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IN THIS CORNER

No Small Idea

If the Rev. Jon Shuler hasn't addressed your diocesan convention yet, be patient. Chances are, he'll be appearing at a location near you. Fr. Shuler, rector of the Church of the Ascension in Knoxville, Tenn., has become a popular speaker on the diocesan convention circuit. Alabama . . . Central Florida . . . East Tennessee . . . South Carolina . . . Los Angeles . . . Oregon.

"The last three months of my life have been unlike any other three months," Fr. Shuler said in a recent telephone interview. "It's been a kind of holy chaos."

Fr. Shuler has been balancing his duties as rector of East Tennessee's largest parish with being a prime organizer of "Shaping Our Future: A Grassroots Forum on Episcopal Structures," Aug. 11-15 in St. Louis. That symposium has drawn such interest that Fr. Shuler now devotes full time to it.

"My bishop (the Rt. Rev. Robert Tharp of East Tennessee) went to the vestry and asked them to release me from all but 50 percent Sunday duties for the next six months," he said. Nine days later, Ascension's vestry agreed to release the rector for six months to work on what has come to be known as the East Tennessee initiative.

Some background is in order. For several years, Fr. Shuler has been active in evangelism and restructuring parishes. Meanwhile, the Rev. Stephen Freeman, rector of St. Stephen's, Oak Ridge, Tenn., felt strongly that the national church ought to be restructured. "We shared a common concern that the Episcopal Church is in deep, deep trouble," Fr. Shuler said. At Fr. Freeman's initiative, a resolution urging restructure at the church's highest levels went before the East Tennessee convention in 1991.

"To my joy and astonishment, when it got on the floor of convention, it got great support," Fr. Shuler noted. "It was the most catholic response to a resolution I've ever seen. There was support from every corner of the diocese, from '815' groupies to those on the right of Attila the Hun."

After long discussion, that resolution wound up before the legislative group known in East Tennessee as Bishop and Council. Bishop Tharp put Fr. Shuler in charge of a committee to study the initiative, but nothing seemed to generate.

"About the time I was ready to give up, Stephen (Freeman) sent his Viewpoint article to THE LIVING CHURCH [TLC, June 7]. For some reason, that really touched a nerve," he said. "Phone lines lit up and letters started to come in to Stephen and Bishop Tharp."

Then things began to move quickly, Fr. Shuler proposed a national symposium on restructure to the Bishop and Council, which responded with a \$5,000 grant. The Standing Commission on Structure heard the plan and agreed to send observers. Bishop and Council added \$10,000 more and began a \$75,000 line of credit. The East Tennessee initiative was in motion.

Original plans called for a small-scale meeting in St. Louis in June with perhaps 100-125 persons in attendance. Now the symposium is scheduled for August with a crowd of more than 2,500 expected. A national steering committee is in place, a professional firm is doing promotion and well-known speakers are being contacted. Organizers are hoping at least 15 persons from every diocese will attend along with 75 percent of diocesan bishops.

"The momentum is growing," Fr. Shuler said. "People are saying 'I don't want to miss this.' It's got to happen."

DAVID KALVELACE, editor

CONTENTS

April 11, 1993

Easter Day

FEATURES

- 9 The Day of Splendor
by William Baar
The abiding importance of Easter

DEPARTMENTS

3 Letters

6 News

10 Editorials

11 Viewpoint

12 Short and Sharp

13 People and Places

ON THE COVER

Late 14th-century bas-relief of the Risen Christ, by Giovanni Dalmata.

Religious News Service photo

LETTERS

Case of Projection

Methinks the bishop doth protest too much. For Bishop Kelshaw to describe Integrity as "despotic" is a case of projection [TLC, March 14]. To be a despot implies having power to misuse. Integrity has never had "power" in the Episcopal Church comparable to that of any bishop.

Bishop Kelshaw attacks a straw man of his own creation when he says that the church's ecumenical officer has a right to vote contrary to the wishes of Integrity. No one suggests otherwise. What our national board protested was Fr. Norgren's voting contrary to the mandate of the 1991 General Convention to promote dialogue with lesbian and gay Christians. Contrary to Bishop Kelshaw, Integrity thinks the work of the National and World Councils of Churches is important.

Unfortunately, Bishop Kelshaw's letter is replete with other factual inaccuracies. For example, Integrity has never used "gentle" to describe itself. The use of such a term to describe oneself would always be suspect.

Perhaps what is really wrong with the Episcopal Church is the quality of the leadership in some of our dioceses.

EDGAR K. BYHAM

Director of Communications
Integrity

Guttenberg, N.J.

• • •

The letter of the Rt. Rev. Terence Kelshaw states, "It (Integrity) is a group which has terrorized everybody, not only to give its members freedom of democratic voice, but also a place to make decisions while, at the same time, withdrawing the same freedom from others."

As a member of the Episcopal Church for nearly 60 years, I would say that the only organizations within this church that terrorize me are the House of Bishops and General Convention. The bishops let heresy be proclaimed by the Bishop of Newark and "look the other way." General Convention wonders why thousands of the faithful leave the church. First it was the prayer book, then the changing of the church year — remember Septuagesima? — and the hymnal. The list goes on.

Next year's General Convention

should leave things alone. It would save lots of money as well as lots of the faithful.

EVERETT COURTLAND MARTIN
Alexandria, Va.

Profound Statement

Thank God for "Advice for a 16-year-old" [TLC, Feb. 14]. It is not only refreshing, but hopeful, that the author put into such a simple and profound statement the truths of Christian sexuality. With all the noise and confusion expressed in the church and the media, here is a call to understand and practice the ideal to which God has called us.

This article and competent ex-

pounding of its theology should be available to youth and adults alike, from the pulpit as well as in study groups.

(The Rt. Rev.) JAMES L. DUNCAN
Bishop of S.E. Florida, Retired
Coral Gables, Fla.

• • •

As a retired, 70-year-old teacher of a six-year college preparatory high school, I was very interested in the excellent birthday letter from "Dad."

I was saddened, however, that the author had obviously not made these things clear to his son by age 12. Seventh grade is the latest age at which
(Continued on page 5)



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LETTERS

(Continued from page 3)

boys are thoroughly educated or misinformed about sex by their experienced classmates.

BARRON E. WILSON

Cincinnati, Ohio

Wondrous Gift

I note with incredulity William T. Dresser's statement: "the Communion service used every Sunday has become dull, routine and practically meaningless" [TLC, Feb. 7].

I have been a priest for almost 40 years. Not only have I celebrated the Holy Eucharist almost every Sunday, but for many of those years almost daily. Whether Rite I or Rite II, I find myself still filled with awe, humility and joy in this wondrous gift.

