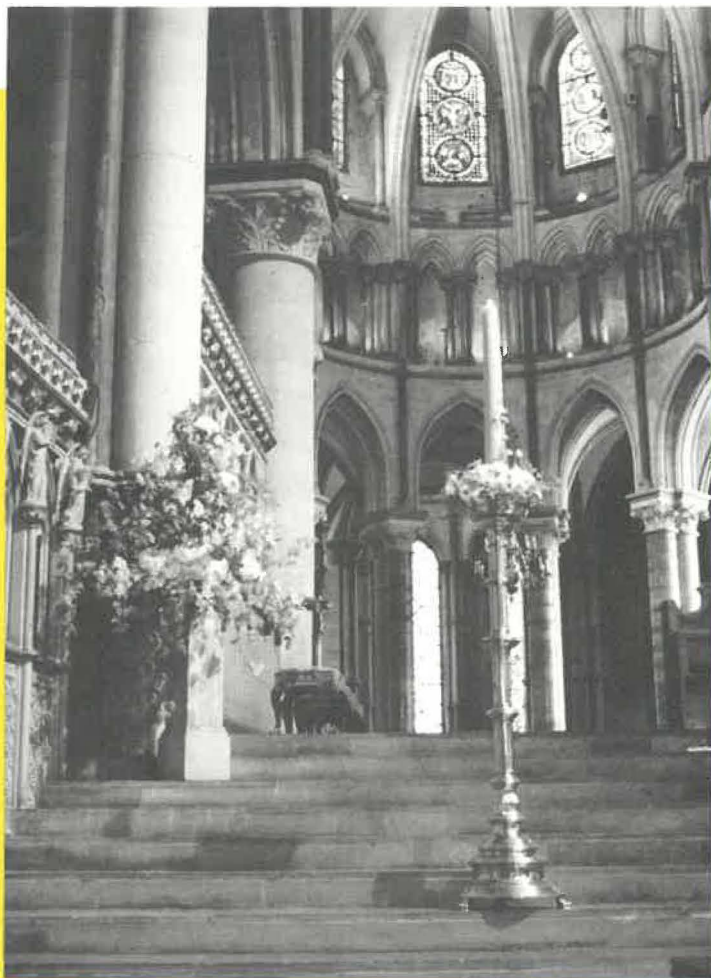


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ALLELUIA

IN THIS CORNER

He Is Risen

But the angel said to the women, "Do not be afraid; for I know you seek Jesus who was crucified. He is not here; for he is risen" (Matt. 28:5-6).

Life magazine chronicled the procession and burial of John F. Kennedy in poignant and indelibly lucid photographs. Yet in all these manifestations of the American good-bye, there was not one comparable to the tiny salute offered by three-year-old John. At the deepest level, that photograph tells us that it is not only the President who is dead, it is also his father. Truth goes beyond what can merely be seen. It goes beyond respect, honor, even the highest office in the land. The deepest truth comes from what is deeply felt . . . like a little boy who loves his dad.

The hymn, "He is risen" (#180) is about this kind of truth — Easter truth — the kind of truth you can feel deeply. To over-romanticize this hymn and make it a sung creed or a religious "Pledge of Allegiance" is to crush its truth. We are not saluting the static risen Christ of 20 centuries ago, a Jesus frozen in first century white linen like "Old Glory" shredded and encased in glass. No, the Easter truth is present tense, "He is risen." The Easter truth is personal and profound. It is owning our fragile mortality in a hope that there is more.

Behind Cecil Alexander's acclamation that "He is risen" is the assertion that God's kingdom has come upon us. Christ has broken the bonds of death . . . *sin and pain can vex no more*. It is a truth not rooted in the intellect but in the heart, much like a three-year-old's salute. It is the affirmation that the risen Christ has ushered in a new age for us. He is the ever-present Lord.

Death's long shadows have departed . . . And I was standing within the first pew in the ancient church of my baptism, encased in the presence of my mother, wife, brother, sister and grandmother. The caskets were rolled down the aisle toward the front door and the awaiting black hearse. Entombed in the caskets were my brother and his wife. We were singing "He is risen" but only some of the words came out. Through the tears clouding my eyes, I saw the two I loved ushered out by serious men in black suits.

. . . *And a brighter Easter beam on our longing eyes shall stream . . .* The Easter truth is one of personal knowledge. It can only be examined or dissected in text-book or lecture, not known. The truth is better pronounced bursting forth from the sepulchre of the heart into the words of song . . . *He is risen. Tell it out with joyful voice . . .* In the midst of our greatest pain, the physical death of someone we dearly love, we cry out with these words, not as dogma, but as the hopeful truth implanted in us before the age.

He is risen . . . he has burst his three-day prison . . . And as the Coast Guard contingent came to stiff attention to honor my brother and his family, and the folded flag was handed to my mother, I, too, wanted to offer a solitary salute.

Our guest columnist is the Rev. Patrick Gahan, a chaplain at St. Stephen's Episcopal School, Austin, Texas.

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ON THE COVER

The paschal candle at Canterbury Cathedral in England.

LETTERS

Continue Support

I wish to commend Kirsten Kranz for her excellent article on "How the Churches are Responding to the Persian Gulf War" [TLC, March 3].

We are thankful that hostilities have come to an end. However, not all service persons will be able to come home immediately. Some troops may remain a while as part of a peace-keeping force. It is especially important that parishes continue their concern and support for their parishioners in service. Regardless of how one feels about the war, we should pray for those far from home. Letters, church bulletins, newsletters and devotional material are very welcome. Finally, the Episcopal Church has chaplains who minister to those on ships at sea, overseas and at our military installations. These chaplains also appreciate your prayers and support.

(The Rev.) GORDON HUTCHINS
Portland, Maine

Superb Leadership

Thank you for the article "Ecumenical Meeting Draws Students to Louisville" [TLC, Feb. 3].

