

March 28, 1993

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IN THIS CORNER

A Moment of Silence

I have helped do the service of Stations of the Cross for many years. It holds a special meaning as we take that walk around the interior of St. John of the Cross. Last year was the first time my son Shaun read for this service. He had to stand on a block to read from the podium. I walked the journey, pausing at each station, reading some of the service, having Shaun respond. He was 9 years old.

This year, I stood at the podium while Shaun, now 10, walked the journey. He was quite excited to “take the trip.” We took a few moments to rehearse some of the words, how we would enter the church together, and then

It’s hard to describe

what it means to share

this time with your child.

took a few moments to say a prayer in the sacristy before the service, just like we do before the Sunday services.

A small group was in the nave. A stark setting, solemn. We entered and the service started, and all went well. Shaun made it through some tough words, including “sepulchre,” and advanced through all 14 stations, to the concluding prayers where we were again standing side by side. It’s hard to describe what it means to share this time with your child, hoping that it’s as important to him to have participated, to have been together, as it is to you.

The service has ended, it’s dark outside, and the family is driving home, the kids in the back seat, parents in the front. We talk a bit about this and that, and I say to Shaun, “I’m proud of you. You were a tremendous help to me; I’m glad we got to do this together, and you read very well. Thank you.”

A quiet voice from the back — “Thanks.”

A moment of silence. I’m not expecting to hear anything else, everyone in the car quiet from the long day, heading home. Then that same quiet voice again.

“You know, it’s always such an honor to serve God. I like to do what I can. St. John of the Cross has done a lot for me.”

Again, silence.

But those words echoed in that silence, startling the adult listeners into awareness of a child’s perception of his faith, and adult hearts into a searching of their own. The love and companionship that filled that auto on the journey home, echoed another journey taken earlier that evening.

Our guest columnist, Deb Walters, is a parishioner of St. John of the Cross, Bristol, Ind.

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ON THE COVER

A crucifix from Tanzania.

Photo by Sally Naumann

LETTERS

Freedom of Choice

Now that the required number of standing committees and the bishops have consented to the consecration of the Rev. Jack L. Iker [p. 6], there is every reason to expect that he will be consecrated. A number of bishops who do not agree with Fr. Iker's views on the ordination of women have argued that consents should not be withheld because of disagreements of this sort. The Diocese of Fort Worth, the argument goes, has a right to a bishop of its own choosing. Unfortunately, Fr. Iker does not seem to be willing to grant that same freedom to parishes which might desire to call a woman as rector or assistant or to sponsor a woman for holy orders.

In granting freedom to the diocese, consenting standing committees and bishops may well be denying that same freedom to parishes within the diocese. If Fr. Iker is consecrated, I hope he will reconsider his opposition to allowing women ordained elsewhere to serve in Fort Worth. I also hope the standing committee of Fort Worth will not withhold its consent from the consecration of persons with views which differ from theirs.

(The Rev. Canon) DANIEL S. WEIR
Calvary Church
Williamsville, N.Y.

• • •

Bishop-elect Iker's remarks to the contrary, there is a great deal of difference between ordaining women and licensing them. After Fr. Iker is made a bishop, he will be able to license women to function as priests in his diocese if he wishes — which he does not. He will not, however, be able to ordain women as priests because, I take it, he does not believe that women are ordainable.

One cannot intend to do an action which he believes to be impossible. A bishop who believes women cannot be ordained cannot even intend to ordain a woman. For a bishop to ordain a person to the priesthood, the bishop must have the intention to do so. Thus, since a bishop who believes women cannot be priests cannot form the requisite intention, that bishop could not ordain a woman to the priesthood, even if the bishop were to go through the motions. Consequently, a bishop

(Continued on next page)



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THE LIVING CHURCH

Volume 207 Established 1878 Number 13

*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)

who believes women cannot be priests cannot be obliged to ordain women. Ought, after all, implies can: What a person cannot do, he cannot be obliged to do.

I do not understand the objection to licensing women to function as priests. Suppose a woman has been (putatively) ordained. Either she is a priest or she isn't. If she is a priest, then she should be allowed to function as one. If she isn't a priest, then she is just going through the motions when she attempts to celebrate the Eucharist: Nothing changes, nothing happens, so no harm is done. Consequently, whether a woman who seems to be a priest really is one or not, there does not seem to be any compelling reason to prevent her from functioning as one.

Whatever the possible costs of having women who are not really priests go through the motions, they cannot be nearly so great as the possible costs of effectively preventing all women in the Diocese of Fort Worth from seeking ordination and further contributing to the rage and hostility that are tearing the church apart. If women can be ordained, then the benefits of licensing them and the costs of not licensing them are high. If women cannot be ordained, then the costs of licensing them and the benefits of not licensing them are negligible. Since licensing women to function as priests has high potential benefits with little risk, while not licensing them has few benefits and could be very costly indeed, the rational strategy, given that the question of whether women can be priests or not is up for grabs, is to license them.

HARRIET E. BABER
University of San Diego
San Diego, Calif.

The Brotherhood

Virginia L. Bennett writes of "the brotherhood" [TLC, Feb. 21]. The "brotherhood" is a religious calling and a vocation within the one, holy, catholic and apostolic church, and has been for centuries.

Yes, the women bishops in that picture [TLC, Dec. 27] did look "rather silly." Yes, it may be that good role models among women clerics are sometimes hard to find. Yes, maybe God started calling women to be

priests in 1960. Yes, also, priests need to bless each other more and people need to pray for each other more.

None of this, however, detracts from the fact that the writer, who takes offense at the linkage of "women clerics" to "20th-century feminism," has likened "the brotherhood," a term with a specific meaning within the church, to the biblical pharisees for purpose of denigration.

Strange conduct for a woman who worships in a church named for beloved St. Francis, in whose blessed name several orders have been established in which men may answer God's calling to the brotherhood.

JOSEPH F. CONNOLLY, II
Belle Isle, Fla.

