

April 10, 1988

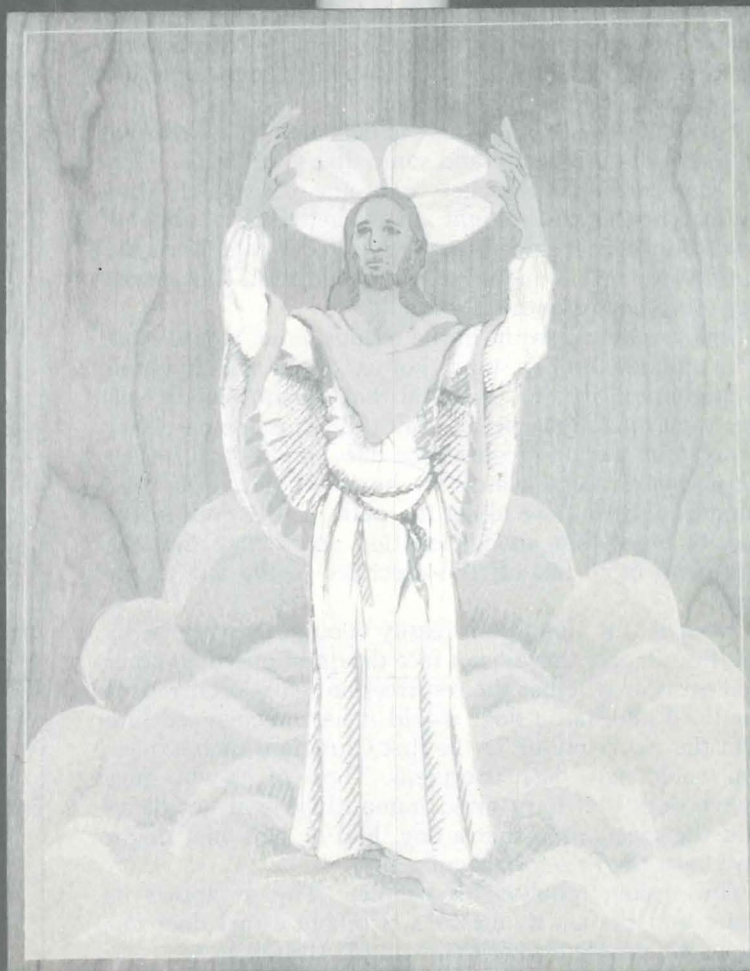
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Doubters and Dogs

After the joyous affirmation of faith on Easter Day, it seems paradoxical on the next Sunday, the Sunday of St. Thomas, to give attention to doubt. Yet faith and doubt are not totally unrelated. Both have to do with the fact that in human experience we repeatedly face situations in which matters of great importance are not something we can see, hear, or touch for ourselves. Considering the situation as best we can, we must then reach out to some belief and decide to act accordingly. Again and again, we must make a leap, and affirm something unseen. If we are consistent and faithful in such an affirmation, it is faith. Thus the believer affirms God, the gospel, and the resurrection.

On the other hand, some people consider such evidence as there is and decide that God does not exist, or that the gospel is untrue, or that the resurrection never happened, and they are committed to opposing such notions. These people are not doubters. They have made up their minds. Convinced atheists have also made a leap of faith beyond the available evidence, but they have leapt in the opposite direction from Christian believers.

The doubters are somewhere in between. They see some evidence that is positive and some that is negative. They feel some attraction to belief, and some to disbelief. They can leap neither to the right nor to the left. Probably we are all doubters at some times or at some points. Even the saints' faith may sometimes falter, and even the atheist may sometimes breathe a prayer.

Both doubt and faith, in the serious sense, would seem to be uniquely human states. For us to live, as individuals and communities, it is essential that certain beliefs, values, and principles be held on faith. But it is also necessary for us to be alert, to recheck the data, and not to believe every speaker who claims to be a prophet. We need enough faith to move along the path of life, even in the dark of night, but enough caution not to step into the quicksand or to fall off the precipice to the left or the right.

Animals trot along paths easily enough by night or by day. Presumably they do not face the questions of whether God exists or whether the resurrection really occurred. If our Lord had had a dog, would it have recognized him after the resurrection? To the first Christians such a question would have been irreverent. Those of us who have known dogs that have saved human lives will not disregard the speculation that a dog, had he had one, might have been the first to recognize him.

Thus Isaiah rebuked his people: "The ox knows its owner and the ass its master's crib; but Israel does not know, my people do not understand" (Isaiah 1:3).

H. BOONE PORTER, EDITOR

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ON THE COVER

The station of the resurrection at St. Timothy's Church, Littleton, Colo., is mounted on the stand of the Paschal Candle [page 8].

Photo by Art Julian

LETTERS

Disappointing Results

For more than a year, I was a member of a search committee, so I was drawn to the recent article [TLC, Feb. 28], on our church's parochial deployment procedure.

Our diocese, for good or ill, is proud of its non-authoritarian, congregational style, and search committees are required by the diocese and offered abundant help. Ours was felt by outsiders — our consultant and others — to have done a thorough and diligent job. We met every week for over 12 months, visited more than ten candidates. We enjoyed the complete moral and financial support of our vestry and honestly declared to our bishop that our chosen candidate had been "prayerfully and lawfully selected."

I think, though, that I am not alone in my disappointment with the results. Our bishop, who is knowledgeable and intelligent, should surely have done at least as well by appointing someone, without the enormous expenditure of time, energy, and money (not to mention the cost to committee members' families).

Having been in the trenches, I would welcome a much stronger episcopal role in our search process.

SEARCH COMMITTEE MEMBER

Endorsing the Ministry

You state "... the Diocese of Newark, at its recent convention, officially endorsed 'persons living out alternate patterns of sexuality and family life' in a resolution . . ." [TLC, March 6]. Unlike another of the publications reporting the incident, you did see fit to print the resolution. If the resolution is printed correctly, then the convention did not endorse these alternate lifestyles, but the ministry to those living in them.

(The Rev.) DENNY P. ALLMAN
All Saints Church

Inverness, Miss.

Reeducation Not Needed

Two news items in the February 14 issue disturbed me. First, in the "L.A. Press Conference" Dr. Borsch said Episcopalians need to be reeducated before many of them will accept women as bishops. Is he saying that what we have been taught as catholic truth for centuries has been wrong?

Second, in "Women in Episcopate," Bishop McGehee and the Rev. Carol Flanagan seem to be saying that the first qualification is to be female. One can imagine the uproar if a diocese made such a statement using male rather than female. In fact there was such an uproar over the election of the Bishop of Quincy. David Beers says that only a few of us will walk out. Is that unimportant to him and to the church? That attitude is prevalent among those pushing for consecration of a woman.

WALTER H. MORTON

New York, N.Y.

War of the Many

Whatever might be said about the tragic events in the West Bank and Gaza — and there is much to be said — I was surprised and disappointed at the choice of terms used in, and the assumptions of, the editorial "Turmoil in Israel" [TLC, Jan. 31].

The first paragraph begins with the comment that "... native peoples, pushed to the brink by repression, have not surprisingly rioted on a wide scale . . ." Further on, lest the point be missed, the editorial refers to the Israelis as, "... largely immigrants from Europe, America and elsewhere." Admittedly, whatever definition of "native" that is applied settles who is or is not a native, but I question the definition invoked for the purposes of the editorial. Though "few (Israelis) have had ancestors who lived in Palestine during the past thousand years," there has nevertheless been a Jewish presence in Eretz Israel through the centuries.

The P.L.O. plus Lebanon, Syria and Jordan are still technically at war with Israel and they have never renounced the goal of driving the Jewish people into the sea. As such, the rioting in the administered territories is but another aspect, a serious aspect, of a war that has gone on in many guises since 1948. No matter how reluctantly they have done so, at least the Arabs in Israel proper have acknowledged the reality of the Jewish state. Those Arabs in the Territories who raise the P.L.O. flag and fight under it are at war still, but now it has changed from "a war of the few (terrorists) to the war of the many."

