

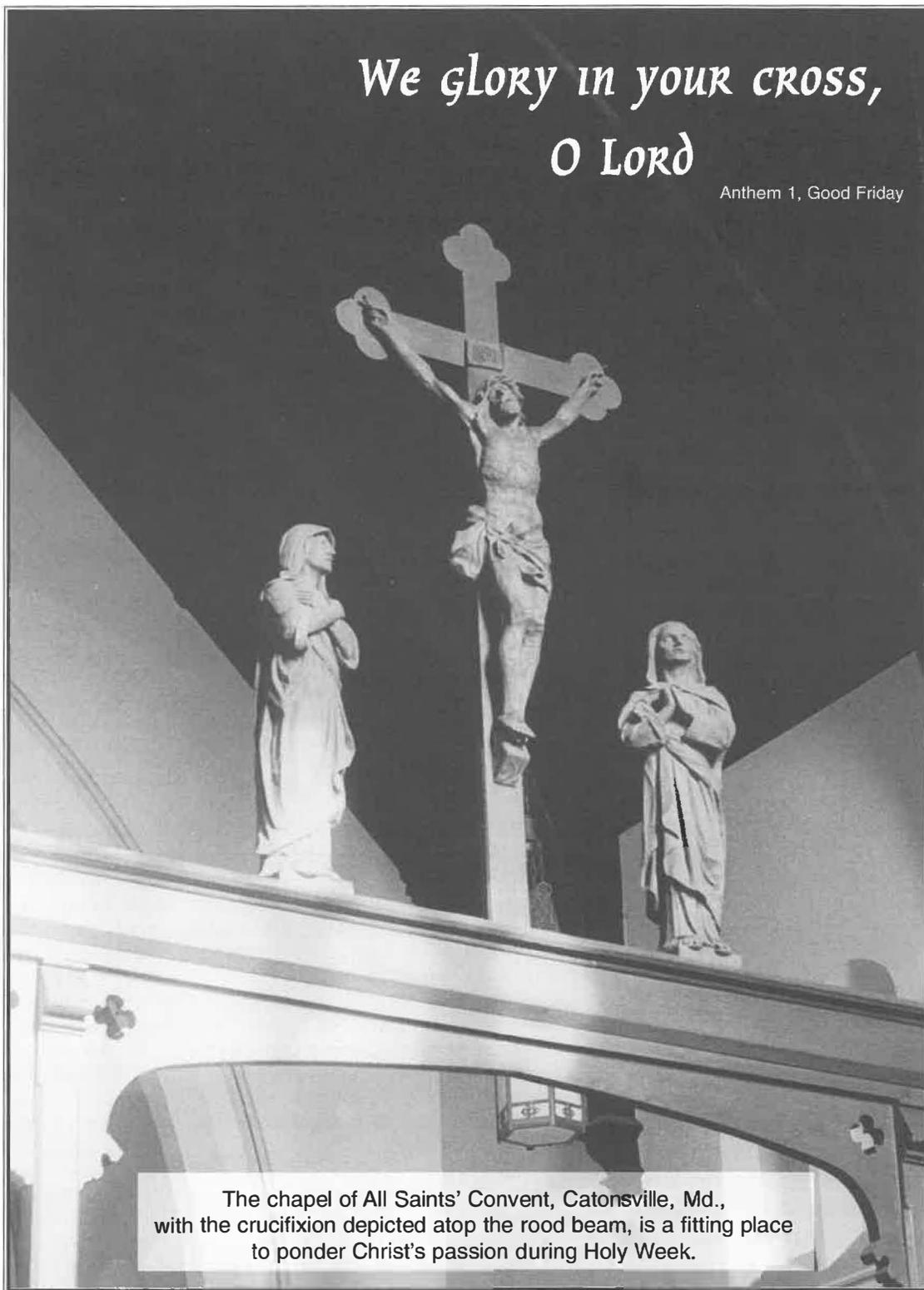
The Living Church

April 9, 1995 / \$1.50

The Magazine for Episcopalians

*We glory in your cross,
O Lord*

Anthem 1, Good Friday



The chapel of All Saints' Convent, Catonsville, Md., with the crucifixion depicted atop the rood beam, is a fitting place to ponder Christ's passion during Holy Week.



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Dietrich
Bonhoeffer,
on Palm
Sunday 50
Years Later

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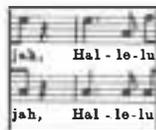
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Quote of the Week

Ian Buchanan of Oakville, Ontario, Canada, in a letter to the editor of *The United Church Observer*: "The church is absent from Monday to Saturday, and increasingly the business person is absent on Sunday."

In This Corner

The Cross in the Face of Denial

A friend talks to me about forgiveness. She tells me how difficult it is to forgive a family member who has deeply hurt her. She tells me she is given the image of Christ on the cross. He, too, is violated, whipped and mocked. His answer is, "Forgive them, for they know not what they do."

Familiar words, but I hear them with new ears, especially the "for they know not what they do." I realize most people with whom I am in conflict, people for whom I am carrying a deep resentment, do not have a clue about their behavior. They act as if they have no realization of the pain they cause, as if the knowledge of the truth is too difficult to bear. They do not know "what they do." They are unconscious. Could I also be unconscious of harm I may bring to other relationships?

I innately believe we do not desire to harm one another. We honestly believe our behavior is for the best or in someone else's best interest. We are acting unconsciously to the real consequences of our actions.

When we gradually have faint glimpses of our sins against one another, we often go through the same stages of death to our sins which Elisabeth Kübler-Ross describes in death to our bodies: denial, anger, bargaining, depression, and, finally, acceptance of the truth. It is not an easy process to see and accept our defects. We have walls of denial to protect us.

My experience also has been that sometimes the magnitude of my sin is too great for me to see and accept at one time. The knowledge of the pain I may cause would devastate or destroy me. It often must be revealed in small pieces which I can handle.

Jesus tells us we are often unconscious to our sins. What can we do? Be aware of our unconscious state. I seem not to be able to see the log in my own eye, but can clearly see the speck in my neighbor's. That is my clue. When I see a defect in another, my first question should be, "Is this behavior also in me?" It may be months or years before I see through the denial. In the meantime I spend much time being angry at my friend.

When I see behavior in another which is harmful, I am also learning that it is appropriate to tell someone that I may be harmed or another may be harmed by this action. The difficult part is doing this in love without judgment.

In my experiences involving forgiveness, I have found that the best way to learn how to forgive is to be more aware of my own humanness. As I see my sins more clearly, I have become more tolerant of others. When I am most judgmental, I am most out of touch with my own sinfulness.

Our job is to help each other come to consciousness in the most loving manner possible. Until we do, our Savior has given us the example of forgiveness from the cross.

Our guest columnist is Joanna Seibert, a member of St. Margaret's Church, Little Rock, Ark.

The first will be last ... or so it may have seemed in this space last week, when it was indicated Canon Porter's article was the first in a series. Actually, it was the last in a five-part Lenten series on the image of God.

Sunday's Readings

Christ's Passion Is Not the End of the Story

Palm Sunday: Psalm 118:19-29, Luke 19:29-40, Isaiah 45:21-25 (or 52:13-53:12), Psalm 22:1-21 (or 22:1-11), Luke 22:39-23:49 (50-56) (or 23:1-49 [50-56])

The triumphal entry of Jesus into Jerusalem points to the utter centrality to the Lord's ministry of the events which happen there. The earthly mission of Jesus is to suffer and to die. And like it or not, that's also our destiny in this life.

It's interesting to consider the events of our Lord's Passion in terms of the widely acknowledged "typical" stages of human dying. It begins with denial, at least on the part of Peter: "Surely, Lord, this can never happen to you." The Eleven collectively

express anger: "Lord, shall we strike with the sword?" Jesus "bargains": "If it be possible, take this cup from me." He sinks into depression: "Why have you forsaken me?" And the process ends with acceptance: "Into your hands I commit my spirit."

