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Ask ... Seek ... Knock

**Releasing spiritual power
through prayer**

IN THE NEWS:

**The Executive Council visits
Central America**



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March 20, 1988

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By Mildred Greene

In the last article of a five-part series on prayer, the author writes of petition and intercession in light of St. Paul's directive to "pray without ceasing."

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ON THE COVER

Children in a Mexican village plaza display some of the characteristic friendliness in that country that was experienced by members of the Episcopal Church delegation which visited Western Mexico prior to the recent meeting of the Executive Council in Guatemala [see news].

Photo by Ann Fontaine

God's Covenant

Our Old Testament lesson for the fifth Sunday in Lent, Jeremiah 31:31-34, repeatedly uses the word "covenant." It is not a word most of us commonly use in our ordinary speech today. Yet the Bible is full of references to it.

In Genesis, for instance, there are the covenants with Noah and later Abraham. In Exodus, Deuteronomy and elsewhere, there are references to God's covenant with the Hebrew people. Covenants were also made between individuals. Finally, we have the new covenant (or testament — the same word in Greek) through Christ. Sunday by Sunday we hear the solemn words, "This is my Blood of the new Covenant (or Testament)."

Does such an unfamiliar word merit so much attention? Although the word is uncommon today, other words of similar meaning are constantly used — agreement, contract, partnership, league, treaty, and other terms. Human society as we know it depends on an unspoken but serious covenant between citizens of every community.

Such an idea is of fundamental importance because a human being cannot really do very much alone. Unlike other animals, we cannot even provide our own food, clothing, and shelter. Those of us who say we raise our own food (or even a small part of it) use implements with steel blades having a whole chain of manufacturing processes embodied in them. The woman who makes her own clothes in fact cuts and attaches pieces of cloth, by means of thread, using needles and scissors. All of these have required the work of many others to produce. Again the man who builds his own house either has a great deal of equipment or the help of others, and where do even a hammer and nails come from?

People have to work together to survive, even on the crudest level. In simpler, tribal societies, fewer people were involved in producing goods and services, but the need for commitment was often much greater. Men who obtain food for their families by hunting large animals with hand weapons risk their lives constantly. Women who bear children without medical aid frequently die. People who go long distances in a small boat are again in jeopardy.

Ultimately, human beings not only need covenants with one another, but with something beyond themselves — their nation, their civilization, their heritage, their philosophy. We who believe in God know that the highest covenant, the one that gives greatest meaning and purpose to life, is with God. An adequate covenant, a covenant that properly expresses God's will and evokes the greatest human qualities, is many steps beyond our meager capabilities to fulfill. Thanks be to God, his new covenant not only involves grace to help us obey him, but forgiveness for us when we fail to do so.

H. BOONE PORTER, Editor

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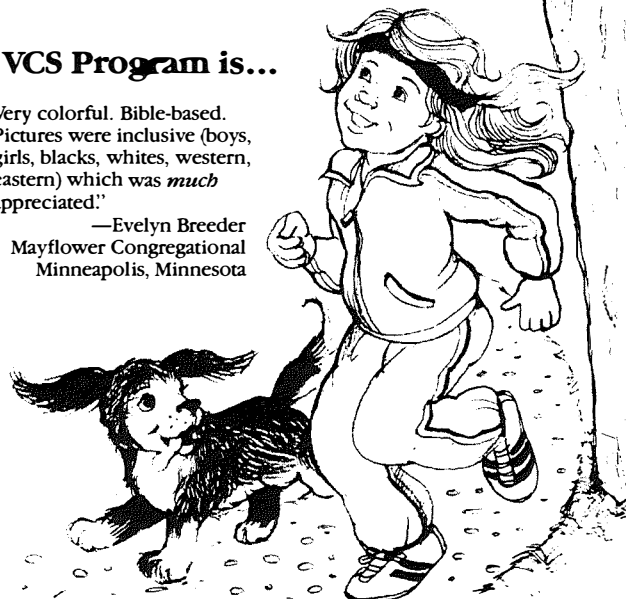
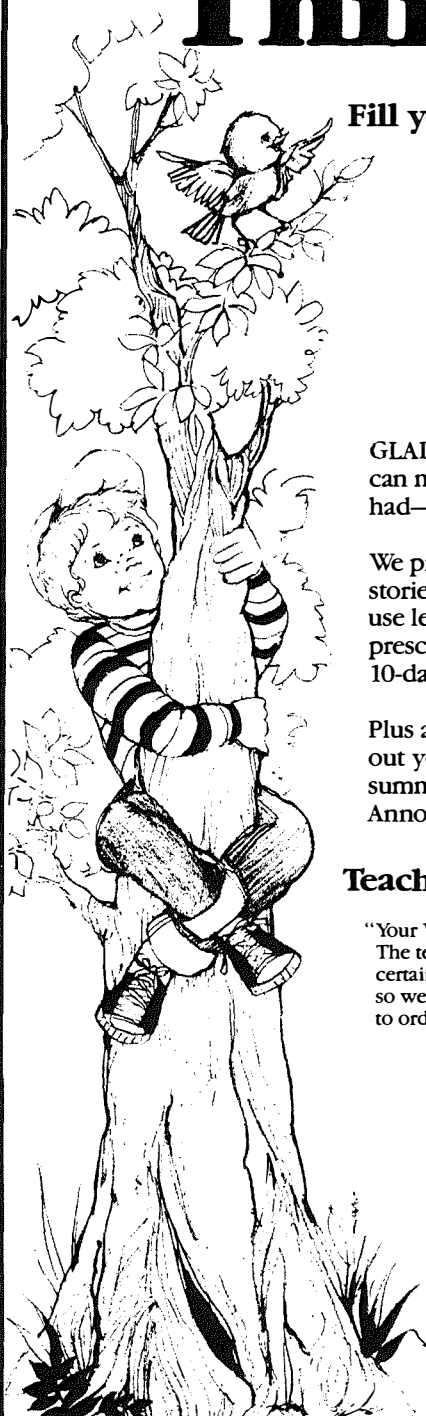
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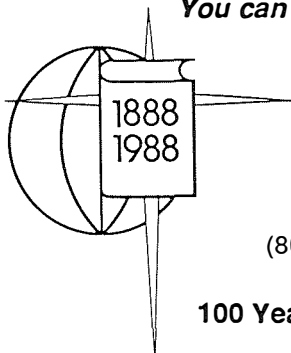
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Volume 196 Established 1878 Number 12

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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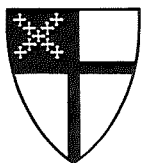
PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Courageous Editorial

I wish to commend you for the editorial [TLC, Jan. 31] regarding the turmoil in Israel. Your question about racial discrimination and severe restraints on civil liberties of the Palestinians by the Israelis, who along with the media insist on making the former invisible by constantly identifying them as Arabs only, is timely indeed.

