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Dr. John Carver speaks to the Executive Council about the role and responsibility of a board of directors: determining perspectives in which decisions are made [p. 6].

**The Commandments in Lent • page 9**



# THE LIVING CHURCH

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## Yes and No in Lent, IV

There is something in the religious mind which accepts the idea that we should say no to our physical desires because they are inherently evil and say yes to our mental desires because they are nobler and better. The idea seems attractive, even if we rarely put it into practice. Many religions, such as early Christian Gnosticism [TLC, April 14, 1985] based much of their teaching on this contrast between "bad" bodies and "good" spirits.

On the other hand, Christian orthodoxy has always marked this line of thinking with a danger flag. It is an approach which does not hold water in the long run.

Our bodies can be used for good or bad purposes, so too can our hearts and minds. Often the worst evil is generated in the latter. God made our entire and whole beings to be good; he also gave us free will which allows us to use our whole beings righteously or sinfully. When we

say no to our physical self by refusing to eat something which tastes good, we are not downgrading our bodies. We are improving the capacity of our bodies to serve their true purposes and to glorify our Creator.

The question of yes and no in Lent ultimately leads us to the greatest yes and no of all, the mystery of the cross. Here is God's judgment. In the cross, all that is evil and wrong stands condemned. In the same cross, God's infinite love and mercy are made manifest.

Here is that mystery which is at the heart of the Gospel. It all points to Christ. "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will . . . to unite all things in him, things in heaven and things on earth" (Ephesians 1:7-10).

H. BOONE PORTER, Editor

### Departure

...If I must die,  
I will encounter darkness as a bride,  
And hug it in mine arms.  
—*Measure for Measure*, Act III, Scene 1.

When the pale stranger appears —  
sudden as gusts in November night —  
there may be an instant, breathing snared,  
for intuitive terror of oblivion —

or, perchance, a pleasing cognizance  
sweeping through a loosened spirit,  
as when shy sweethearts touch  
and gasp to know that they are one.

William Davenhauer

# LETTERS

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.

## Incredible Struggles

While I certainly agree with the gratitude you express in your editorial regarding the tenure of the Rt. Rev. John M. Allin as Presiding Bishop [TLC, Feb. 9], I believe even *he* would join me in wincing a bit at the comparison of his tenure to the experience of the American church in the Civil War and Revolutionary periods!

During the Civil War, the painfully divided loyalties of countless households of Christian people in the "border states" (and indeed elsewhere) were not only challenges of conscience, but matters of life and death. Envision two brothers, both raised in the same parish church, enrolled in opposing armies in hopes of killing one another. It takes generations for such pain to begin to be healed. Simply having a meeting of all the bishops was next to impossible to achieve.

And at the time of the Revolution, church buildings were routinely desecrated and used as military headquarters, animal housing, and the like. Any wood was chopped up for use as firewood. At war's end, clergy and laity alike had either fled or been forced from their "legally assured" property in large numbers.

I suspect Bishop Allin is as grateful as I am that the church in the 1970s has not had to face *that* kind of incredible struggling for survival. I commend him, along with you, for his restraint, perseverance and true courtesy. But I feel I must take the opportunity to note as well the nearly incomprehensible challenges which his predecessors of the Civil War and Revolutionary periods had to face. May we be saved from such times!

(The Rev.) STEPHEN O. VOYSEY  
St. Paul's Church  
Pleasant Valley, N. Y.

## Generous Spirit

I simply want to express my thanks to you for publishing the Very Rev. Robert Giannini's article, "Re-examining Karl Barth" [TLC, Feb. 9]. Although I am not a Barthian, I felt that Dean Giannini's article is balanced and he stimulated me to dust off my copies of Barth's books to take another look at them. A generous spirit of openness to diverse theological

positions is demonstrated in this article, which I think represents the Episcopal Church at its best.

(The Rev.) ARTHUR F. McNULTY, JR.  
Calvary Church

Pittsburgh, Pa.

## Ashes

The Rev. George Wickersham comments [TLC, Feb. 9] about Christians "disfiguring their faces" on Ash Wednesday, based on a "proper Anglican respect for holy writ." He then (not uncommonly) cites Matthew 6:16-18, but without reference to the historical context in which Jesus made his statement, or to theological or psychological roots of the current practice.

First of all, one has to realize that in Jesus' time and prior, a distinction was drawn between the *public* or *communal* fast and the *private* devotional fast. There were times when the entire community was called upon to fast "in sackcloth and ashes" (Nineveh's mass repentance in the Jonah narrative reflects what was a very common practice). It was customary for family members, when reciting *kaddish* for a departed loved one, to cover their heads with ashes as a sign of mourning. In a real sense, the Ash Wednesday liturgy is Christians' communal sign of repent-



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ance and, while it is not totally universal in our pluralistic society, should be seen as such.

Second, Christian liturgy has always sought to place in visible and symbolic terms what it states in words written and spoken. (Why else are the sacraments spoken of as "outward and visible signs of inward and spiritual grace"?) The ashes, placed upon the forehead with the words, "Remember that you are dust, and to dust you shall return," serve to symbolize what we all have to come to grips with, namely our own mortality and the last things — death, judgment, heaven, and hell. The ashes on our head are not for the world to look at, but for us to look at, and to remember.

It is my conviction that Jesus was making a statement about attitudes, not about specific religious practices. He was telling us that we do not do certain things to draw attention to ourselves, but to witness to the goodness and mercy of our God, and to our relationship with him. We do not leave the ashes in place forever; we wash the next day, and get on with our lenten fast in quietness, as Jesus told us. If someone sees a conflict, then perhaps he ought not to accept the imposition of ashes (as is his right); but please, let's not quote our Lord out of proper context!

(The Rev.) JOHN B. PAHLS, JR., CSSS  
St. Paul's Church

Suamico, Wis.

### Frolicsome Rhythms

The report on the inauguration of *Hymnal 1982* at Washington Cathedral [TLC, Feb. 9] was welcome to those of us interested in music and liturgy. Your correspondent's comments and criticisms raised important points to be considered by all who plan such services.

However, the description of hymn 145 as a less-than-fortuitous *marriage* of text and tune is not entirely accurate; the text is the *offspring* of the tune. Percy Dearmer himself describes the poem's genesis on page 65 of his reference work *Songs of Praise Discussed*. "First printed in the *Oxford Book of Carols* (1928), this was written to carry the fine tune which is outside ordinary metres."

After reading the second and fifth stanzas of the hymn, I am convinced that the "frolicsome rhythms" of the tune *Quittez, Pasteurs* are more than appropriate as a vehicle for Dearmer's suggestions on keeping Lent.

THOMAS STRICKLAND

The Cathedral Church of St. Paul  
Burlington, Vt.

### Surprising Likeness

I just had to write about the stark resemblance of the new Presiding Bishop, the Most Rev. Edmond L. Browning, to Pope John Paul II, in the photo that appeared on the front cover February 9. Just to prove my point, I

showed the picture to a cousin from Poland, now in my home, and he identified Bishop Browning as the pope from his native land.

We heard much about this installation from our administrator, the Rt. Rev. Thomas J. Gnat, Bishop of the Eastern Diocese of the Polish National Catholic Church from Manchester, N.H., who represented the PNCC on this historic first celebration of the Holy Eucharist when a Presiding Bishop of the Episcopal Church was installed utilizing the full catholicism of your communion.

ROBERT F. MOODY  
President

Holy Cross PNC Church

Lynn, Mass.

{ We have again looked at our cover and agree that there is a likeness at this particular angle. Ed.

### Giving Up on Law

I appreciated Michael McEwen's article on terrorism [TLC, Jan. 26]. I agree wholeheartedly with his central point that the church does have a contribution to make, whether through prayer, condemning acts of terrorism, or helping to shape public policy.

It is important to recognize that the terrorist has given up on peaceful change and is operating outside of the law. Perhaps it is no less important to also work for a legal process in the international arena which will be just and responsive.

Mr. McEwen rightly notes that "one person's terrorist is another person's liberator." Thus, we perceive the U.S. role in supporting the contras or mining the harbors in Nicaragua one way while the government in that country may see it in another.

However, when Nicaragua pressed its claim in the World Court, the U.S. response was to withdraw from the court altogether.

Well, as I said, terrorists tend to see themselves as above the law, and Christians, or at least law-abiding Christians, might want to speak out on this issue as well.

(The Rev.) NATHANIEL W. PIERCE  
All Saints Church

Brookline, Mass.

### Method of Intinction

In reference to the Rev. Edward Franks' letter [TLC, Jan. 19], there are several ways of administering intinction. Fr. Franks mentioned only one of them, that of placing the host in the palm of the communicant's hand. I am left to assume that either the communicant dips the host into the chalice, or, that this is done by the chalice.

With the discussion on AIDS, some new innovations have been introduced into the church. A few of the manufacturers of communion vessels are now

selling what is called an *intinctorium*. It is a basin with a cup in it. The cup has a leg which fits into a reservoir built into the basin, so that it can be easily removed for cleaning. This cup holds three to four ounces of wine. The basin into which it fits holds 300-400 wafers.

In my experience, the easiest form of intinction is to instruct the laity to stand with their hands folded or clasped in a prayerful posture. On approaching a communicant standing thus, I dip a host into the cup and administer same by placing it on the tip of the communicant's tongue. Upon reception, the communicant returns to the pew, leaving standing at the altar only those who are waiting to drink from the chalice (having received the host from me already).

The only danger of any infection being spread would spring from my fingers having touched the tongue of someone with an infection. To ensure that this does not happen, we order a larger wafer!

I strongly assert that intinction has to be recognized as a viable option as well as an alternative and that it is safe if handled properly with the appropriate educational preparation.

(The Rev.) MICHAEL M. MARRETT  
St. Monica's Church

Washington, D.C.

### Feminine 'Spirit'

Perhaps you or some of your readers can help me. I am experiencing a dilemma in the use of the third paragraph of the ICET text of the Nicene Creed. Why is the Holy Spirit referred to as "he" in the new text instead of as "who" as found in the older English text of the creed? Since "Spirit" is a feminine word in Hebrew and a neuter word in Greek, what was the justification for referring to the Spirit as "he," e.g., "With the Father and the Son, *he* is worshiped and glorified; *he* spoke through the prophets?" Did the Latin "Spiritus" introduce heresy into the Western Church? The ambiguity of the older text with its use of "who" was preferable especially since there seems to be a search for the feminine in the Godhead.

The ordination of women has changed one of the God-symbols of the church, and has sparked the search for the feminine in God, and I see this search going in two directions. One, a destructive direction which would unravel and contradict the revelation of God as Father by reducing him to God the Parent or some such castrated symbol. The other would, I believe, be a more creative search by developing a more precise doctrine of the Holy Spirit, who as yet has not received the same theological attention as the other two persons of the Holy Trinity.

Developing the undeveloped symbol seems more promising to me, and less divisive, than smashing other God-symbols that have been around for more than 2,000 years. Reviving the ancient

Syriac tradition of "our Mother the Holy Spirit" could be a possible development that would not undermine the rest of the revelation. But one roadblock to this development is the present ICET text of the Nicene Creed. Is there any way to revise this otherwise good text and go back to using the more ambiguous "who" as found in the older English texts? This would make it easier to develop a doctrine of the Holy Spirit as the focus of the feminine in God. Once this development is established and tested, the "who" could be changed to "she."

Are there others who are finding it more difficult to recite the third paragraph of the ICET text of the Nicene Creed in good conscience, or is this strictly my own idiosyncratic concern?

(The Rev.) THOMAS E. STEVENSON  
St. Matthew's Church

Ontario, Ore.

### Puzzlement

In a thought-provoking "First Article" [TLC, Jan. 19], Sally Campbell points out that we must all share in original sin whether we want to or not. She also notes that Christ came into the world to nullify Adam's mistake and to save sinners. But, she finds it strange that only those who turn voluntarily to Christ are saved, that every person must choose for himself. She says she is puzzled because this makes it seem as if Adam were more powerful than Jesus.

Surely the key to the puzzle is the nature of God's love. He doesn't want his love to be a one-way affair. He loves us so much that he wants us to love him in return. He could easily will us to love, but instead he gives us free will. And instead of making us automatons, he makes us strive against the evils Ms. Campbell mentions, "sin, disease and death."

Out of all this comes true, requited love. And God's love is stronger than Adam — or anything else, anywhere, ever.

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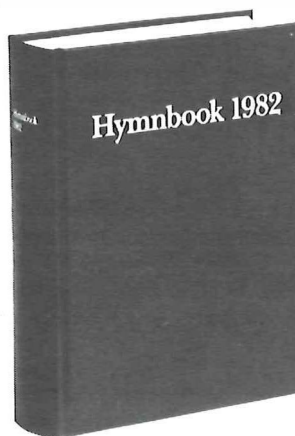
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# THE LIVING CHURCH

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## Executive Council Meeting

In his first working session with the national Executive Council in San Antonio February 4-6, the Most Rev. Edmond L. Browning, newly installed Presiding Bishop, shared tangible evidence of his desire "to set priorities for the new triennium."

Bishop Browning underscored the positive mood of the church in his homily during the opening celebration of the Holy Eucharist, and declared his intention not to be impatient in listening to its heartbeat.

Citing the shared task of setting priorities for the next three years, Bishop Browning said that "everyone has something to contribute for the well-being of us all. In our working together, no one, no group, has a corner on the truth."

The meeting began the evening of February 3, and the Rt. Rev. Scott Field Bailey, Bishop of West Texas, had a presentation on Hispanic ministry. Bishop Bailey described the special linkage between the church and the Hispanic community, saying 54 percent of the one million persons living in San Antonio are Hispanic. He credited the Rev. Canon Hugh Magers, now a mission specialist in the Diocese of Dallas, with "plowing the ground of evangelism and Hispanic ministry . . . the two are inseparable."

On the second day of the meeting, Bishop Browning welcomed the Ven. Lincoln Eng, archdeacon of the Diocese of Oregon who was elected by Province VII to fill the seat on the Executive Council Bishop Browning himself had formerly occupied. He then gave his address from the chair, which included listing the following new members to the staff of the Episcopal Church Center:

- administrative assistant: the Rev. Richard Chang;
- deputy for Anglican Relations: the Rev. Charles Cesaretti;
- coordinator for Ministries with Children: Dr. Barbara Taylor;
- field officer for Indian Ministries: Sherman Wright;
- assistant for Interpretation and Network Development in Presiding Bishop's Fund for World Relief: Dr. David Crean;
- assistant personnel officer: James Lewis; and
- systems analyst: Barbara Kelleher-Buntin.



Vernon Helmke (center), chairman of the board of directors of the Good Samaritan Center, welcomes members of the Executive Council on their visit. At right (standing) is the Rt. Rev. Scott Field Bailey, Bishop of West Texas.

The chairman of the agenda committee, George McGonigle of Austin, Texas, introduced Dr. John Carver, a management consultant specializing in the role and function of boards of directors.

Dr. Carver said it was important for Executive Council to consider how it saw its connection with staff operations and the linkage value it shared with its chief executive, both which help determine perspectives in which decisions are made. He said boards should guard values rather than act as an "agitating group."

Treasurer Matthew Costigan reported a budget balance of \$337,500, made up of short-term investment income excess generated in 1985. Estimated amount of income from dioceses for 1985 was \$20,150,000. Actual figures for 1985 are expected to be \$20,180,000. Mr. Costigan said he expects 1986 pledges to reach a level of \$22,661,000. Trust fund income estimates for 1986 are \$3,387,000.

Mr. Costigan advised the Executive Council of his previously declared desire to retire May 1 after 42 years in the treasurer's office. Bishop Browning suggested the council begin immediately to acknowledge Mr. Costigan's contribution at the next Executive Council meeting.

Members of the council traveled to the Good Samaritan Center in the heart of

San Antonio, to view its work in the Hispanic community. The center serves many people by providing medical, dental and psychiatric services as well as programs in child development and day care.

### Standing Liturgical Commission

On Wednesday, Executive Council heard a report from the Rt. Rev. Vincent K. Pettit, chairman of the Standing Liturgical Commission. At the request of General Convention, the commission had prepared the form for the Distribution of Holy Communion by Lay Eucharistic Ministers. Bishop Pettit said the new form would be included in a revised Book of Occasional Services. He also reported the commission's study of inclusive language for Morning and Evening Prayer and the Holy Eucharist for possible authorization for trial use by General Convention in 1988.

Mrs. Scott T. Evans, Diocese of North Carolina, reported for the Standing Committee on World Mission in Church and Society. The records of the Partners in Mission Consultations in Cuba and Uganda were accepted as bases for future relationships in those churches. The council affirmed the Harare Declaration [TLC, Jan. 19], calling on the international community to prevent the extension or renewal of bank loans to the South African government.



Other action supporting national mission included approval of \$10,000 from the income of the Roanridge Trust to assist the Leadership Academy for New Directions (LAND) in its leadership training program for rural and small town ministry.

The council voted unanimously to divest all holdings in companies engaged in business with the governments of South Africa and Namibia no later than June 30, in compliance with Resolution D073a from the last General Convention.

The action includes all trusts and other funds, and addressed the conflict created by the common law of the State of New York, which, under certain conditions, prohibits divesting of securities held in pension funds [TLC, Dec. 22].

The council agreed to authorize negotiation for a \$4.5 million grant through the American Schools and Hospitals Board Agency for St. Luke's Hospital, Quezon City, Philippines, and for the construction of a five-story medical school building there.

Bishop Browning thanked the agenda committee, his staff and the Executive Council for his first meeting with them.

The next meeting is scheduled for June 17-20 in Atlanta.

(The Rev.) STEPHEN WESTON

## Trinity Church Divests \$10 Million

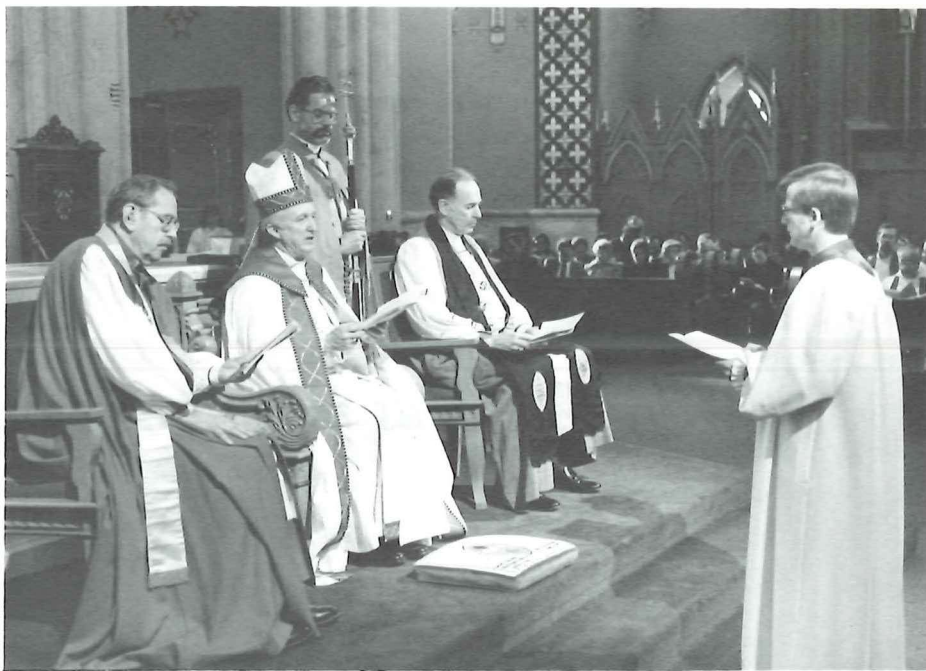
The vestry of Trinity Church, Wall Street, voted February 5 to sell \$10 million worth of stocks — one-fifth of the church's \$50 million investment portfolio — as a moral statement in opposition to racial apartheid in South Africa. In addition, the parish voted to commit itself to fund church groups within South Africa working for change.

The Rev. Leonard Freeman, director of communications at Trinity, said \$250,000 in grants to South African church groups would be made in 1986, and a total of \$1 million over a four-year period. The sum of \$200,000 has already been committed to the Anglican Diocese of Johannesburg, he said.

In 1984 the parish made a long-term commitment to work in Africa through its Trinity Grants Board. Some 35 percent of its annual \$2.1 million grants-making is now marked for work there.

A statement by Trinity's rector, the Rev. Robert Ray Parks, said, "The divestment movement all over the U.S. has long since moved beyond simple economics. It is a primary way for individuals and institutions to make a moral statement with the commitment of their resources."

Trinity Church, one of the oldest in the U.S., having been on the same site since 1697, has long been involved in supporting peace and justice efforts throughout the world.



(From left to right) Bishop Gilliam, Presiding Bishop Browning with his chaplain, the Rev. Charles Cesaretti, and Bishop Reed and the Rev. Charles I. Jones, who is standing before them.

## Montana Bishop Consecrated

The Rev. Charles Irving Jones, former archdeacon for missions of the Diocese of Kentucky, was consecrated Bishop of Montana on Saturday, February 8 at the Roman Catholic Cathedral of St. Helena, in Helena, Mont.

Over 1,000 people attended the service, as laypeople and clergy of other churches joined with Montana Episcopalians in celebrating the event.

The Ven. George Estes, archdeacon of Southern Virginia, preached on the theme of knowledge and discernment as gifts of the Holy Spirit. The Old Testament lesson was read by R. Ross Harris of Chicago and George Casparian of Fulton, Ky. read the Epistle.

Joining the Presiding Bishop, the Most Rev. Edmond G. Browning, as co-consecrators were the Rt. Rev. Jackson E. Gilliam, who retired January 1 as Bishop of Montana, and the Rt. Rev. David B. Reed, Bishop of Kentucky. The new bishop's vestments and other symbols of office were given by the people of the dioceses of Kentucky and Montana. Of special meaning were the pectoral cross and ring, made by Helena artisan Leroy Battershell. Silver for these was salvaged from the ashes of the Jones family home, which burned in 1981.

Bishop Jones was elected to the diocese in September, 1985 [TLC, Oct. 27].

JOANNE MAYNARD

## Peru Hosts Bishops Conference

A closer relationship between Anglican bishops in the western hemisphere has developed as the result of a nine-day residential meeting in Lima, Peru, January 21-29.

About 40 bishops from Canada, the

Caribbean, Central America, Mexico, South America and the United States gathered to identify issues and common concerns which they would like to discuss at the world-wide Lambeth Conference of bishops in Canterbury, England, in 1988.

It was the first of a number of proposed pre-Lambeth consultations to be held throughout the world. Simultaneous translation facilities aided the deliberations of the English, Portuguese and Spanish-speaking bishops.

Concerns which the bishops would like to see on the Lambeth agenda were grouped under five main topics: peace and justice, the shape of Anglican ministry, relations with other denominations and other faiths, renewal and evangelization, and family life. They will be forwarded to the Archbishop of Canterbury, the Most Rev. Robert Runcie, who convenes the conference.

The bishops reiterated their total opposition to apartheid and voiced their support for the commonwealth group which is seeking a dialogue with South African government and black leaders in an effort to dismantle the oppressive system.

In planning for the Lambeth conference, the bishops approved unanimously a recommendation which would provide simultaneous translation facilities into English, French, Japanese, Portuguese, Spanish and Swahili. Previous Lambeth Conferences have been conducted entirely in English.

They urged that every bishop prepare for Lambeth through consultation within his diocese and, wherever possible, by visiting another diocese with a culture and language different from his own.

# Poverty

*Why the focus in scripture on the poor?*

By TRAVIS Du PRIEST

One of the joys of growing up and living in the south is the characters that you meet. In Kentucky, I had the pleasure of knowing two elderly bachelor brothers who attended the midweek Eucharist at the chapel I attended. They were both wealthy, and both were eccentric. The younger brother worried about being rich; he did not want to die wealthy, so he set out to get rid of his money.

Did he give to the poor, to charity, to hospitals? Well, in part, yes. But once, while his brother was in New York City, the younger brother bought 13 Cadillacs.

The right idea, gone wrong. This man had heard, to an extent, the Gospel of poverty. What he hadn't heard as clearly was the Gospel of concern — the Gospel of opening wide his hand to the needy and the poor in the land.

Any virtue, of course, can easily become a vice when practiced literally. To understand chastity only in sexual terms reduces it, as solitary writer Maggie Ross says, to tiresome law-keeping. To understand obedience as "my leader right or wrong" is sheer stupidity. To understand poverty only as absence of money is to negate the whole gladsome nature of God and creation.

Well, then, what about poverty? Poverty is a condition few of us in this country know, though the numbers unfortunately grow every year. Why the focus in scripture on the poor? In Deuteronomy? In the Psalms? In the letters to the Corinthians? In the Gospels, especially

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Luke. "Happy are they who have given to the poor" — What is this all about?

There's a wonderful comment from the 18th century novelist Daniel Defoe, who is reported to have said, "I don't know which gave me more pleasure, buying my books in my youth or giving them away in my old age." The pleasure of giving.

When I recall this remark of Defoe's, I think of my sister-in-law who collects and refinishes furniture in the fall and winter and ends up putting most of the items in her yearly yard sale in the summer. The pleasure of getting rid of stuff.

Whether you've reached the point of giving away, or even if you don't have yard sales, most of us know the pleasures, in some way, of giving away, selling, wanting less. Even exercising to *lose* weight is an example.

My own mother has reached this point. Last Christmas when my wife and I asked what were some things she might like, she quickly replied, "Nothing, unless I can eat it or use it."

This same principle of siding with less is at the heart of God. As St. Paul puts it: God became poor so that by his poverty we might become rich. The poverty

of God. The emptiness of God. The God who gives up.

One of my favorite sayings that I keep on my dresser is, "Angels can fly because they take themselves lightly." Yet how we weight ourselves down, how we anchor ourselves, how we trust our possessions. And how our richness can prevent us from opening wide our hands. Even the richness of faith can, for some, close doors, settle all questions, and assign unbelievers to hell. Richness unfortunately, can prevent compassion, can breed a hard and cold heart.

The point of poverty is that authentic giving away is a reminder of our dependency on God. "To give" is not a legalistic command. It is a way of life for the Christian church because God is the primary giver. Our richness comes from God's self-imposed poverty.

The poor — the reasons to give — then, are not burdens to tax our yearly budget, but, as scripture sees it, a chance for us to live in the unity of Spirit: the poor will never cease; therefore, open wide your hand.

So we collect to give away. The biblical Spirit is thwarted and truncated when we keep. Richness is not wrong; it's just that God sides with the poor because that is the way he reveals himself to the world. He chose to become incarnate in poverty.

The good news is that the more we, in our richness, seek to become poor — that is, to live dependently on God — the lighter, the richer, and the happier we become. The Gospel is that we too can revive the half-dead in our society, as the apostles did in theirs. When we equal out humanity we do the work of God: "He who gathered much had nothing over, and he who gathered little had no lack."



# The Commandments in Lent

By WILLIAM McKEOWN

**S**top it!"  
"Don't do that!"  
"Cut it out!"  
"Halt!"

All of us have parents, most of us have teachers or bosses; many of us have met a police officer in the performance of his duties. All of these are authority figures who can disturb and upset us by telling us, or making us feel, that we are behaving wrongly. Whether it's true or not, we don't like to hear such things.

During Lent, the Ten Commandments are read in many of our parishes. I suspect that most of us don't like these commandments. In them, we hear the voice of a stern and unforgiving lawyer: parent, teacher, boss and policeman rolled into one — the maximum authority figure, the biggest of big brothers, the One who says "Thou shalt not. . . ."

Our reaction has nothing to do with our understanding or belief. Instead, it is one of anxiety, of guilt, and of fear.

But is this our reason for reading the Ten Commandments in Lent — to address our anxiety, guilt and fear? We know this is a penitential season. The colors we use are somber and dark. We remember that we are called, in the words of the invitation in the service for Ash Wednesday, to observe "a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial." Is this the reason we read the Ten Commandments — to put the fear of the Lord in us?

At best, we are ambivalent about these commandments. We know they carry great power — power that we fear, as I have mentioned, but power we may invoke when we need it. For instance, think of the debates on pacifism, on capital punishment and on abortion. "Thou shalt not kill" speaks powerfully to all of us about these topics, but in complex and conflicting ways.

As we know, Paul the Apostle struggled to understand and explain the relation between the law of the Hebrews and the grace of God in Christ. We recall

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*God calls for  
obedience to the  
commandments as  
part of his covenant  
with his people.*

---

that, for Paul, the Christian is no longer under the law; we are "discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit" (Romans 7:6). We also recall that the Gospels record a continuing debate between Jesus and the pharisees over observance of the law.

If we look back beyond Paul and beyond Jesus to the context in which the Ten Commandments were remembered and recited by the Hebrews, we may see how the reading of these commandments may help us today. Listen to the first two verses: "And God spoke all these words, saying, 'I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage'" (BCP, p. 317). We can hear in these words that the commandments are presented as part of the retelling of God's saving acts in the history of Israel, as a restatement of the covenant between God and his chosen people. Because God is just, because God brought Israel out of Egypt, the people of Israel have a special relationship with God and with each other. As a consequence, they are to follow these commandments — they are to behave justly toward God and toward each other.

Some scholars tell us that the Ten Commandments were probably recited as the climax of a covenant renewal ceremony held every seven years in ancient Israel — a ceremony at which the people of Israel recalled their special relation to God and renewed their commitment to that (Deuteronomy 31:10-11). In this context, the recitation of the Ten Commandments was a liturgical act — an act

of worship — by all the people: an expression of joy and anticipation, not guilt and dread. Remembering this can be, I think, a help for us today.