We know as Christians that the Passion isn't the end of the story. By means of the Resurrection, death is transformed forever, ceasing to be the end of life and becoming a glorious new beginning. So as we're assured we must one day drink of the cup the Lord drinks, we have certainty that obedience to a death like his results in exaltation in the kingdom. In Jesus the death we must die is transformed into the means through which we, the offspring of Israel, shall triumph and glory.

LETTERS

One Is Enough

I was saddened to learn that Donald Burchell, assistant treasurer of the national church, was recently named treasurer of the Episcopal Church and also appointed treasurer of General Convention by the Executive Council during its recent meeting [TLC, March 12].



Mr. Burchell

I couldn't agree more strongly with the Presiding Bishop

that officers of the church have a fiduciary responsibility and sacred charge to act on behalf of the church and to protect our assets and our integrity as an institution.

However, it is incomprehensible to me how that fiduciary responsibility and sacred charge can be administered when the same person is both the treasurer of General Convention and treasurer of the national church, which also makes him a member of the Episcopal Church Center staff. Isn't this the same problem that put that venerable old British institution, Baring Brothers, into bankruptcy?

One of the main reasons why the actions of Baring's trader in Singapore went undetected for so long was that he was both executing trades and overseeing the staff which documented his trades.

No wonder regular audits of our treasurer's office did not uncover the possible signs of trouble, when it turns out that the same person who is responsible for carrying out the financial mandates of General Convention also is the same person who is in a position to cover up financial irregularities on the church center staff.

JOHN HAMILTON WORKS, JR., chancellor
Diocese of Long Island
Garden City, N.J.

An Adult View

I write in response to the article by Brian C. Taylor, "Worship Is for Children, Too" [TLC, March 12], in which he suggests a number of strategies for helping young children feel they are part of the eucharistic community. What surprised me, in an otherwise sensitive and helpful article, was the omission of any reference to the admission of young baptized children to communion and its corollary effect upon their sense of inclusion.

It has been the experience of parishes which welcome young children sacramentally that there is intuitive awareness on the part of children that they are an integral part of the worshipping body. In gen-

eral, this leads to a greater degree of attentiveness and to behavior that is less disturbing to the congregation.

I do not want your readers to think I recommend the communion of children in order that their worship behavior might improve. It would trivialize the theologi-

cal and pastoral reasons for including children in the full eucharistic experience if it were done only for that reason.

It is our common experience in every walk of life, for both children and adults, that our level of attentiveness is dramatic
(Continued on page 5)

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LETTERS

(Continued from page 3)

cally increased when we move from being an observer to being a participant. Having some "clear expectations about worship behavior" is all well and good, but it expresses an adult point of view. An effort to view the experience of the parish Eucharist from the point of view of the child is needed to balance the perspective.

The author concludes, "...when all is said and done, they belong in church as they are. They are as much a part of the church community as anyone else." I couldn't agree more. I only suggest that welcoming the children at the altar rail sacramentally is the most profound way to express this conviction.

(The Rt. Rev.) GEORGE C. HARRIS
Bishop of Alaska, retired
Aberdeen, S.D.

Missed Opportunity

In reading M. Lise Hildebrandt's article, "We're Killing the Clergy" [TLC, March 12], I was distressed by her willingness to blame the church for those of the clergy who die suddenly in mid-life. This did not jibe with my experience, so just for reassurance, I turned to the obituary column in the same issue and found that the ages of the deceased for that week were 85, 91, 69, 80, 74 and 88. In spite of the "youngster" of 69, the average age for that group of six was 81. Apparently, the church didn't kill them!

The church has never demanded an 80-hour work week, although far too many parishes have accepted it, if that was their rector's work ethic. What really makes one sad is the missed opportunity for the clergy to model wholeness in setting boundaries, and to inspire the laity that they, too, have a ministry and could and should be doing much of what we sit back and let Fr. Jones do for us. Those clergy who died suddenly in ministry may well have no one to blame but themselves for allowing their perceived job expectations to pour them into the mold of driven perfection. They had lost touch with the Source of their being.

(The Rev. Canon) ECKFORD J. DEKAY
San Jose, Calif.

I write today regarding the Viewpoint article, "We're Killing the Clergy," by M. Lise Hildebrandt. It was in my home diocese of Pittsburgh that two of the three clergy she mentioned died within a few days of each other. One was the rector of my home parish, a former seminary pro-

fessor of mine and a friend of my family. Indeed the deaths were a shock to many.

However, to blame the good people of those parishes for killing their clergy by their impossible demands is unconscionable. I only knew one of the clergy personally, but I assure you that he would have been a workaholic at any job. We also need to stop blaming the people in our churches for expecting their clergy to behave in the ways we have taught them for generations. If we want to change the patterns of ministry in the local church, and I agree we must, the better path is to teach and encourage patiently and lovingly, not beating people over the head for doing what we, the church, have taught them to do.

The people I know in secular work have at least as much stress and pressure in their work. Many are expected to be available at all hours. Many have impossible bosses who make ridiculous demands, blame them for every failure and steal the credit for every success. Most live daily with the knowledge that they could be dismissed tomorrow with only two weeks notice. I love this job and I wouldn't trade it for anything. I suggest that those who find the ministry to be such a terrible trial might try another line of work.

(The Rev.) ERIC TURNER
Christ Church
Flemington, N.J.

Not a Fact

Bishop Howe of Central Florida stated that whenever the ordination of a homosexual takes place, "a few hundred more of the faithful leave the Episcopal Church, withhold their money, or retreat into de facto congregationalism" [TLC, Feb. 19].

This is an assertion and certainly not a fact. I might add that every time that we ordain someone who is not a heterosexual white male, we gain hundreds of new members, who perceive that we Episcopalians believe and act as if our church is really and truly "A House of Prayer for All People."

(The Rev.) ALEXANDER SEABROOK
Holy Cross Church
Wilkes-Barre, Pa.

To Our Readers:

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Anglican Primates on Sexuality: 'The Issues Are Deep and Complex'

Primates of the Anglican Communion addressed sexuality and other issues in a pastoral letter from their meeting in Windsor, England, March 16. The 36 primates, who meet every two years, also spoke of leadership and world strife in the letter.

"Around the world serious questions relating to human sexuality are being faced by the church," the letter states. "The traditional response to these questions is to affirm the moral precepts which have come down to us through the tradition of the church. Nevertheless, we are conscious that within the church itself there are those whose patterns of sexual expression is at variance with the received Christian moral tradition, but whose lives in other respects demonstrate the marks of genuine Christian character.

"The issues are deep and complex. They do not always admit of easy, instant answers. A careful process of reflecting on contemporary forms of behavior in the light of the scriptures and the Christian moral tradition is required. We have to recognize that there are different understandings at present among Christians of equal commitment and faith."

The Most Rev. Edmond L. Browning, Presiding Bishop, spoke more directly, referring to homosexuals.

"For too long we have either dodged the issues or been unwilling to face up to them," Bishop Browning said. He added

that homosexuals are tired of being treated as issues and wanted to be treated as people, to be brought into dialogue with the rest of the church. "I think it is an honest way of approaching it so that all voices can be heard and those people can be respected for who they are when they come to the table."

The Most Rev. Robin Eames, Archbishop of Armagh in the Church of Ireland, described the letter as "the typical Anglican approach to a very, very difficult problem."

"The theme of our meeting has been leadership as your servants in the light of the gospel," the letter states. "Advances in the ministry of reconciliation continue to open new areas of Christian calling and sacrifice. Our being together has strengthened our vision in Christ and renewed our desire to improve our structure, leadership and communication."

The letter mentions such concerns as the restructuring of the church for mission in the face of secularism and consideration of the Decade of Evangelism.

