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Surviving the Flood

At the beginning of Lent each year we think of our Lord's temptation in the wilderness. This year we have St. Mark's account in the Gospel, which puts it very much in the context of our Lord's baptism. Working backwards, the Epistle, from I Peter, relates baptism to Noah's flood, and then the Old Testament passage from Genesis is an excerpt from the long story of the flood.

We have all seen delightful children's books in which Noah's ark gives the illustrator his best opportunities to fascinate the youthful reader, with giraffes, elephants, kangaroos, and so forth trooping up the gangplank two by two. But what are adults to make of such a story in the sophisticated climate of the late 20th century? What messages does this picturesque tale have for us?

Of course it does reflect a different era. To enter into this story requires a certain change of pace in our thoughts, as is usually the case with stories involving animals. Listening to it, we join our ancestors of countless generations. With different names and various different details, the narrative of the flood recurs in many parts of the world, among peoples who range from the simplest cultures to the most elaborate. This must be one of the most ancient items in the literary and storytelling heritage of the human race. It has been commented that the writers of Genesis, who adapted this story to the demands of the Hebrew religion of the one God, were fully aware that it was part of the mythologies of surrounding peoples in the ancient Middle East. They were tying in their beliefs with those held by other peoples for hundreds and hundreds of years.

Children can be deeply stirred by the picture of all those animals (as Gretchen Wolff Pritchard has spoken of with a different story, TLC Feb. 7). Taking the story as a whole, adults perhaps identify more closely with Noah, trying to stay afloat with a precious cargo, in a sea of destruction. Most of us indeed have had or will have periods in our lives when it seems that the whole order of things has gone amiss, and nothing in our own capability is able to overcome the difficulties that surround us. Unlike Noah, we cannot claim that the Lord has taken special pleasure in our virtues. The only virtue that entitles us to a ticket on the ark is the virtue of Jesus Christ. By his grace, we can open our arms to the dove of the Spirit and receive the olive bough promising salvation. By his grace we see the signs of a new covenant — not a rainbow (beautiful as that is) but holy food and drink which we ourselves actually consume.

To put our own spiritual experiences in the light of this familiar but curious ancient tale, is to reflect on them in a new manner, to see new dimensions and new ways to interpret our feelings and convictions. All of this is good equipment to have as we begin our lenten pilgrimage.

H. BOONE PORTER, Editor

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February 21, 1988

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10 Lord, Teach Us to Pray

By Mildred Greene

A daily rule of life is essential to the serious Christian; a pattern of prayer is introduced in this first article of a lenten series.

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ON THE COVER

A full-scale example of the traditional English lenten array is shown at All Saints Cathedral, Milwaukee, Wis. The leaves of the great triptych over the altar are closed; unbleached curtains hide the statues of saints above the retable; and the symbols of the passion are stenciled on the "sack cloth" frontal. This may be compared with the festal array of the same sanctuary shown on the cover of TLC last year at Easter [April 19, 1987].

Photo by Richard Wood

LETTERS

Consonant with Scripture

The news that the Rt. Rev. James R. Moodey, Bishop of Ohio, has taken a public stand on sexual behavior [TLC, Jan. 24] consonant with scripture is welcome in the face of so many positions to the contrary emanating from ecclesiastical sources. It is ironic that at that same convention, the Diocese of Ohio reaffirmed "the church's 20-year position on abortion."

The fact is that the Episcopal Church does not have a "20-year position." The resolution of 1976 has an 11-year history, but it should not be confused with the 1967 resolution which it purports to quote — nor the 2,000-year history of the church catholic.

PAUL JULIAN KOLISCH
Jamestown, N.Y.

Loving Pastor

I appreciate the article [TLC, Jan. 31] regarding Bishop W. Fred Gates, Jr., late Suffragan of Tennessee. Indeed, his gifts as administrator and finance officer of the diocese are quite properly lauded. Yet, he is known primarily in this parish, which he served from 1943 until his election to the episcopate in 1966, as a loving, and profoundly loved, pastor.

At precisely the time of the services at St. Mary's Cathedral, Memphis, and at St. John's Cathedral, Knoxville, a requiem was celebrated in his former parish church, St. Peter's, Columbia, Tenn., the church filled by parishioners and townspeople who had known and loved him these many years and in whose midst he had received Communion only two days prior to his death.

Later that afternoon of December 31, interment took place in the lovely churchyard at historic St. John's,

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.

Ashwood, a few miles from Columbia. The burial site is in the midst of the graves of four other bishops and suffragans of Tennessee: Otey, Maxon, Vander Horst and Barth.

(The Rev.) WILLIAM L. RUSSELL
St. Peter's Church
Columbia, Tenn.

Inappropriate Comparison?

Your editorial, "Turmoil in Israel" [TLC, Jan. 31], was disturbing because of what it said, what it left unsaid, and what it inaccurately implied.

The editorial mentions racial discrimination in South Africa and asks, "How similar are things in Israel?" The answer is that they are not similar in the least. There are over 700,000 Arab citizens in Israel. They hold jobs, belong to unions, go to school, vote and are elected to the Knesset. Any comparison with apartheid is inapposite.

The editorial implies that Jews in Israel have no right to call themselves Israelis, "as if they were natives of the nation situated there," when "in fact they are largely immigrants. . . ." This is an incredible assertion coming from an American! Just as in the U.S., immigrants receiving citizenship become naturalized citizens. Thus, "Jews in the Holy Land" are Israelis by

virtue of their citizenship, not by their place of birth nor by the number of generations that have lived there.

Further, it ill behooves Christians, after the Holocaust in the heart of Christendom, to gloss over the reasons for Jewish emigration from Europe.

It is indefensible for American Christians to repeat PLO canards and imply that Jews are usurpers in "the Holy Land." The road to peace in the Middle East is blocked, not straightened, by such rhetoric.

MIDGE ROOF
Danville, Ind.

That most of us "Americans" are or were immigrants is no justification for our treatment of "Indians." Neither are the European concentration camps a justification for the present Middle Eastern situation. Ed.

Clarifying Texts

Recent articles in THE LIVING CHURCH about the progress of the Standing Liturgical Commission's development of inclusive language liturgical texts have been the cause of some confusion and concern. Of particular concern is the phrase "withdrawn texts" which, when printed repeatedly, even when followed by "and the material will be revised" [TLC, Jan. 3] leaves the reader uncertain about

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what is actually taking place.

When that specific, pre-determined time period was over, the books were no longer to be used for worship, since their purpose was for evaluation as the title indicates. While the books were no longer in circulation, the texts being prepared for General Convention remain very much in process . . . and are not "withdrawn."

Also, following the evaluation period, the Liturgical Commission did decide not to continue one portion of the texts [see page 6]. This action was taken, however, only as the commis-

sion reaffirmed its commitment to the continuing development of the others.