It is not my purpose to be judgmental or patronizing to Mr. Dresser. Perhaps a reading, slowly and prayerfully by himself, of the service in the spirit of the ancient *Veni Creator Spiritus* might breathe new life and spirit into not only his, but everyone's, participation in the Eucharist.

(The Rev.) JOHN R. EDWARDS, JR.

St. Paul's Church

Fayetteville, Ark.

The Doxology

Marion Hatchett does not like the Doxology; nor do I. In his *Manual of Ceremonial* (p. 47) he writes: "Triumphal processions and the saying or singing of a presentation sentence are highly inappropriate."

But the singing of the Doxology is very popular in this and many congregations. I am not going to fight it! Can anyone tell me where it came from? The rubrics of 1928 and 1979 make no mention of it. When did American congregations begin to sing the Doxology?

(The Rev.) HUGH STEVENSON

St. Patrick's Church

Kenwood, Calif.

Apparently, the Doxology was in use as early as the fifth century. We have found no dates regarding American usage. Can anyone help? Ed.

Plight of Traditionalists

As I see it, there are three major issues facing the Episcopal Church, primarily at separate levels: 1. the ordination of women, 2. the ordination

of practicing homosexuals, and 3. inclusive language.

Contrary to what many people think, the first issue has not gone away and, for proper reflection and negotiation, ideally requires a moratorium. Of all three issues, the ordination of women is the most likely to split the church internationally, for it gravely affects ecumenical relations.

The second issue is most likely to split the church nationally. The third affects doctrine and has enormous denominational impact. Of all three, this issue is the one most likely to cause the church worldwide to evanesce.

If there is any truth in this assessment, what can be done to counteract or correct these trends?

It seems to me we already have organizations within the Episcopal Church that could help to study each problem: The Episcopal Synod of America, Episcopalians United and the Prayer Book Society.

These organizations have long needed to cooperate with each other in order to have a braking effect on ECU-SA's leftward slide, but for various reasons they have functioned largely apart. Let them continue to serve their particular mission as they see it, but let us all benefit from their concentrated involvement.

DONALD D. HOOK

Farmington, Conn.

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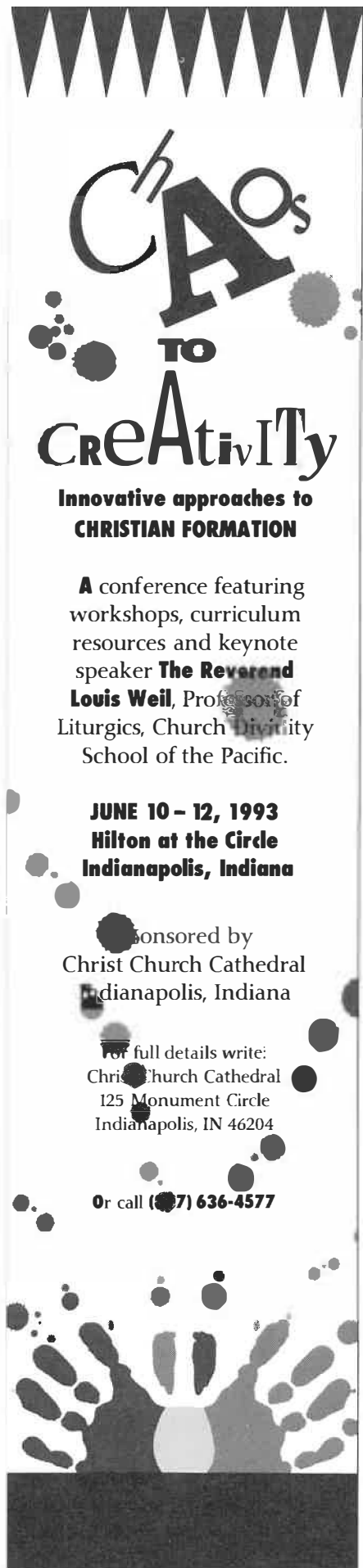
Thank you so much for the Lenten series of meditations on the Lord's Prayer by the Rev. Patrick Gahan, senior chaplain at St. Stephen's School, Austin, Texas. They have been both thoughtful and thought-provoking.

I commend you for your acknowledgement of a valuable ministry often unnoticed within our church: school chaplains. It has been my pleasure and professional privilege to work with many of the hundreds of devout men and women who serve our God by serving his beloved children in the schools of our church. They are a committed, caring and faithful community of deacons, priests and lay persons who exercise a ministry which touches children and young people beyond the traditional parochialism of parish ministry. The church owes these school chaplains its appreciation.

(The Rev.) JOHN E. MERCHANT

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AIDS: Native American Perspectives

"We are not at the point where our churches are safe for people with HIV," said the Rev. Philip Allen, rector of All Saints' Church, Minneapolis, a parish with special programs for Indians. Fr. Allen, a Sioux, was addressing the Joint Commission on AIDS/HIV, meeting in St. Paul, Minn., March 4-6.

The commission was meeting in Minnesota after being urged to look at the issue of AIDS/HIV in the Native American community. The meeting was an opportunity for people who have the virus and those who work with them to speak of their experiences.

When it comes to AIDS, feelings of shame are a problem in the Indian community because of denial in confronting a range of problems, Fr. Allen said.

Rene White Rabbit, a Winnebago who works on AIDS-related issues at Indian Health Services in Minneapolis, identified what she called "post-traumatic stress" that American Indians experience in U.S. culture. "It is part of the brokenness of our tradition," she said. "We don't talk about our problems."

Fr. Allen said he has established a "buddy" relationship with a person having HIV, which he said has been "spiritually nourishing," but he believes much still needs to be done before the church takes the issue seriously.

The church is moving beyond educating parishes and toward providing a "welcome place" for people living with AIDS, said the Rev. Vincent Schwahn, coordinator of AIDS ministry in the Diocese of Minnesota and associate rector of All Saints'. Fr. Schwahn led the commission in touring the Aliveness Project, a Minneapolis drop-in center run by people who have AIDS.

"The issue for us now is empowerment," Fr. Schwahn told the commission. "It is no longer a case of our doing something for them, but a whole new demand to get involved in political and social efforts so that those living with AIDS can take some control over their lives. In many ways, this is a more difficult, complicated ministry."

Concern was raised for people with AIDS/HIV who live in small towns

Love and Support for Rector

All Saints' Church, Indianapolis, has much experience in comforting and counseling people afflicted by HIV/AIDS. But the members of All Saints' were not prepared for the announcement made recently by their rector, the Rev. Wayne Hanson. Fr. Hanson told his congregation that he has AIDS.

Although he had not become ill, Fr. Hanson experienced decreased energy, which he believed would soon affect his work. This led to the decision to inform his parish. The congregation's, and the diocese's, responses were immediately supportive.

The Rev. Canon Robert Hansel described to TLC the overall concern, in a telephone conversation: "How can we work together with Wayne to make his ministry authentic?" No one, he emphasized, wants to turn the parish into a "martyr cult." Fr. Hanson said he would announce a date of retirement soon.

"This is not the first time around" for All Saints' in dealing with AIDS,

Canon Hansel said. In the last three years, the parish has had nine AIDS-related deaths. In addition, the Diocese of Indianapolis joins the Roman Catholic diocese in supporting the Damien Center, a ministry to HIV/AIDS patients and their families and caregivers. The director of Damien Center is a member of All Saints'.

Fr. Hanson was aware when he came to All Saints' in 1990 that he was HIV positive. He did not volunteer the information at the time, he said in an Indianapolis *Star* interview, because national church policy forbids discrimination against people with AIDS in its hiring practices. Before making his public announcement, he spoke privately with the bishop and other diocesan officials.

After the announcement, he was overwhelmed with love and support from his parishioners. He said in the *Star* article, "I've come to expect no less. I don't know how anyone could expect anything less of the people of God."

and rural areas. "Rural people feel they can't approach anyone on the local level for help — doctors, clergy, public health officials — because of the stigma," said Linda Brandt, a registered nurse in charge of the Rural AIDS Action Network.

Sense of Urgency

Commission members expressed anxiety that AIDS would become just another issue on the church's agenda.

"How do we communicate a sense of urgency to the rest of the church?" asked the Rt. Rev. Douglas Theuner, Bishop of New Hampshire and chairman of the commission.

"Not with a bunch of new resolutions," responded Tom Tull, a commission member from San Francisco who has the virus and who made an impassioned plea that the commission's report to General Convention in Indianapolis "not be business as usual" but would "grow out of the lives of people who are affected."

'Upbeat Meeting'

Members of the Irenaeus Fellowship of Bishops gathered at the Diocese of Georgia's Honey Creek Conference Center March 18-21 for their spring meeting.

Bishops heard the Rt. Rev. Michael Nazir-Ali, executive director of the Church Missionary Society in London, as the main speaker. The Rt. Rev. Reginald Hollis, executive director of the Anglican Fellowship of Prayer, was chaplain.

"It was an upbeat meeting," said the Rt. Rev. Harry Shipps, Bishop of Georgia. "It was mainly an educational event, as it usually is . . . to help us understand more about the life and witness of the Episcopal Church."

Participants spent time discussing several issues, particularly sexuality, ecumenical relations with the Evangelical Lutheran Church in America, and the possible relocation of the Episcopal Church Center from New York City.

Project Goes Beyond Giving Money

St. James' Church in Oneonta, N.Y., and the *Barrio de Las Flores* in the Dominican Republic have a special bond. A team of medical and clerical volunteers from the small New York city has helped two sisters of the Community of the Transfiguration to create a medical clinic in the barrio, a neighborhood of San Pedro de Macoris, a seaport city of about 250,000 people.

The Rev. Mark Cole, associate rector of St. James' and spiritual and pastoral leader of the team, explained in a telephone interview how the project began.

"St. James' was looking for an outreach project," he said. "At a church supper, a doctor who was new to our parish inquired about medical projects. Everything sort of fell into place."

A newsletter of the project states: "Through much prayer and research we were directed to the Sisters of the Transfiguration and . . . their work in the *Barrio de Las Flores* in the Dominican Republic." The sisters were initially somewhat skeptical, Fr. Cole said, since they had been disappointed in the past by enthusiasm shown by other groups that did not come to fruition.

In June, 1992, a five-member assessment team went to Las Flores to evaluate the needs. An amateur video account of that trip shows *Centro Buen Pastor*, the nutritional center run by Sisters Jean Gabriel and Priscilla, amid patched, deteriorating buildings, brilliant green palm and banana trees, and smiling, inquisitive children.

The team was well qualified for the undertaking. Fr. Cole is chairman of the social concerns committee of the Diocese of Albany. The Rev. William Wipfler was a missionary in the Dominican Republic for nine years and in Costa Rica for three. He has served as director of Latin American relations for the National Council of Churches and was deputy director for overseas missions of the Episcopal Church Center.

The Oneonta medical community is represented by Gerry Falco (whose supper questions sparked the project), a urologist with experience in the Dominican Republic and other missions;



Teenagers from Oneonta with Dominican children.

Scott Heiland, a dentist; and Dolores W. Pilcher, a registered nurse with experience in pediatrics and mental health.

The team's report identified the shell of a building near the nutrition center as suitable for a primary care clinic. Over the course of the year, St. James' parishioners supplied the funds to renovate the building which the team had inspected near the nutrition center, creating a primary-care clinic with four treatment rooms, and several dual-purpose areas: a chapel/emergency room, a sacristy/pharmacy, a kitchen/laboratory, two bathrooms/dental facilities, and a storage room.

The "after" portion of the home video shows a bright blue and white *Capilla de la Transfiguracion Consultorio Medico Buen Pastor*, simple, clean lines continuing the architecture of the earlier centro. The rooms contain gleaming medical equipment, neatly organized supplies, and children receiving treatment. The present use of the building testifies, said Fr. Cole, that "God has a good sense of humor." The building was intended for a funeral home.

Because, Fr. Cole said, "we felt the need to be proactive — to do, not just give away money," an enlarged team

spent three weeks in January at the sparkling new clinic. The group, with another doctor, two additional dentists, two more nurses, a pharmacist, a doctor's wife, and two teenage boys, worked with almost 2,000 patients. The dentists pulled 493 teeth, bearing out Dr. Heiland's concern stated in the newsletter: "Because of the high intake of sugar in the diets of people as a result of their working in the sugar cane fields, dental care is a high priority for this mission."

The St. James' team plans to staff the clinic for several weeks each year. A number of parishes around the country have expressed interest in working at Las Flores, and part-time Dominican doctors and medical students will staff the facility when American teams are unavailable. Improved prenatal and child care will evolve from patient education.

As *Buen Pastor* grows, other plans take shape. A water purification system probably will be next. Parasites in the water used for drinking, cooking, and bathing cause many of the health problems treated: skin conditions, worms and respiratory infections. Children are especially vulnerable.

Two eighth graders, Matt Cole and
(Continued on next page)

CONVENTIONS

"Who Is My Neighbor?" was the theme of the convention of the **Diocese of East Carolina**, Feb. 11-13, at a Greenville hotel. Parishes of Greenville and Farmville were hosts. At last year's convention, a resolution was passed to make an effort to examine the problem(s) of racism during this year's convention. From the opening service, at which time the procession was led by a troupe of African dancers and drummers, through addresses, to small group discussion sessions, the accent was on racism.

In his sermon, the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, preached on the history and reality of racism within the church and spoke of his own experiences in and outside the church as a child of a racist culture.

The Rt. Rev. Chester L. Talton, Suffragan Bishop of Los Angeles, spoke to the convention of his and his sons' experiences as victims of racism. Several African-American delegates recounted episodes in the church.

A new congregation, St. Francis by the Sea, Bogue Banks, was admitted to convention with seat and voice and recognized by Bishop Sanders as an organized mission of the diocese.

"Companionship" in all walks of life, a focus which will be carried out in forthcoming diocesan programs, was the subject of Bishop Sanders' address. He emphasized organizational changes underway, among them deanery groupings.

The proposed budget for \$1,297,200

was adopted without dissent. A proposed amendment to the constitution of the diocese which would delete the requirement of confirmation for eligibility to vote in parish elections, narrowly passed the first reading after lengthy discussion. The change will be brought before convention for a second and final reading in 1994.

EDE D. BALDRIDGE

• • •

The Rt. Rev. Maurice M. Benitez asked the council of the **Diocese of Texas** to approve the election of a bishop coadjutor when it met Feb. 5-6 in Galveston. Bishop Benitez said he has no plans to retire, but that it was time for the diocese to plan for his successor. Council voted overwhelmingly to begin the process for an election, which could be held as early as June.

Two mission congregations were admitted as self-supporting parishes — Holy Cross, Sugar Land, and St. John's, Silsbee.

The Rt. Rev. Alex Dickson, Bishop of West Tennessee, was the preacher for the opening Eucharist, which was attended by more than 1,000. The purpose of the church, he said, "must be to call people to Christ." "The unchurched must be our highest priority," he added. "We must go to their world and serve them according to their needs, working patiently to build trust."

The council adopted a resolution to establish lay pension benefits for qualified employees and approved a new plan for diocesan reorganization.

BRIEFLY

Having served as Anglican observer at the United Nations since 1991, **Sir Paul Reeves** will take up a new post beginning in February 1994. The former Archbishop of New Zealand will become head of **Tē Rau Kahikatea**, the Maori Anglican theological and ministry training college in Auckland. "Sir Paul's appointment . . . comes at a very crucial stage of development within the [Diocese of] Aotearoa . . . of a training program for ministry formation and theological formation," said the Rt. Rev. Whaka-huihui Vercoe, Bishop of Aotearoa, the diocese of indigenous Maoris in the Anglican Province of New Zealand.

■

The Rev. Canon **Bryan Green**, one of the best-known evangelists in the Anglican Communion, died March 6, in Thame, Oxfordshire, England. He was 92. Canon Green traveled throughout the Anglican Communion and made many visits to the United States. He retired from active ministry in 1971, but continued his ministry of preaching.

■

An invitation by the Orthodox Church in Cyprus, which was to be the host for a meeting of the **Anglican/Orthodox Joint Doctrinal Commission** in May, has been withdrawn as a result of the Church of England General Synod's decision to ordain women as priests.

MISSION

(Continued from previous page)

his friend Jesse Baldwin, shared the 10-12-hour workdays in January. "Math" and "Hessie," as the Spanish-speaking Dominican children called them, worked in the pharmacy, and played a lot of baseball. Matt explained that "many of the pros are from [the Dominican Republic]. That's their ticket out."

Matt's present thoughts and future plans have been influenced by his stay at *Buen Pastor*. "We [used to] worry about the next electronic toy," he said. "Now I don't think about getting everything. The kids who hung around

us . . . were happy with what they had." The St. James' youth group, which Matt chairs, is raising money through such activities as bake sales and a Mother's Day brunch to buy land next to the clinic and to build a school. Matt said his Spanish has improved and that he plans to fulfill his wish to do more by becoming a doctor and working at the clinic.

The Sisters of the Transfiguration became involved in the Dominican Republic through the relief efforts in the wake of hurricanes David and Frederick in 1979. Presently four sisters live at *Buen Pastor*. They conduct a Bible school for the children and visit families and parishes in the area.

The Rev. Mother Ann Margaret, at

the community's mother house in Glendale, Ohio, said the sisters feel very close to the Dominican mission. "It's a special place, even for those who haven't been there," she said. "We are a part of each other's ministry." And the people from Oneonta, she said, "have given so much of themselves."

The sound track to the video of brilliant foliage and grinning children contains a song written by contemporary artist Steven Green which has become the theme of St. James' Dominican Republic Medical Mission: "To love the Lord our God/Is the heartbeat of our mission . . ./Across the street/Or around the world."

PATRICIA WAINWRIGHT

The Day of Splendor

By WILLIAM H. BAAR

After many years of thinking about Easter and rejoicing on Easter, I find this day of revelation and deep mystery an enormous challenge. I have lost interest in the raging controversies about Easter, except insofar as they remind us of the abiding importance of Easter and pose questions which it is such a great satisfaction to think about.

What is Easter? The biblical critics give us their answer. The millions of people who throng our churches on Easter Day, even making their communions along with the faithful, give their puzzling annual response. Our priests, weary but joyful after a Holy Week that demands too much, offer us the best answer they know, which includes not only the words they say, but their constant faithfulness. What is Easter? The variety of answers is bewildering.

When I think about a question like this, my favorite source of light and truth, as well as my greatest pleasure, is the hymnal. About the year 750, St. John of Damascus gave us his answer, and it has come down to us in the incomparable translation of John Mason Neale. The hymn is "Come ye faithful, raise the strain of triumphant gladness!" (no. 199). Those who love this hymn, as I do, commend it as worth some moments of meditation.

*Come ye faithful, raise the strain
Of triumphant gladness!
God hath brought his Israel
Into joy from sadness:
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters,
Led them with unmoistened foot
Through the Red Sea waters.*

What is Easter? In the first verse, St. John brings us through an Old Testament experience, as so many of the ancient Easter hymns do. At Easter, God brings his Israel into joy from sadness. He looses us from a bitter yoke, a burden, a harshness, that the pharaohs in our lives impose. He leads us with

"unmoistened" foot through the Red Sea waters.

Yes, Easter is our exodus, our emancipation. God sets us free at last! We have all carried our bitter yokes, but no longer. We are Jacob's sons and daughters and, as such, we inherit God's promise. We who have been knocked down by life, who have suffered, sometimes unjustly, in ways too numerous to recall, are raised up in the freedom that only God can give. The bondage comes from many sources; freedom comes from him.

God leads us through the Red Sea waters, those waters that only moments before seemed so deep and formidable. How large the obstacles loom in our lives. We ask, "How can we ever cross those deep, dark waters?" Easter is the parting of those waters. He leads us through and we do not even get our feet wet. In our little faith, we expected to drown, and here we are, free and on dry land.

And, of course, those dark waters represent not only bondage and the outrages of life, but death itself. How will we pass that great, mysterious and threatening sea? Christ, the new Moses, will lead us. He will be with us, as Moses was with Israel. Easter is the final Exodus.

*'Tis the spring of souls to-day:
Christ hath burst his prison.
And from three days' sleep in death
As a sun hath risen:*

*All the winter of our sins,
Long and dark, is flying
From his light, to whom we give
Laud and praise undying.*

In the second verse, we turn from sacred history to nature. Easter is called the "spring of souls." Spring, with its new life, its promise, its power to stir the spirit, is a reflection of Easter. The little earthquakes in the soil, prelude to the emergence of a new shoot of tree or flower, are tiny pictures of Easter. Christ's three days' sleep in death is like the winter threat. The bulb that sleeps under its leafy cover, the insect in its shroud, know death. The buds on the trees know the cold of the tomb. But Christ has risen like the sun. He is the light that enters the "winter of our sins." Easter is the coming of the light after a long darkness. Nature knows the cold and the darkness, and so do we. It can seem so endless and so deep. He comes as the light of the sun which warms and illumines after a long and hopeless winter.

*Now the queen of seasons, bright
With the day of splendor,
With the royal feast of feasts,
Comes its joy to render:
Comes to glad Jerusalem,
Who with true affection
Welcomes in unwearied strains
Jesus' Resurrection.*

The third verse gives us a picture of
(Continued on page 12)

Easter

Was there ever in Creation a morning like that morning dawning on those grief-stricken, solar plexus aching, tear stained and dead to all hope women who went to their love lost locus to focus tender caresses and spices upon winding folds of his death wrap where to numb surprise the stone was light and death's black night now white and glowing (like angels) showing windings folded, love embolded by the empty fullness of that tomb now womb for all who would believe?

Kent McCulloch

The Rev. William H. Baar is chaplain at St. George's Church, Venice, Italy. He has written many articles for THE LIVING CHURCH.

Alleluia! Christ Is Risen!

The Presiding Bishop's Easter Message

And where are we to look for the risen Lord? Mary wept outside the tomb. And when she saw that Jesus was not there, she said to the angels, "They have taken away my Lord and I do not know where they have laid him."

Jesus, you were not where she thought you were. She did not know where to find you, and then you stood before her. This shouldn't surprise any of us, really. All these years later, you are so often not where we think you are, though you stand before us, and with us, arms outstretched, seeking us.

Where *are* we to find you — you who defied death and redeemed us, reconciled us to you and to one another? Not in a distant place or a dim memory. Easter is here. Where are we to look for our risen Lord?

You are in the circle that opens to let the stranger in.

You are in the tears of those who suffer, the hurts, the wounds, the brokenness.

You are in the accused and the victim, in the forgiver and the forgiven.

You are in the hands of those who heal.

You are in the reconciling act.
You are in the compassionate response.
You are in the certainties, and in the ambiguity.
You are in the breaking of the bread, and the sharing of the cup.

You are in our joy at loving, being loved, knowing, being known.

You are in our delight and wonder at your whole created order: the opening of a flower, the sure flight of a bird, the laugh of a child.

You are in the darkness of the wakeful night, and the brightness of the new morning.

Your name is written on our hearts, and we find you in our prayerful obedience and in our proclamation of your holy word.

You are here. You are now.

**Alleluia, Christ is risen,
The Lord is risen indeed. Alleluia.**

(The Most Rev.) EDMOND L. BROWNING
Presiding Bishop and Primate

EDITORIALS

Greatest of All Seasons

For many of us, Easter is a one-day observance. We go to church Sunday morning, listen to glorious music, hear, hopefully, a first-rate sermon, see and even smell beautiful flowers, and presumably experience the presence of God. A gathering of family members and a sumptuous meal may round out the day, then, for too many of us, Easter is gone for another year.

In his Feasts, Fasts and Ferias article, [TLC, March 21] our senior editor presented helpful advice on how to celebrate this greatest of all seasons for 50 days. The Book of Common Prayer places a rightful emphasis on "The Great 50 Days," extending from Easter Day, through six Sundays, the Feast of the Ascension and the Day of Pentecost.

The proclamation of the Resurrection, and the good news that our Lord has triumphed over sin and death is the theme of this season and indeed the heart of our Christian faith. Hymns, special music, sermons, decorations and seasonal programs can help emphasize that Easter is a season and not just a day.

We extend Easter greetings to all. May the joy of the Resurrection be yours throughout this season.



The Lord is risen, raising up
giving
with all
another darkness: new
and real beyond reckoning;
entered into with joyful fear
and confidence
as in love:
Bright and calling, dark
and always beckoning
in you
in me
in Him, too.
Hallelujah!

W.L. Prehn

Peace: The Only Answer in Palestine

By JAMEL K. SHIMPFKY

The headlines read “Israeli soldier shot by Palestinians” and “400 Palestinians deported from Israel to no man’s land.” The media reports the major incidents, but never reports what lies behind the headlines: Families, wives, children, husbands, who struggle daily to pick up the pieces after a killing, an arrest, a burial.

What do you say to a Palestinian mother who has just held in her arms her second son, killed by Israeli soldiers? What do you say to this same woman who has also lost her husband to the continuing struggle between the Israelis and the Palestinians? What do you say to the Israeli woman trying to teach her children the immorality of an unjust war, but at the same time has a husband who is in the Israeli army doing his duty?

In late 1992, I, representing Women in Mission and Ministry for the Episcopal Church, along with 24 Christian, Jewish and Moslem religious and community leaders, embarked on a 10-day journey to Israel, the West Bank, Egypt, Jordan and Syria. This U.S. Interreligious Delegation met with leaders of the parties to the Middle East peace negotiations, including President Hosni Mubarak of Egypt, Secretary General Dr. Ahmad Esmat Abdel-Meguid of the Arab League, Palestinian leaders Faisal Husseini and Nabil Shaath, and Deputy Foreign Minister Yossi Bilin and Knesset members of Israel, and Foreign Minister Kamal Abu Jabar of Jordan.

Because this was a first tri-faith group to embark on such a visit, we were warmly welcomed. Our mission was to see and try to understand Arab and Israeli views concerning peace and the role of the United States in the Middle East peace process.

My observations are made through

Jamel K. Shimpfky is a psychotherapist who grew up in a Druze-Christian household in Mexico. She is married to the Bishop of El Camino Real.

the lenses of that experience and also my presuppositions. It is, therefore, impossible to be totally objective. As a woman, mother, Christian and Episcopalian, the highlight of the trip was the opportunity to meet and talk with ordinary people. In our briefings with political leaders, all of whom were men, I heard about the politics of the peace process. In our meetings with



The women today not only have to fight for their rights as women, but as mothers for the survival of their children.

Palestinian women, I listened to their stories and in their stories I heard our commonalities, hopes and fears, and that women’s concerns for the future are all the same — justice and equality. Their voices evoked passion, frustration, rage and an urgency for peace, crying out for understanding and pleading for human rights.

Palestinian women are experiencing new roles of leadership in their families and their communities; roles that were once filled by men. The women today not only have to fight for their rights as women, but as mothers for the survival of their children. As the fighting continues and more men die and/or are jailed, it is up to women to keep the spirit of the family. As one woman stated, “the solidarity that has developed within the women is what gives us strength and a healthy mind

and spirit to continue to fight for equality and self-determination.”

Scholars, journalists, theologians and politicians have written endless books and articles on what is needed to achieve peace in this troubled land. I don’t begin to have solutions, nor do I have any new plan that could make a difference and change the present situation. Upon my return to the United States, I have been asked what I think my role, as a woman, was on the trip. Upon reflection, I keep looking beyond the politics of the present, and I try to envision the future.

I form questions, not only as woman, but as a mother. I try to imagine raising children in a world where there is no recourse to justice, nor any laws to right what is wrong. How would I teach my children? How would I teach my children the value of a human life and the immorality of killing when everything around me is shattered? How would I teach my children to value and respect another person’s rights when everything around me is opposed? How would I teach my children that God to Jews, Moslems and Christians is the same God who cares about all of us equally when everyone around me is oppressed? How would I teach my children to have compassion for the less-advantaged when everything around me is callous? How would I teach my children about peace and hope when everything around me is aflame? How do I help my children look to the future when the present is in ruins?

These are universal questions that concern any mother, Israeli or Palestinian. To continue to live in the present state will erode the moral and religious fiber of the Middle East and Israel. Without peace, there is no hope; only despair and its attendant woes of war, injustice and oppression.

Throughout our briefings, political leaders told us peace is the only option for Israel, the Arab states and the Palestinians, but without a continued active role by the U.S. in the peace process, the present open window for peace may be missed.

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SHORT and SHARP

By TRAVIS DU PRIEST

**ENRICHING THE CHRISTIAN
YEAR.** Compiled by Michael Perham,
et al. Liturgical. Pp. xviii and 238.
\$29.95.

This is a book which many will welcome. First published in Great Britain by SPCK, it is an enrichment, along the lines of Alternative Services, for the liturgical seasons, particularly Lent, Eastertide, Pentecost, Transfiguration and Michaelmas, and various other special themes and occasions such as the apostles, the saints, creation, justice, Eucharist and ministry. Very lovely simple blessings to be used at the conclusion of worship.

ENCOUNTER WITH CANTERBURY:
**Sermons and addresses by Archbishop
George Carey on his first tour of the
Episcopal Church 1992.** Forward
Movement. Pp. 96. \$3.95 paper.

The subtitle pretty much sums up the content of this pamphlet put out by Forward Movement. From "Dialogue with Clergy of the Diocese of the Rio Grande": "There are only two rea-

sons why people fall asleep in sermons. The first is that they can't hear the preacher; the second is they can!" Shows a person of considerable insight, wit and learning. A good way for those of us who did not meet or hear him in person to get to know the Archbishop of Canterbury.

AMERICA'S NATURAL BEAUTY.
Ideals. Pp. 159. No price given.

The splendor of the northeast, southeast, southwest, northwest, and Alaska and Hawaii displayed in artful balance using old black and white photos, delicately colored drawings of animals and plants of the regions, and full-page color photographs. An exquisite book with beautiful illustrations and well-chosen quotations from American writers.

AD TE, DOMINE. By Mark Cannaday. Troika (5902 Pineway, San Antonio, TX 78247). Pp. 36 \$4.95 paper.

Well known to TLC readers, Mark Cannaday has produced his second volume of poetry, in which he continues to discover "words of the heart" which reveal the various graces of God in our lives. From "Night Prayer": "And I whisper/my pain, wait/for an easy yoke,/a light burden."

SPLENDOR

(Continued from page 9)

human joy, a time of feasting. Easter is the "royal feast," a feast of kings. Easter is a part of this royalty. It is the "queen of the seasons." We are in the new Jerusalem, which is the golden city of God's promise and our eternal home. There is no weariness, no watchfulness in proclaiming Jesus' Resurrection. Easter is the day of splendor in the city of God.

Finally, in the last verse, the Damascene tells us what has happened to bring all this about. Who has parted the Red Sea waters? Who has brought us out of Pharaoh's bondage? Who has brought an end to winter and called us to the royal feast? It is Christ himself. The tomb which was his prison could not hold him. The great iron gates of death could not imprison him. The watchers and the seal were powerless against his almighty surge into life.

Easter is that earthquake in the soul that finds life and immortality in his Resurrection. It is the knowledge that everything that can defeat us is, itself,

defeated. Hatred cannot defeat us. Jealousy cannot do it. Envy, spite, falsehood, and all the power that these things assume in a fallen world, cannot defeat us, for Christ has won a victory over darkness and all the forces of evil, and he shields us from their harm. He bids us walk through our Red Seas, tall and strong and free. He bids us to live through our winters in the warmth of his love. Our nights will be filled with his light, our bitter bread will become the "feast of feasts." The tomb will be the gate of heaven.

What does this mighty conqueror do in all the power and glory of his victory? The last verse tells us.

*Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal
Hold thee as a mortal:
But today amidst thine own
Thou didst stand, bestowing
That thy peace which evermore
Passeth human knowing.*

Easter is the acceptance of that gift of peace.

PEOPLE and PLACES

Appointments

The Rev. James M. Adams, Jr. is rector of Trinity Church, 400 W. Ash, El Dorado, KS 67042; mailing add: P.O. Box 507, El Dorado 67042.

The Rev. Theodore H. Bailey, III is part-time assistant of the Church of the Good Shepherd, Norfolk, VA.

The Rev. Susan D. Buell is rector of Christ Church, 870 Diamond Pk., Meadville, PA 16335.

The Rev. Jerome W. Burns is rector of Holy Cross, Pittsburgh, PA.

The Rev. Wilson E. DeWald is priest of Church of the Holy Cross, 518 SW Johnson, Burleson, TX 76028.

The Rev. Charles Grover is interim rector of Church of the Holy Communion, 7401 Delmar Blvd., University City, MO 63130.

The Rev. Douglas P. Johnson is rector of St. Timothy's, 2601 E. Thompson Rd., Indianapolis, IN 46227.

The Rev. Samuel T. Lloyd, III, has been elected 18th rector of Trinity Church, Copley Sq., Boston, MA 02116.

The Rev. Willard McGinnis is interim rector of St. Paul's, 58 Third St., Troy, NY 12180.

The Rev. Joel Miller is interim rector of Church of the Messiah, Glens Falls, NY.

The Rev. Rue Moore is interim rector of Grace Church, 34 Third St., Waterford, NY 12188; add: Parish Office, 36 Third St., Waterford.

The Ven. Michael R. Murphy, archdeacon of Southern Virginia, serves as vicar of St. Luke's, Richmond, VA.

The Rev. Lindsay G. Patience is rector of Grace, Lake Providence, and Trinity, Tallulah, LA; added: P.O. Box 566, Lake Providence 71254.

The Rev. John S. Sivley, clinical social worker, is at Peninsula Family Service in Hampton, VA.

Ordinations

Transitional Deacons

Honduras—Gus William Salvador (for the Bishop of Montana), Cornerstone Medical Mission, Roatan, Honduras; add: Cornerstone Emergency Medical Mission, Sandy Bay, Roatan Island, Honduras, Central America.

Rhode Island—Thomas James Hargrove (for the Bishop of San Joaquin), curate, St. Stephen's, 114 George St., Providence, RI 02906.

Permanent Deacons

Arizona—Margaret England, St. Stephen's, 2310 N. 56th St., Phoenix, AZ 85008. Vergie Ferguson, Epiphany, P.O. Box 1473, Flagstaff, AZ 86002. Joan Goodwin, St. Columba's, Flagstaff, AZ 86003.

Rhode Island—Winifred Lynn Snape, Trinity Church, 82 Rockland, Rd., North Scituate, RI 02857.

Other Changes

The Rev. Lawrence A. Britt has transferred to the Diocese of Washington from the Diocese of Western North Carolina.

The Rev. Charles Cramer Fish is now resident

(Continued on page 15)

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ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

POSITIONS OFFERED

CAMPUS CHAPLAIN: Full-time, based at Kansas State University, Manhattan, expected to build program and develop peer ministries. Position reflects renewed diocesan commitment to college work. Contact: The Rev. Canon David Kent, 835 SW Polk, Topeka, KS 66612. (913) 235-9255.

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ENGLAND—SCOTLAND—WALES. Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072**.

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

TRAVEL

PILGRIMAGE TO ENGLAND & WALES — September 10-26, 1993. Canterbury, Durham, York, Salisbury, Winchester, Coventry, Whitby, Oxford, Cambridge, London, much more. Lots of free time for your own special sightseeing. Contact tour host: **The Very Rev. Gary Goldacker, 910 E. 3rd Ave., Durango, CO 81301**. (303) 247-1129. Departure from Denver.

TOUR & PILGRIMAGE TO RUSSIA. St. Petersburg, Moscow and Golden Ring cities; comfortable accommodations with English-speaking Russian families; meeting and worship with Russian people; study of religious art and architecture with Dr. Allen Breck, University of Denver. Leadership: **St. Paul's Episcopal Church, Englewood, NJ**, Kenneth Near, rector, and the Eastern Connection of **Le Mee Associates, Katharine Le Mee, president**. August 4-19. \$2,680. Contact: **St. Paul's Church, 113 Engle St., Englewood, NJ 07631**. (201) 568-3276.

TRAVEL

PILGRIMAGES 1993 — **England**: Southern Cathedrals Festival July 8-19 in Winchester, England, with the Rev. Nancy L. Roth. **France**: Pilgrimage to Old France May 31-June 12 Provence & Burgundy with Professor Baily K. Young. For brochures call (800) 835-3467 or write: **The Rev. James C. McReynolds, Teleos Travel, 329 Sycamore Ave., Shrewsbury, NJ 07702**.

VOYAGE INTO ENGLAND. Comfortable canal-boat, good food, no schedule. Up to six guests enjoy personal attention of skipper-historian. \$645 weekly, inclusive. **Box 2083, Springfield, MA 01101**. Telephone (413) 562-9296.

WANTED

1940 HYMNALS, standard harmony editions only with the 1976 supplement. Will pay shipping costs. Contact: **The Church of St. John the Evangelist, 61 Poplar St., Newport, RI 02840**. (401) 848-2561.

ALCUIN CLUB Publication Number XIII, "A History of the Use of Incense in Divine Worship." xx + 404 pp. by E. G. Cuthbert F. Atchley. Condition must be good or better. Send description and desired price to **Ronald A. McCreery, 4844 Laguna Ave., Sierra Vista, AZ 85635**.

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PEOPLE and PLACES

(Continued from page 13)

in the Diocese of Northwest Texas.

The Rev. Paul Anthony Frey has transferred from the Diocese of Colorado to the Diocese of Virginia.

The Rev. S. Brooks Keith, III is now resident in the Diocese of Colorado.

The Rev. Ralph Jude Mollica is now resident in the Diocese of Colorado.

Retirements

The Rev. Robert F. Andrews, as rector of St. James, Wheat Ridge, CO; add: 2644 Taft Ct., Lakewood, CO 80215.

The Rev. Donald F. Belt, as rector of St. Thomas, Greenville, RI; add: 37 Shepard Ave., Providence, RI 02904.

The Rev. Ralph Hutton, as rector of St. Barnabas-on-the-Desert, Scottsdale, AZ; add: P.O. Box 1568, Brewster, MA 02631.

The Rev. Charles Ingram, as rector of St. Andrew's, Tucson, AZ; add: 6380 E. Printer Udell, Tucson, AZ 85710.

The Rev. Ronald Evans Joseph, on medical disability as rector of St. Martin's, Boothwyn, PA. He will continue as dean of the Delaware Deanery of the Diocese of Pennsylvania; add: 5200 Hilltop Dr., U-6; Brookhaven, PA 19015.

The Rev. Canon Trevor C.H. Lewis, as canon to the ordinary, Diocese of Arizona; add: St. Columba's Mission, P.O. Box 30063, Flagstaff, AZ 86003.

Deaths

The Rev. Garfield Norman Brown, retired priest of the Diocese of Southeast Florida, died in Palm Beach, FL, at the age of 70 on Feb. 9.

Fr. Brown was educated at the University of Western Ontario and Huron College and was ordained priest in 1953. He served parishes in Michigan before moving to Florida; he was rector of St. James', Detroit, from 1954 to 1970 and then in 1970 became rector of St. Andrew's, Lake Worth, FL, which he served until 1986, the year of his retirement. He served on numerous commissions and boards. He is survived by his wife, Sarah, and one child.

The Ven. Paul J. Davis, retired priest of the Diocese of South Dakota, died at the age of 72 in Scottsdale, AZ on Feb. 19.

A native of Milwaukee, Fr. Davis was ordained priest in 1949, after which he served churches in Iowa before becoming dean of Calvary Cathedral, Sioux Falls, SD in 1970 until 1976. He was archdeacon of the Diocese of South Dakota from 1976 to 1984. A veteran of World War II, Fr. Davis is survived by his wife, Ruth, two sons, two sisters, one brother, and five grandchildren.

The Rev. Frederic J. Raasch, retired priest of the Diocese of Kansas, died

Feb. 17 in Wichita, KS, at the age of 93.

Born in Milwaukee, Fr. Raasch was ordained priest in 1941 and was rector of Epiphany, Independence, KS, from 1944 to 1955 and then rector of St. John's, Wichita, from 1955 to 1971. He also served as a deputy to General Convention from 1955 to 1964. He is survived by two daughters.

Helen Smith Shoemaker, author and a founder of the Anglican Fellowship of Prayer, died at the age of 89 of a stroke at Meridian Healthcare Center in Brooklandville, MD on Jan. 29.

Born in New York City, and the daughter of a U.S. senator and his wife, Mrs. Shoemaker was educated in Colorado, Princeton, NJ, and Florence, Italy, having studied art in Paris and New York. In 1930 she married author and Episcopal priest, the Rev. Samuel Moor Shoemaker, rector of Calvary, New York City. She was the author of five books and many articles on prayer, as well as an autobiography of her late husband entitled *I Stand By the Door*. Along with Polly Wiley, she organized the Anglican Fellowship of Prayer in the 1940s, an organization now based in Orlando, FL. She was a keynote speaker at President Kennedy's presidential prayer breakfast in 1962. A life-long supporter of civil rights, lay ministry, and the role of women in the church, she is survived by two daughters, the Rev. Canon Sally Shoemaker Robinson of Baltimore and Helen Shoemaker Haggart of Sanibel Island, FL.

LENT CHURCH SERVICES

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p-i-c
Sun H Eu 9:30

PALM SPRINGS, CALIF.

THE CHURCH OF ST. PAUL IN THE DESERT
125 E. El Alameda (619) 320-7488
Sat 5:30; Sun 8 & 10; Wed 6; Thurs 10

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, 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

OAK PARK, ILL.

GRACE CHURCH 924 Lake St. (708) 386-8036
Sun: H Eu I 7:30 & H Eu II (Sung) 10; Tues H Eu I 11:30; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me
7:30

INDIANAPOLIS, IND.

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

SHREVEPORT, LA.

ST. MARK'S CATHEDRAL Fairfield at Rutherford
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson,
the Rev. Larry Williams, the Rev. George Gennuso, Jr., the
Rev. Walter Baer, canons
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

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, 10:30 & 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 (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. Dr. William Hague, r; the Rev. Joseph W. Lund,
assoc
Sun: 8, H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S)

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

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r (301) 384-6264
Sun H Eu 8 & 10:15, Wed 10, Daily MP 7

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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

BURLINGTON, MASS. (or Boston Area)

ST. MARK'S 10 St. Mark's Rd., Burlington
The Rev. Carol M. Flett, r (617) 272-1586
Sun H Eu 8 & 9:30. Wed 12 noon. Bible study Mon 7:30

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., Central Sq.
The Revs. Jane & Titus Prester, co-r; the Rev. Elizabeth
Wiesner, the Rev. Grace Ndyabahika, p-assocs
Sun H Eu 8 & 10; Bible study 9. Eu Tues 7:30, Fri 12:15. MP
Thurs 7:30, EP Mon & Sat 5:30

NEWTON, MASS.

GOOD SHEPHERD of Waban At Waban Sq. on the
The Rev. G. T. Welch, r Green Line
Sun Masses 8, 10 (Sung). Wed 9, HD as anno

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

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; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30, 11:15 MP (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat 8:30 & 4:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

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

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

ST. JAMES' OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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; C Sat 11:30-12, 4-5, 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. Masud I. Syedullah, Priest-in-Charge

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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

CINCINNATI, OHIO

CONVENT CHAPEL
OF THE TRANSFIGURATION 495 Albion Ave.
Sun Eu 7:30 (Sung), EP 5. Wkdays Eu 7. ex Sat 7:30, EP 5

PROSPECT PARK, PA.

ST. JAMES 11th Ave. & 420 (between I-95 & MacDade near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (215) 461-6698
Sun Eu 8 & 10 (Sung), Adult Ed 9:15, Ch S 10, MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30 & HD noon

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

AUSTIN, TEXAS

ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc; the Rev. Douglas W. Richnow, ass't
Sun Eu 8, 9 & 11:15, EP 6 daily. Lenten program Wed 6 dinner, 7 speaker

DALLAS, TEXAS

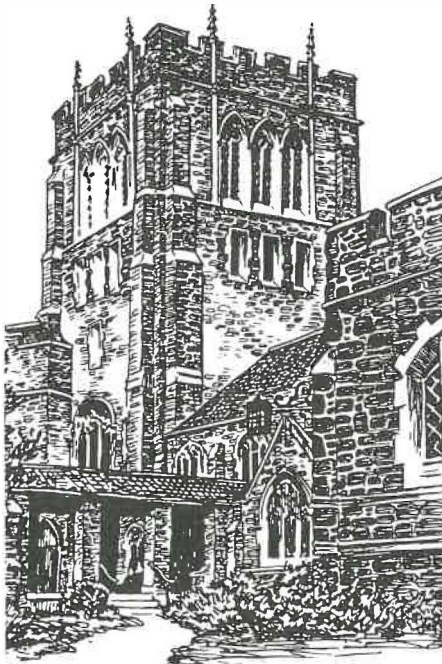
CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

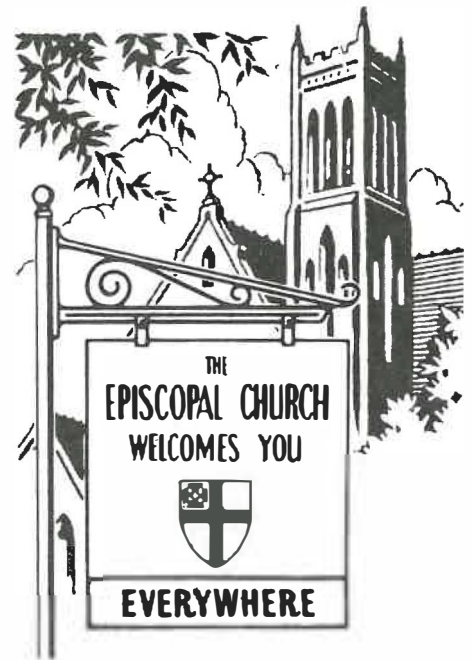
ST. JAMES 9845 McCree Rd.
The Rev. Douglas Travis, r
Sun Eu: 8 & 10 (Sung). Sun Ch S 9

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537



Church of St. Michael and St. George
St. Louis, Mo.



PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
The Rev. Frank G. Dunn, r; the Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP

PARKERSBURG, W.V.

TRINITY 430 Juliana St. at 5th
The Rev. Andrew T. Gerns, r; the Rev. Jack D. Neilson, ass't r
Sun H Eu 8 & 10:30; Wed H Eu 7, H Eu & Healing 10:30

MILWAUKEE, WIS.

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

TUMON BAY, GUAM

ST. JOHN'S 911 Marine Dr., Upper Tumon
The Rev. Ramona Rose-Crossley (671) 646-1708
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu