity Church, San Antonio, TX; add: 4322 Vespero, San Antonio 78233.

The Rev. Warren Spanutius, as vicar of St. Thomas Church, Corpus Christi, TX; add: 505 Coral Place, Corpus Christi 78411.

The Rev. John A. Thompson as associate rector of St. George's Church, San Antonio, TX; add: 11114 Claypool Ct., San Antonio 78230.

## Other Changes

The Rev. Duane Arnold has transferred canonically from the Diocese of Michigan to the Diocese of New York.

## Religious Orders

The 1993 winter convocation of the Brotherhood and the Companion Sisterhood of St. Gregory took place in January at Graymoor, in Garrison, NY. The brothers and sisters gather for annual retreat along with the Friars and Sisters of the Atonement to participate in the Week of Prayer for Christian Unity. During the week, Br. Edward Ramon Riley, a priest of the Diocese of Chicago, made his life profession of vows.

## Deaths

The Rev. Fred Lee Meyer, retired priest of the Diocese of Kansas, died of cancer in Eatonton, GA, at the age of 71 on Dec. 8.

Educated at the University of Mississippi, the University of the South and Wichita State University, Fr. Meyer was ordained priest in 1962 and served parishes in Kansas, retiring in 1981. In the mid-1960s he was chaplain of Kansas State Reformatory, and since retirement had been a volunteer in prison ministry. He wrote for THE LIVING CHURCH and was active on a number of commissions dealing with education and youth work. He is survived by his wife, Hazel, and son, Stephen.

## 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; C Sat 5-6

### KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.  
The Rev. Bob Libby, r, the Rev. Allen Downey, assoc; Deacon  
Carroll Mallin  
Sun 8 & 10 H Eu; Wed 12 noon

### 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



Church of the Transfiguration  
Silver Spring, Md.

(Continued on next page)

**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

# LENT CHURCH SERVICES

(Continued from previous page)

## BOSTON, MASS. (Cont'd.)

**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-assoos  
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  
The Rev. G. T. Welch, r Green Line  
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. 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

## 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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

**ST. 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

## NEW YORK, N.Y. (Cont'd.)

**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. Wklys Eu 7. ex Sat 7:30, EP 5

## 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

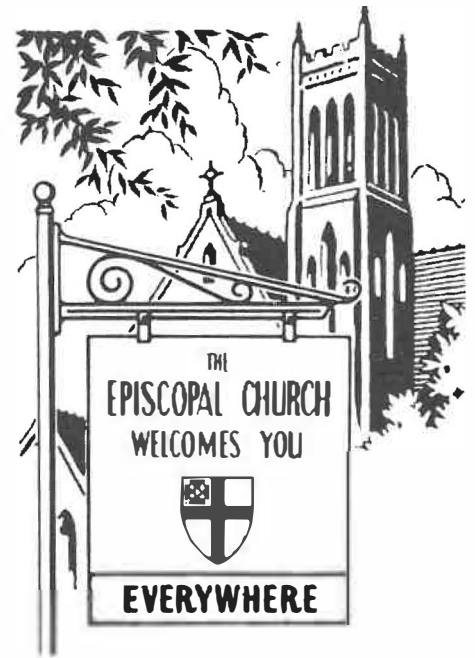
**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;  
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie  
Smither; the Rev. William Dockery  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung  
Eu; 12:30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



## 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. Neilson, ass't r  
Sun H Eu 8 & 10:30; Wed H Eu 7, H Eu & Healing 10:30

## 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). 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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D.Min., 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.