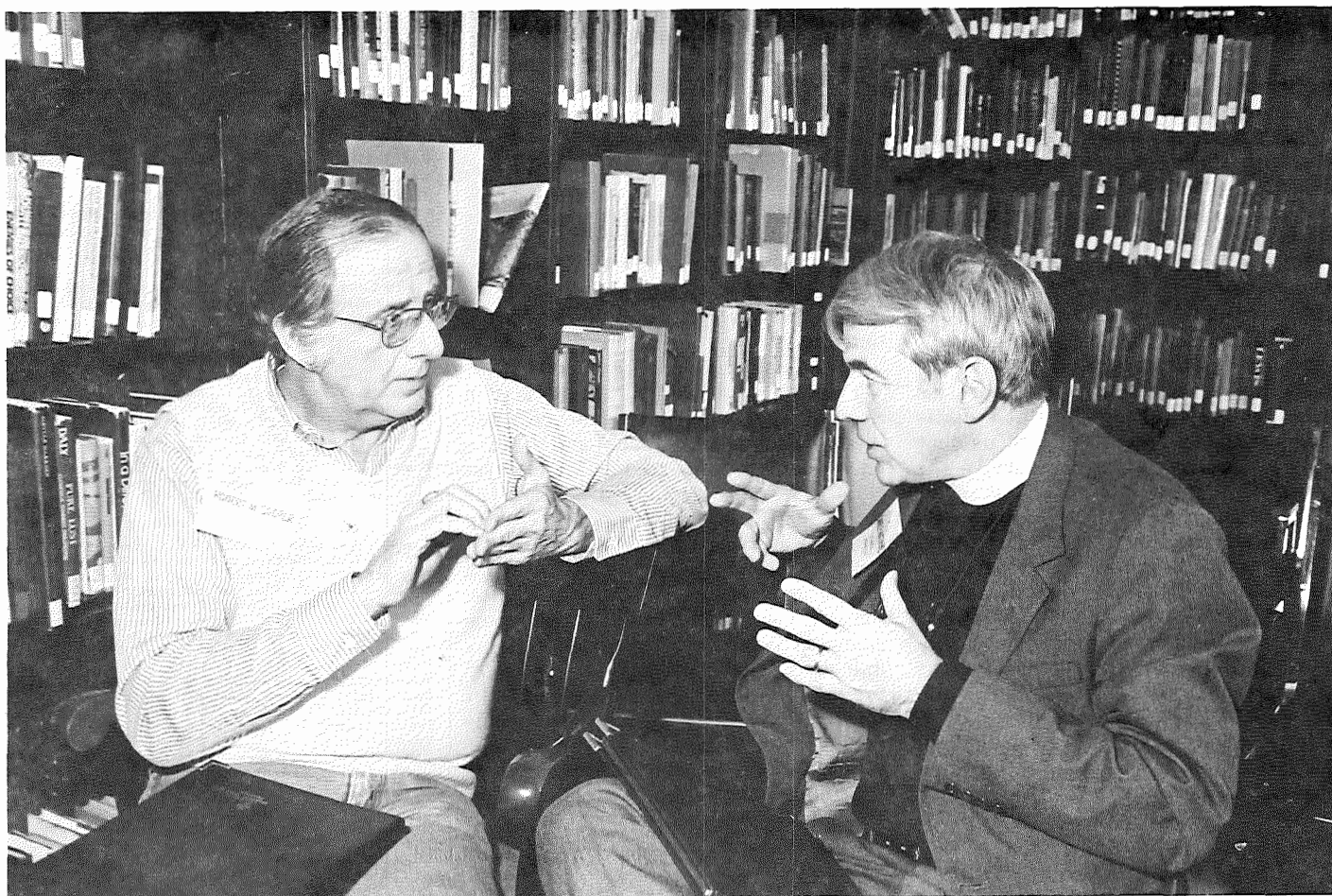


# THE LIVING CHURCH



Morton Broffman

Dr. Cooper (left) and the Rev. Daniel P. Matthews, rector-elect of Trinity Church, New York: discussing stewardship [p. 6].

## Life's Basic Questions • page 9

The Rev Robert G Carroon  
1335 Asylum Ave  
--  
Hartford CT 06105-2295



## The Raising of Lazarus

Life and death! These are the two great inscrutable realities that face all of us. In the New Testament the stark contrast of life and death is often associated with the equally stark contrast of daylight versus night or blindness, and the spiritual contrast of righteousness and evil. The mystery of life and death surrounds our human world. We cannot die without first being alive, and we cannot be alive without the prospect of death.

We try to live as best we can, and to do more than merely survive. Yet we cannot take our worldly attainments with us. Rich and poor alike leave the world as naked as they entered it. But will we ourselves, that part of each of us that knows who one is, will we survive the grave?

This solemn question is faced in the account of the raising of Lazarus, assigned to this Fifth Sunday of Lent (St. John 11:1-44). Of all the miracles accomplished by Jesus in the Gospel of St. John, this last one is the most stupendous. Before this there had been the healing of illness, the satisfying of hunger and of thirst, and the bestowal of sight — all of which were indeed signs of the gift of life. Now, however, Jesus resuscitates a corpse.

Elsewhere Jesus had said, "I am the light of the world" (St. John 8:12 and 9:5) and "I am the bread of life" (St. John 6:35), but here he says to Martha "I am the resurrection and the life" (St. John 11:25). Again, as last week, we are reminded of the prologue of St. John's Gospel. "In him was life, and the life was the light of men" (St. John 1:4). As the incarnate Word of God, from whom we received life in the first place, the Christ can restore life.

As elsewhere in this gospel, there is a certain contrast between what is transient and merely physical on the one hand, and on the other hand the supernatural, the eternal, and the ultimately true. There is ordinary birth and a spiritual rebirth (St. John 3:5-6). There is ordinary water and living water (4:13-14). There is ordinary bread and the true bread (6:27, 32, 33, 49, 50). There is ordinary sight and the true sight (9:39-41). In the case of the miracles, however,

the physical indeed communicates the spiritual. Thus, the multiplication of ordinary bread points to Jesus as the true bread; the giving of sight to the man born blind is a disclosure of Jesus as the true light. So there is the implied contrast between ordinary physical life and the eternal life given by Jesus, of which he says, "whoever lives and believes in me shall never die" (11:26). The raising of Lazarus to physical life is a disclosure of the power of Jesus to give eternal life. (Subsequently, as has often been pointed out, Lazarus no doubt lived a normal life-span and died like everyone else.)

The raising of Lazarus is said later in St. John's Gospel to have attracted many followers to Jesus and been a cause contributing to his final arrest (11:45-53, 12:9-19). It also prepares us for Jesus' own resurrection. The early church saw this miracle as related to baptism, itself the sacrament of death and resurrection as St. Paul teaches (Romans 6:3-4, Colossians 2:12). This passage was felt to be an appropriate climax and conclusion to the lenten course of pre-baptismal preparation. As you and I renew our identity as baptized people during Holy Week and Easter, may we join with Martha and all the saints in affirming to our Lord, "I believe that you are the Christ, the Son of God," and, believing in him, find eternal life in his name.

H. BOONE PORTER, Editor

### The Dance

I didn't know my heart  
Had been invited  
To a dance.  
I'd come to bring confessions —  
Wounded birds,  
To lay before my savior's feet.

Instead I heard the music —  
Was compelled  
By joy  
To move into the circle  
Of the dancing ones.

Anne Keith

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# LETTERS

## Underhill and Priesthood

Thank you so much for the excellent article on Evelyn Underhill [TLC, March 1]. It should be noted that she gave retreats not only for laypeople, but for priests as well. When she gave a retreat for laypeople, there was always a priest present to have the liturgy and hear confessions.

In view of her effective ministry, it has sometimes been suggested that Evelyn Underhill should have been a priest. It is therefore a matter of interest to note what she herself had to say on the subject in *Mixed Pasture* (Longmans, Green and Co. 1933): "I am opposed to the giving of the priesthood to women; for many reasons, and chiefly because I feel that so complete a break with Catholic tradition cannot be made save by the consent of a united Christendom. Any local or national Church which makes it will drop at once to the level of an eccentric sect" (p. 113). The entire essay is worth reading.

(The Rev.) NELSON W. MACKIE (ret.)  
Greenville, R.I.

## Social Teaching vs. Leninism

Albert Cowper believes that the Episcopal Church is headed in the wrong direction by preaching the social gospel [TLC, March 8]. He uses a quote from Lenin, "To politicize the church . . . is to lead the church away from its destiny. . ." What does Lenin think the destiny of the church is?

How can a Christian ignore the teachings of Jesus and the prophets about worship which ignores social evil? God asks us to act justly, love tenderly and walk humbly (with him) (Micah 4:6). Surely this involves a social dimension! Is there no connection between the Eucharist and what goes on outside the place where it is celebrated?

Those who think the church ought to stay out of politics might ask themselves where the Polish people would be today if they didn't have the Roman Catholic Church to help them fight against their Marxist-Leninist oppressors.

(The Rev.) EDWARD FRANKS  
New York, N.Y.

## Ritual and Moral Law

The Rev. Bob Henderson's argument [TLC, Feb. 8], that the Old Testament proscription against mixing fibers in a fabric somehow invalidates the proscriptions in both Old and New Testaments against homosexual behavior, must be the latest thing going around in some circles, as it was trotted out in the same context at the recent convention of the Diocese of North Carolina. It trivializes and undermines the whole case for a bib-

lically based moral standard, and misses the point of the wide distinction between ritual and moral law in the New Testament.

Our Lord Christ made very clear his opinion about petty legalistic regulations, as, for example, his several clashes with the Pharisees over the strict keeping of the Sabbath. But he went on to reinforce the moral law vigorously, raising it to an even higher standard so that one would be held guilty for the very thought of sin, let alone the act.

MARIANNE AIKEN

Eden, N.C.

## Thank You

Thank you for the excellent column in your February 8 issue entitled "The Shape of Lent." The insights and practical information there, including suggested hymn selections, contributed richly to the lenten plans in our parish.

I anticipate a fine lenten experience in Blessed Sacrament in 1987, and very much appreciate your inspiration.

(The Rev.) DAVID M. BAUMANN  
Church of the Blessed Sacrament  
Placentia, Calif.

{ Letters like this are an inspiration too.  
Ed.

## Utterly Wrong

Thanks for the article "Newark Report on Sexuality" [TLC, March 1]. Seeing it in print shows me how wrong the report is. I have been flitting around the candle in the past. It is attractive but so utterly wrong.

(The Rev.) RICHARD GUY BELLISS  
All Saints' Church  
Riverside, Calif.

. . . .

As an "authoritative clump" of references for making decisions concerning our moral behavior, we have Jesus the Christ, scripture, historic Christian moral custom and created nature. Regarding all four, the first is always first, yet all are revelatory of God's will.

Such references, in good balance, suggest to me three purposes for sexual intercourse, all valid, but in descending order of spiritual significance. They are reproduction, mutual affection between husband and wife, and the individual pleasure of it. In this order, reproduction must not be permanently eliminated in favor of the other two. Nor must mutual affection be offended merely for the sake of pleasure. Is this not normatively healthy?

Our secularly liberal powers in the church would seem to insist on inverting this classical order; they would hold that individual pleasure is paramount, mutual affection secondary, and reproduction not only tertiary but necessarily disposable if it interferes with pleasure, be it the immediate pleasure of the act, or the long-term pleasure of not being

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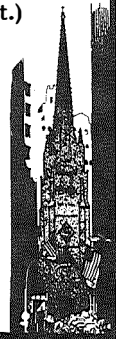
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encumbered by offspring.

Thus, where the primary name of the game is pleasure by mutual cooperation, and where, therefore, all authority resides in individual taste, no difference is important as regarding pleasures *hetero*, *homo* or *bi*.

To those of us who take the "authoritative clump" of revelatory references seriously, sexual intercourse, or any other social activity, becomes sterile wherever mere individual pleasure, however disguised by pious language, serves as the *sine qua non* of its purpose.

(The Rev.) JOHN R. WHITNEY (ret.)  
Morris, Pa.

• • •

I would pray that somewhere along our pathway of life, prompted by God's overwhelming love, we will return to our reason for being; namely, that we shall promote and encourage God's ways, his desires, his love in us. Only as we are encouraged in this kind of love, based not on sexuality but on *person-ality* — his person in us — can we begin to relate to one another in true love and peace. He made our bodies to serve and please him — not to serve and satisfy ourselves.

(The Rev.) G.M. OTTSEN  
Camarillo, Calif.

• • •

The report on sexuality from the New-ark task force cannot be reconciled with the touchstones of Anglican theology — scripture, tradition and reason. Bishop Spong's comment comparing the blessing of hounds with the blessing of scripturally defined sinful acts is a non sequitur; the blessing of hounds may be dubious, but it is neither condemned nor condoned in the scriptures. Adultery, fornication and homosexual acts are consistently condemned in both the Old and New Testaments. Though sin is condemned, we know that the sinner is forgiven. What a tragedy that the compilers of the report and their bishop want to deny us sinners God's forgiveness by telling us that we haven't sinned. They practice a cruelty which surpasses understanding.

(The Rev.) ROBERT A. CLAPP  
Church of St. Peter's By-The-Sea  
Sitka, Alaska

## "All Asked"

Thank you for printing Dr. Talley's fine explanation of the evolution of our Ash Wednesday observance, with its curious "conflict" [TLC, Feb. 22]. Should we, or should we not, "show our ashes?"

One solution I have encountered was this: The church is the "family gathering," not "public show." Ashes are imposed on the faithful, who thus admit to each other "in private" that they are all sinners, in need of each other's forgiveness, and God's. After the absolution, and during the peace, each can "rub off"

the ashen cross on another's forehead.

It is rather like an A.A. meeting ("All Ashed"). We all admit our sins, and we all rely on others' help in our healing. But we also see that the dust of our sins *does* brush off on others. No sin is entirely "private." Yet within the fellowship of other redeemed sinners, this is not a subject of gossip, and the smudge of ashes is gone when, outside the church, we are once again "in public," where our fasting is "not to be seen."

Perhaps this solution will help those with scruples to participate in the ancient rite fully, as well as prevent those who might ignore our Lord's warning from "making a show."

It must also be said that for some people, the wearing of the ashes is genuinely humbling, and not at all a thing of pride and sin.

(The Rev.) CHRISTOPHER P. KELLEY  
St. James' Cathedral  
Fresno, Calif.

## Wasting Talent

Hurrah and amen to Charles M. Rice for his editorial [TLC, Feb. 1]. He expressed so pointedly my glory and frustration as an Episcopalian.

The very talents which he listed, "a rich liturgy, a fine history of scholarship, a well-trained clergy and a very capable body of laity," and, I might add, doctrine and practice faithful to scripture, were the very characteristics which drew me into the denomination as a young adult after a decade of searching. I also agree with Mr. Rice when he says, "Our primary concerns must be to proclaim the gospel, to forward Christ's kingdom, and to help his suffering world."

Herein lies my frustration. It is my understanding that the church is the living body of Christ carrying forward his mission to reconcile all the world to the Father. I see too little of this in the life of our church and read too little of it in the various publications professing to represent "Episcopal thinking."

I glory in this church. We believe so rightly, we worship so beautifully and, I perceive, we truly endeavor to live righteously.

But, I also perceive, we tend to ignore the remaining vows of the baptismal covenant, i.e., proclaiming the gospel, serving Christ in all people and striving for justice and peace.

Mr. Rice thanks God for the "other religious groups that are opening TV stations, housing the poor, and gathering in new Christians." Perhaps, it is time to resume my search, but if I were to leave — it would not be because of Prayer Book revisions, which rite to use, who should be ordained or opinions on current issues. I would leave because we are wasting our talent rather than doing "what we have left undone."

RALPH E. KEMP  
San Diego, Calif.

# BOOKS

## Restrained Inclusion

**LECTIONARY FOR THE CHRISTIAN PEOPLE.** Gordon Lathrop and Gail Ramshaw-Schmidt, editors. Pueblo. Pp. xviii and 265. \$15 paper.

As discussions over inclusive language continue, two highly qualified and courageous compilers have brought out a lectionary for Year A intended to provide a conservative and moderately inclusive usage which could be acceptable in ordinary parishes. This book brings together the passages needed from the Roman Catholic, Episcopal, and Lutheran lectionaries for all the Sundays of the year and a few other Red Letter feasts or fasts. (The Psalms are not included.)

The Revised Standard Version is the basic text, and many passages are virtually unaltered. Generally, Father remains as Father, Jesus is he, and the noun man often occurs. On the other hand "he who" becomes "the one who;" "his Son" becomes "God's Son" or "the Son;" and "brethren" becomes "my dear people."

Professor Lathrop and Mrs. Ramshaw-Schmidt are Lutheran liturgical scholars known and admired by many of us in the Episcopal Church. Their determination to provide a euphonious text, suitable for public reading, is commendable and in most cases successful. The mysterious title "Son of Man" the meaning of which has long been debated, is here interestingly rendered "Man of Heaven." H.B.P.

## Challenging, Humbling

**SEARCH FOR SILENCE.** By Elizabeth O'Connor. LuriaMedia. Pp. 189. \$8.95.

"Preparation for contemplative prayer grows out of an awareness of one's aloneness — a feeling of solitude, a knowing that the treasure one is seeking will not be found on any well-trod streets, a willingness to go in search of it alone." The appearance of a revised edition of Elizabeth O'Connor's *Search for Silence* is a major event. Here is a guidebook for the inner journey, for the seeker in quest of a place of quiet within.

Like all of O'Connor's books, *Search for Silence* grew out of the life and experience of a specific community, the ecumenical Church of the Saviour in Washington, D.C. The exercises were initially compiled for a people committed to the daily disciplines of the inward journey and what those mean to the outward journey in the world. Here is an agenda that touches the deepest needs of our time.

The author has woven together an an-

thology of over 100 readings drawn from the literature of contemplative prayer. The writers include Bonhoeffer, Buber, deSales, Eckhart, Eiseley, Fromm, Jung, Kelly, Kierkegaard, Merton, Pascal, Proffo, Proust, Thielicke, Underhill and the scriptures. Well-based in the tradition of Christian spirituality and in the contemporary situation, O'Connor has arranged her material using the themes of confession, prayer, silence, and contemplation. This order and the author's illuminating personal and theological reflections provide the reader with a growing sense of engagement with the contemplative way.

*Search for Silence* can be read in at least two ways. One is to read it simply for the enrichment and inspiration that comes from being in touch with a treasure of Christian devotion and spirituality. The second way is to read slowly, meditate on the various passages, and work with the exercises in the context of your own life. I hope the reader will choose the latter approach. The daily inward work has been challenging, arduous and at times difficult and humbling. I have been refreshed by O'Connor's commentary, filled as it is with wisdom and encouragement. One could find no better spiritual guide for this extraordinary journey than Elizabeth O'Connor.

(The Rev.) RICHARD A. BUSCH  
Center for Continuing Education  
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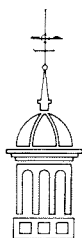
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**HOW TO LIVE WITH PARENTS AND TEACHERS.** By Eric W. Johnson. Westminster, Pp. 156. \$12.95.

**CHRISTIAN FOUNDATIONS: An Introduction to Faith in our Times.** By Kathleen R. Fisher and Thomas N. Hart. Paulist. Pp. v and 222. \$9.95 paper.

**HEALING LOVE.** By Ralph A. Diorio. Doubleday. Pp. 214. \$14.95.

**SIGNS ALONG OUR WAY: Biblical Reflections for Charting Life's Journeys.** By Karen Berry, O.S.F. St. Anthony Messenger Press. Pp. 76. \$4.95 paper.



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## Fr. Soto Elected Bishop

The Rev. Onell A. Soto, mission information and education officer at the Episcopal Church Center in New York, was elected third Bishop of Venezuela at a special convention in Caracas March 7.

Fr. Soto, 54, received the canonical majority on the 13th ballot. The other candidates were the Very Rev. James Harkins, dean of St. Mary's Cathedral, Caracas; and the Rt. Rev. Hugo Pina-Lopez, assistant rector of St. Matthew's Church, Houston, Texas, and also former Bishop of Honduras.

Born in Cuba, Fr. Soto studied at the University of Havana and has a master's degree from the University of the South, Sewanee, Tenn. He also attended the Episcopal Theological Seminary of the Southwest in Austin, Texas. He was ordained to the priesthood in 1965.

Fr. Soto was vicar of the Church of St. Nicholas in Quito, Ecuador, from 1965 until 1971, when he was elected executive secretary of Province IX and moved to San Salvador, El Salvador. He remained there until 1977, when he was appointed to the national church center staff.

The bishop-elect is the founder of four publications, including *Anglicanos*, a quarterly mission newsletter. He is married to Nina Ulloa, also from Cuba, and they have four grown children.

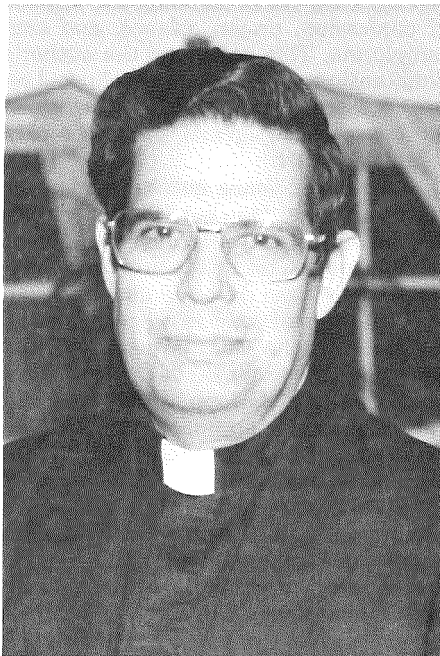
The ordination and consecration of Fr. Soto have been planned for July 11 in Caracas. Fr. Soto will succeed the Rt. Rev. Haydn Jones who retired last September after nine years as Bishop of Venezuela.

## Bishops' Meeting Signals Hope

A one day meeting brought together representatives from the Presiding Bishop's Special Committee on Women in the Episcopate with bishops and others who had signed or supported last May a "Statement of Witness" opposing the ordination of women to the episcopate. It concluded on a note of hope and with a commitment to explore all possible ways of maintaining communion between proponents and opponents of the ordination of women to the episcopate.

Though acknowledging that the matter had been canonically authorized at the 1976 Episcopal Church General Convention, members of the joint committee expressed mutual respect for those whose conviction have differed on this important issue.

According to the Presiding Bishop,



The Rev. Onell Soto

the Most Rev. Edmond Browning, the March 9 meeting in Chicago grew out of an expressed desire of the church's House of Bishops to avoid the possibility of a division within the church. The joint committee plans additional meetings, and is scheduled to make a full report to the September 1987 gathering of the House of Bishops, also meeting in Chicago.

The matter will receive a full discussion at the 1988 worldwide Lambeth Conference of Anglican bishops, in fulfillment of a 1978 Lambeth resolution calling on any province of the church considering the ordination of a woman bishop to consult with other provinces before proceeding. The process of consultation leading to Lambeth was set in motion at the March 1986 meeting of the 28 primates of the Anglican Communion, in Toronto.

Signatories to the "Statement of Witness" who attended the meeting were the Rt. Rev. Clarence Pope, Bishop of Fort Worth; the Rt. Rev. William Stevens, Bishop of Fond du Lac; the Rt. Rev. Victor Rivera, Bishop of San Joaquin; and the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire. Also attending were Frances Swinford of Lexington, the Rev. Samuel Edwards of Dallas, the Rev. Brien Koehler of Fort Worth and the Rt. Rev. Edward Jones, Bishop of Indianapolis.

The Rt. Rev. Roger White, Bishop of

Milwaukee; the Rt. Rev. John Coburn, retired Bishop of Massachusetts; and Dr. Patricia Page of the Church Divinity School of the Pacific attended as members of the Committee on Women in the Episcopate.

## Endowed Parishes

Issues of parish leadership and stewardship occupied members of the Consortium of Endowed Episcopal Parishes, whose annual meeting in late January was held at the College of Preachers in Washington.

"The church which educates for discipleship must also educate for citizenship," said keynote speaker Robert N. Bellah, who set the conference theme of "Transformative Leadership: the Church and the World." Dr. Bellah is an Episcopal layman whose book, *Habits of the Heart*, has remained a best-seller.

In a theological examination of elements in modern stewardship, the Rev. Robert M. Cooper, professor of ethics at the Episcopal Theological Seminary of the Southwest in Texas, demonstrated that financial terms such as "endow" or "invest" have deep spiritual roots, linking the principles of Christian discipleship with the role of the secular citizen.

Speaker after speaker emphasized the responsibility of the churches in both spheres of life. Among those who spoke were: Dr. Cooper; Richard M. Lampert, consultant for planned giving at the national church headquarters in New York; Donna Olsen, educational consultant at Christ Church Cathedral, Indianapolis; the Rev. Reynell M. Parkins, St. Luke's Church, Atlanta; the Rev. T. James Snodgrass of Christ Church, Cincinnati; and David P. Schmidt, of Trinity Parish, New York.

Ms. Olsen and Richard Ferguson-Wagstaffe presented the first complete unit of a three-year program exclusively designed for stewardship education in endowed parishes, sponsored by Christ Church Cathedral, Indianapolis.

In a concluding business meeting, member parishes of the consortium learned that membership has tripled in the past year. Officers reelected included the Rev. David P. Hegg II, rector of St. Peter's Church in Morristown, N.J., as president.

## Oregon Priest Killed

The badly beaten body of the Rev. Paul Alan Cheek, 50, was found by a maintenance man inside the priest's Portland home March 4. According to

the *Oregonian*, police said robbery was a possible motive of the murder.

Several days later, Guillermo A. Hernandez, 24, was accused of Fr. Cheek's murder and arrested.

Fr. Cheek moved to Portland from Wisconsin in 1982 and had most recently worked as an interim priest in Portland at St. Stephen's Church in 1984, according to the Rev. James Thompson of the Oregon diocesan office. Fr. Cheek did not have a church position at the time of his death, Fr. Thompson said.

Fr. Cheek was born in McPherson, Kan., and graduated from Northwestern University in Illinois and Nashotah House in Wisconsin. He was ordained in 1976.

## Prayer Book Contributor Honored

The 1979 Book of Common Prayer, and the contributions made to it by the Rev. Donald L. Garfield, were celebrated by the Diocese of Maryland in a liturgical conference held February 27-28 in Baltimore. A distinguished panel of speakers included the Rev. John Macquarrie, recently retired Lady Margaret Professor of Divinity at Oxford University.

The conference opened with a Solemn High Mass using Rite I and observing the feast of George Herbert. Dr. Macquarrie preached on this great Anglican priest and poet. The setting was "Mass in F" by Harold Darke, and anthems based on Herbert's poetry were sung.

The next day Dr. Macquarrie spoke on the centrality of the Eucharist with special attention to its sacrificial aspects. The Rev. Canon Charles M. Guilbert spoke on the integrity of the Prayer Book. He has held the post of custodian of the Standard Book of Common Prayer since 1963. He traced the slow process by which several revisions have been accomplished since 1892, the revision which proved that the Prayer Book could indeed be revised without destroying the church. The principles of Prayer Book revision, he explained, have remained the same.

Later the Rev. Thomas J. Talley, professor of liturgics at the General Theological Seminary in New York, spoke on the church year. This yearly cycle, as encountered in the Prayer Book, is a weaving together of many practices and customs, some going back to early Christian times. All demonstrate the church's insistence on the historicity of our salvation.

The last presentation was a dialogue on liturgical language between two lay people, Anne Kingsbury LeCroy, professor of English at East Tennessee State University, and James Waring McCrady, professor of French at the University of the South. Both were actually involved in the last Prayer Book revision,

and each also made numerous contributions to the *Hymnal 1982*. They explained that language does and will change, but a formal style, as used in the Prayer Book, is not easily outdated.

Services of worship during the day demonstrated the breadth and flexibility of the present Prayer Book, with Rite II Morning Prayer in the Cathedral Church of the Incarnation early in the day, a noon Eucharist with Rite II at which the Rev. Edward Garrigan preached, and finally a Rite I Evensong, somewhat in the style of the English cathedral service.

Fr. Garfield, an associate priest at Grace and St. Peter's Church in Baltimore, was rector of St. Mary the Virgin, New York City, in the period of Prayer Book revision, during which he served on the Standing Liturgical Commission and was chairman of the Rite I subcommittee.

The "Thanksgiving for a Church" (BCP pp. 578-9) is among his many contributions in various parts of the book. The Rev. William Noble McKeachie, rector of St. Paul's Church in Baltimore, was the chairman of the conference.

DOROTHY W. SPAULDING

## National ECW Meets

The Episcopal Church Women's national board met February 24-March 4 at the Duncan Center in Delray Beach, Fla. The women chose "Behold! New Life, New Vision" as the theme for the Triennial meeting to be held in 1988.

A new program, "Women to Women," was endorsed by the board. This project will be a collaborative effort between the ECW, the Women in Missions and Ministries (WIMM) office and the Overseas Development office at the national church center. Since Third World women often begin community projects which need funding, this project will provide a personal link between these women and companion dioceses and ECW groups. It will be coordinated by Jeannie Self of Alabama.

The development of an ECW resource booklet was encouraged by participants. The booklet will have 150 entries and will be ready for distribution by May 1.

The board welcomed Joyce McConnell, the new Executive Council liaison who was recently appointed by the Presiding Bishop.

Also presented to the board were the results from a pilot survey project of 417 women taken during the summer of 1986. Women surveyed were from three parishes in each of the following dioceses: Florida, Los Angeles, Oklahoma, Long Island, Virginia and Nicaragua.

The survey, which was undertaken by the ECW's Research and Development Committee, indicated that the average ECW member in the U.S. is over 50-years-old, while her counterpart in Nicaragua is 40. Approximately the same

percentage of women (43 percent) in both Nicaragua and the U.S. are employed outside the home. The church in Nicaragua, as stated by committee member Thelma Wilson, is a minority church of the poor, ministering to the poor.

This survey provided valuable information for the future direction of the national ECW board and for planning the 1988 Triennial meeting.

## Fr. Curran Sues University

The Rev. Charles Curran has filed suit against Catholic University of America for suspending him from his teaching post at the Vatican-chartered institution.

In a suit filed in the District of Columbia, Fr. Curran asked a federal court to overturn the suspension which was enforced in January as a result of a Vatican edict against the theologian.

Fr. Curran charged in the suit that school officials violated his academic freedom and contractual rights by barring him from teaching three courses this semester. He was a tenured professor of moral theology at the university.

The suspension followed a ruling in August by the Vatican that he was no longer "suitable nor eligible" to teach as a Roman Catholic theologian because of his dissent from traditional church teachings on sexual ethics.

The priest contended that Archbishop James Hickey of Washington, who is chancellor of the university, had no power to issue the suspension order. Under university statutes, the chancellor's authority extends only to programs accredited by the Vatican, Fr. Curran said. Most of his students were enrolled in programs not accredited by the Vatican.

Archbishop Hickey has acknowledged that his authority is limited to certain programs. But in a January 13 letter to Fr. Curran, he declared that all professors are subject to ecclesiastical authority.

Since the Vatican's ruling in August, Fr. Curran has frequently held out the possibility of taking his case to civil court while concentrating on an appeal of Rome's decision through university channels. He said that a promised review of his case by fellow faculty members has been slow in coming, and that Archbishop Hickey's intervention has raised questions of whether he will get a fair hearing.

"I've been somewhat frustrated by the tremendous, unnecessary delays and the inability to get straight answers as to what the state of my case is," he said. "They haven't even followed their own statutes. And there is no remedy to me, except to take it to court."

Ann Smith, speaking in behalf of Catholic University, said the university will have no comment on Fr. Curran's charges because of a policy of not discussing matters under litigation.

# A Sea Change in the Church

By JACK WOODARD

There is a heavy price to be paid for the sacred privilege of being a sacramental person in the church of God. It is no light thing to take those vows the first time. It is a still heavier thing to reaffirm those vows, as the clergy in many dioceses do.

An isolated case would be of no relevance, but many believe that clergy firings or forced resignations are sharply on the rise. There would appear to be a sea change in the position of the clergy in relation to the laity — in the experience of being an ordained person functioning full time in the institutional church. What is going on?

I want to suggest that few who have been ordained are in fact living out lives as symbols of God's presence, as manifest symbols of the sacred in the midst of the profane.

With all our attention to contracts — which are not worth the paper they are typed on when a rectorship or an episcopacy is no longer viable — we are on the way to having our clergy become, in the eyes of the laity, hired functionaries rather than sacramental persons. The clergy are more like NFL football players — men tested, drafted, playing and performing on the field of conflict, put on waivers, and finally cut loose — than like holy men and women conveying God's presence.

It may be that the church — with all her commissions on ministry, all her devotion to democratic process in search and call, all her computers and attention to numbers, all her softening of the canons, especially the ones regarding authority and tenure, all her nominating committees and regional displays of nominees for the episcopacy — has begun to reap the sorry harvest of giving away a reverence for the sacred and the mysterious. And with all that attention to process, it is hard to see much improvement in the quality of the clergy, or their deployment, or their relationship with the laity.

It may be that bishops and priests — in becoming so political within the church, in agreeing to run for bishop and run for rector, in becoming "candidates" instead of "prospects," in smiling so much and standing for so little, in going on a first name, outstretched-hand basis, in dodging confrontation as a "no-no" under almost any circumstances — are well on the way to losing the respect

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## *Reflections on the reaffirmation of ordination vows in Holy Week*

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of the laity as symbols of God's presence in their midst.

Are there any clues to what course might be followed in view of this changed sea in which so few clergy know how to swim? I think there are. There are clues for the church as a whole, laity and clergy alike. Our church is practicing poor stewardship of her ordained human resources. Solid, experienced priests are being lost at an alarming rate. I have been in two colleague groups of experienced priests — mostly rectors of parishes in the Diocese of Washington — throughout most of the past decade. Trouble has come to a great number of the members of those groups; some have left the priesthood and others have been forced out of their positions, while still others have expressed anxiety as to whether their situations are secure. All testify behind closed doors to the wearing effects of the stress of prolonged conflict, and sometimes it can be sensed how much a priest would like to move but is unable.

The church has no way to initiate contact with a rector who should leave a parish and move into another one. Our bishops urgently need to be given the means of initiating changes of cure with grace and honor. Their power is almost entirely negative — an Episcopal bishop can fire a priest for cause, he can dissolve a pastoral relationship and insist on terminal salary arrangements, but he cannot get a priest another call. In other words, a bishop has the power to keep a person from being ordained or to put a priest out of a job, but not the power to put a priest into a job.

Let's face it. The Episcopal Church's episcopacy is too weak — in terms of positive power — to make a true deployment system function positively as well as negatively. The pastoral dissolution canon needs significant revision. Right now it seems that the only question dealt with in a conflict situation is

whether the rector goes or stays, and that question can be decided without due process for the rector. Right now, this canon is leading many vestries to think they can vote the rector out whenever and for whatever reason they want to. At the Anaheim General Convention the bishops apparently feared that the proposed revision might encourage the retention of legal counsel by rectors under fire. That is a realistic anxiety as long as rectors have more protection under civil law than under the canons of the church.

Let us not forget the problems of our bishops. No less urgently than for rectors, the church needs a way to move her bishops when they become overly tired and the situations they are in get tired of them, when transfer with grace for them sounds like grace itself.

Secondly, there are clues to the proper course for ordained individuals to take. The clergy are in need of recovering their sacramental identity and focus. The church will not do that for its shepherds. Neither will canonical revision. The clergy must do it for themselves. The people hunger to see in the faces of their clergy the signs of having been in the mysterious "cloud of unknowing" before the presence of God. They want to hear a word that reeks of having come from the living God, that is stained with an intimacy with holy scriptures. They want a pastor who loves them with the love of Christ, though the techniques may be inept. They want a eucharistic celebration that sounds like their pastor is awed by the *mysterium tremendum*. They want to respect their clergy for the courage of their convictions in the world, that their clergy care enough about God's world to be capable of becoming outraged over what goes on — whether it's Nicaragua or repressive tax reform, nuclear terror or roll-back of civil rights gains, rape of the ecology or whatever.

I know the people may indeed want those things, but if those very things are delivered, at least some of them will try to get rid of their leaders, or wear them down. Still — the sea change is costing a great deal *anyway* in terms of clergy resources. Moving beyond it is certain to cost even more. Why not, as clergy, risk being part of the cost in order to be part of the answer? Becoming sacramental persons again is not really optional. It is simply being obviously again what the clergy are, what they were made by the Spirit to be when they first took those vows and a bishop laid hands on them.

The church will go on. Her priesthood will go on. But that priesthood is changing and ways to embrace that sea change must be found. May the God in the cloud of unknowing be with his leaders as they struggle daily to be faithful sacramentalists — authentic symbols — in whom God's people can discern the holy presence of Yahweh.

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*The Rev. Jack Woodard is rector of Meade Memorial Church, Alexandria, Va.*



# Life's Basic Questions

By JOHN W. ALEXANDER

**W**e live in a society that pressures us to build our lives around five basic questions:

How am I feeling? Why am I feeling that way? What can I do to make me feel better? What should other people do to make me feel better? What are my rights?

There is nothing wrong with those questions. We all are entitled to ask them. They are the natural questions for any person to ask.

If I feel a pain in my lower back, and if the pain continues, it would be foolish not to ask, "Why is my back hurting?" If the cause is muscle strain from repeated lifting of heavy objects, I would be wise to refrain from such lifting. If the pain results from a kidney infection, I would be wise to consult a medical specialist who understands pyelonephritis. If I cannot afford medical treatment, I'm entitled to know what my rights are in terms of public medical services.

However, there is another and quite different set of five basic questions, and unless this second set is faced and answered, that first set can lead to trouble. This second set is even more basic than the first and reads as follows: Is there a living God? If so, has he said anything which I should hear? Has he done anything which I should know about? If so, what does he expect of me? What are my responsibilities?

Ignoring set number two and building one's life on only set number one can lead to indulging in hedonism and to the cursing of society with countless ills.

For example, how much of the drug-addiction problem in America can be traced back to "How am I feeling?" and the subsequent four questions in set number one? How much of the pornography problem stems from man answering only the first set of questions? How much of our nation's crime can be explained by people choosing to build their lives around those questions which focus

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What would happen  
if, in our society,  
when facing problems,  
we would begin  
with God and  
then consider self?

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on feelings and a person's rights to feel better?

The first quintet of questions are valid — but only if we choose to face the second quintet and to make them undergird the first set. The right way is to answer the God-centered quintet and then proceed to answer the me-centered five.

"Is there a living God?" We choose to believe there is. We cannot prove his existence in exactly the same manner that most scientific propositions can be proved; but there is abundant evidence pointing affirmatively toward his existence. Neither can our atheist friends prove that God is a myth. They and we look and inspect the same body of evidence; our atheist colleagues then choose to place their faith in the negative and to conclude, "No, there is not a living God." We choose to place our faith in the positive and to conclude, "Yes, there is a living God." Either option is a choice to believe.

"Has he said anything which I should hear?" Yes, he has spoken in the Bible. He means what he says. He will do all he has promised. It is my privilege to read that Bible and to know what God has said — including what he has said about my feelings, about why I feel that way, about what I might do to make me feel better, and what he has done to provide his children with blessings and privileges.

"Has he done anything about which I

should know?" Yes, he has seen to it that the Bible conveys vast information about what he has done. Furthermore, all the academic disciplines (especially natural sciences) reveal additional information about what he has done. "The hand of the Lord hath done this" applies to the basic truths in many an academic discipline.

"What does he expect of me?" As I learn about God, about what he has done in Jesus Christ, what he is doing through the Holy Spirit, what he says in scripture, what he outlines as his expectations of his children — I gain a clearer picture of how I should respond to him.

"What are my responsibilities?" As I respond to him I realize that he wants me to shoulder responsibilities toward other people and toward his realm of created nature. Not only am I to love him with all my heart, soul, mind, and strength; I also am to love other people and to be a good steward of the earth and its resources.

As followers of the Lord Jesus Christ, we make the choice to answer *both* quintets of questions; but answer the second set first and thereby lay a foundation of answers upon which to construct answers to the first set. In different words, we begin with God and then consider self.

Just to dream a little, let's think of the social problems in our culture that could be solved if people would begin with God, his word, their response to him, their responsibilities to others — and only after these would they face the questions about feelings and how to feel better. Admittedly, both quintets are interlocked. One cannot divorce one set from the other. We deal with both sets simultaneously. However, I suspect that the problem of AIDS would never have erupted so severely; that teenage pregnancy problems would vanish within nine months; that there would be little discussion of abortion; that murder, kidnapping, and most other crime would diminish, as would the divorce rate, if the American people would build their lives on the second set of basic questions rather than the first.

It may be a dream, but one that starts with each one of us making Jesus Christ and his priorities our own.

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*John W. Alexander is associate dean for administration at Trinity Episcopal School for Ministry, Ambridge, Pa. This article was adapted from one published in Seed and Harvest, which is published by Trinity School.*

# Unconcern

Sin can be as subtly contagious  
as yawning or discontent.

By DAVID THORNTON

**L**ike subcutaneous tissue, sin lodges just beneath the surface of our everyday lives. We are evidently aware of this fact every time we assume that sin — especially our own — is just as private as the human scalp. In this, however, we are mistaken.

Sin is not private, because it is never privileged, but by definition is always in relation to God; it can never be isolated, never secluded, shut off or removed from that relationship. As Danish thinker Søren Kierkegaard once put it: “every sin is before God,” for God (he added) is not something external “like a policeman.”

Sin is not private in another respect, because it is public: It is an attribute of a populace, belonging to all people, shared by all members of the human community — which means, simultaneously, by a community of sinners. The consequence of this fact is that all questions of sin analogically become questions of public health.

Sin, much like smallpox or diphtheria, is infectious; we are systematically invaded by it. There is, however, one significant difference between smallpox and sin: None of us ever becomes immune to sin by reason of vaccine or previous contamination; we simply cannot work up a tolerance to it.

Furthermore, sin is not only infectious; it is also communicable. Like any other attitude, it can be as subtly contagious as yawning or discontent. And it has its human carriers. I don’t at all mean “carriers” in the sense of Fagin’s pickpockets in *Oliver Twist*, street gangs, or other criminal societies. What I have in mind is groups of quite conventional people.

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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 sixth article in his *lenten series*.*

Take, for example, the unpretentious sin of Unconcern (contemporary deputy of Sloth). It resides among groups of ordinary people; people in civic and church groups; people in everyday households — normal people, just like you and me.

Admittedly, the term “Unconcern” lacks the splendid nomenclature of the Ten Commandments — for where it is written: “Thou shalt not be unconcerned”? Still, in a chemically disoriented world, it seems a useful tag to explain how apathy has become fashionable and indolence a way of life. What was once — in courts of law, in public or private life — the ideal of “disinterestedness” and “impartiality” is now transformed into a fetish of uninterest, negligence, and indifference.

Other clumsy translations of meaning also take place: when material contentment is called serenity, or complacency is mistaken for spiritual enrichment.

The facts are quite otherwise. Peace, after all, is *not* inertia; tranquillity is not torpor; patience is not stupor. And why should we confuse solitude with estrangement, or contrition with mere chagrin?

**M**edieval theologians may have been more sensitive to this kind of problem than were biblical writers. The Old Testament’s several terms (from a single root-word, mostly in the Book of Proverbs) and the New Testament’s two sparse words primarily describe the sloth of sluggards. But theological writers were interested in a wider class of sinners and had a larger sense of sloth. They illustrated this by using a Greek (or its transliterated Latin) term which literally means “Don’t-careness.” Strangely, the term is barely syllables away from modern-day, laid-back conventions (“I couldn’t care less”) and precautionary (“Don’t get involved”) life-styles.

So, Unconcern is not just another synonym for laziness, but rather a signet of

human “thoughtlessness.” A *thoughtless* person really *doesn’t* care, and is thus willingly stripped of human concern, which means of essential humanity. Because man is the only creature who specifically “thinks,” he is morally expected to *care* in more than a sociobiological sense — by *caring-about* someone else; by *caring-for* someone else; by *taking-care-of* someone else.

Unconcern especially denotes *drifting*. Like the state of a ship adrift — anchorless, unsteered, unpowered — Unconcern typifies aimlessness. It purports being-led-along; it means deciding-to-make-no-decisions; it signifies “escaping from freedom.” Not far ahead lie hopelessness and despair.

But in any discussion of sin we ought not miss the singular instruction of every pathology; namely, counterpathology. Diseased tissue, for example (just like the wicked human heart), cannot be understood except by comparison with healthy tissue. Therefore, insofar as we recognize our membership in a sinning community, we implicitly affirm a counter message. Surely, if there were no God, there could be no sin. But precisely because there is sin, our recognition of it is at the same time an inverted recognition of God. In the narcissistic mirror of sin where we defiantly worship our own image, we implicitly acknowledge, in that fact, the very God whom we defy.

And in a sinning community we implicitly affirm the gospel message that, fortuitously and providentially, we are also members of redeemed community. We each represent the Adam of unredeemption only because, through a Father “whose property is always to have mercy,” we have graciously been typified by the transfiguring Adam of Jesus Christ. Each of us can say, in John Donne’s deathbed anthem, “Look, Lord, and find both Adams met in me.”

This thought will finally lead us next week to suggest how unpretentious sins also have counterparts in faith.

# EDITORIALS

## Showing True Love

*Our guest editorialist is Byron L. Huffman, an attorney in Columbia, Md.*

To argue that AIDS is God's punishment on homosexuals is morally repugnant," said the Rt. Rev. Richard Holloway [Briefly, TLC, Jan. 25].

Every instance of calamity or illness is not God's punishment on the victim; but in the current AIDS controversy, the Lord would have us recall not only that our sins cause grave spiritual damage, but also that they may have serious physical results as well. We are not separated into spirit and flesh; we are one being. True compassion compels us to proclaim this.

The beliefs, current among many Christians, that sin did not bring death into the world and that sickness and suffering have no relation to sin, are modern gnostic heresies. These views are advanced from a false compassion which concludes that the forgiveness of sin includes its exculpation, and from a false assumption that because innocent people suffer, no sufferers are guilty.

These beliefs are advanced for altruistic motives in opposition to other heresies which hold that each sufferer is enduring the consequences of God's punishment for his or her own sins, and which reserve the most vociferous condemnation for those sins acted out in the flesh. This Pelagian heresy mistakenly concludes that by their own efforts, sufferers could have escaped their misfortune, and that their suffering is the result of their guilt.

The truth is that even the most private of sins may have outward, physical manifestations; and that it is the cruel property of sin to visit its consequences not only upon its perpetrators, but also on innocent victims. Thus, a faithful spouse may be infected by an unfaithful spouse; an infant may be born with the drug addiction of its mother; and death may enter the world by the sin of one man.

Many sufferers are not experiencing the judgment of God for their own sins; but, nevertheless, their suffering is the result of sin.

If we should doubt that this is so, we may look to our Lord, who demonstrated his holiness and sovereignty over sin not just in teaching, but most graphically in his healing of the sick and raising of the dead; and who gave of his own body to die as the innocent victim of humanity's collective wrongdoing on the cross.

We should not be surprised that there should be physical metastases from the carcinogens of the soul, particularly when our bodies are employed in uses for which God simply did not build them.

In our compassion for the sufferers of AIDS, therefore, we are not to be blinded to the truth that AIDS is an opportunistic disease which finds its advantage in transmission through physical relations between individuals (not to exclude transmission by unsterilized hypodermics) for which God has made no provision.

Accordingly, our compassion must encompass our responsibility to remind our brothers and sisters that although they may find themselves with wrongful de-

sires through no fault of their own as victims of the pervasive sin of humanity, they cannot give reign to those desires without endangering themselves and victimizing still more innocents in the process.

We have no true love for our brothers and sisters if we see them in danger and do not warn them. In our recognition that we who are fornicators and murderers in our hearts are no less culpable than those who give physical expression to their desires, and that we all have truly sinned, we cannot abdicate our call to give witness to the Way Jesus has shown for our lives, and to acknowledge that this Way does not embrace sexual union outside of the divine joining of a man and a woman to be one flesh.

The compassion of our Lord toward the woman caught in adultery consisted not only in the mercy he demonstrated to her in saving her life and sparing her from condemnation, but also in his admonition that she should "go, and sin no more."

The Lord says to the church, his beloved: I hold the very atoms of your bodies in existence. If I had not been merciful, in your turning from me, you would have surely died. Your separation from me affects all of who you are. But I have made provision for you, for I gave all of who I am for you. You will suffer from sin, but let it be as innocents. Shun sin in all your being, and you will be the salvation of many. In me, you will be healed for all eternity. Love others as I have loved you, and tell them all these things. In this, you will show true love.

## POET'S PROPER

William Law, Priest

He was an uncommon man for his age  
a nonjuring Cambridge man  
in pursuit of a dream —  
a dream held dear to the heart  
of Mother Church from ancient days —  
a dream once only fulfilled  
on the eve of first Holy Day  
when the Lord God beheld His handiwork.

And this lowly man of Northamptonshire  
goaded king and bishop and knave alike  
to reflect upon the glories of angels bright  
and pursue the exalted vision  
common to pilgrims of the night —  
onward and upward to that Perfect Light.

Ray Holder

# BRIEFLY...

After 32 years of service to the Diocese of Virginia, Dr. E. Holcombe Palmer was honored at his retirement recently by the establishment of a scholarship fund in his name. Over \$144,000 has already been contributed towards the fund, which will provide annual scholarships for students at seven diocesan schools. Dr. Palmer was originally hired by the Rt. Rev. Frederick Goodwin, ninth Bishop of Virginia, and was the first layman to hold a position of leadership on a Virginia bishop's staff. Since then he has worked for four diocesan and eight suffragan bishops, and for many years he was a familiar and graciously courteous figure at General Conventions.

In response to the Diocese of Newark's report on human sexuality [TLC, March 1], the Prayer Book Society has issued a statement calling for the immediate resignation of the Rt. Rev. John Spong, Bishop of Newark. "The report to which he is party openly endorses violation of the laws of nature, the laws of God and the laws of this church. Bishop Spong thus openly violates his sacred obligation for moral leadership," the statement reads.

Pope John Paul II will make a 24-hour stop in Detroit during his mid-September visit to the United States, church officials announced recently. He will attend a meeting of permanent deacons while in Detroit, the nation's fifth largest Roman Catholic archdiocese. The pope will arrive there September 18 and will return to the Vatican the following night after a 10-day visit in the U.S.

Headquarters for the Diocese of West Texas in Alamo Heights will be renamed "The Everett Holland Jones Episcopal Diocesan Center" in honor of the fourth bishop of the diocese (1943-1968), announced the Rt. Rev. John H. MacNaughton, new diocesan bishop. Formerly known as "Cathedral House," the building and nearby chapel are located on 19 acres of land, purchased from the Halff estate in the late 1950s by the Kampco Foundation and given to the diocese.

Commenting, "we sometimes think that we are badly off..." a church in Melbourne, Australia, recently reprinted part of some vestry minutes from 1901. The minutes read, "...that a social gathering be held on Monday the 15th July. Admission to be as low as possible,

the object of the social, the payment of the gas account, to be put on the tickets, and that during the social three or four members take up a collection with bags."

The Diocese of Central New York has begun publication of a large-type edition of its monthly newspaper, *The Messenger*: The easier-to-read version has been developed in response to a survey conducted last year by the diocesan Commission on Aging, which learned that many older people found the smaller type difficult to read. Joan Grover, co-chair of the commission, estimates that there may be as many as 900 people in the diocese who can benefit from the larger type.

Christ Church in Philadelphia, Pa., recently celebrated the 200th anniversary of the consecration of the Rt. Rev. William White, first Bishop of Pennsylvania (1787-1836). The Rt. Rev. John E. Hines, retired Presiding Bishop and the guest preacher, spoke of Bishop White's many accomplishments, including the founding of many charitable organizations in Pennsylvania. He ended by thanking God for the testimony and life of the bishop and said the church would be forever indebted to his vision.

## Movies

By ARTHUR LIVINGSTON

**ROUND MIDNIGHT.** Directed by Bernard Tavernier. 125 minutes. English and French (with subtitles).

Throughout much of her writing, Dorothy L. Sayers stresses the love of working for the sake of the work. This love of one's appropriate job reflects, in turn, the laborer's love of God. Bernard Tavernier has made a film Sayers would have enjoyed with all her heart, not only because the viewer senses his own pervading love of his craft, but also because the movie is about a man who loves his work passionately, not with the compulsive obsession of a success-craving businessman, but, rather, with the love of a person pursuing beauty and, therefore, desiring God's presence.

Dexter Gordon, one of the finest jazz saxophonists extant, makes his acting

debut as Dale Turner, a expatriate jazzman living in Paris from 1959 until his death in 1966. Turner, an alcoholic, is taken in into the home of a Frenchman who admires his work and who guides Turner back to health.

Gordon's raspy voice, which usually sounds like Louis Armstrong with a bad cold, may not be suitable for any other role, but by portraying a musician who has lived the jazz life (and much of it on the European cabaret scene), Gordon partially plays himself, although most of the dramatic incidents in the film derive from the lives of Bud Powell and, to a lesser extent, Lester Young.

The slow, even stately, pace and the paucity of plot development may disturb those viewers who demand a theatrical experience from cinema. This film is the antithesis of a canned play; instead it moves like a long, unfolding character study.

Also, no previous film has ever captured the jazz life believably: the dedication, the distractions, the frustrations (not to mention the appalling temptations) of artists relegated to performing in degrading surroundings — these all ring true; and these truths can be heard in Gordon's horn as well as in the instruments of the many other important musicians who appear in *Round Midnight*.

Anyone who loves the music will want to see this film; anyone who has had an aversion to jazz should see it as well.

A surprising number of people in this country, though few abroad (which is the reason for the high number of expatriates in jazz), believe that jazz is not a true art; seeing Tavernier's film will put the lie to such canards forever. Because this is the first movie for which the music was recorded on the set, one can actually witness for the first time the creation of the music within a story setting. Furthermore, Tavernier communicates not only the devotion of the musicians to their art, but also the emotional and even the spiritual depth of some of the men who play it. Highly recommended. (Though subtitles are used, most of the film is in English.)

**MOSQUITO COAST.** Directed by Peter Weir. 112 minutes.

"He's one of the most dangerous kinds of men, a know-it-all who is sometimes right." Thus a minor character assesses the personality of Allie Fox, the protagonist of *Mosquito Coast*. Despite his rather forced allegorical name, he is nevertheless an intriguing figure.

As played by Harrison Ford, Fox is a fanatical firebrand who constantly

Arthur Livingston, a free-lance writer and poet in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975.

seems on the verge of raging out of control. He is disgusted with the puerile commercialism of the United States and sniggers at its pop culture. (Have a nice day!) He is, after all, sometimes right; commercialism is indeed disgusting. Therefore, he decides to couple his ability as an inventor with a vestigial pioneering spirit by purchasing coastal land in Central America and by taking his wife and four children with him to build a self-contained little world; eventually he becomes dictator of his own miniscule republic in the jungle.

The family celebrates its first year in the new land with a ceremonial dinner that resonates in the viewer's memory with images from old drawings of the pilgrims' first Thanksgiving feast in Massachusetts. Just as that first Thanksgiving represented a short period of innocence before that colony began fighting Indians and burning witches, so the audience senses evil lurking just beyond this simple feast.

Fox's real antagonist throughout the film, though unstated, is God himself. The only visible embodiment of God and the church that Fox knows is represented by the presence of a missionary whose sole function in life seems to consist of bringing television evangelism to Central America. Certainly no one has presented the case of the church to Fox or to the natives in a way that any rational person can appreciate. As a result, Fox tries to construct a world of perfection without God or the church.

Perfection in this life is impossible, of course, and Fox's best laid plans gang alee mightily. He, who left the states to escape its pollution, himself pollutes everything he touches, including the river where they live, when his Rube Goldberg village literally blows up in his face because of his own miscalculations. He achieves a moment of insight only as he is dying when he says, "We all want right angles, but nature is crooked." Civilization may be puerile, the film seems to say, but it is vastly superior to any egomaniacal attempt to escape its just restraints on human evil.

If you have read a review of this movie in your local newspaper, you will have no inkling of its underlying theological themes, that original sin undoes the best intentions, and that God cannot be left out of human reckoning without dire consequences. If these themes seem somewhat Calvinistic, it is no accident since the writer who shaped the screenplay, Paul Schrader, comes from that tradition and has worked numerous variations on these and other theological themes in the films he has written and/or directed. Often I find myself arguing with the theological implications of a Schrader film, but I also find it marvelously refreshing to be able to find myself thinking theologically at the contemporary cinema.

# PEOPLE and places

## Appointments

The Rev. Lewis F. Cole is rector of the Church of the Good Shepherd, 224 3rd St., Chesapeake City, Md. 21915.

The Rev. James A. Creasy is now rector of Christ Church, 409 W. Main St., Marion, Va. 24354.

The Rev. William Dols, Jr. becomes, in July, executive director of the Educational Center of St. Louis, Mo. Add: 6357 Clayton Rd., Clayton, Mo. 63117.

The Rev. Darrell Ford is interim rector of St. Luke's, Hot Springs, S.D.

The Rev. J. James Gerhart is vicar of St. Luke's, Box 896, Land O'Lakes, Fla. 33539.

The Rev. J. Carleton Hayden, chair of history and geography at Morgan State Univ., Baltimore, Md., has been named associate dean of the School of Theology, University of the South, Sewanee, Tenn. 37375.

The Rev. Lyle Noisy Hawk is priest-in-charge of Corn Creek District mission churches, Pine Ridge Mission, S.D.

The Very Rev. Barry R. Howe is dean of the Cathedral Church of St. Peter, Box 1581, St. Petersburg, Fla. 33731.

The Rev. Jerry W. Kolb, since 1972 associate chaplain of St. Luke's Hospital, Kansas City, Mo., has been appointed chaplain, St. Luke's Hospital, Box 119000, Wornall Rd. at 44th, Kansas City, Mo. 64111-9000.

The Rev. Michael Kyle is rector of Emmanuel Church, 12th Ave. and Lake, Alexandria, Minn. 56308.

The Rev. Canon Allen L. Lewis is canon to the ordinary, Diocese of South Dakota, 200 W. 18th, Sioux Falls, S.D. 57104.

The Rev. Malcolm McGuire is part-time rector, Church of St. Alban, Philadelphia, Pa.

The Rev. David C. McKenzie is rector of St. Christopher's, Portsmouth, Va.

## Ordinations

### Priests

Southwest Florida—Marlowe K. Iverson, assistant, Good Shepherd, 639 Edgewater Dr., Dunedin, Fla. 34296. John W. Kline, assistant, St. Joseph's, San Carlos Park, Fla.; add: 17545 Rockefeller Circle, S.E., R.R. 59, Fort Myers, Fla. 33517.

Tennessee—John T. Talbott, vicar, Church of the Redeemer, Box 274, Shelbyville, Tenn. 37160.

Vermont—Elizabeth Hilgartner, assistant, Christ Church, Montpelier, Vt. Add: 58 Spaulding St., Barre, Vt. 05641. Everett Perine, assistant, St. Paul's Cathedral, Burlington, Vt. Add: R.D. 1, Box 2580, Bristol, Vt. 05443.

West Texas—Richard J. Aguilar, assistant, Church of the Redeemer, 648 Madison, Eagle Pass, Texas 78852. Willie J. Davila, assistant for Hispanic work, St. Mark's, San Marcos, Texas; add: 4010 Pete's Path, Austin, Texas 78731. C. Bruce Wilson, assistant, St. John's, 2500 N. 10th, McAllen, Texas 78501.

### Deacons

Connecticut—Vernella Alford-Brown, case worker for Norwalk Social Services and assistant, Church of Ascension, New Haven, Conn. Carolyn Eve Stevenson, curate, St. Mark's, Mystic, Conn.

Hawaii—Steven Charles Keller Bonsey, S.T.M. student, Yale Divinity School.

Idaho—Anne Grover Cudd, 9408 W. Caribou Rd., Pocatello, Idaho 83204. Shelley Lynd Russell, Box 597, McCall, Idaho 83638.

South Dakota—Barry T. Pitt-Hart, deacon, Church of the Good Shepherd, 1409 S. 5th Ave., Sioux Falls, S.D. 57105.

Southwest Florida—Karen Marie Nugent Dakan, deacon assistant, St. Boniface, Siesta Key, Fla. Add: 5615 Midnight Pass Rd., Sarasota, Fla. 34242.

West Texas—Mary C. Earle, deacon-in-charge, St. Matthias's, Box B, Devine, Texas 78016.

## Permanent Deacons

Hawaii—Marilynn Marie Brown, chaplain, elementary school, St. Andrew's Priory; add: 1587 Ulupuni St., Kailua, Hawaii 96734. Charleen McCoy Crean, deacon, St. George's and assistant, Project RESPECT; add: 511 Main St., Honolulu, Hawaii 96818. Kenneth L. Jackson, professor of English as a second language, Univ. of Hawaii — Manoa and assistant, St. Clement's; add: 1617 Clark St., #401, Honolulu, Hawaii 96822. Roberta D. Kuschel, architect and assistant, St. Christopher's; add: 223 Kaelepu Dr., Kailua, Hawaii 96734. Imelda S. Padasdao, deacon, St. Paul's, Oahu; add: 1326 Konia St., Honolulu, Hawaii 96817.

Idaho—Carol Jean Dodson, 4304 Teton, Boise, Idaho 83705. Janet Gay Felland King, Rte. 4, Box 276, Rupert, Idaho 83350.

## Retirements

The Rev. Eugene Buxton, as priest-in-charge of St. Mark's, Sidney, Ohio.

The Rev. Tom T. Edwards, as rector of Church of the Ascension, Clearwater, Fla.

The Rev. Donald H. Feick, as rector of Trinity Church, Chambersburg, Pa. Add: 226 N. Prince St., Shippensburg, Pa. 17257.

The Rev. Charles O'F. Mastin, as rector of Christ Church, Easton, Md. Add: 1402 Park Ave., Richmond, Va. 23220-3536.

## Resignations

The Rev. Harlan Bemis, as director of the Galilee Mission to Fishermen in Galilee, R.I.

The Rev. Fayette Grose, as rector of Our Saviour, Salem, Ohio.

The Rev. Charles Peek, as rector of St. Luke's, Kearney, Neb.

The Rev. Robert Shearer, as executive officer of the Diocese of Rhode Island.

The Rev. Patricia Smith, as associate of St. Columba's Chapel, Middletown, R.I.

The Rev. Todd Wetzel, as rector of the Church of the Advent, Westlake, Ohio.

## Religious Orders

Sister Joan Margaret, S.S.M. and Sister Hope Margaret, S.S.M. celebrated their 50th profession anniversary in the Society of St. Margaret on Feb. 24 at St. Margaret's convent, Boston, Mass.

On Feb. 1 the Rev. Br. Charles W. Mitzenius, O.H.R., superior of the Order of the Holy Redeemer, received the vows as an oblate novice from Br. Jeffrey Arthur Miller at St. Mark's, Keansburg, N.J.

## Deaths

Rachel Summers Watson, wife of the retired Bishop of Utah, the Rt. Rev. Richard S. Watson, died at Scripps Hospital, La Jolla, Calif. on February 22.

Born in 1905 at Cleburne, Texas, Mrs. Watson was awarded degrees from the University of Texas and Columbia University. The Watsons were married for 44 years and lived in Alabama, Texas, and Utah; Mrs. Watson was especially interested in youth ministry. Since 1971, the year of Bishop Watson's retirement, the couple had lived in La Jolla and been active at St. James-by-the-Sea Church.

The Rev. Walter J. Crossman, retired priest of the Diocese of Dallas, died at his home in Irving, Texas on February 6.

Born in 1915, Fr. Crossman received his undergraduate education at American University. After his ordination as a priest in 1952, he served churches in Tucson, Bisbee, Tombstone, and Ft. Huachuca, Ariz. He later served churches in New Mexico, and in 1961 was named rector of St. Mary's Church, Irving, Texas.

# CLASSIFIED

## 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.

## CAMPS

EPISCOPAL DIOCESE OF MONTANA. Lindsfarne-Camp Marshall. Youth and adult camps June through September. Limited winter use. The Rev. Victor Richer, 515 N. Park Ave., Helena, Mont. 59601.

## 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.

## FOR RENT

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## FOR SALE

EPISCOPAL CHURCH SIGNS—Aluminum, familiar colors, single and double face, economical; brackets, too. For information — Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, Fla. 32303. 904/562-1595.

## NEEDLEWORK

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.

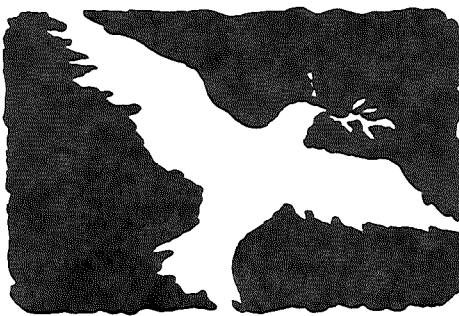
EMBROIDERY TRANSFERS for altar linens, vestments, paraments, etc.: Crosses, sacred monograms, Christian symbols, samplers, pictures, stole designs, borders, Christmas designs, Old and New Testament. Send s.a.s.e. for list to: Karen L. Ford, Box 10097-L, Scottsdale, Ariz. 85271.

## 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

ORGANIST/CHOIRMASTER and Education Assistant: A combined position for someone accomplished on the organ and interested in Christian education and youth work. 21 rank Zimmer organ built in 1972. Children's choir and adult choir. Active laity of all ages. Historic, relatively traditional parish in town of 10,000. Contact: The Rev. Douglas Remer, Calvary Parish, P.O. Box 1245, Tarboro, N.C. 27886.



# Benediction

The author, James O.B. Young, resides in San Antonio, Texas.

When I was about ten years old, we had a crisis in church, brought on by an Irish missionary priest. Like so many from Ireland, this missionary knew quite a number of good jokes, and he proceeded to embarrass the congregation by telling a few. We laughed and we weren't supposed to, for laughter hadn't been heard in that church before. The jokes were in excellent taste, though.

The word laughter is often misunderstood. For instance, in the King James Version of the Bible, when laughter is mentioned, it is usually exercised to demean another person, to make fun of someone in trouble, or to rejoice over another person's failures.

Laughter in the Bible is often synonymous with mocking. Why that is I don't know, for I have always thought of it as being part of joy; it is hard to imagine joy or rejoicing without some laughter, or even a great deal of laughter. The words joy and rejoice are recorded many times in scripture. In order to make reading the Bible more joyful, consider inserting the word laughter. For instance, "... the Spirit brings love, joy (laughter), peace ..." (Gal. 5:22) or "Rejoice (and laugh) with those who rejoice (and laugh) ..." (Rom. 12:15).

Laughter is a good part of Christian fellowship. Though laughter can be unkind, on the whole, it is joyful. Sometimes it is spoken of this way ... "He will yet fill your mouth with laughter" (Job 8:21), "He that goes forth weeping ... shall come home with shouts of joy" (Psalm 126:6) and "Blessed are you that weep now, for you shall laugh" (Luke 6:21b).

Is amusement and laughter beyond the realm of divinity? Before the universe of stars and planets was set, and long before our president thought of the term, maybe the creator had some moments of amusement with a little game of star wars with the real things! In my moments of musing, I wonder about that old saying, "All work and no play makes Jack a dull boy." I can't imagine our Lord as being dull.

# CLASSIFIED

## 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.

SUPPLY PRIEST: married; may be retired; for New York parish, July through September; comfortable accommodation. Reply Box 648\*.

## RELIGIOUS COMMUNITIES

VOCATION DISCOVERY. An opportunity for women considering the Religious Life to share in worship, work, study, recreation with the Sisters of the Community of the Holy Spirit. June 29-July 12, 1987. Write: Sister-in-Charge of Vocation Discovery Program, Community of the Holy Spirit—Melrose, R.D. #2, Federal Hill Road, Brewster, N.Y. 10509.

## TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 16-28), plus reading and application during the year, plus two weeks next August. \$365 tuition each summer session; \$265 for optional room. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

## TRAVEL

RELIGIOUS HERITAGE & CATHEDRALS TOUR — Sunday in Canterbury! Plus York, Bath, Ely, Westminster Abbey, St. Paul's and much more. 12 departures. THE HOLY LAND IN DEPTH — Jerusalem, Bethlehem, Masada, Nazareth and all sites. 22 departures. Call TOLL FREE 1-800-237-3448 for brochures, or write Episcopal Travel Club, Suite 100, 1305 US Highway 19 So., Clearwater, Fla. 33546.

SUMMER RUSSIAN DISCOVERY 1987 sponsored by Trinity Church in the City of New York, Broadway at Wall Street. August 23-September 5. Leningrad—Petrodvorets—Odessa—Moscow—Zagorsk—Rostov-the-Great—Helsinki. Visit seminaries and monasteries of the Russian Orthodox Church, meet with church representatives and attend services for Odessa's Patronal Feast of the Dormition as guests of the Metropolitan. Tour price of \$2,290 includes all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call the Christian Education Office (212) 602-0807 or write: Summer Russian Discovery 1987, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.

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

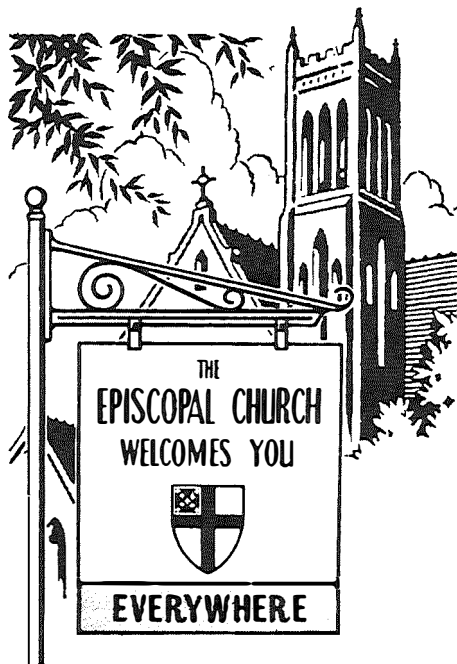
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# LENT CHURCH SERVICES

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.

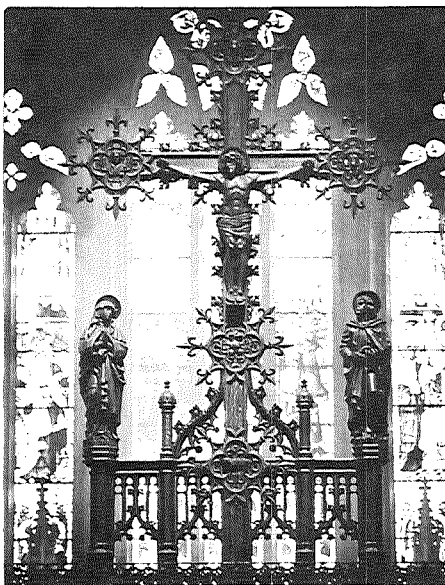
**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## HONOLULU, HAWAII

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

## 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



Christ Church, New Haven, Conn.

## 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 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

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

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

## ELLICOTT 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 7. 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

## 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

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)

## 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

## NEW YORK, N.Y. (Cont.)

**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.

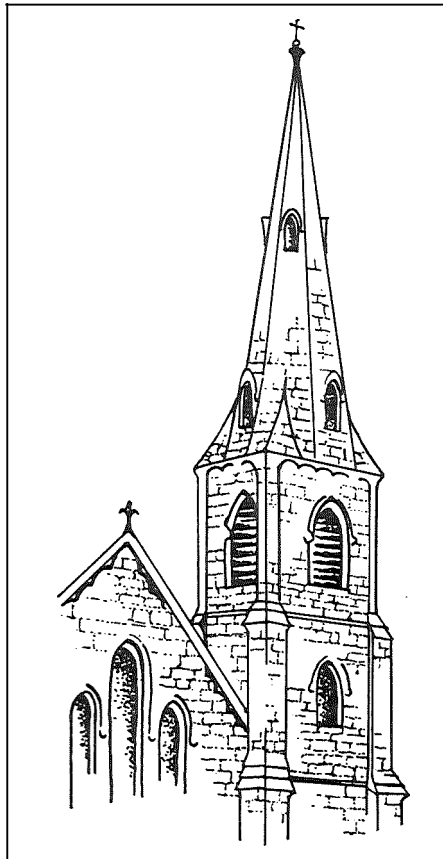
**ALL SAINTS** 97-25 Lefferts Blvd.  
JFK-Q10 Bus Direct  
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF  
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

## 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



Grace Church, Newark, N.J.

## PHILADELPHIA, PA.

**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

**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 Pritchard, 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, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean  
Sun: H Eu 9 & 11, CH S 11. Wkdy: H Eu 12 (Tues with HU)

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