It was a courageous editorial considering both the deafening silence of those liberals and liberal publications and others of good will who complain about the injustices in South Africa and Latin America, as well as the pressures of Jewish groups which will not tolerate public criticism of Israel. I am certain that you will undergo pressures from the latter, but you are to be encouraged to bear witness where witness needs to be borne, especially in the absence of such a witness from those Christians and leaders who claim to be guardians of peace and civil liberties in this country and around the world.

(The Rev.) R. E. HOOD
Professor, Church and Society
General Theological Seminary
New York, N.Y.

Recalcitrant Laity

In the report on the convention of the Diocese of Massachusetts [TLC, Jan. 31] the reporter wrote, "Considerable convention debate was engendered by a resolution . . . 'to memorialize the 1988 General Convention to direct the Standing Liturgical Commission . . . to develop liturgical forms for the blessing of the relationships of gay and lesbian couples. . .'" The article went on to say that "the resolution was defeated on a vote by orders, with clergy favoring it and laity against it. Most observers felt that the disparity could be accounted for by the fact that clergy have been up against this issue for some time, and have had more time for reflection about its pastoral implications."


I suggest that the disparity between the clerical and lay order was due to the fact that the laity are loyal to the saving, redeeming gospel of the Lord Jesus Christ. The laity know that the scriptures are the written word of God; and the laity also know the content of the gospel of Jesus Christ, the Son of God. Furthermore, the laity know that the Lord lovingly forgives

the sinner, "Neither do I condemn you; go, and do not sin again" (John 8:11). Moreover, the laity also know something about the law of cause and effect which we find in the gospel of the Lord. "See, you are well! Sin no more, that nothing worse befall you" (John 5:14).

Only in recent years when the degeneracy of human reason, unenlightened by scripture and prayer, has been exposed would people eventually admit that pastoral implications could change the gospel of Jesus Christ and not the other way around.

Finally, the reporter reveals what we have suspected all along, i.e. the patronizing attitude many clergy have toward our laypeople. For many in the Episcopal Church "ministry of the laity" is a phony cliché. Leaders will not let these recalcitrants, the laity, get away with the rebellion since the issue will be studied for a year, thus giving the clergy a year to bring the laity in line.

(The Rev. Canon) E. THOMAS HIGGONS
Bridgeton, N.J.



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Executive Council Meeting

When the Executive Council of the Episcopal Church convened in Guatemala City on February 24, it was the first time this body had ever met outside of the United States. The agenda was largely divided between attention to Latin America, and looking forward to the General Convention of the church in July.

The meeting was held in a large and cosmopolitan hotel where meeting rooms, meals and other facilities were conveniently available. Visitors from the north found that it was not difficult to learn a few words of Spanish and to enjoy the courteous atmosphere of the Hispanic culture.

On Wednesday morning, after Morning Prayer, the Most Rev. Edmond Browning, Presiding Bishop and president of the Executive Council, called the meeting to order. The vice president of the council, the Very Rev. David Collins, who is president of the House of Deputies of General Convention, could not be present. In his place, Pamela Chinnis, vice president of the House of Deputies, assisted Bishop Browning by presiding at certain points.

After the roll call and a greeting from the Rt. Rev. Armando Guerra, Bishop of Guatemala, council members were divided into groups to discuss their experiences of the past days.

Almost all council members had visited some one of the 15 Spanish speaking dioceses of the area during the preceding four days. Discussions continued into the afternoon when the groups reported to a plenary session, and responses were offered by representatives of some of the dioceses and a selected panel.

A great variety of experiences were discussed and compared. Among features that were reported were predominance of small churches, staffing of almost all local churches by indigenous clergy, shortage of Anglican printed materials in Spanish, contrasts between the affluence of U.S. and the shortage of resources of all sorts in Latin America, attention to pastoral care, clarity of purpose in mission churches, devotion and vitality of worship, and generous hospitality.

Discussions also followed regarding

the desire, widely expressed in Province IX, for independence and self-government as an autonomous part of the Anglican Communion. Such autonomy, it was recognized, would involve "a new form of partnership" since financial independence would not be attainable for many years. Because of devastating rates of inflation in many of these nations, there is obvious desirability of retaining financial assets in the U.S. Even if parishes become self-supporting, hospitals, schools, and other important charitable activities would continue to need foreign aid.

The Holy Eucharist concluded the program on Wednesday, with a sermon by the Rt. Rev. James H. Ottley, Bishop of Panama, who spoke on the desperate need for sharing in today's world. Afterwards, when word of the crisis in Panama was received, Bishop Ottley flew home.

Finance and Administration

On Thursday, the second day of the meeting, the report of the committee on finance and administration was introduced by its chairman, the Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio. Ellen Cooke, national church treasurer, announced that 1987 had ended with a good financial position, and most dioceses were accepting their assigned apportionments for 1988. Circulated copies of the report indicated that these pledged acceptances, together with a few estimated acceptances, total over \$23 million. With 11 dioceses yet to respond, prospects are favorable for the budgeted total of over \$26,600,000.

The report of the 1987 financial operations will be given to the council at its May meeting, Mrs. Cooke said, because the books were only closed on February 16.

Among later briefer reports, Bettye Jo Harris of Kaneohe, Hawaii spoke for the committee on national mission. Three new Jubilee centers were established. The Rt. Rev. Sturdie Downs, Bishop of Nicaragua, expressed disappointment that budgeting provisions for Province IX were not being significantly increased. A motion affirming Archbishop Tutu of Capetown and call-

ing on the U.S. government to break off diplomatic relations with South Africa was passed in a routine manner. Bishop Browning expressed surprise that a matter of such moment was dealt with in such a way, and some short discussion followed.

Thursday afternoon extended attention was given to the Presiding Bishop's Fund for World Relief. The Rt. Rev. Furman C. Stough, a member of the council who is presently Bishop of Alabama, will soon become the Presiding Bishop's deputy for the fund [TLC, March 6], which, under the previous leadership of the Rev. Samir Habiby, has grown to such large proportions. A revised charter for the fund was presented to the council and discussed by Vergil Hancock of Portland, Maine, a member of the board of the fund. It was explained that although the fund has a president (the Presiding Bishop) and a board of directors, it has no independent corporate existence, but is an agency of the Executive Council, accountable to the Presiding Bishop.

Further explanation was added by the Hon. Hugh R. Jones of New Hartford, N.Y. The income of the fund during 1987, as previously reported by Mrs. Cooke, was \$3,271,401. For 1988, \$4.5 million is budgeted.

Council member Betty Connelly of Newport Beach, Calif., read the substantial report which the Joint Commission on Evangelism and Renewal will make to General Convention. This committee calls attention to the urgency of evangelistic activity, but also asserts that successful evangelistic efforts have certain preconditions, including personal commitment to Jesus Christ, belief in the biblical record, clear affirmation of basic Christian doctrines and adherence to Christian morality.

Asking that 1989 be observed as a year of prayer and preparation, the committee goes on to ask the Episcopal Church to join several other denominations in making the 1990s a decade of evangelism, during which evangelism would be the top priority of parishes, dioceses, and the national church.