Power Play

The Suffragan Bishop of Washington is quite right: Episcopacy is power [TLC, Dec. 27]. Many years ago, our local newspaper reported an interview with a recently ordained priest in Hong Kong. To the question, "Why did you wish to be made a priest?", she replied that she was a school principal; she believed that the students and faculty would now hold her in greater respect. Then I understood.

Enclosing the newspaper article, I wrote to the late Kilmer Myers, sixth Bishop of California. I, too, was a school principal and a priest at that, but still the children whispered and passed notes during chapel. Our basketball teams never won games in our league. After all, St. Angela's and San Carlos schools had the pope on their side. If only I could be made a bishop!

Weeks, perhaps months, passed. Then by parcel post came a framed document. Written on fake parchment in purple ink, with an inch or two of purple ribbon attached with a sealed glob of purple wax, it was signed, "in the 8th year of our consecration" by KIM CAL. It proclaimed to all and sundry: "Be it known that P.F. is hereby made some kind of bishop. Let all the sniggering cease in chapel, let victory reign on the courts, let all things become bigger and better. This man was a fine priest; behold what we have done unto him!"

Well, the very next season we de-

feated Junipero Serra School in basketball! So hooray for bishops! As John Wesley might have said, "More power to us all!"

(The Rev.) PETER FARMER
The Sea Ranch, Calif.

Legitimate Comments

Several letters regarding Bishop Spong's review of a book by Peter Gillquist were unfavorable [TLC, Feb. 14]. I haven't read the review nor the book, but I have a feeling that some of the bishop's comments may be legitimate.

About three years ago, a number of us Episcopal clergy in the Diocese of San Diego attended a program given by Fr. Gillquist and one or two other clergy of the Evangelical Orthodox Church, which is aligned with the Syrian Antiochian Patriarchate. As one who has admired and has friends in Eastern Orthodoxy, I found Gillquist and his companions long on enthusiasm, short on theology, lacking in catholicity and patronizing to Anglicans.

(The Very Rev.) JAMES E. CARROLL
St. Paul's Cathedral
San Diego, Calif.

Modern Retelling

In "Athens and Jerusalem" [TLC, Feb. 14], Travis Du Priest relates Eudora Welty's short story, "Why I Lived at the P.O.," to the wrath of Achilles. It is actually a modern retelling of the biblical story of the prodigal son, with Stella-Rondo as the prodigal and Sister as the older brother.

The story accurately portrays the loneliness and alienation of modern people, for Papa-Daddy provokes Sister to even greater anger instead of being the generous father who welcomes both prodigal and elder brother into his loving arms.

DORIS T. MYERS
University of Northern Colorado
Greeley, Colo.

Special Protection

I was surprised to find this statement in a "Briefly" item [TLC, Feb. 7]: "Among the responses to Colorado's withdrawal of legal protection concerning homosexuals . . ." That sentence should have read: "Among the responses to Colorado's with-

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Dallas Bishop Consecrated

The soaring architecture of the Morton H. Myerson Symphony Center augmented liturgically by Christian symbols and sounds provided a magnificent setting for the consecration of the Rev. James Monte Stanton as the sixth Bishop of Dallas, March 6.

The Rt. Rev. John Maury Allin, 23rd Presiding Bishop and preacher for the service, noted that it seemed as though "we are surrounded by a cloud of witnesses," as the capacity crowd of more than 2,000 almost encircled the stage area in ascending balconies. Seated behind the altar were combined diocesan choirs, including an adult choir of more than 200 and one of diocesan school children of about 60. Suspended above the altar was a 12-foot Christus Rex which is soon to be installed in the Church of the Annunciation in Lewisville, a Dallas suburb. A large banner over the choirs with streamers emanating from the banner proclaimed, "Glory to God."

Bishop Allin reminded the congregation and the ordinand of some of the subtle ways in which Satan mounts his attacks and tries to deflect us from our vocation. Bishop Allin urged Bishop-elect Stanton to "reflect the Holy Spirit of God which is within you. Give your attention to that which you are assigned," he said. "Pursue those

things with real determination in a new way. Keep your mind open in your dealings with other Christian groups. A divided body of Christ cannot win the world."

Chief consecrator for the service was the Most Rev. Edmond L. Browning, Presiding Bishop. Co-consecrators were: the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles; the Rt. Rev. Chester L. Talton, Suffragan Bishop of Los Angeles; the Rt. Rev. John-David M. Schofield, Bishop of San Joaquin; and the Rt. Rev. Earl N. MacArthur, Jr., Suffragan Bishop of West Texas. In all, 19 bishops were present.

Bishop Stanton's wife, Diane, and children, Jenifer, 22, and Justin, 18, participated in the service as oblationers and were called to the stage immediately following the ordination to share in an extended and thunderous round of applause.

Bishop Stanton was rector of St. Mark's, Glendale, Calif. when he was elected.

A glorious program of music was under the direction of Dr. Paul Thomas of St. Michael and All Angels' Church, Dallas. Bishop Stanton was officially seated in St. Matthew's Cathedral on the following day.

(The Ven.) DONALD A. SEEKS

In Fort Worth, the Waiting Is Over

The Rev. Jack Iker will be consecrated Bishop Coadjutor of Fort Worth April 24 following a long wait to get the necessary consents.

"That's a significant date for me," said Fr. Iker by telephone from Fort Worth, shortly after receiving news that diocesan bishops had consented to the consecration. "That's the 19th anniversary of my ordination to the diaconate, and it's significant that the man who ordained me, Bishop (John) Krumm, will be one of the co-consecrators."

Fr. Iker, rector of the Church of the Redeemer in Sarasota, Fla., was elected Oct. 2, but it was nearly four months before diocesan standing committees gave consents [TLC, Feb. 14]. The bishops' approval came much more quickly.

"I'm greatly relieved," Fr. Iker said. "This is probably the only consecration date which has been moved four times, through three liturgical seasons."

Fr. Iker said he received some letters and phone calls from bishops who wanted to explain why they voted the way they did. "They wanted me to know their concerns," he said. "But this wasn't anything like the correspondence with the standing committees."

The question of whether to consent to the consecration became an issue because Fr. Iker had said before his election that he would not ordain women to the priesthood, nor would he license them to serve in his diocese.

