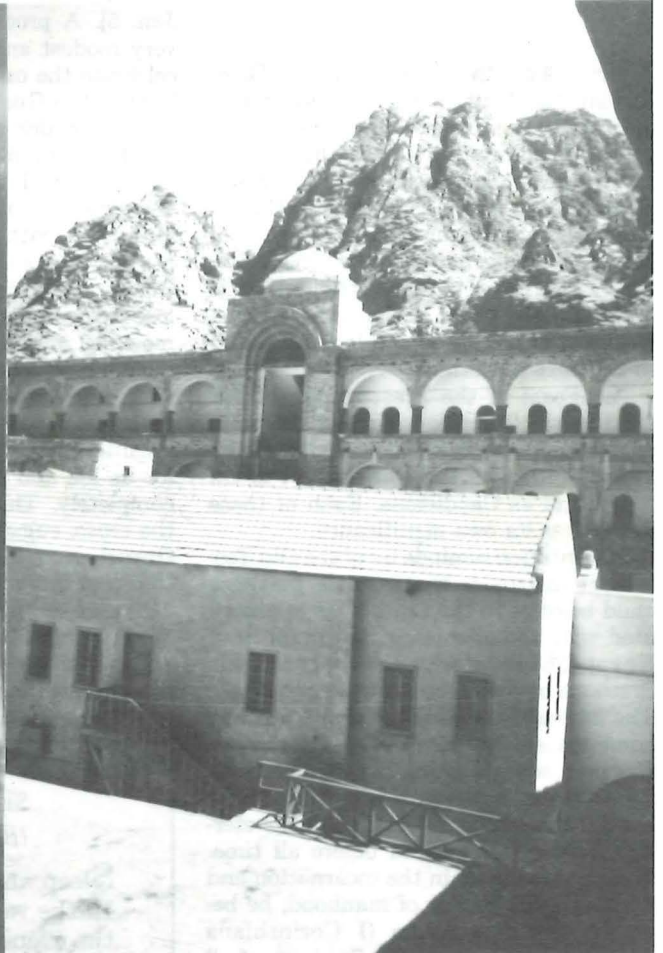
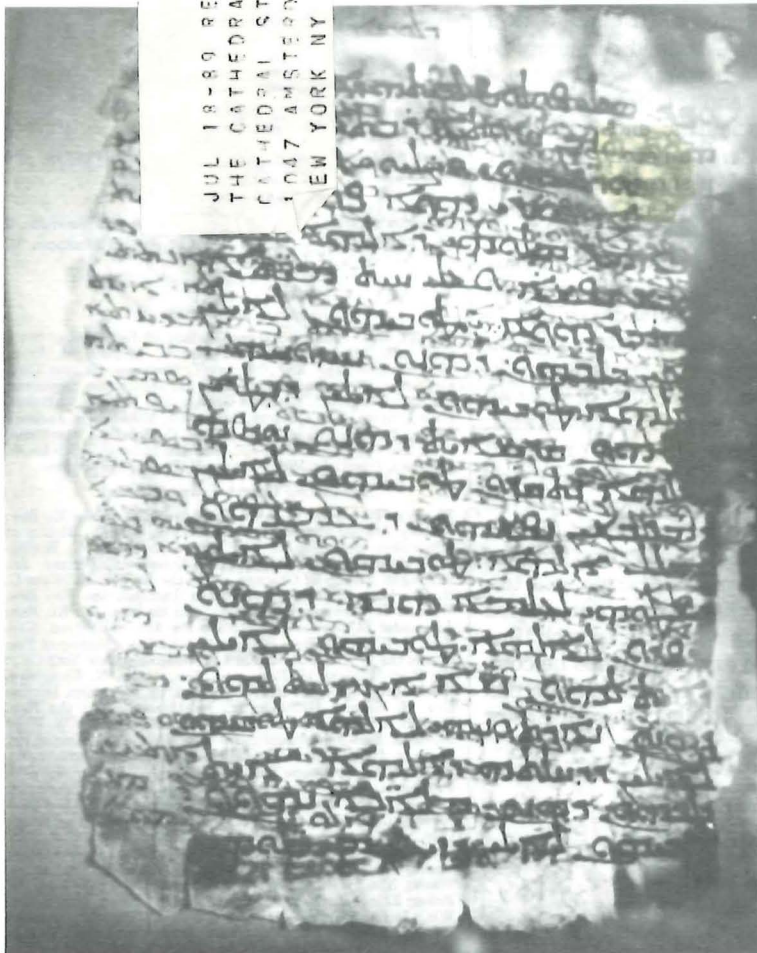


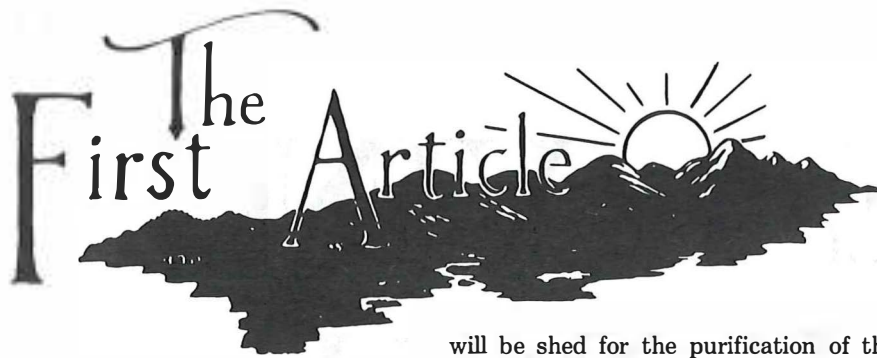
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A page from the Gospel of Luke is part of a 364-page manuscript (left) housed at the monastery of St. Catherine at Mount Sinai (right). The original letters show faintly under lettering from the eighth century [p. 6].





The Presentation

Birth is not the work of one day. There are the long months of pregnancy beforehand, and afterwards there is danger and vulnerability to which both mother and child are exposed. The Feast of the Presentation, 40 days after Christmas, brings to an end the long cycle of holy days connected with the birth of Jesus. Less than two months later on March 25, the Feast of the Annunciation will start this cycle again, looking ahead to the next Christmas.

The Feast of the Presentation of our Lord in the Temple, which we celebrate on the first Sunday of February this year, is also known as the Purification of St. Mary, and as Candlemas. Each of these names has its own significance.

Presentation reminds us of the Old Testament insistence that a male firstborn child belongs to the Lord. This is associated with the plague on the firstborn of Egypt. The latter were slain, whereas the firstborn of the Hebrews were preserved. The biblical references are numerous and complicated. In the Bible generally, a firstborn son is a specially privileged heir.

For Jesus, however, firstborn carries a special theological meaning. As the eternal Word of God, he is before all time. Coming among us in the incarnation and assuming the reality of manhood, he becomes the new Adam (I Corinthians 15:45-47) and indeed "the firstborn of all creation" (Colossians 1:15). Those who are redeemed, as fellow heirs with him, are the "assembly of the firstborn" (Hebrews 12:23).

Purification, on the other hand, emphasizes the role of the mother. In Hebrew thinking, the blood of man or beast was powerful and dangerous, whether shed in death or flowing from the body naturally or unnaturally. After the bloodflow of childbirth, a mother had to be ritually purified, with the sacrifice of a lamb and a pigeon, or if she was too poor, two pigeons (Leviticus 12). Again there is an underlying irony in Luke's narrative, for the holy Mother of the Lord is already the epitome of purity, and her Son's blood

will be shed for the purification of the world.

Candlemas reminds us of the recognition of Jesus, in today's Gospel, as the "light for revelation to the Gentiles," which in turn inspired the ceremony of candles associated with this day [TLC, Jan. 5]. A procession with candles is a very modest and restrained ceremony to celebrate the one in whom is the eternal light of the Godhead (St. John 1:4-5).

Even in our scientific and artificially regulated era, birth is an event of wonder and mystery. It is not surprising that the Hebrews and other ancient peoples surrounded it with cautious ceremonies and protective rites. With the birth of Jesus Christ, these ceremonies both gain and lose their truth. He indeed fulfills the meaning of these ancient rites, but the meaning overflows and transcends the rites, and so the ceremonies of the old covenant become obsolete for Christmas.

Christ most assuredly was presented for us all, and presented most fully and completely. This was consummated on the cross, suggestively referred to in the Gospel account by Simeon's statement that a sword will pierce Mary's soul too. This perfect presentation was anticipated in his infancy. It is now recalled each time we do with bread and wine what he commanded on the night before he suffered.