Much of the remainder of the council meeting was devoted to various other council members who serve as liaisons with different committees and commissions of the General Convention, reporting what these bodies will

be proposing to the convention. Among others, the Rt. Rev. Vincent Pettit, Suffragan of New Jersey and chairman of the Standing Liturgical Commission, reported on continuing work to improve the proposed texts in inclusive language and expressed the hope that these might be authorized for future trial use, as an addition to existing rites. The Rev. Kermit L. Lloyd of York, Pa., reported for the

Standing Commission on Constitution and Canons, and the Rev. John Docker of the New York staff explained simplification of the canons relating to ordination.

The Ven. Ben E. Helmer, Archdeacon of Western Kansas, spoke for the work of the church in small communities, which includes the majority of Episcopal congregations but which is recognized by meager national fund-

ing. He asked for a second officer to represent these interests at 815 Second Ave.

Judge Hugh Jones spoke for the Standing Commission on Peace. More attention, he pointed out, must be given to the convictions of Episcopalians in the armed forces, who necessarily devote much thought to questions of war and peace.

Mrs. Scott Evans of Durham, N.C. spoke as liaison with the Standing Commission on Human Affairs and Health. Questions of sexuality had consumed most of the time and energy of the commission. They were satisfied that the majority of Episcopalians support the traditional doctrine of marriage and view violations of fidelity as immoral. Agreement could not be reached about certain other questions, and more information, it was believed, is needed regarding the origin and character of homosexuality. Mrs. Evans stated to THE LIVING CHURCH that the commission had not taken a dogmatic position that homosexuality is biologically predetermined or irreversible.

Latin American Congress

The Rt. Rev. Leo Frade, Bishop of Honduras, spoke with enthusiasm of the Latin American Anglican Congress, held late last year [TLC, Jan. 24]. The Rev. Kermit Lloyd spoke of plans for General Convention and presented copies of the handsome brochure containing the report of the Executive Council to the convention. It was compiled by the office of communication of which the executive, Sonia Francis, was applauded. She also presented a detailed plan for communicating information to the religious and secular media before, during and after convention.

Dr. Howard R. Anderson of Grand Forks, N.D. spoke of the next council meeting, to be held in Rapid City, S.D., May 17-20. Council members will see something of the church's extensive work among the Sioux people, and Indians from other tribes in other parts of the country will also be present for this meeting.

Near the end of the meeting, the primate, Bishop Browning, delivered his message. Drawing on historical and biblical illustrations, he argued that ethical standards are not upheld until consciences are moved, and that

Presiding Bishop's Address

The following are excerpts from an address by the Most Rev. Edmond Browning, Presiding Bishop, to the Executive Council at their recent meeting in Guatemala.

"My dear friends, you have just visited with our sisters and brothers in Latin America. You have been invited into their homes and into their ministries. Your reports have witnessed to the power of this experience. I have heard you share the stories of those you have met, those who shared their lives with you. Each one of you now carries that story with you, you carry it forward into the decision making of our church. You also carry it into the conscience of those circles of political and economic decision formation. In such a short time we cannot, must not, give the impression that we are instant experts on the complexities that make up the realities of Latin America. We cannot presume to speak for those who live and minister here. We can, however, with humility, be the instruments through which their stories can be heard. . . .

"Let us tell the story of the innocent victims of the violence in Central America; but also tell the story of the mission of the church here. Let us tell the story of those living in the Bantustans and townships in South Africa, but also let us tell the story of the mission of the church there. Let us tell the stories of the brave Christians in the Philippines as they live in a society of violence and death, but also let us tell the story of the mission of the church there. Let us tell the stories of the

children in Afghanistan who have lost their arms by playing with the deadly toys showered on them from the birds of war, but also let us tell the story of our churches and partner churches in response to the plight of the refugees from that country. With their stories we can awaken and stir the consciences of our sisters and brothers, of our legislators, and even those who feign compassion fatigue. We must help them recall and renew their moral vision.

"Along with telling the story of the poor, the homeless, the illiterate, the unemployed, the oppressed and the hungry, we must put into place the avenues for action. Our task is not to waken the conscience to immobilizing guilt, but to reforming action. . . .

"It is my firm belief that we must challenge and lead the Episcopal Church in a major program of stewardship and sacrificial giving. I believe that this must be in two parts: first, the development of stewardship on every level that has as its goal the vision of 50/50 giving; and, second, the establishment of a process and structure for raising funds for new mission initiatives. [50/50 giving implies that each unit of the church will use half its resources to maintain its own program and give half for diocesan, national or other activities.]

"Let me put this call to 50/50 giving in its full context. This understanding of stewardship is not trying to make the Episcopal Church the world's best social service agency. *We are seeking to come a bit closer to the radical self-giving of Jesus Christ.* At best we will still be far away from the thankful self-giving to which we are called."

it is the vocation of the church to make known the sufferings of the poor, the sick, the helpless and the oppressed [see quotations, p. 7].

In conclusion, the Rev. Donald Nickerson, secretary of the council and of the convention, announced that Phoenix, Ariz. and Indianapolis, Ind. are under consideration for the site of the 1991 General Convention, and will be discussed at the May meeting. The council adjourned late Friday afternoon, after courtesy resolutions in Spanish and English. No account of the meeting would be complete without references to the "Fiesta Night" on Thursday evening when council members and other guests were entertained by the Diocese of Guatemala. There was marimba music, refreshments, film and a colorful showing of native costumes by young ladies of the diocese.

H.B.P.

Visiting Western Mexico

Prior to the February meeting of the Executive Council in Guatemala, different dioceses of Mexico, Central America, the Caribbean and the northern part of South America invited groups of council members and others to visit their different localities and see something of their life and work. The editor of THE LIVING CHURCH was assigned to Western Mexico as one of a party of four guests.

This diocese covers a huge area along the Pacific side of the country from the borders of Arizona and California almost to Mexico City 1,500 miles to the south. We stayed in Guadalajara, a large city in the south which is the bishop's seat.

We learned that Guadalajara had been the place the Rt. Rev. Henry Aves, the first resident Episcopal bishop, had lived at the beginning of this century when he came at the request of the Iglesia de Jesus. This was a group that had broken from the Roman Catholic Church in the middle of the last century. This body was the precursor and basis of the Episcopal ministry to the indigenous people of Mexico.

On our first day, we met the diocesan bishop, the Rt. Rev. Samuel Espinoza, and the retired bishop, the Rt. Rev. Melchor Saucedo and others at the seminary of San Andrés, a central institution in the life of the dio-

cese. The plan for the development of the church for the next 25 years was presented to us. This involved goals and strategies for every locality where the diocese has, or intends to have, a congregation. The intention also is to divide the diocese into a northern and southern half in the next several years.

We also learned that after many successful years in Guadalajara, San Andrés Seminary had moved to Mexico City. In recent years, however, it has been revived, and the name reclaimed at the original buildings in Guadalajara. There are presently five resident students. American volunteers for mission, the Rev. and Mrs. Robert W. Bosworth, serve on the staff. A cathedral is being constructed nearby, which will be the parish church of the area.

On Sunday, our group worshiped with a congregation in an agricultural town at 8 a.m., where we were generously given a steak breakfast. This congregation went back to the time of the Iglesia de Jesus, and its members are still socially ostracized and occasionally harassed by the Roman Catholic majority.

At 11 a.m. we attended the downtown church in Guadalajara. The afternoon was devoted to dinner and seeing historic buildings, including the breathtaking murals of the Mexican artist, Clemente Orozco, in the government palacio. In the evening we worshiped with a third congregation

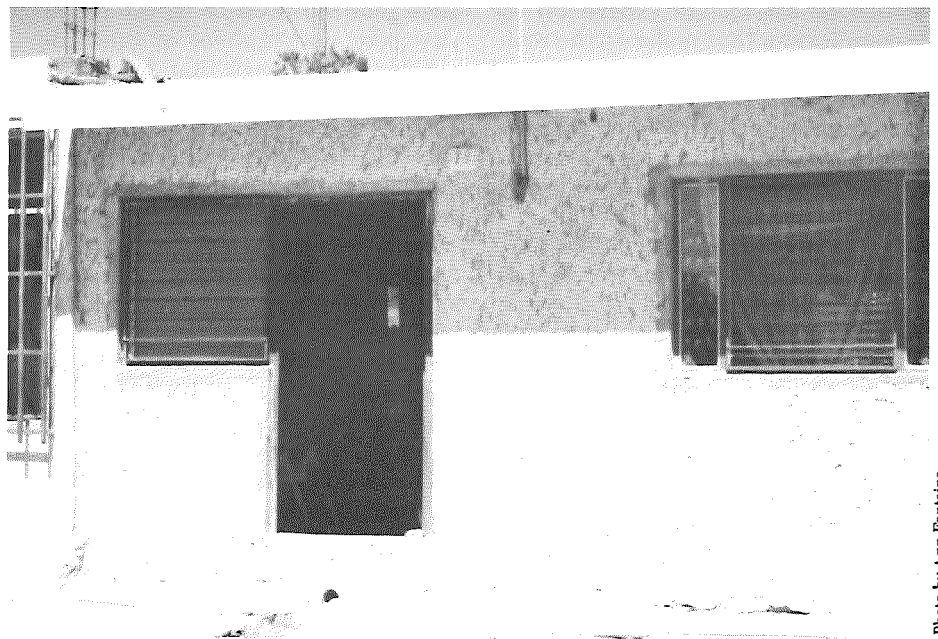
in an outlying town. Our party was impressed by the spirited singing of hymns. The Spanish version of the Rite II liturgy was used. People of all ages were present.

On Monday, we were taken to Ciudad Guzman, a small city two hours to the south, which had been devastated by the earthquake of 1985. With the support of the Presiding Bishop's Fund for World Relief and other benefactors, and with Mexican and American volunteer labor, and the work of the people themselves, the diocese had rebuilt homes for 27 families. Afterward, many of these families had chosen to affiliate with the Episcopal Church and a new congregation was formed. [TLC plans further information later on Ciudad Guzman.]

Our party was most graciously welcomed into two of the simple one-story dwellings which had been built. A dinner at the seminary concluded our program, and we proceeded to Guatemala early on Tuesday morning.

Discussion with others of the Executive Council and staff indicated similar experiences, although each diocese was in some respects different from the others. The inspiration of joining indigenous congregations in their devout worship, gratitude for the hospitality extended to them, and dismay at the poverty they witnessed were among the most frequently mentioned reactions of the North American visitors.

H.B.P.



A family dwelling in Ciudad Guzman built by the Diocese of Northern Mexico.

Photo by Ann Fontaine

National Liturgical Conference

Some 230 participants from 30 dioceses gathered at Grace Cathedral in San Francisco in February for a conference entitled "The Baptismal Mystery and the Catechumenate." Under the leadership of the Associated Parishes for Liturgy and Mission, together with Grace Cathedral, this conference gained the cosponsorship of the Standing Liturgical Commission, the Association of Diocesan Liturgical and Music Commissions, the Church Divinity School of the Pacific in Berkeley, Calif., and the Lay Academy of the Diocese of California.

Following Evening Prayer the first day, those in attendance were welcomed by the Rev. Joe Morris Doss, rector of St. Mark's, Palo Alto, and president of Associated Parishes, as well as by the Very Rev. Alan Jones, dean of Grace Cathedral.

The Rev. Robert J. Brooks, from the Diocese of Hawaii and one of the leaders in restoring the catechumenate to the church, spoke on "The Catechumenate in Practice" in the opening plenary session.

Based on his experiences at All Saints, Baytown, Texas, Fr. Brooks explained the mutual benefit of the process to catechumens and to parish community alike. Quoting the Rev. Henry H. Breul, rector of St. Thomas' Church in Washington, D.C., he suggested that "the catechumenate is the church's 'survival kit' into the 21st century."

Fr. Brooks, a member of the Standing Liturgical Commission, also discussed parallel programs for catechesis of those previously baptized. A series of rites has been approved by the SLC for "the preparation of baptized persons for reaffirmation of the baptismal covenant."

The SLC stresses three important principles: catechumens are to be defined as including only the unbaptized; the baptized who are lapsed from the church or uncatechized are in no case to be regarded as catechumens or be prayed for with texts developed for catechumens; and the rites for catechumens and the rites for the baptized preparing for reaffirmation should occur on different occasions in the liturgical assembly.

The next day's speaker was the Rev.

Richard Norris, professor of church history at Union Theological Seminary in New York. His topic was "Baptismal Discipline and Ministry in the Church."

He showed how baptism, discipline and formation were practiced "with deliberate and serious purpose" at a time when the church was struggling with persecution and heresies. Baptism marked a fundamental change in one's way of standing before God, he said. Initiation involved symbolic power as well as personal and psychic costliness.

The noted Roman Catholic writer, the Rev. Aidan Kavanagh, OSB, is currently professor of liturgics at Yale University. He spoke on "Catechesis: Formation in Stages."

Stressing the prerequisite of evangelization, Fr. Kavanagh commented that the catechumens "do not fall from Heaven . . . the danger is that when a real catechumen — that is, one whose life has been upended by grace of conversion . . . does show up, we will not know what to do . . . Sensing this, such a person goes — or is sent off — to seminary."

In his concluding remarks, Fr. Kavanagh noted that, ". . . as we labor at all this we must remember that . . . we shall be restoring nothing less than the church itself to its fundamental business in the world — preaching the gospel, teaching all nations, and dying and rising in Christ. It is a work worthy of God's grace in and through Christ Jesus and the Holy Spirit, a work to which all are summoned and enabled by that same grace."

The Rt. Rev. Roger J. White, Bishop of Milwaukee, discussed "The Role of the Bishop in Christian Initiation." He described the pilot project developed in his diocese, which is an adaptation of the catechumenal process to involve those seeking reaffirmation, reception or confirmation, as well as those preparing for baptism as adults [TLC, Jan. 10].