I was happy to read your account of "Celebrate — Many Gifts, One Spirit." The office of Ministry in Higher Education of the Episcopal Church was one of the 11 denominations and agency offices that worked ecumenically over a two-year period effecting this umbrella event for young Christian adults.

The students and chaplains who served on the two planning committees (one denominational and one ecumenical) rendered superb Christian leadership as they made personal sacrifices to help this become the significant conference in the life of the

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and authors should include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

church, especially as we enter the Decade of Evangelism.

Participants were challenged to use their Christian fervor to become more incarnational in their daily living by being sources of healing in a broken world — evangelism indeed, in the higher education community!

(The Rev.) E. NATHANIEL PORTER
Ministry in Higher Education
Episcopal Church Center
New York, N.Y.

Russian History

I read with interest the article regarding Fr. Wright's experiences with the ecumenical relationship between the Episcopal Church and the Russian Orthodox [TLC, Jan. 20].

I thought your readers might be interested in the following bit of history of the Russian Orthodox Church in America and its relationship with

Trinity Church in New York City.

A memorial service was held in Trinity Church in 1925 for His Holiness Patriarch Tikhon, who died in 1922, and who had once been the Russian Metropolitan in North America. It was attended by the then Presiding Bishop, the Rt. Rev. Ethelbert Talbot, as well as Metropolitan Planton of the Russian Church. Later, when the Russians were seeking a church home, St. Augustine's Chapel was divided and parts of the building not already in use were allocated for the Russians' programs. This association with Trinity lasted for 16 years until the Russian congregation was able to purchase its own building.

PHYLLIS BARR
Director of Archives
Trinity Church

New York, N.Y.

(Continued on page 5)

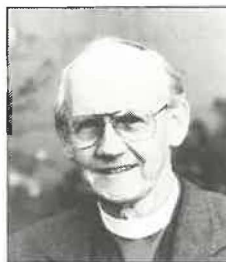


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LETTERS

(Continued from page 3)

Legend of St. Joseph

Dr. Wright's article on the annual Glastonbury pilgrimage [TLC, Jan. 27], brings to mind the lifelong research of the Rev. Lionel Smithett Lewis, late vicar of Glastonbury.

In his *St. Joseph of Arimathea at Glastonbury* (London, 1955), he traces, with extensive documentation, many traditions associated with the ancient site. Perhaps most intriguing is the legend of St. Joseph, a tin merchant, being accompanied on one of his visits to the West Country of Britain by the young Jesus some time between our Lord's ages of 12 and 30. The association between the two, according to Lewis, is suggested by the tradition in the Eastern Church that Joseph was the uncle of the Blessed Virgin. As seemingly apocryphal as this story might appear, Lewis's epigraph to his book includes *The Glastonbury Hymn*, written by the mystic and poet William Blake, the first verse of which follows:

"And did those feet in ancient time/
Walk upon England's mountains green?
And was the Holy Lamb of God/
On England's pleasant pastures seen?
And did the Countenance Divine/
Shine forth upon our clouded hills?
And was Jerusalem builded here/
Among those dark Satanic mills?"

RICHARD D. FLINN

Hillsboro, Ohio

Through Stained Glass

In reference to Canon Weeks' observations about stained glass in "The First Article" [TLC, Feb. 24], I would like to respond.

Stained glass is a fine art form requiring much skill and dedication. It is a durable work as evidenced by the age of some European glass. I am not yet ready to bust up the glass in my parish church and supplant it with clear. Anyway, my parishioners cannot see out of our windows very well because of their placement.

You're not supposed to see through stained glass, although it does remain a symbol to us that the light of Christ does shine through individuals who thereby become saints. This type of appointment in church, abbey or cathedral is for other purposes as well. First, to the glory of God and the

honor of his house and presence. Second, to teach lessons visually about the Christian faith through the events of our Lord's life or by the courage and witness of saints. Third, from a historical perspective, to beautify natural light and allow heat to enter buildings without furnaces.

We are constantly reminded of our social responsibility. Perhaps this is needed, yet, by now, I believe the point has been made, especially in the Episcopal Church. In portraying the mercy and compassion of Jesus in glass, including his many acts of charity, reinforcement of ministry to the poor and hungry can be fostered. What one perceives through this art form may translate into varied acts of kindness and concern for those we do see upon leaving church.

(The Rev.) JOHN R. NEILSON
All Saints' Church

Scotch Plains, N.J.

Special Practices

Two items in recent issues caught my attention and made me wonder if changes had been made that I had missed completely.

The editorial "A Baptized People" [TLC, Jan. 13] advised that communion be given to babies by "a tiny intincted fragment — easily placed in the mouth." Previously, confirmation was the time when we were considered to know enough about what we were doing to participate in this sacrament. I know of no Episcopal church that allows any to accept the elements without some instruction or some idea of what they are doing.

The second item mentions a church in California which allows the use of cranberry juice in the chalice [TLC, Jan. 20].

Although there is room for a great deal of variation in the prayer book, I can find no authority or rubric for either of these practices.

DAVID M. BULL, JR.

Alva, Fla.

The first item mentioned by the author refers to communion by newly-baptized infants, a common practice in the early church, which takes place in many Episcopal churches. The use of cranberry juice in the chalice by the California parish was because many of the communicants were victims of alcoholism. Rubrics do not address either practice. Ed.



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Let Each Bishop Decide, Commission Report Says

The ordination of homosexual candidates to the priesthood should be left up to individual bishops, according to a resolution in a report developed by the Standing Commission on Human Affairs.

The report was developed after three years of study and open hearings in San Francisco, Colorado and Washington. The resolution will be presented to the General Convention in Phoenix this summer.

The Rt. Rev. George Hunt, Bishop of Rhode Island and head of the commission, said he believes the resolution, if passed, would negate the 1979 resolution which calls the ordination of practicing homosexuals "not appropriate."

The proposed resolution says that "each diocese of this church . . . is fully competent to determine whom best to ordain . . . in the light of the qualifications presented for ordinations in the *Book of Common Prayer* . . . and in accordance with national and local canons and long-standing practice, the ecclesiastical authority in each diocese determines which clergy may be received or licensed to officiate with the respective diocese."

In an interview with the *Pittsburgh Press*, Bishop Hunt said, "What the resolution does is simply affirm the



ENS photo by James Solheim
Bishop Hunt

practice of the church throughout its history in the United States, of leaving those decisions to diocesan bishops and their standing committees."

He said he has not received much reaction to the resolution from other bishops yet, though many copies of the commission's report have been requested.

The ordination resolution comes after the House of Bishops voted in September 1990 to disassociate itself from the ordination of an openly gay priest in the Diocese of Newark in 1989.

A proposal to amend the canons that explicitly prohibit the ordination of homosexuals is expected to be presented to the convention.

Liturgies

In addition, a recommendation listed in the commission report suggests the church may want to develop liturgies for blessing homosexual relationships. It was listed as a recommendation rather than a resolution because the commission felt more study should be undertaken on the issue. With that in mind the commission asks that the Standing Liturgical Commission "study the theological and liturgical issues involved in affirming and blessing these covenants . . . and begin the process for developing liturgical forms for them."

"A strong majority of this commission believes that it is possible and desirable for Christian communities fully to support marriages of men and women and their families, to bless,

(Continued on page 8)

Bishop Coadjutor Consecrated in Missouri

In the midst of 20 bishops and more than 1,000 clergy and laity of the Diocese of Missouri, the Rev. Hays Hamilton Rockwell, former rector of St. James' Church in New York City, was consecrated Bishop Coadjutor of Missouri March 2. Because of space limitations in Missouri's own Christ Church Cathedral, the service was held in the College Church of St. Francis Xavier at St. Louis University.

The Most Rev. Edmond Browning, Presiding Bishop, was the chief consecrator. Joining him were the Rt. Rev. William A. Jones, Jr., Bishop of Missouri; the Rt. Rev. Richard F. Grein, Bishop of New York; the Rt. Rev. Gordon McMullan, Bishop of Down and Dromore in the Church of Ireland, and the Rt. Rev. John Coburn, retired Bishop of Massachusetts.

The sermon was delivered by Bishop Grein, who took as his theme a remark made by a mother to her son as he left the house: "Remember who you are." Bishop Grein referred to the charge given to a new bishop in his examination that he is to be a unifier, guardian and a delegate of the faith.

Many representatives of other denominations were present, giving the event an ecumenical flavor. The Roman Catholic Archbishop of St. Louis was present in the chancel and delivered a short message of welcome to Bishop Rockwell, a message which was greeted with applause.

Bishop Rockwell will succeed Bishop Jones upon the latter's retirement, as yet unannounced.

(The Rev.) CHARLES REHKOFF



Bishop Rockwell with family after consecration. [Photo by Peg Cooper]

'Populist Bishop'

ACC Secretary General Profiles Bishop Carey

The Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council (ACC) since 1982, gave his personal appraisal of the Archbishop of Canterbury-designate, the Rt. Rev. George Carey, during a recent visit to Washington. He believes Bishop Carey is the right person to lead the church in the Decade of Evangelism and that his leadership will enhance and reinforce Anglican ecumenical relations.

At a dinner sponsored by the Canterbury Cathedral Trust in America in celebration of the 35th anniversary of Canon Van Culin's ordination to the priesthood, he spoke gratefully of his nine years of close association with Archbishop Robert Runcie, "a wise and holy man." Dr. Runcie was the preacher at a commemorative service on the actual anniversary date, November 30, 1990, at All Hallows-by-the-Tower in London, and dedicated a window given in thanksgiving for Canon Van Culin's ministry.

The Washington-based Canterbury Trust, headed by Dr. John McTigue, member of the chapter of Washington National Cathedral and former chairman of the National Cathedral Association, paid tribute to Canon Van Culin as "a faithful and effective man of God who has served the world mission of the church throughout this ministry . . . as a priest still canonically resident in this diocese, an honorary canon of Canterbury Cathedral, and an international leader of the Anglican Communion . . ."

In his presentation following his sermon at the Lenten noonday service at the Church of the Epiphany the next day, Canon Van Culin described Bishop Carey as "a populist bishop, who breaks the tradition of the establishment background of his predecessors." He reminded listeners that Archbishop Runcie was an Oxford graduate and an officer in the Scots Guards, whereas Bishop Carey is a product of state schools and the University of London, who did his military service as a foot soldier. But he sees this as evidence of change and resilience in an



Photo by Beverly Rezneck

Canon Van Culin

evolving society. He noted that Bishop Carey's appointment came through a more democratic process, now that the Crown Appointments Commission has a part in it. As head of the ACC, which reflects Anglican opinion around the world, Canon Van Culin is a member of that commission.

What kind of person is this relatively-unknown cleric? Bishop Carey, he said, is an environmentalist who gives this a high priority and advocates a simpler life style, "to practice what we preach." Unlike the Bishop of Durham, he believes the physical resurrection of Christ is at the heart of the Christian faith. He is a charismatic in that he is open to the Holy Spirit. He would apply the same standards to homosexuals that the church requires of heterosexuals.

One rather surprising aspect of Bishop Carey's churchmanship as a low church evangelical is his devotion to the Virgin Mary, which Canon Van Culin explains as having grown out of the theology of the communion of saints. There is now a shrine to Our Lady of Walsingham at Wells Cathedral, his episcopal seat, and he has led a pilgrimage to that historic shrine in the east of England. He is a strong

supporter of the Anglican-Roman Catholic International Commission (ARCIC) conversations and is chairman of the Faith and Order Commission of the World Council of Churches. He has stated that unity cannot be achieved by denying the problems, "but if there were no impediments there would be no dialogue, so we shouldn't be fearful," Canon Van Culin said.

Canon Van Culin was asked about the interview with Bishop Carey in the *March Reader's Digest*, and the furor in England caused by his remarks therein, notably his charge that opposition to women's ordination, and the contention that only males can represent Christ at the altar, is "serious heresy." Later, Bishop Carey modified his wording to "theological error" when a retraction was demanded.

"While he tends to be more blunt than his predecessor, he was actually following the line of what Archbishop Runcie said on his visit to the pope in response to the latter's statement about the impediment created by women's ordination in some Anglican provinces," Canon Van Culin said. "While acknowledging that Anglicans recognize the seriousness of the pope's statement, Dr. Runcie said he must understand that proponents of women's ordination in those provinces that ordain them just as firmly believe that they do so for valid theological reasons, and that priesthood limited to males is theologically deficient. This would perhaps have been a better way of saying it than the wording Bishop Carey employed, but I don't think Anglican unity is endangered by his remarks."

In the same interview, Bishop Carey likened the Church of England to "an elderly leader in a corner, muttering ancient platitudes to herself through toothless gums . . . and largely ignored except when in trouble . . ."

"I think he probably meant it as just another kind of Trollopism, in the traditional British spirit of self-criticism," Canon Van Culin said.

DOROTHY MILLS PARKER

Orthodox Express Discomfort with WCC at Conference

The recently completed meeting of the World Council of Churches in Canberra, Australia left some doubt as to the role of Orthodox churches in the WCC.

By the end of the meeting, Orthodox representatives had issued a three-page statement enumerating their concerns with the ecumenical movement as symbolized by the WCC.

The Rev. Leonid Kishkovsky, ecumenical officer for the Orthodox Church in America and president of the National Council of Churches, said in an interview with the Religious News Service, "The World Council of Churches ought to take notice that the next seven to eight years are going to be critical for the Orthodox."

The statement was issued amid expressions of discomfort and alienation that were stated repeatedly by Orthodox participants throughout the conference.

The grievances came to a head especially after the controversial presentation delivered on the second day of the assembly by South Korean feminist theologian Chung Hyun Kyung, a Presbyterian.

Ms. Chung rendered a dramatic evocation of a female Holy Spirit, linking that spirit to that of Hagar, the

Egyptian slave woman in Genesis who Ms. Chung said was "exploited and abandoned" by Abraham and Sarah.

She then burned bits of paper bearing the names of other exploited spirits and identified them as Holocaust victims, freedom fighters, murdered advocates of non-violence, struggling Korean women, the poor, and others.

Many in the audience gave Ms. Chung a standing ovation, but many of the Orthodox, joined by some Anglicans, Lutherans and Africans, responded with shouts of "apostate," "pagan," and "unChristian."

Fr. Kishkovsky said, "If the theological direction which was in part represented by Chung, and enthusiastically received by the audience, becomes the spirit of the next decade, then it's a new discussion."

In their Canberra statement, the Orthodox representatives suggested that the WCC has strayed from its fundamental goal of creating church unity and from its basic constitutional frame-



Chung Hyun Kyung of South Korea burns a list of names of oppressed people after invoking their spirits at the World Council of Churches meeting in Australia. [WCC photo by Peter Williams]

work, which says the WCC "is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures." [RNS]

COMMISSION

(Continued from page 6)

safeguard and strengthen them, without withholding support and blessing from persons of the same sex who are in faithful, committed relationships, seeking in them the characteristics of sacrificial love and abiding care for the other," the report said.

Though he realizes the report will stir considerable debate in the church, Bishop Hunt insisted that opinions of commission members "mirrored the feelings that exist in the church at large."

"Being divided ourselves on such key issues," the report said, "we recognize that some of our recommendations will strike many people in the church as not going far enough, that they will strike many others as going too far . . . we offer them as a starting point for continued discussion at every level of the church."

'Strength Revived' at AIDS Conference

The second conference of the National Episcopal AIDS Coalition (NEAC) challenged participants to work for change and persevere against all odds, when it met at the Cathedral of St. Philip in Atlanta recently.

Borrowing from a theme, organizers entitled the conference "Building Bridges: Evangelism in the Decade of AIDS," and focused on small group sessions, workshops and personal testimony.

Bruce Garner, national president of Integrity, told participants in his address that "there is great comfort in the realization that you are not alone, that your frustrations are not unique, that your experiences share common ground with those of others. The relief that comes from hearing a story that relates to your own experience — good or bad — restores your faith and renews your strength," he said.

In his sermon during the main healing service, the Rt. Rev. Douglas Theuner, Bishop of New Hampshire and chairman of the national church's Joint Commission on AIDS, said the AIDS crisis has provided an opportunity for the church to "look at things in

new ways. The society of the future is being built at the margins."

The Rev. Eliab Tumwesigye, a canon for chaplains, schools and missions in Uganda, reminded listeners of the international dimension of the disease. He said fighting AIDS in his country involved a whole different set of problems, because "you find men sharing a wife with their brothers and sometimes their father, as a matter of hospitality. Whole families become infected." He hoped that education would help stem the rising tide of AIDS victims in his country.

Participants were able to attend workshops about AIDS in the workplace, AIDS ministry in the Hispanic community and how AIDS has stressed the resources of hospital chaplains.

The Rt. Rev. Robert Moody, Bishop of Oklahoma, discussed AIDS and evangelism in his address. "Sometimes we who work with AIDS or are afflicted with AIDS feel that God is not responding. If the church or priests or God seem slow — be persistent," he said. "When we get together, there can be healing." [ENS]

CONVENTIONS

Delegates to the convention of the **Diocese of Louisiana** launched a second round of fund-raising for the future conference center, honored the Rt. Rev. James Brown, Bishop of Louisiana, in a surprise dinner, and debated a variety of resolutions concerning faith, actions and ethics in the church. More than 300 people registered for the convention, which was held at St. Paul's Church, New Orleans, February 22-23.

The diocesan conference center received strong support from clergy and delegates, who enthusiastically endorsed the new fund-raising project, presented by conference center committee chairman, the Rev. Bob Trent. The initial fund drive for \$2.5 million was a success, Fr. Trent said. However, inflation has eroded its purchasing power, and diocesan leaders want to see broader involvement in making the conference center a reality. Bishop Brown appointed the Rev. Alex Comfort to lead the campaign for 1,000 new pledges across the diocese.

Later, the convention celebrated, a month early, the 15th anniversary of Bishop Brown's consecration to the episcopate with a gala reception and dinner at the Landmark Hotel in Metairie. Roman Catholic Archbishop Francis B. Schulte and New Orleans Mayor Sidney Barthelemy were among guests in attendance.

Seeking Ordination

In his convention address, Bishop Brown raised the question of who should be ordained to the priesthood. "The Episcopal Church has been able to awaken in people a desire to be ordained better than it has awakened a desire to become Episcopalians," the bishop said. However, he said, many seeking ordination want to perform one-to-one ministries appropriate to the diaconate, whereas "we need to look for leadership qualities, not just genteel piety."

Vigorous debate centered around two resolutions concerning sexual ethics. One, calling for unmarried clergy "to remain celibate and chaste" and to expect disciplinary action if they do not, was declared by the resolutions committee to be "redundant." The second resolution was adopted instead,

which states: "All baptized members of this church shall understand themselves to be under the obligation to be chaste, if unmarried; if married, to honor their vows of faithfulness."

Delegates sent two requests for action to the General Convention for consideration this July. One asks the convention to base diocesan giving to the national church on diocesan rather than parochial income. The other asks for a direction in the church's canons that the bishop be notified in writing when an excommunicated person has been restored to communion.

Other resolutions included one that calls for study of the Episcopal-Lutheran *Concordat of Agreement*.

A diocesan budget of \$919,064 was approved without debate. It featured a reduced contribution to the national church's program quota, necessitated by rising costs.

(The Rev.) WILLIAM MORRIS
and ANN BALL

• • •

The mission of the church, foreign and domestic, was the theme of the convention of the **Diocese of Georgia** when it met at St. Anne's Church, Tifton, February 7-9.

The Bishop of Georgia, the Rt. Rev. Harry W. Shipps, outlined plans for the Decade of Evangelism in his annual address. He stressed not only mankind, but mankind's environment, were in desperate need of God's redemptive power.

The Rt. Rev. Br. Desmond Smith, SSF, Bishop of Belize, was the principal guest speaker at the convention. In 1990 the dioceses of Georgia and Belize entered a companion diocese relationship, and this was Bishop Smith's first official visit to Georgia. He delivered the sermon at the convention Eucharist and also addressed the closing business session of the convention.

Bishop Shipps announced three new missions in the diocese. They are St. Peter's Church, Skidaway Island, St. Joseph's Church in Rincon, and the Church of the King, Valdosta.

The Valdosta mission is the former Pentecostal congregation where 222 were confirmed in Easter 1990 by Bishop Shipps and four other bishops.

A budget of \$1,155,600 for 1991 was adopted.

(The Rev.) WILLIAM B. DANIELS

BRIEFLY

The Rt. Rev. Peter Lee, Bishop of Virginia, has asked churches in the diocese to "unite in thanksgiving for the cease fire in the gulf war" and to pray for reconciliation and a just peace in the aftermath of the war. In a letter sent to all diocesan clergy, Bishop Lee encouraged them to observe March 3 as a day of thanksgiving and prayer for the end of the war.

■

The Episcopal Theological Seminary of the Southwest in Austin, Texas, recently announced the completion of its \$5 million fund drive. Contribution pledges of \$5.4 million from all around the country will enable the seminary to build a campus center, renovate its seminary buildings, and provide for faculty salaries and student aid. "We deeply appreciate the support of so many people," said the Very Rev. Durstan McDonald, seminary dean, and provost William Bennett in a joint statement.

■

The Rt. Rev. David Hope, Bishop of Wakefield in England, will be the next Bishop of London, it was announced recently. Among many positions, he has been vicar of All Saints' Church, Margaret Street, London, and principal of St. Stephen's House in Oxford. Bishop Hope, an Anglo-Catholic, will succeed the Rt. Rev. Graham Leonard, an outspoken opponent to women priests. According to London's *Daily Telegraph*, Bishop Hope says he is "keeping an open mind" concerning women's ordination, which will be a topic to be addressed on the next General Synod's agenda.

■

Very Briefly . . . The Church of St. Andrew and St. Philip in Coventry, R.I. found a unique way to provide clothes for the homeless. It recently held a parish supper where the price of admission was a pair of men's underwear. The underwear will go to a local ministry which enables street people to help one another.

Lord of All

Anyone who has browsed through the greeting card section of a neighborhood store at Easter-time can observe that our culture has difficulty expressing joy, especially for children. We tend to forget the differences between joy, happiness and fun; we homogenize all good wishes for all possible occasions into the bidding, "Have a happy day."

Even in the church, as we plan worship for children, our main agenda is often that they should find it "fun." Our efforts to express the gospel in Sunday school easily become exercises in convincing children how much fun it is to be a Christian, and how happy we all feel because Jesus is our friend. At Easter, our interpretation of the joy of the resurrection is apt to suggest either a cozy, domesticated type of happiness ("Jesus's friends were so glad that he had come back to them"), or else a sort of slapstick, carnival hilarity, with big smiles and circus-bright colors:

*. . . suddenly Mary was at my side,
Pinching my ear and pulling my hair,
And grinning as wide as a whole piece of pie.
"Matthias!" she said, "Matthias, don't hide.
I saw Jesus around and about and alive! . . .
He's alive; He's the one who said 'Mary' to me!
Matthias, get up and come running to see."*

*Then Mary left, dancing and singing with glee. . . .
I laughed! I danced, went running with those
Who know what every last Christian knows:
That Jesus the Christ is alive.
Bless me, I grinned like five pieces of pie.
(from *The Glory Story* by Walter Wangerin Jr., Concordia [Arch Books], 1974).*

It's hard to find words to convey to children the elements of awe, strangeness and fear that appear in every scriptural account of the resurrection. Words for awe and wonder are not part of the vocabulary of our "kid-die" subculture, and we seem reluctant to credit children with the ability to appreciate that an experience may be solemn and joyful both at once — joyful without necessarily being "fun." (It's instructive to trace the history of the word solemn. In Latin *sollemnis* meant simply "sacred." By medieval English the word had come to mean "festive, celebratory, splendid." After the Reformation, it took on its modern sense of "weightily serious, grave to the point of gloom.")

On the surface, it's easiest and most plausible to explain our Easter joy to children by attributing it to the fact that the disciples now had Jesus back with

them: now they could be happy again. This suggests that the resurrection served essentially to undo the crucifixion: to bring back for Jesus's friends the happy, familiar conditions they had known before that terrible blow fell across their lives. It seems like a simple, reassuring, comforting way to explain the meaning of Easter to children, for it hints that the crucifixion was like a bad dream that fades away with the light of dawn — a terrible, scary thing that threatened to destroy our happiness but then turns out not to have really mattered after all.

This version of the story not only underestimates children's capacity to understand and appreciate solemn joy — awe, wonder, fear and trembling, mystery, unanswered questions that hint at deep and life-giving truth. It is also unscriptural, in a way that leaves children in a double bind. On the one hand, it encourages false hopes for children who are experiencing loss or grief: it suggests that God will act for us, as he is seen to have done for the disciples, by magically removing the pain, turning back the clock, making everything OK again. On the other hand, by establishing such false hopes, it misses the real point of Jesus's victory over death. For we find that God does not, in fact, "bring back" those we love, as he "brought back" Jesus. So instead we are left in the odd position of coming to church at Easter to rejoice because some grownups long ago and far away got back their dead friend and were able to dry their tears and smile again. We may be sincerely and generously glad for them, but how is this good news for us? Why should this one happy ending be the basis for any genuine conviction on our part that love is stronger than death? The disciples' story alone, simply as literature, has a far less resounding "happily ever after" than most children's stories.

The truth of the Easter story is more subtle, more complex, harder to put into words but on a wordless level deeply satisfying. Jesus has not "come back" — he has not been restored to life, as were those whom he himself brought back from the dead during his earthly ministry (Lazarus, Jairus' daughter, the widow's son), who returned to their families to live out the remainder of a natural life span, only to grow old or fall ill again, still subject to natural death. The scriptures are very clear that this is not at all what we mean by the resurrection of Jesus. His resurrection is indeed a restoration, from death to life; but the quality of that life is so different from what went before that the scriptures are driven to describe it in phrases like "the first-begotten of the dead," and "a new creation." His friends have met him again, not as the friend and teacher they knew and loved, but as a mysterious and unclassifiable human presence, known more surely in the word of God and the breaking of bread than in the old familiar face, voice and mannerisms. The clock has not turned back.

*Gretchen Wolff Pritchard, of New Haven, Conn., publishes *The Sunday Paper*, materials for Christian education with an emphasis on conveying the gospel to children.*



A reproduction of a painting by Murillo, from the Prado in Madrid, Spain, shows the angel announcing the resurrection of Christ. [RNS photo]

Rather, they (and we) are pushed forward, with dizzying suddenness, onto a whole new road: we are to follow our Master who has passed through the grave and gate of death into the new life of the kingdom, and who asks us to join him in offering that life to everyone — whether or not they ever knew and loved him as he was before.

The Gospel of John uses a simpler, very revealing terminology. It merely refers to Jesus, as he goes to the cross, as being glorified. The whole of Christ's saving work — Gethsemane, cross, descent to the dead, resurrection and ascension — is taken up under this one terminology. When Jesus is glorified — when he has died and risen, and become our forerunner in a new kind of life with God — he withdraws, after a few weeks, from physical presence in our local space and time. This does not mean that his new life is merely "spiritual" — that in fact, all Jesus has done in rising from the dead is "die and go to heaven."

The scriptures insist that his risen body is physical — it can be touched, it can eat. But its physical properties are new and unprecedented, and its proper place, ultimately, is not in one identifiable space and time but at the right hand of the Father. Christ comes back from the dead to offer us not happiness and fun, but eternal

joy. In taking a risen and glorified, but still physical, human nature into a place beyond space and time, Jesus breaks down once and for all the barrier between Creator and creation, which he first breached in becoming incarnate among us; he brings all of us, and all of nature, home to God, where the true "happily ever after" ending will be found, farther off than we thought at first, but much more glorious, more solemn and more joyous.

The accounts of the post-resurrection appearances in the gospels, for all their poignancy and power, do no more than sketch the bare outline of the paschal mystery. They offer the raw data. The earth-shaking implications are worked out elsewhere in the scriptures, and many of them may be surprising and even repellent to us at first, with our culturally-based preconceptions about happy reunions between loving friends, and "souls" going to heaven, free at last from the encumbrance of the body.

Great Fifty Days

It takes us, in church, 50 days just to scratch the surface of this mystery. In the Great Fifty Days, we will cross the bridge from gospel to church, from knowing Jesus as friend, teacher and wonder-worker to knowing him as indwelling Spirit and Lord of all. The apostles themselves had to cross this bridge: the story of the ascension is simply the final stage of a movement in which he is always slipping through their fingers as they try to hold him to the familiar patterns they knew before. We are being quite false to history if we give children, or ourselves, the idea that knowing the risen Lord consists of holding steadily before our imaginations the happiness of his friends when he (so tantalizingly, so temporarily) came back to them.

Children love to project themselves into stories, and the scriptures for the Great Fifty Days of Easter will show us how very much more there is to the story than first meets the eye. The lectionary in this season will hold before us some of the richest and best of scriptural images: shepherd and lamb, vine and mansion, holy people, royal priesthood, city of God, river of life, union with Christ through baptism into this death, as well as the more literal, prosaic stories of a community of everyday people lit up from within by the light of their personal experience of the risen Lord. We can know Jesus — the risen and eternal Lord — in a multitude of different and equally valid ways.

One of these is, of course, our projection of ourselves into the gospel story. Another, thankfully much more available to children today than formerly, is our awareness of a deep and indefinable solemn joy as we kneel among our sisters and brothers to receive a morsel of bread, a sip of wine.

The gospel does indeed include us, very specifically: Jesus tells Thomas, "Blessed are those who have not seen, and have believed." Jesus before his passion prays specifically for those who will someday come to believe in him.

Knowing and loving Jesus means knowing and loving the Christ who has died, descended to hell, and risen to be the Good Shepherd of all his sheep.



The tomb after the resurrection, by Deepak Nath, created for a modern version of Matthew's Gospel in the Bengali Language. [RNS]

Bestowing Peace

We extend Easter greetings and best wishes to all our readers. May this be a season of peace and joy to all.

Peace and joy may have a special meaning for many this Easter. The end of the fighting in the Persian Gulf means that for some of us, loved ones will be back to celebrate the glorious resurrection of Jesus Christ with us.

*"but today amidst thine own thou didst stand
bestowing
that thy peace which evermore passeth human
knowing."*

(Hymn 199)

Easter 1991

Message from the Presiding Bishop

What do you know of Easter?

Through the paschal mystery, dear friends, we are buried with Christ by baptism into this death, and raised with him in newness of life."

The profound and simple truth of that is almost too marvelous to know, too miraculous to believe, too wondrous for us.

In churches all around the world we are celebrating life in our risen Lord. We greet one another.

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

He is not in the tomb. Now, he is everywhere we are. He is with me, with you, with everyone who hungers — for bread or a kind word, with everyone who mourns, with us in our pain, transforming it, and us, raising us to newness of life, and then raising us again, and again. Grace upon grace.

The loving sacrifice of God in Christ was made for the whole world, but not impersonally. It was made for you. Christ has done this wondrous thing for you. And he keeps doing it: taking your pain and transforming it, taking your life and transforming it as you give yourself to him.

The pain of this world is not an abstraction. It sears our souls and sears our own hearts. It is within us. And so is Christ. To our great and eternal joy we know that the cross of Christ transforms the life of each of us.

What do you know of Easter? You know that it is a miracle — plain to children who delight in the finding of colored eggs, symbolic of new birth.

You know that it is a mystery — contemplated by saints and mystics. You know that it is pain transformed, transmuted. You know that it is eternal life. You know that God loves you and Christ continues to transform your life. This Easter season, reflect on what Christ has done for you and the transformation that you know in him. Rejoice with me that in him your life is made new, Easter morning and every morning.

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

The Most Rev. EDMOND BROWNING

PEOPLE and PLACES

Appointments

The Rev. **William J. Bozeman** is rector of St. Stephen's, Beckley, WV; add: 200 Virginia, Beckley 25801.

The Rev. **Byron Crocker** is chaplain of Lamar University, Box 10206, Beaumont, TX 77710.

The Rev. **James Taylor Horton, Jr.**, is rector of St. Stephen's, Box 596, Erwin, NC 28339.

The Rev. **Jesse L. London** is now at St. Anselm's, Nashville, TN.

The Ven. **Terence E. Lynberg** is rector of Holy Trinity, 416 N. Garfield, Alhambra, CA 91801 and chaplain/instructor at California State University in Los Angeles.

The Rev. **Alan E. McGlauchlin** is curate of St. Mark's, Arlington, TX; add: 4140 Hockaday, Dallas, TX 75229.

The Rev. **William V. Murray** is interim rector of Church of the Holy Innocents, Torresdale and Tyson Aves., Tacony, Philadelphia, PA 19135.

The Rev. **August A. Rakoczy** serves with the Black Belt Ministries, eight congregations in Alabama's Black Belt region; add: Box 839, Eutaw, AL 35462.

The Rev. **Zev Rosenberg** is rector of St. Paul's, 425 Cleveland Ave., S.W., Box 21333, Canton, OH 44701.

The Rev. **John Shepherd**, former chaplain to the Bishop of London, is vicar of St. Anthony's Mission, Alvarado and St. Edward's Mission, Fort Worth, TX; add: 5271 Cameron Creek Pl., #209, Fort Worth 76132.

The Rev. **Clay Turner** is rector of Church of the Advent, Spartanburg, SC.

The Rev. **Karen G. Walters** is rector of St. David's, Richmond, VA.

The Rev. **Macon B. Walton** is now serving as interim of St. Timothy's, Clarksville; Grace Church, Drakes Branch; St. John's, Chase City, VA.

The Rev. **J. William Wauters** is vicar of Santa Fe Church, 1108 Brunswick, San Antonio, TX 78211.

The Rev. **Michael H. Wyckoff** is rector of Christ Church, Box 966, Temple, TX 76503.

The Rev. **Ronald A. Wyckoff** is priest associate of Christ Church, 187 Washington St., Binghamton, NY 13901.

Resignations

The Rev. **William P. Austin**, as rector of St. George's, Asheville, NC. Fr. Austin is now non-parochial.

The Rev. **James B. Craven, III**, as assistant of St. Joseph's, Durham, NC; he continues as chaplain of the Federal Correctional Institution, Butner, NC, add: Box 1366, Durham 27702.

The Very Rev. **Arnold E. Mintz**, as interim rector of St. John's, Roanoke, VA, for reasons of health.

The Rev. **Ernest W. Saik**, as rector of Trinity, Marshall, TX; he is now non-parochial.

Retirements

The Rev. **Earl H. Brill**, as chaplain of Duke University; add: 1108 Anderson St., Durham, NC 27705, he will remain director of the deacons program.

The Rev. **Robert G. Eidson**, as rector of St.

John's, Royal Oak, MI; add: 67070 Dequindre, Romeo, MI 48065.

The Very Rev. **William F. Maxwell**, as dean of the Cathedral Church of St. Mark, Salt Lake City, UT; Fr. Maxwell is dean emeritus and may now be addressed at 515 Van Buren St., Port Townsend, WA 98368.

The Rev. **M.H. McIntosh**, as rector of St. Paul's, Murfreesboro, TN; add: 317 Holly Hill Dr., Lexington, KY 40503.

The Rev. **Norman G. Nicholls**, as rector of St. Paul's, Altus, OK; add: 1433 Savannah Cr., Altus 73521.

The Rev. **James O. Reynolds**, as rector of the Church of the Holy Cross, Tryon, NC.

Correction

The Rev. **Douglas Remer's** correct address is 3110 Ashford Dunwoody Rd., Atlanta, GA 30319, not the one published in the January 13th issue.

Other Changes

The Rev. **Dennis R. Walker** is no longer interim pastor of St. Paul's, Canton, OH; add: 631 Stratford Pl., Toledo, OH 43620.

The Rev. Deacon **Paul R. Walter** has been transferred to the Diocese of Eau Claire.

Phoenix

Bravely sings the Phoenix
his melancholy dirge
as he is tested in the crucible
he trusts the searing pyre.

Deathlike shroud is shedded.
Rising crimson but alive
he's soaring
to majestic mountain tops
praising the cleansing fire.

Betsy Jane Bramhall

March Orison

Green shoots sprout
Rushing up sunwards
Each one blessing
Every morn anew.
Neatly shredding
Leftover sundrifts
Exultate they sing
As once more they rise
Fresh from sleep hibernal.

Gay Booth Greenleaf

Deaths

The Rev. **Robert L. Greene**, retired priest of the Diocese of Eastern Oregon, died on January 20 in Ashland, OR. He had been in poor health for some time and was 77 years of age.

A graduate of the University of Portland and Church Divinity School of the Pacific, Fr. Green was ordained priest in 1941 and was vicar of several missions in Oregon and later rector of several others, including Emmanuel, Coos Bay where he served from 1948 to 1954; Grace, Astoria from 1956 to 1958; and St. Paul's, Klamath Falls from 1958 to 1976 when he retired. He is survived by his wife, Ruth, and three children.

The Rev. **Hal Brook Perry**, assistant dean, registrar, and instructor in church history at Episcopal Theological Seminary of the Southwest, died on January 30 in Austin, TX at the age of 61.

A faculty member of the seminary since 1972, Fr. Perry was a pastoral counselor to many seminarians during his two decades of service which included administration and teaching history. He received his B.A. from the University of Texas and his M. Div. from the Seminary of the Southwest; he was ordained priest in 1971. Preceded in death by his parents and a brother, he is survived by two aunts, three cousins and a niece and several nephews.

The Rev. **J. Winfree Smith**, for nearly 50 years faculty member of St. John's College and part-time assistant of St. Anne's, Annapolis, MD, died suddenly at his home in Annapolis at the age of 76 on January 14.

Author of numerous essays, translations and *A Search for the Liberal College*, Fr. Smith was instrumental in developing what came to be called "the institutional memory of the College," tracing the beginnings of the non-elective curriculum of the great works of Western civilization begun in 1937 at St. John's whose faculty he joined in 1941. Upon retirement in 1984 he accepted a position for two years at St. Thomas Aquinas College in California. Born in Ashland, VA, he was educated at the University of Virginia and Virginia Theological Seminary. After seminary he served the parish in Ivy, VA, while completing his doctoral studies at the university. He was a staff member of St. Anne's, Annapolis, for many years. A favorite of students, he delivered several commencement addresses and hosted a senior mint julep party every year. He is survived by a brother, two nephews and a niece.

The Rev. Canon **Russell A. Smith**, retired priest of the Diocese of New Jersey and former archdeacon, died October 15 at the age of 73.

A graduate of Wagner College, General Theological Seminary, with a Th.D. from Philadelphia Divinity School, Canon Smith was ordained priest in 1951 and served numerous parishes in New Jersey throughout the '50s and '60s during which time he also lectured for a year at PDS. He was rector of Christ Church, Bordentown, NJ, from 1966 to 1974, and canon to the ordinary from 1974 to 1982 when he retired. He is survived by his wife, Lillian and one child.

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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, NW
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

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

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 4:30. Mon-Fri MP
8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS
12:15

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. Wil-
liam 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 MP, 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

NEWARK, N.J.

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

(Continued on next page)



St. John's Church, Christiansted, St. Croix, Virgin Islands

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)

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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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. IGNATIUS 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. Schnabet; 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. Wkdays 7:30, 10, 5:30

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

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. Wkdays & 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. Wkdays 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

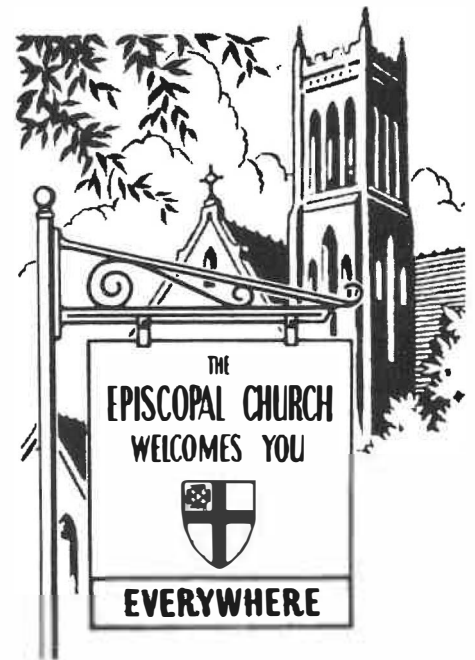
CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev.
Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev.
Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom
Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu,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



Church of the Incarnation, Dallas



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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 277-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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.