One of Fr. Iker's first activities after receiving the consents was to participate in the House of Bishops' meeting at Kanuga (N.C.) in mid-March. He admitted he was a bit apprehensive about that gathering, but added, "I've received letters of support from several prominent members of the House of Bishops, for which I'm grateful."

Fr. Iker was asked how his parishioners were dealing with the uncertainty of whether he would receive consents.

"My parishioners have been in limbo, too," he said. "They've been very supportive and encouraging, and many have been indignant about the delay — even those who don't agree with me on the ordination issue."



The Diocese of Southern Ohio, which has been without a cathedral since 1928, has a cathedral again. Christ Church, Cincinnati, a historic parish, was designated the cathedral by the Rt. Rev. Herbert Thompson, Jr., who said: "I hear God calling us to be more spiritually centered for the sake of the Episcopal Church and for the sake of those in our midst. It is my hope that we can reach out to the city in the time of its needs and focus our concern for the city and the diocese."

CONVENTIONS *Parish Finds People in Need*

The Diocese of Southern Virginia spent considerable time dealing with financial matters at its annual council Feb. 5-7 in Norfolk. The council dealt with 24 resolutions and heard the Rt. Rev. William G. Burrill, Bishop of Rochester, speak about stewardship.

Council finally approved a budget of \$1.59 million, but that budget eliminated funding for programs for college chaplaincies, many outreach ministries, including three regional counseling programs, and cut the national church apportionment by \$70,000. The budget is about \$44,000 less than in 1992.

In his convention address, the Rt. Rev. Frank H. Vest, Bishop of Southern Virginia, called the cuts "some very painful reductions that had to be made in this year's diocesan budget." Bishop Vest also addressed evangelism.

"Of all the tasks which God gives us to do, none is more important or more joyful than the task of telling our brothers and sisters the good news of what God has done, and continues to do, in the person of Jesus Christ. This is both our greatest obligation and our highest joy."

Four congregations were advanced to parish status. They are: All Saints', South Hill; Gibson Memorial, Crewe; St. Paul's, Kenbridge; and St. Andrew's, Victoria.

Among the resolutions adopted were those which:

- urged adults with children under age 18 to keep firearms out of their homes whenever practical, and to exercise care if firearms are in the home;
- continued the Companion Diocese relationship with North Eastern Caribbean and Aruba;
- directed the diocesan ecumenical officer to seek to establish dialogue with groups claiming Anglican roots and to determine what would be necessary to achieve reconciliation;
- encouraged enactment of the Brady Bill on both state and national levels.

• • •

The convention of the Diocese of Alabama met Feb. 11-13 in Huntsville, with the Church of the Nativity,

(Continued on page 12)

How does a parish church which wants to reach out to people in need find the people who need help? St. Michael's of the Valley, in Ligonier, Pa., has found a creative way to address a serious local problem.

St. Michael's has taken over the administration of the Caring Program for Children, whose purpose is "to enable parents to care for their children by providing primary health benefits to local children who are not covered by any medical insurance."

The Caring Program began in 1986, when Blue Cross of Western Pennsylvania matched a grant from the Ligonier Valley Endowment to provide primary health care to children whose parents could not afford to purchase insurance yet did not qualify for the federal/state Medicaid program. The program was initially run by the state representative's office. In 1991, only 17 children were enrolled. Sue Davis, program coordinator, explained, "It had become too time consuming. We presently serve 170 children, with 20 added each month."

"We had been trying to find a way to make contact with people in need, in our rural environment," said the Rev. James Simons, rector of St. Michael's. "Sue finds people who need the help."

Ligonier is located in southwestern Pennsylvania, 50 miles east of Pittsburgh. In mostly rural Westmoreland County, 10 percent of families live on incomes below the federal poverty level, which for a family of four is about \$13,000 per year. To be eligible for Medicaid, however, a four-person family may earn only \$6,000. This leaves a sizable gap for families to fall through. The Caring Program's upper limit for a family of four is \$20,925.

The Caring Program covers children to 19 years of age, and provides outpatient and emergency care, outpatient diagnostic tests and surgical procedures. Recently Ms. Davis recruited two dentists and an optometrist into the program.

A child can be covered by the program for \$156 a year. Donations come from throughout the community, even from families within the program, and each dollar contributed is matched by Blue Cross/Blue Shield. Non-covered expenses may be paid directly to the



Dr. Johnson gives an eye exam to a young patient.

providers; some services may be donated by the providers. Dr. Robert Johnson, the optometrist, offers eye exams free; parents pay for the child's frames and St. Michael's for the lenses. Ms. Davis' next target area is medication, sometimes an astronomical expense.

She promotes the program mainly through the schools, letters to families, and word of mouth. Fr. Simons praised her ability to be "aggressive in finding folks." When families call, Ms. Davis asks them to come to her office so she can get to know them, and so the families know there are people who really care about them. The application is not the usual complicated medical insurance form, but a single page requesting basic identifying information, number of children, family income and Medicaid status. Eligibility is simple, too: All legal dependents birth through age 18 in the family enroll; 6-18-year-olds must attend Ligonier Valley schools. There are no "pre-existing conditions" that medical insurance often cites when refusing coverage. An informational letter states, "No child can be turned down for any health reason." All information is strictly confidential. Participants are given a standard Blue Cross card. No stigma attaches to the 90 families currently served by the Caring Program.

"The vestry has a conscious commitment to outreach," Fr. Simons said. "The parish is excited about [this] ministry because local needs are met." About one-eighth of St. Michael's budget goes to outreach; one-half of that is used locally.

PATRICIA WAINWRIGHT

Forgiving Our Corporate Sin

By PATRICK GAHAN

I did not realize the horror of it all until I hugged Wendy. The 46-pound, 31-year-old woman asked me to hug her before I left her hospital room. The feel of her was worse than her appearance. My hands on her back felt more like they were grasping the frame of a dining room chair than the anatomy of a human being.