Forming Christians

The next speaker was the Rev. L. William Countryman, associate professor of New Testament at the Church Divinity School of the Pacific, whose topic was "Formation in Salvation History: How the Scriptures Form Christians." He showed that early Christian

missionaries tried to communicate a sacred narrative, an ethic and theology of spirituality. Our Anglican tradition has been uniquely shaped by reading scripture in the context of prayer, he said.

Other speakers included Gail Ramshaw, currently president of the Liturgical Conference; the Rev. Canon Michael W. Merriman, vice-dean of Grace Cathedral; and the Rev. Walter L. Guettsche, rector of Emmanuel Church in Houston.

Following the adjournment of a panel discussion the last day, a group of clergy and laypersons met to plan a network for continuing communication among those interested in the catechumenate and in the formation of those previously baptized.

NIGEL RENTON

CONVENTIONS

The convention of the Diocese of Upper South Carolina met February 5-6 in Clinton, S.C., and was hosted by All Saints Church in Clinton and the Church of the Epiphany, Laurens.

In his opening address, the Rt. Rev. William A. Beckham, diocesan, made a call to reach out to the unchurched and make disciples of all people. "Tragically, we are still confirming annually the same number of persons we confirmed 30 years ago," he said.

In business sessions, participants adopted a task force report on human sexuality that could become a source of discussion and education in adult classes of parishes and missions. Also, All Saints Church in Clinton was admitted as a parish.

Hariette Williams of the Church of the Good Shepherd in Columbia was cited for her Project Discovery, a program for young people who have recovered from drug and alcohol dependencies; the program has been held since 1984 at the Bishop Gravatt Center near Aiken, S.C.

Approval was given to a call for a plan for stewardship. Other resolutions approved were commitment to alleviate hunger at home and abroad, support for a concept of comprehensive health education in South Carolina public schools and accessibility guidelines for a ministry to the aging.

A 1988 budget of \$1,480,422 was adopted.

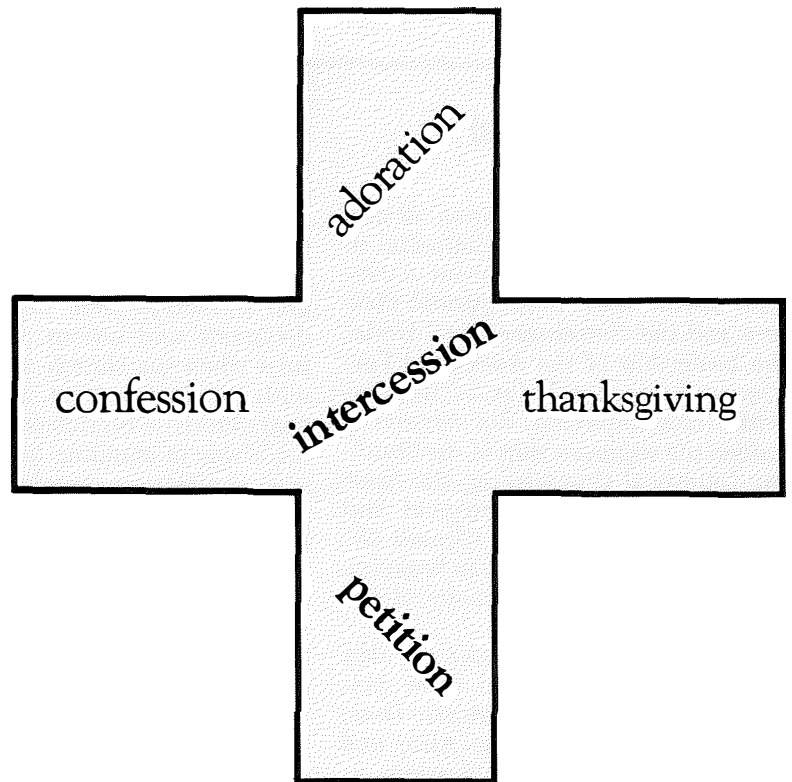
AGNES LEE CLAWSON

Part 5

Ask ...

Seek ...

Knock



By MILDRED GREENE

Although adoration and thanksgiving, which were discussed in recent weeks, are the highest forms of prayer, most of us find a large part of our prayer time spent in the "asking prayers," intercession and petition.

In intercession we bring the needs of another to God in much the same spirit as friends brought the paralyzed man to Jesus to be made whole. Intercession is a privilege by which we share in lifting up the person to the radiance of God's love and grace. Then when we leave him there, knowing that God is indeed doing for him better things than we can desire or pray for, spiritual power is released.

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 last article in a lenten series on prayer.

Not only is intercession asking God to handle the difficulties of another but, more importantly, it is the placing of ourselves within God's will to be a channel through which he can accomplish his purpose in the other person. It is the offering of our imperfect love as the vehicle through which God can work his perfect love. Be prepared, though, when praying for another, to be used as part of the answer. God is already fully aware of the need and perhaps he has just been waiting for the proper channel to use. When we come to him with that need on our heart, there is his vehicle. He usually puts us to work promptly and he may use us in some surprising, undreamed-of way.

We must never hesitate to pray for concrete needs, as we see them. Praying for specific needs of specific persons is far more effective than the shotgun approach of praying generally for large groups or classes of people. In time we may find that the actual need is different from what we originally

thought it to be but, if so, we are then given spiritual insight and guidance in how to continue praying for that person or situation. We are wise to keep up to date on the status of the one being prayed for so that as circumstances change, the prayers can move from intercession to thanksgiving.

In cases where we are uncertain of how we should pray for another, we should simply ask God to keep the person constantly aware of his loving presence, which is the greatest blessing one can receive. God knows the need and the solution far better than we do and is capable of doing what is best. In praying for another, we must always visualize that person as God wills him to be, not as he is at this troubled moment. Expect the best and trust God to do it.

We are told that sometimes our God is too small; i.e., we underestimate him, his love for us, his adequacy to handle any situation or circumstance. Expect him to do great things — and don't block his way. Over the doorway

leading from the narthex to the nave of a church near Pittsburgh are the words, "Expect a miracle." That spirit pervades worship in the parish and, indeed, miracles do happen.

Many of our intercessions are for healing — physical, emotional or spiritual. Prayer is central to healing, with or without the laying on of hands. However, it is being recognized more and more by professionals in the medical field and by laymen that touch has very real therapeutic significance. It is also scriptural, of course. In an informal one-on-one situation it is especially meaningful to hold the hand of the sick person, lay a hand on his arm, or put an arm around his shoulder when praying for him. This physical contact is important in conveying caring.

Petition, or praying for ourselves, is sometimes held in low regard because of its proximity to self-centeredness. However, the prayer for ourselves and our own needs is, in fact, *us*. In bringing all our concerns to God, we express utter reliance upon him, recognition that he is the one who can deal with whatever is troubling us.

Of course, we must keep in mind the fact that he is not a Santa Claus who exists solely to indulge our every wish and whim. We must keep before us a clear distinction between want and need.