H. BOONE PORTER, Editor

Slumber Song (Elizabethan)

Sleep and rest —
In the west
the evening star
is glowing;
Darkest night
will soon be falling
warblers no longer
calling
from the nest,
May your guardian angel
hold you
and Divinest love
enfold you;
Sleep —
and rest.

Kay Wissinger

THE LIVING CHURCH

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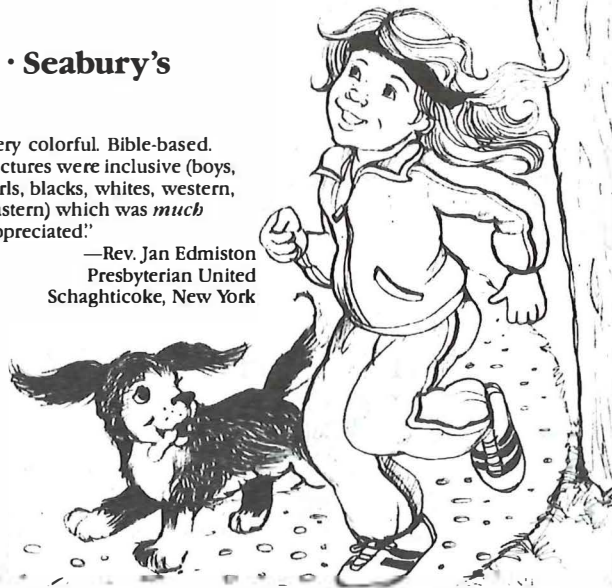
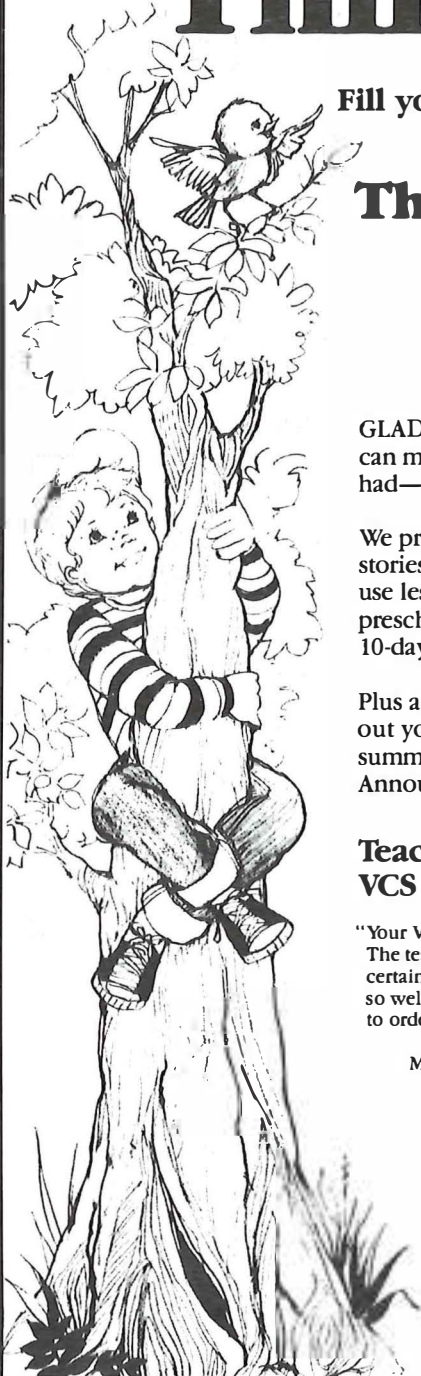
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Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Narrow-minded Faction

I hope that liberals in the church will promptly repudiate the intolerance, arrogant self-righteousness, and downright sectarianism of Francis Chiles [TLC, Jan. 5].

If Mr. Chiles' spirit prevails (and I'm sure it won't), then the feminists in the Episcopal Church had better not count on the consenting votes of a majority of the standing committees of our church's dioceses to the election of a female bishop.

When she is consecrated, let it be at a time when the whole church rejoices so to honor a Christian woman's transparent holiness and manifest usefulness as a "servant of the servants of God," and not because a narrow-minded faction has insisted on having its way according to its time schedule.

(The Rev.) DAVID R. KING
St. John's Church

Elizabeth, N.J.

• • •

After reading Francis Chiles' letter I suspect I must get in line with a number of outraged conservatives who have risen to the bait — carefully cast to that

corner of the pond, obviously. I have no quarrel with the priesting of women except that I just wish it had gone away, and that is purely subjective — not theological.

My quarrel is with the narrow view of catholicism which confines it to denominations such as the Roman Catholics instead of the fellowship of baptized believers. Groups of these believers who have preserved the catholic holy orders have a responsibility to each other to use the historic episcopate wisely, yet I do not believe our bishops have excluded themselves from that fold by the admittedly unilateral action of female ordination.

Most of your readers, including Mr. Chiles, may not realize the Episcopal Church ordination rite specifically ordains catholic priests, not Episcopal priests. We should check that page in the B.C.P. to remind ourselves occasionally we belong to a higher circle in addition to a denomination.

PRESTON STEVENS, JR.

Atlanta, Ga.

• • •

I just finished reading the letter from Francis Chiles. How sad that we have such "narrow-minded" liberals. Notice, I did not say "liberals" but "narrow-minded" liberals.

This church to which we belong would be so bland and ineffective if it was made up only of "narrow-minded liberals" or "narrow-minded conservatives."

I am, without apology, a conservative Episcopalian. I do not expect all to agree with my position, nor do I feel I have to agree with theirs. I think we can all learn from each other.

However, my blood pressure goes up

when I read the words — "If the conservatives want to leave, let them." Far too many have left, both conservatives and liberals, because of their "narrow-minded" approach to the church. Why not pool our talents and our faith to glorify God and not our own "narrow-minded" positions?

(The Very Rev.) RICHARD B. DUNCAN
St. Stephen's Church

Olean, N.Y.

• • •

I can't believe that Francis Chiles can be serious. The letter must have been written by a "conservative" with tongue in cheek. If not, what better evidence does ECM need to justify its cause?

(The Rt. Rev.) WILLIAM J. COX
Asst. Bishop of Oklahoma

Tulsa, Okla.

• • •

We are *not* a "denomination," as stated by Mr. Chiles anymore than the Roman Catholic Church or the Orthodox Church. To state that we are an "independent denomination" is to compound the error. Were the Episcopal Church what the writer of that letter thinks, we would be only a sect, and a small one at that.

(The Rev.) EMILY GARDINER NEAL
Deacon

Cincinnati, Ohio

• • •

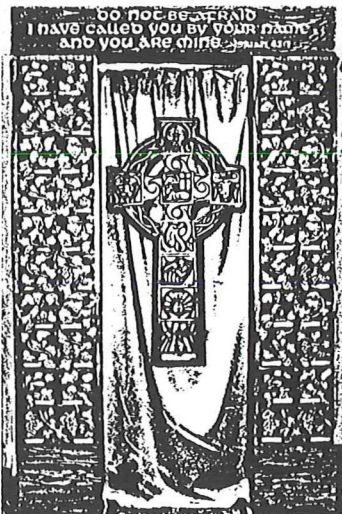
Utter gratitude is all I can express to Francis Chiles who has perfectly, completely, and succinctly stated the case for the schismatics in our church.

With rigorous logic, he rejects our his-

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torical and sacramental ties to the rest of catholic Christendom; with characteristic arrogance, he calls for the rest of catholic Christendom to jump in the creek should they have the temerity to disagree with us. How well he has been the answer to one American bishop's prayer for the attic and cellar cleaners of our church: "Dear Lord, let them go too far."

Mr. Chiles suggests that the conservatives leave. I suggest that he and his crowd have already left, on what dark and self-destructive pilgrimage only history will tell.

(The Rev.) B. W. COGGIN

Church of the Holy Comforter
Cleburne, Texas

Guidance from the Bishop

The editorial by the priest seeking a new cure [TLC, Dec. 29] raises, I think, an interesting question: Why does the author assume that his desire to move comes from God and that his bishop's opinion that he should stay is from men? Is our episcopal polity merely a convenient administrative and political structure in which a priest's support for his bishop's program is repaid by the bishop's backing of the priest's strategic career moves?

It is not my intention to impugn the priest's motives in this instance, but do not our understanding of the church and the author's ordination vows bind him at least to consider whether his bishop's judgment contains something more than "man's will"?

