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Waiting with Eager Longing

The resurrection leaves all merely human religion behind. We can think of Christianity as a wise philosophy, or as a lofty standard of ethics, or as the following of a heroic leader. Such views may be true as far as they go, but what are they in the light of the resurrection? Here is a totally supernatural, miraculous, and incomparable occurrence.

What the New Testament tells us and what Christians believe is something that good thought, good conduct, and good character alone cannot attain — an event totally outside the usual course of life, outside the laws of nature, outside anything we see or hear or touch.

Does this mean that Christian faith is opposed to experience, opposed to life in this world, opposed to the laws of nature? This is a sensitive point. Some people have opted for a Christianity that is basically opposed to life in this world and to nature as we know it. Orthodox Christianity, however, the mainstream of Christian faith, has seen the resurrection as an event over and above nature, yet not as a repudiation by God of the world he had created or of the life he had given to his creatures on earth.

The resurrection goes beyond nature, yet it goes in the direction toward which nature is pointing. As St. Paul says, "For the creation waits with eager longing for the revealing of the sons of God . . . because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Romans 8:19-21). The created world as we know it does not yet attain the resurrection, yet it moves in that way.

Nature itself is full of surprises and transcending events. An oak tree grows from an acorn. From a seed sprouts a plant with a beautiful flower. From a caterpillar comes a butterfly; from an egg a bird; from the union of two microscopic cells comes a human being. Viewed from this perspective, it is no accident that Easter comes, in most of the inhabited world, in the spring, the time when the mystery and wonder of renewed life is most evident.



The resurrection of Jesus Christ is in a class by itself, far more wonderful than any of the amazing phenomena of nature, yet the created world directs us toward it, testifying as best it can to the glory of its Creator. Human beings, alone among the living creatures of this earth, can have some knowledge of what this means, and we give articulate voice to the worship of all God's creatures as we cry, Alleluia, Christ is risen!

H. BOONE PORTER, EDITOR

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By Sally Campbell

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Artwork by Byrd Eastham of Charlottesville, Va.

LETTERS

Behind the Times

Responding to the news of Bishop Spong and the action/resolution of the Diocese of Newark regarding "persons living out alternate patterns of sexuality and family life" [TLC, March 6], one feels regret, sadness, and shamefully used by the diocese's action and the bishop's associated statement. The blindness and wrong of the matter are self-revealed in the bishop's statement: "The church is behind the times . . . I think we need to be more embracing of the pluralism of our times."

The issue is not, has not been and never will be that of being "more embracing of the pluralism of our times." The times are almost unfailingly wrong because they are sinful, and when we embrace "the pluralism" (or whatever) of our times we are almost unfailingly wrong, because we are sinful. The gospel, plainly, very plainly, has never embraced the pluralism of any time; rather, it has sought the change and redemption of the times, and their repentance.

I cannot believe that Bishop Spong can have the last word on this matter, and I am glad that the Rev. Betsy Smylie, Bishop Walmsley, and others have not allowed it.

(The Rev.) JOHN PAUL CARTER
Sewanee, Tenn.

Images of Water

I was excited to read the article by Winnie Crapson about the liturgical gathering held in Kansas City to discuss the image and symbol of water in scripture and worship [TLC, Feb. 21].

In 1983 I was honored to chair a committee to design a gathering of people from six counties and eight denominations in southwest Iowa. The gathering was held in Red Oak, Iowa during the Week of Prayer for Christian Unity of that year, and our theme centered around the meaning and purpose of baptism in our lives.

After four months of preparation and deep discussions between the members of the committee, the event was held with the worship leaders being the state-level judicatory officers of the respective denominations. Central to the worship experience was a large bowl of water, blessed for use in whatever manner the participants saw fit. Over 400 of us spent about six hours together in worship, discussion, fel-

lowship and feasting as we reflected upon the importance of the simple experience of water in our lives. The eight denominations included those mentioned in the article by Winnie Crapson.

There is no doubt that those involved were deeply moved and blessed at that service, and togetherness affected relationships and worship in southwest Iowa to this day. It was a blessing to read that such experiences continue to progress and open the

pathways of dialogue in order that we more clearly see the spirit of Christ. I commend the members of Mid-America Liturgy for their efforts.

(The Rev.) PAUL M. SHAFFER
St. Martin's Church
Ellisville, Mo.

Understanding of Diaconate

In a recent letter [TLC, Feb. 7], the Rev. Robert H. Brown makes three suggestions for General Convention

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Volume 196 Established 1878 Number 14

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 organi-
zation serving the Church. All gifts to the Foundation are tax-
deductible.

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and cooperates with Diocesan Press Service.

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

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

action designed to increase under-
standing in the church of the diaco-
nate. Two of these suggestions would
have the effect of increasing the period
of transitional diaconate.

Most of us who support the concept
of the diaconate as a distinct and sepa-
rate order of ministry believe that such
actions would be a backward step in
reemphasizing the transitional diacon-
ate as a period of training for "rookie
priests."

Fr. Brown's other suggestion, how-
ever, is "right on the money." A simple
proposal that would permit (but not
require) "per saltum" ordinations to
the priesthood would be a first step
toward clarifying the meaning of diac-
onal ministry. Those who truly felt
called first to a servant ministry could
continue to aspire to the diaconate,
but those whose vocation to the priest-
hood was clearly discerned would no
longer first be required to affirm their
belief of a call to the life and work of a
deacon. Such a proposal will again be
debated, at least in committee, in De-
troit.

NIGEL RENTON

Oakland, Calif.

Aye Saying

I was amused by the optimism of
your editorial "Nay Saying" [TLC,
Jan. 24] in which you boldly state that
"we all know what the Bible says" re-
garding issues of sexual morality. It is
precisely because so few of us do know
what the Bible says about any moral
issue that commissions have been set
up to study the impact of realizing the
biblical truths.

What does seem clear is that inter-
pretation is necessary inasmuch as lit-
eral adherence to the moral legisla-
tions handed down to us by our
biblical ancestors would by now have
most of us in jail, stoned, abandoned,
dying or dead. An overt concern about
sexual morality is painfully reminis-
cent of "Phariseeism," or Luke's story
of the publican and the tax collector.

If you are truly concerned that we
do not define the undefinable, then
you must be willing to accept view-
points other than your own. The com-
missions, as I see them, are not unlike
many of the church councils of our
past, and dialogue is never harmful.