The first step in petition should be to tell God that we are his person, to place ourselves in his hands, and to ask that we might know his will for us. This is essential in both petition and intercession, since no prayer outside his will is answered. If our request is in line with his will for us, the prayer is answered. Often not the way or at the time we would choose, but in his way and his time. The answer may be "yes," in which the request is granted because it is in accordance with his will. It may be "no," which usually indicates that the request is unrealistic or that something needs to be set right before it can be granted. Or perhaps the answer is "later," which is not a refusal but, as a mother whose child begs for a cookie just before supper says, "Not right now. Later.", God postpones the granting of the desire until the right time. We do well at this point to ask what his *present* will is for us. Frequently, we discover that what we had been praying for was not the best thing for us, after all.

It is particularly important in praying for ourselves to be conscientious in

seeking God's will and placing ourselves within it. He already is eager to give us all the good things he has in mind for us, but he also wants to hear from our lips our concerns, our joys, our pain, just as a parent wants to hear what is going on in the life of his child. God will not bend his laws to accommodate our every wish, but if we conscientiously place ourselves within his providence, he will grant our petitions in a way far beyond anything we could ask for. Yet, we must be bold and confident in our asking. Often we miss out on the goodies he has in store for us simply because we fail to pray for them.

Since the prayer of petition is *us*, with all our cares and concerns, nothing is too large or too small to be brought to him. He is vitally interested in everything that touches our lives. A friend who has a close relationship with the Lord and a vital prayer life told me she never had a problem finding a space at the parking garage in the heart of the busy city. Great difficulty in walking made it imperative that she park close to the elevator on the floor from which she could take the walkway directly into the building where she was going. Each time she drove into the garage, she prayed for a convenient space and it never failed that as she approached that floor, there was an empty space close to the elevator! I was with her several times and saw this phenomenon for myself.

The goal of the Christian prayer is of the heart, by which we begin to fulfill Paul's directive to "pray without ceasing" (I Thess. 5:17). This is the very essence of prayer, the development of a transcendent blending of the active and the contemplative in each of us. There is no separation between the two because in a life yielded to the Holy Spirit, all is of one piece — the religious and the secular.

How is it possible to pray unceasingly in the midst of a busy life with its constant interruptions and demands? In some mysterious way it is possible just as it is possible to love a beloved spouse or child or friend even while engaged in absorbing tasks. It is an attitude, a way of life, that develops as we continually draw closer to God and begin to see all that we do as being done for his glory. Far from hindering our business, social, family life, the inner life or prayer of the heart enhances all our relationships and imparts new energy and vitality as everything we do is offered to God's glory.



The Feast of the Annunciation
(February 25)

Mary's Moment

Blue and gold moment
Purity breathless awaits
Trembling stillness.

J. Barrie Shepherd

The Eye of the Needle

No leafy boughs,
No glowing lights
No ho ho ho,
No Christmas night,

No shining star,
For kings to see
No manger bed,
No Calvary,

Had one young maid,
Like a rich man said,
"I cannot, Lord,"
And hung her head.

Anne E. Bolles-Beaven

EDITORIALS

Guatemalan Meeting

The meeting of the Executive Council of the Episcopal Church in Guatemala [p. 6] appeared to be successful in many respects. The council was able to meet and do its business in convenient and comfortable surroundings, and the visits to different dioceses gave a whole new understanding to North American visitors. For those who had been in the area before, it was a chance to see other localities and new developments in a part of the world where changes are taking place very rapidly — often frighteningly so. Your editor takes pleasure in having this opportunity to express gratitude for the warm hospitality which the bishops and other clergy and their families, and the lay members of those dioceses, so generously extended to their North American guests.

As to the formal business transacted by the council, attention to the coming General Convention loomed large. A preview was given of the wide variety of items which will arise for consideration in that body, and which will be presented to the bishops and deputies in the so-called Blue Book later this spring.

The address of the Presiding Bishop was a moving and extended call for Christian compassion in a world with so much suffering, and a call for action and the proclamation of the church's message. It was in the latter respect that one may feel it differed from what many of us heard so widely 20 years ago. This was not merely an appeal for social action, but for explicitly Christian action.

Perhaps here Bishop Browning has found his truest and best message. To meet the challenges he presented will be painful, costly, and beset by obstacles, yet to "preach good news to the poor" (Isaiah 61:1 and St. Luke 4:18) by word and deed remains basic Christian business. It is more difficult, as well as more important, than the fashionable but less urgent matters which too easily engage the attention of church leaders.

Decade of Evangelism?

The proposals for evangelism presented by Mrs. Connelly at the recent Executive Council meeting were noteworthy [p. 6]. Such proposals would be strongly welcomed by many Episcopalians. To make evangelism the priority of the church for a decade is, however, a tall order. It necessarily involves competition with other interests which would seek the number one position. Commitment to evangelism, or the rejection of it, involves profound questions as to the meaning of the church. We hope and pray that these proposals will receive very full consideration.

Contentious Preface

It is interesting and perhaps surprising to American readers that debate has continued in England regarding the anonymous preface to the 1987 edition of *Crockford's Clerical Directory* and the regretted death of its author, the late Dr. Gareth Bennet [TLC, March 13]. The preface was controversial, and very effectively written,

but its contents were not extraordinary. Its criticisms of Dr. Runcie were surprising in an official church publication, but surely any primate hears such things (and for his soul's health should hear such things) from time to time. The archbishop, to his credit, was in fact man enough to take it without recrimination.

One can only conclude that the preface remains an object of discussion because it touched on very serious nerves in the Church of England. The author's perception of an "elite liberalism" as the new dominant force in the internal politics of the Church of England is noteworthy. The author contended that this force has a "winner-take-all" approach that is eliminating people of more definite theological positions from offices of leadership. Today, the Church of England is in a numerically and morally weakened condition. Can it afford the luxury of allowing leadership to be monopolized by a nebulous sort of churchmanship which many feel does not provide adequate spiritual nourishment?

Congratulations to Elder Sister

In England the *Church Times* has recently celebrated its 125th anniversary, and we are pleased to extend hearty congratulations to this distinguished elder sister in the field of Anglican journalism. Like TLC, the *Church Times* is a weekly, but in newspaper format. It is a unique institution within the Church of England and it is widely respected in the worldwide Anglican Communion. It has never ignored the American church, and its very first issue in 1863 spoke of the American War Between the States on its front page. (It predicted a Confederate victory.)

A recent issue presents the history of the magazine and information on leading members of its staff, from founder George Josiah Palmer (1828-1892) on to Bernard Palmer, the present editor. Others have included the distinguished theologian Leonard Prestige, the critic Sidney Dark, Humphry Beevor who went on to become Bishop of Lebombo in Southern Africa, and Edward Heath who later became prime minister.

Like this magazine, the *Church Times* has identified itself with the catholic side of Anglicanism. As this side has not always been well represented in the episcopate or in the national church offices, the paper has sometimes been embroiled in furious battles. Within the present century, the *Church Times* has been highly regarded for its full and accurate reporting. May it long continue to serve the Church of England and Anglicanism everywhere.