JERRY KEUCHER

Staten Island, N.Y.

I can sympathize with the priest-editorialist [TLC, Dec. 29] who permitted his name to be considered for other parishes without first consulting his bishop. I had a similar experience many years ago which, in retrospect, taught me a valuable lesson.

As Episcopalians, we are *not* congregationalists. Any important decision which affects a priest and his parish also affects the diocese. The bishop, as the head of the greater family, must be both informed and consulted, not only as a courtesy, but as an obligation.

A bishop is still "Father in God" whether or not the revisers saw fit to delete the term from the Prayer Book.

(The Rev. Canon) GRANT S. CAREY

Trinity Cathedral Church
Sacramento, Calif.

Bluegrass Gospel

It was with great pleasure that I read Frederick Quinn's article on bluegrass music in the December 15 issue. While vicar of St. Timothy's Church, Moreau, N.Y., I had the privilege of working with Smokey Green of Glens Falls and the

Adirondack Bluegrass League in presenting several bluegrass gospel concerts. I also had the honor of preaching at a bluegrass festival one summer.

The simple and clear presentation of gospel truths through this medium is refreshing. This music is effective as a means of communicating a very important message to people as they experience daily living.

Thanks for a well-written article.

(The Rev.) CHARLES ACKERSON

St. Paul's Church
Patchogue, N.Y.

Two Different Festivals

In response to the Rev. George De Graff's letter on secular observances of Christmas [TLC, Dec. 29], I would like to say "Amen!" He must have read my mind.

For several years, I have had a growing suspicion that there are two different holidays using the same name. This year I have at last concluded that the time has come to recognize and make plain the difference between the Christian celebration of the coming of Christ into the world, and the secular holiday which is known, for lack of a more appropriate name, as "Christmas."

Changing the name of the secular holiday, and perhaps shifting its date by a

Continued on page 13

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THE LIVING CHURCH

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Vermont Elects Coadjutor

The Rev. Daniel Lee Swenson, rector of the Church of St. John in the Wilderness, White Bear Lake, Minn., was elected Bishop Coadjutor of the Diocese of Vermont January 4 at St. Paul's Cathedral, Burlington. The 199 clerical and lay delegates selected him to succeed the Rt. Rev. Robert S. Kerr, Bishop of Vermont, who plans to retire in January, 1987. He will be consecrated on May 17 in St. Paul's Cathedral.

Fr. Swenson was born 58 years ago today, February 2, 1928, in Oklahoma City, Okla. He spent his youth on a family farm, obtained a degree in English literature from the University of Minnesota, and had a career in business prior to entering the Minnesota Tutorial Program through which he prepared for ordination. He served at several churches throughout Minnesota and was dean of the Cathedral of Our Merciful Saviour in Faribault, Minn., from 1975 to 1978. He and his wife Sally have three children.

Larry Lilienthal, a member of the search committee from Woodstock, joined members of a task force on a visit to Minnesota last fall. He commented that Fr. Swenson "has a lot about him that is like a traditional Vermonter. He is very sincere, low key, possesses a sly sense of humor" and has a background that will help him understand Vermont's people, their diversity.

Fr. Swenson has written, "Wherever I serve in ministry, I bring a leadership style which is rooted in the baptismal covenant, the Holy Eucharist . . . a style which is essentially collegial and pastoral." In Minnesota he has been active in developing diocesan programs for youth and lay theological education.

Fr. Swenson won on the sixth ballot with 99 lay votes and 37 clerical votes; clergy cast 66 votes and the laity cast 133. His emergence as the clear choice began modestly on the first ballot with 32 lay and 11 clerical votes; and his rise to the top was steady, with lay votes increasing to 60 on the third ballot and surging to 99 on the sixth.

Prior to the announcement on the final ballot, Bishop Kerr told the convention, "This is a cause for rejoicing. We came together to elect my successor and we have. There are no winners or losers; there are only winners, because all of us have been directed according to God's will."

Others nominated by the search committee included the Rev. Duane S. Al-

vord, rector of St. John's Church, Norwood Parish, Chevy Chase, Md.; the Rev. Ledlie I. Laughlin, rector of St. Luke's in the Fields, Greenwich Village, New York City, N.Y.; the Rev. John H. Smith, rector of Trinity Church, Rutland, Vt.; and the Rev. Daniel K. Sullivan, rector of the Church of the Good Samaritan, Paoli, Pa.

An additional person was nominated from the floor Friday evening. The Rev. Reed Brown, Burlington, was nominated by the Rev. David Walters, also of Burlington.

Ancient Manuscript Uncovered

Two U.S. scholars say they will soon be making available for study an ancient Gospel manuscript which up to now has been all but inaccessible.

The text, known as Syriac Sinaiticus 30, is only faintly visible because the ink was scraped off and the parchment reused for another purpose. The manuscript, which contains the four New Testament Gospels and some apocryphal writing, is closely guarded by monks at St. Catherine's Monastery at Mount Sinai. Earlier photographs of the pages have been unsatisfactory for study.

But Dr. Bruce Zuckerman, a linguist-photographer from the University of Southern California, photographed the document last summer with advanced techniques which made the underlying text visible, scholars recently disclosed.

"This is an exceedingly important manuscript," said project leader James H. Charlesworth, professor of New Testament language and literature at Princeton Theological Seminary. The underlying text was written sometime between A.D. 350 and 420, he said, in Syriac.

Syriac was the Semitic language widely spoken by many early Christians, and substantially similar to the Aramaic probably spoken by Jesus. The parchment was reused in the late eighth century for a treatise on the lives of female saints.

Agnes Smith Lewis of Great Britain discovered and carefully read the manuscript in 1892 at the monastery where the 364-page document is still kept.

Dr. Charlesworth said that it is similar to two better-known Greek manuscripts as it shows the Gospel of Mark ending at chapter 16, verse 8, without the disciples seeing the risen Christ, an incident which longer versions of Mark describe.

"But the importance (of the manuscript) has not been acknowledged ex-

cept in very special circles," Dr. Charlesworth added. This was because scholars could not check with ease the accuracy of Agnes Smith Lewis's transcriptions or discern very well the faint and obscured writing from three earlier attempts to photograph the manuscript.

After eight years of negotiations with the monks of St. Catherine, Dr. Charlesworth, Dr. Zuckerman, and his brother Ken Zuckerman, traveled to the monastery in July, where the Zuckermans found that by using ultraviolet light and a yellow filter, they could get the underlying letters to stand out in sharp images. They said they planned to contract for computer-enhancement of the photographs which would print only the light-toned writing and eliminate the darker script.

Dr. Charlesworth indicated that the rapport he was able to establish with the monastery may lead to permission to study thousands of other manuscripts housed there.

He and Dr. Zuckerman are also involved in a massive Princeton University Press project to publish a complete set of Dead Sea Scrolls.

Fr. Pasco Files Suit

The Rev. John Pasco, who was recently found guilty of four charges brought against him by the standing committee of the Diocese of Oklahoma, has filed a \$4 million lawsuit against the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, and members of his council.

According to the *Tulsa World News*, Fr. Pasco alleges that on October 19, 1984, Bishop McAllister libeled his honesty and morality by writing a letter about him and then sending it to various persons in the state and to the media.

The suit also alleges that Bishop McAllister indicated financial reports of St. Michael's Church in Broken Arrow were incorrect, "thus suggesting dishonesty," that Fr. Pasco had "consistently failed" in his responsibilities to his parish, that he had caused monies to be diverted from the parish to the private organization of "St. Michael's Foundation," and that the foundation's books were not open to inspection by the church.

Conflict first arose in 1983 when a routine check of the parish and a later audit found that the parish's property title, purchased with the assistance of a grant from the diocese, was recorded in the name of St. Michael's Church Foundation [TLC, May 26, 1985]. The diocesan

newspaper, *Oklahoma's Mission*, reported that the foundation, which is headed by Fr. Pasco, has no connection with the Episcopal Church.

Subsequently, the standing commission voted to change the parish to mission status, and the Rev. DeWitt Boyce was appointed to replace Fr. Pasco as rector of St. Michael's. Fr. Pasco continued to act as priest.

The diocese proceeded to file a misconduct charge against Fr. Pasco. On September 23, the ecclesiastical court of the diocese found him guilty of violating his ordination vows, violating a canon of the national church by officiating in the place of another minister without permission of that minister, immorality, and misconduct. He did not testify in his defense.

