

# THE LIVING CHURCH



A view of St. Catherine's Monastery from the base of Mt. Sinai, with the newer village of St. Catherine in the background, where most of the Bedouins in the area live.

Visit to St. Catherine's Monastery • page 8

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## Mysterious Waters

**W**ells and springs are mysterious, especially in dry and semi-desert lands. Why does water bubble from the ground in some places? How was it possible for someone, perhaps in the remote past, to dig down and find water in a certain place? It is not surprising that so many water sources in biblical lands were associated with strange ancient stories, or that the digging of wells should be attributed to great ancestral figures of the heroic ages of the past. Even with all our modern scientific knowledge of geology, water sources still evoke some sense of wonder. Still today, moreover, many people engage water witches, using a divining rod of applebough, to decide where a new well is to be dug.

In a dry country, wells were natural meeting places, and some of the most romantic stories in the Old Testament take place in such a setting. Thus Jacob rolled a great stone from the opening of a well to water the flock of the beautiful Rachel, with whom he promptly falls in love (Genesis 29:1-12). Moses defended the shepherdesses of Midian against the bullying shepherds and so met his bride-to-be, (Exodus 2:15-22, see article p. 8). In the Gospel for the Third Sunday in Lent we have our Lord's meeting with the Samaritan woman at Jacob's well (St. John 4:5-42). There is nothing romantic, however, in this conversation with a disreputable and too-much married individual.

Our Lord introduces himself and his message to the woman in terms of water. The urgency of obtaining water, and the desirability of an easier source for "living water," understood by the woman as fresh, flowing water, immediately sparks the conversation.

The Samaritans were closely related to the Jews. Although speaking virtually the same tongue, worshipping the same

God, and reading the same books of Moses, they had been alienated from the Jews for centuries, and the latter viewed them with contempt. This passage may remind us of others in which our Lord challenges this hereditary ethnic prejudice, namely the parable of the Good Samaritan and the healing of the Samaritan leper (St. Luke 10:30-37 and 17:11-19). We should also remember that after Pentecost Philip the Evangelist visited Samaria, followed by the Apostles Peter and John (Acts 8:5-25). This was the first effort to convert a considerable number of non-Jews to Christianity, and the account of it revolves largely around baptism and the gift of the Holy Spirit. The memory of this episode (which must have occurred long before St. John's gospel was actually written) has doubtless added to the emphasis on our Lord's own visit to Samaria and his conversation about living water. The gospel this week, like those of last week and next week, is part of a baptismal sequence. Prepara-

tion for baptism was historically the central agenda for Lent.

What is this living water with which Jesus challenges the woman and continues to challenge us? I believe that it must be interpreted as the Holy Spirit, for later on in St. John we find, "Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, Out of his heart shall flow rivers of living water.' Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified" (St. John 7:37-39).

Just what passage of scripture our Lord has in mind is not clear: no verse exactly like that quoted is to be found in the Old Testament as we have it. It may be suggestive, however, to recall Ezekiel's prophecy (chapter 47) of life-giving water issuing from the restored and perfected temple at Jerusalem.

For the Jews, the place where the temple stood was the center of the world, and the point from which one could best address God in heaven above. The Samaritans perhaps had similar beliefs about "this mountain" concerning which our Lord and the woman speak. In the future, however, acceptable worship will not be defined in terms of geographic location or ethnic loyalties, but rather it will be "in spirit and in truth." The real temple will not be in either Jerusalem or Samaria, but among those who know the truth and have a new life in the spirit. From them will flow forth mystical and life-giving waters, more precious than those envisioned by Ezekiel. Christ's new people, whoever they are and wherever they are, will be a new and living temple, and "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 2:5).

H. BOONE PORTER, Editor

### The Daffodil

In the midst of morning chores  
 I caught a glimpse of him  
 My daffodil with legs and spade  
 Flitting across a rain soaked yard  
 Pausing here and stomping there  
 Splashing through the puddles  
 My daffodil laughed hymns of praise  
 To cold gray snow and ugly sand  
 He giggled at the barren branches  
 and built a "snow sand castle"  
 My daffodil with legs and spade  
 Made me pause and wonder  
 At the touch of God's good grace  
 Within a delighted little boy  
 Arrayed in yellow raincoat  
 Welcoming spring's first rain.

Patricia R. Renick

# THE LIVING CHURCH

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# LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

## Fundamental Differences

I am delighted that there is enough real concern left in Anglicanism for Fr. Thorwaldsen and myself to engage in dialogue about fundamentalism [TLC, Feb. 15].

I think that Fr. Thorwaldsen is mistaken in his premise that fundamentalists know where their knowledge comes from and liberals do not. The canon within the canon to which he refers is the way it all came to be; Torah was all the Bible there was for a long, long time. The writings and the prophets never had the same authority. The Gospels as we know them are certainly the liturgical choices of the early Christian community from among a variety of possible Gospels. And the parables, miracles, events and characters who appear in the New Testament are by no means all that there were. The process of writing scripture was a process of deciding which words among all the words of God should be written down.

(The Rev.) THOMAS DAVIS  
Holy Trinity Parish

Clemson, S.C.

## In a Brown Suit at the Pulpit

The February 15 issue contained a needed editorial about the use of vestments. Some years ago when there was some argument in the parish where I was rector about the use of certain vestments, and about the shallow arguments of "high" and "low church," I did something unusual one Sunday. Before the sermon, I went to the sacristy, removed my vestments and returned to the pulpit in a brown suit with collar and tie! The effect was noticeable, both positive and negative. I pointed out that the only requirement for vestments, according to the Prayer Book, is that "The Holy Table is spread with a clean white cloth during the celebration" (Book of Common Prayer, p. 406).

Now the Prayer Book makes provisions for certain customary choices of varied vestments for ordinations and the like, but not necessarily for every regular Sunday rite. After the congregation was dismissed, I was accused of having violated the faith, and of having scandalized the congregation. Having made my point that Sunday, I resumed wearing my vestments for the rest of the service — and kept my job!

Two typical vestments for clergy —

## Announcement of Lenten Retreat at DeKoven Center

Dates: April 3-5, 1987

Dr. William Donovan, Canon of St. Mark's Cathedral in Minneapolis will conduct an innovative and stimulating retreat for the season of Lent. Dr. Donovan, also a professor of Art History, Classical Languages and Archeology at Macalester College, will present seven meditations of the subjects of God, Jesus, the Church, the world, humankind and Last Things. Each of these meditations is slide illustrated from Donovan's extensive work in archeology and art and provide a rich opportunity to affirm people's attempts to think about their lives and experiences theologically.

Participants are asked to do some writing and reflection and discussion will be encouraged. Times are also available for quiet personal reflection and private discussion with Dr. Donovan.

Bill Donovan is a graduate of Washington University and has a Ph.D. from the University of Cincinnati. He did his theological study at Westcott House, Cambridge, England. Donovan has published several books and many articles. He is a stimulating, comforting and deeply committed Christian priest.

Inquiries may be made to Sue Painter, Director of Administration, DeKoven Center, 600 21st Street, Racine, Wisconsin 53403. The DeKoven Center phone number is (414) 633-6401.

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stole and chasuble — were intended for these purposes: the stole to express that clergy are “under authority” with the yoke of Christ, and the chasuble to express the commonality of the people of God, since the vestment was derived from the common “pancho” of the first century, however else it might be symbolic. Street clothes, today, could be misleading for liturgical use since they might reveal, through the wearer’s private wardrobe, either his wealth or his poverty without the commonality with the congregation. The point is that vestments, or the lack of them, are not meant to impress anyone, but are to express a Christian truth.

(The Rev.) SAMUEL E. WEST (ret.)  
Richmond, Va.

### Not Selling Soap

In the January 25 issue, Fr. Tamburro writes that it is “unmitigated gall” for Archbishop Roger Malony to assume that all Latinos are Roman Catholic. I submit that the archbishop’s “gall” is only exceeded by Fr. Tamburro’s statement that Latinos are “fair game for us or any other Christian body.”

We are, hopefully, extending the hand of fellowship and love, not gaining votes or selling soap. Furthermore, one assumes that in his homily during the mass in Dodger stadium that the archbishop was indeed addressing “his people.” After all, one expects that most, if not all the people present, were Roman Catholic.

Reaching out to the unchurched is a Christian act and I applaud Fr. Tamburro’s desire to reach the Latinos who do not belong to any Christian denomination. MARION E. CRAIG  
Brainle Comte, Belgium

### No Solutions for Sin

Concerning the article, “Caution for Counselors” [TLC, Feb. 8], I find it wonderfully amusing that clergy have now become the objects of libel suits. The “chicken has come home to roost!”