I met Wendy during the summer of my clinical pastoral education at a large hospital in the Southwest, where I was assigned to the main cancer unit. I spent every day with people who were literally being eaten up with the disease. Men of robust sizes would emaciate into loosely hanging skin and sunken eyes in only weeks. Women's hair would turn flaxen and their complexions white, becoming an apparition of their once beautifully healthy selves. The liquid diets could just sustain life, not replenish a terribly sick body.

But Wendy's illness was not cancer. It was anorexia nervosa. She was starving herself to death.

My supervisor at the hospital called me into her office before my first visit with Wendy. Her words to me were, "Do not get hooked. You cannot save her. Wendy is going to die." At first glance, those words may seem harsh, but considering Wendy's history they were not. She had been in and out of this hospital and scores of other rehabilitation institutions for the past 17 years. At each stay, Wendy had become more sophisticated in her tactics to avoid the intake of any calories. She sabotaged most every effort to heal her. She professed to her health care workers that she wanted to live, but her actions betrayed her.

This time Wendy had been placed in the hospital to increase her weight from 46 pounds to 56. It would take the hospital staff a rigorous month of treatment to achieve even that goal. By the time I visited her, she had run the gamut of her old tricks. She had thrown away or vomited up all previous meals, and she would walk off and on for hours to eliminate any nutritional intake. So now, she was being



'And when you pray...'

Fifth of six meditations on the Lord's Prayer

fed a mud brown liquid through a tube in her nose, and she was allowed only one walk per day. During our visits she would vehemently curse her nurses and doctors for these restrictive measures, as if totally unmindful of her own precipitating actions. She would sit across from me like a come-to-life Nazi concentration camp inmate and shake her fists and scream obscenities for the entire hour of our visit.

But always before I left, she asked for a hug. And when I hugged her, she would weep. She would cry deep sobs for as long as she could stand on her broomstick legs.

It was when I pressed against her rock-hard, fleshless body, I felt the sin of humanity. For as I embraced her, I noted strewn all over her room most every glamor magazine available. She wanted to be the girl in the beer commercial or the cologne ad. She wanted to be what humanity had labeled as the ideal, an ideal which bears little resemblance to the image of God.

In her desire to achieve an unattainable perfection, Wendy quit feeding herself. What others saw in her as a walking skeleton, Wendy saw in the mirror as obesity. And somehow her drive for thinness became a wish for

extinction. In reality, Wendy wanted to disappear.

Our corporate sin against Wendy is involuntary but no less a sin. In some way or another, most all of us have been part of the sickness which tells others that all beauty is forever thin, forever adolescent, forever sensuous, forever unconnected to the realities of our bathroom mirrors. This is a sin not unlike our gluttony of more than our share of the world's goods, our objectifying of those unlike ourselves, and our failure to seek justice for all human beings.

Our corporate sin is that we sometimes live a lie, perhaps not purposefully, but we are nevertheless a part of the sin that demeans God's wondrous creation. If we dare open both eyes when we read the railings of the prophets or the demands of Jesus, we will surely be convicted of that sin. The gospel profession is that we're in this thing together — we are a body. And so the prayer rightly asks the Father to "forgive us!"

Thomas Traherne, one of the lesser-known English mystics of the 17th century, saw this sin quite clearly. Perhaps he did so because of his sometimes marginalized existence as a child. Regardless of his reasons, Traherne wrote convicting himself of his part in these human failings and asked for God's illumination to direct him:

"Fill my love with zeal of thine
Like thine, O Lord, I desire it should be;

A flame of thirsting Industry
Outliving hatred . . .

Flatness
"Forgive my former Intermission
Deadness

"Let me love every person as Jesus Christ:

Meet his love, and thine, O Lord,
In every person . . ."

Our corporate sin is that we have failed to see Christ "in every person." If only unconsciously or unwittingly, we have determined some are more fit for God's kingdom than others. There are throngs of forgotten, faceless people who are wasting away right before our eyes. The Lord Jesus' paradoxical command is that we should strive to *serve not the greatest but the least in our midst.*

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

Offensive Strategy

Longtime readers of *THE LIVING CHURCH* know that this magazine has been very supportive of relations between the Episcopal Church and Orthodoxy. Whether such relations would be “official” discussions such as Anglo-Orthodox Dialogue, or an Episcopal parish and an Orthodox congregation sharing a building, we have looked at such developments as positive.

Now we are faced with the curious admission by officials of the Antiochian Orthodox Christian Archdiocese of North America that this relatively small (less than 500,000 members) body has begun to “recruit” Episcopalians [TLC, March 21]. Meetings for Episcopal clergy, mailings to seminarians and faculty members, and publication of a new quarterly journal aimed at Episcopalians are actions which may harm ecumenical discussions between Episcopalians and Orthodox.

While we recognize that the Antiochian Orthodox Church is a different form of Orthodoxy than one finds in Russia, we find the Antiochian strategy to be offensive, especially when one considers the interaction of the Episcopal Church with the Russian Orthodox Church. While some, mainly evangelical, churches have sent missionaries to Russia in hopes of bringing about conversions, Episcopal presence in that country has been one of support to the Orthodox. Episcopalians have helped the Orthodox build a structure of communications, they are helping the

Orthodox establish a hospital, and networks of “sister” parishes and various exchanges between the two churches are being formed. Aggressive strategy on the part of one Orthodox body certainly won’t strengthen relationships with others.

The action by the Antiochian Orthodox Archdiocese is unfortunate. We hope it will cease before permanent damage is done.

Not Over Yet

Pausing during Lent to examine how we are observing the season may be a wise thing to do. Some of us may find we are having a difficult time keeping to our Lenten rule. Others may discover that because Lent got off to a bad start, it hasn’t been observed well.

There is still time for us to take part in a meaningful Lent. As the season winds toward Holy Week, we will find increased opportunities in our churches to take advantage of this meaningful time. It’s not too late to join a Bible study. Weekday Eucharists or a quiet day provide an opportunity for increased devotion to our Lord. And we can still take on some spiritual reading.

Let us make the remaining days of Lent a time during which we will take advantage of the wonderful opportunities this holy season offers.

VIEWPOINT

Is the Diaconate Needed?

By DAVID R. COCHRAN

In recent years there has been a great increase of interest in the diaconate, resulting in the ordination of many persons as “vocational” (we used to call them “permanent”) deacons. At the risk of being run out of the church, I raise some serious questions about this movement. Study, discussion and observation have led me to the point where I can no longer accept the diaconate as a separate and ordained ministry. My position can be summarized as follows:

1. “Deacon,” in its general Greek as well as New Testament meaning, is “one who serves,” who “ministers.” Jesus specifically identifies himself with

this ministry, saying he came “not to be served, but to serve (*diaconein*), and to give his life as a ransom for many” (Mark 10:45; Luke 22:27).

2. All Christians are called into a similar diaconal, or servant, ministry at our baptism. We promised to follow and obey Jesus Christ, who came among us as a servant. We now promise, as we reaffirm our baptismal vows, to “proclaim by word and example the good news of God in Christ,” to “seek and serve Christ in all persons, loving our neighbor as ourself,” and to “strive for justice and peace among all people, and respect the dignity of every human being.”

3. In effect, we are already made deacons at our baptism. At confirmation, we reaffirm that ministry, and the grace given to us at baptism, to fulfill that ministry, is renewed and

strengthened. Thus, to be ordained (set apart in a special order) as deacon is both redundant and a denigration of the common ministry we share with all Christians.

4. It is correctly asserted by recent (and perhaps ancient) authors that the basis for all ministries — diaconal, priestly and episcopal — is given in our baptism. Since it is neither possible nor desirable for all Christians to function as bishops or priests, a few are called and ordained to those offices. But clearly that cannot apply to deacons. To ordain a few as deacons is to imply that only the ordained can exercise a diaconal ministry.

5. It is often argued that a deacon is an image or model of the diaconal ministry, and that having one or more deacons in a parish should inspire oth-

(Continued on next page)

The Rt. Rev. David R. Cochran is the Bishop of Alaska, retired, and resident of Tacoma, Wash.

LETTERS

(Continued from page 5)

drawal of *special* legal protection concerning homosexuals. . . .”

I stayed a week in Colorado preceding election day. Out of curiosity, I studied Amendment 2 and the issues surrounding it. The fact is that in response to gay activists several cities had previously given *special* legal protections for gays and lesbians not given to other citizens. The vote on Amendment 2 did not take away any of the constitutional rights guaranteed every citizen; it did bar all laws that specifically single out homosexual persons for special protections. Now, throughout Colorado, homosexual persons have equality: exactly the same civil rights and protections against discrimination that every other citizen has.

M. GARDNER MOODY
Leetsdale, Pa.

Not a Choice

Deacon Maulsby calls for a correct perception about the use of language as to what constitutes therapy [TLC, Jan. 31]. I would respectfully suggest to Deacon Maulsby that his own misuse of language about a person's sexual *orientation* (he uses the unfortunately all too common “sexual preference”) contributes to further alienation from the church of gay people in general.

Pastoral counselors who proceed on the contention that persons choose their sexual orientation by the use of the term “preference” will only further harm the client or individual they are trying to help. No one “chooses” his or her sexual identity. We do gay people a disservice by assuming that a person wakes up one morning and decides that he or she is attracted to the same sex!

In 16 years of ordained ministry I

have yet to meet a homosexual person who said that he or she chose that identity. “Does anyone really assume that I chose to be a part of a minority that is hated, scorned and often subject to violence?” said one gay person to me.

It is absurd to resort to proof-texting scripture passages from either Levitical literature or Pauline literature as if sexual orientation were a salvation issue. I submit it is not. To assume that the writers of scripture had 20th-century knowledge about sexual identity and orientation is the most despicable form of literalism, uncharacteristic of Anglicanism.

(The Rev.) STEVEN M. GIOVANGELO
Redondo Beach, Calif.

Which Brand?

One of the crosses to be borne by bureaucrats, I suppose, is their need to

VIEWPOINT

(Continued from previous page)

ers to exercise their own servant ministries. A nice thought, but does that really happen? I once met with a dozen students in a diocesan school of theology, most of whom were preparing for the diaconate. After leading them in a discussion about servant ministry, I asked them to write down the names of those they knew, or knew about, who had inspired them to seek a Christian ministry of service. About 20 names were submitted, with very few clergy on the list. No deacons. The great majority were lay folk, including several non-Christians.

6. What are the duties and authorities given to deacons at their ordination, to be exercised under the direction of the bishop? There are the “servant” kinds of duties, derived from the calling of the seven “helpers” in Acts 6 to assist the Apostles, specifically in waiting on table at common meals of the community. These include today the duties “to serve all people, particularly the poor, the weak, the sick, and the lonely,” and “to interpret to the church the needs, concerns, and hopes of the world” (BCP, p. 543). To my mind, at least, such things require no special charisma or office (official status).

The other duties are largely liturgical, which began to be formulated in the fourth century. These include the reading of the gospel at the Eucharist,

and assisting in preparing the offering and in administering the sacrament. In more recent times, our church has permitted deacons to preach, to preside at services and officiate at marriages, but explicitly without authority to bless and absolve. Again, it would seem that none of these acts should require the special grace of ordination.

7. The church now, of course, recognizes two classes of deacons, “voca-

The elimination of our present diaconate would leave us with a number of practical problems, but none of them insoluble.

— those who are set apart for a servant ministry with no intention of becoming priests; and “transitional” — those for whom being a deacon is simply a necessary step on the road to priesthood. With more emphasis being given to the “permanent” type of diaconate, the requirement (going back to the ninth century) that a priest must first be a deacon is under serious question. A leading liturgical group, Associated Parishes, is recommending that

priests be ordained directly without the intervening diaconate, and the House of Bishops is studying this proposal. My guess is that before long the “transitional” diaconate will be abolished.

8. What would happen if, as I am suggesting, the diaconate were eliminated as a special ministry requiring ordination?

With proper teaching, it should encourage lay persons to discover and practice their full baptismal ministry, with each, “according to the gifts given them,” carrying on “Christ's work of reconciliation in the world” (BCP, p. 855).