"Our leadership in the church is challenged by the denial of human rights, often leading to the displacement of people and the explosion of refugee populations, and by the persistence of poverty, racism, sexism and tribalism in the midst of political and human strife," the primates wrote. "The importance of building interfaith relationships is acknowledged

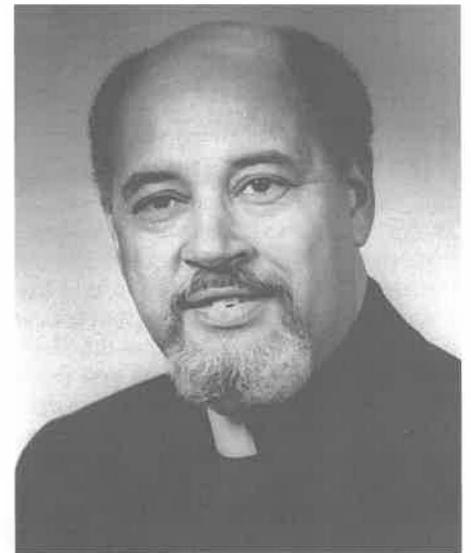
and we abhor the growing fundamentalism in many parts of the world."

The letter mentions thanks for the "political miracle" in South Africa, urges that there be a "fair sharing" of Jerusalem, and expresses distress over the suffering in Rwanda.

"We also heard of the pain of the church in Burundi, Liberia, Sierra Leone, Nigeria and the Sudan and commend these situations to your continuing prayer and support," the letter states.

Religion News Service contributed to this article.

New Vice President



The Rt. Rev. Arthur B. Williams, Jr., Suffragan Bishop of Ohio, became vice president of the House of Bishops upon his election during the bishops' recent meeting in North Carolina [TLC, March 26].

Pivotal Time for Future of Planned Giving

The Episcopal Church's annual planned giving conference attracted 68 persons from 27 states and Canada to the Duncan Conference Center in Delray Beach, Fla., March 8-12.

The conference opened with a frank discussion about the long-term stability of planned giving in the Episcopal Church and the problems resulting from the announcement of possible misuse of funds in the national treasurer's office [TLC, March 5].

William Andersen, Jr., of the Episcopal Church Foundation, discussed the re-establishment of the planned giving office by the foundation after it was closed in the cutbacks at the Episcopal Church Center. Frederick Osborn III, who managed the

planned giving office for the national church, has been retained by the foundation as director of development.

Participants were told the planned giving program was stable, donors' investments in the church were stable, and that during the next few months the foundation will be working with the church center in the transition of the planned giving program.

The balance of the conference focused on the theology of giving, stewardship, planned giving and capital campaigns for parishes and dioceses. The Rt. Rev. John MacNaughton, Bishop of West Texas, and the Ven. John Robertson of the Anglican Church of Canada presented two perspectives on the theology of giving.

The Rev. Hugh Magers of Dallas, a stewardship consultant for the national church, made a presentation on the stewardship of money in the church. Mixing humor and insight, he gave participants new perspectives on Episcopalians and the communities they create.

Programs followed on the technical nature of planned giving, including an overview of the various kinds of planned gifts.

Glenn and Barbara Holliman of Holliman Associates discussed the conducting of capital campaigns, and the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, told of his experience with a diocesan capital campaign.

DALE SIMISON

BRIEFLY

Support for the Indigenous Churches in Jerusalem

A moratorium on new seminarians until the fall of 1996 has been put into effect in the Diocese of Arkansas by its bishop, the Rt. Rev. Larry E. Maze. Bishop Maze said he and the commission on ministry will consider such issues as seminarian support and deployment and aid in budget planning for curacy training during this period.

■

Harriet Tubman, who has been nominated for addition to the church calendar, was honored at a service at Christ Church, Cambridge, Md., recently. She was honored for leading more than 300 slaves to freedom during the time of the Civil War. Her nomination is to be acted upon by General Convention in 1997.

■

The Very Rev. **James Edwin Bacon**, dean of St. Andrew's Cathedral, Jackson, Miss., has been elected rector of All Saints' Church, Pasadena, Calif. Dean Bacon succeeds the Rev. Canon George Regas, who will retire April 30 after 28 years as rector of All Saints', one of the largest parishes in the nation.

■

The Most Rev. Edmond L. Browning, Presiding Bishop, is one of eight church leaders calling for the Clinton administration to use its influence to **halt Israeli construction in East Jerusalem** and expansion in Palestinian areas. The leaders released a letter called "Jerusalem: City of Peace," which includes a warning that Middle East peace efforts will be jeopardized if the building continues.

■

The Jesus Seminar, a group of about 70 New Testament scholars, has concluded there is no evidence that the Resurrection of Jesus was a physical reality. In a recent meeting in Santa Cruz, Calif., the scholars concluded that Jesus' life ended on the cross, that there was probably no tomb, and that his body was likely disposed of by those who crucified him, rather than by his followers.

Jerusalem is the mother city of the Christian faith. It is in Jerusalem that the Empty Tomb is found full of God's promises of salvation and love. It was in Jerusalem that the Holy Spirit descended upon Jesus' disciples with tongues of fire on the first Pentecost. It was from Jerusalem that the Apostles began to carry the good news of Jesus Christ to the gentile world.

Today, almost every Christian denomination can be found in the holy city. Some, like the Greek Orthodox, Armenian Orthodox and Coptic churches, have maintained a formal presence in the city since the early fourth century. Others, like the Anglican/Episcopal Church, are relatively new. Begun in the 1840s, the Anglican missionary presence developed into an indigenous and permanent church.

Once located just inside the Jaffa Gate on the edge of the Armenian Quarter, the bishop's see and St. George's Cathedral now stand outside the city walls. The church provides a witness of compassion and mercy in this divided land. Along with its 27 parishes, the diocese operates 33 service institutions, including hospitals, schools and orphanages. Chief among its ministries is the building up of the historical and indigenous churches in their Christian life and witness.

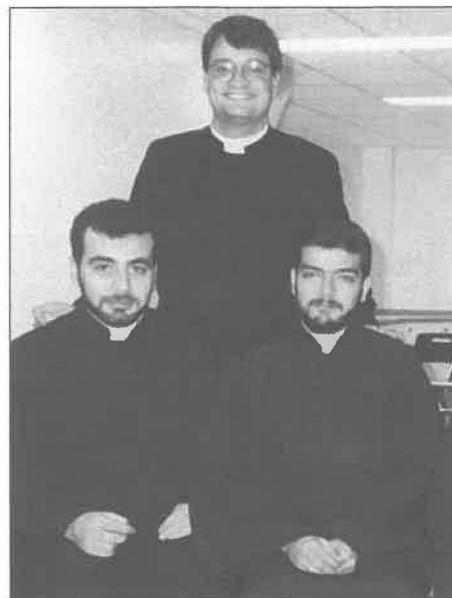
The Rev. Nicholas T. Porter is part of this ministry. A missionary from the Episcopal Church U.S.A. to the Episcopal Diocese of Jerusalem and the Middle East, his primary responsibilities are as chaplain to the bishop, the Most Rev. Samir Kafity, and assistant to the dean, the Very Rev. John H. Tidy. In addition, he teaches church history in English at St. James' Armenian Orthodox Seminary in the Old City.

Deacon Porter and his wife, Dorothy, arrived in Jerusalem during September, after a summer of great anticipation. Both are from the Diocese of Connecticut.

The relationship between the Armenian and Anglican/Episcopal churches in Jerusalem has been a good one with much history. An Anglican or Episcopal missionary has taught at the Armenian seminary almost continually since the 1920s.

"It is a privilege for me to continue this tradition which both contributes to the training of the Armenian clergy and strengthens the ecumenical experience of our two churches," said Deacon Porter, who is to become a priest in June.

Twice a week, he teaches church history



Deacon Porter (center) continues a practice established in the 1920s, of having an Anglican or Episcopal missionary teach at the Armenian seminary.

in English to a class consisting of about 20 deacons and married priests. His afternoons with the Armenian community begin at 3 p.m. with Sung Vespers at St. James' Cathedral, followed by class at 4 and conclude with dinner at the seminary refectory. He believes that much more is involved than the transfer of historical information.

"Both the students and I are part of an ecumenical enterprise," he said. "Together we learn about the fullness and variety within the body of Christ. We do this through the study of church history and through worship, friendship and eating together."

The students' varied command of English forces Deacon Porter to be both creative and patient. "I get a lot of help from the students translating English words into Armenian," he said.

He has two goals for these seminarians. The first is for them to gain an understanding of the Anglican and protestant churches. The second is for them to be able to converse in English on those issues that churches regularly address.

While Deacon Porter teaches history and English to the Armenians, they are not the only ones learning lessons. "My students teach me daily about the obedience and discipline of a committed religious life," he said.

ABU TIMSAH

The Cost of Grace

A tribute to
Dietrich Bonhoeffer,
who was martyred
50 years ago
on Palm Sunday

By BOYD WRIGHT

Fifty years ago on Palm Sunday, on April 9, 1945, the Nazis hauled Dietrich Bonhoeffer from his prison cell in Flossenburg, Germany, put a rope around his neck and hanged him.

His crime was active opposition to the Hitler regime. Days after the execution, American soldiers liberated the concentration camp. The tyranny for which Bonhoeffer had died was itself dead.

In the half-century since, for believers of all faiths, this Lutheran pastor has stood as a symbol of courage. Because he was not only a political warrior of splendid valor but also a minister of deep devotion, he has become the 20th century's quintessential Christian martyr.

But to look back over five decades is to see another side. Dietrich Bonhoeffer was first and last a theologian. He ignited a religious controversy that burns today, and the flames are felt not least by Anglicans.

Quick to make the most of Bonhoeffer's theories was a school he would surely have repudiated, the death of God theologians. In 1963, the Rt. Rev. John A.T. Robinson, Bishop of Woolwich, a London suburb, published *Honest to God*, which was attacked with fury and is still deplored by many. The book consists of 141 short pages, and its index lists Dietrich Bonhoeffer's name 18 times.

Across the Atlantic, when another super-liberal Anglican, the Rt. Rev. James A. Pike, Bishop of California, sought a more with-it concept of God, he, too, quoted extensively from Bonhoeffer. More recently, Bishop John Shelby Spong of Newark used Bonhoeffer as a springboard to dive into the question: "Who is Christ for our day?"

And who indeed was the gentle German whose valor earned such glory while his ideas sparked such a furor? Born

in Breslau (now part of Poland) in 1906, the son of a well-to-do professor of psychiatry, he studied theology at the universities of Tübingen and Berlin, followed by a year at Union Theological Seminary in New York.

Back home, he served parishes and became a popular preacher and even more popular lecturer at the University of Berlin. A student remembered him as tall, muscular, "fair, rather thin hair, broad face, rimless glasses." His early theology was hardly liberal enough to raise eyebrows. He led youth groups and began to attract attention at ecumenical conferences throughout Europe.

In 1933, when Hitler started to discriminate against Jews, Bonhoeffer was the first prominent theologian to protest. The time will come, he warned, "not just to bandage the victims under the wheel, but to put a spoke in the wheel itself."

Then Hitler tried to incorporate the German churches into the state, and again Bonhoeffer helped spark the opposition. He became so disgusted with the Third Reich that he left to serve two German-speaking congregations in London. In 1935, he returned home to establish a quasi-legal seminary that he hoped to keep free of Nazi control. In an almost monastic setting in rural Pomerania, he created a brotherhood of young pastors eager to fight for church independence.

His theology began to mirror his worldly concerns. *The Cost of Discipleship* accuses churches of peddling "cheap grace" — that is, forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without contrition ... grace without the cross." Instead Bonhoeffer challenged Christians to the "costly grace" of total commitment to a Christ who suffered and who still lives "for others."

In 1937, the Nazis shut down Bonhoeffer's seminary, but he kept rallying the "illegal" pastors, traveling continuously and keeping a low profile. In 1939 church groups in the United States offered him a three-year lecture tour. He came to New York — for four weeks. After an agony of indecision, his conscience compelled him to forego freedom and go home. Two months later Germany invaded Poland and World War II was on.

Bonhoeffer kept writing. His *Ethics* puts Jesus at the center of everything and exhorts us to let Christ "form" our lives. Between the lines we can read the



Dietrich Bonhoeffer, a Lutheran pastor, was executed for his resistance to the Nazi regime.

More About Bonhoeffer

The most comprehensive biography of Dietrich Bonhoeffer is Eberhard Bethge's *Dietrich Bonhoeffer* (Harper & Row, 1970).

Also excellent is Mary Bosanquet's *The Life and Death of Dietrich Bonhoeffer* (Harper & Row, 1968).

A useful commentary is John D. Godsey's *The Theology of Dietrich Bonhoeffer* (Westminster Press, 1960).

A representative selection of Bonhoeffer's writings can be found in *Dietrich Bonhoeffer: Witness to Jesus Christ*, edited by John de Gruchy (Collins, 1987).

BOYD WRIGHT

author's own ethical torment. He was a patriotic German who abhorred the Nazis. Did the will of God allow, or even mandate, violence against the oppressors? Bonhoeffer decided it did. He determined to put that "spoke in the wheel."

A secret anti-Hitler group within military intelligence recruited Bonhoeffer as an agent. This allowed him to travel abroad and gave him cover to gather and transmit information on the resistance. Thus he led three lives: seen by the world as the brilliant theologian and ecumenical leader; believed by the Gestapo to be spying for the Nazis, and known to the cell of conspirators to be working to overthrow the regime.

Three times he traveled to Switzerland

(Continued on page 10)

Boyd Wright is a frequent contributor to TLC who resides in Mendham, N.J.

Especially for Priests Who Are Renewing Ordination Vows

Do Not Conform to This World

By REGINALD HOLLIS

Each year during Holy Week, priests in many dioceses are given an opportunity to renew the vows made at ordination. The Apostle Paul wrote in Romans 12:2, "Do not be conformed to this world." The J.B. Phillips paraphrase puts it vividly, "Do not let the world around you squeeze you into its own mold."

Clergy are as vulnerable as lay people to being squeezed into the world's mold, and that can damage their ministry as priests. In response to this pressure, there are seven areas we might consider:

1. Career Path — When in the past I have announced a move, there have been people who have asked, "Is this an advance?" We can easily wonder whether we are moving up the ladder. But priesthood is a vocation, not a career. We were asked at ordination, "Do you believe that you are truly called by God and his church to the priesthood?" Paul described himself as "an apostle of Christ Jesus by the will of God" (Eph. 1:1). Priests need to remember they are "priests by the will of God."

2. Get results — For the world, it is essential to sell. It is not necessary to be totally honest, as long as you sell. In order to get results or produce numbers, priests may be tempted to offer a watered-down, acceptable gospel and not talk about difficult areas for belief such as sin, the Virgin Birth or the Resurrection. Paul wrote, "We proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles" (1 Cor. 1:23). A priest's calling is not to be successful, but to be faithful in proclaiming the gospel.

3. Work that can be seen — The world likes to see work being done. Time spent privately in prayer, in study of scripture or meditation, can be seen as stepping back from work. Having so much to do can easily become an excuse for not praying or not reading. Cosmo Gordon Lang,

Archbishop of Canterbury earlier in this century, reflecting on his years of ministry as Archbishop of York and then of Canterbury, wrote, "Doing is a deadly thing. What is that much more of true value might have been done if I had cared less for doing and more for being. If the inner life had been kept more true, the outer life would have borne more fruit." To renew my ordination vows, I need to ask myself whether I have time to pray.

4. Affirm yourself — In our world we think it important to teach our children to have self-confidence. They need to know they can do anything (within obvious limits) if they apply themselves to it. Priests cannot apply this to their ministry. Paul found his confidence not in himself, but in the Lord. He wrote, "I can do all things through Christ who strengthens me" (Phil. 4:13).

