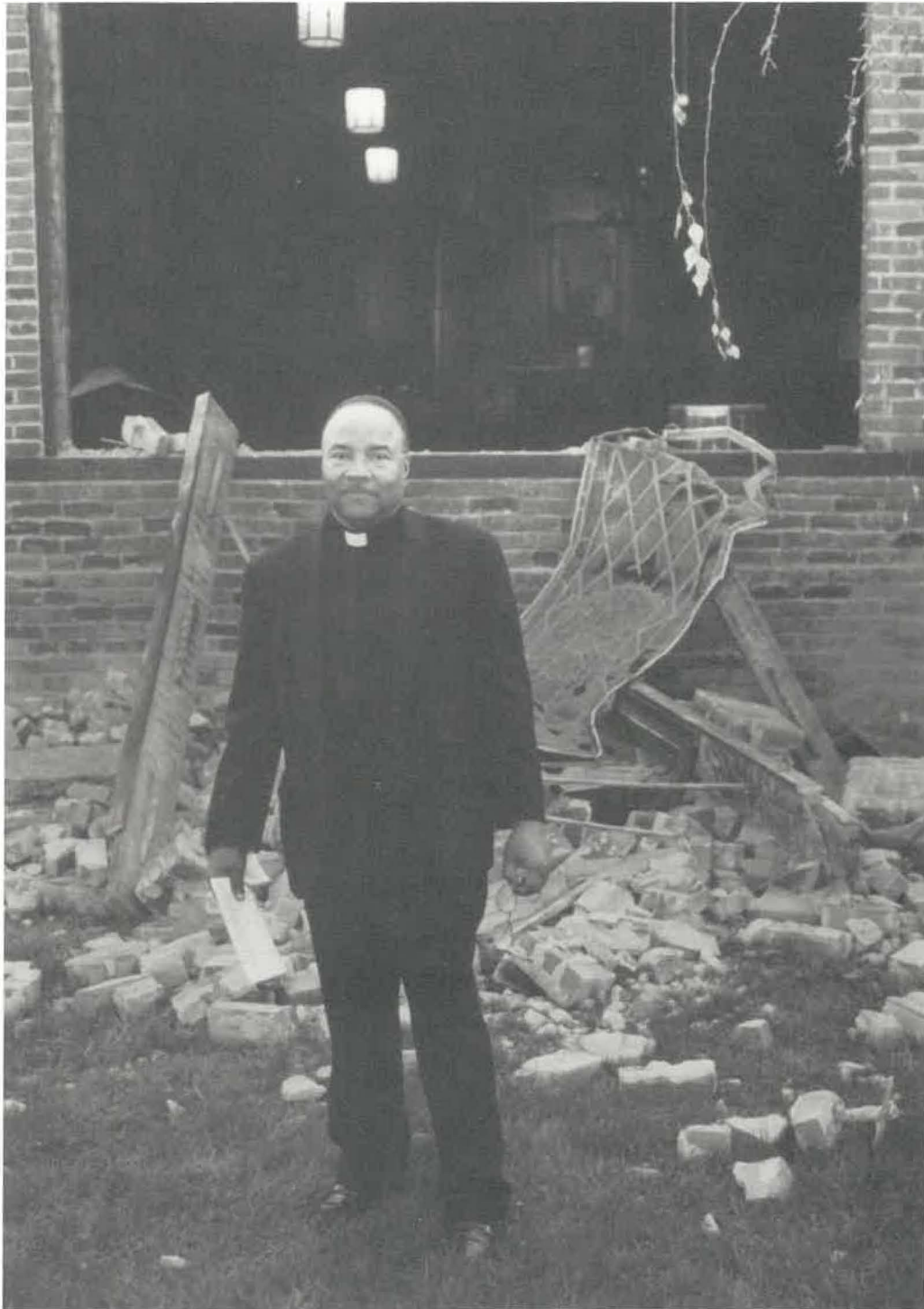


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IN THIS CORNER

Room for Improvement

I have just completed a one-year term as senior warden and a three-year term on the vestry of the parish of which I am a member. While it has been a valuable experience, it has also been one of frustration, satisfaction, incredulity and joy. It is the third parish in which I have been a warden, and the fourth vestry on which I have served in the seven parishes and five dioceses where I've been a member. With that background and five years experience in diocesan administration, much of it working with wardens and vestries, I offer some thoughts about such ministries:

- In too many instances, the wardens do not know what they're supposed to do. Some dioceses offer helpful workshops for wardens and/or vestry members, but in too many cases, the wardens themselves aren't sure about their roles. They are often sent frantically to parish bylaws or diocesan or even national canons rather than presented with a copy of one of the helpful publications in circulation which outline the duties of a warden.

- Wardens often wind up being caught in the middle between the rector and the parishioners. Members of the parish don't like the rector, so they take it out on the wardens. The rector becomes paranoid about parishioners and winds up hounding the wardens for information.

- Many members of parishes have no idea what the vestry is or what its members or wardens are supposed to do. Unless the rector, or the vestry itself, communicates with parishioners about what these people are doing, this ministry is viewed as a mystery or a "closed" body. It is helpful if a vestry meeting is summarized in a parish newsletter or bulletin.

- There are too many "lay popes" still functioning, especially in small congregations. I know of people who have been a warden for 25 years or more and have no intention of giving it up. While this isn't the problem it once was, some small parishes in small towns remain hospitable to the "lay pope." No matter who the ordained person in charge might be, the "lay pope" is ready for battle.

- For whatever reason, too many churches have trouble finding enough candidates willing to stand for election to the vestry. The same people keep getting elected, the election often becomes a popularity contest, and too much time is spent trying to persuade persons to agree to be nominated. It can be helpful if parish bylaws require a person to be off the vestry for two or three years before being eligible to serve again.

- Vestries spend too much time worrying about financial matters. The most effective vestries I've observed or served on are groups which spend more than a minute in prayer. Weak vestries argue about how much to spend for paint in the men's room or whether the rector spends X amount of hours in the office. A finance committee or similar body ought to be able to deal with such matters.

- Too many vestry members believe the church ought to be run like a business. Needless to say, such an attitude can prevent effective mission and ministry from taking place.

All of this may sound as if I'm negative about serving with such bodies. Not so. Every vestry on which I've served has been a positive, learning experience. But I know that for many, it just isn't so.

DAVID KALVELAGE, editor

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ON THE COVER

The Rev. Canon Lewis P. Bohler, Jr., rector of Church of the Advent, Los Angeles, in front of the church's facade which was jolted by the earthquake on Jan. 17 (p. 8).

Episcopal News Service photo by Andrew Hindes

LETTERS

Current Interest

Thanks for Elaine Murray Stone's delightful reminiscence, "Meeting C.S. Lewis" [TLC, Jan. 9]. Because of William Nicholson's somewhat fictionalized portrayal of C.S. Lewis' marriage in his beloved TV film *cum* stage play *cum* movie "Shadowlands," there is much current interest in that period of Lewis' life.

When I had my own wonderful visit with C.S. Lewis in 1956, I immediately brought up his alleged avoidance of women. ("I was told that you wouldn't want to meet me because I am female...") He boomed with laughter over such a ridiculous idea. Much later, I learned that in addition to enjoying female friends, students and relatives, he had lived more than 30 years with the woman who was his paramour for about a decade before his conversion.

In April, 1956, Lewis married Joy Davidman Gresham in a secret civil ceremony in order to secure for her the right to remain in England. They lived apart, as neighbors. But in October, 1956, she was rushed to the hospital and discovered she had advanced cancer. Surgery and radiation followed. In December, Lewis announced cryptically in *The Times* that they had wed and that she was hospitalized.

On March 21, 1957, C.S. Lewis (58) and Joy (42) were married by an Anglican priest in her hospital room. In what seemed to be a miraculous response to the priest's prayers, Joy gradually improved, and by January, 1958, her cancer was in remission. Then in October, 1959, the blow fell; the cancer had returned. In July, 1960, Joy died. C.S. Lewis was 61, and his two stepsons were 14 and 16.

Some harmless condensing and mythologizing of Lewis' life for dramatic purposes is understandable, but we do well to keep exact historical facts on hand as well. If anyone ever urged us to honor facts as well as sentiments, it was C.S. Lewis.