Having tried so hard over the past decade or two to be treated as “professionals,” now that this goal has been achieved (at least to a considerable extent), the inevitable results are with us. When priests were pastors in the true sense of the word, there were no attempts to sue them for bum advice. Now that it would seem that most parsons (at least in our Episcopal Church) would rather “counsel” than do most anything else, they are rightfully being held accountable for the wares they offer. We have traded the credentials of sanctity for degrees and certificates of supposed expertise in the offering of some sort of “quick fix” for the various problems that are common to today’s society. It would seem that by now we would have

been able to discover that there simply are no solutions for sin. The cross is not a “solution.” There is and has always been just one response: repentance with its necessary corollaries.

Now that the church is so wedded to the spirit of the times, is it any wonder that she must be treated as any other organization?

(The Rev.) D.H. GOLDSMITH  
Church of Our Saviour

Killington, Vt.

### Principal Act

The sentence in Ben Minifie’s letter [TLC, Feb. 1], to wit: “With the advent of the new Prayer Book . . . the Eucharist has been forced upon the church, usually by the clergy, as almost an exclusive act of worship,” hit upon a real issue. Those clergy and many others have taken as the authority for their stance a statement on page 13 of the Prayer Book: “The Holy Eucharist, the principal act of worship on the Lord’s Day and other major Feasts, and Daily Morning and Evening Prayer, as set forth in this Book, are the regular services appointed for public worship in this church.”

They have taken the words “principal act” to mean that the Eucharist must be the service that is celebrated on Sundays, and to have Morning Prayer as a substitute service is not a viable option!

Since the word principal is so crucial to the issue, it is important to get a hint of what the authors of the 1979 Prayer Book meant. To do so, one need only examine the definition of that word. *Random House College Dictionary* defines: “Principal - 1. first or highest, as in rank, importance, or value.” None of the 13 listed definitions has any implication of only or must! It was the endeavor of the authors to elevate the position of the Eucharist to the “highest in rank,” since this is the service in which we partake of the body and blood of Christ, that motivated the wording of “principal act” which had not been included in that paragraph in Prayer Books prior to that of 1979.

Nor evidently, did they mean those words to imply “main” as “principal” is sometimes defined. Howard Galley, one of the leading coauthors of the 1979 Prayer Book also wrote the preface to the 1986 Episcopal Church Calendar (Morehouse-Barlow). In it he writes: “The term ‘Principal Office’ is used in this Calendar in two senses: 1) to describe the Office of Morning or Evening Prayer as the main Sunday Service and 2) to describe a service in which the office is used as the Liturgy of the Word at the Holy Eucharist.” Note that Galley describes Morning Prayer also as a main service!

But all the above is really just academic when one realizes that the real authority that governs this church is its

"Constitutions and Canons." Title II, Canon 1 is written, "Of the Due Celebration of Sundays. All persons within this church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the church, by hearing the Word of God read and taught and by other acts of devotion and works of charity, using all godly and sober conversation."

Certainly Morning Prayer, though it may not be the "highest in rank," fulfills this authoritative requirement and is therefore a viable option for Sunday services in churches large and small!

GEORGE CASPARIAN

Fulton, Ky.

Fr. Minifie, in his recent letter, enlists the support of Drs. Easton, Fosbroke, Stewart, etc. of General Theological Seminary in his contention that Anglican tradition does not affirm a belief in the objective presence of our Lord in the elements of the Holy Eucharist.

Like Dr. Minifie, I experienced the teaching of these "giants" as he rightly calls them. According to my notes and recollection, Dr. Easton held to the Roman Catholic belief in the Real Presence. However, he opposed the localizing of the time or moment of his presence with the recitation of the words of institution.

Dr. Easton maintained that "the greatest blunder of the Christian church was making the words of institution into a consecration. It is the (whole) Thanksgiving which consecrates." He cited the "late" appearance of the elevation of the host (Avignon 1325), and of genuflection after the words (Roman Missal 1574), and the division between preface and consecration prayer.

Dr. Easton opposed any bowing, elevation or genuflection except at the concluding doxology. This, I believe, is different from not localizing or identifying his real and particular presence in the elements. I do not recall the others expressing anything other than the traditional Anglican belief in the Real Presence.

(The Rev.) ROBERT C. HUNSICKER (ret.)  
Sandisfield, Mass.

### Obtaining License

Surely one way out of the church's presently compromised position in the matter of church marriage without active church participation by the couple [TLC, Jan. 25] is to insist that marriage itself first be effected in the eyes of the state at the registry office at the same time that the license is obtained and then — and only then — the church be approached. Unbelievers and nonparticipants would rarely turn to the church under those circumstances, and the church might recover some integrity by solemnizing only the marriages of the

faithful. But many, many a person will be the poorer, I fear, and that will weigh heavily against such a solution.

In Hawaii the clergy are licensed by the state to perform marriages and without such licensing may not do so. Some may see this as further compromise of the church's integrity in the matter of marriage.

(The Rev.) JOHN P. ENGELCKE  
Honolulu, Hawaii

As a parent of one of those couples married in the church but not subsequently active, I would like to reply to the clergy wife who feels such marriages are prostituting the church.

No, my daughter and her husband are not active in the parish, but the fact that she very much wanted the ceremony to take place there gives me hope that eventually they will grow into a more mature faith and become part of the community. It seems to me that if the church is indeed a family and not an exclusive club for the holy, that it is better to try to keep some ties to our young people, however tenuous, rather than turn our backs on them because they don't measure up to our expectations. Refusing to allow them access to grace in the sacraments is more likely to cause continued estrangement.

The case of a couple with no church ties or background is different, but I strongly feel that in the case of children of the parish family, it is better to err on the side of charity. MARION MIDGLEY  
Eules, Texas

In support of the clergy wife, I am always surprised at the hue and cry which surfaces when it is suggested that the church require something of someone. Why is it unreasonable to expect couples (or at least one party) to have participated actively in at least the worship life of the congregation?

Instead of seeing basic standards as "coercion," why can they not be seen as a form of genuine pastoral care and spiritual guidance, for both the couple and the congregation? I believe we are still too mired in interpreting "being pastoral" as being nice, and as giving people what they want, when they want it, just because they want it, thereby supporting a very privatistic, and consumer-oriented, concept of faith, rather than a corporate one.

Basic standards, such as prior participation in worship, offer people an opportunity to make a choice about their readiness to participate in the life of the body. They also assist the community of faith in taking its own vow of support with greater seriousness and maturity.

(The Rev.) HENRY GALGANOWICZ  
St. Paul's Church  
Windham, Conn.

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## Seminaries Express Concern

Two more Episcopal seminaries have expressed concern over the treatment by the Roman Catholic Church of Fr. Charles Curran and Archbishop Raymond Hunthausen.

In formal written statements, Nashotah House in Nashotah, Wis. and the Church Divinity School of the Pacific in Berkeley, Calif. indicated "dismay" over disciplinary actions taken by the Vatican towards the two clergymen.

Several other seminaries, including the Episcopal Divinity School in Massachusetts and the General Theological Seminary in New York have written similar statements [TLC, Oct. 26].

Concerning Dr. Curran, who was stripped of his teaching privileges at Catholic University in Washington because of his liberal views [TLC, Feb. 8], the Nashotah statement reads, "Even if Fr. Curran's views were considerably more radical than in fact they are, to demand of him conformity to teachings which many Christian people regard as questionable and unresolved is to jeopardize the disciplined and prayerful calling of all Christian people, under the guidance of the Spirit, to explore and interpret for the world the mystery of God and of God's will for us."

In an open letter to the Anglican-Roman Catholic International Commission (ARCIC), the Church Divinity School statement says, "Letters of doubt and distress were written by Roman Catholics when the Episcopal Church decided to ordain women to the priesthood. We have tried to respond honestly and prayerfully to these concerns and to discuss them fully both among ourselves and with Christians in other traditions. In a similar spirit, we write this letter to you in good faith to convey our doubt about the future quality, even the viability, of dialogue and collaboration between Anglican and Roman Catholic communions in light of the recent actions of the Vatican."

"... We have also been deeply distressed by the action of the Holy See in disciplining the Archbishop of Seattle," continues the Nashotah statement. "... That a member of the Apostolic College could be forbidden without open and public theological discussion to exercise in his own jurisdiction what in good conscience he believes to be his pastoral and teaching ministry undermines seriously the work of ARCIC on Authority and Ministry in the Church."

## Statement by Province VII Bishops

*After meeting during the first week of December, bishops of Province VII approved and later drafted a statement on sexual ethics. The following is that statement.*

Believing that the church must, at all times, provide for its members "clear guidelines for Christian behavior, reflecting both the love and judgment of God" (in accordance with Resolution D-95 of the 1976 General Convention), and believing that the present social scene in the United States calls for special attention to standards of sexual morality, we the undersigned, Bishops of the Seventh Province of the Episcopal Church, offer the following statement of our convictions on that matter.

Granted that perfection is beyond the reach of flesh and blood and that no human relationship is without sin, one of the nearest approaches to God's intention for his human creatures lies in the union of male and female in marriage. Such marriage, following biblical and traditional Christian teaching, is, by intention, faithful, lifelong and monogamous. This sexual relationship, and no other, may receive the church's blessing.