We know that it is not the words of priests that transform bread and wine into the sacrament of the Lord's body and blood. That is the work of the Holy Spirit. Our confidence can never be in ourselves. When priests have made vows at ordination, they were not then applauded for being so great, but the bishop prayed, "May the Lord who has given you the will to do these things give you the grace and power to perform them."

5. Stand up for your rights — Sometimes the world has a way of saying, "If you don't look after yourself, no one else will." Priests are not that different from Jesus' disciples who looked for the chief places at Jesus' right and left hand in glory. On the road to Jerusalem the disciples did not wish to admit to Jesus that they had been arguing about who was the greatest. Whether we admit it openly or not, this can occupy our minds. Priests need regularly to remind themselves that the Jesus we follow "did not count equality with God something to be exploited, but emptied himself taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross" (Phil. 2:6-8).

6. Be successful — When I was a diocesan bishop a priest came to see me who had a very blessed ministry in a par-

ticular parish, and then moved to another parish where it seemed that nothing quite came together. Naturally there was some depression at the lack of success. It is difficult in such a situation to remember that faithfulness is what is required, whether



or not it brings success. God brings blessings in his own timing to those who are faithful.

Remember these words of Paul: "My grace is suf-

ficient for you, for my power is made perfect in weakness" (2 Cor. 12:9).

7. Feel free to express your feelings — A 20th-century man or woman is expected to be "with it," not to be repressed. But although Christians are called to a perfect liberty, that is different than merely responding to all inner desires. The Christian is called to reflect the holiness of God. The ordination question is clear: "Will you do your best to pattern your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?"

Subtly, without realizing what is happening, we may be squeezed by the world into its own standards. Paul, after warning of this danger, goes on to write, "But be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect" (Rom. 12:2).

The most powerful aid to this discernment for priests is soaking themselves in the study of scripture. That is why the question is asked at ordination, "Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?"

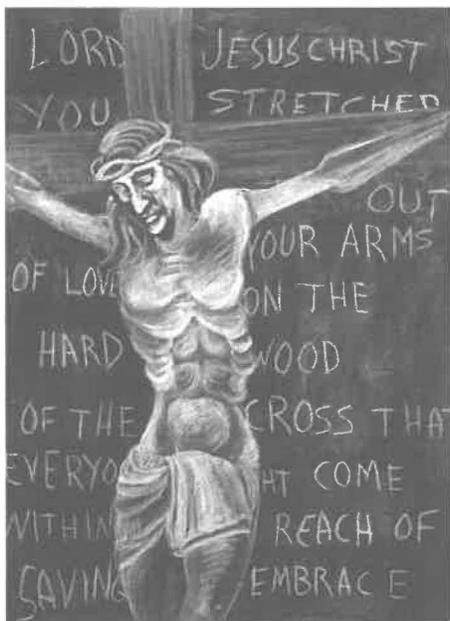
A yearly renewal of ordination vows can help priests refocus their ministries. It can help them recommit to Christ's ministry. This renewal is made in the context of the Eucharist, thanking God that he would feed us, would dwell in us, and so enable us to carry out not our ministries, but his ministry. □

The Rt. Rev. Reginald Hollis is rector of St. Paul's Church, New Smyrna Beach, Fla.

Drama of Holy Week

Our journey through Lent brings us to a time many of our ancestors called the “Great Week.” For us, it is known as Holy Week, a time in which we may experience a wide range of emotions.

We may be filled with anticipation as we process with palms into our churches on Palm Sunday, and we may gasp at the words “crucify him!” in the reading of the passion that day. On Maundy Thursday, we may be filled with reverence and



Painting by Nancy Sulzner-Jennings of St. Philip's Church, Joplin, Mo.

awe as we contemplate the mystery of the Eucharist. We may weep on Good Friday during the moving ceremonies of that liturgy. By Saturday, many of us will feel tired from participation in the drama and lengthy services of Holy Week. May these emotions help to increase our faith as we walk the way of the cross.

Concern for the Middle East

For more than 70 years, the Episcopal Church's Good Friday offering has been sent to the Episcopal Church in Jerusalem. Again this year, Presiding Bishop Edmond L. Browning has designated the offering for the Holy Land. Funds collected on this day are shared with the dioceses of Jerusalem and the Middle East, Egypt and North Africa, Iran, and Cyprus and the Gulf.

The offering is a symbol of unity and concern for those who witness to Christ in that historic region. The Most Rev. Samir Kafity, Bishop of Jerusalem and primate of the Episcopal Church in Jerusalem and the Middle East, said funds received are designated “for forms of ministries serving the cause of healing, reconciliation, and for providing for handicapped and homeless children.”

On page 7 is an example of the kind of ministries taking place in the Diocese of Jerusalem. May the Good Friday offering reflect our love and support for the people of that region.

Dietrich Bonhoeffer: Suffering With God

(Continued from page 8)

and once to Sweden to meet secretly with Allied intermediaries — one of them an old friend and Anglican bishop, the Rt. Rev. George Bell of Chichester. He even managed to visit patriots in occupied Norway.

But the deception could not last. The Nazis discovered that Bonhoeffer had helped Jews escape across the Swiss border. Eventually, he was found to be part of the inner circle that plotted to assassinate Hitler. On April 5, 1943, Bonhoeffer was arrested at his parents' home in Berlin. He was 37 years old and had just become engaged to be married.

For two years he survived in three prisons, including Buchenwald, before being shuttled to Flossenburg. On April 8, 1945, even as Allied guns could be heard, he was “tried” in a single night and sentenced to hang the next morning. On the way to the gallows he was allowed to kneel and pray. A prison doctor noted: “I have hardly ever seen a man die so entirely submissive to the will of God.”

Twenty-eight days later bells pealed for V-E Day.

From prison, Bonhoeffer smuggled out a wealth of letters preserved by his friend and biographer, Eberhard Bethge. They

are Bonhoeffer's most enduring claim to fame.

Many today think these unsystematic jottings, written under brutal conditions, veer widely from Bonhoeffer's earlier theology; others see a single thread through all. In any case, Bonhoeffer, his body enclosed by prison walls, allowed his mind to soar beyond the boundaries of convention. We live, he declared, “in a world come of age.” People now call on God only when other resources fail. God has become a “God of the gaps.”

Bonhoeffer pictured a God some found shocking: “God is teaching us that we must live as men who can get along very well without him . . . God allows himself to be edged out of the world on to the cross. He is weak and powerless . . . and that is exactly the way, the only way, in which he can be with us and help us.”

‘Religionless Christianity’

Bonhoeffer urged “a religionless Christianity.” He defined religion as “metaphysics, inwardness” and “an attempt to put a grown-up man back into adolescence.” Religion, he said, helped in the past but is no use now. “It is not some religious act which makes a Christian

what he is but participation in the suffering of God in the life of the world.”

Did Bonhoeffer go too far? Today many would say he did. He wanted to tear up two millennia of worship by the roots and start over. He wanted to throw out traditions we treasure, imagery and insights that lie at the core of our belief. He failed to cherish the continuity of Christianity through the centuries.

Would the world pay heed to his theology had it not been created by a martyr at a moment of highest drama? Perhaps not, and perhaps we need more than 50 years to see how much a prophet Dietrich Bonhoeffer will prove. Yet if he aimed to open up a new way to seek God, he succeeded. Already he has jolted the spiritual complacency of two generations. Above all, he leaves a legacy of heroism that fires our imagination and sustains our faith.

“Whoever would find Christ,” he once said, “must go to the foot of the cross.” And he wrote, “We throw ourselves completely into the arms of God.” Like Christ, Bonhoeffer in his 30s stood at the pinnacle of success. He could have stayed to savor the hosannas of the crowd; instead, for freedom and for us, he plunged on to arrest and execution. Palm Sunday is a good time to remember him. □

Remembering Joan Ramsey

By DOROTHY MILLS PARKER

The recent death of Joan Ramsey [TLC, March 5], widow of the 100th Archbishop of Canterbury Michael Ramsey, brought sadness and a flood of memories of an association spanning over three decades. Lady Ramsey died at 84 on Feb. 13 at St. John's Home, attached to the convent of the All Saints Sisters at Oxford. She had lived there with Lord Ramsey from 1987 until his death in April 1988, and had stayed on thereafter in the care of the nuns.