PEOPLE and PLACES

Appointments

The Rev. Roger Alling, Jr. has been named stewardship officer for the Diocese of Connecticut; he will conduct a program of stewardship education and develop planned giving in the diocese. Add: 1335 Asylum Ave., Hartford, Conn. 06105.

The Rev. Phillip W. Ayers is rector of St. Paul's-on-the-Hill, 1524 Summit Ave., St. Paul, Minn. 55105.

The Rev. Gerard Beritela is vicar of St. Paul's, Hamilton and St. Stephen's, Stevensville, Mont. Add: Box 227, Hamilton 59840.

The Rev. Alexander P. Blair is vicar of St. Alban's, 2nd & Birch Sts., Brentwood, Calif. 94513. Add: Box 101, Brentwood.

The Rev. Clifford P. Blinman is vicar of St. Anne's, 2791 Driscoll Rd., Fremont, Calif. 94539. Add: Box 3247 Fremont.

Resignations

The Rev. Gary D. Hill, as assistant of St. Paul's, Shreveport, La.

The Rev. David A. Lewis as vicar of St. James, Mosinee and priest-in-charge of Ascension, Merrill, Wis. Add: Box 8 - A, Rte. 1, Shippenville, Pa. 16254. Fr. Lewis is now non-parochial.

The Rev. Sherry R. Mattson as rector of St. David's, Cullowhee, N.C.

The Rev. Martyn Minns, as rector of the Church of the Holy Spirit, Lafayette, La.

The Rev. Kenneth M. Tucker, as rector of the Church of the Messiah, Murphy, N.C.

The Rev. David A. Williams, as rector of St. Elizabeth's, Roanoke, Va.

Retirements

The Rev. Robert J. Center, as rector of Trinity Church, Michigan City, Ind. for 24 years. Fr. Center plans to write and teach at the college level and continue as historiographer of the Diocese of Northern Indiana. Add: 2924 Loma Portal Way, Long Beach, Michigan City 46360.

Dust-devils, spun
off the fields
by earnest dirt
farmers, light
the priest's eyes.

Prairie guidons, signaling
the moveable feast
as Father crosses
the pock-marked road
and worry-lined acreage.

Body and blood
bread and wine
gift and promise.

Marcus Parker

The Rev. Harold D. Chase, Jr., as rector of Christ Church, Needham, Mass. for 31 years. New add: Box 42, Georges Mills, N.H. 03751.

The Rev. George W. Graydon, as vicar of St. Paul's, Brownsville, Texas; temp. add: 314 Rentfro, Brownsville 78521.

The Rev. Hal Hancock, as rector of St. James', Texarkana, Texas; add: 678 Crawford Circle, Longmont, Colo. 80501.

Deaths

The Rev. Donald C. Ellwood, retired priest of the Diocese of Connecticut, died at the age of 85 on Jan. 18.

A graduate of Kenyon College and Virginia Theological Seminary, Fr. Ellwood spent his 42-year ministry in Ohio, Michigan, New York, and Connecticut. As rector of St. James', Hartford, Conn., 1951-1961, he oversaw the building of a new church; he was vicar and then rector of St. Paul's, Windham, Conn., from 1961 to 1971, at which time he retired. During retirement, Fr. Ellwood assisted at St. James' where he was elected rector emeritus. His wife Leone (Kessinger) preceded him in death. He is survived by three children, Mrs. Richard Peck, Donald J. Ellwood, and Mrs. Alan Miller; six grandchildren; one great-granddaughter; a brother, Robert S. Ellwood; and a sister, Mabel Ruth Ellwood.

The Rev. Jack Cornwall Graves, a priest of the Diocese of San Diego and vice president of development for United States International Univ. (USIU), died of a stroke on Nov. 21, 1987 at the age of 63.

Ordained priest in 1971, Fr. Graves was a graduate of the Univ. of Southern California and Bloy House Theological Seminary; he also attended St. John's Roman Catholic Seminary. He served in the U.S. Army in the 34th infantry division in Africa and Italy. Prior to his position at USIU, Fr. Graves was rector of the Church of St. Matthew, San Mateo, Calif., from 1979 to 1985; from 1971 to 1979 he was rector of St. Luke's, San Diego. At USIU he was working toward a dream of creating an interreligious center. Most recently, Fr. Graves was working on a five-religion panel for television. At the time of his death he was also serving as assistant at Holy Trinity, San Diego, Calif. He is survived by his wife, Laury; a son, Scott; his mother; a brother, and a grandson.

The Rev. Hugh Graham Carmichael, III, associate of St. Paul's, Steamboat Springs, Colo. and president of Resort Graphics, died as the result of a car accident on Jan. 30 at the age of 49.

A graduate of Brown Univ. and Episcopal Divinity School, Fr. Carmichael also held an M. Ed. degree from Niagara Univ. He was ordained deacon and priest in 1963 and was the assistant at St. Paul's, Columbus, Ohio, from 1963 to 1967 at which time he became canon of St. Paul's Cathedral and vicar of St. Thomas in Buffalo, N.Y. until 1970. He was chief executive officer of De Veaux School in Niagara Falls, N.Y. from 1972 to 1977. Since 1979 he has been president of Resort Graphics in Colorado. Fr. Carmichael is survived by his wife, Marie; his son, Nelson; and his daughter, Kathryn.

THE GUILD OF ALL SOULS

ANNUAL NATIONAL MEETING

Saturday, April 16, 1988

THE CHURCH OF
THE TRANSFIGURATION
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1 East 29th Street, New York, N.Y. 10016

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The Rev'd Norman J. Catir, Jr., Fr. Rector

Luncheon and Meeting
in the Parish Hall

Address:

The Rev'd Peter Laister, Fr. Rector of
St. Clement's Church, Philadelphia
(Past President of G.A.S. in England)

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ATTENTION RETIRED CLERGY: Small parishes in rural East Carolina communities located on or near water are seeking retired clergy to continue part-time service. Contact: **Diocesan Deployment Officer**, Diocese of East Carolina, P.O. Box 1336, Kinston, N.C. 28501. Phone: (919) 522-0885.

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

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CURATE with a gift and track record in Christian education for all ages. Rapidly growing suburban parish with well-established programs and active lay leadership. Send resumé with references to: **The Rev. Frank M. Harron, Rector**, St. Peter's Church in the Great Valley, P.O. Box 334, Paoli, Pa. 19301.

MISSIONER-PRIEST needed to develop "total ministry" in newly formed Cluster. Seven family sized parishes in two dioceses on Oregon, Idaho border. **Sandy Roth**, 1822 Colorado Ave., Caldwell, Idaho 83605.

CURATE WANTED: Join a new ministry in a substantial downtown parish. Must be hard-working, spiritual, and a self-starter. Resumé. CDO profile and references to: **Box H-657***.