Chastity, by which is meant faithfulness in marriage and abstinence apart from marriage, is the sexual moral standard for all Christian people, clergy and laity alike. Persons selected for holy orders are chosen, in part, in order to provide "wholesome examples" of Christian living for the rest of the church's membership. Their ability and willingness therefore, to uphold, in word and deed, such standards as chastity constitute necessary conditions for their selection.

Having stated one of the moral norms by which we Christians are

judged, we would now stress the love through which, after every failure, people are forgiven and restored, if they truly repent. There should be no end to the understanding, the forgiveness, or the love and pastoral care offered by Christian people to those who find themselves unable to live within the moral norms of the faith, so long as those norms are honored and upheld. This condition is necessary lest love turn to sentimentality, forgiveness be rendered meaningless, and pastoral care prove injurious rather than helpful.

We call upon our fellow bishops of the Episcopal Church to join us in confronting the moral confusion which presently exists in the minds of many Christian people as a result of the so-called "sexual revolution" in American society. Let us honor our responsibility to maintain at all times "clear guidelines for Christian behavior, reflecting both the love and the judgment of God."

The Rt. Rev. John F. Ashby, Bishop of Western Kansas; the Rt. Rev. Scott Field Bailey, retired Bishop of West Texas; the Rt. Rev. Maurice M. Benitez, Bishop of Texas; the Rt. Rev. Anselmo Carral, Assistant Bishop of Texas; the Rt. Rev. Gordon T. Charlton, Suffragan Bishop of Texas; the Rt. Rev. William J. Cox, Assistant Bishop of Oklahoma; the Rt. Rev. Richard F. Grein, Bishop of Kansas; the Rt. Rev. Stanley F. Hauser, Suffragan Bishop of West Texas; the Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas; the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma; the Rt. Rev. John F. MacNaughton, Bishop of West Texas; the Rt. Rev. Donis D. Patterson, Bishop of Dallas; and the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth.

## Roman Catholics Accepted

Members of a Roman Catholic parish in Ashland, Ky., have been accepted as a chapter of a 100-year-old Episcopal lay order for women, according to church officials.

The 13 women, members of Holy Fam-

ily Catholic Church, were chartered as members of the Order of the Daughters of the King, a group dedicated to service, prayer and evangelism.

A spokeswoman for the order said ecumenical work between Holy Family and Calvary Episcopal Church in Ashland led the women to bring requests to their

respective bishops for permission to charter a Roman Catholic chapter.

"I hope this . . . group will be able to multiply itself in . . . parish after . . . parish throughout the country," said Roman Catholic Bishop William Hughes of Covington, Ky.

The Rt. Rev. Don Wimberly, Bishop of Lexington, called the move "an encouraging ecumenical statement."

## Tension in Northern Philippines

"People say the church must concern itself with purely spiritual matters," said the Rt. Rev. Robert Longid, Bishop of the Northern Philippines. "My theology tells me that it is not an either-or thing. The political, the material aspect of life is not separated from the spiritual," he said in a recent interview with a news service.

That thought guides Bishop Longid through his work as head of the 35,000-member diocese. It also causes trouble with military and civil authorities in areas where guerrilla forces of the National Democratic Front (NDF) have been active.

Bishop Longid is one of seven children of the Rt. Rev. Edward Longid, who headed the same diocese in the mid-1970s. The current bishop is a member of the Anglican Peace and Justice Network and is known for his interest in ecumenical and rural ministries.

"The big problem is when people separate the material and political on one side and the spiritual on the other," he said. "So they go to church and they pray . . . and talk about love for their neighbor, and then they go out and start kicking their neighbor."

The bishop and many of his fellow natives of the Cordillera mountain region believe that their powerful neighbors from the lowlands and abroad have been "kicking" the people of the Cordillera for generations.

According to Bishop Longid, a succession of government officials, military forces and industrialists have plundered the Cordillera's resources without regard for the region's people, their traditions and their relationship with the land.

"I would say that at least 60 or 70 percent of the Cordillera people are fighting for the issues that are affecting them," he said. "And it happens that the revolutionary movement has taken up the cudgels for them."

Support for the rebel movement continues to run high in large areas of the Cordillera despite the advent of the Aquino government and the emergence of the Cordillera People's Liberation Army (CPLA) led by former priest Conrado Balweg. Mr. Balweg's group, which is involved in separate talks with the government and which is not hostile toward it, is thought to represent only a

small portion of the people.

The bishop feels the government should negotiate with the Cordillera affiliate of the National Democratic Front. "The best solution will not come from clerics like me, but from those who will be sitting down in conversation, because I'm sure the CPDF will have their own ideas and the government theirs, but I'm also sure that in the conversation, in the dialogue, something will come up (which could lead to peace)," he said.

If the government does not take the issues seriously, Bishop Longid is concerned that all out war will ensue.

"You can never stop a revolution by fighting it with arms," he added. "They will try to kill each other off, but that's not going to be the end of it."

## "Women Priests"

The Church of England took a decisive step toward the ordination of women February 26 as its General Synod voted 317 to 145 to prepare legislation that would admit women to the priesthood.

The passage of a report outlining steps needed to ordain women seemed to be a signal that church opinion has shifted over the past five years. The debate in London lasted over five hours.

Many observers credited the work of the Movement for the Ordination of Women (MOW) and the support of the Most Rev. Robert Runcie, Archbishop of Canterbury, and the Most Rev. John Habgood, Archbishop of York, with bringing about the positive vote.

There is little chance that there will be women priests in the Church of England before 1991. Legislation must first be submitted to the 44 dioceses for their responses. Then it will return to the General Synod, where the measure must win by a two-thirds majority in each of the three houses — bishops, priests and laity.

Eventually the legislation must go to Parliament, and some members have said they will attempt to block it.

The Rt. Rev. Graham Leonard, Bishop of London, said he was not planning to leave the church or to negotiate with anyone, but that he intended to talk with all Anglicans about the new situation.

He was apparently referring to the communion as a whole. If, as expected, the final vote is not taken until 1990, it is possible that Dr. Leonard will have retired. He is required to step down at age 70.

Archbishop Runcie told the Synod there should not be "premature panic over the prospect of a schism." He said it was "too early to be talking about taking the tarpaulins off the lifeboats."

Action taken in London also included asking bishops to prepare guidelines to safeguard the rights of individuals and congregations that oppose women priests.

# CONVENTIONS

The convention of the Diocese of the Central Gulf Coast was held February 12-14 at St. Andrew's Church in Panama City, Fla.

The Rt. Rev. Armando Guerra, Bishop of the Diocese of Guatemala, was the guest preacher. His diocese has a companion relationship with the Central Gulf Coast, and in his message to participants he emphasized the continued success of the relationship.

The Rev. Canon Samir Habiby, executive director of the Presiding Bishop's Fund for World Relief, led meditations and was the convention banquet speaker. Half of the convention offerings were designated for the fund.

Presiding over the convention was the Rt. Rev. Charles F. Duvall, diocesan bishop. He announced the promising results of the Venture in Mission campaign with 97 percent of pledges collected.

The convention adopted a \$1,068,718 budget for 1987 and elected deputies to the 1988 General Convention.

VINCENT CURRIE, JR.

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The January 30-February 1 council of the Diocese of Mississippi was held in Greenville, Miss.

The council heard presentations from the Rt. Rev. James H. Ottley, Bishop of Panama; the Rev. Canon Peter Golden, national coordinator of Jubilee Ministries in New York; Jane Watkins, director of Overseas Development in New York; and several others.

In the course of the two days, the following resolutions were adopted:

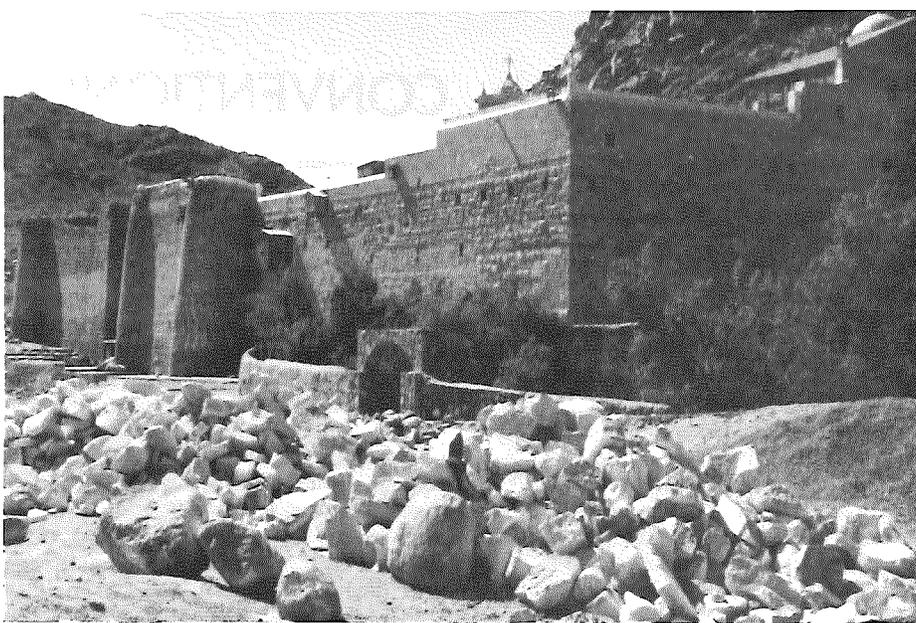
- that diocesan clergy and laity join the fight against illiteracy through education and program support;
- that the diocese continues its efforts of service to the poor, hungry and homeless;
- that acts of terrorism should be condemned;
- that congregations should become familiar with the rural agricultural crisis;
- that the establishment of an Episcopal Outreach Foundation should be endorsed.

Participants also welcomed St. Pierre's Church in Gautier, Miss. as the diocese's newest mission. The Rev. Harold Martin is priest-in-charge.

It was recommended that the 1987 Church School Missionary Offering be given to the companion Diocese of Panama, and that the council offering be divided between the Mississippi Fire Fighters' Burn Center in Greenville and the Children's Center in Lexington.

A 1987 budget of \$1,179,410 was passed.

ANNE MCKEOWN



Massive stone walls almost conceal the Chapel of the Transfiguration's spire at top.

# Monastery of St. Catherine at Mt. Sinai

By BRIAN C. COHOON

*The following account was written while the author was stationed on the Sinai peninsula as part of a multi-national peacekeeping force.*

The only biblical site in the Sinai peninsula that many scholars agree is authentic, so I was told, is "Moses Valley." In this valley for 14 centuries St. Catherine's Monastery has welcomed pilgrims. Although the identification of particular sites in or near the monastery where incidents in Moses' life or other incidents of religious significance took place is based on Bedouin oral tradition, St. Catherine's itself is of real rock, built and expanded at times which are historically documented. Its ancient library is world renowned.

Seven of us arose in the wee hours of the morning in order to meet a bus for a trip that, for one reason or another, turned out to be extraordinary for each person. Initially the suggestion of a trip to St. Catherine's represented a chance to see one of the most famous historical sites in the Middle East and also a chance of escape, for a day, the routine of duty in the Sinai with the multi-national force and observers.

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*Chief Warrant Officer Brian C. Cohoon, a helicopter pilot in the U.S. Army, resides at Ft. Lewis, Wash. He is the son of the Ven. Frank N. Cohoon of Kansas.*

After three and a half hot and dusty hours on one of the few paved roads in the Sinai, we arrived at the monastery. Since we arrived about 30 minutes early, we went to the souvenir shop and bought guidebooks in order to read up a bit on what we were about to see.

The Sinai's religious significance, so far as Christianity and Judaism are concerned, dates generally from the time of Moses. It is on the site of St. Catherine's, it is believed, that Moses found Jethro and his seven daughters after he had escaped from Egypt at the age of 40. A well, where Jethro is believed to have watered his flocks, is still in use today, housed within the walls of the monastery. It is said that this well is the only one in the Sinai that has never dried up. It was on this site, also, where legend has it that God revealed himself to Moses in the miracle of the burning bush and ordered him to return to Egypt and bring the Israelites to Mt. Horeb (Sinai?). It was at the summit of Mt. Sinai where tradition has it that God again spoke with Moses and delivered the Ten Commandments. And was also on this site, at the summit of Mt. Sinai (Horeb?), where Elijah, some 600 years later, sought refuge from the rage of Queen Jezebel and heard the "still small voice" of God.

The earliest Christian monks settled in these areas, seeking refuge from persecution in the Roman empire. The exact location of these holy places was pre-

served in the oral histories of the native Bedouin tribes. From the third century onward, small monastic communities formed around Mt. Sinai. For the most part they were self-sufficient hermits living in caves, gathering only on holy days near the traditional site of the burning bush to receive the Holy Communion.

After Constantine the Great accepted Christianity the monks of Sinai petitioned his mother, the Empress Helena, for her patronage. In 330 A.D. she erected a small church and a tower at the traditional site of the burning bush to serve as a secure shelter for the monks of the area.

The monastery in its present form came into being when the Emperor Justinian (527-65 A.D.) ordered construction of a great walled monastery fortress and a church encompassing St. Helena's earlier edifices. A Greek inscription in the roof beam of the church memorializes the names of Justinian, his wife Theodora and the architect Stephanos. Around the end of the sixth century a mosaic of the Transfiguration of Christ was created in the apse of the church. Claimed to be oldest Christian mosaic in the world, it depicts Christ revealing his deity to Peter and James and John, with Moses and Elijah looking on. Although nearly 1,300 years old, this work is amazing on its intricacy of detail and looks as if it had been created only yesterday.

The monastery became known as the Monastery of the Transfiguration. In the early seventh century the monks, guided by a dream, ascended the highest mountain in the Sinai peninsula, known today as Mt. St. Catherine, where they found the remains of St. Catherine and carried them to the monastery where they rest to this day.

St. Catherine was said to have been born Dorothea in Alexandria in 294 A.D., the daughter of a wealthy aristocratic family. In her mid-teens she was converted to Christianity and was baptized "Catherine" by a Syrian monk. At the age of 18, in the early fourth century during the reign of Maximus, she publicly proclaimed her faith and accused the emperor of sacrificing to idols. She was jailed and tortured, but during that time she managed to convert four high officials of the empire. After her execution her body vanished. Legend has it that angels transported it to the peak of Mt. St. Catherine.

The story of her martyrdom was carried to the West by Crusaders and she was recognized in Europe as a major saint. Since the 11th century the monastery has been known in her honor.

The monastery and its religious community has functioned uninterrupted since the time of Justinian. It has been recognized and protected by the Romans, by Islam, the Crusaders, the Otto-

mans, Napoleon, the Egyptians and the Israelis. Although within the last 100 years the monastery has lost all its property outside the Sinai, it still thrives as an independent community adhering generally to the canon law of the Eastern Orthodox Church under the protection of the current Egyptian government. Today it is the oldest continuously functioning monastic community in the world. It celebrated its 1,400th anniversary in 1966.

So much I learned from the guidebook.

We entered the monastery proper at 9:30 a.m. and wandered around a bit while one of our number, who had been there before, looked up Fr. Macarios, a member of the order who hails from the state of Utah. He agreed to take us on a tour of the Church of the Transfiguration. Immediately following one of the daily services, we met him in the basilica, where he gave us a summary of the history of the monastery and its monks. He pointed out on each side of the basilica six pillars of granite representing the 12 months of the Orthodox calendar. The original wooden beams and doors to the church entrance, made from the cedars of Lebanon, are still in place, although the ancient roof is covered by a "new" ceiling dating to the 18th century. The 1,400-year-old doors were elaborately carved by a Byzantine artist and contain four parts with reliefs of animals, birds, flowers and leaves. The doors of the narthex are somewhat newer; they were built by the Crusaders in the 11th century.

Fr. Macarios escorted us to the apse where he showed us some of the more stunning features of the church. Here is the mosaic of the Transfiguration, along with the remains of St. Catherine. She rests in a simple, carved alabaster coffin which stands, with pedestal and canopy, approximately 12 feet high. It was carved from a single piece of alabaster. This is "simple" when compared with two other sarcophagi nearby. One was sent by Peter the Great, Czar of Russia (1682-1725), with the request that the remains of St. Catherine be placed in it and returned to Russia. The other was sent by Alexander II, a later czar (1855-81), with the same request. Both measure in inches 69 by 27 by 24 and are made of gold and silver encrusted with precious stones. The earlier has a cover upon which there is a relief of St. Catherine in repose. The requests of the Czars were refused and the precious gifts are now used as storage space for liturgical furnishings and appointments used in the chapel.

On either side of the apse are two additional chapels and directly behind is the Chapel of the Burning Bush whose altar is said to stand on the roots of the biblical burning bush. To allow construction of the building the ancient bush itself was transplanted a few yards behind the chapel where it still flourishes. The monks say this is the only bush of its kind that grows in the Sinai and that every attempt to transplant its shoots elsewhere have failed.

The next area we visited was the icon gallery in the narthex of the Chapel of the Transfiguration. Here are exhibited 150 icons from a collection of over 2,000, some of which date back 1,500 years. According to Fr. Macarios, about 1,200 years ago the church issued an order to destroy all icons, and it was obeyed everywhere except at St. Catherine's. We were told that today there exists in the world only 27 icons over 1,200 years old and each of the 27 are housed here. Twelve of the rarest and oldest date from the early sixth century and were made using the wax-melting technique. Three of these were on display — one of St. Peter in the Hellenistic style of Alexandria, one from Syria or Lebanon depicting the Virgin Mary flanked by two saints, and one of Christ the King [see cover of TLC, Nov. 24, 1985].