KATHRYN LINDSKOOG

Orange, Calif.

• • •

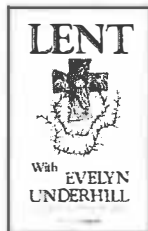
Unlike Elaine Murray Stone, I never met C.S. Lewis in person, but I have come to know him quite well through 42 of his books, five anthologies and some 30 books about him. I offer some illumination and clarification to Mrs. Stone's article. Lewis' first books on Christian

(Continued on page 5)



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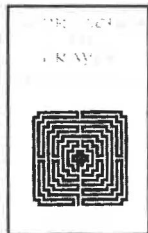
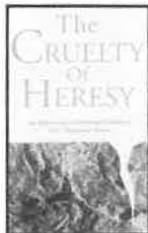
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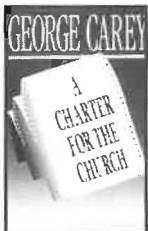
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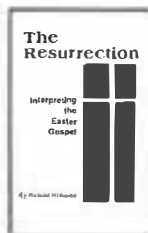
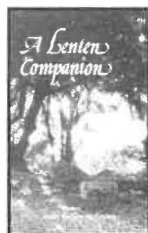
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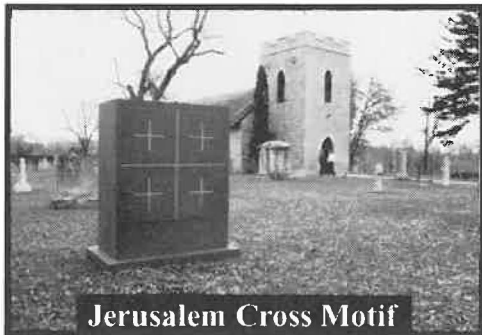
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and the views of Episcopalians*

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LETTERS

(Continued from page 3)

faith and behavior were three thin volumes of talks delivered during World War II on the BBC. Originally published between 1942 and 1944, these books were combined under the title *Mere Christianity* in 1952. It has been in print ever since and has been a most significant influence on the lives of Christians. Without using any theological terms or direct quotations from scripture, he captured the essence of Christ and Christianity in a way that has gained acceptance across the theological spectrum from Roman Catholics to Baptists.

His other theological works have fed many of us. His letters and other works embracing poetry, fiction and literature further define this amazing man.

There is no connection between *Surprised by Joy* and Joy Davidman Gresham Lewis that I can discern. Published in 1955, Lewis chronicled in this book his spiritual development until he fully accepted Christ in 1931. His acquaintance with Mrs. Gresham was occasional from the time they met in 1952 until April 1956 when he agreed to a civil marriage of convenience so she could remain in England. His blooming

love and concern for Joy's health led to their Christian marriage in December of that year. I assume that the reference to *Search for Joy* is a compositional gaff and should read "search for joy" as I know of no work by Lewis under that title.

GLEN SCHAFER

Scottsdale, Ariz.

On Its Own

Do my eyes deceive me? I am in Miami on holiday and I see the Diocese of Alaska has, at its convention, unanimously decided "to delete the filioque clause from the Nicene Creed" [TLC, Dec. 5].

Does any Anglican diocese have that kind of authority? I should have thought that a province would need to think twice, and that we should all be wise to await a Lambeth Conference decision before making such a decision.

I am not arguing for or against the retention of the filioque. There are major arguments both ways. My only concern is that any one diocese could even think of making such a decision on its own. Such a course of action is what you expect from Christians in the independent tradition. It ought to be anathema to an Anglican and it cannot but damage the

standing of the Episcopal Church if it goes unchallenged.

(The Rev. Canon) MICHAEL SAWARD

St. Paul's Cathedral

London, England

Thoughtless Reaction

I was very disappointed in David Kalvelage's column, "Watching Athletes Pray" [TLC, Dec. 26]. As a former college athlete and as one who continues to be close to many professional athletes, I can assure him that his comments reflect a typical thoughtless reaction to athletes in general and Christian athletes in particular.

While I can't and won't defend sophomoric and inappropriate images of using prayer as some kind of talisman or praying God for victory, or nonsense such as that, I would point out there are equally inappropriate uses and images of prayer outside of athletic endeavors, some of which can and do cause the Christian church some embarrassment.

As one who always prayed before an athletic event, it was never to allow me to win. I prayed for courage, strength of character, sportsmanship and for my opponents and the safety of all of us. I asked that my efforts bring honor and not

(Continued on next page)

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LETTERS

(Continued from previous page)

disrepute upon my Lord. I asked that from my athletic endeavors I may be afforded opportunities to witness to and serve Jesus, possibly with my fellow competitors. I know for a fact that this is the more normal prayer requests and attitude of most of the Christian athletes I know and have been associated with.

Those who have chosen to give public witness to their faith, or seek divine support to carry their burdens, or sincerely wish to give evidence of the connectedness with other Christians should be upheld, defended and praised, not ridiculed or have their motives questioned; certainly not by Christians. The church has given worse public witness to our faith than athletes crossing themselves in the midst of athletic competition, or praying as a part of their work.

(The Rev.) STEVEN H. BANCROFT
Trinity Church

Houston, Texas

• • •

I write in response to David Kalvelage's column, "Watching Athletes Pray." It may well be that these prayers for field goals and base hits are trite. It may even be that in some cases the motive for praying before a national TV audience is other than submission to God without regard to who knows it. But our Lord does open the 18th chapter of Luke's gospel with, "And he told them a parable, to the effect that they ought always to pray and not lose heart."

The issue is not whether prayers are trite, or even whether they are the issue of a pure heart, but whether or not we are indeed submitting all things to our Lord and our God. While I cannot fault the editor's reasoning, I am so glad to see athletes, and anyone else, in prayer, that I can only praise the Lord every time I see it.

(THE REV.) JAMES WILSON
St. Stephen's Church

Gilroy, Calif.

• • •

I was upset by David Kalvelage's column, "Watching Athletes Pray." I'm sure the individual who made the comment "What a hot dog" must have resented seeing a touchdown scored against his team.

For more than a quarter century, the Fellowship of Christian Athletes has had an important place in amateur and professional sports. Men of high standing in pro football such as Tom Landry, Bart Starr, Bill Glass, and the like all testified to God's place in their lives. Sandy Koufax

stood for the importance of his Jewish faith to the extent that he refused to pitch in any game that was to be played on a Jewish holiday.

God plays a part in all of our lives. Let's not sneer at athletes' willingness to thank him, in public, for his grace and providence.

(The Rev.) CHARLES G. RICE, JR.
Greenville, N.Y.

A Sad Loss

I am grateful to the editor for his kind and thoughtful words about the "Unfortunate Departure" of the Rt. Rev. Br. John-Charles, F.O.D.C., who has left the Episcopal Church to become a bishop in the Anglican Catholic Church, [TLC, Jan. 2]. It is indeed a sad and unfortunate loss for our church.

My first encounter with Br. John-Charles occurred while I served as a seminarian at the Church of the Advent, Boston. His preaching of the catholic faith was exemplary as was his wit and good humor.

Over time, my wife and I had the good fortune to call John-Charles our friend as he became a regular visitor and summer supply priest/bishop in our current parish.

Br. John-Charles has reflected the love of God in Christ to many, and prayers are offered that he might find peace and strength in his new home. Personally speaking, the only consolation is that Liberty, N.Y., is closer to Owego than Monmouth, Ill.!

(The Rev.) DAVID G. BOLLINGER
St. Paul's Church

Owego, N.Y.

Healing Available

I am disturbed to read of yet another "special" victim-inspired liturgy, this time for the abused [TLC, Jan. 9]. Curiously, while "victims" in the gospels placed their faith solely in Jesus Christ and glorified his Father after a healing, some today feel Almighty God is too "emotionally unsafe" to petition! Instead of designing "liturgies" to meet the needs of one afflicted group after another, perhaps we should remember that healing is available to all in the divine liturgy of the Paschal Victim.

JAN SISKIN

Los Angeles, Calif.

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and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?" ³¹ He said, "What shall I give you?" Jacob said, "You shall not give me anything: if you

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After the Quake, Looking for Places to Go

Several days after the Los Angeles earthquake, the Rev. Gregory Frost, rector of St. Andrew and St. Charles' Church, Granada Hills, seemed thankful and stunned and grief stricken, all at the same time. Even though he and his wife, their 12-year-old son and a visiting friend, the family's two dogs and a puppy, had all been asleep in the rectory at the time of the quake, none was injured beyond "bumps and bruises." Right after the quake, he said, neighbors were outside, calling to each other, searching for dogs and cats. He said, "Several apartment buildings in the area were just devastated. People are just trying to find someplace to go."

At the church, Fr. Frost said, the pews looked like "dominoes somebody kicked over." Shards of broken glass covered the places "where the acolytes and lay readers sit."

The parish hall likewise sustained serious damage. "The ceiling fell in," Fr. Frost said, and the foundations cracked outward. "Part of it seems to have shifted." St. Andrew and St. Charles' may have been seen nationally on Wednesday: "The President stopped right in front of the church."

The parish's 300 members appear to have survived well, but "everyone's house is affected." Fr. Frost added that the Rt. Rev. Chester Talton, Suffragan Bishop of Los Angeles, was scheduled to visit the following Sunday. "We'll have

services — inside or outside," Fr. Frost said.

Janet Wylie, secretary to the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, said people were experiencing a sort of post-traumatic stress syndrome, especially since aftershocks of 5.1 and

**'Around us are
people who have
lost everything.'**

4.8 continued. "People are afraid to go back into their houses," she said. "And people seem to be eating more than they normally do, and not sleeping well."

Ms. Wylie described the sensations she had experienced several miles from the epicenter: First a rolling, followed by shaking, jolting and shaking again, all within 30 seconds. (Aftershocks, by contrast, she said were "rocking, very quickly.") People tended to panic, she said,

and not thinking of their own safety, ran from a room and "tripped on things that aren't where they should be."

After the quake, Ms. Wylie said, her 11-year-old daughter had brought out a bag stuffed with clothes she had outgrown and asked, "Can we do something with this?" Both Ms. Wylie and communications officer Bob Williams spoke of messages of help and sympathy received from across the country and around the world.

Mr. Williams reported that Trinity Church in Fillmore, some distance north of Los Angeles, was "slightly off its foundations — it's been yellow-tagged." A yellow tag, he explained, meant the building needed further inspection before it could be used. A red tag meant the building was condemned and could not be entered.

At St. Michael and All Angels' in Studio City, secretary Georgie Broadway said the church had suffered only minor damage, mostly shattered glass. The effects of the temblor were random and unpredictable. "Around us are people who've lost everything," Ms. Broadway said. "We've been very blessed."

Project New Hope is a diocesan AIDS ministry. Many of these people, Mr. Williams said, lived in the Hollywood area and had their homes destroyed by the quake. Jack Plimpton, project director, said New Hope provides computer training to people with HIV/AIDS who have lost jobs, and is in the process of building individual, accessible apartments. Many of Hope's students, he said, were living in group homes, apartments, or "SROs" — single room occupancies. These last were often in older buildings in the Hollywood area, now "not inhabitable." Food and medicines were lost. Clients call in requesting help, Mr. Plimpton said, "or we find them, through little chains" of people. Many people with AIDS cannot trust tap water even where it is available, and must drink bottled water. "Any bacteria [in the water] could be pretty deadly." Some of his clients found the hospital where they usually receive treatment closed, and need help getting to a distant facility.

Mr. Plimpton said the plaster had fallen off one wall of his office, about 20 miles from the epicenter. And his house, 15 miles from the center, "just kind of danced for awhile."

PATRICIA WAINWRIGHT

Fertility Practices Opposed

Anglican and Roman Catholic leaders in England have made strong opposition to medically assisted forms of conception. The Most Rev. John Habgood, Archbishop of York, joined Cardinal Basil Hume in reacting to reports that eggs harvested from aborted fetuses could be used to impregnate infertile women.

Archbishop Habgood, in a letter to *The Times* of London, said the intrusion of third and fourth parties in the process of reproduction breaks the continuum of love, sexual intercourse, gestation and parental care.

"Public opinion could be educated to accept that the price of meeting a few unfortunate people's desire for children is too high," he said in the letter. He added it would be "naive" to assume sperm and

egg donation could be stopped, but he said he hoped opponents to procreative technology can help discourage further developments.

Cardinal Hume told *The Universe*, a British Roman Catholic weekly, that using aborted fetuses to help infertile women become pregnant is a "chilling reminder" that abortion means the destruction of life. He spoke against all medically assisted forms of conception that involve someone other than the partners in a heterosexual marriage.

"The fundamental question is whether it is ever right for couples to use an egg or sperm donated by third parties in procreating children," he said.

Religious News Service contributed to this article.



This unusual tree formation is found at St. Mary's Convention Center, Sewanee, Tenn. What appears to be a tree in full leaf on one side and bare on the other, actually is two trees, one full of life and one barren. The photo was taken before the onset of winter.

Liturgical Scholars Meet

The North American Academy for Liturgy held its annual meeting in Charleston, S.C., in early January.

The membership of the academy consists mainly of professional scholars and teachers of liturgies in seminaries and universities of this continent, and others in such related fields as sacramental theology and church music. One of the principal acts of worship was the choral celebration of the Episcopal Order of Worship for the Evening held in historic St. Michael's Church (1761).

A major event was the presentation of the annual Berakah Award, considered the most prestigious prize in the liturgical field in North America. This year's recipient was the Rev. Edward Kilmartin, an American Jesuit now serving at the Pontifical Oriental Institute in Rome, and for decades a leader in American liturgical scholarship.

In his acceptance address, Fr. Kilmartin delivered a searching analysis of common Roman Catholic beliefs about the Mass, strongly criticizing the over-emphasis on the words of institution, the exaggerated view of the priest as the spokesman for Christ, and the corresponding neglect of attention to the role of the Holy Spirit. The prolonged applause and standing ovation which he received from the largely Roman Catholic audience was viewed by many as a striking indication of the changes now taking place within Roman Catholic thought.

(The Rev. Canon) H. BOONE PORTER

Agreement on Eucharist Affirmed

The 41st meeting of the Anglican-Roman Catholic/USA dialogue, in Delray Beach, Fla., Jan. 6-7, issued five affirmations on the Eucharist as sacrifice.

"Having in mind the significant agreement on the Eucharist represented by The Final Report of the ARC international commission and responding to the request in the Vatican Response to the ARCIC Final Report for clarification," the participants noted that the eucharistic sacrifice is not an issue that divides the two churches.

"We affirm that in the Eucharist, the church, doing what Christ commanded his apostles to do at the Last Supper, makes present the sacrifice at Calvary," the first affirmation states. "We understand this to mean that when the church is gathered in worship, it is empowered by the Holy Spirit to make Christ present and to receive all the benefits of his sacrifice."

The second affirmation deals with the Atonement. "We affirm that God has given the Eucharist to the church as a means through which all the atoning work of Christ on the cross is proclaimed and made present with all its effects on the life of the church," it states.

Affirmation 3 concerns the presence of Christ: "We affirm that Christ in the Eucharist makes himself present sacramentally and truly when under the

species of bread and wine these earthly realities are changed into the reality of his body and blood."

"Both our churches affirm that after the eucharistic celebration the body and blood of Christ may be reserved for the communion of the sick, 'or of others who for weighty cause could not be present at the celebration' (BCP, p. 408-409)," the fourth affirmation states. It also acknowledges that "although the American Book of Common Prayer directs that any consecrated bread and wine not reserved for this purpose should be consumed at the end of the service, American Episcopalians recognize that many of our own church members practice the adoration of Christ in the reserved sacrament."

Finally, ARC/USA affirms "that only a validly ordained priest can be the minister whom in the person of Christ, brings into being the sacrament of the Eucharist and offers sacramentally the redemptive sacrifice of Christ which God offers us."

The document was signed by the Rt. Rev. Frank T. Griswold, Bishop of Chicago, Episcopal co-chairman of ARC/USA, the Most Rev. John J. Snyder, Bishop of St. Augustine, Roman Catholic co-chairman, and the Rt. Rev. Joseph Gossman, Roman Catholic Bishop of Raleigh.

Nominees in Massachusetts

A nominating committee in the Diocese of Massachusetts has put forth four nominees for the election of a bishop coadjutor next month.

The bishop coadjutor will be elected at a special convention March 11-12 at the Cathedral Church of St. Paul in Boston. The bishop coadjutor-elect will serve with the Rt. Rev. David E. Johnson, Bishop of Massachusetts, until his retirement.

Those nominated are: The Rev. James B. Hagen, rector of the Church of the Redeemer, Queens, N.Y.; the Very Rev. Hollinshead T. Knight, dean of St. Andrew's Cathedral, Honolulu; the Rev. M. Thomas Shaw, SSJE, former superior of the Society of St. John the Evangelist, West Newbury, Mass.; and the Rev. Robert W. Tobin, rector of Christ Church, Cambridge, Mass. Nominees also may be added to the slate by petition.

'Grace Under Construction'

Thoughts for Lent on the Writing of Flannery O'Connor

By C. JERIEL HOWARD

When someone sets about, in a few short years, to list the great 20th-century writers of religious fiction, Flannery O'Connor's name will have to occupy a significant place near the top. Although everything she wrote has a religious theme, she develops her ideas in a way that most of us don't immediately recognize as religious.

For instance, one of her recurring topics is the way grace occurs in our lives, but she says we are often guilty of looking for grace in some liturgical attire and don't really recognize it when it is "right under our nose." O'Connor believed that our lives were slow and sometimes painful progressions along individual spiritual journeys, that each little bit of grace helped us to grow spiritually and prepared us for the next grace that would come our way.

"Grace under construction." That's what she had to say about each of us. Perhaps this Lenten season is a good time to take note of our own progress in this construction event.

Seeing herself clearly as a Christian novelist, specifically a Catholic novelist, Flannery O'Connor anchors her stories to three theological tenets: the Fall, the Redemption and the Incarnation. "We lost our Innocence," she said, "in the Fall, and our return to it is through Christ's death and by our slow participation in it." Her characters come slowly and sometimes painfully to recognize their own fall and move just as slowly and just as painfully toward their redemption through an increasing awareness of the Incarnation.

That journey is not easy, but rather tedious and demanding. Always quick to reject the emotional side of religious experience, O'Connor reminded her readers, "What people don't realize is how much religion costs. They think faith is a big electric blanket, when of course it is the cross." One of two principal influences in shaping O'Connor's

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Flannery O'Connor in her college years

Photo from Flannery O'Connor collection, Ina Dillard Russell Library, Georgia College

own theology (the other was St. John of the Cross) was the Jesuit priest Teilhard de Chardin. Underlined in O'Connor's own edition of his book *Habit of Being* is this quotation: "God must, in some way or other, make room for himself, hollowing us out and emptying us, if he is finally to penetrate into us. And in order to assimilate us in him, he must break the molecules of our being so as to re-cast and re-model us." Hollowing out and breaking molecules are forms of surgery, and surgery is a painful process, but one typically followed by healing.

Revelation

An examination of *Revelation*, one of O'Connor's most popular stories, reveals a great deal about breaking and rearranging molecules. First, a hurried plot review: Ruby Turpin, "a respectable, hard-working, church-going woman," and her husband Claud are in a doctor's reception room awaiting treatment for Claud's ulcerated leg. Mrs. Turpin's impatience and hostility toward the other people in the room surface quickly. She feels decidedly superior to everyone there, to the child in the dirty blue romper, to the "white-trashy" woman in her dress made of feed sacks, and to the

unpresent but discussed village blacks. Almost immediately Mrs. Turpin starts an angry argument with the "white-trashy" woman over hogs, the "white trashy" woman saying she would never raise anything so dirty as a hog. The Turpins were hog farmers who prided themselves on their clean hogs, cleaner, Mrs. Turpin thought, than that poor nasty kid there in the dirty blue romper. At the peak of this self-righteous argument about who/what was clean or unclean, a quiet young girl with horrible blue-looking skin condition hurls a book across the room and strikes Mrs. Turpin over the eye and calls her "an old wart hog from hell." There follows a scuffle ending with Mrs. Turpin feeling herself "entirely hollow" as she is driven home by Claud. All the way home she is thinking about the situation, the fight, and that young girl whom she didn't know but who "knew her in some intense and personal way, beyond time and place and condition." Once home, Mrs. Turpin sends Claud to take the black workers home, goes to her own hog pen, and there, soaking herself with the water hose intended to wash off the hogs, sees "the very heart of mystery": The hogs are clean; she is not.

Now, let's apply a few theological truths that are typical to so many of O'Connor's stories.

The physical descriptions of O'Connor's characters and their names are often important clues to their character. Turpin is a diminutive form of turpentine, used extensively in O'Connor's South as a spot remover. The irony here is that Mrs. Turpin(tine), the spot remover, is herself soiled and in need of cleaning, however painful that act might be.

O'Connor shows us nature of "sin" in the basic human condition. It is no accident that this story opens in a doctor's waiting room. Everyone in that room is sick. Everyone is waiting for the doctor, waiting for the cure from sin-sickness.

All of O'Connor's stories are "Christ haunted." She wants us to be aware that something within all of us is always searching and always moving in some kind of "God search." In *Mystery and Manners* she quotes Pascal: "If I had not known you, I would not have found

(Continued on page 16)

The Nuances of Love

That poor English word 'love' is too frail
to bear the burdens which, for lack of a sturdier
vehicle, we impose on it, as if ice cream,
one's spouse, and the family dog were
perfectly interchangeable objects
of the same verb.

By HAROLD R. BRUMBAUM

Yes, Virginia, dear, you can set your mind at ease. Just as you fretted, years ago, about the existence of Santa Claus, only to learn that your fears were unfounded, you may rest assured that Valentine, too, is real. In fact, to help you feel twice as sure, there may have been two of him, each of them — like Santa Claus — a saint. And their lives can tell us a lot about the real meaning of Valentine's Day, which, we discover, has less to do with the birds and the bees, or with candy or flowers, than it does with how our hearts work.

Both those Valentines, it turns out, were Christians who met a martyr's end in third-century Rome. One was a priest who cured a magistrate's daughter of blindness; the other, a bishop who cured an incurably-ill philosopher's son. Both were beheaded for their pains. Now, just as Jesus' miracle of the loaves and fishes finds various versions in scripture, these could be different accounts of the same person coming down to us through different strains of folklore. But whether one person or two, each case exhibits a certain kind of love not often thought of when we celebrate Valentine's Day.

When I was in fourth or fifth grade (or the age when boys and girls began to appreciate each other's distinguishing

traits), we would pass valentines to our favorite classmates, beseeching them to "Be Mine!" That, it turned out, proved to be a beauty contest, the prettiest girl in the class garnering most of them, the plainest, painfully, next to none at all. To avoid that hurt, the following year our teacher decreed that everyone must give valentines to everyone else, which made the occasion as romantic as a shotgun wedding; our hearts just weren't in it. So after that, it being forbidden us to let our ardor show by that means, we had to do so on the sly.

That sort of Valentine's Day was focused on passion (or what, at that age, we took those stirrings to be): I desire you; let me possess you. Whereas the motif of St. Valentine's Day was quite another. It was that of compassion: I honor you; let me serve you. And on this distinction hangs a tale about the nuances of love.

That poor English word "love" is too frail to bear the burdens which, for lack of a sturdier vehicle, we impose on it, as if ice cream, one's spouse, and the family dog were perfectly interchangeable objects of the same verb.

The French do better: "*Je t'aime*," "I love you"; "*Je t'aime bien*," "I like you a lot." But the Greeks probably did it best of all, identifying four varieties of love and, to minimize confusion, attaching a different term to each. As C.S. Lewis distinguished them (in his typically nimble *The Four Loves*), they were *storge*, the sort of affectionate loyalty one holds for one's family or country; *philia*, the bond of comradeship shared by teammates, say, or troops under fire; *eros*, or erotic love (of the kind the Flower Children had in mind back in the '70s when, pressing us to "Make love, not

war," they really meant "Have sex, not strife"); and *agape*, or servant-love, which hungers to unearth a need in order to fill it.

In the Bible, of course, it is this last connotation which commonly obtains when the word "love" appears. God "loves" us, not because we are desirable, but because we are needful; the Word becomes flesh, not because God envies our lot, but because God pities it. When Jesus exhorts us to love one another as he has loved us, or to love our neighbors as ourselves, such self-giving love is again the sort he has in mind — whether we happen to "like" those people or not. The sign of love in that context is not a rose, after all, but a cross.