It would clarify vocations to the priesthood, and simplify the process leading to ordination.

The elimination of our present diaconate would leave us with a number of practical problems, but none of them insoluble. It would mean a wrenching of long-held traditions, as well as running counter to the present trend of ordaining as many deacons as possible.

Finally, I must make clear that none of what I have been saying should be taken as a personal criticism of those who are already serving in the ordained diaconate. May God bless and strengthen them in their ministries!

Are deacons necessary? As persons ordained into a special office or order of ministry, no. Is the diaconate necessary? As the people of God empowered and set free to fulfill their baptismal, servant ministries, absolutely yes!

resort to doublespeak and obfuscation. Such is the case with Fr. Schwab's comments in his "Viewpoint" article [TLC, Jan. 31]. Fr. Schwab is caught, or has chosen to be caught, in the trap of accommodation to religious pluralism. He agrees with Fr. Alvin Kimel's earlier "Viewpoint" article [TLC, Aug. 30], which affirms the "unique identity of Jesus," by saying, for Christians, Jesus is the only human being who is also God in person in history." I thought it was the other way around: Jesus is God, and at the same time he is fully man through the historical act of the Incarnation. He is not the "divine man" implied by Fr. Schwab's statement.

Furthermore, Fr. Kimel does not "go beyond the dogma of the Incarnation" by claiming that Jesus is the exclusive mediator of salvation. Jesus himself makes that claim: "No one comes to the Father except through me" (John 14:6). This does not diminish some particular values of truths in other great religions, but it is nonetheless a claim to salvation by no other name.

One of the problems with the current trends in Episcopal evangelism is the deadly virus of universalism. If everyone is saved anyway, it's just a matter of which brand of religion one wants to try in the supermarket of life. This is not a religious faith for which one would die, and certainly not the one by which the Roman Empire was converted. How long will God be patient with such apostasy?

(The Rev.) A. MILTON CHENEY, III
St. Mary's Church

Warwick, R.I.

Optional Reading

This is an earnest appeal that the church allow the poetic integrity of the hymn to the Logos in John 1 by making optional reading the partisan polemic of vv. 6-8 and 15. The same appeal is made for marking as optional virtually all the Mattheian passages that claim that "this was done/said to fulfill the scripture."

To make such passages optional would surely satisfy the consciences of those who wish to retain them and of those who, in the first instance, wish to preserve intact and unmarred by early church infighting a powerful Christian hymn and, in the second, wince at the evangelist's abuse of Hebrew scripture.

(The Rev.) ROBERT CARROLL WALTERS
St. Michael's-on-the-Heights
Worcester, Mass.

A Busy Time

Three items in a recent issue [TLC, Feb. 14] prompt this letter.

In the "Viewpoint" article, "A Better Way of Doing Parish Business," I don't know about school activities in Edenton, N.C., but here in Spokane, Wash., May is an extremely busy month in school, and the chances of good attendance at a parish meeting during that month are, I believe, extremely remote. And a diocesan convention in June? Here again, chances for a good attendance are remote because many farmers are busy with their crops, and town/city folk have started vacation trips.

The letter of advice for a 16-year-old is very good as far as it went. But "Dad" left out a very important possibility — his son may be gay. Dad's failure to mention this possibility could close off the communication he calls for in the penultimate paragraph.

I agree with the letter from Canon Whitman that no one has a right to ordination. I believe strongly, though, that every adult communicant in good standing who believes she/he has a call to the ordained ministry has the right to have that call tested by the church in accordance with the procedures outlined in Title III canons.

(The Rev.) CHARLES E. WOOD
Spokane, Wash.

Too Late

What a marvelous letter from a father to his son [TLC, Feb. 14]. One could hardly find a better explication

of responsible Christian sexuality.

There is, however, one shortcoming: the letter is about two years too late. Recent surveys indicate that a 16-year-old male will already have had several sexual encounters. As a high school teacher, I suspect those surveys are correct.

Nonetheless, any and all teenagers would be fortunate to receive such a letter from a parent. And all teenagers need our prayers.

DWIGHT H. CAMPBELL
Rose Hill, Va.

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"Advice for a 16-year-old" is certainly excellent advice for any father to his 16-year-old son. Our hats off to the anonymous author, whose letter merits wide distribution.

J. P. DOUGHERTY
Louisville, Ky.

His Own Day?

I have read numerous articles and editorials extolling Thurgood Marshall and the accomplishments credited to him that undergird significant civil rights progress.

If our prayer book is to provide a day for an individual, as well as for civil rights, it certainly would be appropriate to dedicate it to Justice Marshall, who arguably did more for civil rights than did Martin Luther King. His private life was above reproach, and he was an Episcopalian to boot.

(The Rev.) C. CORYDON RANDALL
St. Peter's Church
Del Mar, Calif.

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NEWS

(Continued from page 7)

celebrating its sesquicentennial, as the host parish.

In his convention address, the Rt. Rev. Robert O. Miller announced that the Rt. Rev. Furman Stough, former Bishop of Alabama, has returned to the diocese and will assist with confirmations and visitations. Bishop Stough recently retired as an executive at the Episcopal Church Center in New York City.

"We lead the church in stewardship because we are intentional about it," Bishop Miller said. "We lead the church in clergy salaries because we are intentional about it. We lead the church in campus ministry because we are intentional about it. We lead the church in growth because we are intentional about it. I envision us being intentional and leading the church in educating and empowering lay ministry."

Bishop Miller also announced the part-time campus ministry to three colleges in Birmingham will become a full-time position.

The bishop also urged that those attending the convention engage in dialogue and conversation rather than debate and argument. The only subject on which discussion became mildly heated was whether smoking should be allowed at Camp McDowell. Since the youth commission, elected by young people of the diocese, already had called for no smoking, the convention decided to honor that leadership and not vote for a prohibitive requirement.

The social visiting time during convention had an unusual setting. The

social time and dinner were held at the U.S. Space and Rocket Center's museum complex, which is billed as "the biggest, most spectacular space attraction on the planet."

The Rev. Jon Shuler, rector of the Church of the Ascension, Knoxville, Tenn., preached at the convention Eucharist.