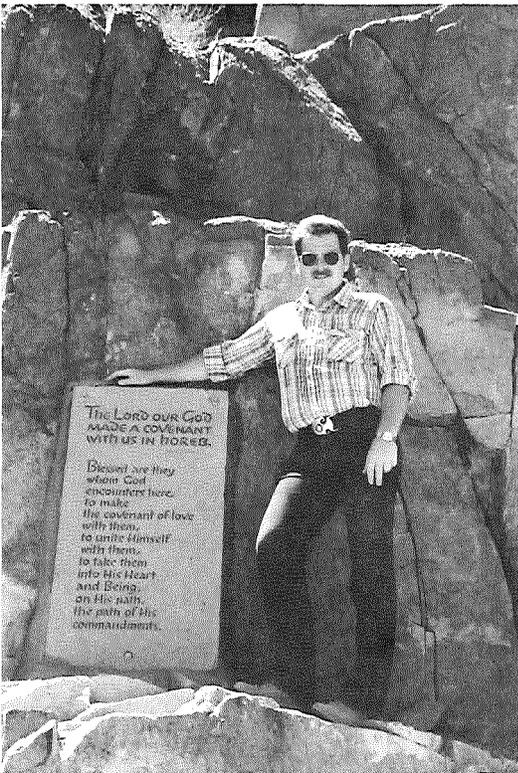
We were told that some years ago a scholar on a research project compared the features of this icon of Christ the King with some studies he had done earlier on the Shroud of Turin. He had measured the facial structures in each representation and their angular relationships and determined that the faces matched exactly. He concluded, therefore, that the image on the icon had been painted from the image on the Shroud of Turin.

Fr. Macarios excused himself for a while to make arrangements for us to visit the library. During this time we wandered about the monastery. We viewed the burning bush and found a doorway that was of particular interest to our group of military men. Inside was a room that was used at various times as a billeting area by the Crusaders. On the door were carved various unit crests, slogans and sayings to let us know that soldiers of an earlier era were once housed there. We then visited the garden where dates, apricots, plums, cherries and other fruits and vegetables are grown, and then went to the charnel house, where the bones of all the monks who have died at St. Catherine's are kept. When a monk dies he is buried in the cemetery, later is disinterred and his bones brought to the charnel house. They say the origin of this custom lies probably in the difficulty of digging a grave in the hard, rocky ground here, and the monks also look upon it as a constant reminder of their own coming death.

The monastery library is guarded very jealously by the monks and is closed to the public. It seems that in 1865 a fourth century manuscript of the Bible was borrowed by a German scholar and was never returned, the only item that has ever been taken from the monastery and not returned. The library is generally considered second only to the Vatican library both in number and value of the manuscripts it contains. Their oldest manuscript is more than 1,500 years old; the oldest printed book there was imprinted on the Gutenberg press only 40 years after it was invented. The library also contains the Codex Syrus Siniaticus, one of the principal manuscripts of the New Testament Gospels, dating from the early fifth century.

Over 5,000 rare volumes are housed here, divided into two sections — one for handwritten material and the other for printed matter. We were shown a couple of examples of the handwritten volumes. Amazing!

After a quick brown-bag lunch in the bus we started the climb up Mt. Sinai. It was hot, dry and dusty. By the trail it took only an hour and 45 minutes to reach the summit, but it was a most physically exhausting experience. The most discouraging part of it was that a group of 40 or 50 Greek ladies, the youngest about 60 years old, began the pilgrimage the same time we did, and several of them beat us to the top. I was kept going by the belief that Moses had made this trek and this was likely to be my only opportunity. It was a long, hard walk both up and down, especially for legs unaccustomed to such a venture. But it was worth it to visit what is for some the holiest ground known to humanity.



Brian Cohoon stands next to a plaque laid in rock halfway up Mt. Sinai.

# Begrudgement and Rivalry

Sin has always been creative:  
what it creates is chaos.

By DAVID THORNTON

**S**in, like misery, loves company — mostly its own. And in legions it descends in common ministrations on even unsuspecting sinners.

A proud man, for example, will likely stiffen up against an opponent by wrapping himself in a cloak of justifying rage and fury. What started as pride thus ends in Anger; and, together, these two provide an ideally evil company to make the last state of the sinner worse than the first.

The point, of course, is that sins stick together. They support and hang on to one another. They also like to stick around awhile — a fact which Spanish mystic and Carmelite Teresa of Avila must have been well acquainted with.

The story goes that one day Teresa was interviewing a young nun who began to boast of her scandalous ways. Teresa bent forward and whispered: “Sister. Try not to let your sins turn into bad habits.”

“Habit” is precisely how sins stick around. The term comes from a Latin word rich in inventive ambiguity, and stands for what you possess, what you wear, where you live, and what your *disposition* is: which only means the order in which you place things. Habit is how sin becomes, not a momentary attitude, but a chronic one where we place God second and ourselves first.

Now sin’s knack of duplicating itself (which is also the spirit of duplicity) suggests that sin has its creative side.

Indeed, sin has always been creative. But what it creates is chaos. It drives us back to a form of nothingness that, in its own way, negates God’s creation. It is

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*David Thornton is the pen-name of a retired psychotherapist and editor who is a member of the Church of the Ascension, Carrabelle, Fla., in the Diocese of Florida. This is the fourth in his lenten series.*

what intervenes between the creative beginning of Genesis when God saw that the earth was good (1:10) and the time of Noah when “God saw the earth and, behold, it was corrupt” (6:12).

The case of Unpretentious Sins is no different.

Imagine yourself, for instance, being complimented (by a neighbor, your boss, or a coworker) on your intelligence or your good looks. Nothing wrong in that, of course.

Until, however, you begin to take the compliment seriously, wax a bit fatter on the flattery, indulge in patrician and mirrored self-preening. Eventually, reality may intrude (children, incidentally, make delightful messengers of reality: “Daddy. Why are you standing in front of the mirror so long?”). To cover up, you take refuge in petulance (“Don’t be so *fresh*, young lady”), scowl appropriately, and sulk into a blue funk.

What began as one unpretentious fault (we have called it Presumption) concludes in fateful fraternity with another, Peevishness, which were discussed in previous weeks.

The fraternity of sin is also exemplified in the unpretentious alliance of Begrudgement and Rivalry.

Begrudgement says: “I don’t want you to have what you’ve got; (I want it).” The begrudger minutely examines everyone — where this one lives or that one works; how much another earns or spends; the way someone else looks and dresses or walks and talks.

Begrudgement, which is the stunted form of Covetousness, is procrustean enough to fit anyone, in any size. Perhaps this is why biblical Hebrew has three words to express the intensity of Covetousness: one means simple “desire of another’s possessions; the second, “strong desire”; the third, “plundering desire.”

Begrudgement never has enough, and always craves with insatiable appetite

for “more.” Indeed, one biblical Greek word for coveting contains the linguistic stem for “more,” as in the word for “to have more than enough.” Roman poet Horace doubtless summed up ancient wisdom when he said that the covetous man never has *enough*.

In everyday events, Begrudgement can take root; it shows up, for example, in acts of belittling (“Oh, *he’s* not so hot”) or grumbling (“This place gives me a *pain*”). It breeds gossip, rumor-mongering, backbiting. With its evil escort Rivalry, it also relishes a taste for scorn.

**N**ow, as Begrudgement covets what someone else *has*, Rivalry (the legate of Envy) covets who someone else *is*; it is a lust not just of possessions, but of identity.

Rivalry says: “I don’t want you to be who you are (stay in my shadow).”

Interestingly, the Latin word for Envy means *looking closely* (and thus maliciously) at someone. Biblical Hebrew even expresses the effect of such looking, since one of its words for Envy means having an inflamed or burning face. In biblical Greek, which is less bodily-centered and more emotive, it means having *displeasure* at another’s prosperity or success.

From Rivalry, suspicion is germinated, as are ill-will and dissension and strife. In the incubus of Rivalry can be found the triumph of venom and spite.

Nor should we forget that, because of it, Jesus was handed over by his enemies to Pontius Pilate for execution (Matt. 27:18; Luke 15:10).

The apocryphal author of the Book of Wisdom shrewdly guessed that it was because of satanic envy that death came into the world (2:24).

Between them, sin and death have established such fateful kinship that Milton envisioned them as keepers of the gates of hell.

# EDITORIALS

## "Amerika"

So many have expressed opinions on the TV series *Amerika* that it is permissible for us to do likewise, even though our reflections will not reach readers immediately. As in any show of such massive proportions, inevitably some actors were better than others, some scenes better than others. We found the conclusion quite unconvincing.

What was apparently the message of the series: that Americans must have faith, courage, and dedication — this only goes so far. After all, faith in what? Good feelings are fine, but when push comes to shove, are they enough? The capitulation of so much of Europe to Fascism during the second quarter of this century was aided by many people who had meant well. Those of us with personal war-time experience know that patriotic Americans are also capable of atrocities. My Lai was worse than most of what one saw in *Amerika*.