The Liturgical Commission will report to General Convention. It will invite the convention and the whole church to accept these texts, offered for the broadening and deepening of our liturgical and personal spiritual lives, and offered for the worship of God.

(The Rev.) SARAH MOTLEY
Coordinator

Committee on Supplemental
Liturgical Texts

New York, N.Y.

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BOOKS

Refreshing Survey

DARWIN'S FORGOTTEN DEFENDERS: the Encounter Between Evangelical Theology and Evolutionary Thought. By David N. Livingstone. Eerdmans. Pp. xii and 210. \$10.95 paper.

Here is a refreshing survey of the historical background of a contemporary division among Christians as well as between some Christians and some members of the scientific community. Public imagination ably assisted by the media has consistently pictured the relation between "science" and "religion" as an adversarial one, a picture which is untrue both historically and philosophically. Livingstone labors to bring us up to date on the early beginnings of the evolution versus creationism debate in the late 1700s, up through the beginnings of the fundamentalist movement in the early 1900s.

That the "warfare" scenario is misleading has been a theme of other writers (notably Stanley Jaki, *Science and Creation*, from a philosophical point of view). Livingstone brings us a more historically accurate account of those events out of which much of the warfare myth sprang — in 1860 in England the debate over evolution between Samuel Wilberforce, Bishop of Oxford, and Thomas Henry Huxley who was alleged to have clipped the good bishop's wings; and in 1925 in America the Scopes trial in which William Jennings Bryan took on Clarence Darrow.

Livingstone documents that many evangelicals with good credentials had quite comfortably adapted some form of evolution to their biblical viewpoints, and that more often than not, the participants on both sides of the scientific debate were not only Christians but clergymen of evangelical standing. Up until the fundamentalist beginnings of the first decades of the 20th century, the disagreements were not primarily about the role of scripture, but about scientific and empirical issues and about the role of natural theology and of purpose in the cosmos as against chance and determinism.

The author clearly has sympathies for some view of evolution as being at least compatible with the Christian faith. He is not in sympathy with a fundamentalism which would claim

inerrancy for the Bible in a manner which would pit it against scientific method in those realms in which such methods are appropriate.

Livingstone very ably discusses the pitfalls into which both sides of the argument stumbled, and wends his way through the arguments and counter-arguments very skillfully. He elucidates, mostly through the words of the evangelical scholars he studies, what I would take to be a proper and biblical relation between science and the Christian faith worthy of both evangelical and catholic acceptance.

(The Rev.) EARLE FOX
Norwalk, Conn.

Short but Rich Life

SONGS TO HER GOD: Spirituality of Ann Griffiths. By A. M. Allchin. Cowley. Pp. 132. \$7.95 paper.

Born in 1776, Ann Griffiths died in 1805. All of her short life was spent in rural Wales. Her spiritual legacy is contained in 30 hymns and eight letters, all in Welsh and here translated and discussed by Canon Allchin.

If Ann Griffiths read other books than the Bible and the Book of Common Prayer, they were few; and yet her hymns reflect a clear and deep theology that, as Canon Allchin points out, echoes the work of theologians she never read. She was, however, so completely at home with the Bible that she seemed to live in its world, a world "in which God's word was constantly heard." The reader comes away from Ann Griffiths' work with the overriding impression: that here was a Christian who truly loved God above all else.

AVERY BROOKE
Noroton, Conn.

Books Received

WE WILL NOT HANG OUR HARPS ON THE WILLOWS: Engagement & Spirituality. Trans. by Fred Kaan. WCC Publications. Pp. 123. \$7.95 paper.

UPON THIS ROCK: The Life of St. Peter. By Walter F. Murphy. Macmillan. Pp. 538. \$16.95.

HOW TO UNDERSTAND THE LITURGY. By Jean Lebon. Crossroad. Pp. 164. \$10.95 paper.

A SCRIPTURAL GUIDE TO A FULFILLING MARRIAGE. By Gary Kaye Hardley. Ideals. Pp. xiv and 172. \$8.95 paper.

GRACIAS: A Latin American Journal. By Henri J.M. Nouwen. Harper & Row. Pp. 188. \$7.95 paper.

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Bishop Meeks Resigns

The Rt. Rev. Howard S. Meeks, Bishop of Western Michigan, submitted his resignation to the Presiding Bishop effective February 1.

In a letter sent to all clergy and lay leaders of the diocese, the Rev. D. Edward Emenheiser, chairman of the standing committee, stated, "Bishop Meeks has reached a point in his life when he has become physically, emotionally and spiritually stressed. There were patterns of behavior which were inconsistent with his role as pastor, priest and bishop."

The letter notes further "the Presiding Bishop has been asked and is exercising his godly judgment and is extending pastoral care to the bishop."

The letter, which was signed by all members of the standing committee, in addition to Fr. Emenheiser, notes the gratitude of the diocese for the contribution that Bishop Meeks has made, and urges all members of the diocese to keep the bishop and his wife, Ann, in their prayers. The executive council of the diocese held a special meeting on February 2 to revise the diocesan program and budget in light of the bishop's resignation. The standing committee is scheduled to meet with the Rt. Rev. David E. Richards, executive director of the Office of Pastoral Development of the House of Bishops by mid-February, to discuss seeking an interim bishop to serve until the search process can be implemented.

Bishop Meeks was elected in June 1984, consecrated a bishop in October and installed as the sixth bishop of the diocese in December of that year. He was the first bishop elected outside of Michigan and he replaced the Rt. Rev. Charles E. Bennison, who had served as bishop for 25 years. Prior to his election, Bishop Meeks had been rector of St. Andrew's Church in Fort Pierce, Fla.

(The Rev.) JOSEPH NEIMAN

Inclusive Language Liturgy

During meetings in late October and mid-December, the Standing Liturgical Commission finalized its recommendations concerning texts submitted by its Committee on Inclusive Language Liturgy. Services with adaptations for the Daily Office, Rite II

(Morning and Evening Prayer and Order of Worship for the Evening) and two new eucharistic prayers will be presented to the upcoming General Convention.

Resolution

Specifically, the convention will be asked to act on a resolution for the committee which reads in part, "... that the Standing Liturgical Commission submit to General Convention and through General Convention to the church the experience and the texts of the work of this commission and its committee on Inclusive Language Liturgy for continuing study and development throughout the next triennium under the coordination of the Standing Liturgical Commission . . . and . . . that, in connection with this study, the Supplemental Liturgical Texts be authorized for experimental use under the direction of the diocesan bishop or the ecclesiastical authority, for a period of three years beginning in Advent 1988."

"These are not replacements for existing Prayer Book liturgies and offices but additions to them, which will bring about a significantly greater inclusivity when all are used in proper proportion," said the Rev. Canon Lloyd Casson, convenor and committee member. "The hard work and contributions of many people from many perspectives and disciplines really make these texts 'the work of the people.'"

People in the pews have also been a crucial part of the commission's work, Canon Casson said. For a month last fall, 40 evaluation centers used the texts for worship [TLC, Sept. 13]. All Episcopal seminaries also took part, with the exception of Trinity School for Ministry, which chose to examine the texts in a classroom rather than worship setting. As a result, over 5,000 forms were returned to the education task force from these centers.

"Inclusive language in terms of the Prayer Book will now come to mean the regular use of a number of different prayers which all together offer a far more complete set of images for the God of our heritage and of our experience," commented the Rev. Robert Brooks, committee member and one of the writers who developed two supplemental eucharistic prayers. "We

learned that small changes in existing texts interrupt worship, and we learned that no one prayer can suffice for the worship of God."

For example, with the eucharistic prayers, "God be with you" is a suggested alternative to "The Lord be with you" before the collect, but "The Lord be with you" remains the standard form in the *Sursum Corda*. The introductions and responses to the readings ("The Word of the Lord") remain, with one change, the wording of "The Holy Gospel of our Savior Jesus Christ . . ." before the Gospel.

Two new prayers developed were titled "The Image of God" and "The Nurturing God" for the purposes of the evaluation process. The first emphasizes the creation of all people in the image of God, while the second draws images from scripture such as, "You graced us with freedom of heart and mind, but we were heedless and willful. You took us by the hand, and taught us to walk in your ways . . . yet as a mother cares for her children, you would not forget us. . . ."

The decision to continue these eucharistic prayers (as well as the adaptation and additions to the Daily Office), led the commission to approve a request made by the committee at their final fall meeting. After their study of the progress of the work, the committee felt it more accurate to be named "Committee on Supplemental Liturgical Texts" for its continuing work. The commission agreed and the change was made.

Trinity Institute

When the Most Rev. Robert Runcie, Archbishop of Canterbury, attended a January press conference at Grace Cathedral, San Francisco, he opened with a question he had recently been asked in Ireland at the International Youth Conference: "Which do you consider more important, the friendship of the pope or the ordination of women?"

In response he had said he "regarded both my friendship with the pope and the ordination of women as subordinate to attempting to see where God is leading the whole church. . . . Undoubtedly, it is a way of posing the question of whether Christian unity is more important than a particular and quite fundamental change in the character of the epis-

copal ministry.”

The archbishop was the keynote speaker at the 19th national conference of Trinity Institute. Seven workshops were held addressing the theme “Authority in Crisis?” featuring, among others, the Rev. Frederick H. Borsch, Bishop-elect of California; Dr. Fredrica Thompsett, professor of church history at the Episcopal Divinity School, Cambridge, Mass.; and the Rev. Jaci Maraschin, professor of theology for the Institute for Anglican Theological Studies, Brazil.

Figure of Unity

When asked by the press why there were no women bishops at present, Dr. Runcie said, “The bishop is very often received as a figure of unity, so that if bishops are not in communion with each other, no church is in communion with each other. If we had bishops who were not recognized by other bishops, that would create a new problem — and that’s one of the major ecclesiastical issues which will be faced at the Lambeth Conference this summer.”

The archbishop said he realized that Lambeth is “perceived as a male assembly making decisions about women and the leadership of the

church.” Fewer plenary sessions are planned for this Lambeth Conference, but two of them will be about women’s issues. Some sessions will be organized by women from different parts of the world who currently are filling leadership roles in the Anglican Communion, he said. There will also be women consultants at the conference, including ordained women “who obviously have insight into women in the ordained ministry,” he added.

When asked how ordination of women by Anglicans would effect relations with the Roman Catholic Church and the Eastern Orthodox churches, Dr. Runcie said, “They look upon our having ordained women to the ministry as having changed the rules of the game after the game had started. . . .”

Despite that conflict, however, “relations with Catholics and Orthodox have never been better,” he stated. “I think they recognize our readiness to talk theologically about women’s ordination and to think seriously about how you can have change in a universal church.”

“If a thing is of God, it will flourish,” he said. “If not, it will eventually wither. In the meantime we have to endure the pain felt by protagonists and antagonists alike.”

DOLLY PATTERSON

Liturgical Gathering

Over 125 persons participated in a liturgical “gathering” at Grace and Holy Trinity Cathedral in Kansas City, Mo., January 23, where the topic of water in scripture and worship was explored. Mid-America Liturgy, a local ecumenical liturgical group, was the sponsor together with the Liturgical Conference.

Co-presentors were Sr. Jennifer Glen, instructor of liturgics at St. Thomas School of Theology and director of liturgical formation at St. Mary’s Seminary in Houston; and the Rev. Gerard S. Sloyan, professor of New Testament at Temple University in Philadelphia.

“Water is a central symbol of our worship,” said Sr. Jennifer. “We are of the water, but the water never belongs to us. There is something about water that forever lies beyond our control. Our lives are bounded, created, sustained by water.” Fr. Sloyan spoke on the role of water in scripture and in liturgy.

To complement the theme, yards of blue fabric cascaded from the cathedral ceiling to the baptismal font.

Kansas City was chosen as the site for this first of a series of gatherings on “central symbols” to be held throughout the country because of the success of Mid-America Liturgy in sponsoring previous workshops. Participants included Episcopalians, Lutherans, Presbyterians, Roman Catholics, Southern Baptists and members of other denominations.

Renewal

The Liturgical Conference is a voluntary association of Christians concerned about the life and worship of all churches. With recent reformations of liturgical books completed, the conference recognizes a new stage in the process of liturgical renewal: the need of all people to perceive and respond to the mystery of God in corporate prayer.

Beginning in 1940, the conference held a series of liturgical weeks, the last of which was in Iowa City in 1977. The conference determined that the 1980s equivalent of these liturgical weeks would be a series of single-day gatherings held nationwide.

WINNIE CRAPSON



The Rev. Herbert A. Ward, Jr., (center) receives a special award in appreciation for his 18 years of service as executive director of St. Jude’s Ranch for Children in Boulder City, Nev. The award was given during the ranch’s recent annual “Nite of Stars” benefit in Las Vegas. Presenting the award are popular singer Toni Tenille (left) and magician David Copperfield.

Preaching Excellence

In early January, 38 seminary students from the 11 accredited seminaries of the church gathered at the General Theological Seminary in New York City for the Preaching Excellence Conference.

This five-day meeting was sponsored by the Episcopal Evangelism Foundation, Inc., a group which raises money for supplemental theological education for Episcopalians.

The idea for the conference arose in response to a major gift from Dr. A. Gary Shilling, a New York economist who is an Episcopal layman from the Diocese of Newark. For years Dr. Shilling has been interested in doing something to improve the quality of preaching in the church. With his help and with a grant from the Episcopal Church Foundation, the Episcopal Evangelism Foundation was able to organize and run the event.

Addressing the conference were two of the foremost preachers in the U.S., Dr. William Sloane Coffin, former pastor of Riverside Church, Manhattan; and Dr. James S. Forbes, a teacher of homiletics at Union Theological Seminary, New York. Five professors of preaching at Episcopal seminaries and five parish priests made up the teaching staff.

Students discussed previously prepared sermons they had seen on videotape and prepared and preached their own sermons, which were evaluated. Members of the business and advertising communities spoke on effective public speech and on the subject of persuasion.

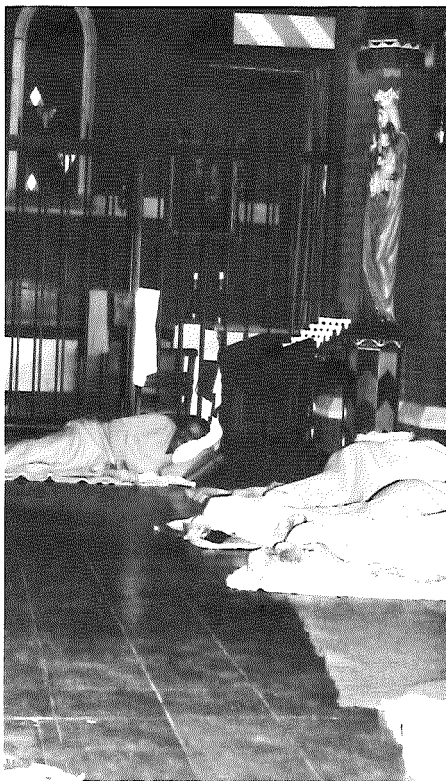
The president of the Episcopal Evangelism Foundation is the Rev. Roger Alling, Jr., who serves as stewardship officer for the Diocese of Connecticut.

JAMES THRALL

Indianapolis Shelter

After an inconclusive vote by the city's historic preservation commission, leaders of the Indianapolis Episcopal Metropolitan Council expressed confidence at a January 20 meeting that, ultimately, approval will be given for construction of a new building where 70 homeless persons will sleep.

The homeless presently sleep on the pews and nave floor of All Saints Church near the city's downtown.



The homeless at All Saints Church near downtown Indianapolis.

During a crowded public hearing before the preservation commission January 6, representatives of the local neighborhood organization told stories of drunken men, petty theft, fighting, and damage to their yards. They argued that the presence of such persons in their neighborhood was caused by the free lunches and shelter provided by All Saints. The shelter ministry was opened by the Rev. Nan Peete, rector, in November 1986 [TLC, Dec. 7, 1986].

A police representative responded by reporting there had been no increase in crime or public intoxication in 1987 over 1986.

After hearing accounts from both sides, a vote was taken, but the commission was two members short, so the 4-3 vote approving the petition was one short of the majority of five required. The matter was temporarily shelved until the commission's next meeting in February.

Lori Wyman, executive director of the Metropolitan Council, said, "Of course I'm disappointed and frustrated, but I still think we're going to win. We are mandated by our faith to care for the homeless."

Members of the neighborhood association also spoke of themselves as caring and compassionate, but asserted their intention to "maintain a hospitable climate for improvement of the neighborhood."

"We have fought crime, lived with profit-minded speculators, now the problem of the homeless is being dumped in our laps," said one homeowner.

The Metropolitan Council is made up of representatives of 13 Episcopal congregations in the Indianapolis area.

(The Rev.) EDWARD BERCKMAN

BRIEFLY...

Bread for the World, a hunger organization based in Washington, D.C., is again encouraging churches to hold an "Offerings of Letters" service this year. Parishioners participate by writing letters to members of Congress asking them to vote for legislation which will benefit hungry people. Last year over 60 Episcopal churches sent more than 5,000 letters to Congress. This year's program will promote support for programs which help women's development activities in the Third World. Bread for the World has an "Offering of Letters" kit available.



A Toronto woman was awarded \$26,000 for the emotional damages she suffered when she received **blood transfusions against her will** after a car accident. Justice James Donnelly of the Ontario Supreme Court, ruled that Dr. D.L. Shulman acted "promptly, professionally and was well-motivated throughout" the 1983 treatment of Georgette Malette, a Jehovah's Witness. But he noted that Mrs. Malette suffered mental and emotional damage when she was given blood transfusions for severe abdominal injuries, in spite of a document she signed at the time refusing blood products. Though the judge dismissed a lawsuit filed by Mrs. Malette against the doctor and six other defendants, he stressed that refusing medical treatment on religious grounds is an "inherent right."

CONVENTIONS

Representatives of parishes in the **Diocese of El Camino Real** met January 23-24 at the Church of St. Edward the Confessor, San Jose, Calif. The Rt. Rev. C. Shannon Mallory, diocesan, presided.

The growth of the diocese was marked by new missions, including St. Benedict's in Los Osos, San Pablo in Salinas, and St. Philip the Apostle in Scott's Valley. Prison ministry is also growing, as the diocese is in an area which includes several large state and federal prisons.

Reports were received from committees studying human sexuality, and ministry to the high technology society.

Among resolutions adopted was one calling for the evaluation of the cost effectiveness of the diocesan budget, coupled with evaluation of stewardship at the parish level, and of the quality of clergy leadership in stewardship and church growth.

The custom of three diocesan conventions per year will be continued; one for program planning, one for budget and one for spiritual renewal.

A 1988 budget of \$829,000 was adopted.

(The Rev.) WARD McCABE

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The convention of the **Diocese of West Tennessee**, held January 14-16 at St. John's Church in Memphis, was a time of reflection and thanksgiving for the first five years of life as a diocese.

Special guest of the convention was the Rt. Rev. William E. Sanders, Bishop of East Tennessee, who served as Bishop of Tennessee before the state was split into three dioceses. His official portrait, which now hangs in the diocesan house along with the other seven bishops of Tennessee, was unveiled at a reception the first evening.

In his sermon, Bishop Sanders spoke about the friendship between the three Tennessee bishops, exhibited most recently when they gathered at the service of thanksgiving for the life of the late Rt. Rev. Fred Gates [TLC, Jan. 31]. He also discussed how the ministry of all the baptized must grow in the light of Christ, and went on to describe how the groundwork for the ministry must be laid, in an increasing

understanding of the gospel and an increasing ability to proclaim that gospel in word and deed.

In his state of the diocese address, the Rt. Rev. Alex Dickson, diocesan, reported that every parish and mission had been filled by clergy. He also announced the names of members of the diocesan commission for the development of ministry; the task force on racism; the task force on abortion; and other groups.

A resolution was passed to adopt guidelines for the use of alcohol at church functions, specifically stating that attractive alternative beverages should be furnished, and that sponsoring organizations should be aware of their responsibilities when serving alcohol.

Another resolution was passed which would allow the bishop to move ahead with plans to establish a companion diocese relationship.

In addition, a budget of \$815,104 was presented and approved.

BELINDA SNYDER

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The convention of the **Diocese of Easton** was held at St. Paul's-by-the-Sea Church and the Sheraton Hotel in Ocean City, Md., January 22-23. Over 240 delegates, clergy and guests attended the opening Eucharist and banquet, presided over by the Rt. Rev. Elliott Sorge, diocesan.

"Lambeth Begins with Us" was the theme. Four workshops were held at which delegates discussed and summarized their concerns for the upcoming Lambeth Conference. Lending their experience and knowledge were four workshop leaders, the Rt. Rev. Lyman Ogilby, retired Bishop of Pennsylvania; Dr. George Cora, director of the Delmarva Ecumenical Agency; the Rt. Rev. Benoni Ogwal-Abwang, exiled Bishop of Northern Uganda, and his wife, Alice.

A United Thank Offering of \$16,876 from the 40 churches in the diocese was presented at the convention banquet. In addition, the convention passed a program budget of \$192,440 for outreach. Combined program and diocesan fund budgets adopted by convention totaled \$460,423.

In other action, the creation of two new congregations in the diocese was

proposed; growing support and success was reported for two diocesan programs begun two years ago — the low-income housing fund and training for ministry in small parishes.

A resolution was passed to set aside a Sunday in each parish for education about AIDS and prayer for persons with that disease, those who care for them and those involved in AIDS research.

Diocesan council was authorized to establish a companion diocese relationship upon recommendation of an ad-hoc committee.

EMILY RUSSELL

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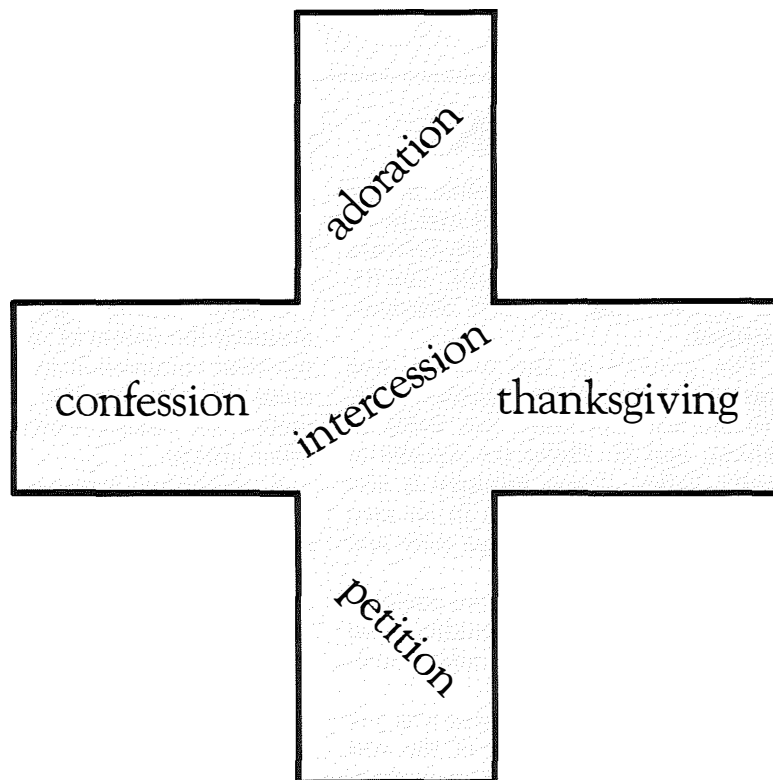
The convention of the **Diocese of New Jersey** met November 13-14 at the Villa Victoria Academy in Trenton. Attending were the Most Rev. Edmond Browning, Presiding Bishop; and the Rt. Rev. Cornelius Wilson, Bishop of Costa Rica. The Rt. Rev. B. Mellick Belshaw is the diocesan bishop. Bishop Wilson's visit celebrated the companion diocese relationship which New Jersey has with the Diocese of Costa Rica.

The convention acted upon resolutions which had aroused some interest, and responded positively to a proposal for a more collegial, regional ministry in the Atlantic City area. It passed a resolution in support of legislative actions which would place more stringent registration controls on handguns. In addition, a resolution concerning human sexuality issues was tabled; it would have bound the convention to previous statements on the issues at a time when the General Convention has recommended continued study and discussion.

A 1988 budget of about \$2.5 million was adopted.

In a pre-convention interview with *Via Media*, New Jersey's diocesan newspaper, Bishop Browning was asked about his view of the present state of communication in the church. He said, "On the whole, it's very healthy. We are giving one another space to wrestle; for the most part, we are trying to listen to one another. There are pockets of 'littleness,' of narrow perspectives, but these are few . . . it is our mission to listen. It is the nature of the church as we learn it from the gospels."

SARAH G. ANTIN



Part 1

Lord, Teach Us to Pray

By MILDRED L. GREENE

Several years ago while flying from Pittsburgh to Denver, I was impressed by the similarity of that flight to our spiritual journey. Shortly after we were airborne, the rugged hills and valleys of western

Mildred L. Greene of Bermuda Run, N.C., is a member of St. Paul's Church, Winston-Salem, where she assists in healing services. She is the Anglican Fellowship of Prayer representative for the Diocese of North Carolina. This is the first article in a lenten series.

Pennsylvania gave way to the rich farmlands of Ohio, Indiana and Illinois. Then the Great Plains of the vast midsection of our country lay below. As far as the eye could see, the land was flat with only a ribbon-like river or road here and there to break the monotony between tiny toy-like towns. As we approached Denver, there ahead of us suddenly were the towering Rockies in all their beauty and majesty.

How like our spiritual journey! We have all walked through valleys when the world pressed in on us and pain and suffering threatened to crush us.

Fortunately, we didn't stay in the valley forever. We have had mountaintop experiences, too. Those glorious transcendent moments of personal encounter with our Lord come unexpectedly. And, like Peter, James and John, we want to stay there forever. But, also like them, we must leave our small Mount of Transfiguration and return to everyday life.

It is here, in the daily walk of everyday life, that we spend most of our spiritual journey. The flatlands of day-to-day living and daily routine. Monotonous? Perhaps. Even dry and lifeless. However, like the Great Plains

that with proper seeding, cultivating and tending produce an abundant harvest of life-sustaining foods, so with proper feeding and nurture the daily walk of our spiritual journey produces the sustenance that stands us in good stead when the going gets rough and we walk the valleys.

This is where roots are put down and growth takes place, but it requires a daily discipline. Not just tired, left-over bits and pieces of time and energy but an intentional block of prime time spent each day with the source of our being, our Creator, in prayer, worship and study. This is the preparation of the soil, the planting of the seed, and the nourishing of our spiritual life.

Good communication is of extreme importance in every area of life today and is vital in our paramount relationship, that which we have with God. Prayer is our means of communication with him, our union with him.

Actually, prayer is response to God, since he takes the initiative in the relationship, as is his prerogative as Creator. However, our response is of utmost importance, because this is what determines the nature and quality of the relationship.

Thanks to free will, the gift so frequently misused, we are at liberty to accept or reject God's overtures. God is gracious. He does not force himself upon us, entering our hearts uninvited, but waits for us to choose to enter into a faithful, responsible relationship with him.

Entering into such a relationship with God is not automatic. It requires conscious decision on our part and ongoing dedication and investment of self. Having a rule of life or spiritual discipline is of great value to anyone seeking to grow in the spiritual life.

Each person must design the rule that is most suited to himself. Since quiet is vital for your conversation with God, choose a time and place where you will be undisturbed and make it your habitual place of prayer. The biblical "closet" translates in our life today to a corner in any room where we can have privacy to talk with God. Our prayers and his presence will soon make it a holy place.

A flexible format which can be added to or changed might include quiet time spent "centering down," savoring the joy of simply being still in his presence. Using this stillness for listening, we ready ourselves to hear what he has to impart to us. If there is turmoil within, offer it up to the Lord.

Time spent quietly in his presence is productive. He is reordering the disarray of the day as he enters our being.

In a productive rule of life, it is good to have a pattern of prayer that allows for breadth. One helpful outline is that of the Cross of Prayer. As you think of the top of the cross, you are led to *adoration*. Tell God of your love for him and your joy in being in his holy presence. At the left transept of the cross, offer God your *confession* of sins, remembering that sin here includes not only those things done or left undone but, more importantly, failure to trust him in all areas and events of life.

On to the right transept and a prayer of *thanksgiving*, which follows naturally after receiving his merciful forgiveness. Ask for a spirit of gratitude so that all you do during the day will be done not for duty's sake but joyfully to his glory.

Move now to the center of the cross where the horizontal and vertical arms intersect and begin your *intercessions*, mindful that this is where our lives cross those of others and in love lift them up before him. Pray for the needs of those we know and love and for the needs of our larger family, the church.

At the foot of the cross comes the

prayer of *petition* in which we bring our own needs to him. To have this at the last, after adoration, confession, thanksgiving and intercession, puts our requests in proper perspective. We must not hesitate to bring our own needs to the Lord. If they are worthy and not merely wants, he will honor the petition. If unworthy, he will deal with us in love and patient correction.

This cross of prayer will engage us in the weeks ahead: may we grow in all five of these basic types of prayer.

Devotional reading of the Bible should also be a part of our daily prayer time. Use of a study guide is helpful in making this a meaningful part of our day. By studying the scriptures with openness to the leading of the Holy Spirit we will experience an increasing awareness of his loving and righteous presence in our lives.

While observing a daily rule of life is essential to the serious Christian, a word of caution should be sounded: it is possible to become over-disciplined and over-attached to our spiritual life and practices! It is possible for the means to become the ends and spontaneity to be lost. Consequently, we should take inventory from time to time and be ready to make a fresh beginning, for the Christian life is but a constant re-beginning, a return to grace every day.

The Apple

How dare you to do this to me,
I've been as good as good can be,
'Tis you who touched that awful tree
Not me,"
Said Adam.

"How dare you speak to me this way,
I fed you well. Why don't you say
The Fruit was good we had today?
Go 'way,"
Said Eve.

"How dare you ignore my decree,
From my wrath you cannot flee
'Cause now I'll have to climb the tree,"
Said he.
Said God.

Betsy Tezza

(Inspired in part by reading of George Herbert,
whose feast day is February 27.)

Visiting the Prisoner

Lent is a particularly appropriate season to remember the Christian works of feeding the hungry, welcoming the stranger, clothing the naked and visiting the sick and the prisoner. For many of us, the last of these is the least easy to carry out. One way we can visit the prisoner, however, is to use our voices, votes and influence in favor of penal and judicial reform. It is a field of public responsibility in such disarray that it is a national disgrace.

We do not mean simply that prisoners are treated too badly. Some are, but others may be treated too well. Prisons are run down or so crowded that order is not easily maintained. New facilities apparently cannot be built fast enough. Violent crimes occur within prisons. In spite of innumerable checks and balances, some innocent people continue to be imprisoned or executed. There is objective reason to suspect that some convictions and sentences are shaped by racial biases.

One would suppose that a primary purpose of the penal system would be to rehabilitate criminals so that they might become constructive members of society. Today, at most levels of our present system, such a purpose is far out of sight. Prisoners become incorporated into the society of habitual criminals and often come out of penal institutions worse than when they came in. Judges, prosecutors, defenders, the police and probation officers face repeated obstacles, delays and frustrations, no doubt leading in some cases to the same cynicism felt by prisoners themselves.

Capital punishment is a particularly distressing aspect of the matter. It is generally recognized that states or nations without capital punishment have crime rates no higher than those who do.

As to the economics of it, under our present system of repeated appeals, reviews and high-security death rows, it is said to cost a state over \$1 million per case by the time the execution is over — considerably more than feeding and housing an inmate for life. This extra money could be better spent in crime prevention.

As a witness to the principles of abstract justice, the system lacks credibility. There are reasons to believe that black murderers of white victims often go to the chair, while blacks murdering blacks, whites murdering whites, or whites murdering blacks regularly receive much milder sentences. That there should be grounds for such suppositions to arise, indicates that capital punishment is no promulgation of the principles of abstract justice. Worst of all, there are still men and women who go to the chair, the gas chamber or lethal injection and are later found to be innocent.

Vision for Our Nation

One of the things that religion should contribute to a secular democracy should be “inspiration” — the perception of a broader span of reality, an appreciation of values and insight into what is beneath the surface of things. We regret to say that we do not see much of this in the present early stages of the contest for the presidency.

Candidates of major parties have defended their own records, and discredited the records of others, but the big vision for our country and for the world does not seem to be in evidence.

One cannot say that the opportunity is lacking. Whatever we may think of Secretary General Gorbachev, the Soviet Union is more open to the West than was imaginable just a few years ago. China becomes increasingly open. There is at least a reasonable chance of improved relations in Central America. Meanwhile, America could lead the world, if it would, in the crucial field of alternative sources of energy, and in many other particular fields.

To seize hold of destiny at such a time will require more of leadership than political skill and the ability to show a clean record in the past. It will also require more of us as a people, as a nation, to weigh our values, to begin to think far ahead, and to be willing to make significant sacrifices in the present in order to achieve important long-term objectives.

What Sort of Lent?

Once more we are in the holy season of Lent. What sort of Lent will it be?

Attitudes toward Lent have changed over the decades. Thirty years and more ago, Episcopalians perceived it as a time of self-discipline (giving up cigarettes, or desserts, etc.), of self-examination and repentance, of more frequent prayer and church attendance and perhaps adult religious education (a special adults' class or something like that). Perhaps this was not an exciting schedule, but it served many people well.

Then in the turbulent years of the late 1960s and 70s, lenten observance became confused. Traditional penitential services were displaced by cheerful folk-masses or other informal gatherings. Children were taught nothing about obligations during this season. Preachers talked about sin (the sin of the government or of South Africa) rather than sins (which we all commit so often). When we adopted the 1979 Prayer Book, little attention was given to Canticle 14, or the Great Litany, or the Communion Exhortation, or the continued availability of the Decalogue. When Lent ceases to be Lent, not many people bother with it. So the cheerful modern Lent soon declined.

Sins do not depart because people ignore them, but because we fight against them in Christ's name. Christian character is not formed by endlessly pleasant meetings, but by individual willingness to submit our daily lives to God's judgment. Liturgical worship, on a profound level, requires that we stretch our attention-spans to services which may be long and inconvenient. Habitually doing things for others requires becoming tough enough so that we are not always doing things for ourselves. A Lent which may not be so cheerful, but which meets us where we really are, is what we all need. May the Lord uphold us in such a Lent this year.

We are pleased to present in this issue the first of Mildred L. Greene's series of articles on prayer. She speaks not only of prayer, but of prayerful living, and we need that in all seasons.

PEOPLE and PLACES

Appointments

The Rev. J. Kenneth Asel is associate of St. Luke's, 11 St. Luke's Lane, San Antonio, Texas 78209.

The Rev. Charles Gibson Bennett has been appointed interim vicar of St. Stephen's, Monett, Mo. Add: Rte. 2, Box 148, Niangua, Mo. 65713.

The Rev. David Cameron is rector of Emmanuel Church, 717 Quincy Ave., Rapid City, S.D. 57701.

The Rev. John R. Fisher is now rector of St. James, 3400 Calumet St., Columbus, Ohio 43214.

The Rev. Dwight E. Ogier, Jr. is now associate of St. Michael's, 1520 Canterbury Rd., Raleigh, N.C. 27608.

The Rev. J. Christopher Roberts, formerly chaplain of Boy's Home, Covington, Va., is now rector of St. James, 218 Church, Lewisburg, W. Va. 24901.

The Rev. William M. Shand, III, is now rector of St. Francis, Potomac, Md. Add: 10033

River Rd., Potomac 20854.

The Rev. Sven Warner is vicar of St. Mark's, Castleton and St. Luke's, Fair Haven, Vt. Add: Box 335, Castleton 05735.

Deaths

The Rev. Morris Andrew Hulsizer and his wife, Elizabeth Hulsizer, died in an automobile accident on Nov. 29 while driving from their home in Surf City, N.J. to the Church of the Holy Spirit, Tuckerton, N.J. Fr. Hulsizer was 64 years of age.

Most of his professional life, Fr. Hulsizer was a teacher in the public schools (1949 to 1975). He was ordained priest in 1980 and had served as vicar of the Church of the Holy Spirit in Tuckerton, N.J. since that time. Mrs. Hulsizer was a Latin teacher in the Merchantville schools, Merchantville, N.J.; the couple was married in 1972 by Bishop Van Duzer. Mrs. Hulsizer was active in the Episcopal Church Women of the Diocese of New Jersey; Fr. Hulsizer, a graduate of Temple Univ., was an associate of the Order of the Holy Cross and the Society of St. Paul.



BENEDICTION

The author, Lilian P. Long, resides in Monroeville, Ala.

The ideas that Jesus gave the apostles in the Lord's Prayer can be found all through the Old and New Testaments, sometimes the very words he gave them. This is especially true in the two great commandments: Love the Lord thy God with all thy heart, soul and mind; and the second, love thy neighbor as thyself. Don't these commandments come into our minds as we say, "Our Father"? And again when we say "Hallowed be thy name"? And "thy kingdom come, thy will be done, on earth as in heaven"?

The command to love God's name comes from deep within the Old Testament, and has been honored by men since Noah made his thank of-

fering after the flood; since Abraham left his country for an unknown land; since Moses approached the burning bush; and on until today.

Jesus lived on earth to demonstrate how the second commandment is like the first. The phrase, "Thy kingdom come, thy will be done" knits right into this. The only way God's will can be done on earth is when it is done by us. But we must be open to the Spirit of Christ for his help. Never will he force himself upon us.

If we pray the above sincerely, can we go on to the next phrase, "Give us this day our daily bread," and fail to see that in the "us" and the "our," God depends on us to carry it out?

If by bread, we mean all of our earthly needs, when we have prayed this phrase, our thoughts should go to Jesus words, "When I was hungry you fed me; naked you clothed me; lonely you came unto me; in prison you visited me . . . Even so you have done it unto me." How many of these have we cared for lately? Do we dare say these words rapidly and think we have prayed them?

We all know that prayers are not answered by having the gift we ask dropped into our hands. It must be placed in our hearts.

We are wasting what is precious and beyond price by saying the Lord's Prayer as we do.



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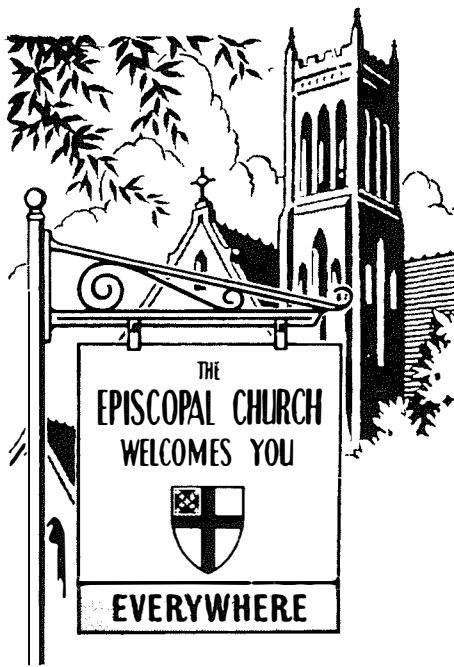
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LENT CHURCH SERVICES



SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8, 10 (Cho), Wed 10

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
The Rev. Paul Robinson, r; the Rev. R. Lomax Bailey
Sun Eu 7:45, 9, 11:15. Wed 10. Tele. 598-8127

NEW HAVEN, CONN.

CHRIST CHURCH Broadway and Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol); Cho Ev & 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 10:30-15, Sun 12:30 & 2. Hours 10:40-30
Mon to Sat; 8-6 Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9, 11:15; Mon, Wed, Fri 12 noon; Tues,
Thurs 7

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

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.

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner, assoc r; the Rev. Louise Muenz, d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing
10. Saints & HD 10

COCOA, FLA.

ST. MARK'S 4 Church St.
C. Christopher Epting, r; Melvin A. Bridge, c; James C. Brush, organist; Roger Norman, youth dir; Mary Hudson, d; Linda Britton, headmistress
H Eu Sat (Vigil) 5:30, Sun 8 & 10, Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10 (Healing), Fri 7. Parish Supper & Adult Ed Wed 6. Organ recital Thurs 12:15. "Way of the Cross" Fri 5:30 followed by Reconciliation

COCONUT GROVE, MIAMI, FLA.

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

NAPLES, FLA.

ST. PAUL'S 3901 Davis Blvd.
Larry G. Smellie, r; John A. Lindell, ass't
Sun Masses 8, 10; Weekdays as anno

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, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15. 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

PORT ST. LUCIE, FLA.

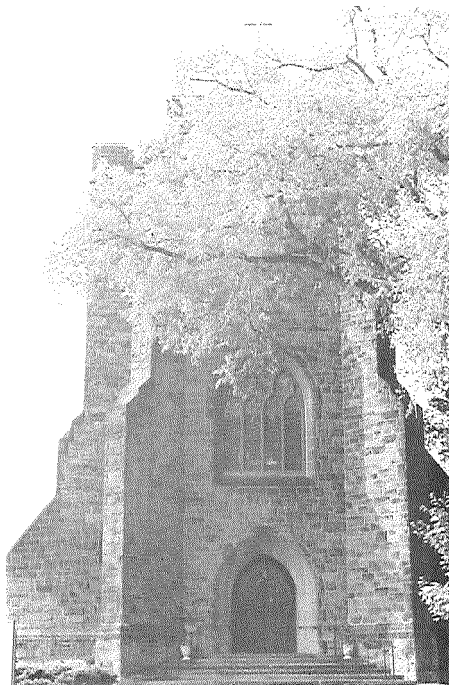
HOLY FAITH 6990 So. U.S. 1
Charles E. Wiant, pastor
Sun Eu 8 & 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun Eu 8 & 10, 6

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 8451 Blind Pass Rd.
The Very Rev. J. Kevin Stanley, r
Sun Eu 8 & 10. Wed Eu 10



St. Stephen's Parish, Pittsfield, Mass.

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. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr 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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

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

KAPAA, KAUAI, HAWAII

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

BOISE, IDAHO

ST. STEPHEN'S 2206 N. Cole Rd.
The Rev. James H. Davis, r
Sun H Eu 8 & 11. Wed 6:30, Thurs 10

GRAYSLAKE, ILL.

ST. ANDREW PARISH Park & Lake St.
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B
Wed 6:30

SPRINGFIELD, ILL.

ST. LUKE'S 1218 S. Grand East
The Rev. L. G. Patience, priest-in-charge
Sun Mass 10. Wkdy & HD as announced

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs
12:05. Sat 8

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th & Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

SEDAN, KAN.

EPIPHANY 309 W. Elm St.
The Rev. John F. Riggs, Jr., r
Sun HC 11 (1S & 3S 7)

LEXINGTON, KY.

ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd. 927-6466
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard Kukowski, r; N. McCarthy, d; M. Unger, past. assoc;
D. McColley, youth; E. King, music
Sun H Eu 8, 10:15; Ch S 10:15. Wed H Eu 10 & 8:30. Daily
MP 9

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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.
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as anno. MP daily 9, EP daily 5 (Thurs & Sat 4:30)

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Ave. at King
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Trippensee, 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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

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
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, v
Sun Masses 8 & 10. Daily Mass 7. MP 8

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r Est. 1880
Sat 5, Sun 9 & 11 (Gregorian). Thurs 8 Sta & B

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; 4:30 EP

NEW YORK, N.Y. (Cont'd.)

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J. Fisher, 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.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector

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)

PITTSBURGH, PA.

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

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL Cumberland & Walnut
The Very Rev. James L. Sanders, dean; Canon John C. Ross, the Rev. Dr. John C. Hight, the Rev. Gayle Browne
H Eu: Sun 7:30 & 10:30; Mon, Wed, Fri 7; Tues, Thurs 12

BAYTOWN, TEXAS

TRINITY 2701 W. Main St.
The Rev. James V. Liberatore, r
Sun H Eu 9 & 11, Christian Ed 10; Wed H Eu 7; Thurs H Eu 10

DALLAS, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. M. Scott Davis, ass't r; the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wednesday Night Life 5:30-8

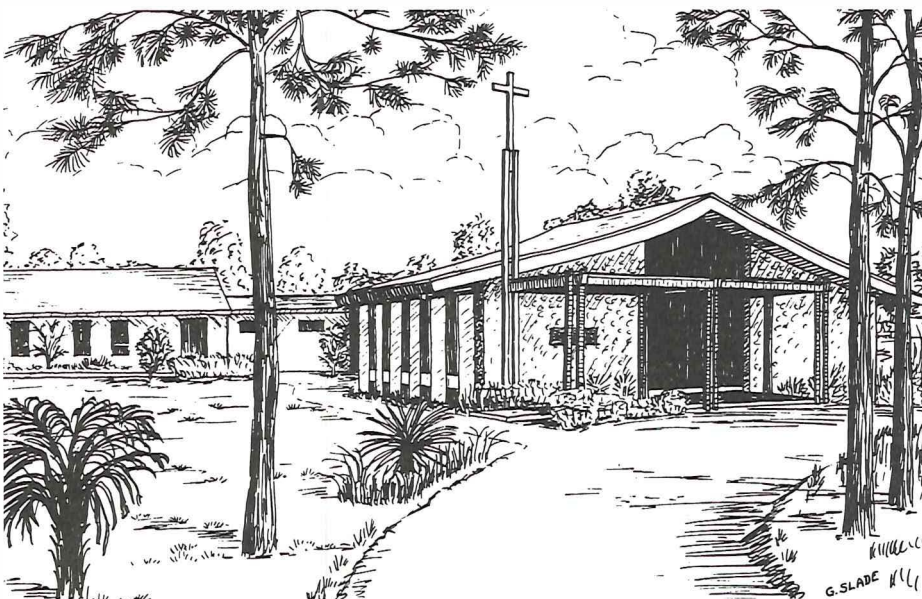
SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

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

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15



St. Paul's Church, Naples, Fla.