Convention passed a budget of more than \$1.88 million.

(The Rev.) EMMET GRIBBIN

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The Diocese of Upper South Carolina held its convention in a Presbyterian church and the civic center in Anderson, Feb. 5-6.

The Rt. Rev. William A. Beckham, diocesan bishop, spoke of the "state of the church" in his convention address. "We cannot ever again be what we were a generation ago, nor should we," he said.

"We have a marvelous heritage which plainly connects us with the beginnings of Christian history and, through word and sacraments, remain rooted in our Lord. Progress and carelessness are never synonymous. We serve God and humanity best when we know from whence we come — and follow where Christ would have us go — as individual, as congregation, as diocese."

The Rt. Rev. I.E. Luscombe of the Scottish Episcopal Church was speaker at the convention banquet.

Convention passed a resolution that requests each vestry or mission committee to conduct an annual review of the compensation package of their clergy. Another resolution adopted encourages each congregation to initiate an earth ministry program.

Diocese Retains Parish Property

The Connecticut Supreme Court has affirmed a lower court ruling in favor of the Diocese of Connecticut in a dispute with members of the parish of Trinity-St. Michael's in Fairfield.

The ruling, presented in the March issue of the *Connecticut Law Journal*, agreed with the 1991 Superior Court decision confirming the diocese's ownership of church property and trust funds after traditionalist members of the Trinity-St. Michael's congregation withdrew from the diocese. Those members aligned themselves with the Diocese of Christ the King, an organization not affiliated with the Episcopal Church, but continued to hold services in the church building.

"I am pleased that the hierarchical polity of the Episcopal Church was recognized and that the lower court decision was upheld," said Edwin G. Hebb, Jr., chancellor of the diocese.

The diocese instituted a lawsuit against Trinity-St. Michael's Parish, Inc., in September, 1986, to regain ownership, possession and control of the land, buildings and trust funds which were being withheld from the diocese and those members of the parish who remained loyal to the diocese.

When the incorporated group chose to separate itself from the diocese, citing objections to the 1976 authorization of women priests, the introduction of a new prayer book in 1979, and other changes in the Episcopal Church, numerous members of the parish remained in union with the diocese, meeting at another location. After the suit by the diocese, the schismatic group instituted action against the diocese, in which it sought a ruling from the court determining its right to the ownership, possession and control of the parish property.

In a decision released Sept. 6, 1991, Superior Court Judge Joseph Q. Kolesky decided in favor of the diocese, ruling that all of the real and personal property, including trust funds, of Trinity-St. Michael's Parish was held in trust for the benefit of the Diocese of Connecticut and the national church. The court directed that the real and personal property of the parish be turned over to the diocese, but the schismatic group continued to use the church while it appealed that decision to the state Supreme Court.

JAMES H. THRALL

Bishop Donovan Returning to Parish Life

The Rt. Rev. Herbert A. Donovan, Jr., Bishop of Arkansas for the past 13 years, will return to parish ministry as vicar of Trinity Church, Wall Street, New York City.

Bishop Donovan was appointed by the Rev. Daniel P. Matthews, rector of Trinity, and expects to begin his new ministry in September.

"I find this very exciting," Bishop Donovan said in a telephone interview. "It's going to be different. I'm going to be doing ministry as a parish priest, which I haven't been able to do lately."

Bishop Donovan was consecrated in

1980 after having served in the dioceses of Wyoming, Kentucky and New Jersey. He has been active in national church ministries, including secretary of the House of Bishops since 1986. Bishop Donovan said he expects to remain in that position, but will resign his membership on the Church Deployment Board. He also said he would provide episcopal assistance to the Bishop of New York.

Bishop Donovan announced his resignation to the Arkansas diocesan convention and admitted it will be difficult to leave. "There will be painful goodbyes after 13 years," he said.

PEOPLE and PLACES

Appointments

The Rev. **Bruce Boss** is rector of Church of the Advent, 901 Baxter Ave., Louisville, KY 40204.

The Rev. **W. Allen Breckenridge** is chaplain of Emmaus Collegiate Chapel, University of Arizona; add: Campus Christian Center, 715 N. Park Ave., Tucson, AZ 85741.

The Rev. **James Cavanagh** is rector of Church of the Incarnation, P.O. Box 3046, Great Falls, MT 59403.

The Rev. **J. David Clark** is rector of St. Mary's, 1500 Chelwood Park Blvd., NE, Albuquerque, NM 85114.

The Rev. **F. Brian Cox** is rector of Christ the King, P.O. Box 6188, Santa Barbara, CA 93160. He is also executive director of the European Reconciliation Fellowship.

The Rev. **Jo-Ann Drake** is rector of the Church of the Redeemer, 655 Hope St., Providence, RI 02906.

The Rev. **Marshall J. Ellis** is associate of Church of the Good Shepherd, Federal Way, WA.

The Rt. Rev. **Joseph T. Heistand**, recently retired Bishop of Arizona, is interim rector of St. James', 1206 W. Franklin, Richmond, VA 23220.

The Rev. **Paul Z. Hoornstra**, who recently received the Ph.D. degree from Somerset University (England), has been appointed chaplain to faculty and students of Savannah State College; add: 108 Talbot Rd., Wilmington Island, Savannah, GA 31410.

The Very Rev. **W. Robert Insko** is interim priest of the Church of the Nativity, Maysville, KY.

The Rev. **Jay C. James** is rector of St. Timothy's, Raleigh, NC; add: P.O. Box 17787, Raleigh 27619.

The Ven. **Bill Jamieson, Jr.** is archdeacon of the Diocese of Arizona, 114 W. Roosevelt, Phoenix, AZ 85003.

The Rev. **Richard T. Laremore** is interim of St. John's, Saundertown, RI; add: 76 Norfolk St., Cranston, RI 02910.

Changes of Address

The Rev. **Constance Flanagan Tyndall** is at 4239 Valley Rd., Springfield, MO 65809.

Retirements

The Rev. **William L. Burkhardt**, as rector of Church of the Epiphany, Tempe, AZ, effective Jan. 1994.