One point is in *Amerika's* favor, although it is an insight not actually developed within the show. The idea of political captivity seems fantastic to us, yet this is the circumstance in which much of the world's population has lived, for most of recorded history. All the historic nations of Europe, the Middle East, and Asia have been conquered once or many times. In many cases, such as the Normans in England or the Frankish Germans in France, the conquerors were never defeated, but simply stayed so long that they were absorbed into the general population.

In the eighth century the Moors entered Spain and by playing on the disunity of the Spanish leadership, they persuaded one region after another to accept their overlordship, and they then controlled much of Spain for centuries. Earlier they had swept through North

Africa, totally destroying Christianity. Before that it had been Egypt, where the Christian population (the Copts) made agreements with a small number of invaders and soon found themselves an oppressed people in their own land — as they remain to this day.

In Palestine, the Jews had enjoyed a period of freedom prior to our Lord's time, but the Herods were puppets of the Romans. Small revolts were fiercely suppressed. A large scale revolt begun in 66 A.D. ultimately led to numerous deaths, the leveling of Jerusalem, and the dispersal of the nation.

Yes, such things happen on the stage of history. Subservient treaties with stronger powers (as in Palestine), or with weaker powers (as in Egypt) do not usually have happy endings. The record does not define what it really takes for a free Christian civilization to defend itself effectively — although many indeed have. We suspect, however, that it takes a clearer and more forceful set of beliefs than those presented by most of the dissidents in *Amerika*.

## Old Copies

Many subscribers to this magazine save old copies, and some rectories and parish libraries have files going back many years. These are of historic interest as this magazine provides the only continuous and detailed chronicle of the life of the Episcopal Church. Meanwhile others seek to dispose of back copies for which they no longer have room, and they sometimes notify us. If some subscriber, particularly a library or institution, is seeking to fill out past years for permanent preservation, we suggest they notify us. We may be able to help.

Reaching further back beyond the recent past, if anyone wishes to dispose of copies of the magazine prior to 1940, we would ourselves be interested in acquiring complete yearly files.

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## *Feasts, Fasts and Ferias*

# Sundays of Eastertide

By H. BOONE PORTER

At this time, deep in the heart of Lent, it may seem surprising, or even offensive, to consider the joyful Sundays in the Easter Season. Yet effective planning means looking ahead.

In most parishes there is an all-out effort to make the most of Easter Day, but what about the long season following? Eastertide or the Paschal Season, or the Great Fifty Days, whatever term we use, should be one of the most important and impressive liturgical seasons in the entire Church Year. To make this season be what it is supposed to be requires purposeful effort. Let us go through

some of the items to be considered.

First of all, is your parish to have any special activities in this part of the year? Is there the patronal festival, or an elaborate observance of the Rogation Days, or a spring outing for the choir or Sunday school? If so, such special events need to be given a clear place in the total plan. If the bishop is making his visitation in late April or May, it will probably be desirable to have baptisms at that time, rather than at Easter or Pentecost.

Another decision to be made in advance has to do with the choice of Sunday readings, since preaching, teaching,

hymns, and perhaps some other activities should be related, when possible, to the scriptures solemnly proclaimed in the liturgy. The decision of which choices to make in the lectionary cannot be handled on a week by week basis.

Our present three-year lectionary offers several possibilities for this season. The first choice is a reading from Acts, an Epistle, and the Holy Gospel; or one may use an Old Testament lesson, Acts and the Gospel; or an Old Testament reading, Epistle, and Gospel; or only one of the other readings and the Gospel. (This last arrangement is not recom-

mended, but there are indeed times and places when brevity is important.)

The choice of Acts, Epistle, and Gospel sets the Paschal Season apart from the rest of the year and it is often considered the preferred option. Yet if the Acts readings have been used for the past several years and a change is desired, or if the preacher wants a new set of texts, the Old Testament lessons may be used. In the opinion of this writer, this year, Year A, is the year to do it. The selections this year include some outstanding Old Testament passages and are generally superior, in my opinion, to those of Year B or C. Two great passages, on Easter Day and St. Thomas Sunday, overlap passages used at the Great Vigil and will be of special value in parishes which do not have the vigil, or where comparatively few have attended it.

If the Old Testament lessons are used, we recommend Old Testament, Epistle and Gospel, rather than Old Testament, Acts and Gospel, since the latter seems overloaded. Neither a preacher, nor a congregation, can handle too much highly-weighted material at one time. We would also urge that a consistent pattern be followed, beginning Easter Day, and continuing through the season, except where there is a good reason to vary the routine. Thus, at the Ascension and the following Sunday one will wish Acts, with either the Old Testament or Epistle, since it is in Acts that the narrative of the day occurs. Similarly on Pentecost. If holy baptism is to be administered on the Third Sunday of Easter, one would again wish Acts, and a parish dedicated to St. Stephen would wish Acts on the Fourth Sunday, and might treat it as a secondary patronal feast. These are all decisions to think through in advance.

As will be noted, the Old Testament passages again and again refer to the Exodus. They provide an excellent basis for exploring the relation between the Hebrew Passover and Easter. The Epistles are consistently from I Peter, a book long associated with the Paschal Season (see the Second and Third Sundays after Easter in the former edition of the Prayer Book, and the Sunday after the Ascension). The Epistle for the Fifth Sunday of Easter is one of the great charter texts for a renewed vision of the role of the laity, and it deserves an excellent sermon.

The appearance of the church interior in this season is important. As the church should be noticeably austere and somber throughout all of Lent, so it should be clearly joyful and festive all of the Great Fifty Days. Some parishes spend all of their "Easter flower fund" for Easter Day, banking the sanctuary with so many lilies that the celebrant and assistants can hardly get to the altar. This provides a treat for those folks who only come to church on Christmas and Easter, but does it not show a better

sense of responsibility to distribute some of the extra flowers to successive Sunday during the season? As the weeks progress, in suburban, small town, and rural churches, some parishioners may be able to donate their own flowers.

The high altar is not the only thing to decorate. A side altar where weekday services are held should be festive, too. Depending on the design of the church and its furnishings, there are other places as well. Bible readings and preaching in this season are to be glad proclamations: flowers at the lectern and pulpit enhance the expression of gladness. The organ console is another possible place. The font is particularly suitable for decoration if it is in a clearly visible place. In this season we think of the triumphs of the Holy Spirit in the lives of the saints; a statue of St. Mary or of the patron saint is another good place for flowers.

### Paschal Candle

The unique decoration of this festive season is of course the paschal candle. Here too is a place for flowers. Many Episcopal churches have had such a candle during recent years, or perhaps for many years. Yet in visiting different localities one sees that the significance of this candle is not understood or appreciated in many parishes. It is often too low to be commanding, lacking in festive appearance, and so placed in the chancel that many people in the pews don't even see it. The low regard in which it is held is often quite clear from the date. Commercially decorated candles usually have the first three digits of the year: 198 . In many parishes, no one has bothered to fill in the fourth digit, thus making the appearance of the date ridiculous. (If the same candle is used for two or three years, the date can be changed, prior to the *Exsultet* at the Great Vigil or Easter morning.)

The candle should, by its very appearance, communicate the joy of the season. Its symbolic expression of the light of the Risen Christ, the light of creation, the pillar of fire in the Exodus, and the illumination of the Holy Spirit all need to be spoken of in preaching and teaching each year. If symbolic objects are worth having, their significance should be respected.

A festive spirit should pervade the entire life of the parish in this season. Even the very young in Sunday school should have some opportunity to hear or join in the great Easter hymns. Young people and adults may create suitable decorations to put up for the season. Parish gatherings, potluck meals, and so forth can have something relating to Easter injected into them. This season can indeed be an important and memorable time, but it will require planning and preparation for this to happen.

# BOOKS

## Epigrams and Witticisms

THE QUOTABLE CHESTERTON.  
Edited by George J. Marlin, Richard P. Rabatin, and John L. Swan. Ignatius.  
Pp. 391. \$24.95; \$16.95 paper.

After spending a thoroughly enthralling two hours pouring over this topically arranged selection of G.K. Chesterton's sayings, it became apparent to me that something was not quite right with this book, but detecting the flaw eluded me until I turned to the opening words of the admirable introduction by Joseph Sobran: "The main defect of this book is its brevity."

Perhaps saying that brevity is its only fault would be closer to the mark. The editors could well have included three more volumes of equal size and still not have given us all the Chestertonian epigrams one would like to have at hand. This is no exaggeration; hardly a page of his published writing does not contain at least one witticism that would easily be memorable were it not lost to the mind because of the sheer number of equally good barbs. G.K.C. himself would have approved of the paradox that the most damning criticism of his epigrams is that he wrote too many good ones to be remembered.