Fr. Pasco and members of his congregation have maintained that the charges were filed because the congregation adheres to "traditional" forms of worship and conservative doctrines of the church.

Fr. Pasco's suit against the bishop also deals with additional charges mentioned in the suit brought against Fr. Pasco. It alleges Fr. Pasco's irresponsibility as a priest and breach of trust with the church. The action asks for \$2 million in actual damages and \$2 million in punitive damages. A court hearing is set for March 14 in Kansas City.

Executive Works for Homeless

Annie Troy cheerfully describes herself as a "do-gooder." How many people would give up a \$40,000-a-year job at a top advertising firm to become an administrative assistant at less than half the salary for a group providing housing for the homeless?

But the recent move from an advertising company to Habitat for Humanity is typical for the Ohio native. In an interview, Ms. Troy recalled that in Ohio "the Mexican migrants had no place to keep their children during the day when they were in the fields. So they were tying their children to the beds." With some friends, she organized a day-care center so the migrants' children would have a place to stay while their parents were at work.

Ms. Troy came from a long line of Episcopal priests, including her great-grandfather, the Rev. Stephen Tyng, who was the rector of St. George's Church in Manhattan from 1845 to 1878. But she said her religious commitment was not strong in her youth. "Finally, I got involved in art school and my career and let it all drop," she said. But her interest in people remained.

At the suggestion of her family, she decided to attend St. George's Church in Manhattan. Last year, while listening to a sermon by her rector, the Rev. Thomas Pike, "there was this sudden burst of



Annie Troy (right) discusses a housing project with volunteers: more important things for God.

joy," she said, and suddenly she realized "God really loves me!"

From that moment on, she said, "I realized that God would guide my life. It was no longer a matter of my doing it alone."

A first-hand experience with one homeless woman led her to develop an interest in Habitat for Humanity, which was also gaining publicity at the time because of the involvement of former President Jimmy Carter and his wife, Rosalynn, in one of its housing-rehabilitation projects on New York's lower east side. Eventually she decided to give up her job and become an administrative assistant for the Christian humanitarian group.

"It really shook some people up," she said in an article in the organization's newsletter, *New York Habitat Times*. "One of my coworkers took me aside and confessed that the biggest decision he ever makes is what kind of VCR he should buy, and here I was changing my whole life. He wanted to know why."

Annie Troy now discusses housing work with volunteers, provides information to the general public and press, and rolls up her sleeves to do on-site work at the New York pilot project. Without any government funding, Habitat for Humanity is turning an abandoned, fire-ravaged tenement into decent housing for 19 low-income families. The people who will live there, including a man who had been living in a cardboard shack behind the building, are constructing their own homes, installing insulation, pipes, electrical wiring, walls and appliances. The building is scheduled to open in April.

Cubans Visit U.S.

A five-man delegation of church leaders and members of the Ecumenical Council of Cuba visited the U.S. for ten days recently in order to "strengthen and deepen" relationships with the main U.S. denominations.

In a visit with staff members of the Episcopal Church Center, Adolfo Ham, president of the council, said important changes have been taking place in Cuba in the last few years. He noted that leaders of the council met for the first time with Cuba's President Fidel Castro in November and discussed matters of common concern. Mr. Castro also held a similar meeting with Roman Catholic bishops. Both events have no precedent since Cuba's 27-year-old revolution.

"It is not easy to be a Christian in Cuba," said Methodist Bishop Armando Rodriguez, but "we must make a witness if we are going to be faithful to our calling." He said that his church had 50 American missionaries at the time of the revolution but that all had left within a short period of time, along with many national pastors. "We certainly had to start from scratch," he said.

Episcopal Bishop Emilio Hernandez said that the Episcopal Church was not affected in the same way because "we only had three foreign missionaries and our church was under local leadership." He added that in recent years "a new spirit" is permeating the church in Cuba and that he is optimistic about the future. "I think that the worst part is over," he said several times.

The Cuban delegation came to the U.S. at the invitation of the National Council of Churches.

In a "friendly advice to the United States churches," the members of the Cuban delegation urged that Nicaragua not be isolated from the Christian community. "The present situation calls for more relations, not less," they said.

The delegation also said that the Cuban government is willing to build a home for retired clergy. "This will be a tremendous help for the mission of the church in Cuba," Mr. Ham said, "because at the present time it is very difficult to deploy the clergy due to the severe house shortage in Cuba." The home will be built by the government in cooperation with the churches, they said. It is expected that the churches will make a financial contribution towards the home.

Companion Relationship

Committees from the Diocese of Southeast Florida and the Diocese of Nassau and the Bahamas met for three days recently to work out details of a new companion relationship.

Much of the time was devoted to matching parishes, in most cases linking a single Bahamian church to two or more

parishes in Florida, which has more congregations.

The committees set as the goal of the relationship, which will be formalized in 1986, "to assist each other in the spiritual and material development of the people of God for whom we are responsible, in order to enable them to claim and exercise the ministry which is theirs in the world."

Specific objectives include an exchange of clergy, sharing in cursillo activities, sharing in youth projects, pilgrimages to the Holy Land and other projects, working together in developing a ministry to Haitian immigrants, and developing a prayer cycle.

The meeting was led by the two diocesan bishops, the Rt. Rev. Calvin O. Schofield of Southeast Florida and the Rt. Rev. Michael H. Eldon of Nassau and the Bahamas.

ANDY TAYLOR

Fighting Disease in Uganda

In 1984, Dr. Frank Vaughters, a pediatrician accustomed, from his inner-city practice, to problems arising from undernourishment and poor living conditions, was appalled by the suffering of the children he heard about in a remote area of Uganda. The area has no electricity or sanitary water supplies and it is so torn by civil war that even the World Health Organization cannot reach into it.

He learned that Dr. Bruce Hodges, an Overland Park, Kan., physician, had taken on the region as his personal project. Accompanied by one of his nurses, Cathy Hodson, Dr. Hodges had made several trips into Uganda through the cooperation of the Anglican Church of Uganda. He carried in medical supplies and immunizations against six preventable diseases: diphtheria, tetanus, whooping cough, polio, measles and tuberculosis. His own funds were supplemented by money from his church, First Baptist of Shawnee, Kan., and from First Methodist Church of Olathe, Kan., but he needed more.

Dr. Vaughters proposed the project to the outreach committee of his Episcopal parish, Christ Church of Overland Park. With the committee's approval, Dr. Hodges described the need to the congregation, explaining that \$3 was all it took to protect a child against the common childhood diseases. The church agreed to help. Within weeks its 1,020 members had raised almost \$5,000, enough to safeguard 1,600 Ugandan children.

"We have lots of children in our congregations, and everybody wanted to help," explained the Rev. John M. Coleton, assistant at Christ Church.

In October, 1985, Dr. Vaughters invited Dr. Hodges to return to his church for another presentation. This time the church had, from foyer to sanctuary, silhouettes of 1,600 children, one for every



Dr. Bruce Hodges ministers to Ugandans: immunizing against six diseases.

Ugandan child the parish had helped. Again the response was quick and positive, and there was an added bonus. In Kansas City, Mo., a non-member, moved by a newspaper account of the church's efforts, sent a \$1,000 check to add to the 1985 contribution of \$8,160.

At present only Dr. Hodges and his

assistant are ministering to the villagers, but Dr. Vaughters may join him in Uganda eventually, said Fr. Coleton, "Dr. Hodges couldn't even begin to get into the country without the help of the Church in Uganda," he added. "They really want to help their people."

CONVENTIONS

The Diocese of Hawaii met for its annual convention on November 8 at St. Andrew's Cathedral in Honolulu and the Sheraton Hotel, Waikiki. Presiding over the convention for the last time was the Rt. Rev. Edmond Browning, Bishop of Hawaii and new Presiding Bishop.

In his address, the bishop thanked Hawaii for giving him "a deeper sense of the meaning and purpose of the phrase 'the people of God'" and spoke of a new beginning for the diocese. He announced his intention to appoint a commission for the ministry of the laity, and designated a \$10,000 gift by an anonymous donor to his discretionary fund "to be used to fund the total program of ministry development of the Diocese of Hawaii."

Bishop Browning then introduced guests of the convention, Verna Dozier and the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, and his wife, Dee Frensdorff. Dr. Dozier and Bishop Frensdorff led a ministry conference during the weekend.

A 1986 budget of \$895,000 was adopted. In addition, the following were approved:

- a resolution in support of reparations for Americans of Japanese ancestry incarcerated during World War II;
- an in-depth study of all the issues concerning the subject of abortion;
- an appeal to all dioceses, parishes and affiliated institutions of the church to divest themselves of holdings in companies doing business with South Africa and Namibia;
- support for the work of the diocesan board of ministry on aging.

Bishop Browning later outlined to the convention the election process for a new bishop and the management of the diocese during the period between bishops.

(The Rev.) JOHN P. ENGELCKE

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The second part of the 111th convention of the Diocese of Southern Ohio was held in Columbus on November 8-9. (The first part, a one-day event in May, was devoted to education and discussion of diocesan priorities.)

In his annual address, the Rt. Rev. William Black, Bishop of Southern Ohio, called for greater participation by wardens and vestries in diocesan life, and a May 1986 gathering of parish wardens at the diocesan conference center. He asked the commission on ordained ministry to study the office of bishop, with the view towards eventual election of a coadjutor. He also asked the commission to study clergy compensation in the diocese.

The convention unanimously passed a \$1,049,876 assessment budget, and a program budget of \$383,592.

The convention also passed a resolution asking the bishop and diocesan council to "discover ways of implementing evangelism and renewal as the top priority of the diocese and to recommend to the next convention plans for action and implementation . . . over the following three years."

Resolutions were passed, similar to those at General Convention, on abortion, the AIDS crisis, and disinvestment in South Africa. The convention also dealt with issues such as the availability of non-alcoholic beverages at church functions, shelter for the homeless, and the problems of adult illiteracy.

DAVID E. SUMNER

Lazarus's Other Tomb

By RICHARD C. NEVIUS

When I announced that I was going to Cyprus on diocesan business, one of my parishioners said, "the trouble with Cyprus is that there are so many ruins! The beaches are lovely but stay away from the ruins except for Lazarus's tomb."

Warning me to stay away from ruins is like advising the cat to keep out of the cream; and the idea of seeing Lazarus's tomb intrigued me. I know some of the Christian history of the island of Cyprus, third largest island in the Mediterranean, from reading the Book of Acts, where its associations with Barnabas and Paul and the proconsul (Acts 13:4-12), is discussed, but Lazarus was an association I did not know about.

So when the opportunity arose, some of us drove into Larnaca to find Lazarus's tomb. It is not hard to find. Just a few steps from the waterfront, the port where so many refugees have come from Lebanon recently, past the impressive Turkish fortress of the days of the Ottoman rule of the island, there stands the ninth century church of Lazarus, and as Betjeman used to say of English parish churches, it is "much restored."

The church is in the heart of the old quarter, and the presence of a nearby mosque is a reminder that it was a Turkish quarter until recent troubles. Old men sit around sipping ouzo and playing checkers nearby, and the church looks out on a busy square, but once inside the great gate, all is peaceful and quiet.

The church itself is a good example of a Cypriote Orthodox church, but the major attraction is down a few stone stairs past the iconostasis, in the basement. A simple purple draped stone coffin: the tomb of Lazarus. Or perhaps more accurately Lazarus's *second* tomb. It is an impressive sight. Reading the little brochure which says that the Crusaders, or some other well-meaning Christian marauders, removed the body to Europe in the Middle Ages doesn't detract entirely from the feeling which the tomb inspires. It is not a rational feeling nor is it particularly the sort of thought that any post-Bultmannian student of the Bible ought

Standing before this empty sarcophagus produces a sense of the numinous.

to think, but nonetheless standing in the carved rock tomb and looking at the empty sarcophagus produces in me that same sense of the numinous I felt standing in the tomb at the Church of the Holy Sepulchre in Jerusalem.

The rational mind says; "the body is gone . . ." and an even more skeptical voice whispers to overrule it: ". . . if it ever was there." For there is not a great deal of evidence to build on. A shadowy legend of how Lazarus and his sisters — the Martha and Mary who seem to be perpetually squabbling in the Gospels — were put in a boat by their enemies and pushed out to sea so that Lazarus would not be an embarrassment as a living proof of the power of Jesus. So Lazarus washed up in the port of Larnaca, the ancient city where Zeno the philosopher was born, and became its first bishop.

Larnaca is a good place to ponder not only the meaning of Lazarus' life but other imponderables of the past as well. Directly under the bustling modern resort community, whose cornice bears some resemblance to the French Riviera, is the ancient city of Kition dating from the 13th century B.C. Because Kition is under modern Larnaca, there is little hope of ever being able to excavate it entirely, but one large section has been dug and is open to the public at seemingly eccentric hours.

As my friend said "there are so many ruins." And there are other ancient sites, though few as ancient as Kition, to attract the tourist. Towards the Larnaca airport is the Great Salt Lake of Larnaca, and beyond the lake, framed with palm trees, is the Islamic shrine of Tekke umm Sultan. Cypriote Muslims will have you

to understand that this shrine, the tomb of a relative and supporter of Muhammed, is the third most sacred shrine in the Islamic world. Each Arab nation has its own competition, but the Tekke is certainly high in the list of Islamic holy places.

The tomb which forms the reason for the shrine is described by some archaeologists as an ancient shrine pre-dating not only Islam but Christianity by a few thousand years, but around that ancient stone, which the Muslim tradition says was borne there by flights of angels, a charming small mosque and garden have grown; it is a peaceful spot with flowers and palm trees and a good view of the flamingoes who winter on the Great Salt Lake. Perhaps it is the quiet broken only by the song of birds or by the noise made when a cat pounces on a lizard in the garden, but this mosque is a holy place; the peace and sense of refreshment and restoration is almost palpable.

Perhaps in a spot where people have come for so many thousands of years to pray, one could expect a little of the residual piety to be present. Perhaps it is only because it is such a quiet, remote spot, undisturbed by even the noise of planes landing at the nearby international airport, that people are drawn there to meditate and to pray. Perhaps because it is a place of rare natural beauty that people have come there for thousands of years to commune with God or gods.

You don't have to go far in Cyprus on the Greek side before you bump into something not so peaceful and rather more disturbing than the numinous. All you have to do is ignore the barbed wire fences that mark the Turkish border, or climb into a field to read a sign which tells you that on this site Adonis was slain or in this place Aphrodite was born, and you may find yourself staring at a Turkish soldier with a machine gun pointed at you. Or you may rely on an ancient map (pre-1967) and try to head down a street in Nicosia, only to discover that that street is blocked off: beyond it is Turkish Cyprus.

Cyprus has often been called the island of Aphrodite because of the legends that this is where she sprang to life from the seafoam. Now that the island has become a fashionable summer resort and nude bathing is practiced, much to the dismay

The Rev. Canon Richard C. Nevius, as well as being a New Testament scholar, has served in various locations overseas.

of the local Orthodox clergy, the association with the goddess of love may seem only too appropriate.

Besides the pagan sites, and the Islamic shrines, and the prehistoric cults, there are early Christian basilicas, one being excavated at Kurion on the road to Paphos where Paul had come, dates from the third century A.D. There are on the island many curious churches — the main body of which are built in the Orthodox fashion with a dome but which have stuck on almost as an afterthought a chapel or antechamber in the Roman Gothic fashion, remnants of the era of Venetian occupation, when the Latin rather than the Greek Church was in the ascendancy. The monastery at Ayia Napa, now run as a conference center by the Middle East Council of Churches, reflects in its chapel the time when although the customs and the languages differed, the Greeks and Latins still thought of themselves as part of the same church.

The Venetian occupation is the reason that one of the better local wines is called *Ottelo*, for Shakespeare's play is set in Cyprus and there is in Famagusta (now in the Turkish sector) a tower called Othello's Tower where he is supposed to have

murdered Desdemona.

The occupation which seems to have left the most imprint is the British, because of which there is the Anglican Diocese of Cyprus and the Gulf within which I serve. In Nicosia, Limassol, Larnaca there are clergy, and services are also held in places such as Paphos, while the British Armed Forces have their Anglican chaplains as well, and there are Anglican clergy on the other side of the border ministering in Kyrenia and elsewhere.

Lazarus raises questions. We do not often think of the fact that in St. John's Gospel there are two resurrections. (Other stories of Jesus raising people from the dead have a certain ambiguity about them, and in at least one case Jesus himself said, "she is not dead but sleeping.") But the account in the fourth Gospel of the raising of Lazarus leaves no doubt that this is the story of someone who is really and truly dead. And what happens: nothing. It is almost if it were comment on the remark in Luke's parable of Dives and Lazarus: "neither will they believe though one were raised from the dead."

While the resurrection of Lazarus rouses the fury of the chief priests (John 12:10ff), it does not produce scores of con-

verts. Apart from John 12:9, 17 and 18, there is little reaction. It appears as if the onlookers feeling was it's more important *who* you raise from the dead than the fact of resurrection.

What would it be like for Lazarus given a second chance? Did he think, "oh, no! you mean I have to go through all that again?" Nowhere do we find his reactions, his impressions. Not for Lazarus the recounting of the "after death" experiences. On all that he is silent as the grave. Standing by his second tomb, one does just wonder: what was it like? But all we know is that he got on with his job and worked for the spread of God's kingdom.

When extraordinary things happen to us and we are given a second chance, do we set about doing the job in front of us, or do we spend a lot of time crowing about our good luck and how God has blessed us? Perhaps sometimes we are merely meant to say "thank you" and get on with the job because there is a greater resurrection ahead. For Lazarus all that was an interlude, for the time would come when he would die a second time. Above all he never seems to have mistaken what happened to him as anything more than what it was: a sign or symbol pointing to the Christ.

The First Born

By PHILIP MORGAN

The place where the twins were was a wonderful place to be. It was warm, it was safe and secure and they had each other to talk to. Yes it was a great place. They liked it as they liked each other, and so they passed time away chatting happily.

They were much alike, after all you would expect that of twins. The first was more talkative though, more ready to say what was on his mind and so it was all the more noticeable when one day he seemed to be less talkative and more pensive. The second twin, realizing that there was something on his brother's mind, asked him what the trouble was.

The answer he received left him confused. "I'm going to be born," said the first twin. "What do you mean — going to be born?? I don't understand

that word." "Well," said his brother who was becoming more talkative, "I'm going to be born, I'm going from this place because I believe there's more to life than this. I want to meet my mother and be part of a family."

"Mother — that's a strange word," said the second, "what's a mother?" "My mother is all around me, and all around you as well; she takes care of us and although we can't see her I know she's there and I want to meet her."

"You mean" said the second "that you're going to leave me and this nice warm place, to be in some place you've never seen, and in any case I don't believe there's such a place anyway." "Well there is" said the talkative one, "and I'm going there now and you'll come in time as well." "Oh no, I'm staying here in the place I know" said the second, "you can go on your own."

And so the talkative twin was born and he sees a new world with different eyes and he's clasped in his mother's arms and enfolded in her love, and he meets with the other members of his

family, and he's glad that he's been born.

The second twin sees only the pain of childbirth and vows the he's going to stay where he is, but in time he too is born.

Although he didn't believe the place existed he sees a new world with different eyes and is clasped in his mother's arms and enfolded in her love, and he meets with other members of his family and he meets again with his brother. He's glad that he's been born.

They enjoyed themselves in this new world and as the years went by they made and lost many friends. Young and old, rich and poor, all who met them came to know and love the twins.

When the talkative twin died there were many people at the funeral. One or two of them wondered why the second twin was smiling so much. There seemed to be too much joy and not enough sadness, after all his brother had died. But the second twin knew his brother was safe in the arms of his Father.

The Rev. Philip Morgan is vicar of Holy Family Church, Angola, Ind., and science master/guidance counselor at Howe Military School, Howe, Ind.

EDITORIALS

This Month

As we enter the month of February, we include our usual monthly Calendar of Things to Come. Readers are to be reminded that we welcome official notices of dates of meetings from church-related organizations of national interest.

We also include Feast, Fasts, and Ferias, the monthly column which deals with the observance of different times and seasons in the church and which we hope is of interest to church musicians, altar guild members, teachers, lay readers, and informed worshipers generally — as well as the clergy. As in the past, this will usually be written by the editor, but guest columnists will appear from time to time.

Lent begins early this year, with Ash Wednesday on February 12. In accordance with custom, our preceding issue, that of February 9, which is next week, will be our Lent Book Number.

Later in the month, we anticipate the issue dedicated each year to The Living Church Associates, the people and organizations who have contributed \$100 or more to The Living Church Fund in the past year, and who have a unique role in the publication of this magazine.

Tobacco Ads

We recently read a statement bemoaning the opposition of the American Medical Association to the advertising of tobacco. It was pointed out that the tobacco industry spent nearly \$900 million in advertising last year, about half of it in magazines. It was argued that a ban on such advertising would be unconstitutional (freedom of the press?) and would not have much effect anyhow.

We do not feel our constitutional rights are being threatened, and since we don't carry cigarette advertisements, we don't see much effect on our slim pocketbook. Neither do we see the point of the comment about lack of effect. THE LIVING CHURCH sells advertis-

ing space to its advertisers because we believe advertising is effective. Advertisers say so.

If the advertising of tobacco comes to be banned, so be it. No doubt it will reduce the income of some who profit by tobacco advertisements. Perhaps it will also reduce the income of some who treat lung cancer victims. In the long run we will probably all be better off with less smoking, chewing, and sniffing.

Purification in and of the Temple

As we celebrate the Feast of the Presentation of our Lord in the Temple on this first Sunday in February, we do so gladly and happily. At this same time, let us recall that every Christian feast speaks of obligations as well as blessings, of duties as well as festivities. As the Old Testament lesson tells us, the messenger of the covenant comes not simply to be present in the temple, but to cleanse and purify it. Are we, are our churches, refined "like silver and gold" to present a pleasing offering to the Lord? What does such purification mean? This is not the place to preach the sermon, but it is a place to ask the questions.

Our Address

In an office building such as the one we occupy, mail is not sorted in the building but in the downtown post office before it ever comes here. If the sorters there cannot identify the specific office to which a letter is going, it may be sent back to the sender, even if it had the correct street address. We are embarrassed when our friends experience this inconvenience. We respectfully ask that anyone writing to us include the title, The Living Church, above the street address, 407 East Michigan Street, Milwaukee, WI 53202.

BRIEFLY...

The Anglican Consultative Council in London has appointed the Rev. Martin Mbwana as its associate secretary for mission and social issues. Fr. Mbwana, a priest of the (Anglican) Church in the Province of Tanzania, is currently canon chancellor in Zanzibar and Tanga, with responsibilities for religious education and doctrinal and liturgical programs.

A resort in Brighton, England has ambitious plans to attract wealthy Japanese honeymooners. For about \$750 the newlyweds are offered a number of services including an Anglican blessing of

their wedding ceremony at the historic Chapel Royal. The plan was dreamed up by the resort director and agreed to by the Rev. Dominic Walker, a vicar in Brighton. The Rt. Rev. Eric Kemp, Bishop of Chichester, has so far refused to go along with the plan. "I suppose it has a Las Vegas touch about it," Fr. Walker told a news service.

Parishioners at St. Martin's Church, Ellisville, Mo., are busy all year with a nearby nursing home they have "adopted." According to *Interim*, the diocesan newspaper of Missouri, the parish has been involved in planting a summer garden for the home, holding picnics and special dinners for residents, and

other activities. The rector of St. Martin's is the Rev. Harold F. Park.

A special 10th anniversary celebration of the establishment of St. Michael's Forest Valley Priory was held at Tajiue, N.M., during the weekend of November 15-17. The Order of Agape and Reconciliation, an ecumenical contemporary religious order linked to the Episcopal Church, moved into its Mother House on November 15, 1975. The order directs a priory and hermitage in Costa Rica, Central America, and has recently been incorporated in British Columbia, Canada, where it hopes to open new work in 1986. Fr. Cyril Enrico Molnar is Prior General of the order.

A Holy Lent

By H. BOONE PORTER

At this point in the year, planning in the parish usually means planning for Lent. This holy season is a unique opportunity for spiritual growth, and no one who attends church during the weeks ahead should be left to suppose that it is simply "business as usual!"

A basic and time honored way of communicating the spirit of Lent is through the appearance of the church. The austerity and simplicity of our church interiors at this season can convey more than a thousand words.

Unfortunately, many parishes disregard this opportunity. In many localities, the vestments are shifted from green to violet, but otherwise things look pretty much the same. Flags still hang to the right and left of the chancel and various colorful banners may still be seen. The violet or purple vestments, frequently trimmed with gold, may not really look penitential at all. Then belatedly, a week or two before Easter, we may see gauze veils spread over the cross and perhaps a picture or statue or two. By then, of course, it is really too late. Most of Lent has passed by.

In the Church of England prior to the Reformation, the appearance of church interiors was drastically altered by the so-called lenten array. We might not wish to carry out the array in exactly the same way today, but the approach was sound. As soon as Lent began, it was visible. Statues, pictures, and other art objects in the church were covered with unbleached linen cloths. The same unbleached cloth was used for the altar hangings and vest-

ments, perhaps decorated with crosses or symbols of the passion in black or red. Before the end of Lent, the vestments were changed to a dull passiontide red.

Today we may find it more convenient to remove many items from the church temporarily rather than to cover them — movable pictures, extra crosses, candlesticks, banners, etc. It is not difficult for an altar guild to make a frontal of burlap or other unbleached material suggestive of sackcloth, suitably with red and black trimmings. Many would feel that the principal cross should remain clearly visible. Or a brass cross or polychrome crucifix or Christus Rex may be replaced by a rustic wooden cross. Brass candlesticks maybe replaced by varnished wooden ones, again perhaps trimmed with red. In some parishes a parishioner who is handy at woodworking may enjoy making these.

Many appropriate touches can be given depending on the normal usages of the parish. Academic hoods can be left off by officiants at Morning and Evening Prayer. Deacons accustomed to wearing dalmatics can instead wear their stoles over albs or surplices. (Being intrinsically elegant garments, dalmatics were not anciently used in Lent at all.) Extra candles may be dispensed with. Thus the church can have a decidedly different look, not depressing or gloomy, but austere, simple, and restrained. Such should be the atmosphere of Lent.

Our present Prayer Book has resources for penitence which most parishes have yet to explore fully. The Great Litany, the Decalogue, and the Communion Exhorta-

tion are substantial items that can be added to the Sunday liturgy on different weeks. For the Daily Office, the General Confession will be frequently used, as will the great penitential canticle, *Kyrie Pantomokrator*. For congregations which want still more penitence on Sunday morning, this canticle can be added to the Ministry of the Word, perhaps between the Epistle and the Gospel.

The new hymnal retains most of our familiar lenten hymns, and adds some promising new ones. Parishes which use the new book, however, should not attempt to master most of the new lenten hymns this first year. It is better to pick two or three attractive ones, and introduce them one at a time in the early part of Lent. They can each then be used a second or even a third time later in the season: thus, familiarity is built up. Mid-week evening services provide in many parishes the opportunity for further use. It should be noted that in the new hymnal, as in the old one, several lenten favorites, such as "In the cross of Christ I glory" (no. 441), are found among the general hymns.

The resources for a good Lent are at hand, but resources are only tools. They cannot in themselves create a good Lent for a parish. They do not provide a free ride for teachers, preachers, or leaders of parish activities. The personal experience of self-denial, repentance, prayer, and almsgiving is necessary for those who would know for themselves and communicate to others the pain and the joy of the cross.



LETTERS

Continued from page 5

few days, would end the confusion of the two celebrations.

The beauty and the simplicity of the truth of Christmas are too easily obscured by the tinsel and flashing lights of secular Xmas. Perhaps, if the two could be separated by a few days, then, after the gifts have all been opened, the turkey eaten, the tree dismantled, in the ensuing exhausted hush, the hymns of angels, the sleepy cries of the newborn child could be heard in the weary world; then, when the flashing colored lights have been stored away for another year, the dazed world would blink and rub its eyes to see the radiance of his birth, the light which has come into the world so that we may no longer dwell in darkness.

LISA ANNE NICHOLAS

Some Eastern Orthodox, who celebrate the Lord's Nativity 13 days after the Western Christmas, have accomplished this separation. Ed.

Christmas: Secular and Christian

It seems fitting that I, as a personal friend of the Rev. George W. DeGraff, should comment on his letter [TLC, Dec. 29]. I am an Episcopalian and a member of the American Civil Liberties Union. I find no conflict of interest in the ACLU's stand on public manger scenes.

Our culture has embraced the name "Christmas" for its pagan winter festival just as political factions throughout the world have embraced the word "Christian." The ACLU would insist that Christian symbols be the responsibility of those who profess Christianity. As Christians it is important to declare our belief in the Nativity by being distinct from the pagan winter festival. We should not resent being asked to do our own thing. Government involvement in religion has been distinguished by distortions throughout history.

Although the Nativity scene captures the sentiments of many, the words of John 1:1-18 are not the message that causes the majority of our society to celebrate the hectic Thanksgiving to Christmas season. At the close of Advent we Episcopalians begin to sing the Christmas carols, just as secular society has packed up Santa and the tree and moved on to New Year's Eve.

Let us cherish the Christmas creche as a cornerstone of our faith and let city hall have the Christmas tree and Washington's birthday.

DONALD G. MAY, M.D.
Kalamazoo, Mich.

Unkindest Cut

The cheery article on "Bringing in the New Hymnal" [TLC, Jan. 5] did not touch on the real nature of the problem

with the "off with the old, on with the new" hilarity of the movers and shakers in charge of our worship services. Once again the person held to be most concerned is the professional — in this case, the choir director and his choir — not the lay man or woman in the pew.

Each of us has "sat" under the not so tender ministrations of successive musical directors, who, like the clergy, are pleased and proud to exhibit their own "style" and call it good. Therefore, the fact a hymn has not been played for several years means absolutely nothing. I may consider it deeply and spiritually significant, but I have virtually no control over whether or not our choir director likes it.

Recently, once again, our Christmas Eve service was the scene of innovations — i.e., hymns we all grew up with were lost in the enthusiasm of rearranging, upgrading, downplaying and — the unkindest cut of all — singing some verses and leaving others out.

Basically, I hope the new hymnal has most of the hymns with which I am familiar, but that alone is no criterion of excellence or of future use. But it is truly unhelpful to continue this practice of taking a census — like a vote — and declaring that the majority wins. I personally shall regret the hymn everyone is delighted to drop which begins "Once to every man and nation" because I happen to know that it is a historical reminder of our nation's Civil War. We are a traditional church which ought to remember our traditions.

ALZINA STONE DALE

Chicago, Ill.

Mrs. Heffner's Carol

The magazine gets tucked in a pocket or my lunch box and is read in bites, sometimes several issues at a time. This promotes some hasty associations.

So I saw Christine Fleming Heffner's line in *Noel* [TLC, Dec. 29] — "and what we are is more than what we do" — confusing that author with the president of Playboy Enterprises whose family name turns out to lack one letter of the author's.

Of course I was wrong and confused, and those to whom I have mentioned this admit to seeing one or the other but not both publications, and display the same raised eyebrow.

"However," using a word that is generally used to reduce any bureaucratic or administrative offer of hope, I have found Heffner's line a strengthening challenge to me . . . and after more than an hour's searching, find nothing in better words than the poem Christine wrote.

(The Rev.) WILLIAM F. TAYLOR
Landsdale, Pa.

It is not everyday that TLC and Playboy are confused! Ed.



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PEOPLE and places

Appointments

The Rev. Sara J. Chandler is rector of St. Peter's, Box 582, South Windsor, Conn. 06074.

The Rev. James H. Cirillo is youth minister at St. Luke's, Hilton Head, S.C.

The Rev. Harold J. Dwyer, Jr. is now rector of Trinity Church, Coatesville, Pa.

The Rev. Julian Eibin is rector of St. Andrew's, Box 3322, Enfield, Conn. 06082.

The Rev. Elizabeth A. Eisenstadt is campus minister at the Church of the Saviour, St. Mary's, and the Christian Association, Philadelphia, Pa.

The Rev. Allen Waldo Keibee is rector of St. Michael's, South St., Litchfield, Conn. 06759.

The Rev. Deena Galantowicz is rector of St. Stephen's, 590 Bloomfield Ave., Bloomfield, Conn. 06002.

The Rev. Paul E. C. Hamilton is now rector of St. Mary's, 230 Classon Ave., Brooklyn, N.Y. 11205.

The Rev. E. Michaela Keener is now rector of the Church of St. Giles, Upper Darby, Pa.

The Rev. Thomas Graves Keithly is rector of Holy Cross Church, 322 S. Church St., Paris, Texas 75460.

The Rev. Dorsey Winter Marsden McConnell is now chaplain of the Episcopal Church at Yale, Box 1955, Yale Station, New Haven, Conn. 06520.

Ordinations

Priests

Chicago—Randall C. K. Day, curate, St. Andrew's, Downers Grove, Ill. Jason Lloyd Parkin, curate, Grace Church, Hinsdale, Ill. George T. Walker, Jr., priest-in-charge, Church of the Annunciation, Bridgeview, Ill.

Lexington—John Breckinridge Fritschner, curate, Church of the Good Shepherd, Lexington, Ky. Add: 241 Lowry Lane, Lexington, Ky. 40503.

Montana—Michelle Christine Travis, assistant, St. David's, San Antonio, Texas; add: 506 Bellevue, Austin, Texas 78705.

New York—Linda Strohmer, priest associate, All Saints', Princeton, N.J., Fellow of Princeton University and Episcopal Church Fellow; add: Religion Department, 1879 Hall, Princeton University, Princeton, N.J. 08544.

San Diego—Dennis Vaughn Bosley, assistant, All Saints', 625 Pennsylvania Ave., San Diego, Calif. 92103. Kent Alan Branstetter, curate, St. Bartholomew's, 16275 Pomerado Rd., Poway, Calif. 92064. Bruce William Gray, assistant, Christ Church, Box 66, Coronado, Calif. 92118. Robert John Tally, assistant, All Saints', 651 Eucalyptus Ave., Vista, Calif. 92083. James Arthur Wilson, curate, Church of the Good Samaritan, 4321 Eastgate Mall, San Diego, Calif. 92121.

West Virginia—Mark Stewart Delcuze, assistant, Trinity Church, Box 1642, Parkersburg, W. Va. 26101.

Western Louisiana—Gary Dixon Hill, curate, St. Paul's, Box 5218, Shreveport, La. 71135.

Permanent Deacons

California—Roger Dean Edwards, St. Margaret's, 13900 Church Hill Dr., Woodbridge, Va. 22191. Michael E. C. Erhard, Church of the Transfiguration, 39th and Alameda de las Pulgas, San Mateo, Calif. 94403. J. Raymond Fox, St. Peter's, 178 Clinton, Redwood City, Calif. 94062. F. Jean Jordan, St. Barnabas, 457 Vienna St., San Francisco, Calif. 94131. Roxanne Smith Roberts, St. Aidan's, 101 Gold Mine Dr., Box 31526, San Francisco, Calif. 94131. Katherine E. M. Salinaro, Christ the Lord, Box 209, Pinole, Calif. Margaretmary Boyer Staller, St. Paul's, Box 4608, Walnut Creek, Calif. 94596. Marylou Taylor, St. Mark's, 600 Colorado Ave., Palo Alto, Calif. 94306.

Southeast Florida—Richard Long, St. Andrew's,

Lake Worth, Fla. William Clegg, St. Simon's, Miami, Fla.

Spokane—Thomas Minnerly, St. Stephen's, Spokane; add: S. 4808 Napa, Spokane, Wash. 99203.

Western North Carolina—John K. Earl, St. Alban's, Hickory, N.C.

Resignations

The Rev. James P. Blackburn, as vicar of St. George's, Dallas, for reasons of health.

The Rev. Charles S. Cherry, as rector of St. George's, Asheville, N.C.

The Rev. Joseph R. Kerr, III, as rector of St. John's, Portsmouth, Va.

Degrees Conferred

On October 29, at the fall convocation of Virginia Theological Seminary, the Rev. John R. Frizzell, Jr. was awarded the honorary degree, Doctor of Divinity.

Retirements

The Rev. Robert H. Peoples, as executive director of the Seamen's Church Institute, Philadelphia, Pa.

The Rev. Grant R. Sherk, as rector of St. Dunstan's, McLean, Va., which he has served for 29 years.

The Rt. Rev. Edward M. Turner, as Bishop of the Virgin Islands on January 31; add: 617 Thunderbird Dr., Prescott, Ariz. 86301.

The Rev. Patric L. Hutton, as director of the Episcopal Center for Renewal. Add: 1500 N. Garrett, No. 219, Dallas, Texas 75206.

The Rev. David E. Parker, as rector of St. Barnabas, Garland, Texas. Add: 205 Pebble Creek Dr., Garland, Texas 75040.

Correction

When the address change of Dr. Richard F. Tombaugh was reported, his name was misspelled; he continues as executive director of the Educational Center, St. Louis, Mo.

Changes of Address

The Rev. James R. MacColl, III has a new home address: 1054 Broadmoor Rd., Bryn Mawr, Pa. 19010.

The Rev. Henry I. Burton is now at 35 White Oak St., Unit 18, Franklin, N.C. 28734.

The Rev. Willard Rorke is now at 9813 116th St., Surrey, British Columbia, V3V 4A1, Canada.

St. David's Church, Cranbury, N.J. has a new address: R.D. 4, Box 43, Cranbury, N.J. 08512.

The Rev. Francis Sirotko is stationed at Fort Monmouth; his address is DMM-P, Fort Monmouth, N.J. 07703.

St. Philip's Church, Joplin, Mo. has a new mailing address: 706 Byers Ave., Joplin 64801.

Deaths

The Rev. Robert Patton Helmick, rector since 1969 of the Church of the Holy Comforter, Rahway, N.J., died on Nov. 24 at the age of 63 after a long illness, at the Rahway Hospital.

A graduate of Philadelphia Divinity School, Fr. Helmick served St. Mary's, Clementon and the Church of the Atonement, Laurel Springs, N.J.; Christ Church, Manhasset, Long Island, N.Y.; and St. Andrew's, Camden, N.J. He is survived by his wife, Catherine, three children, and his sister, Dorothy Lyall, wife of the interim dean of Christ Church Cathedral, New Orleans.

The Rev. Grant A. Morrill, a retired priest of the Diocese of Connecticut, died at the age of 72 in Cape Code Hospital, Hyannis, Mass. on Nov. 2.

A graduate of Hobart College and Virginia Theological Seminary, Fr. Morrill served as rector for 20 years at St. Mark's, New Canaan, Conn., from 1955 to 1975 when he retired. Before coming to St. Mark's he served parishes in Oklahoma and Ohio and was a chaplain in the U.S. Navy from 1943 to 1946. As

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rector of St. Mark's, Fr. Morrill led the parish in constructing a larger church building and developed parish education programs for both teenagers and adults; he was well known for his innovative use of music and drama in liturgical worship, and church architecture. Interested in civic affairs, Fr. Morrill began the Committee of Common Concerns and was a founder of the New Canaan Clergy Association. In 1971 he was awarded an honorary degree from Virginia Theological Seminary. He is survived by his wife Marjorie, two sons, two sisters, and one granddaughter.

Lois Carter Clark, nationally known churchwoman, died on November 19 following a brief illness in Oklahoma City.

Born in Council Hill, Okla. and reared in the Creek Nation, Mrs. Clark was graduated from Bacone College and received her master's degree from Oklahoma State University. For 25 years she worked in special education, curriculum development, and vocational rehabilitation for the Oklahoma City public schools. She was a representative of the Indian Women of the Episcopal Church, a member of the Council for Women's Ministries, the National Committee for Indian Work, and on the board of the Presiding Bishops' Fund for World Relief. She was instrumental in promoting the inclusion of the Rev. David Pendleton Oakerhater, Indian deacon, on the church calendar; she was the author of *David Pendleton Oakerhater: God's Warrior* [to be reviewed soon]. The widow of Dr. J. Stanley Clark of Oklahoma City University, Mrs. Clark is survived by her daughter, her son, a grandson, and her brother.

Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

February

- 4-6 Executive Council Meeting (San Antonio)
- 6-8 Convention of the Diocese of Texas (Austin)
- 7-8 Diocese of Upper South Carolina (Rock Hill)
- 8 Convention of the Diocese of San Diego (La Jolla)
- 12 Ash Wednesday
- 20-22 Annual Meeting of Sincicators (Scottsdale, Ariz.)
- 26-Mar. 1 Sixth National Assembly of Episcopal Urban Caucus (Pittsburgh, Pa.)
- 28-Mar. 1 Convention of the Diocese of Arkansas (Helena)

March

- 6-8 First annual Computer Application for Ministry Conference (Los Angeles)
- 12-16 Meeting of Primates of the Anglican Communion (Toronto)
- 30 Easter Day

May

- 1-4 Semi-annual meeting of the National Executive Committee of the Episcopal Peace Fellowship (Vails Gate, N.Y.)
- 2-4 Council of the Diocese of Nebraska (Fremont)
- 10 Convention of the Diocese of New Hampshire (Wolfeboro)
- 15-17 Convention of the Diocese of Western North Carolina (Kanuga)
- 16-17 Convention of the Diocese of Maryland (Baltimore)
- 18 Pentecost

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INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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