We are called to observe a holy Lent, by self-examination and repentance and are called to prepare ourselves for the great and terrible events of Holy Week and Easter. Surely re-reading the Ten Commandments can help us focus on our weakness, on our own failure, on our own sin. Re-reading them can help us understand in what ways our relationships with God and each other do not meet the standards of God — of the law Jesus came to fulfill. The Ten Commandments can help us focus our penitence.

But surely if we remember their context, the commandments can help us more than that. I believe they can help us understand the significance of our penitence, and in at least three respects.

First, our penitence need not be seen as a negation of our lives, but may be seen as an affirmation of our relationship with God — just as the commandments affirmed the relationship of the people of Israel with God.

Second, while penitence calls for us to remember our sin, our penitence need not dwell on the past but may direct us forward, to recognize the continuing relationship of God with us, the church, the New Israel.

Third, and this may be the hardest part to grasp, our penitence is not a private thing, hidden away in the hearts of each of us, known only to ourselves and God: it is part of *our* covenant with God. It is shared — it is a common response of us all to the love of God. Just as the people of Israel gathered every seven years to recall God's saving acts for them and to recite the commandments, we gather every seven days to recall God's saving acts for us. Transformed by Christ, we are not alone before God, we are together before God: we are the church.

In our liturgy we go on to recite the creed, say the prayers of the people, and then join in the general confession, our public act of repentance. Thereafter the priest pronounces the absolution. Finally, just before the offertory, we pass the peace.

We need to concentrate on these liturgical acts in our shared lenten discipline, not as a grim duty — not out of fear or anxiety, but as an affirmation of our life together in Christ.

Each of us needs forgiveness and peace. If we are penitent, God promises we will be forgiven; and each of us can then be an instrument for the forgiveness of others. When we pass the peace, remember that we are not simply saying "Good morning"; we are not simply greeting each other. Remember we are greeting each other in Christ — and Christ in each other. Let us do so with solemn joy.

# What's the Difference?

*To carefully examine Unity School of Christianity, one must have an understanding of Jesus, the church's one foundation.*

By RICHARD L. BLANK

On television one sees a smiling well-known personality give a brief positive word for the day. An optimistic word is read in the daily devotional *Daily Word* published by Unity School of Christianity, Unity Village, Mo. Many Christians assume the writings of Unity are Christian in nature and complement their own church's teachings. But what is Unity?

Unity was founded by Charles and Myrtle Fillmore in Kansas City in 1899. Mrs. Fillmore, raised a Methodist, converted to Christian Science in 1887. She claimed healing of various diseases including tuberculosis. She converted her husband, who claimed no religious background. The two then drew upon the study of Christian Science, New Thought, Rosicrucianism, Spiritualism, Theosophy and Hinduism and created their own unique blend of a new religion.

Unlike many other religions, they did not go out to establish congregations and church buildings. Rather, they focused on mailing Unity literature. The impression was conveyed that one could continue attending the church of his choice while enjoying a "higher level of Christian consciousness" through devotion to the teachings of Unity. Although there are today a number of Unity churches in metropolitan areas, the primary focus continues to be their publications.

The basic difference between Unity and the Christian faith is the understanding of Jesus himself, the church's one foundation. Unity presents an incomplete picture of Jesus, so incomplete as to deny him his true significance. For Unity, Jesus is merely an example to be

followed. He is not presented as the One who died on the cross for the forgiveness of our sins, to reconcile us to God.

St. John wrote very clearly, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world" (I John 2:1-2).

Unity does not present Jesus as the One who died on the cross for us because the reality of sin is not acknowledged. In place of the fall of Adam and the fact that "all have sinned and fall short of the glory of God" (Romans 3:23), Unity teaches "The difference between Jesus and us is not one of inherent spiritual capacity, but in difference of demonstration of it. Jesus was potentially perfect and he expressed that perfection; we are potentially perfect and we have not yet expressed it" (*What Unity Teaches*, Unity School of Christianity).

The appeal of this is to one's pride. Such a belief allows one to avoid the uncomfortable feeling of acknowledging that one is a sinner and in need of God's forgiveness.

Unity teaches that Jesus wasn't any more divine than we are. He just tried a little harder. Where St. Paul gives the positive word, "I can do all things in him (Jesus Christ) who strengthens me" (Phil. 4:13), Unity's message is that you can do all things in your own innate strength.

Unity then denies the uniqueness of Jesus, that unlike us, he is the eternal Son of God, in whom the fullness of God dwelt bodily (Col. 2:9). It denies the fact that "we are reconciled to God by the death of his Son" (Romans 5:10). As for imitating Jesus' example by our own will power, Jesus said, "apart from me, you can do nothing" (John 15:5).

Unity then teaches justification (being made right with God) through good works rather than faith. This fits well with Unity's teaching of reincarnation. This doctrine, borrowed from Hinduism, is not widely publicized, but it is part of Unity's teaching. The idea is that if one goes through enough reincarnations, one can eventually perfect himself. Such a belief is contrary to the Bible which states, "it is appointed for men to die once and after that comes the judgment" (Hebrews 9:27).

The *Daily Word* teaches devotion to positive thought; the Christian faith teaches first devotion to Jesus Christ and second to his teachings. Unlike Unity, the biblical faith teaches that you may invite Jesus into your life as Savior and Lord; you may enter into a personal relationship with him; you may know him, love him, and worship him. He is not merely an historical figure of the past, who serves as a role model. Jesus could not have made it clearer than by such sayings as, "Behold, I stand at the door and knock; if anyone hears my voice and opens a door, I will come into him and eat with him, and he with me" (Rev. 3:20). "Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28), and at the closing of Matthew's Gospel, ". . . lo I am with you always, to the close of the age" (Matthew 28:20).

If you know someone who has been reading the *Daily Word*, rather than criticize Unity, it is best to pray for that person, share your own personal relationship with Jesus, and encourage that person to have a like relationship with him. Once having done that, encourage the person to enter into a group Bible study and give a source for a Christ-centered daily Bible reading.

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*The Rev. Richard L. Blank is vicar of St. Matthews' Church, Flat Rock, Mich.*



# EDITORIALS

## Executive Council under New Primate

The recent meeting of the Executive Council in San Antonio [p. 6] marks a new chapter in the life of that body, with the leadership of a new Presiding Bishop. The nature and purpose of the council, which were thoughtfully discussed, are indeed topics deserving serious consideration.

The basic responsibility of the council "shall be to carry out the program and policies adopted by the General Convention," to which it is accountable (Canon I. 4. 1a, b). Yet the convention has little opportunity to enforce accountability on the council. Such a gathering, furthermore, of prestigious and influential clergy and lay people three or four times a year obviously generates its own dynamism. The council to some extent creates its own style, and should not do so without self-criticism.

On the other hand, the council is, or has been, governed by custom, precedence, and existing expectations. It would appear that habitual meetings in the New York area have not been unconnected with extended attention to the concerns of the Northeastern part of the country. Other regions have had other concerns which have not in the past generally received equal parliamentary time — e.g., the South (evangelism), and Southwest (Hispanic mission), the Midwest and Northwest (small churches, often in agricultural areas). Other examples also come to mind.

Bishop Browning's insistence that "no one be left out" offers a broad challenge, both to the council and to the whole church. Simply to follow existing patterns will not achieve this goal.

## Evaluating American Business

A thoughtful reader recently remarked that THE LIVING CHURCH needs material which speaks favorably of capitalism and American business, in order to balance material of the opposite view which appears in these pages. We wondered, what material of the opposite view? Thinking back over the years we recalled few articles or editorials criticizing free enterprise.