An example is in order for the uninitiated. Choosing only one example is impossible; therefore I have opened the book at random and have picked the first epigram my eyes happened to light on. Chesterton observes about religion: "It has often been said, very truly, that religion is the thing that makes the ordinary man feel extraordinary; it is an equally important truth that religion is

## POET'S PROPER

### A Prayer For Lady Day

*Incarnate Dawn*

Time turns into rhythmic flight  
Jesus of Mary forms;  
As swiftly the night  
Folds in, fresh morning dawns  
Bringing her vision of light  
Glory of future foretold;  
Brilliant sunrise unroll  
Divine Life to view,  
Disturber of sleeping souls  
Reform all things anew!

Frederic Howard Meisel

*Annunciation-tide 1987, March 25*

the thing that makes the extraordinary man feel ordinary." How one reacts to that statement will probably be indicative of how one reacts to Chesterton's writing as a whole.

ARTHUR LIVINGSTON  
All Saints' Church  
Chicago, Ill.

### American Anglo-Catholic Origins

**THE CHURCH OF THE ADVENT, FIRST YEARS.** By John T. Maltsberger. Published by Church of the Advent (30 Brimmer St., Boston, Mass. 02108). Pp. xviii and 102. \$10 paper.

This eloquently written booklet is both less and more than a parochial history. Less, because it covers only the first seven years — the rectorship of the Rev. William Crosswell, 1844-1851. More, because it discerningly reviews the parish's long and rich background in the seedtime and flowering of an Anglo-Catholic or "high church" impulse in the Episcopal Church in the U.S. and particularly in its Eastern Diocese — New England except Connecticut — in the early 1880s. The author traces it from its deep roots in England of the 1820s and 1830s, in a spreading popular protest against the rationalizing, liberalizing and secularizing of the church by a reforming liberal Whig government. The author skillfully weaves together the strands of the English and American Anglo-Catholic fabrics.

Those who easily take their Anglo-Catholicism for granted should learn from the author the sacrifices and even sufferings of those who planted their faith in Puritan New England and Unitarian Boston, sometimes enduring petty persecution and social ostracism.

Parish histories usually tell us who the founders were — but not what they were. This one presents a gallery of portraits of prominent founders — an educated, serious and devout segment of old New England society, which turned from the contemporary piety to one deeper and more intense.

One marvels at the detailed review of unfamiliar sources in libraries, newspapers, periodicals, books, pamphlets, and special articles, also the extensive notes for each chapter. There are fine portraits of Fr. Crosswell, some of the founding laymen, and hostile Bishop Manton Eastburn, but not a picture of the first church.

NELSON BURR  
West Hartford, Conn.

#### To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).

# PEOPLE and places

### Appointments

The Rev. Patricia A. Oglesby is associate coordinator of chaplaincy services, Episcopal Community Services, Philadelphia, Pa.

The Rev. James Olmsted is assistant of St. Bartholomew's, 3747 34th St., S., St. Petersburg, Fla. 33711; home add: 9225 83rd Lane, N., Seminole, Fla. 33543.

The Rev. H. Paul Osborne is now consultant for the Preservation for Progress Campaign, St. Paul's, 1018 E. Grayson St., San Antonio, Texas 78208. After April 6, his address will be Box 577, Garrison, Ky. 41141-0577.

The Rev. David Brickman Powell is assistant of St. Mark's, 508 Riviera St., Venice, Fla. 33595.

The Rev. Walter L. Prehn, III becomes curate of the Church of the Good Shepherd, Rosemont, Pa., in May.

The Rev. Robert K. Stull, Jr. is rector of St. Christopher's, 6211 Memorial Hwy., Tampa, Fla. 33615-4588.

The Rev. Joseph Tatnall is interim priest of St. Paul's, Centreville, Md. 21617; add: 11 Terrace Rd., Rehobeth Beach, Del. 19971.

### Retirements

The Rev. Francis K. Bussell, from Holy Trinity, Crystal Springs, Miss. Add: 587 Houston St., Jackson, Miss. 39209.

The Rev. Allen Clarkson, as priest-in-charge of All Saints', Beech Island, S.C. Add: 2347 Walton Way, Augusta, Ga. 30904.

The Rev. Jonathan B. Coffey, Sr., as rector of All

Saints', Jensen Beach, Fla. Fr. and Mrs. Coffey continue to live at 2518 Egret Pond Circle, Palm City, Fla. 33490.

The Rev. Robert Ray Cook, as rector of Holy Cross and St. Christopher's, Huntsville, Ala. Add: 620 Monte Sano Blvd., Huntsville, Ala. 35801.

### Deaths

The Rev. Louis C. Reed, retired priest of the Diocese of New Hampshire, died February 1 at Springfield Hospital in Springfield, N.H. following a long illness at the age of 92.

Raised in Chatham, N.Y., Fr. Reed worked at various jobs after high school graduation, including conductor of the morning and evening electric car out of Charlestown, N.H. He served in the U.S. Army during World War I. Fr. Reed was prepared for the ministry by the rector of Trinity Church, Claremont and Union Church, West Claremont, N.H.; and his ordained ministry was spent at Union Church from 1934 to 1962, while also serving St. Luke's, Charlestown; St. Peter's, Drewsville; St. John's, Walpole; and Unity Center, Unity, N.H. Fr. Reed is survived by several nieces and nephews.

The Rev. Olive Margaret Robinson, retired deaconess of the Diocese of Michigan, died at the age of 88 in January.

A graduate of the New York Training School for Deaconesses, she was a field missionary with responsibility for several small country parishes and missions in the north of the Diocese of Michigan. Deaconess Robinson was a member of Parishfield, a one-time internationally known renewal community and was the long-time vicar of St. Stephen's, Hamburg, Mich. (1951 to 1968). She was once characterized by the Rev. Canon William S. Logan, who knew Deaconess Robinson for nearly half her life, as "a special friend and confidante for women seriously looking at their lives in the light of the Gospel."

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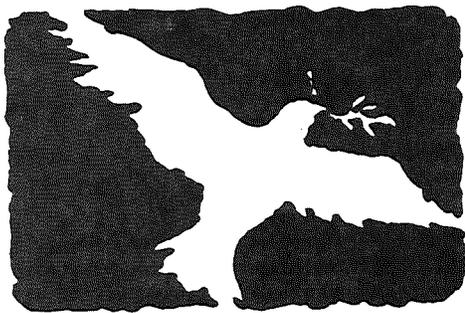
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# Benediction

The author, the Rev. G. Maurice Ottsen, is a retired priest of the Diocese of Los Angeles. He resides in Camarillo, Calif.

St. Paul said, "at the name of Jesus every knee should bow. . . ." If we took that literally, and acknowledging the frequency with which the Name is blasphemed in our present society, there would be a lot of strange stumbling around in bars, streets, movies or wherever one moves about in the stream of life. Certainly a bow or a nod of the head is very much in order. I do, and this is what happened on one occasion in my traveling salesman days.

Whenever I made my calls, frequently two, three, four boys in the shop would gather around for a few

"have you heard this one." Given the circumstances, they were not Sunday school stories as you rightly surmise. On this occasion, as we were breaking up to get back on our jobs, one man hung back and said to me, "I'd like to ask you something personal, if I may." I said, "Shoot." He looked off to one side and then the other and finally got up his nerve. "While we were yakking just now," he said, "I noticed that whenever the name of Jesus Christ was mentioned, you seemed to nod or bow your head." "Was it that noticeable?" I asked. "It was to me," he replied.

So, I told him about my religious practice of bowing my head at this holy name. "Do you go to church?" I asked. "I used to," was the reply. So I reminded him of the third commandment, and that it was my practice of never using God's name except in the context of worship and devotion. If someone else did I would silently ask God's forgiveness of the blasphemer.

(On some occasions I have been able to stop some close friends from misusing the Name after an explanation.) I made a few other comments about faith, church and the effort one should make to lead others to Christ. He eventually left by saying only, "thank you."

Sometime later, but on another trip into the territory, this same man drew me aside and said, "Do you remember that talk we had about Christ, church and being a Christian? Well, that night my wife and I had a long talk about our religion and how we hadn't been going to church as we probably should. So we started going, not every Sunday yet, as you suggested, but certainly more frequently than we had been. I want to thank you for that conversation because it has changed our lives." Then he turned abruptly and left.

Believe me, I had a prayer of thanksgiving right on the spot and I praised God for teaching me to use these outward acts of faith.

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### BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

### CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

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DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

### ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

### POSITIONS OFFERED

LARGE URBAN parish seeks a visionary director of Christian education to plan, coordinate and oversee pre-kindergarten through adult programs. Send letter of application to: St. James Church, P.O. Box 126, Baton Rouge, La. 70821. (504) 387-5141.

ASSISTANT for church and day school. Primary responsibility: education and program development for youth and adults. Share in all areas of parish ministry. Contact: The Rev. Ted R. Petterson, St. Paul's Church, 6249 Canal Blvd., New Orleans, La. 70124.

### TRAVEL

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### WANTED

GOOD, DEPENDABLE 4x4 or FWD needed by new vicar in N.W. Montana, much ice and snow, little budget. The Rev. Kathy Cooper, St. Matthew's Church, Box 2060, Columbia Falls, Mont. 59912. (406) 892-2211; 892-2050. Also need small copy machine.

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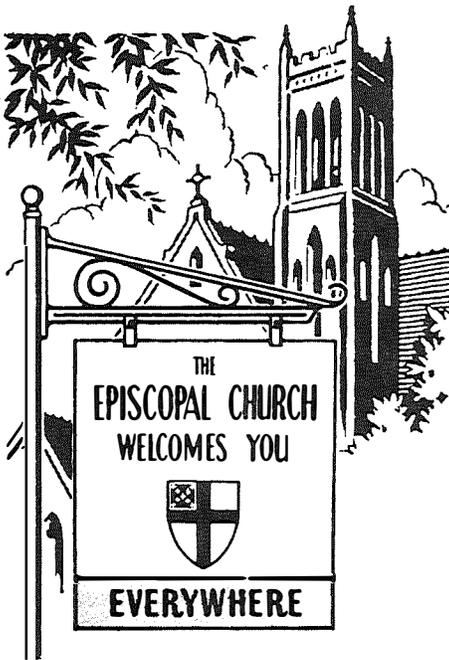
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# LENT CHURCH SERVICES

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.



## SACRAMENTO, CALIF.

**ALL SAINTS MEMORIAL CHURCH** 2076 Sutterville Rd.  
The Rev. George M. Foxworth, r;  
Sun H Eu 8 & 10. Mon H Eu 11:30, Tues H Eu 7. Thurs H Eu & Healing 6

## NEW HAVEN, CONN.

**CHRIST CHURCH** Broadway and Elm  
The Rev. Jerald G. Miner (across from Yale Co-op)  
Sun Masses 8:30 & 11 (Sol); Cho Eu & B 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & EP daily as anno

## TRUMBULL, CONN.

**GRACE CHURCH** 5958 Main St.  
The Rev. H.L. Thompson, III, r; the Rev. George C. Laedlein  
Sun H Eu 8 (Rite I), 10 (Rite II), 11:15 Education. MP Mon-Sat 8, EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Sat 8:20

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30 Mon to Sat; 8-6 Sun

**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 Epting, 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

**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.

## COCONUT GROVE, MIAMI, FLA.

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

## FORT WALTON BEACH, FLA.

**ST. SIMON'S ON-THE-SOUND** 28 W. Miracle Strip Pkwy. 32548  
The Rev. Richard Hooker Cobbs, IV, r; the Rev. Dennis Calvin Lloyd, assoc; the Rev. John Reeve Scheel  
Sun H Eu 8, 10, 6, MP 2S & 4S 10. Wed H Eu & Healing 10. Saints & Holy Days 10

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd., N.E.  
The Rev. Peter Wallace Fleming  
Sun H Eu 8 & 10 & 6. Wed H Eu & Healing 12 noon

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10



St. James Church, Long Beach, N.Y.

## 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

## 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). Mon & Fri. 7; Tues, Wed, Thurs 12:05. HD 12:05

## MISSION, KAN.

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

## BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Sun Masses 8, 10, Tues 10, Wed & Thurs 7

## ELLCOTT CITY, MD.

**ST. PETER'S** 3695 Rogers Ave.  
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as anno

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett  
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

## NEWTON, MASS.

**GOOD SHEPHERD** 1671 Beacon St. (Waban Station)  
A.B. Warren, r; H.M. Palmer, R. Geffen  
Sun Masses 8 & 10 (Sol); Tues 7, Wed 9; EP & B Wed 6:30. C by appt

## 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. at King  
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Trippen-see, assoc  
Sun 8 H Eu, 11 Sol Eu. Wed 10 Low Mass & Healing Ser; 5:45 Low Mass & Sta of the Cross. HD Masses 5:45, Sat 1. Serving Detroit since 1846

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David Selzer, the Rev. Frank Hegedus, interim rectors  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

(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. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 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

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves.  
The Rev. Adam Joseph Walters, p-i-c  
Open all year. H Eu 10. June thru Labor Day, 8 & 10

## BERNARDSVILLE, N.J.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

## 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

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** 220 W. Penn St.  
The Rev. Marlin Leonard Bowman, v Est. 1880  
Sat 5, Sun 9 & 11 (Gregorian High Mass)

## MAMARONECK, N.Y.

**ST. THOMAS'** Cor. Boston Post Rd. & Mt. Pleasant Ave.  
The Rev. Wm. A. Kolb, r  
Sun Eu 8, 10:30 (1S & 3S), Ch S 9:30, Nursery 10:30. Wed EP 5:30. Thurs Eu 12:10

## MATTITUCK, N.Y.

**CHURCH OF THE REDEEMER**  
The Rev. James Dennison Edwards, p-i-c  
Sun H Eu 8 & 10; Thurs H Eu 9. HD H Eu 9

## NEW YORK, N.Y.

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

## EPIPHANY

1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; 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

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
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. Stuart Kenworthy, c; the Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow  
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed 12:10. Eu Sat 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 9 & 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 8; 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

## YOUNGSTOWN, OHIO

**ST. ROCCO'S** 239 Trumbull Ave.  
Fr. John H. Shumaker, r  
Sun 7:45 Mat, 8 Low Mass, 10 High Mass, 7 Sol Ev. Novena & B (1S). Sat: 4 C (1st Sat), 4:45 V, 5 Vigil Mass of Sun. Tues: 9:45 Mat, 10 Low Mass Wed: 6:45 V 7 Low Mass Fri in Lent: 6:30 Rosary, 6:45 V, 7 Sta & B

## PHILADELPHIA, PA.

**ST. LUKE'S, Germantown** 5421 Germantown Ave.  
The Rev. Kenneth L. Schmidt, the Rev. William J. Shepherd  
Sun 7:30 H Eu, 10 H Eu & Sermon (Sol). Daily Eu Mon-Fri 7, Thurs & Sat 9:30, Fri in Lent 7:30

## 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** 7 Elm Street, 02891  
The Rev. Lawrence C. Provenzano, p-i-c  
Sun H Eu 8, 9, 11 (MP 2S & 4S at 11). Sat H Eu 5

## KNOXVILLE, TENN.

**ST. JOHN'S CATHEDRAL** Cumberland & Walnut  
The Very Rev. James L. Sanders, dean  
HC: Sun 7:30 & 10:30; Mon, Wed, Fri 7, Tues & Thurs 12

## AMARILLO, TEXAS

**ST. ANDREW'S** 1601 S. Georgia 79102  
The Rev. Stuart H. Hoke, r  
Sun Eu 8 & 10:45. Ch S 9:30. MP daily 8:30, EP daily 5. Wed Eu 9:30 & 5:30

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

## INCARNATION

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

## FORT WORTH, TEXAS

**ALL SAINTS CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). Ep daily 6. H Eu Wed 10

## LUBBOCK, TEXAS

**ST. PAUL'S ON THE PLAINS** 16th and Ave. X  
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Tim Kazan  
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

## MANASSAS, VA.

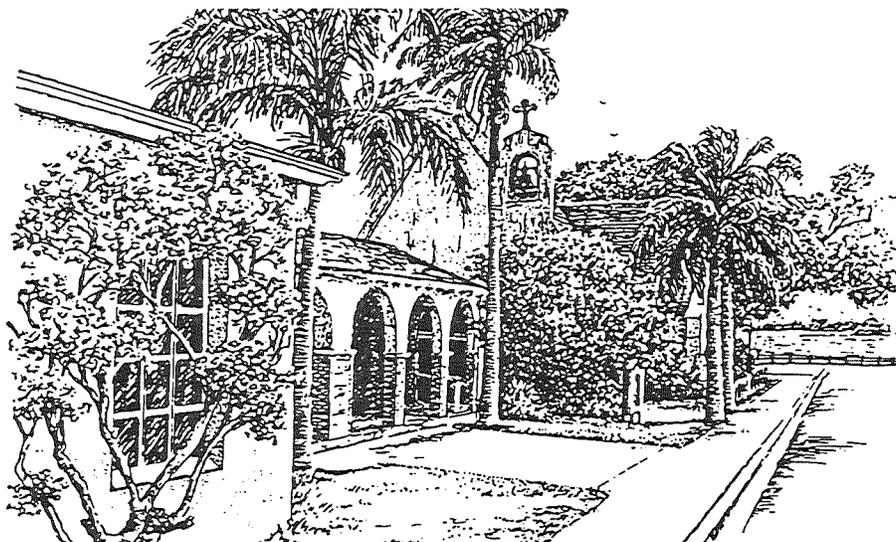
**TRINITY** 9325 West St. (703) 368-4231  
The Rev. Edmund D. Campbell, r; the Rev. Robert Lundquist  
Sun Eu 7:30, 8:30, 11. Wed Eu 10, Community Ser noon

## 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



St. Mark's Church, Cocoa, Fla.