(The Rev.) RAYNER W. HESSE, JR.

St. Andrew's Church

Hartsdale, N.Y.

Brief Spate of Publicity

I found your recent editorial concerning me [TLC, Feb. 7] disappointing in both tone and substance.

First, allow me to correct your contention that I have become "notorious"; I could hardly be considered either widely or unfavorably known, to quote Webster's definition of the term. I have neither sought nor enjoyed my brief spate of publicity. The press has its own peculiar ethos and machinations, as you well know, and most of us who fall prey to them deserve more sympathy than castigation, yet perhaps some good may come of this. If, for example, it could as a side benefit help to dispel the arcane notion that clergy have some vocational obligation to be less than fully human, it will not have been for nought.

I also take exception to your misinterpretation of a misquote, and the unfortunate emphasis you chose to give it. I did not, in fact, "defend" myself (I have nothing to defend) by speaking negatively of men. Far from it. I am fully aware of and very grateful for the role of men in the conception of my child (and all children), and deeply respectful of the institution of fatherhood. I have a father; I'm glad I do. The unavailability of a candidate for such a role should not, however, prohibit a woman from herself becoming a parent, nor does it necessarily mean a child will be deprived. Whether some men find this process uncomfortable at some deeper level is a question that only they can answer.

Your editorial most disappoints in its emotional indignation at that greatest of all Anglican sins — indiscretion. Yet there was none of that here. Instead, there was a carefully reasoned, thoroughly discussed, completely open, and a deeply felt commitment to the calling of parenthood and to a reexamination of its place in the life of the church. For this I offer no apology.

(The Rev.) LESLEY NORTHUP
Washington, D.C.

Former Anglican Authority

Thank you for the superb editorial on church authority [TLC, March 6].

One of the chief glories of the Anglican Communion was that we were able to get along without any rigid authoritarianism. We were bound together by the authority of love for God

and for one another. We respected the scriptures and tradition and interpreted them by the canon of common sense under the guidance of the Holy Spirit. Firmly founded on the faith, our fellowship had room for much variation in practice and even in shades of belief. We had much good humor. The gentle authority of the findings, for example, of the Lambeth Conference carried great weight with us.

But for some years this has no longer been true. I very nearly joined those who left the church, for I no longer know what she stands for as an organization. But it came to me that if I am right it is much harder on God than it is on me and in leaving I would be letting him down.

Ministering, worshipping and preaching in the fellowship of which I have been a lifelong member continues to be my mainstay and at last I begin to hear rumblings of faithful and loving good sense in the church. Thanks again for your excellent editorial.

(The Rev. Canon) ROBERT WHITMAN
Lenox, Mass.

Women Bishops

I must express my disappointment with the position and attitude expressed by members of the conference on women in the episcopate [TLC, Feb. 14]. To say that it does not matter what Lambeth does, and to not even give the bishops of the Anglican Communion a chance to advise all of us concerning the issue of women bishops, might indicate that the participants at the conference are afraid that Lambeth might advise against women bishops; otherwise, why not wait, and maybe have their position affirmed by Lambeth?

But to show blatant disregard for Lambeth, and in essence say, "We will have women bishops, whether you like it or not!" is hardly respectful, pastoral, charitable, or unifying, and it does not make the acceptance of women bishops easier for those of us who are still struggling with the issue.

I am one who would like to see the "filioque" dropped from the Nicene Creed, which certainly would have the support of scripture and tradition behind it; yet I am willing to wait for Lambeth before striking the phrase from the Prayer Books in my parish.

(The Rev.) RICHARD R. STAATS
San Diego, Calif.



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Bishop Mosley Dies

The Rt. Rev. John Brooke Mosley, Jr., retired Assistant Bishop of Pennsylvania, died March 4 of a heart attack in New York City. He was 72.

He had a long and active ministry which included service as Bishop of Delaware, deputy to the Presiding Bishop for Overseas Missions and president of Union Theological Seminary in New York.

In retirement he had remained active, continuing a regular schedule of parish visitations, consulting and troubleshooting for the Rt. Rev. Allen L. Bartlett, Bishop of Pennsylvania.

"He was a vibrant bearer of humor and hope," said Bishop Bartlett. "For me he was companion, counselor and encourager. He had always been in the vanguard of those ministering to the needs of people on the margins of society."

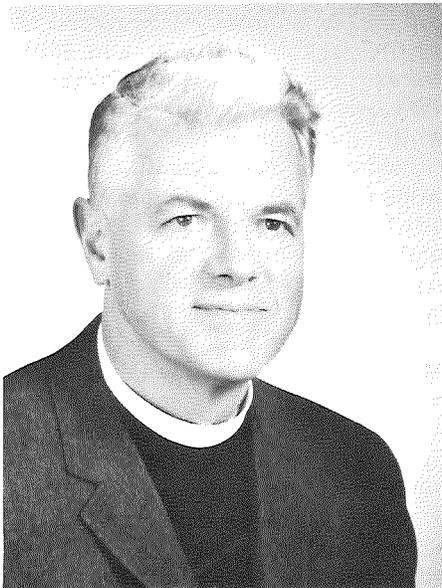
Born in Philadelphia, Bishop Mosley graduated from Temple University in 1937 and received his divinity degree from the Episcopal Theological School in Cambridge, Mass. in 1940. He was ordained to the priesthood in 1941 and served in an inner-city parish in Cincinnati, Ohio for four years.

He then moved to Washington, D.C. to become director of social relations in the diocese and in 1948 was called to become dean of the Cathedral of St. John in Wilmington, beginning a 20-year ministry in Delaware. While dean, he accepted chairmanship of the city's first housing commission and led an effort to secure decent housing for low-income families.

He was elected bishop coadjutor in 1953 and two years later became Bishop of Delaware. As bishop, he led marches to the state capital in Dover for integrated schools, fair employment practices and open public accommodations.

Bishop Mosley served the national church from 1968 to 1970 as deputy to the Presiding Bishop for Overseas Missions and Bishop-in-Charge of the Convocation of American Churches in Europe. In 1970 he was chosen president of Union Theological Seminary in New York, and served during a period of turbulence until 1974.

The Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania from 1974 to 1987, chose Bishop Mosley as his assistant, he said recently, because "I admired him as a modern bishop; he was



Bishop Mosley

concerned about oppression, racism and violence in the world and with the ecumenical movement. And he was a good pastor and lover of people."

As assistant, Bishop Mosley chaired the Coalition of Aided Congregations, chaired the board of the diocesan news and provided leadership to the diocesan hunger committee. He helped organize the South Philadelphia Plan, a cooperative mission and human services program involving congregations in that part of the city. He retired in 1982.

He is survived by his wife of 45 years, Betty, three children and five granddaughters.

A funeral service was held March 8 at the bishop's home parish, the Church of St. Luke and the Epiphany in Philadelphia.

HARRY TOLAND

New Community

Those attending a recent ceremony at the Chapel of the Good Shepherd at the General Theological Seminary in New York witnessed the formal "birthing" of a new Christian community called the Order of the Ascension.

Eleven professed members and companions of the order took vows before the Rt. Rev. Roger White, Bishop of Milwaukee, to "seek the presence of Jesus Christ in the people, things and circumstances of my life through stability, obedience and conversion of life," vows which will be renewed every three years.

Starting in 1982, it took six years of development to move from initial discussions to the vows in the New York service. The idea for the order originated from conversations between the Rev. Robert Gallagher, congregational development officer for the Diocese of Connecticut and the Rev. Mary Anne Mann, vicar of St. John's Church in Guilford, Conn. They were later joined by four others. A number of other interested people joined the organization, and today the order consists of both men and women and includes priests, vocational deacons and laity. Members live throughout the U.S. in 22 dioceses ranging from Maine to California.

There are three forms of membership in the order. Professed members are priests who serve in the pastoral ministry and oversight of parishes with particular challenges for faithful life and ministry. They commit themselves to stability, obedience and conversion of life, following the ancient Benedictine pattern. These members are joined by those who choose to share in the life and witness of the community as companions or as associates. Members are committed to serving parishes in poor, working class and minority communities; in urban, rural and isolated settings; and in those which are small, have a history of instability or are looking for renewal as a Christian community.

"The clergy of our church often find themselves isolated as they minister in the midst of the city or in small rural communities," said Bishop White. "This new order is indeed 'an anchor of hope' which brings support to those in marginal parishes and offers them a life based on continued renewal of life both for the individual and their communities of faith."

The Rev. Harry Allagree, rector of St. John the Evangelist Church in Chico, Calif. and an associate of the order, said, "I feel very much a part of the link of the chain. I have a real sense of being part of the community even though I'm not in community. I'm upheld in prayer by a family — that's a real reassurance. It gives me hope in all my struggles."

Regular retreat gatherings, continuing educational opportunities and a common vacation are offered to members of the order.

LINDA TAVELLO

The Living Church

Coalition 14 Meets

Coalition 14 is composed of the group of 15 dioceses involved in work with Native American people, as well as the Episcopal Church in Navajoland (ECN). They have drawn together to strengthen their ministry and to distribute among themselves the funding allocated by the national church for domestic mission. Representatives from those dioceses met in Phoenix, Ariz., February 22-25.

Prior to the business meeting, each diocese met individually with the Coalition 14 budget and review committee to present their 1987 financial statements and their budgets through 1990. The process of full disclosure of all money sources and expenditures helps the member dioceses to work responsibly and honestly with one another. Also, this process allows assessment of the various needs of the seven dioceses and ECN which are currently receiving funding from the national church, so that a total C-14 budget can be compiled.

This year's major agenda item was to define and plan for current goals, emphasizing a shift from maintenance to mission. The continuing commitment to Native American ministries was reaffirmed as a primary goal and focus of attention and resources.

Home in Kentucky

"Almighty and everlasting God, grant to this home the grace of your presence, that you may be known to be

the inhabitant of this dwelling and the defender of this household. . . ."

With these words the Rt. Rev. David B. Reed, Bishop of Kentucky, recently celebrated the opening of Wellspring Concord, fourth of a group of residences in Louisville, Ky., offering housing and staff support to young adults with long-term psychiatric illness. The facilities are owned and operated by the Schizophrenia Foundation, Ky., Inc., which was begun in 1981 by a group of concerned citizens, including several Episcopalians.

The presence of Wellspring Concord is the result of private contributions from many Louisville citizens and includes a substantial grant from the United Thank Offering. The UTO made itself part of the Wellspring programs several years ago with a grant to restore a carriage house behind the first Wellspring facility. The carriage house now provides an area for resident activities and office space for this growing venture.

Residents of the Wellspring Houses are of all races and backgrounds, and despite the strong Episcopal flavor of the Schizophrenia Foundation's beginnings, it is ecumenical. Participants in the programs are served without regard to ability to pay, with a portion of operating costs being provided by Seven Counties Services, Inc., a regional comprehensive mental health agency.

The programs involve helping young adults who suffer from major psychiatric illness to learn to live in the community through independent liv-

ing skills training, social and recreational opportunities, personal growth and vocational training and job placement.

Other participants in the blessing of Concord were Philip Ardery, founding chairman of the Schizophrenia Foundation; Anne Carter Mahaffey, director of religious education at St. Matthew's Church, Louisville; and Kristin Hansen, staff member at the Schizophrenia Foundation.

CONVENTIONS

The convention of the Diocese of Western Louisiana consented to the election of a bishop coadjutor "some time after January 1, 1989" at the request of its first bishop, the Rt. Rev. Willis R. Henton.

The convention was held February 5-6 in New Iberia, and was hosted by the Church of the Epiphany. An earlier convention was held there in 1856 under the direction of the first bishop of Louisiana, the Rt. Rev. Leonidas Polk. This fact, combined with the 1988 emphasis on the 100th anniversary of the Chicago-Lambeth Quadrilateral by General Convention and Lambeth contributed to the theme, "Our Heritage and Our Hope."

The convention approved a budget of \$914,634 which reflected less than a three percent increase over 1987. In view of severe economic reverses within the state, the convention resolved to ask General Convention and its financial planning committees to be mindful of diocesan budgets when establishing their askings for the national church.

In other business, convention:

- asked each parish and mission to support continuing education for their clergy by granting them up to 15 days annually and money not less than two percent of stipend;
- asked each parish and mission to encourage sabbatical leaves of 3-6 months for clergy who have served five years or more;
- resolved to memorialize General Convention to plan, implement and fund National Student Gatherings at least once in each triennium;
- urged enforcement of existing laws against hardcore and child pornography, support for the fight against



Photo by John L. Goff

Bishop Reed blesses Wellspring Concord: support for young adults.

pornography in any form, and communication of this resolution to General Convention;

- approved a fund-raising campaign to build the Bishop Willis Ryan Henton Chapel/Library at the Episcopal School of Acadiana in honor of his service.

The convention's theme directed attention to the heritage Anglicans consider essential in ecumenical discussions, summarized in 1886-88 in the Chicago-Lambeth Quadrilateral statement. An ecumenical panel of clergy — Lutheran, Methodist, Roman Catholic, Episcopal — discussed signposts of unity which have emerged during their several years of discussion together in Shreveport.

In keeping with the theme of heritage and hope, the host parish presented a quilt to the bishop and his wife, Martha. The quilt has a square contributed by each of the 51 parishes and missions.

In his address, Bishop Henton told of the efforts of a layperson from Louisiana which contributed to the Chicago-Lambeth Quadrilateral. Concerned that "the church was not one," J. Burruss McGehee circulated a resolution containing the points later addressed in the Quadrilateral statement, written by him and printed at his expense. His amended resolution was passed by the Louisiana diocese and joined four similar memorials at General Convention in 1886.

A footnote was added by Bishop Henton later in the day which tied the heritage and hope of the diocese together in an unexpected manner. He had discovered that the youngest delegate to the ninth convention was the great-great-grandson of J. Burruss McGehee.

(The Rev. Canon) W. CRAIG MORGAN

• • •

Surprising news, exciting financial announcements and exceptional hospitality characterized the convention of the **Diocese of Alabama**, held February 5-7 in Gadsden.

The surprise was the announcement made by the Rt. Rev. Furman Stough, diocesan, who told participants that he will become the Presiding Bishop's associate in New York as deputy for the Presiding Bishop's Fund for World Re-

lief and senior executive for mission planning [TLC, March 6].

The cheerful financial news was that parish commitments for the diocesan and national church budgets for 1988 increased by 14 percent over 1987, and this enabled a budget of \$1,737,509 to be adopted. In Alabama, no quotas are assigned, but the parishes voluntarily promise to give some percentage of their total income. For 1988 nine parishes will give 25 percent to 27 percent of their income. Another fact from the financial report was that the per capita giving per household per week in the diocese is the highest in the church.

The six-year companion relationship with the Diocese of Namibia, Southwest Africa, has been completed. A multi-media show depicting both dioceses was shown, and Nell Gibson of New York, a member of the Executive Council, spoke of her visits in Namibia in November when she was one of the church's representatives to the Partners in Mission Conference in the Anglican Province of Southern Africa.

(The Rev.) R. EMMET GRIBBIN

• • •

A surprise announcement by the bishop about the ordination of women, a report about the evolving companion relationship with a proposed diocese in Mexico, and a presentation on the current state of church growth and decline highlighted the convention of the **Diocese of Louisiana**, in Baton Rouge, February 26-27.

The Rt. Rev. James Brown, diocesan, told those gathered in St. Luke's Church that "I am now willing to ordain a woman to the priesthood in this diocese." Bishop Brown had been willing to allow search committees to call a woman priest and for women to attend seminary, but up to this point he had refused to be the one to ordain a woman in the diocese.

The announcement was greeted by applause, but the bishop asked people to stop because he did not want his announcement to further alienate those who were not in favor of his decision.

The Rev. Canon Jervis Burns, canon for mission in the diocese; and the Rev. Wayne Wright, rector of Grace Church, New Orleans, reported on a

recent trip to the Diocese of Central and South Mexico, where they opened negotiations for a companion relationship between Louisiana and a proposed diocese in the south. The two showed slides of the current work in Mexico and commented on the rapid growth of the area since the Rt. Rev. Jose Saucedo became bishop in 1958.

Reporting on the decline of the Louisiana economy and the shift in population, the Rev. Ted McEachern, of the Association for Christian Training and Service (ACTS) in Tennessee, told the convention that the diocese had seen a decrease of more than 2,000 members between 1980 and 1986. He said there is a rapid movement of new people into Orleans Parish and a large number of blacks are moving into once traditionally white neighborhoods.

He said that for the Episcopal Church to prosper, parishes must see their ministry to these neighborhoods and redefine ministry to meet these changing needs. He also reported that in 1986, 21,000 communicants offered more than \$6 million on "the altars of Episcopal churches in the diocese." He encouraged congregations to do internal planning which would give them a vision of where they might be and what type of ministry they would be involved in by 1993.

In other action, the convention:

- accepted a 1988 budget of \$869,334;
- accepted the report of the conference center planning committee on the purchase of land and architectural plans for a new diocesan camp and conference center in Robert, La.;
- accepted a resolution establishing a procedure for the treatment of alcoholism and other drug dependency for clergy, employees and family members in the diocese;
- accepted a resolution opposing any political system which restricts the spread of the gospel;

Also addressing the convention was the Very Rev. Robert Giannini, dean of the School of Theology at the University of the South, Sewanee, Tenn. The dean urged a "risky obedience" in carrying out God's work and asked members of the congregations to "energize each other" by not competing or flaunting their successes but by reminding each other that all are made in God's image and are redeemed.

And the Good News Is...

By SALLY CAMPBELL

We all know, without giving it too much thought, that bad news is much more interesting than good news. I believe I remember hearing that a man once tried to publish a newspaper without all the murder, rape, arson and general disaster reported so lovingly in the daily press. He thought that people would really like hearing just the good things that happen, for a change. But the paper lasted only three issues. The truth is that too much good news is dull, and makes things too easy.

Bad news is interesting because it's different, not routine. The good news that hundreds of thousands of people drive into Manhattan every day without incident is boringly true. What's much more interesting is that the red car didn't stop in time and plowed into the back of the blue car, leaving a wonderful mess all over the pavement of glass, crumpled metal, and perhaps a little blood. Now that's worth slowing down for — as we all know we do. And thank goodness, to my mind; how insulated and insensitive we would prove to be if we weren't curious enough to take a look.

Bad news is also interesting because it often provides a challenging obstacle which will demand the skillful use of our full capabilities — our minds, and perhaps our hearts and bodies too — in the overcoming of it. Not everyone delights in a challenge, to be sure; but in general most people like the feeling they get of power and competence when they have successfully emerged from crisis. We know more surely who we are when we have met catastrophe and not been overpowered by it.

Let's face it: good news is seldom that interesting. Occasionally, of course, we experience great moments of unalloyed good fortune, or unexpected, unhopd-for success, which

color our total existence for a number of days. But on the whole, we take for granted the good news all around us, all the time. It produces no crises; it provides no challenges.

At Easter it occurs to me that the bad news about human existence is rather well summed up in the crucifixion. Death is the ultimate bad news for every one of us, whether it is our actual physical death, or the little deaths of evil, sin, and disease we experience every day in the course of living.

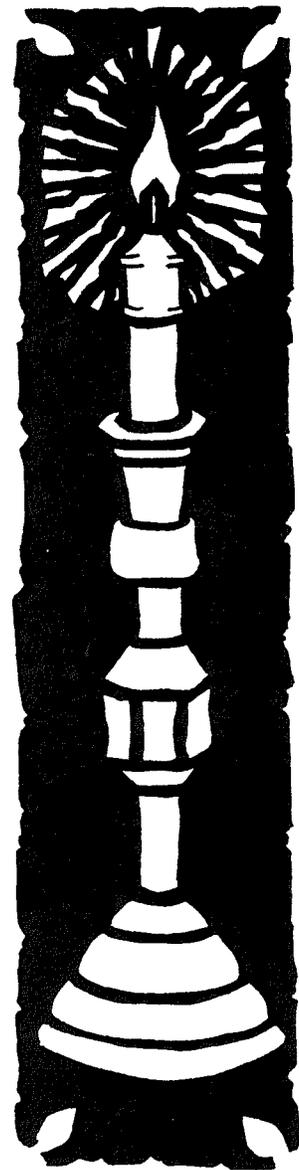
The good news, of course, is the resurrection — that though we experience death, we are saved from it: we are saved from all the horrible consequences of that bad news we find so interesting, and there's nothing we can add to it. What the resurrection is telling us is that God (who's the only one who could) has made everything ultimately all right within creation. Life has conquered death, once, eternally. But you knew that.

It's the best news anyone could have. However, just by being good news, it's possible that we may not find it as scintillating as the challenge we perceive being presented to us by bad news. Something in us makes us hesitant to accept God's free gift of life eternal — we'd rather have the satisfaction of doing it ourselves.

Perhaps we can experience the good news at a deeper level if we let go the pride we take in assuming we have responsibility for putting things right. Then we will be free to spend our time marveling that it has already been done. Our joy is in noticing it, in believing it, in exploring the meaning and the mystery of it.

In the end we know that God made the universe for his pleasure. And knowing that, we may assume that he saved it, too, not only for his pleasure but for *our* pleasure. Christ is risen! *We are saved from death.* That's more exciting than any bad news you could ever hear.

The Lord is risen indeed — alleluia!



Antidote

That mega-moment in the garden sends shock waves to reverse a spinning world, wields a fiery torch which far from singeing sets creation singing once again, sheds radiating light to pierce all darkness at the touch of liberating life, will never give up glowing till Ground Zero is transformed into Omega source and goal of everything that blesses and forever brings delight.

J. Barrie Shepherd

Sally Campbell resides in Cold Spring Harbor, N.Y., and is a frequent contributor to THE LIVING CHURCH.

Alleluia!

Easter greetings to all of our readers from the editor and staff of THE LIVING CHURCH. May the joy of this feast lift the hearts of all of us, and may the meaning of it lift our minds, as we celebrate the resurrection of Jesus Christ in this greatest and most holy Christian season.

The word that best expresses the spirit of Easter is Alleluia. We sing it again and again in Easter hymns. This word, spelled "Hallelujah" in its original Hebrew form, literally means "Praise the Lord."

After centuries of Christian use, it has come to be

surrounded by rich associations of spiritual joy. Perhaps because it is not in our own language, we can pour into it that adoration of the heart which could not be expressed in our own words, and which our own unaided tongues could not utter. Let us then sing Alleluia again and again in our hymns, and say it in our prayers. Let it be stamped deeply in our hearts with the meaning of this feast, so that, at all times of the year, it will bind us like a spell to the memory of Easter and to the knowledge that Jesus Christ is risen. Alleluia. Christ our Passover is sacrificed for us; Therefore let us keep the feast.

Alleluia.

Easter Message – 1988

"Why are you weeping?"

The women at the tomb on Easter morning were the same women who stood grieving at the cross. The women never abandoned Jesus, they did not deny him, they did not hide. They followed him to Golgotha and they went early in the day to the cemetery, witnessing to that love that does not end with death.

These women had been a part of Jesus' life and ministry. They had been witnesses to the passion of Jesus. They had been more than spectators along the Via Dolorosa. They had participated in his humiliation and suffering. They must have shed many tears.

There was Mary Magdalene whom Jesus had rescued from a life which was not her own. There was Mary, his mother, who had been chosen to bear the Christ but had been told that a sword would pierce her heart.

There were other women in Jesus' life. Martha and Mary. Jairus' daughter. The woman with an issue of blood. The woman at the well. Jesus had entered each of their lives and, as he did for Mary Magdalene, brought each health, wholeness and hope. The story of each of these women is the story of a new creation.

The women were faithful to Jesus. Is it any wonder that they were at the tomb? Is there any wonder why it was to the women that the resurrected Jesus first appeared?

The story of each woman in Jesus' life is a parable of liberation — of resurrection. God chose Mary and blessed her; and the fruit of her womb was salvation, liberating women from the slavery of the guilt of Eve. Jesus redeemed Mary Magdalene from the demons that enslaved her and the society that trapped her into a life of shame as she sought love. Jesus brought the young girl back to life and lifted the demeaning social stigma from the woman with the issue of blood. Through Jesus, each of these women had tasted resurrection, the new order of creation, in her life. Through these women Jesus liberated all humanity from the burden of

the oppression of women. Knowing suffering and humiliation in their lives, they stood with him at his end because they had experienced the pains of suffering, humiliation and death at the hands of a ruthless society. So, too, they understood resurrection.

Like the women, we each stand at the mouth of the grave. Each of us stands, like the women, knowing that Jesus has touched our lives, that he has offered us liberation from the things that bind us and bury us and cause us to decay. And we stand as a church and society knowing that collectively, too, we have been called through him to resurrection.

"Why are you weeping?" (John 20:15)

Jesus' question to Mary at the empty grave was more a theological point than one of pastoral care.

Through the tears of hurt and pain, through the tears of humiliation and oppression, through the tears of grief and loss, through the tears of loneliness and hopelessness, it is sometimes difficult to see the risen Lord. It is not until Jesus calls her name that Mary recognizes the Lord. The familiar, recognizable voice that had called her to a new life long before now beckons her anew. And, through the tears she sees the Lord.

Jesus calls each of us by name — the name we received by our baptism into his death and resurrection. He calls each of us as we stand at the tomb. He calls each of us as our eyes are filled with hot tears. He calls us individually and corporately. And when we hear that familiar voice call our name it makes all the difference in how we perceive ourselves and our society. When we hear that voice we can say, "I have seen the Lord."

"Why are you weeping?" The Lord is risen, the Lord is risen indeed!

The Most Rev. EDMOND BROWNING
Presiding Bishop

Pelikan and Gibbon

THE EXCELLENT EMPIRE: The Fall of Rome and the Triumph of the Church. By Jaroslav Pelikan. Harper & Row. Pp. xiii and 133. \$18.95.

In 1776, the first volume of Edward Gibbon's *Decline and Fall of the Roman Empire* was published. In this and subsequent volumes, the British historian made no secret of his view that Rome's demise was "the greatest, perhaps, and most awful scene in the history of mankind." To the rationalist Gibbon, the fall marked "the triumph of barbarism and religion," twin perils that in his eyes played a most destructive role. Christians ever since have found Gibbon disturbing. As John Henry Newman commented in 1845, "It is melancholy to say [that] perhaps the only English writer who has any claim to be considered an ecclesiastical historian is the unbeliever Gibbon."

Now Gibbon's great work is reexamined by the eminent church historian Jaroslav Pelikan, Sterling Professor of History at Yale University. His book, based upon recent Walter Rauschenbush lectures at Colgate-Rochester Divinity School, offers perceptive analysis of Gibbon's own views and those of church fathers writing in the immediate wake of Rome's fall. As

with all of Pelikan's scholarship, this book is both erudite and provocative.

Pelikan first notes the argument advanced by Shirley Jackson Case, a historian at the University of Chicago Divinity School, who in 1933 wrote *The Social Triumph of the Ancient Church*. To Case, Christianity's establishment within the Roman empire led not to cultural decline, but rather to "a determination on the part of the church to bring the material resources of the world into the service of the religion." Pelikan juxtaposes Case to Gibbon's own reasons for the empire's fall, among them "the hostile attacks of the barbarians and Christians."

In moving to figures in the early church, Pelikan notes that some saw the Gothic leader Aleric's sack of Rome in 410 as the apocalypse, in Jerome's words "the death of the whole world." Others, such as Eusebius, envisioned not tragedy but the emergence of a new Christian empire, one rising in the East and founded by Emperor Constantine. Augustine was ambivalent, finding both loss and gain in Rome's fall. Pelikan notes Gibbon's reaction to these varied patristic responses.

To summarize, Pelikan has contributed another first-class work, to be best appreciated by those familiar

with the events and movement of the early church and the late empire. His insights can best be appreciated by pulling Gibbon off the shelves once more.

JUSTUS D. DOENECKE
Professor of History
New College of the University
of South Florida
Sarasota, Fla.

Reliable Volume

GREAT EVENTS OF BIBLE TIMES: New Perspectives on the People, Places, and History of the Biblical World. Edited by Bruce Metzger, David Goldstein, and John Ferguson. Doubleday. Pp. 200. \$29.95.

Archaeological activity in the Holy Land has flourished with such vitality in recent decades and has produced such a wealth of important historical data that most students of the Bible welcome any handbook which assesses this rich material and collates it helpfully into the biblical story. *Great Events of Bible Times*, the most recent entry into a well-populated market, ranks, in my opinion, among the best volumes now available, for several reasons.

First, and always most important, the reliability of its text. The many chapters, covering the entire biblical period from the Hebrew patriarchs to the spread of Christianity, are simply and clearly written, each by experts in the area. The material is interesting, pertinent, and concludes with an up-to-date bibliography. The text is enriched by many highlighted "boxes" which encapsulate a variety of topics, such as the wild beasts of ancient Palestine, the development of early writing in the Near East, Canaanite deities, the synagogue at the time of Jesus, the role of women in biblical times, and Roman citizenship in the New Testament world.

Second, its graphics. Most large, expensive volumes have good pictures; so does *Great Events of Bible Times*. But it also contains numerous recent satellite photos of the areas being described. And to the standard maps it adds computer-generated, three-dimensional graphics which give an unusually realistic feel for the topography and terrain. For further visual aid the volume offers colorful isometric diagrams and reconstructions of such



Easter Lily

God rarely uses the
Shade of white to
Glorify his blossoms —
Crimson, yellow and purple
Framed in green oftimes
Color his universe.

Still chosen for that Morn
Is the fragile Lily
Against all others to
Whiten the field of blood
Upon the altar of Time, its
Velvet shield trumpeting
The chord of Resurrection.

Donatella Cardillo

important complexes as the Desert Tabernacle, the Temple of Solomon, and Herod's Temple.

Overall, this is a handsome, helpful, readable, and reliable book that justifies its ambitious title.

(The Rev.) R. LANSING HICKS
Professor of Old Testament
Yale Divinity School
New Haven, Conn.

Great Narrative

PROFIT WITH DELIGHT: The Literary Genre of the Acts of the Apostles. By Richard I. Pervo. Fortress. Pp. xiii and 212. \$16.95.

This book by the associate professor of New Testament at Seabury-Western Theological Seminary views Acts from a new perspective. Its contention, persuasively argued, is that Acts is best understood as an ancient historical novel, its author, Luke, not primarily a historian or theologian, but a "popular" writer who used for his own particular ends the art of storytelling.

After briefly reviewing the controversy that has swirled around Acts for decades, Prof. Pervo underscores the excitement of Luke's narrative: stonings, arrests, escapes, riots, humor, irony, burlesque, pathos, etc. Luke is a consummate storyteller. Prof. Pervo then examines ancient Jewish, pagan and Christian "novels," writings which, although not necessarily devoid of serious purpose and factual content, are designed to entertain. These, and in particular historical novels, offer the best analogy to Acts in which Luke "sells" Christianity as a burgeoning worldwide religion as entertainingly as he can through the medium of storytelling.

When lecturing to students I used to discuss Luke's expertise as a narrator. I welcome, therefore, Prof. Pervo's substantive detailing of this point. His is a balanced view: that Acts is a novel does not mean that it is totally non-factual. Moreover — I'm sure he would agree — fiction often conveys realities and truths. Nevertheless, this study further challenges the fundamentalist view that Acts is historical through and through.

The book reflects solid scholarship, but its unconvoluted style makes for easy reading. Its apt title accurately reflects Luke's literary philosophy. Readers will profit and enjoy.

(The Rev.) O. SYDNEY BARR
Grahamsville, N.Y.
Professor of New Testament (ret.)
General Theological Seminary

PEOPLE and PLACES

Appointments

The Rev. Lauren D. Ackland is vicar of St. Alban's, Church Lane, Box 35, Oakland, N.J. 07436.

The Rev. Duane W. H. Arnold is now chaplain at Wayne State Univ., 687 Student Center Building, Detroit, Mich. 48202.

The Rev. Harroldean Ashton is deacon at St. Bartholomew's, 175 Ninth Ave., New York, N.Y. 10011.

The Rev. Franklin P. Bennett, Jr. is rector of St. Paul's, Box 173, Grand Forks, N.D. 58201.

The Rev. Mark Chung Moon Chang is vicar of St. Peter's (Korean congregation), 160 Palisade Ave., Bogota, N.J. 07603.

The Rev. Duncan N. Clark is rector of St. James', 214 Washington St., Hackettstown, N.J. 07840.

The Rev. Alan B. Conley is rector of St. Peter's, 956 Main, Kerrville, Texas 78028.

The Rev. Daniel D. Darko is rector of House of Prayer, 407 Broad St., Newark, N.J. 07104.

The Rev. Richard H. Downs is headmaster of Lawrenceville School, Box 6255, Lawrenceville, N.J. 08648.

The Rev. Robert D. Edmunds is rector of St. Paul's, 115 S. Erie St., Mayville, N.Y. 14757.

The Rev. Harry T. Grace is vicar of All Saints', 781 Maple Rd., Williamsville, N.Y. 14221.

The Rev. Theodore E. Hervey, Jr. is interim rector of St. Stephen's, Box 333, Wimberley, Texas 78676.

The Rev. Worrell Hansel Holby is rector of Emmanuel, 800 First Ave., Opelika, Ala. 36801; add: Box 2332, Opelika.

The Rev. Charles K. Horn is rector of St. Columba's and the Church of the Good Shepherd, Jackson, Miss. Add: 301 Claiborne, Jackson 39209.

The Very Rev. Donald W. Krickbaum is now dean of Trinity Cathedral, 464 N.E. 16th St., Miami, Fla. 33132.

Changes of Address

The Rev. Shawn A. Armington is at 41 E. Linwood Ave., Maple Shade, N.J. 08052.

The Rev. Michael Devine is now at 131 Randle Dr., Cherry Hill, N.J. 08034.

The Rev. Christopher Duffy may be addressed at 338 Ewingville Rd., Trenton, N.J. 08638.

The Rev. Ann Holt requests that correspondents address mail to 44 Center St., Clinton, N.J. 08809.

Other Changes

The Rev. Warren J. A. Soule is now non-parochial and is at Dominican House of Studies, 487 Michigan Ave., N.E., Washington, D.C. 20017.

The Rev. Paul D. Tunkle is now in the Diocese

"All God's Children," a column on Christian education which normally appears in the first issue of the month, will be featured next week.

of New Jersey and may be addressed at Holy Trinity, 90 Leonardine Ave., South River, N.J. 08882.

The Rev. Cornelius White is now non-parochial and may be addressed at 4205 - B Cobia Court, Raleigh, N.C. 27604.

The Rev. Ann W. Purkeypille has changed her last name to Wilkins and is now at George Washington University, Washington, D.C. Add: #310, 4 Monroe St., Rockville, Md. 20850.

Organizations

The Rev. David Livingstone James has been named secretary of the Anglican Society of North America. All mail for the secretary may be sent to him at The Anglican Society, St. Paul's Church, 414 E. Broad St., Westfield, N.J. 07090.

Deaths

The Rev. Joseph P. Hollifield, retired priest of the Diocese of Fort Worth, died at the age of 76 on Jan. 17.

Ordained deacon and priest in 1939, Fr. Hollifield served congregations in Illinois, Nebraska, Alabama. He also served several churches in Texas, and his last charge was as rector of Redeemer, Irving, Texas from 1965 to 1973. Fr. Hollifield was a graduate of South Western Univ. and Seabury-Western Theological Seminary. He is survived by his wife, Lorraine.

The Rev. John R. Hunt, vicar of Calvary Church, Hillman; Grace Church, Long Rapids; and St. Mark's, Atlanta, Mich., died suddenly on December 6, 1987, at his home in Hillman at the age of 61.

A native of Rhode Island, Fr. Hunt was a member of the Church Army serving in Hillman from 1952 to 1953. From 1954 to 1961 he served as assistant dean of St. Francis Boys Home, Ellsworth, Kan. He attended St. Chad's Seminary in Saskatchewan, Canada; and after his ordination in 1964 he served in Oyen, Alberta, Canada until 1966 when he went to Shaunavon, Saskatchewan until 1968. In 1968 he moved to Michigan and served St. Luke's, Rogers City; in 1970 he moved to Hillman for the posts held at the time of death. He was active in a number of civic affairs, including Outreach Hospice. He is survived by his wife, Norilyn; a son, Stephen; a daughter, Janet; and two sisters.

The Rev. Alexander MacFarlane Robertson, retired priest of the Diocese of Southwestern Virginia, died on Jan. 22 of heart failure in a hospital in Lynchburg, Va. He was 76 years of age.

A graduate of Lynchburg College and Virginia Theological Seminary, Fr. Robertson served St. Luke's, Alexandria and Emmanuel, Richmond, Va., before going to St. Paul's, Lynchburg where he served from 1958 to 1966. He was also chaplain at Sweet Briar College, Sweet Briar, Va. from 1966 to 1973. In 1976 he was named rector emeritus of St. Paul's, Lynchburg. In his retirement, Fr. Robertson was interim priest of St. John's, Bedford, Va. from 1973 to 1976. He is survived by his wife, Dorothy; two sons, Alexander and James; and a daughter, Janet.



BENEDICTION

The author is Isabel Anders of Shaker Heights, Ohio.