With further reflection we concluded that this issue concerns news. Diocesan conventions and national bodies such as the Executive Council have spent much time in recent years debating stockholder resolutions and similar questions. Since this is news, and since church members are entitled to know what their elected representatives say and do, we report it.

This raises further questions. If such resolutions have not been generally effective, why does the church bother with them? On the other hand, if they are effective, why doesn't the church say so? Why are there not frequent resolutions praising companies which do follow the wishes of their shareholders in controversial areas?

Many businesses are deeply concerned about their employees, their customers, and the communities in

which they operate, and also about national and world issues. This needs to be gratefully acknowledged. To extoll what is good is as important as to castigate what is bad.

## Two Significant Nations

At the time of this writing, the state of affairs in both Haiti and the Philippines is uncertain. Perhaps this uncertainty will continue. In any case, both nations deserve a continued place in our prayers.

Although both nations are overwhelmingly Roman Catholic, both also are the scene of effective and important missionary activity of the Episcopal Church. The lay people of these nations and the clergy, sisters, medical missionaries, teachers, and others who serve them are important and valuable parts of our church family. Both enrich the life of our church.

In Haiti, Anglicanism began under the leadership of the great black missionary priest and later bishop, James T. Holly. Our church has made tremendous cultural and intellectual contributions, as well as spiritual ones, to this French-speaking nation.

Anglicanism has flourished in the Philippines and, since the episcopate of the saintly Charles Henry Brent, has attracted formerly non-Christian ethnic groups whom Spanish Catholicism had not effectively penetrated. The Episcopal Church is linked with the Philippine Independent Church which has been described as the largest single indigenous Christian Church in Asia.

May both the Philippine and the Haitian people find peace and justice in the days ahead.

### In the Old Stone Church

We cherish the relic,  
the chunk of saint's bone  
encased in glass, smudged

by the touch of a thousand  
desperate hands,  
tears of sorrow.

As we rub the glass  
faint prayer escapes  
from our lips, floats  
as a bubble, bursts.

In the dark corner  
the candles rooted in sand  
bear flame.

What do we cherish?  
The saint's thigh  
or the presence  
casting light  
in the corner?

Diane Karay

# Good Friday Service

By JOHN H. ELLEDGE, JR.

Last year about this time I was planning my first Good Friday service for my new cure. Having learned the hard way in other parishes that a new rector can accidentally open a hornet's nest by blithely planning events without first finding out what local traditions are, I asked around.

My heart sank when I found out that a number of the parishioners longed to revive the tradition of having a three-hour-long series of meditations on the Seven Words from the Cross. I was not at all

*Our guest columnist this month is the Rev. John H. Elledge, Jr., rector of St. Luke's Church, Phillipsburg, N.J.*

enthusiastic about preaching that many times to a handful of come-and-go worshippers. Frankly, it sounded deadly dull.

Harking to my wife's suggestion to "delegate," I asked seven parishioners, some of whom had little public speaking experience or training, to each give a presentation. Their task was to come up with a five-minute talk on one of the traditional "words" and to tell what the passage meant to them.

My preference of a mid-day Good Friday observance had been to reenact the stations of the cross. Since the local high school was closed on Good Friday, we scheduled the teens to take part in the noontime observance. We compressed

the schedule for the "Seven Words" into just over two hours.

I was delighted how it all turned out:

For the *Way of the Cross*, we reprinted parts of the liturgy from the *Book of Occasional Services*. Reprinting each station would have been quite long, so we included the opening and closing devotions in full. Between these we reproduced only the parts of the devotions at each station which are in common, sort of a "generic" outline, if you will. We supplemented this with devotions from Clarence Enzler's *Everyman's Way of the Cross* (Ave Maria Press, 1970), led by members of the youth group.

The weather on Good Friday turned unseasonably warm and sunny and we took the opportunity to walk the parish grounds as part of the liturgy. As we journeyed the Way of the Cross, one young man, a recent high school graduate, played Jesus' role, his neck reddening with strain and friction burns from the large wooden cross he bore, half dragging as he went.

As I had suspected, the adults who came found the stations inspiring, but the youth were much more impressed and moved. The modern applications in the supplemental devotions: rejection, weakness, courage, kindness . . . each seemed coincidentally appropriate for the individuals reading them.

At 1:00, we began the seven words in the building. I read the lessons, a hymn or anthem was sung, the lay people presented their reflections. I enjoyed the role reversal.

The first of the traditional sayings is "Father, forgive them for they know not what they do" (Luke 23:34). We followed its reading with the choir singing "When Jesus Wept" as a round. (Incidentally, this little beauty is found in the *Hymnal 1982* as no. 715.)

Our junior warden then fulfilled her assignment by telling a still painful story of a small community divided over the issue of which school district it would unite with in order to educate its children. Her husband had been a school board member at the time and had shared much of the heat from that unpopular decision. During those stressful

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months, it was their faith in God that carried them through. Their constant prayer was "Father, forgive . . ."

"Today, you will be with me in Paradise." (Luke 23:43). We sang "Lord Jesus, Think On Me," then a young woman gave us all lumps in our throats as she told about her near-death experience. She found herself first on the ceiling of the emergency room, watching the medical personnel, then in the presence of her deceased father-in-law, then being held in Christ's arms, before falling through a "long tunnel" to rejoin her body as she heard the nurse say that her blood pressure was restored. She concluded that she had already seen paradise.

The third word is "Woman, behold your son . . . man, behold your mother" (St. John 19:26-27). We sang the Stabat Mater, "At the cross, her station keeping," and then heard from a man who had lost his father when he was 14. He told of understanding how Jesus felt, because he, too, had felt responsible for his mother.

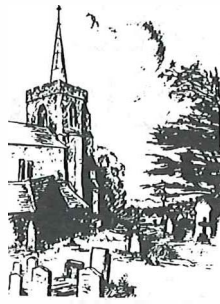
"Word" four is "My God, my God, why have you forsaken me?" (Psalm 22:1 and Matthew 27:46). We sang "Ah, holy Jesus, how hast thou offended?" Another man, a lay reader, poignantly spelled out a past of "life in the fast lane" in which he had time after time cried that same question of Jesus' from the depths of his own forsakenness. Not long ago, however, thanks to the witness and teaching of the former rector, he had found new and positive meaning for life through Christ.

"I thirst . . ." (John 19:28). We sang "As pants the hart for cooling streams." A young woman who has helped change my life, my wife, told of trying to quench her thirst to fill her God-shaped vacuum through others' approval, yet nothing was ever enough until she opened herself to the one who created that space for his presence.

"It is finished" (John 19:30). We sang "My song is love unknown," then one of our male lay readers choked as he told of a very personal relationship which not long before had appeared to be finished. He spoke to the side of the phrase "It is finished" which is actually irony because, for Jesus as well as himself, it was a new beginning rather than a finish.

After reading, "Father, into your hands I commit my spirit" (Luke 23:46), we sang "O sacred head sore wounded." A lawyer who seldom has time to take a public role of leadership in our parish thoughtfully reflected upon the seventh word from an understandably forensic view. He helped us see judgment as a test of ultimate responsibility rather than condemnation.

When it was all over, I found that the dreaded "Seven Words" had turned out to be more like a miniature "Faith Alive," and for me, at least, the highpoint of Holy Week.



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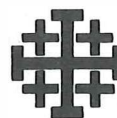
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## POSITIONS OFFERED

OPENING—Episcopal chaplain, Dartmouth College/assistant priest, St. Thomas Church. Beginning June, 1986. Details: Search Committee, St. Thomas Church, 9 W. Wheelock St., Hanover, N.H. 03755.

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SMALL CHURCH in northern Minnesota town seeking recent seminary graduate to provide strong pastoral ministry and liturgical leadership. Contact: Frank Marvin 1-800-346-5044 or Dorothy Mergens (218) 386-2317.

# PEOPLE and places

## Ordinations

### Priests

Alabama—William Jefferson Bozeman (for the Bishop of Central Florida), rector, St. Michael and All Angels, Robinson Springs, Ala. Add: Box 586, Millbrook, Ala. 36054. Milton Thomas Glor, rector, St. James, Livingston; St. John's, Forkland; and St. Alban's, Gainesville, Ala. Add: Box 446, Livingston, Ala. 35470.

Chicago—Steven Bradley Clark, curate, St. Augustine's, Augusta, Ga.

Connecticut—Kent C. Smith, curate, Trinity Church, 36 Main St., Newtown, Conn. 06470.

Eau Claire—Robert H. Tiling, rector, St. Katherine's, Rte. 1, Box 234, Owen, Wis. 54460.

Maine—Linton H. Studdiford, rector, St. George's, Box 1128, Sanford, Maine 04073.

Northwestern Pennsylvania—Warren B. Fruechtel, priest-in-charge, St. Margaret's, Mount Jewett, Pa. Add: 228 Meadville St., Edinboro, Pa. 16412.

## Retirements

The Rev. Norman C. Farnlof, as of March 1, from St. John's, Brunswick, N.J. Add: 47 Church Lane, N. Kingstown, R.I. 02852.

The Rt. Rev. Jackson Earle Gilliam, as Bishop of Montana, on January 1; he may now be addressed at Shoreline Route, Polson, Mont. 59860.

The Rev. Hugh Livengood, as associate at St. Paul's, Westfield, N.J. Add: 9 Rodman Lane, Westfield, N.J. 07090.

The Very Rev. J. Robert Orpen, Jr., on March 31 as dean of the Chicago-West deanery, as rector of the Church of the Advent, and as priest-in-charge of St. Stephen's Mission, Chicago; his address will be 2739 N. Richmond, Chicago, Ill. 60647.

## Resignations

The Rev. H. Paul Osborne, as interim rector, All Saints Church, Portsmouth, Ohio, effective Jan. 31.

## Deaths

The Rev. William R. Masters, retired priest of the Diocese of Northwestern Pennsylvania, died at the age of 65 in Greenville Hospital, Greenville, Pa., on January 28.

A graduate of Virginia Theological Seminary, Fr. Masters served St. Joseph's, Port Allegany and St. Matthew's, Eldred, Pa.; St. Matthew's, Liverpool, N.Y.; and St. Clement's, Greenville, Pa. He is survived by his wife, the former Helen Ruth Kirkpatrick and their three children.

Elizabeth Wood Lee Bell, widow of the Rev. Canon Bernard Iddings Bell who served cathedrals in Fond du Lac, Rhode Island, and Chicago and who was warden of St. Stephen's College (now Bard) from 1919 to 1933, died in Chicago after a lengthy illness on December 16.

A native of Peoria, Ill., Betty Bell, who married Fr. Bell in 1912, made a lasting impression upon the student body of Bard College which held a memorial service at the Chapel of the Holy Innocents on February 14. Along with her husband, Mrs. Bell regularly mixed with students in the dining commons for lunch and dinner. She has been described in the news release from Bard College as "a remarkable woman of great spirit, deep religious convictions, totally dedicated to B.I. [Bernard Iddings]. Her devotion to Fr. Bell during the most difficult times of his blindness was heroic." Canon Bell died in 1958; their son, Bernard, died in 1930.

# CLASSIFIED

## POSITIONS OFFERED

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COLLEGE CHAPLAINCY—Episcopal chaplain, University of Arkansas/associate rector, St. Paul's Church. Beginning June, 1986. More information—The Rector, St. Paul's Church, Box 1190, Fayetteville, Ark. 72702. Phone (501) 442-7373.

PARISH in southwest seeks full-time Christian education director. Education and experience in educational program development; volunteer recruiting, training and support; organization and administration; personal relations required. Qualified persons may send letter of application and resumé. Reply Box J-629\*.

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## TRAVEL

IN THE STEPS OF THOMAS MERTON—pilgrimage to India, Nepal and Sri Lanka, October 9-November 2, 1986, sponsored by Holy Savior Priory, P.O. Box 40, Pineville, S.C. 29468. Write for details.

ANGLICAN PILGRIMAGE to British Shrines and Holy Places. June 9-25, 1986. Inverness, Culloden, Aberdeen, Edinburgh, Lindisfarne, Durham, Lincoln, York, Walsingham, London, Glastonbury, Windsor, Norwich and Wells. Tour limited to first 25 persons. \$1,595 per person, double occupancy. Write Fr. Charles Lynch, 833 W. Wisconsin Ave., Milwaukee, Wis. 53213 or call (414) 271-1340 or (804) 740-5198.

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\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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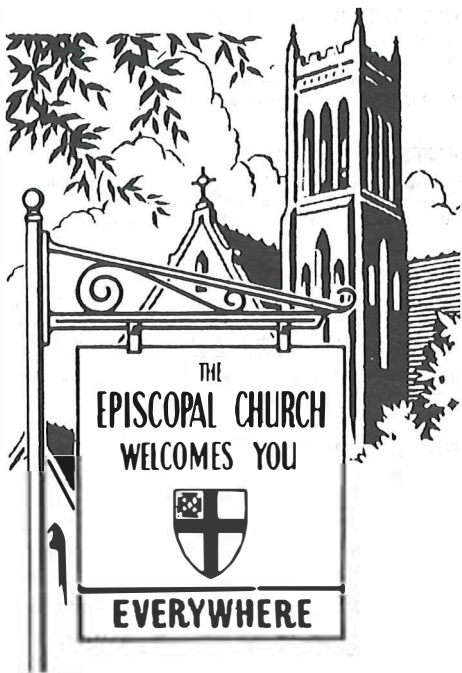
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# LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.



## SAN DIEGO, CALIF. (Pacific Beach)

**ST. ANDREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
The Rev. Robert D. Kelsey, r  
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

## SAN JOSE, CALIF.

**TRINITY** St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## WASHINGTON, D.C.

**CATHEDRAL OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also 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

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
The Rev. C. Christopher Epling, r; the Rev. Michael P. Basden, c; James Brush, organist; Roger Norman, youth dir; Mary Hudson, pastoral care coord; Linda Britton, headmistress  
Sun Masses 8 & 10, Daily Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10, Fri 7. Parish Supper & Christian Ed Wed 6. Organ recital Thurs 12:15. C by appt

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## JACKSONVILLE, FLA.