The Church of England, and indeed the entire Anglican Communion, owe her an immense debt, for without her Michael Ramsey, despite his vast intellect, scholarship and sanctity, never would have made it from Bishop of Durham to Archbishop of York and, ultimately, to the primacy, or to be the great spiritual leader and world ecumenical figure that he was, but he would have been remembered mainly as a distinguished but exceedingly eccentric theologian and academic.

It was Joan who wrought the change, bridging the gap of his social inadequacies — his lack of small talk and frequent long silences — by her outgoing friendliness and genuine interest in people. In the floodtide of women's liberation, she made no speeches and gave no interviews, but remained the devout and dutiful wife and helpmate, the gracious hostess, and the archbishop's constant companion.

She was born Joan Hamilton in Lincolnshire in 1910, and as the daughter of a British Army officer, spent some years in Ireland. In 1939, she settled in Durham, later becoming secretary to the Bishop of Jarrow at his house on the close. A near neighbor was Michael Ramsey, then professor of divinity at Durham University and a canon of the cathedral. In 1942, they were married, to everyone's astonishment, for he was thought to be a committed celibate. It was the beginning of a love story that continued until his death and beyond.

My association began in 1962, with their first and only visit to Washington. It was renewed the next year on my first trip

Dorothy Mills Parker is TLC's former Washington correspondent.

to England, when I stayed several days at Lambeth Palace and interviewed the archbishop. But it was at the Lambeth Conference of 1968 that the friendship deepened, in Joan's great kindness to the press, which I especially appreciated as a fledgling reporter on my first major foreign assignment.

She had a sparkle that illuminated and transfigured her.

From then on I saw them frequently in my coverage of church events: over tea at Lambeth Palace, in great services at Canterbury, and over sherry at the Old Palace there, where she once showed me the parts dating from Archbishop Becket's day, and the passage through which he went to his martyrdom. After Archbishop Ramsey retired, I visited them at The Old Vicarage in Cuddesdon, where they lived for a while, and in the U.S. at Nashotah House where he was a visiting professor.

We met again during Lambeth '78, at the royal garden party, where they were holding court, and in 1982 at the pope's visit to Canterbury. I saw them together for the last time in 1984 at their house in Durham. Joan had had eye surgery that was not too successful, and I thought how frail they both seemed.

Joan Ramsey had no claim to physical beauty, but there was a sparkle and radiance that illuminated and transfigured. In addition to her wit, and her own special brand of humor, she had a remarkable talent for mimicry, though never unkindly, and mostly targeted to the pompous and the proud. The Ramseys had nicknames for everybody; to them, Archbishop Donald Coggan was always "Donald-the-Cog."

For several years my traveling apparel was linked to a green coat, and it amused them to pretend that this was my perennial color and attire. Many years later, when I received an honorary degree from Nashotah in 1992, she wrote me that she was sure Michael "is rejoicing that the green coat now has a new hood!"

She went everywhere with him — to church, on his travels, and from often tiresome diocesan gatherings to great state



Lady and Archbishop Ramsey at Cuddesdon in 1976.

events. At a Lord Mayor of London's dinner, reportedly a very dressy affair, it was noted that she was not wearing a tiara. "My reply," she told me, "was that I had once owned a tiara left me by an aunt, but had sold it in order to accompany my husband to South Africa, which I thought more important."

I saw her for the last time during the 1988 Lambeth Conference, when I visited her in the two little rooms they had shared in their convent home in Oxford. But we corresponded often until last year, when I received a note, typed for her, saying "I've got a bit beyond writing letters, but I still think of you with love." And that is the way I will always think of her.

A letter from former Archbishop Robert Runcie told me about her funeral, in the great choir at Canterbury Cathedral. "The service," he wrote, "was the same as for Michael — entirely Prayer Book [1662] with the sober dignity of those great affirmations. A full choir sang the sentences, psalm and anthem, John Andrew led the intercessions, and the Provost of Southwark [a family connection] gave the address, to a good gathering of old friends. I thought of you, and know you would have approved of this farewell to Joan."

When Michael Ramsey died, Joan wrote me that she was "not too sad, for his going was so peaceful, with the most beautiful expression on his face, as though he was looking into that glory that he so often preached and wrote about . . . and I know that we shall be together again in heaven." In his letter, Bishop Runcie spoke of having seen her shortly before she died. "She was very peaceful," he wrote, "and longing to slip away to her beloved Michael."

Her passing marks the end of an era, in which I was blest to have had them as friends. "May their rest this day be in peace, and their dwelling-place the Paradise of God." □

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The Rev. **David Smith** is rector of Christ Church,
510 Beeber, Williamsport, PA 17701.

The Rev. **John R. Smith** is vicar of St. Michael
and All Angels, 602 N. Wilmot Rd., Tucson, AZ
85711.

The Rev. **William E. Smyth**, rector of Calvary,
Tarboro, NC, is also vicar of St. Luke's, Tarboro;
add: P.O. Box 1245, Tarboro, NC 27886.

The Rev. **Cynthia Bronson Sweigert** is rector of
Redeemer, 5700 Forbes, Pittsburgh, PA 15217.

The Rev. **Frank Taylor** is rector of San Jose,
7423 San Jose Blvd., Jacksonville, FL 32217.

The Rev. **Janet Watrous** is interim assistant of
Good Shepherd, Box 28024, Raleigh, NC 27611.

The Rev. **Christopher L. Webber** is vicar of
Christ Church, Canaan, CT, and priest-in-charge of
the Episcopal congregation in Cornwall, CT; add:
P.O. Box 1231, Sharon, CT 06069.

The Rev. **Jonathan Everton Walcott Weeks** is
rector of St. Simon the Cyrenian, P.O. Box 1147,
Fort Pierce, FL 34954.

The Rev. **W. Perry Winterrowd** is assistant to
the bishop for congregational development for the
Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH
44115.

The Rev. **Irma Wyman** is deacon of
Gethsemane, 905 4th Ave., Minneapolis, MN 55404.

Lay Appointments

James C. Stankiewicz is administrator for the
Diocese of Kansas.

Resignations

The Rev. **D. Barrington Baltus**, as rector of
Good Shepherd, Memphis, TN.

The Rev. **Charles Beamer**, as rector of Grace
Church, Willoughby, OH.

The Rev. **Lawrence K. Brown**, as rector of St.
Michael's, Raleigh, NC.

The Rev. **Linda Hawkins**, as rector of St.
Stephen's, Morganton, NC.

The Rev. **Wayne T. Riley**, as rector of St.
Stephen's, Bloomfield, CT.

The Rev. **Robert Schiesler**, as rector of St.
Andrew's, Wilmington, DE.

The Rev. **Barbara G. Schmitz**, as rector of St.
Margaret's, Hazel Park, MI; add: 2735 Poland,
Hamtramck, MI 48212.

The Rev. **Patrick J. Ward**, as vicar of St. Peter's-
in-the-Woods, Fairfax, VA.

Retirements

The Rev. **Richard DeMott**, as vicar of St.
Matthew's, Sterling, VA.

The Rev. **James Fedosuk**, as rector of St.
Barnabas', Havana, IL.

The Rev. **Robert D. Keel**, as rector of Trinity,
Buckingham, PA.

The Rev. **Nelson C. Longnecker**, as rector of
Holy Communion, Plaquemine, LA.

The Rev. **Canon Charles L. Poole**, as rector of
St. Michael's, Anderson, CA.

The Rev. **Canon Joe Russell**, as canon for educa-
tion and program for the Diocese of Ohio.

The Rev. **Phillip M. Stevenson**, as rector of St.
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The Very Rev. **William M. Turner**, as rector of
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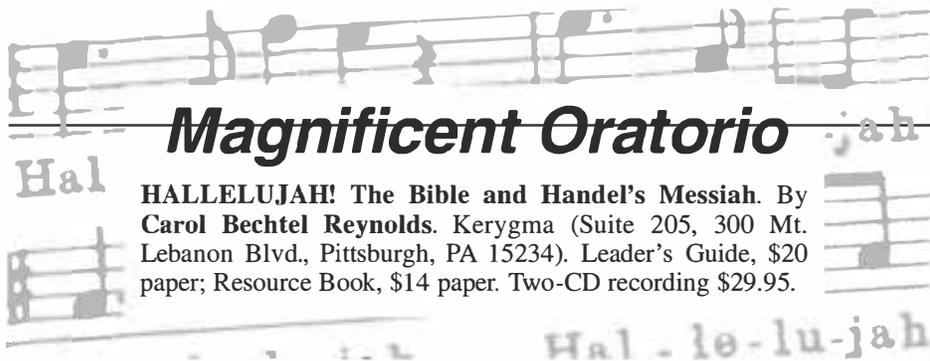
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Carol Reynolds, associate professor of Old Testament at Western Theological Seminary, Holland, Mich., combines her knowledge of ancient history and her love of music in a Bible study program focusing on the texts used by Handel and his librettist Charles Jenner to create the magnificent oratorio.

The guide ties together the Old and New testament references, discussing what the prophets' words would have meant to the Hebrews of 500 B.C. as well as their relevance to the gospel writers. The student book contains a glossary of musical terms, a commentary on the oratorio by Robert Page, director of choral music at Carnegie Mellon University and director of the Pittsburgh Mendelssohn Choir, and a complete libretto.

The recording offered (but not required) is gorgeous, with Sir George Solti conducting the Chicago Symphony Orchestra and Chorus, and soloists Kiri te Kanawa, Anne Gjevang, Keith Lewis and Gwynne Howell.

The program is planned for 10 sessions of an hour and a half to two hours each, and the activities offered would fill the

time well. Possibilities are given for individual work, small groups and the entire group: keeping a journal in the guise of a Hebrew returning to Jerusalem, mini plays, personal sharing, and singing a concluding hymn.

Habitual singers of *The Messiah* will appreciate the opportunity to listen carefully to various solos and choruses and reflect upon the ways in which the composer's music portrays the text. Probably many of us coping with "all those sixteenth notes!" have had little time to meditate upon the structure of the whole.

A small quibble is that I would like to see the Bible references for each chapter listed in the leader's book, as well as in the resource book.

In the final session, participants read portions of the Book of Revelation, and hear the "Hallelujah" and "Worthy is the Lamb." Dr. Page writes of this final chorus: "The final two Amens, underscored by the timpani, lift the spirit of the singers as well as their voices to the loftiest heights of spirituality and affirmation." Amen!

PATRICIA WAINWRIGHT

Luke 23:43

"Verily I say to thee
Thou shalt be in Paradise with me"
It is said by Jesus, not just to a thief
But to anyone who seeks relief
From sin or cross-like burdens.
Firm belief in Jesus brings release,
And may our praises never cease
As we accept his blessing, comfort, peace.
To him we render thanks indeed
Repeating our Apostles' Creed
And assuring him of our strong belief.
Someday, Jesus, in verity
We hope to be in Paradise with Thee.

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CONFERENCES

THE 1995 FINGER LAKES CONFERENCE, June 25-30, Hobart, William Smith Colleges, Geneva, NY. Education, Fellowship, Worship in a stimulating environment. Seven course offerings. Theme: The Church in a Hostile Society. General lecturer: The Rev. Dr. Erica B. Wood, President, College of Preachers. Info/brochure contact: **The Rev. Diana Purcell-Chapman, P.O. Box 492, Wellsville, NY 14895.**

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. **All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.**

HOMES/HOUSING

ATTENTION widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: **Trinity Episcopal Church, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.**

(Continued on next page)

CLASSIFIED advertising in *The Living Church* gets results.

MEETINGS

"GO FORTH FOR GOD"—1995 Integrity National Convention, All Saints Church, Atlanta, GA, June 8-10. Speakers include the Rev. Canon Gray Temple on Scripture, the Rev. Willa Goodfellow on Tradition, and the Rev. Dr. John Westerhoff on Reason. Contact: **Mark Graham, 620 Peachtree St., NE, #407, Atlanta, GA 30308-2334.**

NEEDLEWORK

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ORGANIZATIONS

BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

PART-TIME ORGANIST. We are looking for an organist who can work with a volunteer choir. The person should be capable of playing traditional Anglican music in addition to music from the "Lift Every Voice & Sing II" hymnal. Please send resume with references to: **The Rev. Theodore R. Lewis, Jr., Calvary Episcopal Church, 106 Line St., Charleston, SC 29403.**

ST. JOHN'S EPISCOPAL CHURCH, LYNCHBURG, VA: Part-time organist-choirmaster to provide music for liturgies on Sundays, specified holy days and various occasions. One Evensong per month, September-May. One adult and one children's choir. Handbells available. Candidate must have training and experience in conducting choirs; extensive experience as organist; ability to lead people in formal and informal singing. Significant choir development for children and adults sought. Parish is in planning stages for renovation of 1927 building and renovation/replacement of 1947 Moeller organ. Active parish of 1,500. Letter of inquiry and applications should be addressed to: **The Rev. Frank G. Dunn, St. John's Church, 200 Boston Ave., P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138. FAX (804) 528-1140.**

LARGE, GROWING, conservative evangelical church in Dallas suburb seeks strong, energetic, experienced youth minister for full-time employment. We have a vision to make disciples and teach them to obey the commands of Christ. Please contact: **The Rev. David Roseberry, Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024. (214) 618-0222.**

RETIRED PRIEST WANTED for early 1996, small Catholic parish, Florida, on beautiful Lake DeFuniak near beaches. Rite II Eucharist Sundays and Holy Days. Historic church, updated Victorian vicarage, utilities, small stipend. **St. Agatha's Church, 205 Circle Dr., DeFuniak Springs, FL 32433.**

POSITIONS OFFERED

RECTOR: Full-time. Historic parish established 1702, "Mother Parish of Diocese," seeks God-centered priest with strong leadership ability and special skills as pastor, preacher, administrator and parochial development. We are a parish steeped in tradition (Anglo-Catholic) with worship "centered" in beautiful liturgy. Housing supplied. Resume to: **Robert Ghaul, Chairman, Search Committee, St. Mary's Episcopal Church, 145 W. Broad St., Burlington, NJ 08016-1385.**

ASSOCIATE RECTOR for active parish with extensive outreach ministries. Diverse congregation of 1,000 communicants. Rector seeks partner to share in all areas of ministry in collegial setting with himself and other staff. Areas of primary responsibility are negotiable but may include youth, education, outreach, evangelism or combination. Please send resumes and CDO profiles to: **The Rev. Stacy E. Sauls, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

EXECUTIVE SECRETARY, General Board of Examining Chaplains. Requires a thorough knowledge of all aspects of theological education, familiarity with processes of selection and preparation for ordination. Requires project and office management, communication and diplomatic skills. A half-time position. Contact: **The Rt. Rev. Robert L. Ladehoff, Box 467, Lake Oswego, OR 97034.**

DIRECTOR OF CHRISTIAN EDUCATION for Christ Church (Episcopal), 118 N. Washington St., Alexandria, VA 22314. Full-time (40 hour week) work in large 2000+ parish. Bachelors degree, degree work in Christian education, and/or experience in church education ministry desired. Salary range mid 20s. For job description and further information contact **Parish Administrator, Christ Church (703) 549-1450.**

PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567**

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeking active parish, church/school combination, East Coast, 20 years experience, M.Mus., strong choir training, liturgical, teaching skills, traditional outlook, imaginative approach! **John Brooks, 28 Greenfield Ave., Bronxville, NY 10708.**

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INSTITUTE FOR CHRISTIAN RENEWAL'S third annual Advanced Training Course in Parish-based Healing Ministry taught by Canon Mark Pearson and Dr. Mary Pearson will be held in New Hampshire July 14-19. For brochure/application, write **148 Plaistow Rd., Plaistow, NH 03865, or call (603) 382-0273.**

TRAVEL

ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience **CLERGY travel FREE.** Call Everett and get **FREE gift (800) 486-8359. Journeys Unlimited, 150 W. 28th St., NYC, NY 10001.**

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'CELTIC ENRICHMENT,' Wales to Cornwall. 5-20 October, 1995. \$2,299.00 including air from New York. Call **Anglican Tours** for brochure: **(800) 438-2403.**

14 DAYS IN THE STEPS OF SAINT PAUL, July 24-August 6. Visit cities of St. Paul's journeys, including Athens and Istanbul. Breakfasts, suppers, hotels, ground and air transportation included. R/T from New York, \$2,109, other cities quoted. For brochure: **The Rev. Michael Hartney, 374 Main St., East Aurora, NY 14052.**

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LENT CHURCH SERVICES

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 602 N. Wilmot
The Rev. Carey C. Womble, interim r
Sun Masses 8, 9 (Sol), 5 Mon 5, Wed 12, Thurs 9, Sat 8

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

FORT LAUDERDALE, FLA.

ALL SAINTS 333 Tarpon Dr.
The Rev. Dr. John K. Brackett, r (305) 467-6496
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon,
Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup
Supper, 7 Bible Study

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.

SARASOTA, FLA.

CHURCH OF THE REDEEMER 222 S. Palm Ave. Zip 34236
The Rev. Fredrick A. Robinson, r; the Rev. C. Carter Croft,
the Rev. Ferdinand D. Saunders, the Rev. Jack D. Bowling,
ass'ts
Sun Masses 7:30, 9 (Sung), 11 (Sung). Daily Mon-Sat 10, Wed
7:30, Thurs 5:30

ST. PETERSBURG, FLA.

ST. MATTHEW'S 738 Pinellas Point Dr., S.
The Rev. Ernie Sumrall, r (813) 866-2187
Sun Masses 8 & 10; Wed 9; Thurs in Lent 6

HINESVILLE, GA.

ST. PHILIP'S (912) 884-5748
Serving the Hinesville/Ft. Stewart Army Base Community
General Stewart Way at Bradwell St., Hinesville
The Rev. Canon Samir J. Habiby, D.D., r
Sun 8 H Eu, 10 H Eu, Ch S & Childcare. Wed H Eu 11:45 Ft.
Stewart, Freedom Chapel, US Army; 6:30 H Eu. Fri 6:30 H Eu

OAK PARK, ILL.

GRACE 924 Lake St. (708) 386-8036
The Rev. Linda A. Packard
Sun H Eu I 7:30, H Eu II (Sung) 10. Tues H Eu 12:15; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu 7:30

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed, 7 Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

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

BATON ROUGE, LA.

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rt. Rev. Robert Witcher, bishop-in-
residence; Dr. David Culbert, organist-choirmaster
Sun 7:30, 9, 11, 4:30 H Eu

ST. LUKE'S

8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Timothy P.
Perkins, the Rev. Patrick L. Smith, the Rev. Wm. Don
George, the Rev. Donald L. Pulliam, ass'ts
Sun Eucharists 8, 9, 11 (Sol), 5:30. Sat Vigil Mass 5:30. Wkdy
MP 8:30, EP 5:15. Daily Eucharists as scheduled; C Sat 11

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

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10, Thurs Eu Healing 9:30

BOSTON, MASS.

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

OLD NORTH CHURCH

193 Salem St.
The Rev. Dr. Robert W. Gollodge, v (617) 523-6676
Sun H Eu 9 & 11; EP 4. Open 9-5 daily

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

MINNEAPOLIS, MINN.

ST. LUKE'S 4557 Colfax Ave., S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the
Rev. Alan Grant, assoc priests
Sun: 8:30 & 10:30 HC, Education 9:30

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt,
the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the
Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

RED BANK, N.J.

TRINITY 65 W. Front
Sun Eucharists 8 & 9:30. Traditional Worship, Biblical Preaching

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN 173 Genesee St.
The Rev. Robert C. Ayers, r 252-5721
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

LONG BEACH, L.I., N.Y.

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The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A.
Lewis, Jr., hon. r
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

NEW YORK, N.Y.

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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. & 43rd 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

TRANSFIGURATION

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"Little Church Around the Corner"
Sun Masses 8 & 9 (Low), 11 (Sol). Masses & Offices Daily

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Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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-Thurs 8:30 to 6, Fri
8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30
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 9. HD as anno. Christian Ed for Children & Adults Sun
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(516) 689-7825

WILLISTON PARK, L.I., N.Y.

ST. ANDREW'S 147 Campbell Ave.
The Rev. B. Parsons, r (516) 746-5527
Sun Masses 8 & 10; SS 9:45. Thurs HS 10; HD as anno

(Continued on next page)

KEY — Light face type denotes AM, bold 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/A, handicapped accessible

LENT CHURCH SERVICES

(Continued from previous page)

PENDLETON, ORE.

REDEEMER 241 S.E. Second
The Rev. A. James MacKenzie, r; the Rev. Kenneth Cryslor, assoc
Sun H Eu 8 (Rite I), 10 (Rite II), CS 10. Wed H Eu (Rite I) 6:30

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun H Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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

PITTSBURGH, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Servies 8 & 10

PROSPECT PARK, PA

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade) (610) 461-6698 near Philadelphia Int'l Airport)
The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman, Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.
Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Bible study Tues 7:45, Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

VILLANOVA, PA.

CHRIST CHURCH 536 Conestoga Rd. (610) 688-1110
The Rev. Ronald W. Parker; the Rev. Winfield W. Richardson, d
Sun H Eu 8:30; Sung H Eu 10:30; Wed 12:15 H Eu; 1st Wed H Eu & Healing 8

WHITEHALL, PA. (North of Allentown)

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

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
Sun H Eu 8, 9, 10:15, 11:15; Christian Ed 10:15 all ages. Lenten Preachers Sun 9, 11:15, Mon, Tues, Wed 12:10

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McGlauchlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr. Laurens Williams, SSC, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell; the Rev. Benjamin Twinamaani; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
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. Frederick C. Phillputt; the Rev. George R. Collina
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 1928 BCP
Daily as anno (817) 332-3191

ST. TIMOTHY'S 4201 Mitchell Blvd.
Sun 8, 9:30 (High). Mon, Tues, Wed 6:30, Thurs & Sat 9:30. C Wed 6, Sat 10. Fri in Lent, Sta & B 7

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

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

SONORA, TEXAS

ST. JOHN'S 404 N.E. Poplar
The Rev. Monte Jones, r
Sun 8 & 11 H Eu. S.S. 9:30

ALEXANDRIA, VA.

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemmt, r; the Rev. Deborah Elder, the Rev. Jane W. Barr, the Rev. Steven Wilson, the Rev. Boniface Ogosi
Sun Eu 8, 9, 11:15 (1S), 5; MP 11:15 (2S, 3S, 4S, 5S); Ev 5 (1S); Wed Eu 7:15, 12:05



St. John's Church, Petersburg, Va.

PETERSBURG, VA.

ST. JOHN'S 842 W. Washington St. 23803
The Rev. Michael Malone Tel: (804) 732-8107
Services 11 Sun (1S & 3S), HC (5S), Matins (2S & 4S). SS Days HC 7:30 on Day

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave.
The Rev. Dr. E. Allen Coffey, r (804) 266-2431
The Rev. Prof. Reginald H. Fuller
Services: Sun 8, 9:15 & 11:15. HD 7:30

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Thes & Thurs 9

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H. Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu