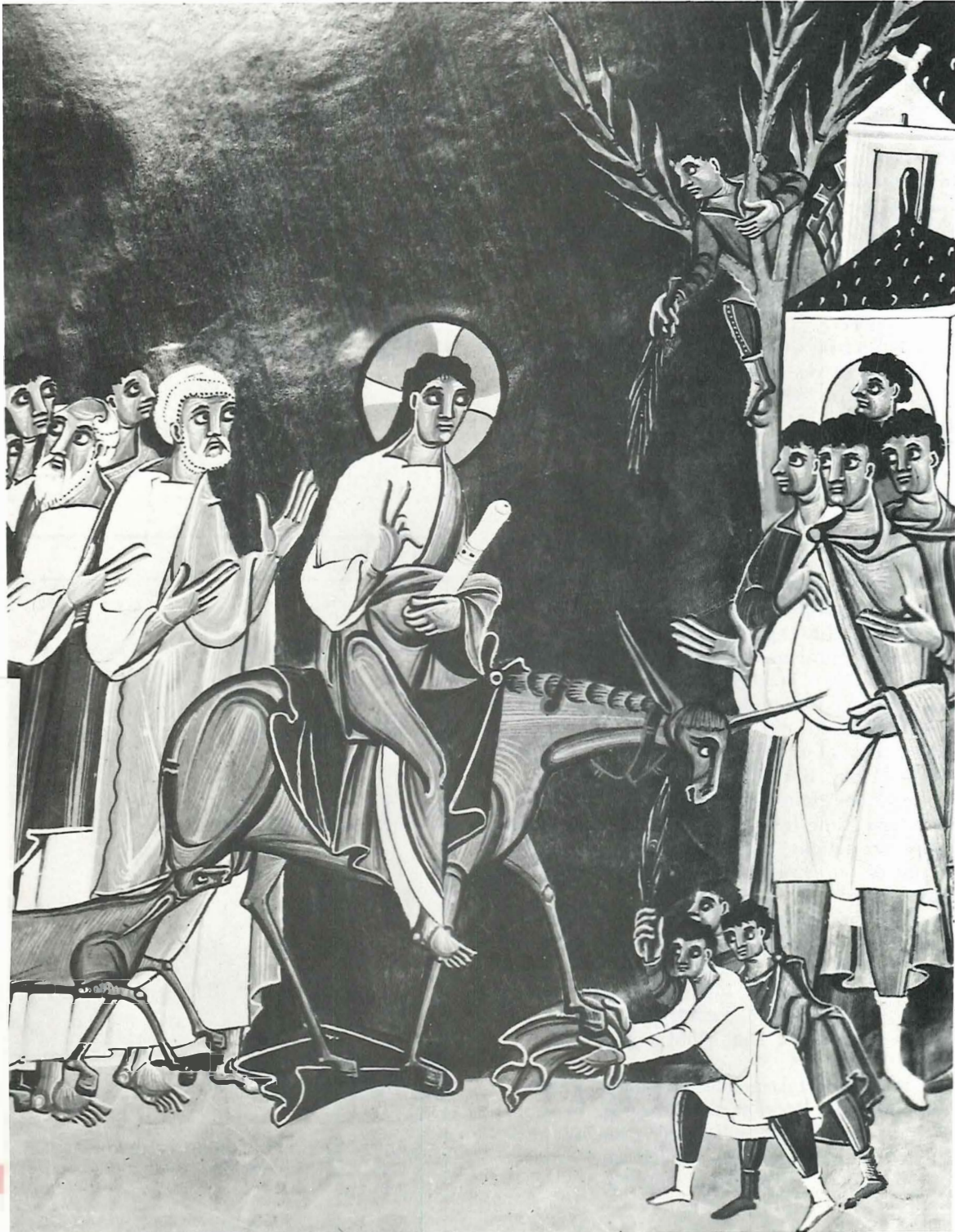


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# IN THIS CORNER

## 'The Good Life'

It's easy to talk about what's wrong with other people. We may even enjoy the experience. But looking inwardly to examine our own thoughts and actions — that we may not be so eager to do. These are some thoughts germane to Holy Week that I toyed with in early Lent after reading a story in the newspaper.

The story came from Arizona. Some state legislators were caught on videotape taking bribes from a convicted con man working for police in a 16-month sting operation. The man posed as a casino operator trading money for votes to legalize gambling in the state and was reported to have found many interested in making a deal. Desert Shame, they called it.

Nothing new, to hear of politicians accepting dishonorable means to enhance the quality of their lives. It's a story that might provide some scornful chuckles during morning warmup conversation. Elected officials are easy targets for our barbs.

But what couldn't be so easily dismissed in this story were some frank remarks attributed to the lawmakers, made about themselves when they thought nobody else was listening. Their comments were disturbingly familiar.

From one, "I like the good life, and I'm trying to position myself that I can live the good life and have more money." And from another, "My favorite line is, 'What's in it for me?'"

Indeed, it's disturbing to hear such words from public officials. They are supposed to be servants of their constituents, right? But that's not what unsettled me. What did was to think that, though we wouldn't like to admit it, their comments probably represent the attitudes of most of us at one time or another. Not that I, or most people, are so brash as to state, "What's in it for me?" But that phrase, "I'm trying to position myself . . ." Hmm. Could this not be an epitaph for our age?

Furthermore, most of us probably aren't in positions to accept outright bribes. But who can say he hasn't been tempted to accept compromises ethically?

We need to take time to think deeply and contritely about not only our actions, but our attitudes, especially. For at the root of our every action, good or bad, is a corresponding attitude.

Doing what is right day by day is not easy. For example, I have been looking at Matthew 6 — about serving God, not money; trusting in God's care; seeking first his kingdom and righteousness. I want to live faithfully, but, I must confess, I am prone to take control and, in effect, push God out of the picture. That is not a safe position in which to be.

Perhaps the biggest mistake an elected official makes — or any prominent leader, for that matter, especially in the church — is to choose a career where one's sins might be readily brought before the public eye. That leaders ought to live above reproach is a different subject. The issue here is what we can learn when others stumble.

Holy Week is time for all of us to recognize how deep is our need for God's forgiveness.

JOHN SCHUESSLER, managing editor

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March 24, 1991

Palm Sunday

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An illustration from the New Testament of Henry the II of Bamberg shows Christ entering Jerusalem on Palm Sunday.

Religious News Service photo

# LETTERS

## Principled Stand

While I believe the cause of the U.S. and its allies was just in the gulf war, I wish to commend the Presiding Bishop for his principled stand during this crisis.

While many Episcopalians are criticizing Bishop Browning, surely we should know about the need for church leaders to speak their consciences at a time of intense nationalism.

If it is any comfort to Bishop Browning, Archbishop William Temple was vilified in England for his outspoken views concerning the bombing of German cities during the latter stages of WW II. Both men witness in the name of Christ for the helpless victims who suffer in the time of war.

(The Rev.) DALE COLEMAN  
St. Matthias Church

Shreveport, La.

## Half the Picture

Your article, "Mood Positive at Fort Worth Cathedral" [TLC, Feb. 10] presented only half of the picture. The dean of the cathedral, the Very Rev. William Nix, casually remarks, "As a parish, we are doing fine..." If it were only true.

The mood of the parish is not very positive. There is a significant number of All Saints' parishioners who are deeply distressed by the dean's and vestry's actions in terminating the cathedral agreement. This decision has brought considerable discredit upon All Saints' as a parish, its members, the Bishop of Fort Worth, the Rt. Rev. Clarence C. Pope, Jr., and the whole Anglican Communion.

Lt. Col. CONSTANTIN COSTEN, JR.  
Fort Worth, Texas

• • •

I am the past treasurer and a current vestry member of All Saints' Cathedral, Fort Worth. Having read your article, I find it necessary to set the record straight, as the facts reported are misleading.

The article states that Dean Nix reported pledges for 1991 are up an average of 12 percent, more than offsetting the five percent decrease by 22 households. What Dean Nix fails to consider is the number of parishioners who pledged last year but who are no

(Continued on next page)

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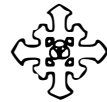
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Volume 202 Established 1878 Number 12

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

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

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

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

**SUBSCRIPTION RATES:** \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

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

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# LETTERS

(Continued from previous page)

longer with us. By his own report to the annual meeting, 123 individuals became inactive or moved without transfer.

My report to the annual meeting as treasurer revealed operating revenues declined from 1989 to 1990 by \$8,821 and are projected to increase in 1991 by \$5,060 (a 0.8 percent increase), provided that parishioners pay their pledges at the same rate as in prior years.

Finally, to describe the mood of the parish as "positive" is an attempt to put the best face on a stressful situation. In my opinion, the great majority of All Saints' parishioners do not understand why ten vestry members voted last year to terminate All Saints' as being the cathedral. After all, they were never asked! As one of the five who voted "no" to eject Bishop Pope, without dispute a holy man of God, from his cathedral, I can at least say that I do not have that on my conscience.

NORMAN E. BROWN

Fort Worth, Texas

## States' Rights

Kenneth Moss's letter [TLC, Jan. 27] refers to Phoenix and to those states that do not observe Lincoln's birthday. I ask whether objections were raised in 1871 and 1892 (Baltimore), 1907 (Richmond), 1925 (New Orleans), 1970 (Houston) or 1973 (Louisville) to holding the General Convention in those cities. It may be that by 1970 Texas and by 1973 Louisville were observing Lincoln's birthday, but I am sure the others did not.

It is within each state's power to set the holidays to be observed. The people of each state are the ones who must finance holidays, meaning time off from work, plus overtime pay for those who work on those days. It is not fair to assume that failure to observe any holiday is because of racial prejudice.

WALTER H. MORTON

New York, N.Y.

## Bases of Authority

About the Rev. John Duddington's, "Our Evangelical Heritage" [TLC, Jan. 13], I loved his citing the 39 Articles of Religion to mount an argument against the authority of tradition (and reason).

His excellent use of the rich devo-



tional and theological tradition in Christian history aided greatly the reasoned credibility of his commending Bishop Carey's value as a leader. He also used two verses of scripture reasonably to support his argument. I was convinced. I have only one question: when you're arguing against tradition and reason, are you allowed to be reasonable on traditional grounds?

Why does he disparage what he so well practices with a comment about, "harping on the three-legged stool concept which adds tradition and reason to the *sola scriptura* basis of authority."

If tradition and reason aren't rightfully included in the balance, just show where scripture establishes "*sola scriptura*" instead of telling us about "the missionary emphasis in Anglicanism . . . back to Cornwall in the first century, and [that] it harmonizes with consistent conservatism in its treatment of the Bible as the sole source of authority in doctrinal matters."

I have no problem with the primacy of scripture interpreted in the church's experience. But to me, "the church's experience" (and hence "tradition") is a premise of this whole discussion, without which there is no reference for the subject or object of the discussion.

(The Rev.) JOHN F. LAVOE  
Oriskany, N.Y.

### Role of the Gloria

To limit the song of praise to the *Gloria in excelsis* on most Sundays and major feast days, as Canon Porter suggests in his article on the *Supplemental*

*Liturgical Texts* [TLC, Dec. 30], would unnecessarily restrict our worship.

As Canon Porter points out in a footnote to his essay, "Toward an Unofficial History of Episcopal Worship," in *Worship Points the Way* (1981, Seabury), Rite II historically belongs with the Mozarabic, Gallican and Ambrosian rites used in Spain, France and northern Italy respectively during the early Middle Ages. In these Gallic liturgies, the gloria was not sung on most Sundays and major feast days as became the practice in 11th and 12th century Rome. Rather, it was one of several alternative songs of praise that were used in these liturgies.

Since the 1789 Book of Common Prayer, the American prayer book has permitted the singing of a "proper hymn" in the place of the *Gloria in excelsis*. In the 1979 Book of Common Prayer, the less-specific term "song of praise" is used. The deliberate vagueness of this term and the precedence of the previous American prayer books support the use of a hymn appropriate to the occasion or season, as well as other acclamations of praise, as the song of praise.

Too often the *Gloria in excelsis* has become an invariable feature of the Holy Eucharist outside Advent and Lent simply because its text is printed after the collect for purity. A celebration of Rite II at its best, however, takes advantage of the various options in the rite and the supplemental texts in *The Book of Occasional Services*.

Mandeville, La. ROBIN G. JORDAN

### Holy Food and Drink

Into my hands your frail flesh comes;  
Born out in bread: broken, crumbling and free.  
Flesh on flesh.

The bittersweet taste of blood poured from the  
battered body of the cross.

Wine, blessed and touched by your hands.

Worn hands, pounded at the wrists to rough,  
splintered wood;

Living wood, torn from its trunk to become dying wood.

Hands that reach out one last time;  
no wood or spike can hold them back.

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## Coalition 14 'Growing Stronger'

Having shed the divisive chore of distributing funds for Indian ministry, Coalition 14 is proceeding with providing new visions of ministry for the church.

The coalition is "alive and not just well, but growing stronger," said C-14 president, the Rt. Rev. John Ashby, Bishop of Western Kansas, at the organization's recent meeting in Scottsdale, Ariz.

The coalition was formed in 1970 by the then-aided missionary dioceses of the Episcopal Church. Its job was to distribute funds to the dioceses based upon full financial disclosure, mutual respect and a challenge process.

The coalition also served as a forum for discussing and implementing new forms of ministry, especially indigenous ministry in rural dioceses.

Several delegates noted that former problems with allocation of the approximately \$1.4 million from the national church ended with the decision last year to allocate the funds given to dioceses with substantial Native American ministry. That amounts to about two-thirds of the C-14 funding from the national church.

Bishop Ashby, who was elected to an unprecedented third term as president of C-14, said his understanding of

ministry is based in baptism.

"Baptism is the root of all ministry," he said. "In baptism, all are equal. No one is superior; no one is exempt" from ministry, or serving Jesus Christ in the world.

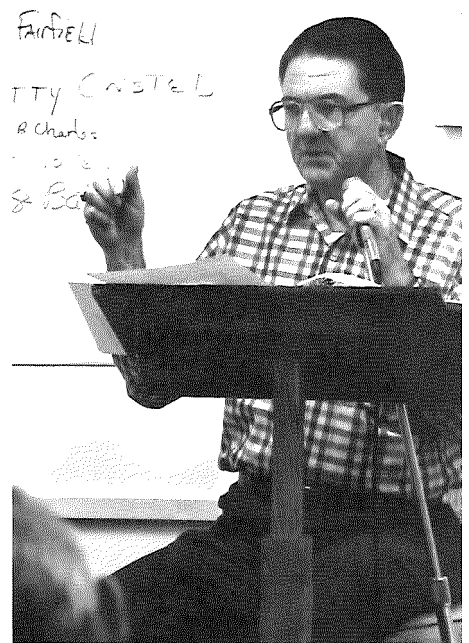
The Rt. Rev. Rusty Kimsey, Bishop of Eastern Oregon, said that "our past will help us move into the future. We have a belief and hope, a common shared vision in something that we call total ministry."

Delegates considered ministry in six groups: regional, cluster and ecumenical possibilities; training for lay and ordained orders; non-traditional forms of ordained ministry; social, economic and environmental issues; development of spirituality and congregations in transition.

Bishop Ashby said he believes that exploring and promoting new forms of ministry, rather than centering on distribution of funds, would find favor with the bishops and other church leaders who founded the coalition.

He said it is unclear now exactly what the role of the coalition will be, but he added that he is encouraged that "we all want to go together;" no member diocese has suggested withdrawing from the coalition.

He said next year's meeting proba-



Bishop Ashby presides at Coalition 14 meeting. [Photo by Dick Snyder]

bly would continue the practice of inviting representatives from other church organizations involved with ministry, especially in small and rural areas. The coalition will participate with some of those groups, including Appalachian People's Service Organization (APSO) and Leadership Academy for New Directions (LAND) at a booth at General Convention.

DICK SNYDER

## Province VIII Seeks Partnership in Program

Province VIII will explore a potential partnership with the national church to provide program resources to the 17 dioceses in the western United States.

Meeting at Mercy Center in Burlingame, Calif., February 10-12, the province and program councils agreed to research and write a case statement to establish a program coordinator for the province. In the fall, with the study in hand, Province VIII will seek partnership funds with the national church to hire such a person.

"Province VIII is one of the leading provinces in the church in the amount of work done," said province president Marion Cedarblade. Reporting on a November provincial presidents' meeting in New York, Ms. Cedarblade said Province VIII had the "largest

budget and the largest number of committees."

"Program on the provincial level is extraordinarily strong," said the Rev. Canon David C. Moore of Utah, convenor of Province VIII program group. Besides the 20 city program areas offered as resources to the dioceses in the west, the province sponsors Cross Cultural Ministry Development (CCMD) in partnership with the national church and under the director, the Rev. Jerry Drino of San Jose, Calif.

"The program group has the experience, expertise and vision to firm up such a partnership idea and package for the national church . . ." said the Rt. Rev. Robert Ladehoff, Bishop of Oregon, who chaired the partnership committee and made its report.

"This is a type of revenue sharing," said Executive Council representative Joyce McConnell of Olympia. "In this time of shrinking resources, dioceses could buy more program if we work together. Dioceses might add money to it and the national church add money to it."

The national church has expressed interest in the new partnership with Province VIII for at least two years. Since 1988, council and program representatives have studied the concept, first issuing a report in 1989.

A 1991 budget of \$232,500 was passed, and participants heard Ms. McConnell say that the church is "deeply polarized, (with) decreasing income, decreasing numbers: we're in trouble."

SARAH MOORE

## CONVENTIONS

The Rt. Rev. Robert J. Hargrove presided as diocesan bishop for the first time at the convention of the **Diocese of Western Louisiana**, held February 7-9 at St. Mark's Cathedral in Shreveport. Keynote speakers on evangelism included the Rt. Rev. William Frey, dean of Trinity Episcopal School for Ministry. The theme of the gathering — "Evangelism, The Never-Ending Story" — was carried out in convention liturgies from each major season of the church's year.

Group work followed a presentation by the commission on theology on the subject of human sexuality. Those ideas resurfaced in the following day's debate over a resolution that would call for a canonical change forbidding ordination of practicing homosexuals and persons engaged in sexual relations outside of marriage. The resolution failed by a narrow margin on a vote by orders.

Delegates approved a diocesan budget of nearly \$1,016,000. They also set minimum compensation scales for clergy, and dealt with resolutions concerning peace, environmental issues, support for the family unit, and the effects of war on children.

CATHERINE M. WALKER



The Rt. Rev. Frank J. Terry stands outside and knocks on the doors of the Cathedral of St. John the Evangelist in Spokane, Wash., as part of his February 24 recognition and investiture service as new Bishop of Spokane.

Delegates to the February 22-24 convention of the **Diocese of Colorado** were challenged by the Rt. Rev. W. Jerry Winterrowd, diocesan bishop, to "Dream a dream with me."

To facilitate the "dreaming," the convention, held in Denver, used a new format based on the premise that God calls through both scripture and the world. With minimal business on the agenda, delegates broke into small groups for Bible study and began the process of discerning vision for the diocese as a new episcopate begins.

The convention adopted a budget of \$1.6 million, elected alternate deputies to General Convention, filled other diocesan positions and passed several minor canonical changes.

Resolutions were approved making clergy wellness a priority in the diocese and asking for appointment of a clergy wellness committee, a long-range planning committee, a liturgical commission, an administrative committee, and production of an in-depth study of the Baptismal Covenant for use in each congregation during Advent.

BARBARA BENEDICT

• • •

At its 72nd convention held January 25-27 in Blacksburg, Va., delegates of the **Diocese of Southwestern Virginia** heard the Rt. Rev. Frank Vest, Bishop Coadjutor of Southern Virginia, outline nine of the issues coming before the July General Convention.

Workshops concerned human sexuality and evangelism. The five-week curriculum on human sexuality, designed to initiate discussion rather than to provide answers, received widespread interest. The curriculum examines what the Bible, tradition, reason, the faith community and individuals say about sexuality. A workshop on evangelism also was well-received.

The convention adopted a \$795,000 budget. The action forces diocesan leaders to plan on the elimination of two staff positions at the end of 1991, unless some money is found in the meantime. Delegates considered reducing the pledge to the national church, but declined, noting the \$33,924 grants coming into the diocese from the national church in 1990 and that the pledge "is our commitment to God's mission in the world."

MARY LEE SIMPSON

## *Around the Church*

Parishioners of St. James' Church in Irvington, Md., made the lives of hospitalized children brighter when they recently held their traditional "White Gift Service." Church members brought presents wrapped in white paper to the altar. The gifts were then distributed by the Rev. William Redmon, rector, to a local pediatric hospital. The white wrapping not only emphasizes that each gift is no more elaborate than the other and children will feel they are treated equally, but that "white is the symbol of the purity of Christ," says the parish newsletter.

\* \* \*

St. James of Jerusalem Church in Long Beach, Long Island, N.Y., recently celebrated its 111th anniversary by installing supporting columns under the church. According to its rector, the Rev. Marlin Bowman, "it seems the congregation has grown so that the church floor was beginning to sag under [its] weight . . . and had to be shorn up!"

\* \* \*

After receiving a special gift from a parishioner, St. Paul's Church in Riverside, Ill., purchased and erected eight bronze bells on a free-standing belfry outside the 114-year-old church. The bells were cast 30 years ago at Whitechapel Foundry in London, England, and were first rung at Expo 67 in Montreal, Canada. After years in storage, Buckingham Palace borrowed the bells for the Queen Mother's 90th birthday celebration and afterwards the English owner sought to find a permanent home for the bells in the United States. Through a member of the North American Guild of Change Ringers, contact was made between the seller and St. Paul's, and the bells were purchased for \$20,000.

\* \* \*

The youth group at Christ Church, Cedar Key, Fla., went on a scavenger hunt recently to help others in need. For an hour and a half, young people from the church in the small town raced among parishioners' homes to collect boxes of soap, shampoo, toothbrushes, diapers and other household items needed at a center for abused women and children in Jacksonville.

# That Dark Night

Thoughts from the watch early Good Friday morning

By BARBARA HARTY-GOLDER

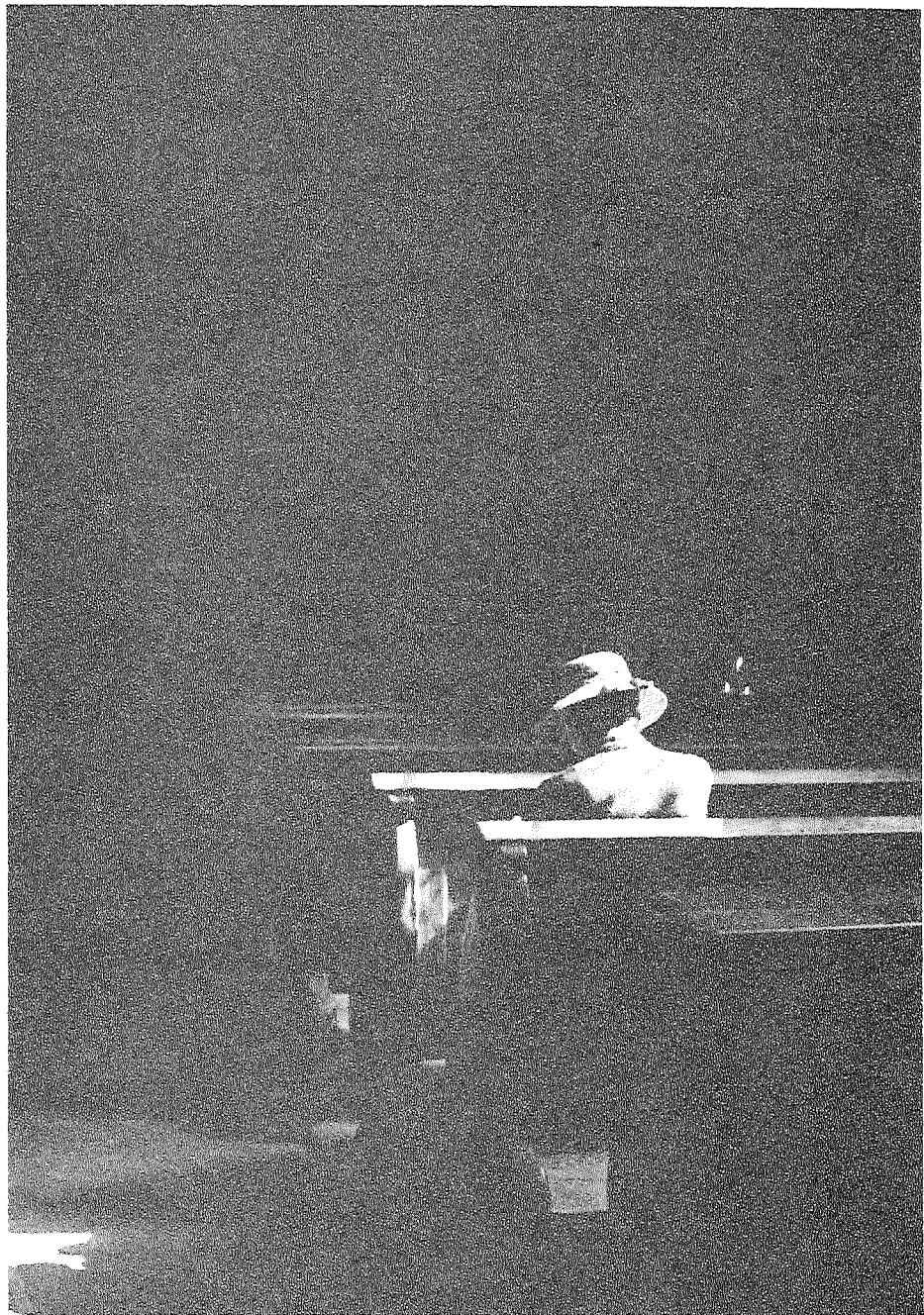
Lent is a time for contemplation. For better or worse, I am an intensely practical woman, a physician, a scientist, a medical examiner, a lawyer who has spent her working life explaining away in logic and learning the tragic and brutal works of mankind. Deep-thinking philosophy aids little in the practical service of such a profession, and I am not at ease with it. The dark and transcendental time of penance and contemplation that is Lent leaves me feeling bewildered and left out. I haven't a mystical bone in my body. And so it was that much more peculiar that a particular Holy Week found me sitting watch over the sacrament early on Good Friday morning.

My confirmation had been just a few days before, on Palm Sunday. I came late back to the church, after the birth of my son. I came back for him, out of duty to provide him a foundation of belief, although unsure at times of my own. But then, too, there was a need to make sense out of senseless violence and murdered babies. Part of comfort to my logical mind is the dependability of ritual, of words and actions that come easily to mind because of their familiarity, to help in those times when responding is hobbled by hurt or confusion. When the sign-up sheet was posted for the watch with the sacrament between Maundy Thursday and Good Friday, I decided that I should sit, outsider in feeling or not, one more ritual of my faith I should at least come to know.

When the alarm went off at 2:30 a.m., I dragged my protesting bones out of the bed, carrying a vague, unshakable feeling of dread. In my business, being awakened in the small hours is always a sign of death, unexpected or violent. It is time when hospital patients inexplicably die, the person inside giving up the struggle to keep the person outside alive. It is the

---

*Barbara Harty-Golder is a resident of Sarasota, Fla., and is a member of St. Boniface Church, Siesta Key.*



time when domestic fights end in tragedy, when drug deals go sour, when drunken drivers plow into trees on their way home, when new parents tiptoe in to check on their sleeping infant to find death has come calling. And at the end of all this, the telephone by my bed rings and I am called out of dreamless sleep to deal with grieving families or the bloody aftermath of murders and suicides and accidents.

I pulled on my clothes quickly and downed a cup of coffee. Outside, it has been grey and cold all week, and now there was a steady rain. I put up the hood of my parka and started out to walk the two blocks to church. In the silent streets, the feeling of dread enveloped me. I hurried past street lamps that dropped light into puddles of water, scurrying past hedgerows shaking gently with the rain, afraid of the threatening evil that I knew to be



abroad in the hours before dawn.

The fact that the door to the chapel was locked from the inside did little to reassure me. My predecessor in the watch pushed open the glass door and passed a few soft words of greeting before leaving to his dry car and warm bed. I stood alone in the blue, silent chapel wondering what to do now, suddenly feeling very alone. I settled into a pew, and began to read.

I read the gospel for the day, and the prayers from the Prayer Book. I read quickly and soon found myself idly thumbing through the tissue thin pages, drifting through thoughts not particularly religious. Finally I opened the Bible I had brought along and began to read, beginning to end, the physician's story of our Lord. Luke's account of the gospel has always been my favorite, paying attention to the practicalities of life, written by an outsider, laying out in simple order the story of his life, taking time to speak, every now and then, to the cautious logic of the unbeliever.

#### Into the Story

And so I read. And when I came to the brief account of the passion, I began to think about it, not with the mind of faith, but with the mind of a medical examiner. I knew what it meant to be beaten, to be stabbed, to die slowly of agonizing injuries. I had seen it all before, dozens of times. I had touched the broken bones and lifeless bodies of others with my own hands, had recoiled at the reality of their injuries, and had testified in court calmly and dispassionately about how long it took and how much it hurt to die. And I had stood by helpless and isolated too many times as mothers and sisters and friends came into the morgue to see and touch and weep over the body of one suddenly and brutally dead. A sense of pain and understanding washed over me, so physical it cramped my throat and burned my eyes. I began to recognize, in terms I knew, in experiences of my own, the kind of love it would take to send into the world to such a painful and spiteful death God's only Son.

I have no idea how long I sat contemplating my newfound idea. I was knocked out of thought by the gentle tapping on the chapel door of my successor. I opened the door for her, flipped up the hood of my parka once again and started off for home through the now driving rain.

No great changes happened in my life because of those few minutes of

revelation. I saw no visions, heard no voices, received no call. I still lose patience with my children and my husband and myself. My baser self controls me much more often than I control it. I haven't sold my belongings and set out for India to take care of the poor. And I still feel uncomfortable with Lent. But I did stroll home through that dark night, in the early

hours before the gathering of dawn, peaceful and comfortable instead of wary and ill at ease. And when I find myself confronted with the despairing and senseless in the routine of daily life, I sometimes call up the feeling of that morning, and remember what love really means. Of such experiences, too, perhaps, are miracles made.

### Meditation Good Friday Afternoon

What makes you think your shade  
of Eve has been redeemed?

'Send forth your Spirit and they shall be created;  
and you shall renew the face of the earth.'

Look and look.

You say the end is love  
and love will make ends meet.  
'Hail, hail, new covenant,'  
and all is well, all is well.  
Such sweet garden affection  
and curling, curling up  
an invitation given: 'You will not die.'

This fruit, all fruit, some passion  
for choice to eat, not fruit of passion,  
but to eat.

There is no change these long years away.  
The first of us lived nakedly unaware,  
feeling through a paradise we could not see.  
The first of us could feel will enough;  
we heard the echo off each other  
and the one who said, '. . . never die.'  
Truth by the liar, lie the means.  
Never die but hear the screams,  
O, hear the screams in agony,  
and the Great One silent in His pain,  
then, O, deep, deep cry,  
'Why forsake me?'

And all was torn in two.  
All.

What makes you think your shade  
of Adam is redeemed?

Mark Lawson Cannaday

# Toward a New World Order

Grace is the only viable alternative for peace today

By MAURICE A. COOMBS

**O**n Palm Sunday, we celebrate an occasion when old paradigms, old models for behavior, were challenged to give way to new paradigms, new models for a new world order.

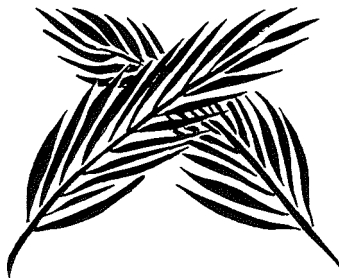
Christians believe in the reality of the grace of God in the history of this planet and the affairs of the human family. From the moment of creation to the poignant visions of the prophets of Israel, grace has been the operative factor in the will of God for the restoration of the human family and the salvation of the universe. In the centuries before Palm Sunday, the grace of God was expressed either in propositions about behavior, directly revealed to or discerned by the wise men of successive generations, or in events initiated by God. Precious few responded to that grace and saw it as the model, the paradigm, for their lives or for life together as a community. But there was a constant and persistent development that, like the bulb that eventually produces the Easter lily, needed time to bring it to full flower.

Christian faith declares that the flower of God's grace is Jesus of Nazareth who, as St. Paul claims in the epistle for Palm Sunday, "being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness" (Philippians 2:6-7).

Christian faith declares that Jesus is the paradigm for a new world order ushered in by his incarnation. He is the model of how life is to be lived if it is to reflect the intention of the creator. He is more than a model, to be sure, but St. Peter did claim he was at least that when he wrote to his generations of followers of Jesus of Nazareth, "to this

you were called, because Christ suffered for you, leaving you an example, that you should follow in his footsteps" (I Peter 2:21).

Others who reflected on this watershed moment in history saw something more profound than a person who was a model for the new world order. The writer of the fourth gospel saw Jesus of Nazareth as the incarnation of the



eternal reality, the logos, the very mind of God.

Grace is no longer a proposition to be learned, a law to be obeyed or disregarded or an event to be studied. Grace is a person to be followed. The liturgy of this church asserts that fact when, in the service for baptism the candidate is asked, "do you turn to Jesus Christ and accept him as your Savior and, do you promise to follow and obey him as your Lord?"

To accept that Jesus of Nazareth is the incarnation of reality, full of grace and truth, has incredible implications for nations that claim they are Christian, following and obeying Christ as Lord.

The celebration of Palm Sunday this year has direct bearing on our behavior as a nation overwhelmingly populated by Christians. There have been many Palm Sundays when the context has been similar. As I wrote much of this reflection in early January, I listened to the debate in Congress whether we should, or should not, initiate war. We now know what our decision was. But the image of Jesus of Nazareth, he who was full of the grace and truth of God, riding into the city of Jerusalem to claim it for his king-

dom was very much in my mind. Even if we stay only at the level of Jesus as a paradigm, a model for human behavior, the celebration of this event has much to teach us as we attempt to formulate the new world order. We go on, in this Holy Week, to see more of what this personification of grace means, but the Palm Sunday celebration applies to the events through which we are living.

Jesus of Nazareth demonstrated that *grace* and *force*, *coercion*, are mutually exclusive. He also demonstrated that grace and appeasement are mutually exclusive.

As he looks down on the holy city of Jerusalem, Jesus knows he is looking at a city where evil is reigning supreme in both church and state. The old order of the tyranny of evil and rebellion, begun in the garden of Eden and constantly reinforced through every generation, was firmly in place. The occupation of the "promised land" by the Roman army and the subsequent annexation of the territory making it a province of the Roman Empire, was, for Jesus, merely the symptom of the far more important occupation and annexation of God's world by the forces of evil. He was aware that there were terrorist organizations urging the use of force to overthrow the occupiers, and he knew that there were many in the political and religious leadership of Israel who were just as fervent in arguing for the appeasement of the occupying power. He rejected both as the way to save the city and state and the way to save the creation.

The grace of God, incarnated in Jesus of Nazareth, chose the way of sacrifice and, for all time, has left us an example that we should follow in his steps.

As the days of this Holy Week pass and we come to Maundy Thursday and Good Friday, we will see this grace in both word and action. Despite all we have experienced in the past weeks, what Jesus says and does in this week remains the only viable alternative to war and appeasement.

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*The Rev. Maurice A. Coombs is rector of the Church of the Good Shepherd, Philadelphia.*

# EDITORIALS

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## Entering Prayerfully

On Palm Sunday, we enter the most solemn week of the year. We follow our Lord as he enters Jerusalem, through his death, and to his resurrection.

Our services this week are filled with drama, tradition, mystery and a sense of anticipation. We know what happens at the end of the week. Our liturgies of Maundy Thursday, Good Friday and the Easter Vigil are, in a sense, one continuous liturgy. They provide us with an opportunity to take part in some of the most meaningful services the church has to offer.

Let us take advantage of this time to enter prayerfully into the death and resurrection of our Lord.

## On Second Thought

The March issue of *Reader's Digest* includes an interview of the Archbishop-Designate of Canterbury, the Rt. Rev. George Carey. Bishop Carey did not endear himself to traditionalists by his statement on the ordination of women which was part of that interview.

"The idea that only a male can represent Christ at the altar is a most serious heresy," Bishop Carey said during the interview. "The implications of that are devastating and destructive, because it means women feel totally excluded."

Such English organizations as the Church Union and the Cost of Conscience Movement reacted predictably, with horror, and traditionalists in this country and elsewhere felt betrayed.

Then, on February 27, Bishop Carey felt he needed to clarify what he had said in the interview, which had been conducted three months earlier.

"I regret that in seeking to express this view, I spoke of heresy rather than theological error, and thereby unintentionally caused offense," he said in a statement released to British media. ". . . I wanted to make the point that to insist upon maleness as an essential attribute of priesthood is, I believe, to commit the fundamental error of making the maleness of Christ more significant than his humanity. It is as human rather than exclusively as male that he identifies with and saves both men and women."

Bishop Carey has neatly sidestepped his way out of a major conflict. The archbishop-designate has many gifts to offer the Anglican Communion. Perhaps communication is not one of them.

## A Pretended Patriotism

War can evoke the highest levels of courage, loyalty, and perseverance. It can also evoke brutality, arrogance and hatred. It is shameful that those who are not in uniform, who are not in any danger, express a pretended patriotism by attacking other civilians whom they imagine to be on the other side of the conflict. Thus there was the discrimination against German Americans in World

War I, and the shameful internment of Japanese Americans in World War II.

So now we have incidents of harassment and the destroying of property of Americans of Arabic-speaking background. Ironically, those of us who served in the Pacific in World War II greatly benefited from the presence of fellow soldiers of Japanese ancestry, since they could interrogate prisoners and read captured documents. So too, Americans who are fluent in Arabic are in short supply, and their persona within our armed forces in the gulf will no doubt be extremely helpful.

It is claimed by some that the presence of Americans of Arabic background poses a threat of terrorism. If so, it in no way enhances U.S. security to burn down a candy shop or restaurant because the owner's last name is Haddad or Khoury. Probably the greatest terrorist organization in the world is the ruthless IRA, the Irish Republican Army, which is alleged to receive substantial financial support from the U.S. Do our police keep people with Irish names under surveillance?

Meanwhile, hundreds of thousands of people of Middle Eastern background have taken their place in the mainstream of our nation. Many have been here for generations and made many public and private contributions to American life. We are happy to have their rugs on our floors, their food (such as pita bread and yogurt) on our tables, shows of the late Danny Thomas on our TV screens, and some of them elected to our congress. Let us keep it that way. Meanwhile, Episcopalians may be reminded of their considerable number among the clergy and laity of our church.

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## Dominus flevit

On the high slope of the Mount of Olives  
In perpetual prayer over the tormented City  
A Chapel of Weeping is suspended in quiet.  
There comfort, hope, and strength  
Lift one above the agony of fraternal  
strife below.  
Not by Dominical tears, but by a design  
almost overlooked:  
For in desert tessera pressed home into  
the altar is  
a hen  
With straggling chicks beneath her wings,  
And round her head in humble glory  
a halo!  
The failure of men and nations to foster  
peace in Salem  
Is somehow not so hopeless here.  
For from this hill, that Lord ascended  
Who still calls the wandering chicks  
To nurture and protection under maternal  
wings.

Delos Wampler

## Beyond the Literal Text

**RESCUING THE BIBLE FROM FUNDAMENTALISM: A Bishop Re-thinks the Meaning of Scripture.** By **John Shelby Spong**. Harper Collins. Pp. 267. \$16.95.

"You can't judge a book by its cover" and "a little knowledge is a dangerous thing" are two cliches that apply to Bishop Spong's latest effort to add sand to the swimsuit we wear when we plunge into the currents and depths in scripture.

When I picked up this book, two prejudices were already at work within me. First, the title on the cover generated excitement. I hoped for the possibility of finding ways to answer and deal with the issues, claims and positions of the fundamentalists — literalism, inerrancy and infallibility — concerning holy scripture. Secondly, reading the name of the author created a worry about how far out into Never-Never Land it might be.

You can judge this book by its cover, and I hope that you will not let the bishop's name put you off.

Bishop Spong's primary objective is

to reinforce the fundamental doctrine that the Bible introduces us to the living God, and that we can hear the living word of God speaking through the words of scripture. He honors "fundamentalism's demand that the Bible be taken seriously." He achieves his objective and meets the demand by expounding on his belief "that the key to understanding how the Bible is the word of God is found not by studying the literal text, but rather by entering the experience out of which the literal text came to be written."

### Word of God Concept

This book engages in biblical study that attempts to get behind and beyond the literal text, the words that were used to communicate the experience of being in the presence of God, of meeting Jesus Christ as Lord and Savior, of receiving the comfort of the Holy Spirit. Much time and example is spent on understanding that biblical study without literalism is not to refute the word of God concept, but to find God's word in one's life and to experience it. The biblical study that is

engaged in is cursory at best and no attempt is made to call it anything else.

His Bible study is consciously designed to be read by those who are not recognized biblical scholars. It is for everyone, clergy and laity alike. The study explores the context for the written words, the social and philosophical settings, the religious needs of the worshiping community — always pointing to the fact that what is recorded is the telling and attempted sharing of the human experience of the divine word.

I did find the trip into Never-Never Land, and I wish Bishop Spong hadn't made the journey. The exploration of Paul's letters, as his sharing his gospel experience with any who would listen, asks the reader to "consider the hypothesis that Paul may have been a gay male." This consideration does help the reader look at scripture in a way that shows "it is not the words that are sacred, but the reality of the experience that lies behind the words. That is where holiness is met."

However, that consideration can begin only when the shock of thinking that Paul was homosexual begins to

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## The Easter Story for Children

By **KAREN FANTA ZUMBRUNN**

**J**ules Renard has said that each time we read, a seed is sown for the future. This year, why not give a child a book instead of Easter candy?

Religious books in a public library? If you check the call numbers 394.26 and 226 you may find worthwhile reading in both the adult and children's sections.

There are many beautiful books for Easter that are not of the Easter bunny type. The following books are still in print and would make a beautiful gift for that special child. They also should be available in public libraries.

**Rechenka's Eggs** by **Patricia Polacco** (Philomel, \$13.95) is the beautiful story of painted eggs, an Easter festival, an injured goose and miracles set

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*Karen Fanta Zumbrunn resides in Princeton, N.J.*

in old Russia. Lovely color illustrations, for ages 10 and under.

**He Is Risen: The Easter Story** by **Elizabeth Winthrop** (Holiday House, \$14.95) is a dignified retelling of the Easter story adapted from the New Testament. Striking illustrations by **Charles Mikolaycak**. All ages.

**Petook, An Easter Story** by **Carol Houselander** (Holiday House, \$14.95). In this lovely picture book for children ages 10 and under, the story of the resurrection is told through the experiences of Petook, a proud rooster. The message of Easter and new life is conveyed in a way youngsters can understand. Illustrated by **Tomie dePaola**.

**The Glorious Impossible** by **Madeleine L'Engle** (Simon and Schuster, \$19.95) is the complete story of Jesus, beginning with the Annunciation and ending at Pentecost. The illustrations are from Giotto's frescoes. Beautiful, inspirational.

**Easter** by the Polish-born British artist **Jan Pienkowski** (Knopf, \$19.95) uses verses from the King James Bible. Watercolor wash and silhouetting within gilded borders portray the drama and glory of Easter. Opulent, sumptuous, a book for all ages.

**Cathedral Mouse**, story and illustrations by **Kay Chorao** (\$12.95, Dutton), while not strictly a religious book, is the sweet story of a mouse looking for a home. This tale was inspired by visits to the Cathedral Church of St. John the Divine in New York City. Many details of stained-glass windows, sculpture, pillars, are found in the illustrations. For under 8's, especially appropriate before visits to cathedrals.

Author and illustrator **Tomie dePaola** has many titles available of a religious nature. For under 9's, **The Miracles of Jesus** and **The Parables of Jesus** (both \$14.95, Holiday House) are two of his most recent.



fade. I wish Bishop Spong had not used this theory, for while it works, it also detracts from the primary objective of the book.

Bishop Spong does explain why the rescue is necessary. He is concerned, horrendously troubled and absolutely convinced, that fundamentalism is destroying the Bible by making it unpalatable to men and women of today. He calls the literalistic attitude "a warped version of biblical truth."

This book has a powerful message that needs to be heard. It is well-written and easy to read. It provokes anger, curiosity, argument. It provides answers, possibilities, awareness, understanding. It encourages us to experience and share the God who loves us whether we deserve it or not. We need to rescue the Bible, and this book will help us do it.

(The Rev.) STUART H. SMITH  
Loudon, Tenn.

## America's Religious Tapestry

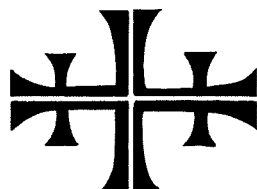
**RELIGION IN THE NEW WORLD: The Shaping of Religious Traditions in the United States.** By Richard E. Wentz. Fortress. Pp. 370. \$19.95 paper.

I began this book expecting it to be an up-to-date but otherwise conventional history of religion in America, and was soon pleased to discover that it was not. For those who want a systematic, names-and-dates treatment of the subject, the standard works by Sydney E. Ahlstrom, Edwin S. Gaustad, Robert T. Handy and Winthrop S. Hudson will remain the preferred reading. However, if you could use an in-depth description of the various strands of America's religious tapestry, and how they got to be that way, then this may be the book you have been looking for without knowing it.

To continue the imperfect comparison with earlier works, this book is more like Frank S. Mead's *Handbook of Denominations in the United States*; the main difference is that Wentz, by concentrating on the denominational families and not feeling obliged to mention each variation thereof, gives much greater depth and provides a "feel" for what it might be like to stand within each tradition. Moreover, Wentz provides chapters on non-denominational phenomena such as revivalism and civil religion.

The author, who began his career as

a (German) Reformed minister, has been a priest in the Episcopal Church since 1978 and editor of the *Anglican Theological Review* since 1989. In 1972, he founded the religious studies program at Arizona State University,



where he still teaches. He explains in the preface that this book grew out of his realization that his students were reading textbooks that took it for granted they would have some basic knowledge of the major religious groups being mentioned in various historical contexts — an assumption whose falseness Wentz blames on the increased secularism of our society, combined with the reluctance of the public schools and their textbooks to talk about religion.

The resulting work fills this gap admirably: the book is written in a graceful, literary style not usually found in textbooks, with each chapter a distinct essay that can be read independently of the rest; it is based on extensive scholarship yet accessible to the non-specialist reader; and each group's "portrait" is both sympathetic and (in the best sense of the word) critical.

The book begins with useful background chapters on "The Study of Religion," "Myths, Legends, and the Promised Land," and "Christendom and the Heritage of the Reformation." There follows a series of chapters on the basic denominations, movements and traditions, including Native American, African-American and "Traditions Ancient, Asian and Arabesque."

The Anglican chapter gives a thorough treatment of the English and colonial backgrounds, with little space left for the 19th and 20th centuries. There are brief mentions of Hobart, Brooks, Brent and Pike; but none of Muhlenberg, DeKoven, ritualism or the continuing controversy over Prayer Book revision and the ordination of women. A useful bibliography for further reading, arranged by chapter headings, concludes the book.

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon Library  
Eugene, Ore.

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# PEOPLE and PLACES

## Appointments

The Rev. **Anne Pugh** is deacon at Church of the Good Shepherd, Raleigh, NC; add: 5811 Windham Dr., Raleigh 27609.

The Rev. **William T. Sayers** is interim rector of Nativity Church, Birmingham, MI.

The Rev. **Joseph L. Sheldon, Jr.** is vicar of All Saints', Box 510, Cameron, TX 76520 and St. Thomas, Box 997, Rockdale, TX 76567.

The Rev. **Hilary J. Smits** is now rector of St. James', Bedford, PA.

The Rev. **Richard R. Staats** is rector of St. Christopher's, Anchorage, AK; add: 7310 Old Harbor Rd., Anchorage 99504.

The Rev. **Ralph J. Stanwise** is rector of St. John's, 500 Caroline St., Box 658, Ogdensburg, NY 13669.

The Rev. **Robert E. Stiefel** is rector of Christ Church, 1035 Lafayette Rd., Portsmouth, NH 03801. The Rev. Deacon **Jennifer Stiefel** continues her doctoral studies in New Testament at Union Theological Seminary and may be addressed until August 1 at 500 Riverside Dr., 5B-N New York, NY 10027 or at the couple's New Hampshire address.

The Rev. **Charles H. Taylor** is rector of St. John's, Asheville, NC.

## Deaths

The Rev. Canon **C.T. Abbott**, executive director of William Temple House, a counseling and emergency service in Portland, OR, died at the age of 69 on December 26 at his home in Portland.

In addition to his service at William Temple House, which he founded in 1965, Canon Abbott served Calvary, Seaside; St. Andrew's, Cottage Grove; and St. David's, Drain, OR, as well as posts in California. He was a graduate of Church Divinity School of the Pacific, which awarded him an honorary doctor of divinity in 1985. He was educated also at the University of Denver and was made an honorary canon at the Cathedral of St. John the Baptist, Portland, in 1981.

The Rev. **Arthur Barnhart**, retired priest of the Diocese of Northwestern Pennsylvania, died on December 20 at his home in Erie, PA following an extended illness at the age of 77.

Born in Conception, Chile, the son of the Rev. and Mrs. Paul Barnhart, Fr. Barnhart was a graduate of Albion College and Episcopal Theological School. Ordained in 1940, he recently celebrated his 50th anniversary of ordination. He served as dean of cathedrals in Fargo, ND and Omaha, NE and on staff positions in Philadelphia from 1956 to 1969 when he moved to Erie as executive director of Sarah Reed Home until retiring in 1973. With a special interest in aging and the care of elderly people, he wrote on a number of issues, including capital punishment and integration. Preceded in death by two brothers, he is survived by his wife, Martha Kate, with whom he would have celebrated his 50th wedding anniversary in July, a daughter, three sons, three grandchildren and numerous nieces and nephews.

# LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## GULF SHORES, ALA.

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

## ALHAMBRA, CALIF.

HOLY TRINITY 416 N. Garfield  
The Rev. T.E. Lynberg, r  
Sun Masses: 8 (Sol), 10 (Sol High)

## SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon  
The Rev. Dr. William A. Guthrie (415) 567-1855  
Sun Services: 8 & 10. Bible Study Wed 7:30

## TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.  
The Rev. H.L. Thompson, III, r; the Rev. Eric Taylor, ass't; the Rev. G.C. Laedlein, past. ass't; the Rev. B.C. Greenlee, past. ass't  
Sun 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, Lenten teaching 7:30

## WASHINGTON, D.C.

WASHINGTON NATIONAL 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 daily

ASCENSION AND ST. AGNES Massachusetts at 12th, N.W.  
The Rev. Perry Michael Smith, r  
Sun Masses 8, 10 (Sol), 12:30. Mon-Fri 12:10 noon; Sat 9:30

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

## COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

## KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.  
The Rev. Bob Libby (305) 361-5080  
Sun 8 & 10 H Eu. Wed 12 noon H Eu

## WELLINGTON, FLA.

ST. DAVID'S IN THE PINES 465 W. Forest Hill Blvd.  
The Rev. W. Steven Thomas, S.T.M., r  
Sun H Eu 8, 9:30 Sung, 11. Mon-Fri EP 6, H Eu 6:15, Wed H Eu 7

## STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS  
6780 S. Memorial Dr. 30083  
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc  
Sun Eu 7:30, 8:45, 11:15; Ch S 10:10. Tues 7, Wed 9

## INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

## KEOKUK, IOWA

ST. JOHN'S 4th at Concert  
The Rev. Gregg L. Riley, r;  
Sun H Eu 8 & 10, Wed 10, HD as anno

## MISSION, KAN.

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

## COVINGTON, KY.

ST. STEPHEN'S 39th and Decoursey (Latonia)  
The Anglo-Catholic Parish in the Diocese of Lexington  
The Rev. Robert A. Hufford, r (431-1724)  
Sun: Low Mass 8; Sung Mass 10:30. Wed Mass 10 & 7; Fri (Lent) Sta & B 6:30

## 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

## BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., 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

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

TRANSFIGURATION(384-6264)13925 New Hampshire Ave.  
The Rev. Richard Kukowski, r  
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; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

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

## PITTSFIELD, MASS.

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

## ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton  
6345 Wydown at Ellenwood  
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S), Ch S 9:15 & 11:15. Daily MR, EP, HC

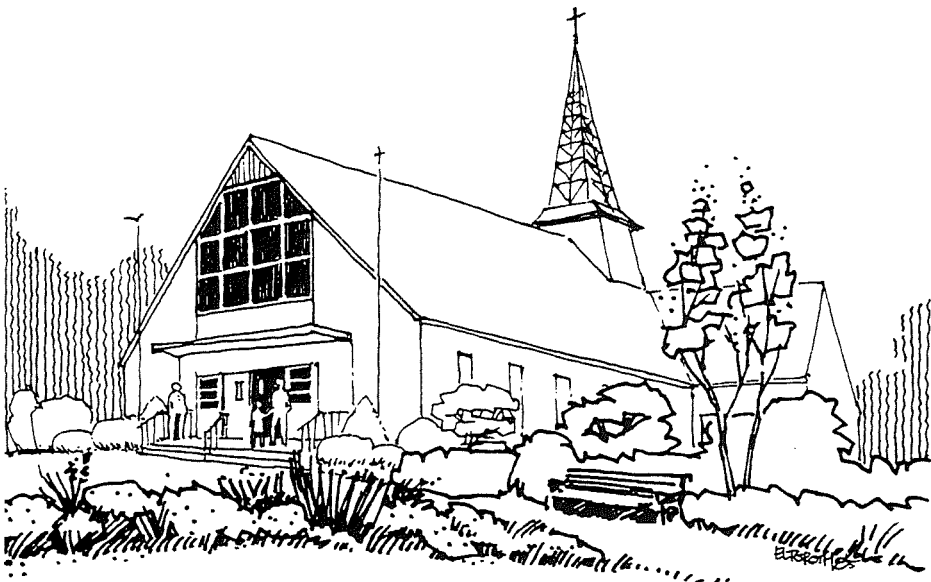
## SPRINGFIELD, MO.

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

## HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

(Continued on next page)



Grace Church, Trumbull, Conn.

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

# LENT CHURCH SERVICES

(Continued from previous page)

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. H. King McLaughon,  
ass't  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ATTICA, N.Y.

**ST. LUKE'S** 34 Walnut St. (P.O. Box 178)  
The Rev. Jerry E. True, r  
Sun Masses 8 (Rite I), 10 (Sung, Rite II), Christian Ed 11. Wed  
6:30. Bible Study Tues 7. HD Mass 7. Lenten Sta Fri 7

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church—Founded 1810"  
The Rev. W. Frisby Hendricks, III, r; the Rev. Ronald A.  
Wyckoff  
Sun H Eu 8 & 10 (Sung). 7:15 Tues; 11:40 Eu Thurs; 12:05  
Lenten preaching service; Fri 11:40 MP & 12:05 H Eu. HD as  
anno

## BUFFALO, N.Y.

**ST. JOHN'S-GRACE** Lafayette & Richmond  
Sun HC 8:30 & 11; Tues 11 HC & Healing. Lent: Wed 7 & 7:30

## 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. IGNAZIUS OF ANTIOCH** 87th St. and West End Ave.  
Palm Sun 11 Solemn, Maundy Thurs 6:30 (212) 580-3326  
Good Fri 12:30, Easter Vigil 10:30, Easter Day 11 Solemn

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't  
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

## PLATTSBURGH, N.Y.

**TRINITY** 18 Trinity Square  
(518) 561-2244 (In downtown by City Hall)  
The Rev. John Sorensen, r  
Sat H Eu 5. Sun H Eu 8, Sung H Eu 10. Wed Healing Eu 10

## RICHMOND HILL, N.Y.

**ALL SAINTS** 97-25 Lefferts Blvd.  
JFK-Q10 Bus Direct (718) 849-2352  
The Rev. John J.T. Schnabel; Br. Thomas Carey, S.S.F.  
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

## SMITHTOWN, N.Y.

**CHAPEL OF ST. JOHN'S EPISCOPAL HOSPITAL**  
Route 25-A  
The Rev. Gregg D. Wood, chap  
Mon, Tues, Thurs, Fri: 12 noonday service. Wed 11 Eu

## SUNNYSIDE, N.Y.

**ALL SAINTS** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice  
Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5:30

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts., 17325 (717) 334-6463  
The Rev. Michael G. Cole, D.Min. r (717) 334-4205  
Sun Eu 8 & 10:15. Wklys & Holy Days as anno

## PHILADELPHIA, PA.

**ST. LUKE'S, Germantown**  
5419 Germantown Ave., Phila., Pa. 19144 (215) 844-8544  
The Rev. Canon Charles L.L. Poindexter, the Rev. Wm. J.  
Shepherd, ass't; the Rev. Dr. Sadie S. Mitchell, ass't.  
Eu: Sun 7:30 & 10. Wklys 7 Mon-Fri, 9:30 Tues, Thurs, Sat

## PITTSBURGH, PA.

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

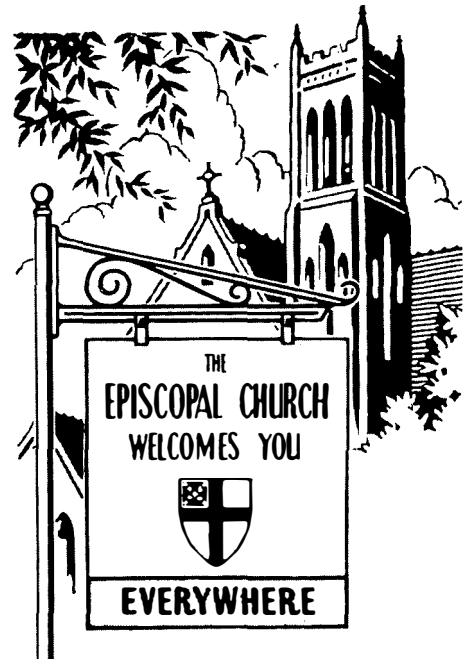
## SELINGROVE, PA.

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev.  
Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev.  
Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom  
Cantrell  
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu,  
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchett, 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)



## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex  
1S). 1928 BCP. Daily as anno. (817) 332-3191

## HOUSTON, TEXAS

**ST. DUNSTAN'S** 14301 Stuebner-Airline Rd. 440-1600  
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley;  
the Rev. George W. Floyd  
Sun H Eu 7:45, 9, 11:15; Christian Ed 10:10. Wed H Eu 7

## 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. Edwin E. Harvey assoc; the Rev.  
John F. Daniels, parish visitor (512) 226-2426  
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

## IVY, VA.

**ST. JOHN THE BAPTIST** Hwy 637 22945  
The Rev. Dale K. Brudvig, v (804) 977-5064  
Sun 10:30

## SEATTLE, WASH.

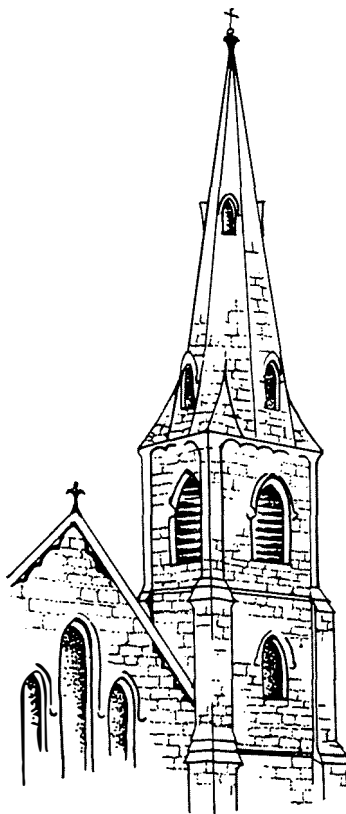
**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;  
the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.  
Fri H Eu 7. Mon-Fri MP 9

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno



Grace Church, Newark, N.J.

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