To travel through the seasons of the church calendar leading up to the Resurrection Day, and then miss Easter, is a strange experience. I know. For two years I was unable to attend Easter services — because of my daughter's illness one year and my own the next.

During both years it seemed that my circumstances during Lent worked along with some chosen acts of denial to produce conditions just aching for eventual release. Those weeks of pausing to catch oneself just before an accustomed "Alleluia" in the Prayer Book; the bleak reminders of the season in the world around us, as we were caught in the last siege of midwestern winter; the universal longing for spring and an unleashing of joy — a desire to pull out all the stops. It all had to wait and be channeled into the quieter weeks of celebration following Easter Day. For two years.

Each Sunday in our calendar is in a sense a small mirror of the resurrection, yet we need the bold contrasts, the going down and coming up that Lent affords us. Then Easter itself miraculously appears each year, a signal for pure rejoicing.

Novelist James Agee writes of this yearly cycle in *The Morning Watch*: "Already it was no longer Maundy Thursday, the birthday of the Eucharist; that sorrowfully jubilant magnificence was turned under the world; already the world was brought a few hours forward into the most gravely majestic of all days, Good Friday; already the wheel was so turned that high upon darkened heaven white Easter dazzled, suspended, the crown of the year, like the already trembling start of an avalanche."

This year I plan to break the pattern of the last two. Easter, the crown of our year, is here once more.

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

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We have started a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

PLANNED GIVING, mission and ministry development staff person for Diocese of Central Pennsylvania. EOE. Lay or ordained. Contact: The Rev. Canon John McDowell, Deployment Officer, P.O. Box 11937, Harrisburg, Pa. 17108-1937.

PRIEST needed to direct and coordinate a large Episcopal parish's youth ministry program with potential of 600 young people in grades 6-12. Experience and personality should reflect ability to relate to this age group. Rector: St. Michael & All Angels, P.O. Box 12385, Dallas, Texas 75225.

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.

POSITIONS WANTED

EUCCHARISTIC Anglican gent; Needs help paying the rent. Christ the man of his choosing; he helps folk gone a-boozing: While mending many a tent. Translation: Worker-priest; Alcoholism specialist, seeking (preferably) urban church. Reply Box G-658*.

RELIGIOUS ORDERS

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

MUSICAL LEADERSHIP FOR YOUR CHURCH. Fill your staff position (20-40 hours weekly) with a professional church musician from our list. Free service to churches. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, W. Va. 25706-0036.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 15-26), plus reading and application during the year, plus two weeks next August. \$400 tuition each summer session; \$285 for optional room. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

TRAVEL

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 Egmont. 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.

WANTED

SCULPTURE WANTED: Sculpture on religious themes, broadly interpreted, up to 20 inches, wanted for display and sale at the General Convention Art Gallery, July 2-9, in Detroit. Contact: Gurdon Brewster, 214 Wait Ave., Ithaca, N.Y. 14850.

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

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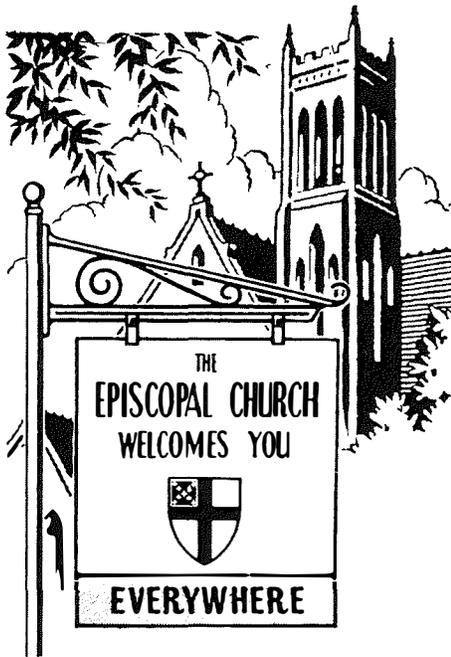
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LENT CHURCH SERVICES



SEBASTOPOL, CALIF.

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

COLORADO SPRINGS, COLO.

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

NEW HAVEN, CONN.

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

TRUMBULL, CONN.

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

WASHINGTON, D.C.

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

ST. PETERSBURG, FLA.

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 8451 Blind Pass Rd.
The Very Rev. J. Kevin Stanley, r
Sun H 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 H Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10



St. John's Church, Ogdensburg, N.Y.

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

WOODBINE, GA.

ST. MARK'S 4 miles off I-95, on US 17
The Rev. Richard F. Bragg, vicar
Sun H Eu 11. Wed H Eu & HU 7

HONOLULU, HAWAII

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

KAPAA, KAUAI, HAWAII

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

BOISE, IDAHO

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

GRAYSLAKE, ILL.

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

SPRINGFIELD, ILL.

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun H 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 H 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.
Fr. Arthur E. Woolley, r 927-6466
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

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

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

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. Wkds as anno

ST. LOUIS, MO.

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

OMAHA, NEB.

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

BEATTY, NEV. (Just east of Death Valley)

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

BURLINGTON, N.J.

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



Church of the Transfiguration, Silver Spring, Md.

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BRENTWOOD, N.Y.

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

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

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

NEW YORK, N.Y.

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

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

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

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)

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

PHILADELPHIA, PA.

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

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

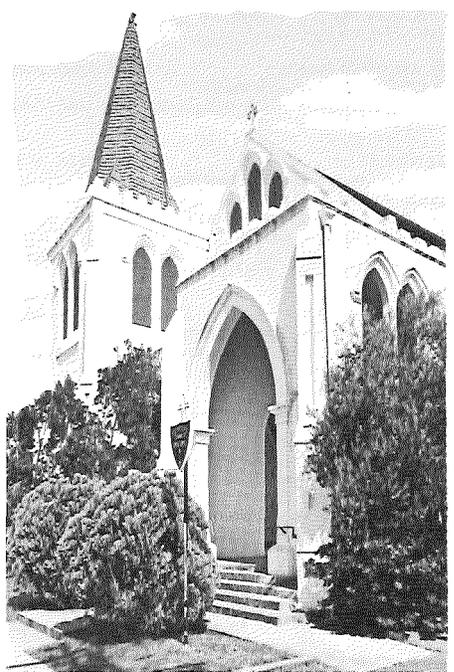
SEATTLE, WASH.

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



St. Peter's Church, Honolulu, Hawaii