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POOR CLARES LAUNCH NEW VENTURE! We are offering the friends of God the opportunity to serve Him in our new "Operation Phoenix" — out of the ashes! The first ten women to respond to His call to give themselves unconditionally to the building of His Kingdom, as a Poor Clare, will be accepted for a trial visit. To you who have the spirit of adventure, and can wear pioneer boots, this may be what you have been waiting to hear. You will be part of a class, here on Long Island in our convent which we wish to share with you. Next spring, those who qualify will go to our Clare Sisters in Freeland, England, for a two-year period of Formation. Upon completion of this, you will return to become the nucleus of the new community. We look forward, then, to the building of a new convent, high up on our "Maryhill" with a beautiful view of Long Island Sound and where we know "Emmanuel" — God with us! **The Sister-in-Charge**, P.O. Box 342, Mt. Sinai, N.Y. 11766.

SERVICES OFFERED

TAX PREPARATION FOR CLERGY. 15 years experience. Reasonable fees. **The Rev. Leonard A. Pratt**, 405 Vliet Blvd., Cohoes, N.Y. 12047. (518) 237-6013.

TRAVEL

A GRAND TOUR OF CENTRAL BRITAIN: 8-23 July 1988; castles and gardens in northern Wales, medieval and tudor towns of Chester and Shrewsbury, cathedrals in Lincoln and Durham, abbey ruins in Yorkshire, stately homes in the border country, and a leisurely finale in the Lake District. For information call or write: **Limewalk Tours**, 102 Lake St., Burlington, Vt. 05401. (802) 862-5790.

AMERICAN NATIONAL PILGRIMAGE to Walsingham and Glastonbury 1988: June 20-July 5. The Rt. Rev. **William H. Brady**, Honorary Guardian of Walsingham, pilgrimage leader. St. Albans, Bath and Wells, the British national pilgrimage to Glastonbury (led by Archbishop Runcie). Oxford, three days in Walsingham, Norwich, Bury St. Edmunds, Windsor, the British national Pilgrimage at Our Lady of Egman-ton. Three days in London. All accommodations, all land transport, London theatre tickets, full daily English breakfast, eleven dinners, some luncheons, all admissions, all taxes and tips, and pilgrim's manuals included, no hidden costs. Fully escorted by professional director. \$2,595.00 plus air-fair from New York. For free brochure and further details call **Father Lynch** at (414) 541-9372 or write: **American National Pilgrimage Committee**, 2705 So. 43rd St., Milwaukee, Wis. 53219-3210. Provisions for AA and AL-ANON.

TRAVEL

RUSSIAN DISCOVERY 1988 — Celebrating 1,000 years of Russian Orthodox Christianity. Sponsored by Trinity Church in the City of New York, Broadway at Wall St. April 3-16, July 3-15, and August 7-21. **Lenin-grad** — Moscow — Odessa — Pskov — Petrodvorets — Zagorsk — New Valamo — Helsinki. Three special study tours led by the Rev. **James C. McReynolds** with guest lecturers **Sister Rachel Hosmer, OSB**, and the Rev. **Dr. J. Robert Wright** of General Seminary. Visit monasteries and seminaries of the Russian Orthodox Church, meet with church representatives and attend services for Easter and other major feasts as special guests. Program prices from \$2,226 to \$2,865 include all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call the **Christian Education Office** (212) 602-0807 or write: **Russian Discovery 1988**, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.

ENGLAND, CATHEDRALS, HERITAGE, PLUS. From Winchester through Wales to Durham down the beautiful east to Cambridge and on to London and Canterbury. Pleasant pace with only seven hotels used. Ten cathedrals, plus castles and abbeys and mansions. Stratford and more. Four nights in London for shows and shopping. Double, air, hotels, most meals, NYC. \$1,999. **WALSINGHAM PILGRIMAGE EXTENSION.** Two nights in Shrine Hospice, all meals, shrine devotions, etc. Last night and visit to Windsor, \$295.00. Cathedral and Heritage tour June 27-July 11 with extension June 27-July 13. Scheduled KLM flights with full service. Details please write: **The Rev. Dr. Paul L. Thompson, S.T.D.**, Apt. 218, 229 S. Ridge-wood, Daytona Beach, Fla. 32014.

VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: **Hawkins Properties**, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.

VACATION in the Northwest. Housing in exchange for Sunday supply. Hiking, fishing, Llama trekking, boating and gold panning. **June/August 1988.** More information: **St. Stephen's**, P.O. Box 715, Baker, Ore. 97814.

WANTED

VESTMENTS, altar hangings and black clergy cloaks for Anglican dioceses in Newfoundland. **St. Paul's**, 390 Main, North Andover, Mass. 10845.

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(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

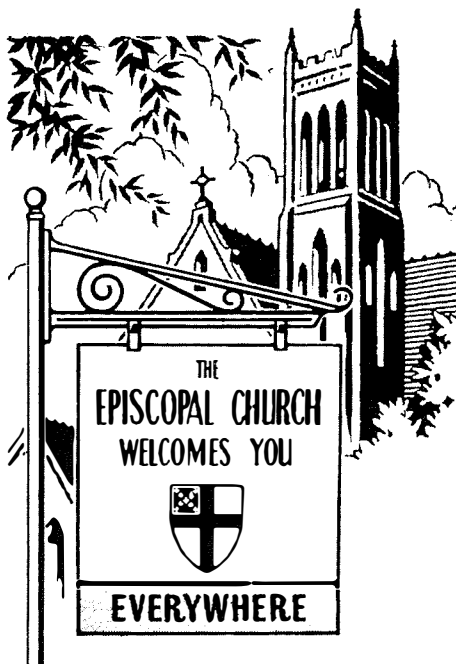
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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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**.



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 10-3:15, Sun 12:30 & 2. Hours 10-4:30 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

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

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.

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

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. Wklys & 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 & Nail
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

LEXINGTON, KY.

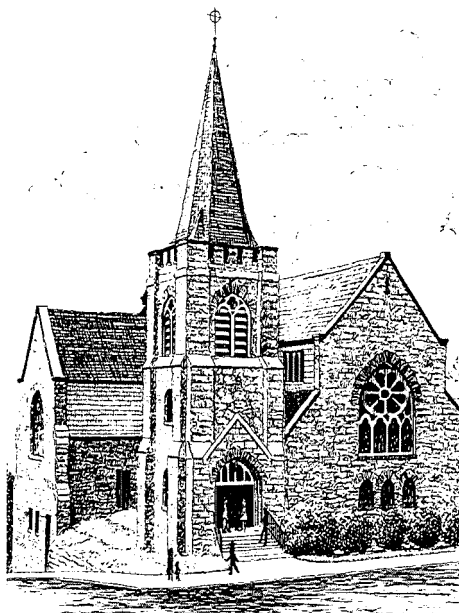
ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

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



Trinity Church, Seattle, Wash.

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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 6:45 (Sat 7:45), EP daily 6. H Eu Wed & HD 10; C Sat 12-1

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

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. 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. Phillip Ayers, r
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

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.

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

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



Trinity Church, Baytown, Texas