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Evangelism

What approach is best?

VIEWPOINT

Reconsidering our practice of clergy terminations



The Land of Abraham

On the Second Sunday of Lent each year our thoughts are directed to Abraham, father of the faithful. He and his wife Sarah are the first figures in the history of the Hebrew people. In the Old Testament lesson this year, as last year, God tells him, "To your descendants I will give this land" (Genesis 12:7).

This raises profound questions, not only about the possible ownership of Palestine by the descendants of Abraham, but about the entire concept of the ownership of land by human occupants.

In later times, the Holy Land has been occupied by Arabic speaking people, no doubt in many cases descended from earlier Jews, Samaritans and Christians. Arabs also consider themselves to be descendants of Abraham, through his eldest son, Ishmael, whose mother was Sarah's maid, the Egyptian slave woman Hagar. St. Paul turns the whole discussion upside down. He asserts that the children of the slave woman are really the Jews who had not accepted Christ. The true descendants of Abraham, justified by a faith like his, are Christians, whose mother country is "the Jerusalem which is above" (Galatians 4:21-31).

The original story also has its nuances. Abraham and his followers were shepherds, not desiring to occupy settled farms or built-up towns. Most natives of the Holy Land today are advanced and educated people, yet even a few miles from modern Jerusalem, one can see Bedouin shepherds. Their camps are here and there in valleys, and consist of several low tents and a shack or two. On the nearby hills one sees their flocks of sheep and goats, accompanied by two or three shepherds.

Abraham seems to have been on good terms with the settled "people of the land." When he wished a grave for his wife Sarah, he insisted on buying the property, even when it was offered to him as a gift (Genesis 25). There is no suggestion that God's promise entitled him to expropriate it from the people of the land.

When English-speaking people came to America or Australia, the relation between nomads and farmers was reversed. Largely nomadic peoples occupied the land, but usually had little formal idea of ownership. The newcomers believed that authentic ownership went with ploughing the fields and building houses — hence that the place should really be theirs.

But does anyone truly own land in the deepest sense? Are we not all temporary sojourners here? Surely we can't take it with us. As St. Paul says, the true homeland, the mother country toward which we should look, is that above. Let us now occupy this land with respect and restraint, remembering (like Abraham) those who will come after us for perhaps many generations.

H. BOONE PORTER, Editor

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The Most Rev. Desmond Tutu, Archbishop of Cape Town, celebrates upon the release of Nelson Mandela [page 14].

RNS photo

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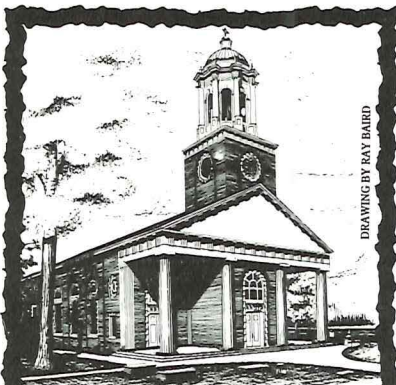
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LETTERS

Effects of Smoke

I am responding to your editorial "Smoking and Drinking" [TLC, Feb. 11]. Because my views would embarrass certain parishioners and friends, I request my name be withheld.

Your approach to drinking is reasoned and balanced. However, in regard to smoking, you seem to ignore the effects on others; not just the long term effects of "sidestream smoke," or the effects on Christian witness (how much land in this starving world is devoted to tobacco?), but the immediate effects.

I am a priest who is also an amateur athlete who competes on a regular basis. When I breathe others' cigarette smoke — whether that be from a parishioner in counseling, a fellow priest beside me in a meeting, or a neighbor in a restaurant — my clothes and hair reek and must be washed, my throat and eyes are scratchy for hours and my athletic performance is measurably hindered for 12 to 24 hours; my lung capacity and flexibility are quite noticeably affected.

I do not forbid smoking in my study or make an issue of it in public places because I do not want to isolate myself from my community. I deeply wish, however, that smokers were aware that for some of us, their pleasure is our misery.

Might I offer a deal? I won't put anything nasty in what you drink if you won't put anything nasty in what I breathe!

SEEKING CLEAN AIR

Male and Female

Can we do something about the Wedding Collect? As it now stands it has us say to God, "You have created us male and female in your image." But extremely few of us in fact are male and female. To be so is a birth defect in humans, though natural enough in earthworms. And certainly to be in the image of God has nothing to do with being male and female, since God, being without body, parts, or passions, is plainly of neither one sex nor the other, much less of both. The text of the collect is mere nonsense.

Perhaps one of the authors of this prayer can explain what he and his colleagues had in mind; otherwise one can only guess. Perhaps their point was that men and women are equally

in the image of God, a true point, certainly, and a biblical point, a point always worth making, although it is hard to imagine it ever having been in doubt. If that is what the collect is trying to say, it requires only inserting commas before "male" and after "female." Until this is done in print, let officiants correct the absurdity of the text using the inflection of their voices: "You have made us" (pause) "male and female" (pause) "in your image."

MERRILL ORNE YOUNG

Surry, Va.

The awkward phraseology goes back to the Bible itself (Genesis 1:27), but the suggested commas/pauses will be helpful. Ed.

No Obvious Villain

In the January 14 issue, the Rev. Cortland R. Pusey wondered whether St. James Church, Atlantic City, was forced to close because of casino gambling. In New Jersey, we should like to find such obvious villains. However,

the contributors to the demise of St. James were long-term economic, social and racial factors.

For example: population declined from 65,000 in 1960 to 35,000 today. Churches, having been clustered near the Boardwalk to pick up the white summer tourists, could not turn and begin to respond to their black and Hispanic neighbors. Economic pressures on churches by the refusal of banks, business and politicians to invest where the poor and working poor live, also contributed to the closing of St. James.

Moreover, the game of monopoly was invented in Atlantic City. Streets like Boardwalk and Mediterranean still exist. What one never saw in the game children played were the social and economic costs to the people in the city as others bartered with their lives and streets. Trump and Bally's Towers were erected since the original game, but the principles set in motion four decades ago prepared the way for neighborhoods of the poor and home-

less and the contrasting glitter and affluence of the Boardwalk. The church had to discover a way to hold the casinos and government accountable to the community which refused to disappear from Atlantic City.

Statements by certain casino owners, who wanted to turn the entire island into a "Disney World" type resort, reveal a distaste for the people who continue to occupy the island.

In response, the Diocese of New Jersey took the money from the sale of St. James, now over one million dollars, and began a cooperative ministry between the four area churches. Next, the churches and the diocese called the Rev. Canon Edward Geyer to serve as the urban missionary in Atlantic City. Canon Geyer works with the congregations on parish development, and support to clergy. The churches now are striving to address the needs of the urban poor, especially the growing number of children who continue to be the largest population of poor in New Jersey. Also, the churches work to

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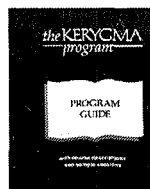
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LETTERS

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Whenever a church closes, the shock waves reverberate throughout the body; but maybe in the case of St. James, a more viable way to respond to rapid change and social and economic need has begun to take shape.

I ask all the readers of THE LIVING CHURCH to keep the mission of the churches in Atlantic City in their prayers.

(The Rev.) ROBERT K. STUHLMANN
Urban Coordinator
Diocese of New Jersey

Trenton, N.J.

Still Proclaiming Gospel

I was very interested in your editorial of January 14 on "Newark Developments." I have been a priest in this diocese for the last nine years; and the last several years have been traumatic for those of us trying to uphold a traditional ministry to and for our congregations. It seems that now, when you disclose the fact that you're from the Diocese of Newark, people roll their eyes and shake their heads. It's generally assumed that, if you work in this diocese, you must advocate everything that happens here. There are many who can say we do not!

Between ecclesiastical and civil trials, innovative ordinations and unorthodox studies with all the attendant press coverage in local and national TV, newspapers and magazines, it's become a fairly bizarre atmosphere to live within. And now with the craziness surrounding the Williams debacle and another presentment against our bishop, it makes it increasingly hard to convince other Christians that we haven't totally lost our minds.

I hope people will continue to understand that a few people don't speak for this whole diocese and that there are many of us still trying to proclaim some Good News in the Garden State!

(The Rev.) JAMES A. JOHNSON
All Saints Church

Bergenfield, N.J.

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THE HOLY*ROOD GUILD

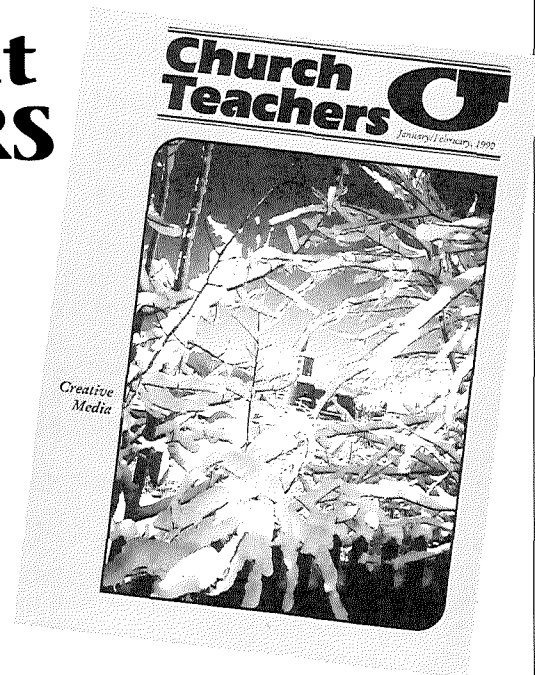
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H30A

Romanian Church

Officials from both the World Council of Churches and the Romanian Orthodox Church have admitted that neither body raised a strong enough voice of protest against the suffering imposed under the regime of recently executed Romanian dictator Nicolae Ceaucescu, the Religious News Service reports.

In an official message entitled "The Hour of Truth," the Romanian Orthodox Church said, "In the gospel spirit of repentance, we also take this opportunity to express our regret that under the dictatorship some of us may not always have shown the courage of the martyrs and have not publicly acknowledged the hidden pain and suffering of the Romanian people."

The Rev. Emilio Castro, general secretary of the World Council of Churches, said, "I think we didn't speak strongly enough, that is clear. That is the price we thought we needed to pay in order to help the human rights situation inside Romania."

Critics of the World Council have argued against what they claim is a liberal political bias among council leaders that has caused the council to refrain from protesting persecution in Communist bloc countries — particularly in countries where council member churches are the predominant religious voice.

In response, WCC supporters have said the council believes its role is to work with its member churches attempting to forge reforms from within, hoping that this patient approach will pay off.

In their recent statement, Romanian Orthodox leaders hailed the freedom that has come "after decades of slavery under the communist dictatorship" and said they are now free to speak with the lifting of "the reign of terror imposed by the repressive regime and from the obligation to glorify a megalomaniac dictator who oppressed his own people and destroyed churches and villages."

Leaders of the Orthodox church, the largest religious body in Romania, promised a program of "spiritual regeneration and renewal" and said they were canceling "sanctions and prohibitions which the dictatorship forced it to pronounce against certain priests or churches for political reasons."

In his most recent observations,

made during an interview with the council's official press service, Dr. Castro acknowledged that stronger actions should have been taken but noted, in defense of the council, "We never praised the Ceaucescu regime, we never affirmed that he was an instrument of God's purpose in history."

"Over the years, we have tried to take advantage of every opportunity of relating to the churches in Romania to call on them to recognize the difficult territory on which they were treading," he said.

But Dr. Castro also noted that in November 1989, before the Ceaucescu regime was toppled, he wrote to Mr. Ceaucescu appealing on behalf of Reformed pastor Laszlo Tokes, who was under attack from both the government and the Reformed Church in Romania for his outspoken criticism of the government. Attacks on Mr. Tokes and his family eventually became the rallying point that some observers view as the critical precipitating factor in the revolution.

Like the Orthodox church, the Reformed Church officials objected to criticism of the government.

Housing Project

In a unified effort to make more housing available to more who need it, the Diocese of Easton has teamed up with other denominations in the community to form the Interfaith Housing Development Corporation of Maryland's Eastern Shore. Roman Catholic, United Methodist, Presbyterian, African Methodist Episcopal and Lutheran churches are involved as well as the Society of Friends.

The corporation hopes to see the start of construction on three multi-family units in the next three years, one situated in each of the northern, middle and southern areas of the Eastern Shore. The group's goal is to facilitate the building of one such development in each of the Shore's nine counties by the year 2000. The first such project will be a property in rural Dorchester County, where a contract awaits governmental approval to begin construction of 91 single family units.

A \$25,000 grant from the Lilly Foundation in Indianapolis has been given to the project, along with funding from the Du Pont Foundation and other contributors. The diocese is seeking an additional grant from the national church.

Advisory committees in towns where units are built will include members of local churches; several architects, construction experts, and finance people are already donating their time and talents.

EMILY RUSSELL

Third Anniversary

While Anglican envoy Terry Waite enters his fourth year in captivity, the Most Rev. Robert Runcie, Archbishop of Canterbury, stands firm in his belief that Mr. Waite is alive and will eventually be freed.

"I hope we shall not need to keep this anniversary again," Dr. Runcie said in a televised interview. "We long to be able to celebrate Terry's day of release." Mr. Waite was captured while on a peace-seeking mission to Lebanon.

"We have had no direct news because we have had no demands," he added. "But we have enough indirect evidence to give us confidence that we are not mistaken in working for his release."

A senior pro-Syrian official in Beirut said that Mr. Waite is still alive but not much closer to being released. A Western diplomat suggested that Britain's decision to cut ties with Syria was an obstacle to the release of the four British hostages still held. "Restoring relations with Damascus would help their case," the diplomat said, adding that Iran may not be in a position to help gain the release. Iran broke relations with Britain last March when the dispute erupted over Salman Rushdie's book and the Ayatollah Khomeini's demands that Mr. Rushdie be killed for alleged blasphemy against Islam.

Mr. Waite helped secure freedom for ten captives over a period of six years, including three Anglican missionaries, the U.S. missionary Benjamin Weir, and the Rev. Lawrence Jenco.

CONVENTIONS

The Rt. Rev. Ronald Haines, Suffragan Bishop of Washington, in addressing the convention of the Diocese of Washington, paid tribute to the late Bishop John T. Walker by calling for a rededication to his goals of expanded evangelism, mission development and stewardship, with the tithe as the norm.

The convention was held at Wash-

ington Cathedral January 26-27.

In response to Bishop Haines' urgency for continuing evangelism, a resolution was passed to fully support the diocese's existing eight missions, two college chaplaincies and the special ministries to the deaf and Hispanics. A 1990 budget of \$2,765,900 was adopted.

Later, delegates divided into small groups to discuss the diocesan profile of a new bishop. An election has been planned for June 30.

A major focus of the convention was the report of the task force on human sexuality, mailed out in advance to all delegates. The report stated that "when we looked for guidelines about homosexual behavior, they simply weren't there." It contended that modern exegetical scholarship sheds new light and a different meaning on passages thought to condemn homosexuality, which reveals that the Sodom story in Genesis involved a breach of hospitality rather than homosexual actions, the Leviticus holiness code was not binding on Christians, Jesus' remarks on Matthew's gospel did not specifically condemn homosexuality, and Paul's real concern in Romans I was with what was unnatural — whether homosexuals undertaking heterosexual relationships or vice versa.

No Convincing Case

A panel drawn from the committee directed the discussion. The Rev. David Scott of Virginia Theological Seminary said a convincing case has yet to be made that the biblical witness was incorrect, and hopes the church will not cut itself off from scripture by saying it is irrelevant to the question. He added that though the church's attitude has been positive because it is willing to address the issue, "for it to affirm same-sex unions on a par with marriage would make it look ridiculous and would break faith with thousands of ex-gays who have been healed and have moved to heterosexual relationships."

The Rev. Jerry Anderson, a gay activist priest and chaplain of the local Episcopal Caring Response to AIDS, countered by saying the church is called to be honest, and that his own salvation "is tied to my own sexuality, to live as fully as I can, and with my partner, and deception is not the way."

Eventually the convention recommended that dialogue begin in all congregations and that the task force continue meeting for another year.

The convention passed other resolutions calling for commissions on evangelism, ecumenical relations, and medical ethics; the reappointment of a task force on community investment and economic justice and protesting the persecution of church people in El Salvador and any further aid to its government until human rights are restored. A resolution for the exploration of a relationship with Capetown as a second companion diocese brought a plea that concern for race relations so far away not be given priority over those close to home.

DOROTHY MILLS PARKER



St. Mary's Church in North East, Md., hosted the February 2-3 convention of the **Diocese of Easton**, with the Rt. Rev. Elliott Sorge, diocesan, presiding.

Combined service and administration budgets of \$366,727 were approved. Michael Bloxham, chair of the capital fund drive begun in 1989, reported pledges of \$863,000 and income of \$287,000 to date. Repairs and improvements at Camp Wright, the diocese's youth and conference center, are underway with campaign funds.

The Rev. William Blood, chair of the diocesan commission on housing, announced the formation of the Interfaith Housing Development Corporation of the Eastern Shore of Maryland [p. 8].

The Rev. Jorge Oliveira de Macedo of Easton's companion diocese of Central Brazil was a special guest. Although he is pastor of two congregations and a community center with clinic and pre-school in Rio de Janeiro, Fr. Macedo, like his colleagues in the diocese, receives no stipend. He is a public health worker and pharmacist working with leprosy patients in a nation where 250,000 people have the disease. The church in Brazil depends heavily on the willingness of laypersons to assume ministry roles, and Easton hopes to learn from its companion how to better use its people's gifts.

A number of housekeeping resolutions were passed.

EMILY RUSSELL

BRIEFLY...

The Rev. J. F. Titus Oates, rector of All Saints, Ashmont in Boston, Mass., is now the executive director of the Episcopal Synod of America. Fr. Oates, 62, succeeds the Rt. Rev. A. Donald Davies, who served as bishop of both the Dallas and Fort Worth dioceses and the Convocation of American Churches in Europe. Bishop Davies will have special responsibility for the Rose Hill Estate in Aiken, S.C. where ESA plans to develop a conference center and study house.



The Most Rev. Lewis Garnsworthy, Archbishop of Toronto, died January 26 at Toronto Western Hospital at the age of 67. A native of Edmonton, he graduated from the University of Alberta and studied theology at the University of Toronto. He served three Toronto congregations before being consecrated suffragan bishop in 1968. In 1972, Bishop Garnsworthy was elected Bishop of Toronto and several years later ordained one of the church's first women priests. In 1979 he was elected archbishop and was noted as a strong proponent of social action.



Members of St. Mary's Cathedral in Memphis, Tenn., celebrated the observance of Dr. Martin Luther King's birthday with an original two-act play, entitled "Property Values and Walk in My Shoes," an examination of racism from white and black perspectives which climaxes in a tribute to Dr. King. At the request of the commission on racism of the Diocese of West Tennessee, Erma L. Clanton, associate professor of communication arts at Memphis State University, produced and directed the play.



The Carpenter's Guild of Christ Church in Tyler, Texas, recently celebrated its first anniversary of service by building a new room on the trailer of a local family whose young son is dying of leukemia. The guild has also completely renovated a poor family's home and built wheelchair ramps for severely handicapped children, among other projects.

Evangelism: Process or Decision?

“The journey, in and of itself, is without value unless it ultimately leads to Jesus Christ.”

By EDWARD S. LITTLE

It was an off-handed conversation, a classic evangelistic opportunity. “I’ve tried everything,” Roxanne told me in passing, on the way out the door at the end of a newcomers’ gathering. “I was raised in the church, but it didn’t mean anything to me — just a bunch of words. Somehow I knew that there had to be more. I looked everywhere. I tried the hippie scene. I tried Eastern religions, lots of them. Every time I tried something I thought, ‘There, I’ve finally found it,’ but it never worked. I’m just as unhappy now as I was before. And so here I am, back in the Episcopal Church, saying the same old words which I don’t believe. I’m not sure if I’m a Christian, or if I want to be a Christian, or how to become a Christian if I decide that’s what I want to do. . . .”

Roxanne’s monologue didn’t arise out of a vacuum. She’d turned up in my parish almost by accident: or by Providence, depending on your point of view. Her grandmother, in declining health, needed some help in order to remain independent and in her own apartment; and so Roxanne dutifully spent a couple of weekends each month with her.

Since grandma was a longtime Episcopalian (in fact, a founding mother of the parish), Roxanne would bring her to church. She was intrigued by what she saw and experienced at All Saints: the same old words — in their updated, Rite II version, to be sure — but the words somehow were different now. She sensed that there were people here who had . . . something — though she didn’t know what that “something” was. So she was drawn, over and over, to the point that even when grandma was too sick to come to church, Roxanne would come alone. But why? Even Roxanne didn’t know. . . .

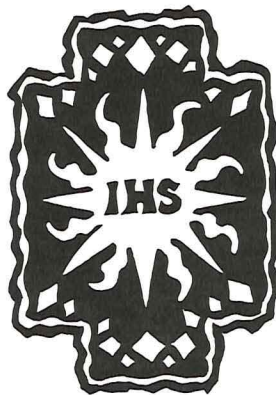
We are entering the Decade of

The Rev. Edward S. Little is rector of All Saints Church, Bakersfield, Calif., and is a member of the national Standing Commission on Evangelism.

Evangelism. But how is that commitment applied to Roxanne?

The Episcopal Church’s primary model for evangelism, the one that (with a few notable exceptions) dominates evangelism materials produced by Episcopalians for Episcopalians, might be called the *process and journey* model. It works this way: You walk with the unchurched person and hear his or her story. Your unchurched friend listens to your story. You help that person to identify where God has been active and effective already in his or her life. You affirm the person on the journey upon which he or she is already embarked.

The biblical basis for this model is found in the wanderings of Abraham from Ur of the Chaldeans or of the people of Israel in the desert: a process in which they discovered who they were and what God was doing in their lives. This is a good model for evangelism in that it takes people seriously, recognizes the important reality of prevenient grace, and helps people to continue their journey without pressure or arm-twisting. It affirms the integrity and dignity of every human being.



The problem with the model, however, is that it can leave people in their sins, with no information on how to get out (or even with the information that they’re in a mess!) and no hope or assurance of eternal life. The model may assist someone to take the next step in his or her journey; but, unfortunately, that step may be a spiritually destructive one.

A widely-ignored model for evangelism in the Episcopal Church — a model often frowned upon, to be honest, and sometimes unfairly branded as “fundamentalist” — is the model of *decision and transformation*. This model holds up the twin realities of our sin and God’s offer of forgiveness, reconciliation, and eternal life. Behind the model is the assumption that without Jesus we’re lost; we are caught, indeed trapped, in our sin, separated from God and destined to an eternity without him. We must, therefore, make a decision concerning Jesus — to receive him as Savior, follow him as Lord. Having made that decision, the work of transformation begins. The living-out of the implications can take a lifetime, but the decision itself can (though not necessarily will) be accomplished in an instant.

New Start

The biblical basis for this model is found in the story of the rich young ruler (sadly, with a negative outcome) or of the Philippian jailer (with a positive one). The model has the advantage of taking the biblical teaching about lostness and salvation seriously; of providing hope, assurance, and the gift of a new start. The disadvantage is that the model, used wrongly, can lead to manipulation, to Bible-bashing (hitting people with verses as though with a club), and to treating people as objects for conversion rather than as creatures made in God’s image.

Is a synthesis possible?

Yes, a synthesis is possible, and a good model is found in the story of the two disciples on the road to Emmaus (Luke 24:13-35). In this story, Jesus himself blends the two models of evangelism, first walking with and then challenging the disciples.

The two are discouraged, defeated and probably a bit frightened. Along comes Jesus who walks with them. Here is the process and journey model par excellence! Jesus listens to them, allows them to talk about their struggles; he participates in their ongoing journey. He is not a disinterested and

coldly objective analyst, but a fellow traveler, one who is also on a journey, one who takes the other persons with utter seriousness. He treats them and their story with profound respect.

But, he doesn't leave them where they are. "How foolish you are . . ." and beginning with Moses and all the prophets, he explained to them what was said in all the scripture concerning himself" (Luke 24:25-27). He challenges them, in other words, to rethink their journey from God's point of view — and then, when their eyes were opened, to make a life-changing decision about Jesus himself (24:32). Later the two disciples themselves be-

come evangelists, heralds of the news that Jesus is alive (24:35).

Because human beings are of infinite value to God, people must be treated not merely as potential converts, but as precious, worthy of our love and respect. It's right to listen lovingly and creatively to their stories. After all, that's what Jesus did — not only on the road to Emmaus, but throughout his ministry: with the woman at the well, the rich young ruler, the paralyzed man at Bethesda. This doesn't mean that we affirm sin and rebellion, of course; but it does mean that the first step to decision involves a willingness to be a fellow

traveler: to take time to listen, to share, to enter into someone's life.

But the synthesis also means that human beings are so valuable in God's sight that God is not content with estrangement. He wants men and women to have fellowship with him and with one another. He wants to transform his creatures into his children, born anew by water and the Spirit. The journey, in and of itself, is without value unless it ultimately leads to Jesus Christ. His reality can't be compromised or watered down.

"It doesn't matter what you believe as long as you're sincere" is not a New
(Continued on next page)

Rites and Ceremonies

Recent books on what to do in church

By THE EDITOR

THE CEREMONIES OF THE EUCHARIST: A Guide to Celebration. By Howard E. Galley. Cowley. Pp. 240. \$14.95.

A PRIEST'S HANDBOOK; The Ceremonies of the Church. By Dennis G. Michno. Second Edition. Morehouse. Pp. 304. \$32.50.

PRAYER BOOK RUBRICS EXPANDED. By Byron D. Stuhlman. Church Hymnal Corp. Pp. 235. \$14.95.

THE CEREMONIAL OF BISHOPS. International Commission on English and the Liturgy. Liturgical Press. Pp. 340. \$28.95.

THE BISHOP AND THE LITURGY: Highlights of the New Ceremonial of Bishops. Secretariat, Bishops' Committee on the Liturgy. Publ. by U.S. Catholic Conference (1312 Mass. Ave. NW, Washington, D.C. 20005-4105). Pp. 100. \$9.95 paper.

THE BISHOP IN THE LITURGY; An Anglican Symposium on the Role and Task of the Bishop in the Field of Liturgy. Edited by Colin Buchanan. Alcuin/GROW Liturgical Study 6. Pp. 61. £2.50 paper.

Mr. Galley's book, *The Ceremonies of the Eucharist*, will be welcomed by many. It is a handsomely printed book, so bound that it may be opened and laid flat. With the ordinary or average-sized parish as the main focus of attention, it discusses the furnishing of the sanctuary, the role and vesture of clergy, singers, servers and so forth, and the celebration of the Holy Eucharist step-by-step. Other chapters cover the Eucharist and baptism, a deacon's liturgy, the liturgy when the bishop visits a parish, and the rites of ordination. A glossary is given at the end.

The comprehensive treatment of the participation of all ministers and of the congregation makes this book of interest to musicians, layreaders, altar guild members and all who are involved in public worship. Written with literary grace, it is a pleasure to browse through.

The author has had a leading part in editing the Book of Common Prayer, *The Prayer Book Office*, and other volumes, and he writes with a consummate knowledge of the liturgy of our church, interjecting much historical, pastoral and practical information at appropriate points. For disputed matters, or where there is more than one way of doing something, he usually makes a clear recommendation of what he believes best.

He makes a number of suggestions, for good reasons, that will be new to

many of us — fonts large enough to immerse babies (and perhaps adults too!), having the congregation rise to say the Lord's Prayer, and the wearing of a bishop's stole scarf-wise, as with the homophorion of Orthodox bishops and the ancient Roman pallium. Such unusual proposals do not distract, however, from the main line of thought. Some of the other characteristics of this excellent publication will be mentioned below. Of course everyone will disagree with something, but the author's views have great weight.

Same Ground

During the past few years two other helpful Episcopal books have appeared, covering some of the same ground, Fr. Michno's *A Priest's Handbook* and Fr. Stuhlman's *Prayer Book Rubrics Expanded*. Each was favorably reviewed in this magazine when it appeared [Michno, 1st edit. May 15, 1983; 2nd edit. Dec. 28, 1986. Stuhlman, Jan. 3, 1988]. How do these three volumes compare with each other and, where applicable, with the volumes for bishops we will discuss next?

Each of the three is filled with helpful information, common sense and a concern for the spiritual and pastoral quality of public worship, but each author has his own style. Fr. Michno's

(Continued on page 21)

Testament affirmation! Of course, we're looking for more than converts, right? Far from it! We're under order to "go and make disciples," active servants of our Lord. The first step in disciple-making, however, is to introduce people to Jesus Christ, crucified, risen, the living Lord who lays claim to our lives.

None of this was going through my head as I stood there listening to Roxanne. Evangelistic opportunities are rarely neat enough to allow for studied reflection. I listened, as quietly and intently as I could, to her story. At one point in the midst of the "goodbyes" and people milling around, she said, "Now, if I were to decide that this Christianity thing is for me, what have I got to do?"

"Well," I said, "the first thing is to invite Jesus Christ into your life."

"Is that all?" she asked.

"Yes — at least for a first step — that's all."

"Listen," she said, "I've studied Zen. I know how complicated religion's supposed to be. It can't be as simple as you say it is."

"But it is that simple," I said, and before the discussion could go any further she was out the door and gone.

Roxanne didn't return to the parish for months. Grandma was doing better. Roxanne wasn't needed as often. It happened that by accident — or by Providence, depending on your point of view — the Sunday when Roxanne next came to church was confirmation day. I didn't see her in the crowd, didn't know she was there. My attention was fixed on the mechanics of an unusually complicated service. Several people were confirmed, others received, and a number had decided to take advantage of the provision that allows a previously-confirmed person to reaffirm his or her faith in the presence of the bishop.

I called out the names of the reaffirmation candidates as they came forward one by one. When all (so I thought) had been presented to the bishop and been prayed for, I nodded to the bishop as a sign that he could go on with the concluding prayer. "Wait a minute!" I heard the voice from somewhere in the midst of the congregation. "I want to reaffirm my faith too!" And there was Roxanne, unbidden, working her way out of the pew and up to the bishop.

"Roxanne, may the Holy Spirit, who has begun a good work in you, direct and uphold you in the service of Christ and his kingdom. Amen."

Feasts, Fasts and Ferias

Keeping the Great Fifty Days

By ROBERT B. SLOCUM

I have seen churches with a long-standing custom for the members to give Easter lilies to decorate the sanctuary for Easter. Unfortunately, many of these people rush to the sanctuary immediately after the Easter Day service is over to "reclaim" their flowers. The message is clear: Easter is over when the Easter service is done.

This pattern reflects confusion about the Easter season and its importance in the church year. As St. Paul notes, "If Christ has not been raised, your faith is futile and you are still in your sins" (1 Corinthians 15:16). The way we celebrate Easter should express the radical importance of Jesus' resurrection for our church and our lives.

Few Episcopalians dispute the importance of the Easter season. But accepting the importance of Easter as a matter of principle does not always go hand-in-hand with celebrating the Easter season. Here are some suggestions looking ahead to keeping the Great Fifty Days.

Keeping Lent in Perspective

The way we observe Lent will have an impact on the way we celebrate Easter. Lent should not overpower Easter. The lesser season should not obscure the greater season. If Lent becomes a test of endurance for the whole congregation, people will reach Easter Day with a sigh of relief. They will understandably conclude that Lent is the church's most important season if Lent is the busiest and most intense time of the church year. And they will not be eager for the special celebrations and programs of the Great Fifty Days.

Clergy and lay leaders should keep Lent from getting out of hand. Congregations should leave plenty of breathing room in the Lenten sched-

The Rev. Robert B. Slocum is vicar of St. Patrick's Church, Zachary, La., and is a student in the Doctor of Ministry program at the University of the South, Sewanee, Tenn.

ule. Let the people have some peace and quiet! Give them some space to reflect on their lives and prepare for Easter.

Preaching and teaching should remind that the Lenten observances are not an end in themselves, and that Easter is approaching. The congregation should see the "supporting role" that Lent plays relative to Easter, and be ready for the shift from Lenten penitence to Easter celebration.

But the shift from Lent to Easter should not take place before Easter. For example, the annual parish Easter egg hunt should wait until Easter Day or later — it is not a good event for Holy Saturday morning!

Celebrating Through Liturgy

The "outward signs" of the church should provide clear reminders that our Easter celebration continues through the Great Fifty Days. Preaching, for example, should relate thelections of the day to the season. Easter hymns should continue to be used. The Easter music should not be carried out like the lilies on Easter Sunday afternoon! It is appropriate to omit the confession and absolution from the Daily Office and perhaps from the Eucharist during this period. As another alternative, The Prayers of the People, Form VI (BCP, pp. 392-393) provide an abbreviated form for confession.

The paschal candle should be prominently displayed in the sanctuary throughout the season. It should *not* be snuffed out and carried away during the Ascension Day Eucharist. If incense is used on Easter Sunday to dramatize the festal character of the day, incense may also be used on the following Sundays.

Some congregations may wish to celebrate the theme of "Easter Light" through a special service of light as provided in "An Order of Worship for the Evening." This service begins by the light of the paschal candle, with the altar candles and any other candles lighted from it. The second collect for Easter Day (BCP, p. 222) serves well as

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The Wondrous Cross

The second in a series of Lenten meditations

By JEFFREY ROWTHORN

“God forbid that I should glory, save in the cross.”

Once again St. Paul's words from the sixth chapter of Galatians provide the caption and the inspiration for one of our hymns sung in Lent. Part of the wonder of Christ's passion is its ability, generation after generation, to move poets and writers to “sing the praise of him who died, of him who died upon the cross” (*Hymnal* 1982:471, v.1), to tell of all the benefits that flow from his death and to share the good news of salvation freely with one and all.

In the closing years of the 18th century, Thomas Kelly, the author of this hymn and the son of an Irish judge, experienced a deep spiritual conversion. Earlier that century Charles Wesley underwent a similar conversion and cried out in wonder: “Amazing love! how can it be that thou, my God, shouldst die for me?”

And later, John Newton, a sea captain who had been deeply involved in the slave trade, came to know God's love for him through reading Thomas à Kempis's *Imitation of Christ*. Is there any reader who does not know Newton's response to that unconditional love?

“Amazing grace! How sweet the sound,
that saved a wretch like me!
I once was lost but now am found,
was blind but now I see” (1982:671).

All three of them — Charles Wesley, John Newton and Thomas Kelly — became celebrated hymn writers, but they also became evangelical preachers, committed to the task of proclaiming the Christian gospel far and wide: “For how are people to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher . . . As it is written, ‘How beautiful are the feet of those who preach good news!’ ” (Romans 10:14-15).

So Thomas Kelly was ordained to the ministry of the Anglican Church in Ireland, but he soon became (as Isaac Watts was before him) a “dissenter,” preaching freely and ministering to the poor and needy in the bitter years of the Irish famine. For Kelly preached what he practiced, and we are told that one man cheered his despairing wife on with these words: “Hold up, Bridget! Bedad, there's always Mister Kelly to pull us out of the bog after we've sunk for the last time!”

In times like that Kelly knew that the cross remained a sure beacon of hope. It was “the measure and the pledge of love,” that love which he had come to know by name, that love which had reached out to embrace and redirect and energize him afresh. Pilate had inscribed on the cross a pronouncement of doom: “Jesus of Nazareth, the King of the Jews” (John 19:19), but to the eyes of faith a very

The author of this series, the Rt. Rev. Jeffrey W. Rowthorn, is an expert on hymnody, which he taught at Yale University before becoming Suffragan Bishop of Connecticut in 1987.

different message is there to be read, a message of hope for all:

“Inscribed upon the cross we see
in shining letters, God is love:
he bears our sins upon the tree,
he brings us mercy from above” (1982:471, v.2).

And part of the wonder of the cross is that that message is no longer written in the three languages of the Mediterranean world (Greek and Latin and Hebrew), but in more languages today than you and I have even heard of, let alone could total up! As a contemporary hymn writer has put it:

“Thanks to God whose word is published
in the tongues of every race.
See its glory undiminished
by the change of time or place.
God has spoken: praise God for his open word”
(1982: 630, v.4).

Thomas Kelly's commitment to the preaching of the gospel has been matched in the lives of millions of other Christians who are telling the story of the cross of Christ in every corner of our world.

Why is it a story worth telling and a story worth believing? Listen to the third stanza of the hymn:

“The cross! it takes our guilt away,
and holds the fainting spirit up;
it cheers with hope the gloomy day,
and sweetens every bitter cup” (1982:471, v.3).

Forgiveness for our sins, encouragement in times of weakness, hope in the face of despair, and comfort when, as must happen, sorrow befalls us. The gentle shadow of the cross stretches across all that we are and do!

That would be sufficient cause for gratitude to God, but in many parts of the world there are Christians whose faith is being put to the ultimate test. Like the martyrs of old, they have “decided to know nothing . . . except Jesus Christ and him crucified.” In the face of imprisonment and persecution and even of execution they are drawing strength from the cross:

“It makes the coward spirit brave,
and nerves the feeble arm for fight;
it takes its terror from the grave,
and gilds the bed of death with light”
(1982:471, v. 4).

For the cross is “the measure and the pledge of love.” Nothing will change the truth and the power of those three simple words Thomas Kelly saw emblazoned on it: GOD IS LOVE. The message of all faithful preachers comes down to this: we can dare to live lives which are built on that pledge of love, and we can dare to live lives which are shaped by that measure of love.

“Jesus Christ and him crucified” is, quite properly, “the sinner's refuge here below, the angel's theme in heaven above.” Therefore, “joining our voices with angels and archangels and all the company of heaven,” let us “sing the praise of him who died, of him who died upon the cross.” Thanks be to God!

Good News About Sin

Sin used to be a conspicuous topic of sermons, instructions and religious books. Nowadays it seems to be rarely mentioned, although it obviously remains a major force in human life, causing endless suffering. Lent is surely the time to face the reality of pride, cruelty, lust, deceit, cowardice and other sins of commission and omission.

To acknowledge sin is not being gloomy or morose, but rather simply being honest. The good news proclaimed by the church is that sin can be defeated, it can be forgiven and sinners can be reconciled. This is cause for joy, for gratitude and for courage to live in newness of life. As our Lord in effect said to Nicodemus, if we do not yet know this, we had better learn. The wind of the Holy Spirit blows powerfully in Lent. May it truly blow into the hearts of all of us.

Welcome on Board

With this Parish Administration Number, we extend a special greeting to new readers and to those who may be less familiar with this magazine. We hope you will both enjoy it and benefit from it, and will especially find the discussion of evangelism helpful. We also hope that you may show it to others in your parish. There are things in this issue that may be of particular interest to lay readers or choirmasters or teachers or others in the church. Interested readers are the ones best able to introduce others to this magazine, the one and only national

weekly publication serving Episcopalians.

It has been asked why THE LIVING CHURCH has gone on for 112 years, while other church journals come and go, even with national church support. The answer is simple: it is because of our readers. Through their support, encouragement and interest, and we hope through their prayers, they sustain this magazine through good years and bad. The Living Church Family constitutes the best informed group, and perhaps the most active group, within the Episcopal Church. It certainly includes many outstanding bishops, other clergy, and laypersons.

Yet it is not an exclusive family! Anyone can subscribe, and we are sincerely grateful that more and more are in fact doing so. We accordingly thank all who make possible this unique channel of communication within this branch of Christ's holy catholic church.

Release of Mandela

The freeing of Nelson Mandela in South Africa has been greeted with joy throughout most of the world. At last, we hope and pray, South Africa is moving toward a reasonable, humane and prompt solution of its problems. At present the emphasis is on granting political freedom and voting power to black South Africans. Unfortunately, there will be much else to resolve, including gross economic disparities, educational needs, and questions of land ownership. These problems will be all the more difficult to tackle because the government of South Africa has delayed reform for so long. In certain areas, international assistance will be needed. We hope it will be forthcoming.

VIEWPOINT

Irreconcilable Differences

By KEVIN MARTIN

One of the growing trends that does not bode well for the church is the increasing number of forced clergy terminations.

No so long ago rectors of parishes were considered to hold tenured positions. Except for cases of gross misconduct, once a parish called a person as rector, the relationship was seen as indissoluble. Clergy could be called to a new position, but the norm was longer rectorships with ordained persons sometimes serving their entire ministry

in one place. An analogy to marriage was often used to describe the relationship of rector and parish.

Today clergy terminations are commonplace. While the church does not keep official records on forced terminations, we know they occur. Clergy are now seen as employees: they are given contracts and letters of agreement and are subject to reviews and evaluations. Some dioceses require a yearly review of the rector's "performance." The common wisdom seems to be that these trends are good reforms to a formerly antiquated system.

While I know the value of intentional evaluation and periods of review, I would like to suggest two reasons why we may want to rethink the value of the tenured rectorship, or at least a modified view of it.

First, more and more evidence is showing that longer clergy/congregation relationships make for a stronger and growing congregation. Lyle Schaller, noted church observer, points out that the healthiest churches in America are those where the pastor has been present for at least seven years. The Alban Institute, in recognition of this evidence, has developed a program for revitalizing the long-term pastorate. If most significant growth occurs after these seven years, it seems our most efficient means of reversing the Episcopal Church's trend toward loss of membership may lie in encouraging longer tenures among our clergy!

Second, there is increasing evidence that some degree of conflict between a pastor and a congregation is an inevi-

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table and healthy part of the relationship. I have found that the end of the first year and between the third and fourth years are times for predictable stress and conflict.

I am not surprised at all to see that the average pastorate in a small congregation tends to be about four and a half years. In other words, even when things are "going well" conflict is likely sometime in the the first five years. When conflict comes, it is tempting to suppose that the relationship is not working and that a termination might be in order. But what if such terminations short-circuit inevitable steps in the full development of a relationship between a rector and a parish? Might we not then be creating many immature and underdeveloped congregations?

Returning to the analogy of marriage: Today most states allow for the "dissolution" of a marriage contract by the actions of one party. If two people appear before a judge today and one of them wants a divorce and one does not, the party desiring a divorce can get it.

Little Recourse

Translate this from the legal sphere of marriage to the ecclesiastical sphere of parish life. Parish leaders can now force the termination of a clergy person because they have come to believe this would be best. Clergy who have faced this know that they have little recourse, except from a diocesan bishop who believed in the indissolubility of the covenantal agreement. Unfortunately, this usually is not the

**"I have never seen
the forced termination
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moral misconduct
was a factor."**

case. Add to this the low tolerance for conflict found in diocesan structures, and you have our present situation. We are producing many congregations, especially so-called "family and pastor centered" ones, quite adept at terminating clergy.

Simply put, there is an increasing tendency to see conflict between clergy and congregation, in and of itself, as reason to dissolve the rector/parish relationship. Welcome to the secular age!

Here I want to share an observation based on nearly 20 years of ordained ministry. I have never seen the forced termination of a rector or vicar as ultimately beneficial to a congregation, except when gross moral misconduct was a factor. I believe that once lay leadership discover the ease in forcing a termination, the long-term health of the congregation is in serious jeopardy.

There are congregations today who have developed a track record of having one short-term clergy relationship after another. These end in either a forced termination or a priest leaving voluntarily early on because of the growing stress.

What can be done about these trends? I have a few suggestions. First, make the unconscious processes now at work more conscious. Challenge the assumptions that the trends today are inevitable or good.

Second, challenge bishops and other judicatory people to apply what we know about conflict. It is not always bad, and sometimes it reflects that the right things are happening. To do this, clergy will have to stand up for one another in the termination process.

Finally, challenge the assumed contractual agreements now being put in place. No matter what the letter of agreement says, clergy are now subject to termination at the discretion of the leadership of a parish.

Contracts are good when set for a long enough period. I would suggest seven years for a rector and five years for a vicar, periods long enough to make conflict inevitable, thus, forcing the congregation to deal with it. Then make it clear that, except for cases of provable moral misconduct, the contractual agreement is indissoluble for the duration of the agreement.

What would be the result of such an action? I believe that we would see more congregations passing through the needed steps to become effective, healthy, and growing centers of worship and ministry with effective ordained leadership in place.

FIFTY DAYS

(Continued from page 12)

a seasonal collect for an Easter service of light. This collect's invocation, "O God, who made this most holy night to shine with the glory of the Lord's resurrection," serves to draw together the Easter theme and the evening context. All aspects of the service of light should remind the congregation that our Easter celebration continues as we celebrate "the light of the world."

The parish celebration of Easter will, of course, extend beyond the liturgy and the church building. All the parish Easter events and celebrations do not have to be "churchy." The Easter season is an excellent time for

the people of the parish to get together for special meals, picnics, and outings. Some teaching should be provided to remind that our fun takes place in the context of the church's Easter celebration.

Special Classes and Meetings

Catechumens in the early church continued their course of formation and instruction after their baptisms and first communions. This pattern has been resumed by some who are seeking to renew the church's use of the catechumenate. *The Book of Occasional Service*, second edition (p. 114), notes that "In the case of persons baptized at the Great Vigil," a final stage of the catechumenate "ex-

tends over the Fifty Days of Easter. This period is devoted to such activities, formal and informal, as will assist the newly baptized to experience the fullness of the corporate life of the church and to gain a deeper understanding of the meaning of the Sacraments." Even if there is no catechumenate in the parish, Easter provides an excellent occasion for instruction in the faith for all who will participate.

As we celebrate the season of our Lord's resurrection, we can reflect on the meaning of the Christian life as we live it. Why do we in the church, do what we do, say what we say, live as we live? Our answers to these questions only make sense in light of Jesus' resurrection, which we *celebrate*.

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BOOKS

Help with Hymns

INTRODUCING A NEW HYMNAL: How to Improve Congregational Singing. By James Rawlings Sydnor. GIA. Pp. vi and 132. \$12.95 paper.

This is actually two books in one; and, despite the rather high price for a paperback, it is a real bargain. Although we Episcopalians — at least those of us using *Hymnal 1982* — are past introducing the new book, there is a wealth of information to provide assistance for introducing new hymns.

The use of new, previously unfamiliar, hymns is an ongoing task in most of our parishes. For those parishes who have not yet used the new hymnal, Sydnor's book might be used as an ecumenical resource, along with publications from our Church Hymnal Corporation.

It is in the "Second Book" that Sydnor is at his best as a teacher and guide. There are few parishes in which congregational singing is a strength in our church; and the author begins with five little stories of clerics and hymns, urging parish clergy to take a more active role in the music of their parishes. Even those of us who have professional musicians working with us need to participate more fully in such tasks as hymn-selection.

There are many and helpful ways to sustain a congregation's interest in singing good hymns; Sydnor provides the necessary assistance here with models for hymn festivals, lists of resources/bibliography and useful suggestions for both the cleric and musician.

This reviewer was reminded throughout the book of St. Augustine's phrase, "Those who sing pray twice." While Episcopalians will never match their Lutheran, Baptist and Methodist brothers and sisters in their verve for congregational singing, we can improve. Sydnor's book will help.

(The Rev.) PHILLIP W. AYERS
St. Paul's Church on-the-Hill
St. Paul, Minn.

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MORNING RUN: Sabbatical Reflections on the Church and the City. By Harry H. Pritchett, Jr. Susan Hunter Publ. Pp. 104. \$8.95.

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walk came at high speed, with morning runs in a fast paced city during a three month sabbatical. Removed from his parish duties and temporarily planted in New York City, a foreign location both repellent and seductive to him, he kept a journal of his observations and meditations.

This journey is unlike most that get published — it is highly personal and can be embarrassing in parts to read, but is always interesting. Beginning with an eye opening run through the seamy side of the Wall Street area and continuing through opera, art, restaurants and the theater, Fr. Pritchett never ceased to reflect theologically on the city and its nature, and its effect on his own spirituality.

Since it covers only three months, you will not find it culminating in a major transformation. You will find the development interesting and valuable for your own reflection. Your opinion of the end result will likely vary with your political predisposition, as Fr. Pritchett leaves no doubt that politics informs his theology. A very instructive book.

ROBERT M. GROSS
Charlotte, N.C.

A Truly Great Bishop

AN ANGEL ON HIS WING: The Story of Bill Gordon, Alaska's Flying Bishop. By Tay Thomas. Morehouse. Pp. 228. \$22.95 cloth/illustrated.

Bishop William J. Gordon's efforts to help the people of Alaska preserve their culture, move away from paternalism, develop indigenous leadership and to help the church become a multi-cultural family are the focus of this timely and extremely readable book honoring the man who was the missionary Bishop of Alaska from 1948 to 1974. Written by a longtime member of the Episcopal Church in Alaska (Tay Thomas did the *National Geographic* article on the 1964 Alaska earthquake), *An Angel on His Wing* also carefully records the perspectives of missionaries, native peoples, as well as longtimers and newcomers from the lower 48.

Humor, accounts of hazardous trips by dog team and plane (he walked away from a plane crash) and lively human interest stories make this a book hard to put down. Bill Gordon is depicted as a human being with strengths and weaknesses, willing to

stand up for his moral convictions and state his opposition to gambling and war when these stands were unpopular.

His family life and the results of his having to be away from home so much of the time are described. The important role that Shirley played as Bill's wife and in the diocese is shown, as well as her ability to cope with difficult situations, adjust to other cultures, care for the family and give gracious hospitality to a constant stream of people.

Bishop Gordon's story typifies the experiences of many missionaries who have gone to an unfamiliar geography and climate to communicate the gospel across cultural and language barriers. What makes his story particularly strategic for our rapidly changing world is seeing how he responded to wave after wave of outside influences which radically changed the cultures and lives of the people of Alaska and greatly affected the church.

Because human beings don't like change, Bishop Gordon ran into resistance from the national church, some missionaries, and some of the native peoples. *An Angel on His Wing* reveals Bill Gordon as a man of vision, ability, and courage — a colorful person and a truly great bishop under whom this reviewer worked for 20 years.

(The Rev.) WALTER HANNUM
Pasadena, Calif.

75 Preachers

HOMILIES FOR THE CHRISTIAN PEOPLE, CYCLES A,B,C. Edited by Gail Ramshaw. Pueblo. Pp. xvi and 572. \$25.

This collection of short homilies for each Sunday in the three-year lectionary cycle of Roman Catholics, Lutherans, and Episcopalians is obviously intended to be a companion to the three volumes of *Lectionary for the Christian People* with which it shares one editor and a similar format. The lectionary prints the readings in the RSV translation emended in a manner to make it more generic and less marked by gender, but the result is less radical than *An Inclusive Language Lectionary*.

These homilies, which average about two and a half printed pages, are written by 75 people from the three traditions of the lectionary cycle and by Presbyterians and Methodists

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as well. The writers include seminary professors of homiletics and other disciplines, parish clergy, laypersons, and at least one preacher who was a seminarian at the time of writing.

The aim is to provide models both of how preaching too can be more inclusive and of how it can in other ways be more "in the language of the 90s," as a publisher's blurb says. Although Ramshaw states in her introduction that "the sermons are printed not as texts to be read in the assembly," their publication in the familiar format of many of Pueblo's editions of liturgical texts will probably increase the temptation of some to read them there — and there are some rare situations in which doing so would be legitimate.

The real question for me about this book is its intended market. That seems to be a double audience of preachers looking for models of contemporary preaching and of laity seeking for supplementary reflections on the lectionary texts. In the sampling of the homilies that I have made, it appears that both expectations would be

well served. I hope that is the way that the collection will be used.

(The Rev.) O.C. EDWARDS, JR.

Professor of Preaching
Seabury-Western Theol. Seminary
Evanston, Ill.

Facing Bereavement

FOR THEY SHALL BE COMFORTED: A Guide for Those Who Mourn a Loved One's Death and for Friends Who Want to Help. By Bereavement Group, All Saints' Church (3 Chevy Chase Circle, Chevy Chase, Md. 20815). Pp. 34. \$2 paper.

The sting of death is real. It is an issue some parishes face sporadically, others systematically. The latter course is now greatly facilitated by this carefully honed, deeply spiritual, eminently practical volume. It is the result of two years of work, prayer and reflection by members of All Saints' Episcopal Church in Chevy Chase, Md., a large, multiple-ministry suburban Washington congregation.

There is hope and resurrection at

the end of the trial of bereavement, not cheap grace or quick fixes along the way. The authors of this work experienced it, helping us to understand the dark night of bereavement more clearly.

(The Rev.) FREDERICK QUINN
Chevy Chase, Md.

Books Received

PASTORAL CARE FOR SURVIVORS OF FAMILY ABUSE. By James Leehan. Westminster. Pp. 156. \$13.95 paper.

SEEKING A SANCTUARY: Seventh Day Adventism and the American Dream. By Malcolm Bull and Keith Lockhart. Harper and Row. Pp. 319. \$25.95.

A CRY FOR JUSTICE: The Churches and Synagogues Speak. Edited by Robert McAfee Brown and Sydney Thomson Brown. Paulist. Pp. 223. \$8.95 paper.

HEGEL'S CONCEPT OF EXPERIENCE. By Martin Heidegger. Harper and Row. Pp. 155. \$8.95 paper.

THE MAKING OF MODERN THEOLOGY: Adolph von Harnack; Liberal Theology at its Height. Edited by Martin Rumscheidt. Collins Liturgical Publications. Pp. 329. NPG.

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BLUE COLLAR MINISTRY: Problems and Opportunities for Mainline "Middle" Congregations. By Steele W. Martin with Priscilla C. Martin. The Alban Institute. Pp. viii and 62. \$9.25, paper.

A careful study of the difficulties many churches have working with people who are neither poor nor affluent. Its copious references do not detract from its easy-going style and frequently memorable phrasing, such as the "group ego of institutions."

WHEN YOUR SPOUSE DIES: A Concise and Practical Source of Help and Advice. By Cathleen L. Curry. Ave Maria. Pp. 127. \$5.95 paper.

Much information here is basic to earlier books on the subject, yet helpful is the author's broadened concept of prayer in a time of grief and pain. Also insightful is the section, "Closing the Door Gently," in which it is acknowledged that time alone does not heal grief. Emphasis is on "a full growing life."

A CHILD'S LIFE OF JESUS. Translated from the French by John M. Bomer. Illustrated by Lizzi Napoli. Ave Maria. Pp. 40. \$8.95.

I enjoyed the bold, brightly colored drawings as much as I did the text of this unusually artistic book for children. While definitely religious, the book does not have that "Sunday school" look that so many children's books do. The text is a lovely paraphrase version of basic biblical events and parables, notable is the use of the "Reign of God" for the traditional kingdom of God. Highly recommended.

FAITH AND LITTLE CHILDREN: A Guide for Parents and Teachers. By Karen Leslie. Twenty-Third. Pp. 128. \$7.95 paper.

Roman Catholic catechist Karen Leslie draws from her ten years of experience working with pre-school children to help parents and teachers develop the life of faith in children. Part one covers the basics about God, Jesus, and the Bible; part two, the liturgical year. Her discussion of the mass, baptism and the church building is sound and can easily be used by Episcopalians.

WHERE MOTH AND RUST CORRUPT. By Maurice Coombs. Forward Movement. Pp. v and 56. \$3.55 postpaid, paper.

A lucid study of church giving. Distinguishes between tithing and voluntary giving and advances what the author, rector of Good Shepherd, Philadelphia, refers to as responsible ownership, rather than stewardship. His chapter "Hoarding and Giving" is most illuminating.

REACHING: The Journey to Fulfillment. By Morton Kelsey. Harper & Row. Pp. xi and 206. \$15.95 paper.

Book-length response to the question, "What is the fulfilled life?" Noted Episcopal author Morton Kelsey here offers "travel advice" for the inner journey to God. While the topic has been much explored recently, this book offers keen insights: particularly profound, I thought, were the sections on money addiction and the interrelationship of love and fulfillment.

RELIGIOUS SEMINARIES IN AMERICA: A Selected Biography. By Thomas C. Hunt and James C. Harper. Garland. Pp. ix and 231. \$32.

The third in a series all published by Garland comprises bibliographies of books and articles written about various seminaries from Episcopal, Roman Catholic, mainline Protestant, Hellenic, and Jewish traditions. The 60-page Episcopal section, by Donald S. Armentrout, appears to be exhaustive on the 11 seminaries of our church as well as theological seminaries no longer in existence and current diocesan training schools.

CATHOLIC MORALITY REVISITED: Origins and Contemporary Challenges. By Gerard S. Sloyan. Twenty-Third. Pp. vi and 168. \$9.95 paper.

Professor of religion at Temple University, Roman Catholic priest Fr. Sloyan examines the morality of ownership, respect for one's body and those of others, world citizenship, and war-making and peace. I found his section on friends and counselors insightful; as with other sections, he gives a specific example (in this case a drunk friend) and sets up moral questions and responsibilities for those who are relatives and friends.

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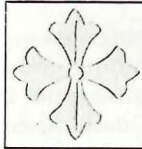
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The Rev. Frederick W. Lantz is now rector of
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The Rev. Thomas E. Nicoll is associate rector
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The Rev. Ronald G. Poston is chaplain of The
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The Rev. Brian Prior is director of Christian
growth and development for the Diocese of Spo-
kane, E. 245 13th Ave., Spokane, WA 99202.

The Rev. Susan Carter Sawyer is chaplain of
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sity, Box 1034, Manhattan, KS 66502.

The Rev. Richard P. Ward is assistant of
Christ Church, Box 66, Coronado, CA 92118.

The Rev. W. Kenneth Williams is vicar of Sts.
Philip and James, Morenci, AZ; add: Box 13662,
Tucson, AZ 85732.

Deaths

The Rev. John Phillip Bartlett, retired
priest of the Diocese of San Diego, died of
natural causes at the age of 80 in San
Diego, CA, on January 16.

Fr. Bartlett attended the Church Divinity
School of the Pacific and was priested in 1953;
he served as vicar of St. Philip the Apostle,
Lemon Grove, CA from 1952 to 1966 and as
assistant of St. Paul's, San Diego from 1967 to
1974. He is survived by his wife, Dorothy, and
two children.

The Rev. Canon George Andrews Fox, a
priest for over 50 years, a perpetual canon
of St. Mary's Cathedral, Memphis, TN,
and at the time of his death registrar and
historiographer of the Diocese of West Ten-
nessee, died after a brief illness at the age
of 76 on January 31 at Baptist Memorial
Hospital, Memphis.

A native of Louisiana, Canon Fox was a grad-
uate of Centenary College and Vanderbilt Uni-
versity; he also attended the University of the
South. He served churches in Franklin, Spring
Hill, Chattanooga, and Memphis, TN; and from
1958 to 1967 he was canon missionary and canon
to the ordinary of the Diocese of Tennessee.
From 1967 to 1974 he was chaplain of St. Mary's
Convent, Peekskill, NY and chaplain to the east-
ern province of the Community of St. Mary. He
is survived by his brother and several nieces and
nephews.

rites

(Continued from page 11)

book covers all of the services of the church at which priests commonly officiate (hence ordination rites are not included). His book alone is illustrated with careful drawings by Fr. Richard E. Mayberry of various ceremonies, and his information is very detailed, and covers many optional extra practices. His description of special liturgies in Holy Week provides all the traditional Western ceremonies, and will be particularly useful for clergy faced with leading such services for the first time. His detailed index is also very useful.

Fr. Stuhlman's book sets the services in their historic contexts and it is in a very readable style. It covers all of the services in the Prayer Book (but also refers, as do the others, to *The Book of Occasional Services*). He states more of the pros and cons of things than does Fr. Michno, but has less details. He helpfully includes a short bibliography as well as an index.

Fr. Stuhlman, like Mr. Galley, deplores the vesting of a priest as a deacon, in the absence of the latter, and the continuance of the office of subdeacon, an order which does not exist within the Episcopal Church (nor in the Roman Catholic Church today). This reviewer suggests that parishes which own tunics can use them in the future as dalmatics for additional deacons, or (as in English cathedrals) for crucifers on major occasions.

The Second Vatican Council led to the publication of books for all the revised Roman rites, but no single book had collected together all the directions that these rites contained or implied for bishops. A new *Ceremonial of Bishops* was accordingly compiled and published in Latin in 1984. We now have an English translation, handsomely printed by the Benedictine monks at Collegeville, Minn., in black and red.

This substantial work provides explanations, rubrics and recommendations for all the services of the church: mass, Morning and Evening Prayer, Holy Week rites, baptism and other sacraments, profession of monks and nuns, funeral of a bishop, etc. Although the Roman rubrics often differ considerably from the Episcopal ones, there are many helpful suggestions. Throughout, the book is motivated by a pastoral spirit. The ceremonies are often more complicated than those current in the Episcopal Church, but

far simpler than former Latin rite usage.

Special attention is given to the Eucharist. Instead of the former pontifical mass, there is now the stational mass, patterned on the usages of the city of Rome in early centuries. Instead of the elaboration of ceremonial typifying the former pontifical mass, the stational mass is now characterized by the inclusive character of its participants. The bishop is accompanied by three deacons (not priests dressed as deacons) and concelebrating priests, while acolytes, cantors, readers and the general congregation all have their parts. It is to be that "preeminent manifestation of the church" desired by Vatican II in which the people of God actively participate while the bishop presides, surrounded by his presbyters and other ministers.

If the bishop does not actually celebrate a mass (because of ill health?) he may preside from his chair, leading the Ministry of the Word and giving a final blessing. Galley's book adopts this same pattern for Episcopalians. It is the reverse of the traditional Anglican arrangement of a priest (e.g. the rector of the parish) doing the first part of the service with the bishop taking over at the offertory — often a more useful arrangement in the mind of many.

The Bishop and the Liturgy is an attractive small volume excerpting the more important points of the longer *Ceremonial of Bishops*, particularly as regards the Eucharist. It contains the material that will be of greatest interest to Episcopalians and is recommended not only to bishops, but to all "who love beautiful and orderly liturgies" (p. 7).

The Bishop in Liturgy is a brief collection of Anglican essays on this topic by informed authors, not all of whom agree with each other [reviewed, TLC, Jan. 1, 1989]. It mainly addresses the philosophy and principles of the bishop's liturgical role. Important questions of principle are indeed raised, both for bishops and for other clergy and laypersons who serve with them and perhaps plan for them.

In conclusion, it is interesting to point out that these Anglican books rise above the sharp dichotomy of High Church and Low Church which used to be so evident. Similarly, the Roman Catholic ones rise above the old cleavages between low, sung and solemn celebrations. This is no doubt due, at least in large part, to the more pastoral and irenic spirit of the revised rites.

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MUSIC FOR LENT: hymns, anthems, and chant for the season of repentance; cassette and booklet, \$8.00. Cassettes of TENEBRAE and of GREAT PASCHAL VESPER, booklet and tape, \$8.00 each. Write: Music Ministry Office, St. Peter's Church, 110 W. Madison St., Chicago, IL 60602. Prepayment required.

COMPUTERS

CHURCH MASTER ANNOUNCING RELEASE 1.40. Over 75 new features, including: MenuBars, user defined graphs, pledge/tithe analysis, zip sorted labels, non-attendance reporting, and much more. For single or multiuser systems. Runs on DOS, Networks, Xenix and MacIntosh systems. Features: modular design including SBT accounting, dBase compatible files, and a support plan that can't be beat! Free support for first 90 days — Extended Support includes free upgrades! Written by Episcopalians. Thirteen separate but integrated modules at a price you can afford. Dealer inquiries welcome. Summit Systems, 16 Berry Hill Rd., Suite 121, Columbia, SC 29210; phone (803) 798-9749.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

CLASSIFIED

advertising in **The Living Church** gets results.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. **Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone: (708) 231-0781.**

NEEDLEPOINT CANVASES for kneelers, banners, seat cushions, and paraments. Send s.a.s.e. for information. **Karen L. Ford, Box 15178-L, Phoenix, AZ 85060.**

ORGANIZATIONS

CANON GARETH BENNETT's analysis of the state of the church (The "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by the Evangelical and Catholic Mission. For a copy, send \$2.50 to: **ECM, 1206 Buchanan St., McLean, VA 22101.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, BSG, 42-27 164th St., Flushing, NY 11358.**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION for suburban, eucharistically centered parish. Need trained, full-time person to work with rector and assistant in building quality educational program. Resumé to: **The Search Committee, St. Michael and All Angels, 6408 Bridgewood Rd., Columbia, SC 29206.**

RECTOR, WEST HARTFORD, CT. Program-size parish in an affluent residential suburb. Membership includes all age groups with diversity of gifts. Committed to reverent worship, music, Christian education, lay leadership and growth. Seek to enrich spirituality and emphasize preaching, administration, pastoral care, outreach and stewardship. 1990 budget \$334,000. Write for parish profile. Send resumé promptly. **St. James's Episcopal Church, 19 Walden St., West Hartford, CT 06107. (203) 521-9620.**

WANTED: Part-time retired priest to serve small congregation in foothills community of central Idaho — the gateway to the wilderness area — close to fishing, hunting, rafting and skiing. We have a beautiful 100-year-old church that needs someone to help us make it more important to the people of the area. If interested, please contact: **Carm Spencer, Search Committee Chairman, Holy Trinity Church, Rt. 2, Box 500, Grangeville, Idaho 83530.**

SCHOOL CHAPLAIN. Priest sought to serve as senior chaplain to 700 students and 75 faculty of K-12 Episcopal-related school in liaison with Mother Parish of Baltimore. Experience, commitment, and temperament to relate to teenage boys especially essential. Inquiries and resúmes before April 1st to: **Mr. Robert W. Hallett, Headmaster, St. Paul's School, Brooklandville, MD 21022.**

MINISTRY OPPORTUNITY. Clergy or lay. Executive Director of the Anglican Fellowship of Prayer. Applicant needs to have a heart for prayer, a knowledge of Scripture, teaching and organizational skills. Please send resumé and a statement describing convictions about prayer and authority of Scripture to: **The Rt. Rev. Donald M. Hultstrand, Chairman of the Board, AFP, P.O. Box M, Winter Park, FL 32790.**

POSITIONS OFFERED

DIRECTOR OF EDUCATION sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: **Rector, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.**

DIRECTOR OF CONFERENCE CENTER sought by In-The-Oaks, conference center of the Episcopal Diocese of Western North Carolina. Job description, application forms, and relevant information may be obtained from Chairperson, **In-The-Oaks Director Search Committee, Box 1117, Black Mountain, NC 28711 or (704) 883-2898.** Filing deadline is March 15.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, strong experience in service playing, RSCM choir training, liturgy, teaching, seeks post with active worship-centered parish. Master's degree, 15 years experience. Church/school combination considered. Eastern U.S. Reply **Box B-693*.**

PROVERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES — The Provers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

FOR RENT

COMFORTABLE MOUNTAIN HOME on wooded acreage, adjacent to Kanuga Conference Center, Hendersonville, NC. 3 bedrooms, 3 baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$400.00 — week. **Robert L. Haden (704) 364-9722 or (704) 366-3034.**

NEW ORLEANS APARTMENT: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

RETIREMENT COMMUNITY

UNIQUE RETIREMENT VILLAGE. Entrance fee fully refundable. Spacious duplexes. **Walsingham Estates, P.O. Box 1043, Mt. Carmel, IL 62863. (618) 262-7382 or (618) 263-3355.**

FOR SALE

1958 4 Manual Drawknob Allen; 1975 choir computerized card reader 17 speaker cabinets; **1983 Allen** double memory capture action; 10 generals; 6 divisionals; 3 swell shoes (No Gt); crescendo; console (matched mahogany) excellent condition. Sell total instrument, or sell console (pipe organ compatible), speakers, amplifiers and 2 computer choir separately. Available May, 1990; price negotiable. Write: **The Organ Committee, First Presbyterian Church, 1101 Bedford St., Stamford, CT 06905.**

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

FOR SALE

PIPE ORGAN Four rank Wickes pipe organ built in 1971. Very good condition, \$15,000 negotiable. Phone: **Robert Tucker 704-339-0769** after 5:30.

TRAVEL

TRINITY JOURNEY PROGRAM 1990. Sponsored by Trinity Church, Wall Street. **The Church of Rome: Our Western Roots** Rome, Assisi, Florence, May 27-June 8 with Prof. J. Robert Wright, General Seminary. **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music,** Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich,** Norwich, July 11-22 with Prof. Elisabeth J. Koenig, General Seminary. **The New Russia: Orthodoxy, Culture and Transition,** New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, August 19-September 3 (Labor Day) with Madeleine L'Engle. **The New Russia II: A Russian Christmas,** Moscow, Odessa, Leningrad with the Rev. James C. McReynolds, Director, Trinity Journey Program. Program prices from \$1,800 to \$3,295 include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0807** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

WANTED

BLUE MUSICAL edition of Hymnal 1940 in good condition. Write giving price and number available before shipping. **Church of the Redeemer, Box 1164, Orangeburg, SC 29116.**

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

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LENT CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Frederick Lindstrom, Jr., v
Sun H Eu 10. For info call (205) 968-5988

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner,
precentor
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

NEW HAVEN, CONN.

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

TRUMBULL, CONN.

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

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
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 12:30-2:45. Hours 10-4:30
Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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. Randall K. Hehr,
ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev.
Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing
10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H.
Bolte, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

NAPLES, FLA.

ST. PAUL'S 3901 Davis Blvd. (State Rd. 84)
The Very Rev. Larry G. Smellie, r; the Rev. Dr. John A.
Lindell, ass't; the Rev. Charles M. Serson, ass't
Sun H Eu 8, 10. H Eu Healing Tues 10, 6; Sat 5:30

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc
r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill,
Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev.
John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A-C, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Cho-
ral; 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 Church-
men; 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, Interces-
sions; 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.

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Fr. Warren Tanghe, SSC 872-4169
Sun Masses 8, 9, 11 (High); Sta & Mass 6:30; CS 10. Daily
Masses Mon 7; Tues 12:10; Wed 7; Thurs 7; Fri 12:10; Sat
5:30. C Sat 4

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7
Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6;
Thurs 9:30; Sat 5:30

MISSION, KAN.

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

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth St.
The Very Rev. M. Richard Hatfield, S.T.M., dean
Sun Masses 8 & 10. Daily as anno

SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

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

LOUISVILLE, KY.

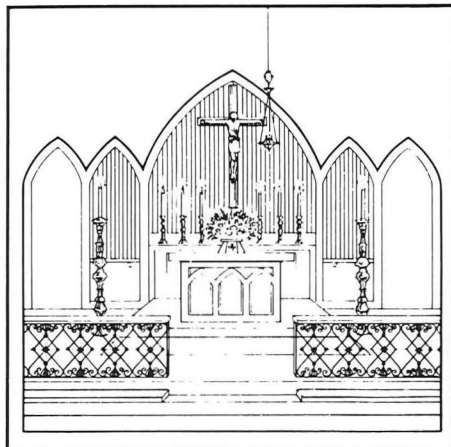
ST. GEORGE 26th & Oak
The Rev. Samuel Akuamoah, v
Sun H Eu 11

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVe-
que, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gib-
son J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

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



Church of Our Saviour, Atlanta

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-
soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

LEOMINSTER, MASS.

ST. MARK'S (up from the Common) 60 West St.
The Rev. Keith W. Mason, r 537-3560
Sun H Eu 8 (28 BCP) & 10 (Rite I or II). Thurs 9 (Rite I)

PITTSFIELD, MASS.

ST. MARTIN'S (Rite I) 133 Dalton Ave.
The Rev. Canon Robert S.S. Whitman
Sun 8, 9:30 H Eu & Ch S. Wklys as anno

ST. STEPHEN'S Park Square
H Eu: Sat 4:30; Sun 8, 10, 5:30; Tues 6:45; Wed 12:10 & 5:30;
Thurs 10. MP daily 9, EP daily as anno

CLAWSON, MICH.

ST. ANDREW'S Main near 14 Mile Rd.
The Rev. Harry T. Cook, r; the Rev. E. Anne Kramer, v
Sun H Eu 8 & 10:30. Wed 9:30, Thurs 12:15

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft. Fri organ recital 12 noon. Easter Day:
Sunrise ser 6:30 followed by breakfast, and 11

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
Russell W. Johnson, r; John Cowan & Susan Kruger, assoc
Sun H Eu: 8:30 & 10:30; Ad. forum 9:30, Ch S 10:30. Wed H Eu
7, 12:15 & 6:15

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
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC,
EP daily

SPRINGFIELD, MO.

ST. JOHN'S 515 E. Division St.
The Rev. Daren K. Williams, r; the Rev. Canon Carl E. Wilke,
assisting
Sun Masses 8 & 10. Daily Mass as anno

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

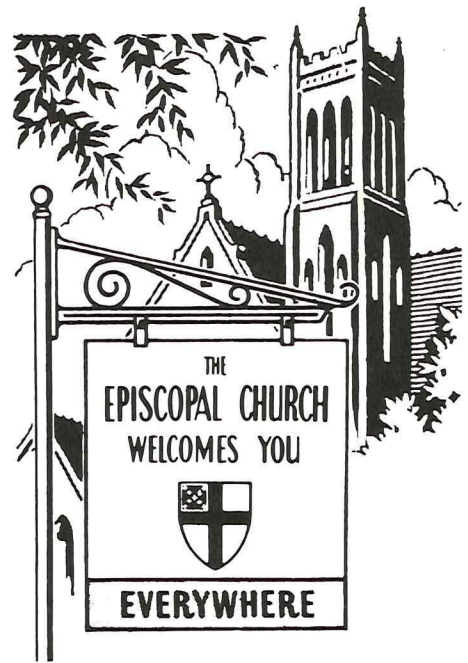
ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)



BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

BROOKLYN, N.Y.

ST. PAUL'S in the Village-of-Flatbush 157 St. Paul's Pl.
(Anglican/Episcopal)
The Rev. H.A. Thompson, r
Sun 8 MP & Low Mass, 8:45 Breakfast, 9:30 Christian Ed, 10:30 (Sol Mass), 12:30 Holy Baptism (2nd Sun). Wkdays: 10 MP & Mass (ex Mon)

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

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 & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. 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 4 (1S & 3S). Mon-Fri H Eu 1:05

RICHMOND HILL, N.Y.

ALL SAINTS' 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J.T. Schnabel, r (718) 849-2352
Br. Thomas Carey, S.S.F.
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

STONY BROOK, N.Y.

ALL SOULS' Main Street (516) 751-0034
The Rev. Fr. Kevin P. Von Gonten, v
Sun H Eu 8, Sung Eu 10. Tues Eu 6 followed by Bible Study; Thurs 8 Eu; HD as anno

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 Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

SYRACUSE, N.Y.

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

DURHAM, N.C.

ST. JOSEPH'S 1902 W. Main St.—near Duke Univ. (286-1064)
The Rev. Richard M. Morris, Interim r; the Rev. James B. Craven, III, d ass't
Sun H Eu 8:30, 10:15

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel

PITTSBURGH, PA.

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

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r; the Rev. E. Robinson Dewey, ass't
Sun 8:30 HC; 9:30 Christian Ed; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun Masses 7:30, 10 (Sung), EP 5 daily (ex Fri). Mass Mon, Tues, Wed 6:30, Thurs 12 noon, Sat 8. C Sat 4-5.
Lent: Sta & B Wed 7

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Reginald Mallett, sss't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calle de Corde (465) 20387
Near the Instituto Allende
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Ch S 9:30. Thurs H Eu 10:30

FORT WORTH, TEXAS

ST. ANDREW'S (downtown) 917 Lamar St. (817) 332-3191
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

HOUSTON, TEXAS

ST. MARK'S (West University Pl.) 3816 Bellaire Blvd.
The Rev. Charles K. Floyd, Jr., D.Min., r
Sun worship 7:45, 9, 11 HC. Wed 7 & 9:30 HC

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor (512) 226-2426
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calle de Corde (465) 20387
Near the Instituto Allende
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Ch S 9:30. Thurs H Eu 10:30



All Souls' Church, Stony Brook, N.Y.

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