The Rev. **Robert E. Clark** as rector of the Church of the Messiah, Glens Falls, NY. Fr. Clark and his wife Anne will live in Lake George, NY.

The Rev. **H. Hunt Comer**, as rector of St. Michael and All Angels, Stone Mountain, GA; add: 3928 Williams St., Clarkston, GA 30021.

The Rev. **Donald Guthrie**, as rector of Holy Spirit, Missoula, MT; add: 655 Mountain View, Missoula 59802.

The Rev. **Richard S. Haggman**, as deacon of St. Barnabas-on-the-Desert, Scottsdale, AZ; add: 7900 N. Pinesview Dr., Scottsdale, AZ 85253.

The Rev. **James M. Hindle**, as rector of Church of the Transfiguration, Bat Cave, NC; add: 16 Bowers Ln., Hendersonville, NC 28739.

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POSITIONS WANTED

PRIEST, having 20 years experience in inner city ministry, as well as in law enforcement and social service agency work, seeks more of same. Inner city parish preferred; institutional or agency work considered. Contact: **P. Boyle**, 185 Newman St., Metuchen, NJ 08840. (908) 548-2431.

CHRISTIAN EDUCATOR/COMMUNICATOR, Anglican, MA in CE from PSCE, Richmond; 3 years as DRE in 1500-member parish; 10 years in parish communications; seeks position as educator, communicator. Reply Box A-732*.

PROVERS

NEW RSV BULLETIN INSERTS using optional 1928 BCP Psalter. 1979 Psalter also available. Familiar format: easier to read. Discover for yourself why so many Episcopal churches have switched to: **Anglican Heritage Press**, P.O. Box 22425, Richmond, VA 23224. (804) 232-2600. FAX (804) 230-9104.

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

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RETREAT FOR RECOVERING CLERGY, May 4-6, at Fatima Center, Notre Dame, IN. RACA: Recovering Alcoholic Clergy Association. Mutual self-help, fellowship and pastoral concern for Episcopal clergy and seminarians. Contact: **Bob T. registrar**, at (515) 424-1300.

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CLERGY SHIRTS from Christian cooperative of former migrant workers. 100% cotton available. Free shipping. "Indios," Box 901, Indiantown, FL 34956.

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WANTED

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.

ALCUIN CLUB Publication Number XIII, "A History of the Use of Incense in Divine Worship." xx + 404 pp. by E. G. Cuthbert F. Atchley. Condition must be good or better. Send description and desired price to **Ronald A. McCreery, 4844 Laguna Ave., Sierra Vista, AZ 85635.**

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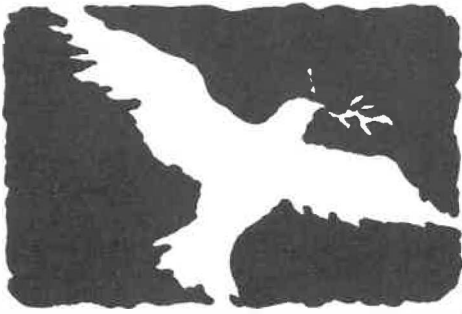
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BENEDICTION

A large number of congregations will include a foot washing ceremony in their Maundy Thursday Eucharist. Early Christians knew the power that comes from doing things like this. I'm glad we're re-discovering it.

The significance of foot washing, however, is lost on modern Americans. Recent translations of the scriptures don't offer us much help. Many participants, therefore, will see this ritual merely as a quaint innovation, which is a shame. It's immeasurably more than that.

For all its many weaknesses, it's the King James Version of the Bible that provides the clearest clue to the meaning of washing someone's feet. In it, Hebrew words meaning "a man" are literally and unabashedly translated, "him that pisseth against the wall."

Think about it. If such was the custom of the disciples (it probably was) and if sandals constituted their footwear (they undoubtedly did), then it makes real sense for Jesus to say, "He who has bathed does not need to wash, except for his feet." And to "stoop down and untie" someone's sandals and to cleanse that person's feet becomes an act of utter servitude.

Participating in the foot washing on Maundy Thursday has the power to remind us of the depths of service which we're called on to render to our neighbor. It might mean cleaning up after an incontinent elderly family member. Or it might entail sharing a meal with an unbathed resident of the streets. No matter how personally distasteful we might find it, we're called to give that level of service to those around us. "If I then, your Lord and Teacher, have washed your feet," Jesus tells us, "you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you."

(The Rev.) STEVEN R. FORD
Phoenix, Ariz.

LENT CHURCH SERVICES

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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

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

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lillas, 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
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

(Continued on next page)



Trinity Church, Parkersburg, W. Va.

LENT' CHURCH SERVICES

(Continued from previous page)

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 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

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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

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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. Wkdays Eu 7. ex Sat 7:30, EP 5



Chapel of Christ the Lord, Episcopal Church Center, New York City

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

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

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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Sun Eu 8, 9 & 11:15, EP 6 daily. Lenten program Wed 6 dinner, 7 speaker

DALLAS, TEXAS

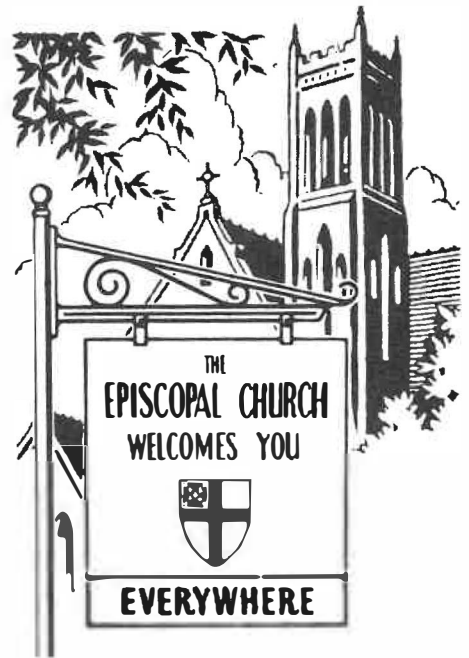
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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matlongwe, 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

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

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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

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