There is so much tragedy on both sides that I had hoped our church

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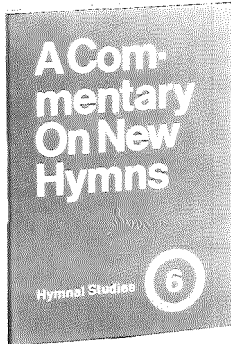
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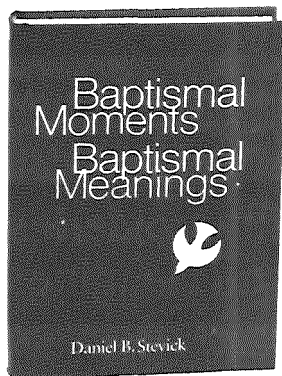
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LETTERS

might have tried to hear the pain of all the protagonists, rather than to cast the issue in the "them or us" framework. My wish for a Living Church editorial voice, and for the church at large, is that we learn from Terry Waite's example and, for once, seek to be part of the solution, not part of the problem.

MRS. GEORGE D. HEISSER
Knoxville, Tenn.

Almost Barbarian Custom

While our church is busy doing exhaustive testing of liturgies, hymns and various other portions of what we offer for public worship, I'd like us to probe one other part of our program that to me seems rather crucial. I refer to the increasing custom of including sermons — usually but not always, referred to as "homilies" — in funerals.

This new or revived practice strikes me as an admission of defeat. In other words, we are admitting that we can't get the job done at our regular scheduled services which are the natural avenues of teaching and exhortation.

Now, granted that there are going to be more people who we would like to reach at funerals, just as at all Christmas and Easter services, many more than we should expect at any other occasions. (I even know a few members who not only go to different parishes for these two great days of the church, but prefer a different parish each time! I doubt that any sermon would effect them very much.)

Frankly I have long since kissed such questionable candidates good-bye, and see no reason whatsoever for subjecting our truly devout people to an almost barbarian custom of funeral orations.

Perhaps the reason I feel so strongly about this fairly trivial matter (that is, trivial compared to the important one of departure from this world of the living) is that, at my age, I begin to be aware of how many times I have rehearsed the words of the great Post-communion Prayer (Rite I) either as celebrant or worshiper: "and heirs through hope of thy everlasting kingdom."

That is certainly all anyone needs to be reminded of at funerals — or else we have been wasting our time saying it either daily, weekly, or monthly.

(The Rev.) H.N. PARSLEY (ret.)
Charleston, S.C.

BOOKS

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LET EACH GOSPEL SPEAK FOR ITSELF. By R. Rhys Williams. Twenty-third. Pp. 136. \$7.95 paper.

In this fine little book R. Rhys Williams has given us an accessible introduction, not only to the gospels' message but also to modern historical and literary criticism. Written from faith to faith, the book engages the inquirer with its straightforwardness (addressing the reader as "you" throughout) and its piety (never worn on its sleeve, but always informing the message).

By focusing on the various gospels' depictions of the Christmas, Easter, and Good Friday stories, Fr. Williams clarifies the distinctive theological agenda of each evangelist. He does not shy away from the theological difficulties inherent in critical reflection. Instead he states the issues forthrightly and celebrates the differences. The author is a retired Episcopal priest who has spent much of his life in college teaching.

He has provided various study aids: a glossary, proposed questions for discussions, bibliographical suggestions, and study notes that summarize relevant details. These would certainly assist the serious, but untrained, student to follow the text with comprehension. Williams does not hesitate to use pertinent Greek and Hebrew words and phrases when he needs to, but he avoids technical terms whenever possible.

There is little else available that is quite so suitable for parish adult Bible education as this. It is readable, accurate, and inspiring: just the thing for inviting people into the scripture as faithful, thinking adults.

(The Rev.) DAVID R. RUPPE
Instructor in New Testament
and Patristics
Nashotah House
Nashotah, Wis.

Books Received

RECONCILIATION: Celebrating God's Healing Forgiveness. By Chris Aridas. Image/Doubleday. Pp. xii and 179. \$4.95 paper.

THROUGH THE YEAR WITH FRANCIS OF ASSISI: Daily Meditations from His Words and Life. Selected and Translated by Murray Bodo, O.F.M. Image/Doubleday. Pp. 240. \$7.95 paper.

BEING WHOLE: A Study Guide on the Theme Toward Health and Wholeness. By Carol Birkland. Friendship. Pp. 30. \$4.50 paper.

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Sexual Ethics

How are the current debates about sexual morality affecting the church? Is there scriptural background to support changes in the church's traditional stands? These and other questions were addressed by the Rev. Philip Turner, professor of Christian ethics at General Theological Seminary in New York during a recent public presentation entitled "Limited Engagements: Sexual Ethics and the Battle for the Soul of the Church."

According to Fr. Turner, author of *Sex, Money and Power* (Cowley Publications, 1985), the present debate over sexual ethics appropriately occupies our attention because it not only touches upon "matters that form the very core of our private and public life," but also because it is the ground upon which the battle over our identity as a church is being fought. It is this battle which constitutes "the debate under all the debates" presently taking place in the Episcopal Church, including the issues of inclusive language, the consecration of women bishops, and the blessing of sexual relations between unmarried persons.

The first portion of Fr. Turner's lecture at General Seminary was devoted to the present causes of these various debates. He began by observing that the Episcopal Church has, in the past, been deeply marked by an "establishmentarian" mentality. "Even though never in fact established," he said, "we have understood ourselves to be that church which is to set the spiritual and moral tone of the nation . . . we have never, until recently, found ourselves in a position where the moral teaching of the church is directly opposed by a more dominant and contrary set of social norms and sexual practices."

"Next Best Thing"

In the clash between societal norms and the traditional norms of Christian morality, the Episcopal Church has decided to do "the next best thing," he said. "If we cannot be a national church that maintains moral consensus, we can at least be an 'inclusive' one that 'affirms difference'," he said.

Fr. Turner went on to argue that there exists a basic problem with some of the current arguments for the revision of traditional standards which guide sexual relations, a problem

traceable to our current ideas of "inclusivity." After quoting from the Newark report and from recent articles in *The Episcopalian* by the Rt. Rev. John Spong, Bishop of Newark, and the Ven. Debra Haines as examples of commonly heard arguments for revision, Fr. Turner identified two inadequate reasons for a change in traditional standards. One is to not comply with existing norms, which "is not in itself a reason to revise the very standards by which non-compliance is judged;" and the other the desire to adapt our standards to changing societal standards. The circularity of the latter argument, Fr. Turner said, "calls to mind the captain of a ship who, in the midst of a storm, orders his navigator to take citings from the bow of the ship rather than from a fixed star."

Biblical Ethics

In developing his case for "an identity built upon distinction rather than accommodation," Fr. Turner argued against the increasingly common view that biblical ethics are so contextual that it is impossible to detect any clear biblical sexual ethic. Through an exploration of the early Christian understanding of a specific biblical passage, he undertook to demonstrate that our present culture "may have come to the point of holding that there is no such thing as a clear and distinct sexual ethic, but it is simply incorrect to imply that the authors of the New Testament believed this."

Fr. Turner devoted the remainder of his presentation to the defense of the church's traditional position on sexual ethics. Based upon a detailed examination of arousal, desire and love, he argued against blessing relationships between unmarried persons. It is the married state alone, Fr. Turner contended, which guarantees the space necessary for the most demanding task of "becoming one flesh," for "only vows assure us of constancy and only vows carry with them an implied pledge that we will seek the powers of soul necessary for the fulfillment of love's promise."

The full texts of Fr. Turner's argument will soon be published by Forward Movement. It will also appear with a group of essays on sexual ethics, which he is editing, to be published in late spring by Cowley. Fr. Turner first delivered the paper in January as an

installment of the Sweeny Lectures at Christ Church, Grosse Pointe, Mich. The Sweeny Lectures have been endowed in memory of Dr. Donald and Mary Margaret Sweeny of that parish.

JAMES FARWELL

Important Agreement

The formation of a significant partnership between the Episcopal Radio-TV Foundation, Inc. of Atlanta, Ga. and the Morehouse-Barlow Publishing Company, Inc. of Wilton, Conn. was announced recently by the Rev. Louis C. Schueddig, president and executive director of the foundation and Stanley Kleiman, chairman of Morehouse-Barlow.

The agreement combines the audio-visual resources of the foundation with the publishing experience and the national and international sales and distribution network of Morehouse-Barlow. "By bringing together printed materials with audio-visual resources, we believe both the foundation and Morehouse-Barlow will be better equipped to serve the current and future needs of our churches," Mr. Kleiman said.

The Episcopal Radio-TV Foundation, founded in 1945, is an independent agency governed by its own board of trustees, the chairman of which is the Rt. Rev. Don A. Wimberly, Bishop of Lexington. Two of their C.S. Lewis projects have won Emmy awards: "The Lion, the Witch and the Wardrobe" and "Shadowlands."

Morehouse-Barlow, established in 1884, publishes books, the *Episcopal Church Annual*, lectionary inserts, and educational materials and carries church supplies.

Pressure for Peace

During a recent meeting of the local Community of the Cross of Nails (CCN) at Christ Church, Georgetown, in Washington, D.C., the Rev. Canon Paul Oestreicher of Coventry Cathedral in England called on the American church to play a more active role in pressuring the government to bring about peace in Israel and South Africa. He also made some comments about the Episcopal Church, the U.S. government (in particular the Department of Defense) and the Anglican Church in general, to which he

is a convert.

Canon Oestreicher, who is director of international ministries at Coventry Cathedral (where the CCN originated) and former chairman of the British section of Amnesty International, said his Jewish background makes it especially painful for him to see what is happening now in Israel, "where the Jews, who have suffered so much, are now the persecutors." He noted that when he was there recently "everyone said that the U.S. is the one country that can make a difference . . . but the immense influence your country has on Israel is not being adequately used to make peace."

He emphasized that this is where the American churches should exert their own influence on the government, and likewise in regard to the apartheid issue in South Africa.

He contended that "the American and British economy are profiting from the apartheid system," and that "when American public opinion was aroused by televised reporting of that situation and events connected with it, the South African government prohibited it, and the reaction in America stopped. Here again is where the American church could make a real difference."

Canon Oestreicher, who was in the news several years ago when he became a member of the Society of Friends while continuing in Anglican orders, fled with his parents from Hitler's Germany as a child, and grew up in New Zealand, but has spent most of his adult life in Britain.

This reporter asked to how he could be a practicing member and a priest of a sacramental and liturgical church, and at the same time a member of a body without clergy, liturgy, or sacraments of any kind. His reply was that "all of life is a sacrament." He added
(Continued on page 15)

Correction

In a recent news story titled "More Controversy in Newark" [TLC, March 6], the Rev. Frederick Boswell should have been noted as the *former* rector of St. Stephen's Church, Fairview, Pa. Fr. Boswell now serves as rector of St. James Church, Upper Montclair, N.J. (Diocese of Newark), a position which he has held since September 8, 1986.

Oklahoma Consecration

A crowd of over 4,000 packed Oklahoma City's Myriad Convention Center February 6 for the consecration of the Rev. Robert M. Moody as Bishop Coadjutor of Oklahoma.

Scott Raab from St. Paul's Cathedral in Oklahoma City, led a 150-voice choir drawn from congregations around the diocese and accompanied by brass, tympani and organ.

Ecumenical representatives, government and academic dignitaries and 13 Episcopal bishops joined almost 1,500 representatives from Oklahoma churches in the opening procession.

The Most Rev. Edmond Browning, Presiding Bishop, was consecrator. Coadjutors included the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma; and the Rt. Rev. Peter James Lee, Bishop of Virginia.

Bishop Moody was elected on the first ballot last September [TLC, Oct. 18, 1987]. He had previously been rector of Grace Church in Alexandria, Va. Upon the retirement of Bishop McAllister in early 1989, he will become the fourth bishop of the diocese.

CHARLES WOLTZ

CONVENTIONS

The Diocese of Georgia launched a capital funds drive of \$1.2 million at its convention, which was held February 11-13 at Wilmington Island's St. Francis of the Island Church. St. Mi-

chael's Church in Savannah also hosted.

The diocesan conference center in Honey Creek and the Mission Development Fund will share 60/40 in the total gifts to the fund drive.

The convention adopted a 1988 budget of \$1,146,558, the largest in the history of the diocese.

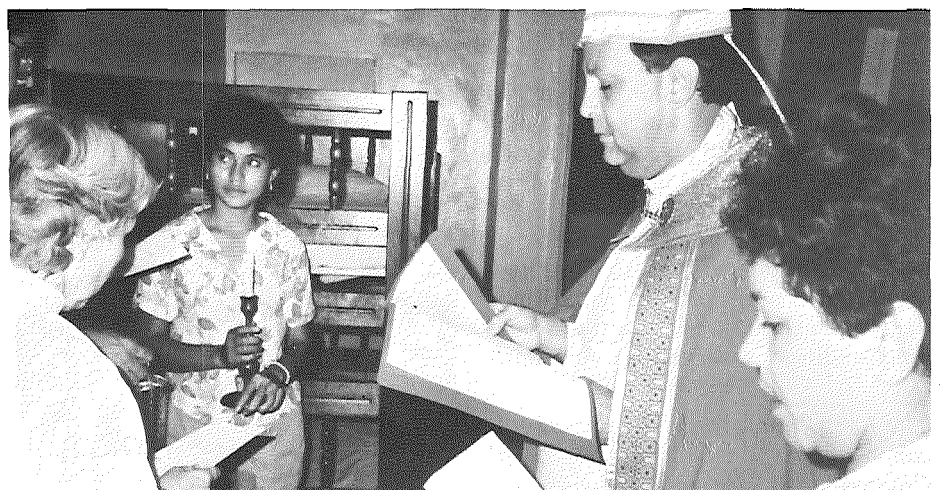
In his address, the Rt. Rev. Harry Shipps, diocesan, emphasized a new direction in ministries. He laid stress on evangelism and servanthood — evangelism to the unchurched and servanthood to those in need. Each parish was encouraged to develop a program for the unchurched and to join other congregations in developing a program to those in need.

The Very Rev. David B. Collins, president of the House of Deputies and former dean of the Cathedral of St. Philip in Atlanta, was the guest speaker. His sermon at the convention Eucharist was on spirituality. In a second address, Dean Collins spoke of the upcoming General Convention, and called for an emphasis on the "mission imperatives" of the church at a time when controversies threaten to demand the full energy of its members.

The convention also endorsed the statement of the Province IV bishops on the issue of sexuality, which stressed the traditional stand of the church [TLC, April 19, 1987].

Christ Church in St. Marys, and Annunciation Church in Vidalia, Ga. were admitted as parishes.

(The Rev.) WILLIAM B. DANIELS



The Rt. Rev. Leo Frade, Bishop of Honduras (upper right), blesses the newly opened girls orphanage in San Pedro Sula. The home was named "Nuestras Pequeñas Rosas" in memory of Rosa Cisneros, a prominent lay person in the Diocese of El Salvador who was murdered during civil unrest. The home, under the direction of John Elledge, III, already has four young girls, with the capacity to house and train 25. The funds to start the program have been given by contributions to several Episcopal Church Women organizations in the U.S.

The Fifteenth Station

One parish's solution during Eastertide

By DAVID E. BERGESEN

©1986 David E. Bergesen

What do you do with stations of the cross in Eastertide? This is a question that any church with permanently mounted stations deals with each year. For most of us the answer has simply been, "nothing"; nothing can be done.

What is the "Way of the Cross"? It is a series of 14 stations or stops in a procession around the nave of a church, or in a garden or outside walkway, marking 14 events in the passion and death of our Lord, starting with his condemnation by Pilate and ending with his body being placed in the tomb. Eight of these events are explicitly mentioned in the gospels, while the other six are based on later traditions or pious speculation.

In many churches the stations are marked by simple crosses with numbers for each station or with no visual indications at all, while in others the stations can be quite elaborately painted or sculpted representations of the events being commemorated.

St. Timothy's Church in Littleton, Colo., needed to replace a set of stations which were mounted along the walls of the nave, simple wooden crosses with etched figures on metal plaques. They were hardly visible against the moss rock walls, and it had become necessary to place purple cloth scarves on them during Lent so that they would show.

A few years ago at Lent, these stations were replaced by a striking new set designed and made by a parishioner, Lawrence Marcell, a professional artist who has served as artist-in-

residence at two universities in Colorado. He works in various mediums, and has done a set of stations in bronze relief for a St. Louis parish. He chose to do the St. Timothy stations on cherry veneered plywood by silk-screening with synthetic enamel in many colors, but always using the wood grain as the background.