**SERVANTS OF CHRIST** 1221 State Rd. 13, Fruit Cove  
The Rev. Robert O. Weeks, v  
Sun Adult Ed 9:30, H Eu 10:30. Where Jesus Christ is lifted up! Join us for worship

**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.

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons  
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

## WEST PALM BEACH, FLA. (Wellington)

**ST. DAVID'S-IN-THE-PINES** 465 W. Forest Hill Blvd.  
The Rev. John F. Mangrum, S.T.D., D.H.L., r  
Sun H Eu 8, 9:30, 11. Midweek & HD, Wed 8. Daily MP & EP 8 & 5

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Highway  
The Rev. Robert E. Walden, r  
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

## BARRINGTON, ILL.

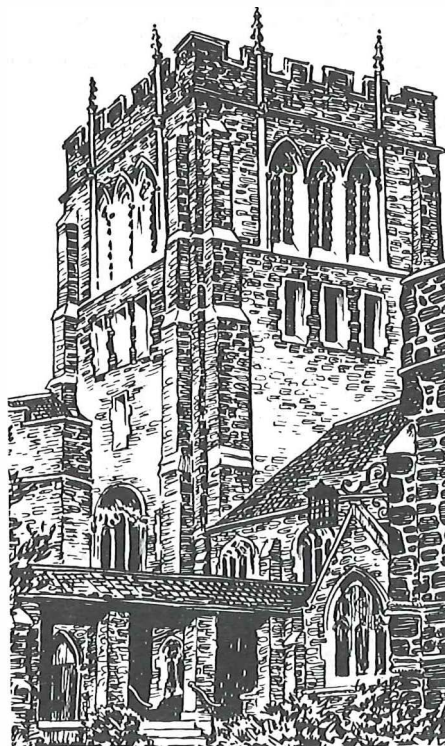
**ST. MICHAEL'S** 647 Dundee Ave.  
The Rev. W.D. McLean, III, r; the Rev. D.L. Turner, c; the Rev. Vincent Fish  
Sun H Eu 8 & 10; Daily MP & Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

## CHICAGO, ILL.

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr.  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 & 6. C Sat 11—noon

## ELKHART, IND.

**ST. JOHN THE EVANGELIST** 226 W. Lexington Ave.  
The Rev. Howard R. Keyse, r; the Rev. Jeffrey D. Lee, c  
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10, & 6. HD 12:10. South of Toll Road 3 miles on Rt. 19, downtown



St. Michael's and St. George's, St. Louis, Mo.

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 6630 Nail, 66202  
The Rev. David F. With, r  
Sun Eu 7:30, 10, noon

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett, assocs  
Sun H Eu 8, 10:15; Wed 10 & 8:30. Daily MP 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

**ST. STEPHEN'S** Park Square  
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as announced

## DETROIT, MICH.

**ST. MATTHEW'S & ST. JOSEPH'S** 8850 Woodward Ave.  
The Very Rev. Orris G. Walker, Jr., D. Min., r; the Rev. James A. Trippensee, the Rev. Harold J. Topping, assocs  
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass. Daily Office 10 & 4.

## FLINT, MICH.

**ST. PAUL'S** 711 S. Saginaw  
The Rev. Peter A. Jacobsen, r  
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

## MINNEAPOLIS, MINN.

**ST. LUKE'S** 46th & Colfax S.  
The Rev. George H. Martin, r  
Sun 8 H Eu (Rite I), 10:30 MP and H Eu. Thurs 7, H Eu. EP Mon-Fri 5:45

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt  
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

## LONG BEACH, MISS.

**ST. PATRICK'S ON-THE-GULF** 200 E. Beach  
The Rev. Meredith Spencer  
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

## PASS CHRISTIAN, MISS.

**HISTORIC TRINITY ON THE GULF COAST**  
The Rev. Bronson Bryant, r  
The Holy Communion 8, 10, 6

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marlon W. Stodghill, c; the Rev. Stephen L. McKee, chap/assoc; the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## BERNARDSVILLE, N.J.

**ST. BERNARD'S** Claremont Rd.  
The Rev. Frederick Baldwin, r 766-0602  
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Thurs 10 HC & Healing

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodl St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N.M.

**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
The Rev. Canon George Charles Hoeh, r  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service  
10. Eu scheduled with all services

**ST. PAUL'S** 199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** Penn & Magnolia  
Marlin Leonard Bowman, v Est. 1880  
Sun 9 & 11 MP & Mass. Sat 5 EP & Mass, Thurs 8 Stations & B

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

**ST. ANDREW'S** Richmondtown, Staten Island  
Geoffrey R.M. Skrinar, r; Frederick W. Schraplau, assoc  
Sun Masses 8, 10 (Sung), 12 noon; Thurs 12 noon Mass & Healing Service; Lenten Studies Wed 8

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
Daily Eucharist, Mon-Fri 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. 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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls;  
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4, Tues HS 12:10, Choral Ev 5:30, Eu. Wed Choral Ev 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30. Sat in Lent Eu 10.

**PARISH OF TRINITY CHURCH**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## RICHMOND HILL, N.Y.

**ALL SAINTS** 97-25 Lefferts Blvd.  
JFK—Q10 Bus Direct  
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF  
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St. (opposite Court House)  
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c  
Sun: H Eu 8; School of Religion & Adult Forum, 9:15; Sol Eu 10:15; MP 7:45. Daily: MP 8:45; H Eu 9 (Tues & Thurs), 12:05 (Mon, Wed, Fri); Major HD also 7:30 (Sol High). Wed in Lent: 7:30 Stations of the Cross, Address, Benediction

## PHILADELPHIA, PA.

**ST. MARY'S** 1831 Bainbridge St.  
Sun Eu 10; Tues, Thurs Eu 6. MP Mon-Fri 7:30

**ST. STEPHEN'S** 10th & Market Sts.  
**A National Healing Ministry**  
Eu & LOH Sun, Thurs, Fri (215) 922-3807

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu. Wed 7:30 H Eu

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. Lawrence C. Provenzano, the Rev. Joseph P. Bishop  
Sun Eu 8, 9 & 11

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

**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.  
Masses 7:30, 9 & 11:15 (Sol High). Masses daily, see schedule. C Sat 5:50 & by appt

## 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

## HOUSTON, TEXAS

**ST. DUNSTAN'S** 14301 Stuebner-Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. James V. Liberatoro 440-1600  
Sun H Eu 8, 9:15, 11:15, Wed H Eu 7

## 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

## CHRISTIANSBURG, VA.

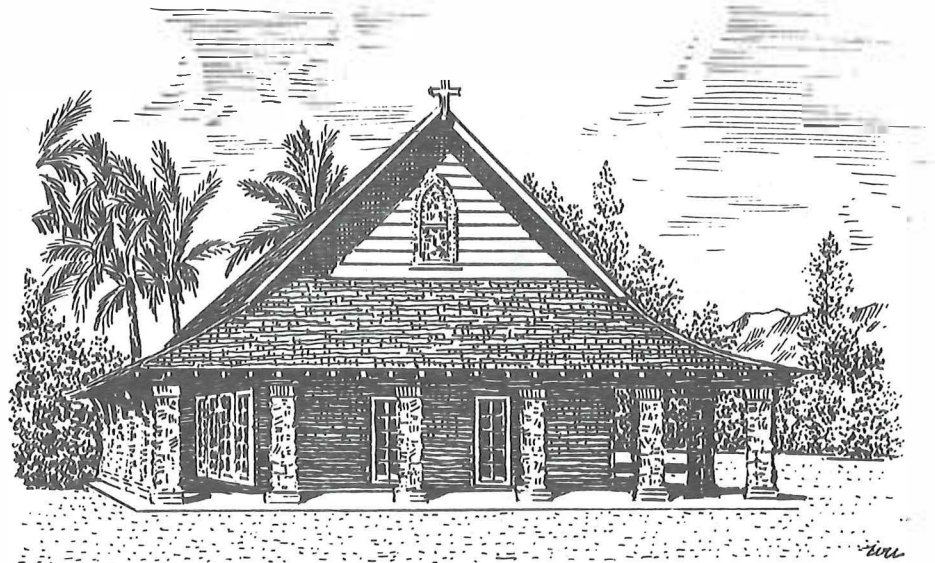
**ST. THOMAS** E. Main & Roanoke Sts.  
(I-81, Exits 36, 37)  
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d  
Sun HC 10, Wed 10 HC HS

## 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



All Saints' Church, Kapaa, Kauai, Hawaii