Mr. Marcell said of the designs, "As I developed this set of stations, the people depicted in it began to slowly assume the place of the church at large, representing no one and yet representing all of us. Once that idea solidified in my mind, another change occurred and I began to see myself in each of the figures of the various groups; a little dwarf trying to get out from under the cross of Christ that is falling toward me; or the self-important leader of a mindless people, becoming the mindlessness of the group. Or I soon see myself with raised fist shouting to condemn Jesus, blind to the turmoil of those in the spiritual world who look as though the rug had been pulled out from under them. Or I became Pilate

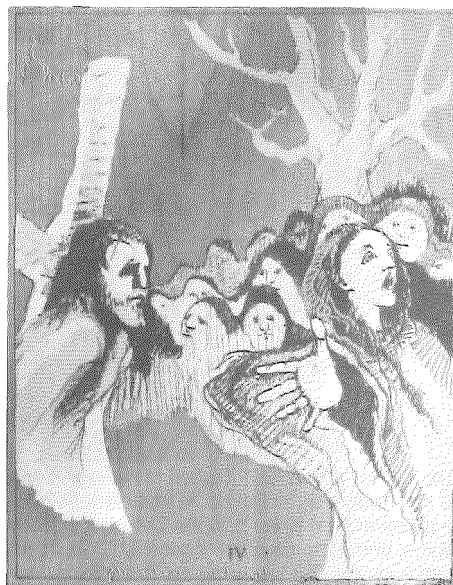
without the courage to face the man I had condemned. Or Mary, with a look of dejection and betrayal, holding the son who turned water into wine for me. Or I become the afflicted mother who refuses to believe what is seen and at the same time overwhelmed by the reality of it and can only turn away and scream.

"And then there is the doubting woman that Jesus meets, who sits on a rock waiting belligerently to hear what he's about to say. Or in the same group there is one who could care less about what Christ is going to say because, no matter what, she will not allow herself to become affected any longer.

"But most often I tend to find myself repeated several times as the person who really doesn't know what is going on and, even if he did, would not have the slightest idea of what to do about it.

"As all of the various personalities began to unfold, this kind of 'minestrone soup' of humanity, I began to develop an empathy for them. By possibly understanding that that's the way they are, I understand that that's the way I am. We all want to be the person God meant for us to be, and we try over and over again; maybe it's the trying that seems to count, maybe it counts even more than the being. It is the varied group that is presented in this set of stations, a group that represents us all, a group in which the Jesus depicted throughout the set shows very little surprise."

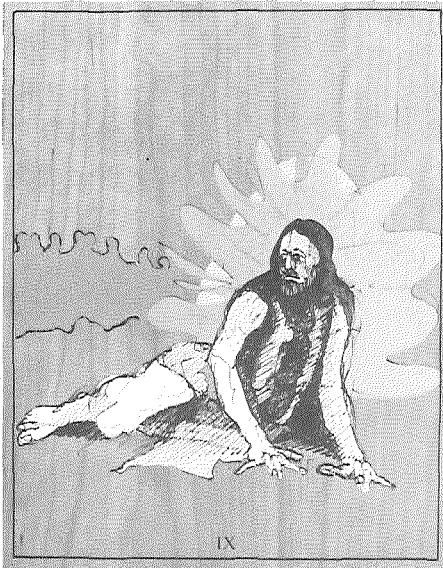
Marcell was asked to do the stations by the rector of St. Timothy's, who was particularly impressed by the six panels the artist had done for a Risen Christ figure a few years earlier [cover, TLC, Nov. 20, 1983]; and he finished them in time for their dedication by the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, on Ash Wednesday, 1985.



Jesus meets his afflicted mother.

Photos by Art Julian

The Rev. Canon David E. Bergesen is canon theologian of the Diocese of Colorado and is currently heading a program of theological education to train priests in Quito, Ecuador. He and Mrs. Bergesen have previously served in a number of positions in Latin America.



Jesus falls the third time.

However, the question still remained: what can you do with a set of stations of the cross during Eastertide? They are very appropriate for the lenten season as both a corporate and private occasion for meditation on the passion of our Lord Jesus Christ, using the form found in the *Book of Occasional Services* (available also in tract form from Forward Movement Publications) or any of the many other traditional and modern versions that are available, but when we come to that part of the church year when the emphasis is on the resurrection of Jesus, they seem incomplete and therefore out of place.

At St. Timothy's, the answer was to commission Mr. Marcell to do a 15th station, the station of the resurrection. In the same format and style, this station represents the risen and triumphant Christ fulfilling and completing what the first 14 stations point toward in their emphasis on the tragedy of the passion and death of our Lord. The artist was able to complete this station in time for it to be unveiled at the Great Easter Vigil Service on Easter Eve. Instead of being hung on the wall of the church like the other 14 stations, the 15th station is mounted on the stand of the Paschal Candle, and is thus visible in the sanctuary throughout the great 50 days of Easter, and on those other occasions when the Paschal Candle is used, such as baptisms and funerals.

This is the way one parish solved the problem of relating permanently mounted stations of the cross in the parish church to the great Eastertide commemoration of Jesus' resurrection.

Belief and Doubt

Faith can grow in absence of proof

By THOMAS EDELSON

©1988 Thomas Edelson

Christian churches today have a lot of people in them whom we might call "uneasy believers." Perhaps you're one of them; I am too. The church community, the liturgy, the Bible, the Prayer Book are important to us; they have comforted us and strengthened us. From time to time, however, we are brought up short as we ask ourselves: "But is it true?" That God came into the world in the form of a man, gave himself up to suffering and death for our sakes, and then was raised from the dead — it makes a wonderful, inspiring story, but did it actually happen?

I'm not going to try to prove to you that it actually did happen, nor even offer you any evidence that it did. Instead I'm going to make a paradoxical suggestion: that our faith in the living Christ can continue, and grow, in the absence of any proof. Indeed, I think that real faith is possible even for someone who, every time he looks at the matter in a skeptical spirit, concludes that the story as told in the gospels is probably *not* literally true.

How is this possible? The key is in our understanding of the word "belief." Belief is not something which you simply either have or don't have. And in saying this, I'm not just saying that belief admits of degrees — that there is a continuum ranging from absolute unbelief, through uncertainty and doubt, to firm belief. The trouble with that picture is that it's one-

dimensional, while the possibilities of belief and doubt are actually multi-dimensional.

I propose that we apply to beliefs the same test that Jesus told us to apply to prophets: "... by their fruits ye shall know them" (Matthew 7:20). In other words, if a person "acts as if" one believes in the living Christ, then — in the most important sense — one does.

I don't mean, of course, that we should ascribe a belief in Christ to a self-professed Jew, Moslem, or atheist. What I'm saying applies only to those who at least nominally identify themselves as Christians; most importantly, it applies to you. If you sometimes doubt, even severely, but you are making an honest effort to lead a Christian life, then your belief is real.

"Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God." Have these words ever prompted you to give more freely, or more joyfully? Then you have believed.

Has Christ's example ever helped you to look beyond your own concerns with status and security, and see the needs of others? Then you have believed.

Has the knowledge of God's forgiveness ever made it easier for you to forgive another? Or to forgive yourself? Then you have believed.

Has worship ever put you in touch with feelings which you hardly knew you had? Then you have believed.

A belief is a whole bundle of tendencies to do and to say things. We could make a long list of the tendencies which we would expect to see in a perfect, paradigm case of believing that Christ is risen. An "uneasy be-

(Continued on page 16)

Dr. Thomas Edelson, a computer consultant, describes himself as a recent convert to Christianity from a Unitarian-Universalist church. He is a member of St. Luke's Church, Bethesda, Md.



Feeding the hungry in the heart of Texas

Ernst was a CPA in Los Angeles with all the trappings of success. His career was on a roll. He had a family and a fine home in the valley. And a low breaking point. One morning, Ernie left his car on the freeway and walked away from it all.

Now Ernie sleeps under a bridge in Austin, Texas. He is one of nearly 2,000 homeless men, women and children in this capital city. Each has a different reason for being on the streets. All share the common bond of hunger.

A personal mission

Austin's homeless and hungry are Reverend Frank Deutsch's spare-time per-

sonal mission. And with his off-hours he accomplishes more than many do in a lifetime.

Frank Deutsch is a full-time home missionary and a consultant for the 97 churches of the Austin Baptist Association. Also under his wing is a community center in Hispanic East Austin which offers day care, a free food pantry and emergency funds for housing and medicine.

In his free time, Frank runs the Austin Baptist Chapel, a soup kitchen—and personal ministry—which he opened in an abandoned East Austin taco house.

15,000 meals in the first year

In the first year Frank served more than 15,000 nutritious noon meals to Austin's hungry. All on weekends and holidays, when other social services were closed.

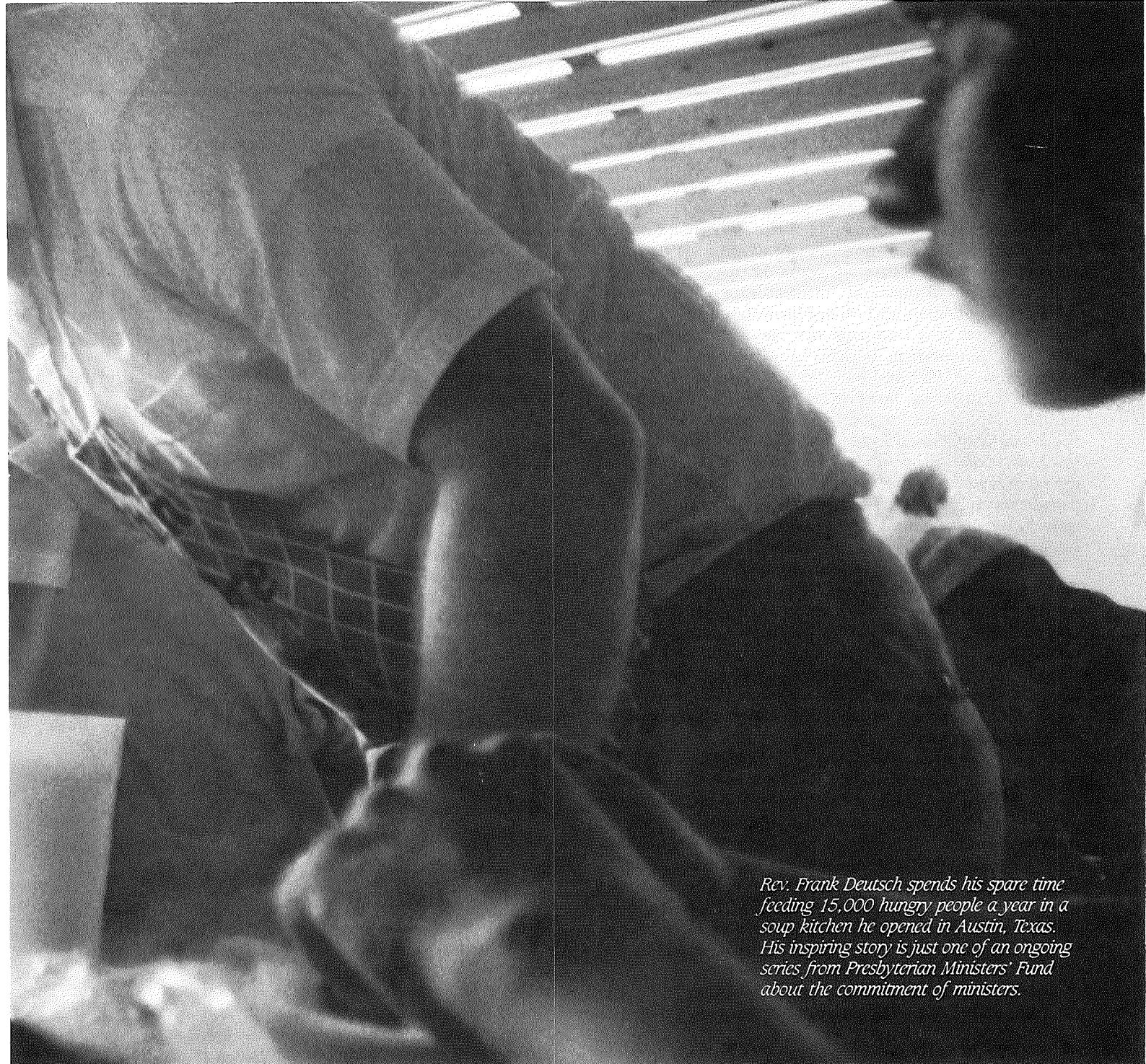
Gleaning surplus from this land of plenty

America throws away 20% of the food it produces. This statistic may seem disgraceful, but Frank turns surplus into blessings, and redeems food before it is wasted.

He is a spunky bargainer, haggling with supermarkets, distributors, and a network of service organizations. He shops food banks for canned goods at a nickel per pound. And from what he gleans, he prepares a stew rich with meat and vegetables, and serves it with fresh-baked biscuits, tortillas, bread, brownies, iced-tea and fruit juice.

Making an individual difference

At 6:00 A.M., on weekends and holidays, Frank fires up an old commercial



Rev. Frank Deutsch spends his spare time feeding 15,000 hungry people a year in a soup kitchen he opened in Austin, Texas. His inspiring story is just one of an ongoing series from Presbyterian Ministers' Fund about the commitment of ministers.

cookstove and sends the temperature in the soup kitchen soaring well over 100 degrees. Volunteers set tables, pour tea and offer up steaming bowls of stew.

They serve without passing judgment, with no strings attached, no mandatory pre-meal preaching. There are hungry people to be fed. Period.

Frank's mission is proof that an individual *can* make a difference. His message is that the only way we can conquer world hunger is by starting now, in our own backyards.

Sharing the commitment

Reverend Deutsch's reward is an enriching self-fulfillment found only by serving God. But Frank has a family, a mortgage and a future to consider. And like nearly all

ministers, his pay is lower than that of those with comparable education and professional training.

That's why a group of dedicated Christians started Presbyterian Ministers' Fund back in 1717. So clergy, and their families, could turn to a *colleague* for sound financial counsel.

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Report of the Executive Council?

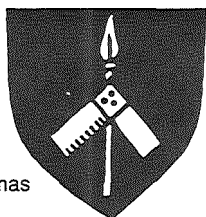
With *Water and the Holy Spirit Making All Things New* is the stirring title of the attractive booklet distributed at the recent meeting of the Executive Council [TLC, March 20], and more widely distributed by mail. The contents are also stirring, being devoted in large part to an exposition of the eight "mission imperatives" which the Presiding Bishop and others formulated last year. At the end there is a two-page overview of the proposed "program development budgets" for 1988 and 1989, involving \$36,330,780 and \$38,235,593 respectively.

What surprises us, however, is the subtitle of the booklet: *The Report and Proposal of the Presiding Bishop and the Executive Council to the 69th General Convention of the Episcopal Church*. It is indeed a proposal. New programs and new policies are called for. Also the work of certain special groups is briefly indicated. It does clearly reflect the activities of the Presiding Bishop. But *The Report of . . . the Executive Council?*

Of course some things pertaining to the council's work will be reported in the Blue Book to appear later this spring. Perhaps some of the meetings of the past triennium are not of great interest two or three years later, yet accountability requires reporting, and our canon law states: "The Executive Council shall be accountable to the General Convention and shall render a full report concerning the work with which it is charged to each meeting of the said Convention" (I.4.1 (b)).

A further point may also be noted. Although it is proper and desirable for the Presiding Bishop to provide initiative and leadership for General Convention, as he does in the pages of this booklet, should the Executive Council be involved in such leadership of the convention? Our canons, in the very first statement about the council, answer this question: "There shall be an Executive Council of the General Convention (which council shall generally be called simply the Executive Council) whose duty it shall be to carry out the program and policies adopted by the General Convention" (I.4.1(a)).

Plainly it is the function of the convention to set the program and policies for the council, not vice versa.



St. Thomas

Doubt and the Good News

On St. Thomas Sunday we consider with sympathy those who find it very hard to believe in the resurrection of our Lord. We all have times when our faith is weak. It is the work of the church to rekindle, renew and strengthen faith, not to reject those whose faith is faltering.

We wish some who have difficulty believing would sim-

ply say so, instead of seeking devious and misleading explanations. There have always been a few who claim that Jesus was not really crucified (but Barabbas instead), or that he did not die on the cross, or even that his natural body was physically resuscitated for a short period. There are also those, of course, who claim the resurrection was a hoax, or a hallucination, or perhaps an honest vision, or simply a belief reached by the apostles sometime later.

None of these so-called explanations is the mystery that Matthew, Mark, Luke, John or Paul proclaim. They proclaim the news that Jesus rose from the dead. This is an amazing, challenging, and difficult mystery, but it is the best news that the human race has ever had.

Directory of Missionaries

Responding to the need to locate present and past overseas missionaries, Margaret Larom, of the World Mission Information Office, is compiling a directory. It is to include those who have been or are appointed missionaries, volunteers for mission, and Episcopal missionaries serving with other missionary agencies. Hitherto, no such comprehensive listing has existed. Mrs. Larom, at the Episcopal Church headquarters in New York, is herself a former missionary in Uganda. She is being assisted in research by volunteers and they will be grateful for names and addresses of people who should be included in the directory. It is anticipated that the Presiding Bishop (himself formerly a missionary in Okinawa) will host a reception for past and present missionaries at the coming General Convention.

Anonymous and Other Letters

We are pleased to receive letters to the editor from our readers and it is our conviction that such letters should normally appear with the writer's name. We realize, however, that there are cases when the name would create embarrassment or other problems, and in such cases we are glad to withhold the name in the printed letter. Such letters should, nonetheless, be accompanied by a covering note *to us* giving the writer's name and address, for our own records. We do not print letters unless we know the source. The same is true of news reports and other items.

There are always letters we do not print simply because we do not have space, or because we believe the same thoughts have already been expressed, or for other reasons. We reserve the right to shorten any letters we print (as we do likewise for news reports, feature articles, book reviews, etc.). Nor is it fair to other writers if we repeatedly print letters from one individual. Writers who are eager to see their letters in print should write very promptly regarding a topic, and should be reasonably brief.

In all cases we are grateful to readers who take the time and trouble to inform us of their views. All letters, including those not printed, help us keep in close touch with our readership.



Drawing by Gretchen W. Pritchard

Pages From the Scrapbook of the Minister of Christian Nurture

Melissa, her parents, and her baby sister Sara were in town from January through the summer, on her father's sabbatical from a small midwestern college. They were Episcopalians, but had stopped attending church because of personality conflicts with the local rector. During their sabbatical they chose (for reasons I never quite figured out) to enroll Melissa in the local Roman Catholic parochial school. They thought of attending an Episcopal church, but it was one of the things they just hadn't gotten around to.

Melissa was in the second grade. She soon found that her classmates were preparing for a major event in their lives: their first holy communion. As one of three non-Roman-Catholics in

the class, Melissa learned that though she was to participate in all the preparations for this wonderful occasion, she would not be part of the occasion itself. As the day drew nearer, she became increasingly restless, and began to ask her parents to take her to church. At last, on the very morning of her classmates' first communion, Melissa's father brought her to our parish.

It was a festive day in our parish too: the first Sunday with a new rector after a long and painful interim. There was also a baptism. Melissa came to Sunday school, where the day's project was the decoration of a candle to give to the baby's parents. From thin sheets of brightly colored beeswax, the children cut out letters to spell the baby's name, and a host of symbols, some traditional, some fanciful. The beeswax shapes adhere easily to the candle, and look spectacular: Melissa was charmed. She spoke of her baby sister's recent baptism at her grandparents' church; she told us that

as a baby she too had been baptized; she said nothing, at that point, of her longing to be admitted to Holy Communion, or of what was going on at that very moment at the parish down the block where she went to school.

Our parish takes very literally the revised rubrics about baptism and communion. Baptized persons of whatever age are welcome at our altar — including, with parents' consent, baptized children of visitors. When newcomers bring their children, I try to find the time to ask whether they are baptized, and to explain that the children are welcome to receive communion from the start: instruction can follow in due course, but the Eucharist is the birthright of the baptized child.

I hadn't had the chance to speak with Melissa's father; but when she showed how aware she was of her baptism, I mentioned that she was a member of Christ's body, just as much as the kids who had been coming here for

Gretchen Wolff Pritchard is a Christian educator, artist and writer of parish education materials. She resides in New Haven, Conn.

a long time, and that she was welcome to share the bread and the cup with us. I got no particular response, but when we came into church for the baptism, Melissa watched with rapt attention. And when the children and their parents settled down on the rug between the front pew and the altar rail for the Great Thanksgiving, she did not go back to sit with her father, or try to signal him forward to join her. She simply stayed with us, watched everything the priest did, came forward eagerly, held out her hands, and received the Bread of Life. I don't remember that her face was transfigured; I do remember thinking that here was a child who, more than most newcomers, knew exactly what she wanted and where to find it. Only later did I learn the story behind that eagerness.

The following Sunday, Melissa proudly brought her mother and baby sister to church. They attended every week for the three short months until it was time to return home, and at our year's-end festival, "Corpus Christi Saturday" (a whole afternoon devoted to exploring the Eucharist), Melissa's mother, a sculptor, led the group of children who baked the bread. They made the bread in the shape of a sheaf of wheat, and it was beautiful.

When moving day came, Melissa cried. She said she wished she could hitch our church to the moving truck and take it back to her home town. Her parents left with the resolve to go back to their local parish, even if it did mean taking on the rector's abrasive personality. We gave Melissa a communion book when we said goodbye.

David was two. His mother had attended our church briefly, some years ago, before she was married; his father is of the all-too-common type known as "bummed-out Catholics." (Bummed-out Protestants are not unheard of, but in this neck of the woods, bummed-out Catholics are inevitably a lot more common.)

David's mother, Marilyn, wasn't sure what she believed, but she wanted to be part of a worshiping community, and she chose our parish because she had been there before and because it was a compromise between the liberal tradition she thought she would personally prefer, and her husband's Catholic tradition. She came pretty regularly, with David, but her hus-

band continued to show no interest at all.

David was unbaptized, and so could not receive communion. Marilyn sat with him on the floor, among the other children and parents, and he wandered around a lot. He never made any trouble; he never made much noise; he just wandered, looking at the altar. Then he'd go back to his mommy.



Marilyn worried that David was being disruptive. I did my best to reassure her: "No, he's not bothering anybody. He is responding, in his own way, to a magnetism he feels from the altar. He knows something special is going on up there. I think you should give serious thought to having him baptized so that he can receive communion."

After a few months, though, Marilyn and David stopped coming. I called her up. She said that the reason was her husband's continuing lack of interest. Concern to accommodate to his heritage was why she had chosen the parish; when he remained indifferent, she switched to the Friends Meeting, where she felt more at home. I asked her, "What about David? He seemed so enchanted by the Eucharist, and the Quakers don't have that."

"Yes," she said, that was true. Quaker meeting wasn't really appropriate for a two-year-old, so David was staying home with his dad on Sundays while she went to Meeting.

Amanda is a fifth-grader, who came to Sunday school regularly as the guest of one of her schoolmates. She has three brothers and sisters, and they all take part in a dizzying array of activities: ballet, soccer, skating, gymnastics, tennis, swimming team, chorus, the works. Her father has custody of the children, and was pleased that Amanda was coming to Sunday school: "It meant a lot to me when I was her age." He was embarrassed that none of the children had been baptized, and explained apologetically that the family needed to give some serious thought to whether they were ready to participate together in the church: there was some unhappy his-

tory to work out here.

The first time Amanda came to church, she was too bashful to come to the altar rail for a blessing. The following week, however, she knelt with her arms crossed, lifting her head under the priest's gentle touch. I thought I saw clearly the longing in her eyes; but then, maybe I was just projecting onto her, since I had spent much of my own childhood with my nose pressed against the glass of the candy store that was the church, wishing that my family would be a part of it. But no, the rector saw it too.

After several months, I met with Amanda's father, and gently (I hope) pressed him on the matter of Amanda's baptism. "Why don't you think about letting her be baptized as an adult? The other children can wait; the whole family does not have to be where Amanda is: the parish can help her take responsibility for her own decision, and support her . . . I think it would be a wonderful gift to her, and she clearly desires it."

He and the kids talked about it, but we're still at a stalemate. There are still some negative feelings about the church to work out; they don't all feel good enough about it to take on yet another claim on their time; but unlike soccer or ballet they are unwilling to allow Amanda to take part fully in this activity without the rest of the family along. Church is caught in the middle between two images: its image as just one more wholesome activity that a child can go to in a carpool, and its other image as a major, whole-family, commitment. And Amanda is still kept from the Lord's table, where she longs to be.

Joey and his little sister were baptized last summer. The day when their aunt, who was the godmother, could be present happened to be one when both rector and organist were out of town. It was one of those slow Sundays, when five minutes before the service is to begin there is still nobody around and nothing set up. Joey was four. His parents brought him in and introduced themselves to the supply priest and to me. It was the first time they had been to church and the first time I had met them; all their prebaptismal work had been done in private with the rector. I'm not comfortable with that kind of situation — I'd much

rather have the family get to know the parish before the children are baptized — but the rector had said there were good reasons, so I concentrated on making Joey feel welcome and at home.

He went to Sunday school for the first half of the service. There, we baptized two dolls: a little boy and a baby. We put water on their heads, and then oil. We had started work on a book of pictures and thoughts about baptism, for Joey to take home, when his mother came and called us into church. Joey insisted on showing her the dolls and telling her all about the water and the oil. She took the time to listen to him, and then we went in. Perched on his father's hip, Joey looked quizzical as the water trickled down his face. I forgot to look to see if they gave him communion.

At the coffee hour, Joey's mother invited my children and me (my husband was away) to join them for brunch. The food was plentiful and good as family, friends and neighbors drifted in and out and Joey, my kids, the baby, and several other children made more noise and got dirtier than I would have believed possible. In a brief moment of quiet concentration, Joey sat down to play with his blocks. Rapidly, intensely, he built a church. It had a tall, triangular, green steeple at one corner — just like our church.

For the rest of the summer, the family did not come back; but Joey's mother tells me that every time they drove past the church, Joey called out proudly, "That's my church!" In September, they began coming regularly. Six months after his baptism, Joey had a friend staying the night at his house. They were in the bathtub together. Joey poured water on Matthew's head, "in the name of the Father, and the Son, and the Sister."

All these stories are true, though names and details have been changed, of course. I don't quite know what they prove, except what we know already if we give any heed to Jesus' words: that children's spirituality is real, that it matters, that adults and parents and pastors are bound to take it with the utmost seriousness. For those of us who are called to this ministry, there is nothing more thrilling than the gift of being midwife at the birth of faith in a child. And there is a special sadness in watching, helpless, as a child who yearns to be in the Body of Christ, and to receive the Body of Christ, is kept out.

NEWS

(Continued from page 7)

that his parents had become Quakers and he had always been drawn to it, and even as a canon of Coventry has to "escape from the wordiness of Anglicanism at least once a month for the silence of the Quaker meeting house, to recharge my batteries."

He was in the U.S. for an international conference of the CCN at St. Philip's Cathedral in Atlanta the previous week. The four-day sessions drew people from many countries and a large panel of speakers, for insight, inspiration and direction in working for peace and reconciliation at all levels.

The CCN is a global network of centers committed to working for peace within a common discipline of life. The Coventry cross, three large, medieval nails from the old cathedral which burned during World War II, has become the world symbol of reconciliation, linking Christians of every sort as well as Jews and Moslems.

"There is everything you need right here, wealth, power and influence," Canon Oestreicher continued. "But you must go farther. The great potential of the American churches is to make America a country that is part of the human community . . . of our global village."

He went on to say that "Anglicanism is so hopelessly inadequate for what it stands for . . . (but) this is true of all structures, secular and sacred. Words like peace, freedom, and justice conjure up bitter disillusion for some. Many poor people think their poverty is due to U.S. policies. Some of this is justified, some is not."

Among other things, he suggested that "you might organize a center where Christians, Moslems and Jews could meet, here in Washington."

Asked for his reaction to the possibility of a woman bishop being ordained in the Episcopal Church before the Lambeth Conference despite the injunction against this, he said, "To force it in this way, as a demonstration before Lambeth, would be a mistake, and not good tactics. If done in this way, it will test the unity of the Anglican Communion."

Among other speakers from the U.S., the Atlanta conference included the Rev. Tilden Edwards of the Shalom Institute in Washington and the Rev. Ruth T. Barnhouse, M.D. of the Perkins School of Theology in Dallas.

DOROTHY MILLS PARKER



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BELIEF

(Continued from page 9)

liever," then, is somebody who has some of these tendencies, and lacks others.

My suggestion is that the tendencies which you have may be far more important, as measures of belief, than the ones you lack. The tendency to look at a person in need and to ask yourself, "What would Christ have me do?" is more important than the tendency to respond to a skeptical questioner without a waver of doubt.

Of course, you probably do want to have *something* to say in response to people who ask you, "Do you really believe that?" There are several possibilities open to you.

Some people, acknowledging that they cannot prove the truth of their Christian beliefs to the satisfaction of the skeptic, continue to say that they do believe that it all really happened; but they say that this belief is a matter of faith, not of evidence.

Others say that to them, the statements of the gospels are "true symbolically, rather than literally," or words to that effect.

My own choice, most of the time, is to respond to the skeptical question by saying that I am simply not sure whether it "really" happened or not. On the one hand, I have seen nothing which convinces my skeptical spirit that it did happen; nor do I expect to. And it just doesn't seem appropriate, for me, to say that I have (or even that I'm striving for) a "certainty" based on faith, in the absence of proof. On the other hand, I don't think (as I once did) that a scientifically literate person should consider Christ's resurrection to be an impossibility. We know that things like the resurrection don't commonly happen; but science, by its own very nature, is unable to say anything certain about the possibility of a unique event occurring once in history. And so my conclusion, when I try to think about the matter "scientifically," is that I just don't know.

However, my objective here is not to argue for this "middle road" in answering the skeptic, but rather to suggest that how you answer the skeptic is far from the most important factor in defining whether you "really believe" or not. So, say whatever you are most comfortable in saying.

There is something which needs to be clarified here. I have said that having doubts, in certain contexts, is not-

ing to worry about. But the qualifier, "in certain contexts," is very important. You don't want, in the middle of a worship service, to be attaching mental reservations to each statement of the Creed. And similarly, your faith would not be nearly as much help in making moral decisions if you kept adding little footnotes: "What does Christ want me to do here? (If he exists, that is.)"

The last thing I would want to do is to encourage patterns of thinking like that. But I don't think that what I'm saying, rightly understood, does encourage them. My central point is that words are less important than deeds. I think it follows that, even if you have doubts, it simply isn't necessary to dwell on them all the time. Go ahead, let yourself go, "act as if" your belief is firm and without reservations; don't be alarmed if sometimes you "feel as if" it is, too. Skepticism has its own proper times and places; it need not rule your life.

Whether Jesus was actually raised from the dead is something that not all of us feel we can know with certainty. But we *can* know, because it is plain to see, that a belief in Jesus Christ is capable of doing great works in our own lives: it resurrects *us* (or, if you prefer, helps us to resurrect ourselves) from despair, apathy, and purposelessness.

On these grounds, a Christian who sees the gospels as "merely" symbolic may pray shoulder to shoulder with one whose view of them is staunchly literal. And alongside them there is room for the person who says "I'm not sure." The gifts of God are equally available to all three.

Western Easter

The supple willow
is the first to set her
glow against the shadowed,
cowled mountains
who
lining their somber way
chant a ponderous Matins.

Bright the
quickenning wing-beat
flame bright
dagger white gull
piercing dusty clouds
crying
his clumsy, creaking
Maran atha.

Paula Zinngabe Wendland

PEOPLE and PLACES

Appointments

The Rev. George Kyle is rector of the Church of the Holy Communion, 66 Summit Ave., Norwood, N.J. 07648.

The Rev. Robert H. Legnani is now rector of St. Stephen's, Beverly, N.J. Add: 158 Warren St., Beverly 08010.

The Rev. Canon Robert M. Lindberg is canon of St. Paul's Cathedral, 128 Pearl St., Buffalo, N.Y.

The Rev. Robert Mac Donald and the Rev. Canon Russell Smith are interim rectors of St. Stephen's, Waretown, N.J.

Th Rev. Marco Mejia is now vicar of Grace Church, Elizabeth, N.J. Add: Box 6814, Elizabeth 07206.

The Rev. Canon William Paul (ret.) is assisting at Trinity Cathedral in the Diocese of New Jersey; add: 777 W. State St., Trenton 08618.

The Rev. Lee Powers is now rector of St. Peter's, Spotswood, N.J.

The Rev. Steven L. Steele is vicar of St. Thomas', R.R. 4, Box 225, Rte. 94, Vernon, N.J. 07462.

The Rev. William Stott is interim rector of Holy Spirit, Tuckerton, N.J.

The Rev. James W. Thompson is rector of St. Martin's, Oak Ave. and Parkway, Box 807, Maywood, N.J. 07607.

The Rev. Robert Walcott, Jr. is rector of Transfiguration, 622 Tacoma Ave., Buffalo, N.Y. 14216.

The Rev. Phillip D. Wilson is rector of the Church of the Redeemer, 36 South St., Morristown, N.J. 07960.

The Rev. Gretchen D. Zimmerman is rector of St. Peter's, 127 Broad St., Washington, N.J. 07882.

Ordinations

Priests

Alabama—David Michael Bargetzi, curate, Christ Church, 605 25th Ave., Tuscaloosa, Ala. 35401. William Spuriell Blackerby, Jr., curate, St. Michael's, 647 Dundee Ave., Barrington, Ill. 60010. James Edward Elliot, rector, St. Michael and All Angels, Robinson Springs, Ala. Add: Box 586, Millbrook, Ala. 36054. Henry Pauling Roberts, III, rector, St. Mary's, 101 Corona Ave., Jasper, Ala. 35501. Donald Keith Vinson curate, St. Luke's, Box 9217, Birmingham, Ala. 35213.

Central Gulf Coast—Christopher Vincent Coats, vicar, St. John's, Box 4882, Warrington, Fla. 32507.

Chicago—Ralph L. Carnes, chaplain, Good Samaritan Hospital, Barrington, Ill. Add: 5424 N. Wayne, Chicago, Ill. 60640. Alicia L. Crawford, 7 N. Green Bay Rd., Lake Forest, Ill. 60045. Andrew M.L. Dietsche (for the Bishop of San Diego), curate, Christ Church, 470 Maple St., Winnetka, Ill. 60093. Wendell N. Gibbs, Jr., curate, Emmanuel Church, 412 N. Church St., Rockford, Ill. 61103. C. Anne Hallmark, curate, St. Bede's, 100 E. George St., #511, Bensenville, Ill. 60106. Allan Jackson (for the Bishop of Alabama), St. Hilda's and St. Hugh's School, 619 W. 114th St., New York, N.Y. 10025. Ronald E. McFarlane, curate, Trinity Church, 218 E. Benton St., Aurora, Ill. 60505. Nancy J. Shank, curate, St. Paul's, 298 S. Harrison St., Kanka-

kee, Ill. 60901. Patricia E. Sutton, chaplain, Evanston Hospital; add: 2122 Dobson, Evanston, Ill. 60202. Ruth T.P. Williams, 1031 E. Hyde Park Blvd., Chicago, Ill. 60615.

Deacons

Alaska—Myrle E. Diener, minister-in-charge, St. Peter's, Box 1785, Seward, Alaska 99664.

Chicago—Robert N. Lynn, St. Augustine's, Wilmette, Ill. Add: 1110 Monroe St., Evanston, Ill. 60202.

Pittsburgh—Jeane Steele, parish deacon, St. Martin's, St. Martin's Dr., Monroeville, Pa. 15146.

Western North Carolina—Philip H. Mock, St. Gabriel's, Rutherfordton, N.C.

Other Changes

The Rev. Leona W. Brownell is now non-parochial; add: 3312 Coachman's Way, Durham, N.C. 27705.

Deaths

Margaret Minor Perry Campbell Gunn, wife of the Rev. Julien Gunn, retired priest of the Diocese of Tennessee, died at the age of 74 after a long illness on February 6 in Nashville, Tenn.

She was born in Bessemer, Ala. into a family active in the Diocese of Alabama since its founding. She was first married to the Rev. Colin R. Campbell in 1941 and was active in adult education and prayer groups, particularly during Fr. Campbell's tenure as rector of Trinity Church, Columbus, Ga. After his death in 1974 she was married to Fr. Gunn, then assistant of St. George's, Nashville. She is survived by her husband and two children, Maria B. Campbell of Birmingham, Ala. and Colin R. Campbell, Jr. of Durham, N.C.

Susan Montgomery Williams Savoy, wife of the Rev. James Savoy, retired priest of the Diocese of Louisiana and clinical pastoral counselor, died at the age of 70 on January 31 at West Feliciana Hospital in St. Francisville, La.

Mrs. Savoy was a communicant at Grace Church, St. Francisville, a member of the D.A.R. and the United Daughters of the Confederacy. A graduate of the Univ. of Georgia, she was a member of Chi Omega fraternity and for a time practiced as a landscape architect in Tennessee. She and her husband had served parishes in Atlanta, Northern Indiana, Tennessee, and Texas. Besides Fr. Savoy, Mrs. Savoy is survived by a son, Richmond; two brothers; and two grandchildren.

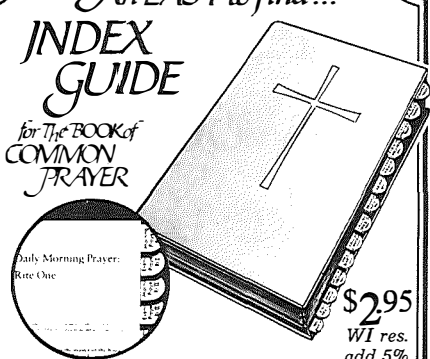
Phyllis Yost Stilwell, wife of the Rev. James L. Stilwell, retired rector of St. Matthew's, Lincoln, Neb., died at the age of 66 on January 13.

A 35-year resident of Lincoln, Mrs. Stilwell attended the Univ. of Nebraska. She was a member of St. Matthew's, Lincoln, where Fr. Stilwell had been rector and where a requiem Eucharist was celebrated. She is survived by her husband, three daughters, her father, two brothers, and six grandchildren.

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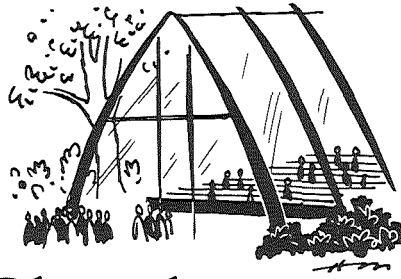
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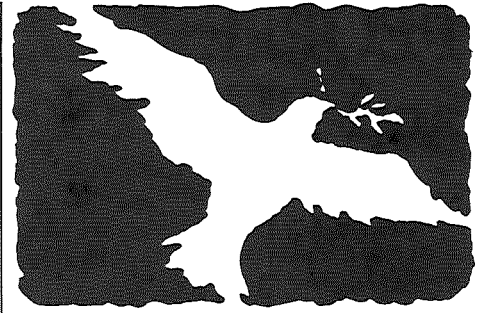
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BENEDICTION

The author is Marcus D. Parker of Lubbock, Texas.

Near the beginning of the movie, "The Big Chill" one of the primary characters, Michael, reacting to the suicide of a peer, talks about victims of "lost hope." Michael and his old friends spend their weekend attempting to reconcile themselves to their friend's death and to their own failed dreams. The question of "lost hope," fatalism, nihilism, what you will, is an issue that this season in the church year addresses.

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With his resurrection, we too can escape from that which keeps us from life, from that which welds us to dependency. We can now leave the world of "lost hope" and enter the realm that is the benefit of his passion.

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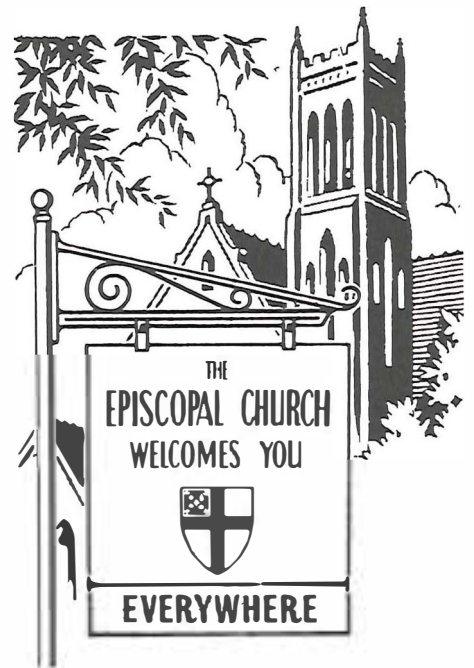
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The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

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

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

ALBUQUERQUE, N.M.

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

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 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, 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

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

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

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April, 5. C 1st Sat 4-5

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

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

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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.