And this in turn suggests certain guidelines for our own love-lives. Recently, a number of young women were asked to describe their idea of Mr. Right. "Six feet-plus, affluent, intelligent — and a good lover," came the common reply. But what sort of lover did they have in mind? By consensus, someone who includes in his romantic repertoire the practice of "safe sex." Good thinking, that. Still, if they meant to "get serious" — serious enough, indeed, to contemplate marriage to him — they would be well-guided to check their relationship out against the Big Four loves. Beyond desiring each other, are they also loyal friends? Do they hold many values and interests in common? Above all, are they both caring? Beyond caring for each other do they also care enough about each other to take care of each other? And, once married, they might well make use of the same checklist, as any couple might, to assess and fine tune their marriage across the years.

For if the message of Valentine's Day is "Be Mine" — please give yourself to me — that of St. Valentine's Day is "I'm Yours" — please let me give myself to you. If, at the last judgment, we are asked, "Did you do a lot of loving?" and we say, "I had a ball," the reply will likely come, "No, that's not quite what I had in mind. I meant, instead, How much did you care?"

An old Russian yarn has it that an elderly peasant, queried why she believed in God, replied, "Because once, during a famine, a passing stranger handed me an onion." Now, there was a valentine.

The Rev. Harold R. Brumbaum is a retired priest who is a frequent contributor to TLC. He resides in Nicasio, Calif.

Special Acts of Discipline

During the Ash Wednesday liturgy, we are invited “to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God’s holy word” (BCP, p. 265).

In preparation for this holy season, it is helpful during the days before Ash Wednesday to reflect upon an appropriate Lenten rule. Some of us already observe a rule of life, which may need to be intensified during these 40 days. Others may want to establish a rule for this solemn season, one which can lead to a growth in holiness.

The words from the prayer book can help us establish a Lenten rule. Prayer, fasting and self-denial and alms-giving are wise categories to consider in the formation of a rule. Prayer, of course, is at the heart of all we do during this season. It may be focused through the Daily Offices, read either privately or corporately. The shortened form of the offices (BCP, pp. 136-140) may be a good place to start. Increased participation in the Eucharist also is appropriate. While our minimum obligation is the Sunday Eucharist, perhaps there are weekday celebrations in your parish, or in another nearby congregation, which offer an opportunity to deepen our relationships with Jesus. Reading of scripture, participation in a Bible study or prayer group, increased personal prayer, and confession of sins are other means of intensifying our prayer life.

The Book of Common Prayer provides a guide to fasting during Lent (p. 17). Ash Wednesday and Good Friday are recognized as “observed by special acts of discipline and self-denial,” as are the other weekdays of Lent. In addition, we might observe greater discipline in our eating habits, and per-

haps offer a fast for a specific intention such as world hunger.

Self-denial and alms-giving can be among the most meaningful observances of Lent. Perhaps we can begin tithing during this season, or at least work toward it through proportionate giving. This might be a good time to increase our pledge, or to make a special Lenten offering. And finally, it is an appropriate time to help others through volunteer work, whether that might involve participating in a parish-based outreach ministry or joining a community effort.

Let us focus on the development of a Lenten rule in order that we may move faithfully through these 40 days toward a more meaningful paschal feast.

Good Time for Reading

Lent is, we believe, an appropriate season in which to publish a special issue emphasizing books. For many, this is a time when more serious reading is done than in any other season. In Lent, we are likely to do more reading on spiritual topics, church history or scripture than at any other time of year. As persons take on something extra for Lent, reading is often one of the disciplines.

A major article in this issue examines the works of Flannery O’Connor, one of the best-known 20th-century writers of religious fiction. Also of note is a review of the Episcopal Children’s Curriculum, a three-year educational program published by Morehouse. This issue also includes a larger-than-usual number of book reviews, a Short and Sharp feature, and advertising from publishers presenting recently-released works. Good reading to all!

VIEWPOINT

Making Good Use of Statistics

By ALEXANDER D. STEWART

Church trends and statistics are often misinterpreted in one of two ways: Either they are over-emphasized with great laments that the church is shrinking, or they are completely dismissed with the phrase, “Oh, playing the numbers game.”

Our God-given intelligence should save us from either a naive acceptance or an embarrassed rejection of the figures. And for a good reason! Behind every figure is a person for whom Christ died on the cross. If we hear that each year Christians represent a smaller percentage of the world’s population, we begin to ponder our strategy of evangelism. Or should I say our “non-strategy”?

The Rt. Rev. Alexander D. Stewart is retired Bishop of Western Massachusetts.

Figures can be misleading, as the man who drowned in a river which averaged three feet in depth discovered. But figures also can be indicators of health or sickness. Many a church member dismisses statistics that indicate the Episcopal Church is not keeping pace with population growth. Would this church member dismiss a doctor’s report that his child’s blood count had dropped appreciably? Of course not. Statistics are telltale indicators. It would be tragic if we were to emphasize them to the point where all we do is collect scalps . . . where we are concerned with quantity rather than quality of discipleship. But it would be equally disloyal to the mandate of Jesus Christ to claim numbers are unimportant: “Go therefore and make disciples of all nations” (Matt. 28:19).

Questions are raised by statistics:

- Why do the Mormons increase and now exceed Episcopalians in numbers

while we have declined in disciples and attendance?

- Why is population growth in the United States not equally reflected in the Episcopal Church?

- Why do we discover each year a decline in the number of children attending our church schools? In the number of pledging households? Even in the number of burials?

- What does lower attendance say about the nature of our worship, or the hours of our worship, or the quality of our worship?

Statistics can help us to be honest. The Church of England claims nearly 27 million members, but less than 3 million make their communion on Easter Day. Who is kidding whom?

Let us avoid uncritical acceptance of statistics, but let us also avoid a casual rejection that provides for us a cheap peace and assurance that all is well.

BOOKS

A Step Forward

EPISCOPAL CHILDREN'S CURRICULUM: Preschool/Kindergarten, Primary and Intermediate. Morehouse. Multiple items, including a Teacher's Guide, Resource Packet, Planning Calendar and varied curriculum aids. Priced separately.

The General Convention of 1988 in Detroit resolved to encourage responsible groups within the church to develop a new Christian education curriculum suitable to today's Episcopal parishes. The Center for the Ministry of Teaching at Virginia Seminary teamed up with Morehouse Publishing to develop a program based on the holy scriptures, 1979 Book of Common Prayer, and *The Hymnal 1982*. The Episcopal Children's Curriculum is the result of this work.

The program is based on a three-year cycle ("Shell" emphasizing Baptism, "Chalice" the Eucharist, and "Cross" worship), each year with four units (Old Testament, New Testament, Sacraments and Church). There are nine sessions in each unit, but they are undated and stand alone. Included is a "scheduling calendar" for each year, indicating Sundays, Easter and other movable dates, enabling each congregation to schedule units as works best for them. The intention is to use Old Testament in late Pentecost, New Testament Advent through Epiphany, Worship during Lent through 2 Easter and Church themes the balance of the year.

Small or Large Classes

There is a tremendous amount of material, more than any one class could use, but the lesson plans are adaptable for small or large classes, short or long class periods. Each unit includes a teacher's manual, teaching packet, some type of pupil's book or reader and various types of take-home material. The material is colorful and attractive and relates well to the Episcopal Church's heritage of worship and scripture.

I spoke with several teachers who praised the lesson plans as being very helpful for non-professional teachers. A monthly teacher's magazine is also available. Cost might be a problem in some congregations, but one parish I talked to invited parents to purchase the take-home material for their children.

I visited with representatives of several parishes which are using this curriculum and all were very enthusiastic. A

frequent criticism of Episcopal church schools is a failure to study scripture, a matter rectified in this material. There is no need to buy some other denominational curriculum for its Bible teaching, then try to "insert" teaching on the prayer book or church year.

Now, with all of this good material, if we in our various parishes could just get parents to bring their children to church school regularly! The most interesting curriculum, the best teachers and the nicest facilities avail little when a parish's Sunday school attendance is around 20-30 percent on a given Sunday. John Westerhoff once stated in a lecture in our diocese, "The parents are the primary Christian educators of their children." Our parishes need a good curriculum like this, but the greatest need is still parental support.

(The Rev.) HERMAN PAGE
St. David's Church
Topeka, Kan.

God, Traveling Companion

A SPIRIT LOOSE IN THE WORLD. By **Benedict Reid.** Harbor House West (Drawer 599, Summerland, CA 93067). Pp. 301. \$17.95 paper.

Compelled by rule to relinquish office at age 65, Colorado-born, Dartmouth-educated Dom Benedict Reid topped off 28 years as America's first Benedictine Anglican abbot by setting out on a sabbatical in a compact, all-purpose, Winnebago "monk mobile" that took him across the U.S. and thence by plane for memorable visits to the international conference of Benedictine abbots and to the two Benedictine foundations for men in the Church of England.

Although he gets off to a slow, cluttered start and lurches haltingly into a homey travelogue, Dom Benedict becomes absorbing when he goes to

Rome (geographically, that is) for an abbots' confab. We are privy to many post-Vatican II problems, including Benedictine sisters who are pressing for ordination. He wagers that "it might end by allowing women to administer the Sacraments without calling it priesthood."

Going on to England, Dom Benedict is surprisingly candid about Nashdom Abbey in the wake of its abbot's marriage. We see it at the moment when the community is at a low point of only 18 members, half over age 70 and half under 50, posing problems eventually dealt with in a wise but wrenching move from the superbly situated country house (built for a Russian prince and his American wife) to the more suitable Elmore Abbey in Berkshire.

The sabbatical comes full circle when Dom Benedict, reunited with the monk mobile, returns via Philadelphia and Washington to St. Gregory's Abbey in Three Rivers, Mich., where he began postulancy in 1948. With the reticence that religious never quite shake, he leaves us wondering about: his experience in teaching in seminaries, reflections as a popular confessor, ruminations as esteemed spiritual director, the state of the church, and his life in retirement with the Anglican Paulists in California.

Nonetheless the book is full of good travel tips and, more importantly, rich in persons and places dear to Anglicanism. A generous appendix includes papers and sermons distinguished by his biblical scholarship, prayerfulness, and deep understanding of the dynamics of monasticism. He concludes with the hope that "perhaps it may help you to clarify some of your own musings on your pilgrimage, for all of life is our pilgrimage to God and God is a wonderful traveling Companion."

(The Rev.) JAMES B. SIMPSON
Washington, D.C.

Rich Appreciation

THE PSALMS THROUGH THREE THOUSAND YEARS: Prayerbook of a Cloud of Witnesses. By **William L. Holladay.** Fortress. Pp xi and 395. \$43.95.

A few years ago while traveling in England, I visited the parish church of my maternal grandfather, a Cornishman, lay Methodist preacher and miner, whom I never met. His spirituality was passed on to me by my mother, who while

(Continued on next page)



BOOKS

(Continued from previous page)

preaching in the Salvation Army would frequently remark that her father knew all the Psalms by heart, and quote some of his favorites also by heart.

This love of the Psalms — the prayer-book and hymnal of the Jews for centuries before Jesus, whose own followers incorporated them into their liturgical and spiritual worship — is richly conveyed by William Holladay in *The Psalms Through Three Thousand Years*. He begins from his own pastoral experience of the usage of the 23rd Psalm

requested by a dying parishioner, then leads the reader on an extremely well-written historical survey of the usage of the Psalms for 3,000 years.

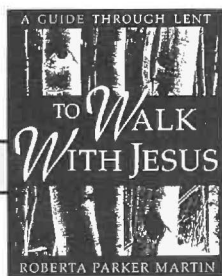
Holladay, professor of Old Testament at Andover Newton, author of the two-volume *Jeremiah* in the Hermeneia series, and one of the translators of the NRSV, is an exceptional scholar. He can range widely and deeply historically, culturally and theologically as well as through the use of Western and Eastern literature. His erudition is combined with a lucid writing style, and piety which informs his approach to the liturgical praying of the Psalms. He possesses a

rich appreciation for Judaism, the Eastern Orthodox churches, and a wide variety of Western Christian churches.

Personally, I read this book meditatively before Morning Prayer over a month's time and found it deeply moving. Just as the best spiritual meditation is one that (in St. Augustine's words on preaching) teaches, delights and persuades, so I found this book. The sections concerning the usage of the Psalms by the Dead Sea communities, the Eastern Orthodox, and the Jewish people since the first century were particularly helpful, and, like every chapter, first rooted by Holladay historically. He also includes fine discussions on understanding the laments in the Psalms and for omitting from Christian worship the portions of the Psalms which express hatred and the desire to destroy an enemy.

I strongly recommend this fine survey to clergy, seminarians and thoughtful laity who desire to learn about the liturgical Psalter as prayed through the centuries, and which will renew the reader's love for the Psalms. At times I thought I was listening to the voice of my seminary professor, the late Rev. Joseph Hunt, while reading this book. I can think of no higher praise.

(The Rev.) DALE COLEMAN
St. Matthias' Church
Shreveport, La.



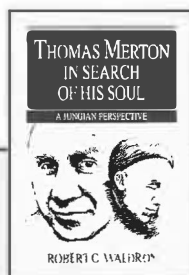
SPRING '94

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Roberta Parker Martin

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THOMAS MERTON: IN SEARCH OF HIS SOUL

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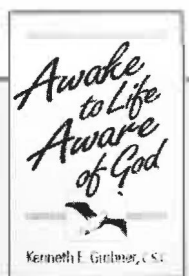
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Deserves Reading

THE GOLDEN LEGEND: Readings on the Saints. By Jacobus de Voragine. Translated by William Granger Ryan. Two volumes. Princeton. Pp. xviii and 392; x and 401. \$49.50 each, \$90 for the set.

The Golden Legend, a collection of lives of saints and short explanations of the liturgical season of the church, was one of the most popular literary productions of later Western medieval culture. More than a thousand manuscripts survive, and it has been asserted that, in the late Middle Ages, only the Bible was more widely read in Western Europe. Its author, Jacobus de Voragine (Jacopo of Varazze) (c. 1230-1298), was a Dominican friar, who ended his career as Archbishop of Genoa. The purpose of his long compilation is not entirely clear, but it is generally considered to be a handbook for preachers, who could have used it as a basis for their sermons.

"But why a new and complete English translation?" asks the translator answering himself: "In a word, to provide a ready tool for study in the fields of myth and legend, of hagiography and folklore, of medieval history, literature, art and

religion." Jacobus' reading was wide, but the intention of his writing was edification, not critical evaluation. The reader will find in this collection, not only the lives of historical figures like St. Ambrose; Pope Gregory the Great (including the famous remark recorded by Bede: "Not Angles but angels"); St. Dominic and St. Francis, but also of historically questionable persons like St. George, the patron of England, whose dragon-slaying is duly recorded, and purely imaginary characters like St. Christopher, who carried the Christ-child, and St. Ursula and the 11,000 virgin-martyrs of Cologne, one of whom promised a votary that, "if you will recite the Lord's Prayer 11,000 times, you will have us to protect and console you at the hour of your death."

The curious reader will find explanations of institutions like Septuagesima Sunday and reasons for the Ember Day fasts (as understood by Jacobus) and lengthy accounts of the Assumption and of the Finding of the Holy Cross, to say nothing of a discussion of the angelic hierarchies in the account of St. Michael the Archangel. In some cases, for example in his life of St. Augustine of Hippo, Jacobus employed obvious and reliable sources; in others he utilized apocryphal and pietistic writings. To the modern mind his approach was utterly uncritical; but then, he did not set out to be a historian but a preacher.

Although medieval authors are popular reading today as spiritual guides, as the contemporary appeal of the *Showings* of Dame Julian of Norwich amply demonstrates, few modern Christians are likely to turn to *The Golden Legend* for personal edification. We do not, for the most part, wish to strengthen our devotion by studying the lives of saints who may never have existed.

A generation in which many Christians have chosen careers in the world, not as second-class alternatives but as being of equal value to ordained ministry in the sight of God, will not be inspired by a work which takes clerical and monastic superiority for granted. Yet *The Golden Legend* deserves to be read, not only for its historical interest but as a monument to a spirituality which, with all its limitations, both intellectual and moral, could still produce Christians of heroic sanctity. Ryan's translation, the fruit of many years' study and reflection (his first version appeared in 1941) is clear and readable. Let those who are hesitant give the work a trial.

GERALD BONNER

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Washington, D.C.

SHORT and SHARP

By TRAVIS DU PRIEST

THE GATE OF GLORY. By George Carey. Eerdmans. Pp. 244. \$22.99.

A reprint of the Archbishop of Canterbury's 1986 book on the centrality of the cross in the life of modern Christians.

BE STILL AND KNOW: A Study in the Life of Prayer. By Michael Ramsey. Cowley. Pp. xii and 108. \$9.95 paper.

Another reprint; this one, a contemporary "classic" by the late Michael Ramsey, Archbishop of Canterbury from 1961-1974. Wisdom of the ancients offered for modern readers interested in the way of prayer.

WORDS OF CONSOLATION FROM JOHN DONNE. Edited by John J. Pollock. Forward Movement. Pp. 20. \$1.25 paper.

Selections from the works of the famous Anglican poet-priest, John Donne, all having to do with the theme of consolation and spiritual growth: "We must see the hand of God upon the wall, though we cannot read that writing."

SERMONS THAT WORK III: Prize Winning Sermons 1993. Forward Movement. Pp. 132. \$5.00 paper.

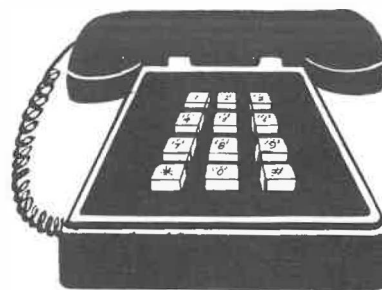
Ten sermons from the Best Sermon Competition of the Episcopal Evangelism Foundation, along with 12 addresses from the Preaching Excellence Conference 1993. My personal picks? "Home for Christmas," a sermon by Matthew Lincoln and an address on Spirit and Law by Caroline Fairless.

DARE WE BE CHRISTIANS? By Walter Rauschenbush. Pilgrim. Pp. 68. \$7.95.

A reprint of the 1914 original (also by Pilgrim Press!) by the father of the "social Gospel," Walter Rauschenbush. Filled with gems. On Paul's admonition regarding speaking in tongues: "In favoring prophesying over 'speaking in tongues' Paul prefers religion *plus* reason to religion *minus* reason" (emphasis his). An extended meditation on love and its social implications.

TO WALK WITH JESUS: A Guide Through Lent. By Roberta Parker Martin. Ave Maria. Pp. 142. \$6.95 paper.

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O’CONNOR

(Continued from page 10)

known you, I would not have found you.” Although Mrs. Turpin devotes a part of her energy in searching her own mind/imagination to reinforce how much superior she is to everyone in that room, the other part of her energy remains both fascinated by and curious about the young girl with the bad complexion, someone Mrs. Turpin feels she has known before but just can’t recall.

Grace typically comes to O’Connor’s characters in the form of violence, sometimes emotional or mental but usually physical. She wrote, “I have found that violence is strangely capable of returning my characters to reality and preparing them to accept their moment of grace. Their heads are so hard that almost nothing else will work.” Mrs. Turpin’s moment comes when the young girl hurls a book and hits her just above the left eye. A fight ensues.

In some way or another the O’Connor story always ties grace into the concept of seeing. “Seeing” is the title de Chardin gave to the foreword of his *The Phenomenon of Man*, and O’Connor has marked his words, “I doubt whether there is a more decisive moment for a thinking being than when the scales fall from his eyes.” Mrs. Turpin is hit, for all practical purposes, in the eye, knocking off her scales. O’Connor says she now sees “large, not small.”

O’Connor’s characters do not readily accept grace but, rather, argue with it and against it. Once home, Mrs. Turpin goes to the hog pen to work out some sort of argument about why she is not unclean, why she is better than hogs and certainly better than the people she met in that doctor’s waiting room. To no one in particular, her prayer begins: “If you like trash better, go get yourself some trash then ... I could quit working and take it easy and be filthy ... lounge about the sidewalks all day drinking root beer ... dip snuff and spit in every puddle. I could be nasty.”

Confronting Grace

The ultimate confrontation with grace comes in private and not in public. O’Connor believed that “one always goes to the cross alone” and her characters always find the grace in their lives in privacy. Mrs. Turpin cannot find grace while she is talking with the black helpers or while Claud is still there. It is only near the very end of the story when Claud’s tiny truck, looking like a child’s toy, disappears down the highway, that

Mrs. Turpin is alone and that grace can be affected.

One can almost always substitute “Son” for “sun” in O’Connor, and her ever present “line of trees” can be read as “wood of the cross.” It is only when the sun slips behind the tree line (literally, the Son climbs onto the Cross) that Mrs. Turpin is aware of some “abysmal life-giving knowledge.” It is only then that she is ready for her “vision.”

O’Connor writes from the concept of religious “emblems,” and these emblems often connect lessons or ideas from both the Old and New Testament. What Mrs. Turpin sees in her vision is a swinging bridge going upward from earth, a bridge filled with all kinds of people — whites and blacks, freaks and lunatics, and she and Claud at its back end — all rumbling toward heaven. Mrs. Turpin is seeing her own version of Jacob’s ladder, and, standing soaking wet in her hog pen, she can’t help but recall his words, “Surely the Lord is in this place; and I knew it not ... this is none other but the house of God, and this is the gate of heaven.” But the ladder with all of its many classes of people is also Peter’s great sheet filled with all of God’s creation, and now Mrs. Turpin has to come to terms with “What God hath cleansed, call not thou unclean.”

‘Into the Starry Fields’

The story ends with Mrs. Turpin, now freed of her self-righteousness, making her way back home to ponder the truths she has learned in a hog pen. As she passes through the woods — the crosses she must yet confront on her continued way toward grace — she hears now the multitude voices “of the souls climbing upward into the starry field and shouting hallelujah.”

Mrs. Turpin is not a saint, but with all that has happened to her in just a few short hours she is certainly “grace under construction.”

Incidentally, the young woman with a bad complexion who hurls the book and knocks the scales off of her eyes is depicted throughout the story in blue, the color of Our Lady. And her name is Mary Grace. The title of the book is *Human Understanding*. From doctor’s waiting room to hog pen, Our Lady was trying, in de Chardin’s words, to remove the scales from Mrs. Turpin’s eyes. She literally hit Mrs. Turpin in the head to remind her that she, too, was human, that she, too, was no better than but equal to all of God’s other children.

We might do well during this Lenten season to meditate on this same lesson.

PEOPLE _____ and PLACES

Appointments

The Rev. **Janet Binkowski** is associate of St. James the Apostle, 975 E. Warner, Tempe, AZ 85284.

The Rev. **Hugh E. Brown, III**, is rector of Christ Church, 118 S. Mantua, Box 157, Kent, OH 44240.

The Rev. **Joseph M. Byrne** is assistant of St. George's, Clifton Park, NY; add: RR #3, Box 3292-13, Rt. 194, Lake George, NY 12845.

The Rev. **George Deatrick** is rector of St. Michael the Archangel, Allenwood Rd., Wall, NJ 07719.

The Rev. **Ray Dugan** is priest-in-charge of Transfiguration, 514 S. Mountain Rd., Apache Junction, AZ 85220.

The Rev. **Jane R. Dunning** is vicar of St. Helena's, Lenox Rd., Lenox, MA 01240.

The Rev. **Jean Collins Fife** is assistant of Holy Spirit, 130 S. 6, Missoula, MT 59801.

Resignations

The Rev. **Evan Ash**, as rector, St. Matthew's, Newton, KS.

The Rev. **Judith Burgess**, as rector, Grace Church, Goochland, VA.

The Rev. **Ron Erlandson**, as vicar, Chapel of St. Francis, Los Angeles, CA.

The Rev. **Stephen Giovangelo**, as rector, St. Cross, Hermosa Beach, CA.

The Rev. **Bruce A. Gray**, as rector, St. Alban's, Annandale, VA.

The Rev. **Barbara Handelsman**, as chaplain, Children's Hospital, Detroit, MI.

The Rev. **James Elliott Lindsley**, as editor, *Episcopal New Yorker*.

The Rev. **Richard McLean**, as vicar, St. Michael's, San Antonio, TX.

The Rev. **Gregory Sammons**, as assistant, Christ Church, Grosse Pointe, MI; he can be reached at St. Michael's in the Hills Church, 4718 Brittany Rd., Toledo, OH 43615.

The Rev. **William Swatos**, as vicar, St. Mark's, Silvis, IL.

Other Changes

The Rev. **Robert A. Gourlay** has transferred from the Diocese of Easton to the Diocese of Maryland; add: 1337 Queen Anne Dr., Chester, MD 21619.

Deaths

The Rev. **W. Howard Graham**, retired priest of the Diocese of Ohio, died Nov. 20 at the age of 73.

Fr. Graham was a native of Ohio and was educated at Kenyon College where he earned his BA degree. He received his BD from Bexley Hall in 1944. In 1956, after serving parishes in Toledo and Cleveland, Fr. Graham began his 30 years of service to St. Paul's, Maumee, OH. He retired in 1987, but continued to work as interim pastor of Grace Church, Sandusky, from 1988-1989. Fr. Graham is survived by his wife Marjorie and their children.

The Rev. **Sharon Murdoch-Williams**, deacon in the Diocese of Rochester, died Nov. 26 at the age of 48.

Ms. Murdoch-Williams was ordained to the diaconate.
(Continued on next page)

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PEOPLE and PLACES

(Continued from previous page)

conate only two weeks before her death. She is survived by her husband, David, a daughter, Shannon, a son, Kevin, and her mother, Helen Murdoch.

The Rev. **Larry Neal**, priest of the Diocese of West Virginia, died Nov. 25 of cancer. He was 55.

Fr. Neal was born in Ironton, OH, in 1938. He was ordained deacon in 1982 and priest in 1983. Fr. Neal served as a bi-vocational assistant priest at Trinity, Moundsville, WV, since his ordination as deacon. He also served as a supply and interim priest for several congregations in the Ohio Valley Deanery. Fr. Neal is survived by his wife, Mary Ellen, and their two children.

The Rev. **Ivor Ottley**, retired priest of the Diocese of Los Angeles, died Dec. 4 in Trinidad at the age of 62.

Fr. Ottley was born in Tobago, West Indies, in 1931. He studied in England, Canada and the United States, earning his BA, BD and MA. He served as vicar and first rector of St. Cyprian's, Hampton, VA, before being named vicar of St. Barnabas', Pasadena, CA, in 1977. Under his guidance, St. Barnabas' attained parish status. Fr. Ottley was active in the diocesan affairs and the Union of Black Episcopalians before his retirement in 1991. He is survived by his daughter, Andrea.

The Rev. **John H. W. Rhein**, a retired priest of the Diocese of Delaware living in Newtown, PA, died Nov. 15 at the age of 91.

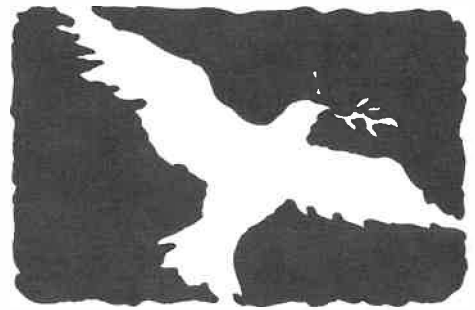
Fr. Rhein was born in Newtown, PA. He graduated from the University of Pennsylvania in 1926 and spent many years working as a research engineer. He later attended Virginia Theological Seminary and was ordained to the priesthood in 1962. Fr. Rhein served parishes in Delaware and Rhode Island. He was chairman of the executive committee's department of ministry to migrants, in the Diocese of Delaware from 1966-1970. Fr. Rhein is survived by his wife, Margaret Packard Rhein.

The Rev. **C. Dalton Scott**, retired priest of the Diocese of Rochester, died Nov. 18 at Highland Hospital in Rochester after a long illness. He was 85.

Fr. Scott was born in Scottsville, NY, in 1908. He graduated from the University of Rochester in 1930 and received his MDiv from the Episcopal Theological School, Cambridge, MA, in 1933. He married the late Grace Norma Brooks in 1934. He spent all of his ordained ministry in the Diocese of Rochester serving parishes in Lyons, Dansville, Geneseo and Tri-County Ministry (Dansville, Hornell and Canaseraga). He retired in 1973. Fr. Scott is survived by a brother and two sisters.

Anna Catherine Hubbard, wife of the late Rt. Rev. Russell S. Hubbard, Bishop of Spokane, died Nov. 20 in Judson Park, Cleveland, OH, following a brief illness. She was 90.

Mrs. Hubbard was born in Massillon, OH. She married Bishop Hubbard in 1928 and the couple moved to Spokane just before his installation as bishop in 1954. They remained there until Bishop Hubbard retired, due to ill health, and moved to Sequim, WA, in 1967. After his death, Mrs. Hubbard moved back to the Cleveland area to be closer to her family. Mrs. Hubbard is survived by her five children, 16 grandchildren, 10 great-grandchildren and a sister.



BENEDICTION

Ash Wednesday ranked as a first-class feast for me in my early adolescence, alongside my birthday, Thanksgiving and Christmas. The ashes I got on my forehead were what made it so special. Here was a mark of my personal piety for all the world to see — a sort of 20th-century halo. It was so wonderful, in fact, that I'd "freshen" my cross periodically with cigarette butts I found on the sidewalk.

My view of the day changed radically as I entered the literalist phase of my religious development. It was then that I remember listening to — and really hearing, I thought at the time — the words of our Lord in the gospel appointed for the liturgy. "When you fast," Jesus said, "do not disfigure your faces like the hypocrites." Suddenly, not receiving the ashes became my public statement of virtue, and it remained so for a good while.

As I attended the Eucharist one Ash Wednesday years later, a simple thought occurred to me. Surely the words of Jesus were directed toward those people whose lives were not hypocritical. But a glance at the Litany of Penitence made me wonder whether I was among them.

As people went forward to have their faces disfigured, I started to see them as Christians honest enough to own up to their basic hypocrisy. Here were forgiven sinners who could publicly admit that they didn't fully forgive others. Here were folks who espoused a life of self-giving confessing to being still selfish. And here were people who proclaimed the Incarnation admitting they weren't yet finding God in every human being.

Perhaps, I thought, in acting "like the hypocrites" they really were, these children of God were taking the necessary first step in a Lenten journey toward repentance and renewal.

I went forward to receive ashes that Ash Wednesday, and I've done so ever since.

(The Rev.) STEVEN R. FORD
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RECTOR: Anglo-Catholic traditional church located in beautiful eastern Washington. Loving, caring family focused on our beliefs and striving to become better Christians. We are ready to grow. To learn more about us, send a copy of your profile and we will send you an informational packet. Send profile to: **Linda Bordwell, Chair, Search Committee, All Saints Church of the Valley (Episcopal)**, E 12817 Broadway, Spokane, WA 99216.

RECTOR — Historical, urban, St. Paul's Episcopal Church seeks new rector to help us grow spiritually and numerically. Candidate must be an outstanding preacher and dynamic leader. Women and persons of color are especially encouraged to apply. Send resumés to: **Ms. Julie Baker**, 2410 E. Menlo Blvd., Milwaukee, WI 53211.

SEEKING MINISTRY-ORIENTED lay person with credentials. Full-time Christian Education/Youth Ministry/Fellowship Program Administrator. Salary, pension and insurance. Contact: **Grace Episcopal Church (803) 225-8011** or resumés to: P.O. Box 4042, Anderson, SC 29622.

PRIEST for large multi-staff traditional parish in the southwest. Full sacerdotal functions. Primary areas of responsibility to be youth work and Christian education. To begin summer of 1994. Reply **Box A-740**.

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BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Probers**, P.O. Box 1143, Union City NJ 07087.

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

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THE LIVING CHURCH

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PHOENIX, ARIZ.

ALL SAINTS' CHURCH and SCHOOL 6300 N. Central Ave.
Canon Carlozzi, r; Fr. Poston; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd.
Sun: 7:30; 10; 12; Sat 5:30; Wed 7 & 10. Day school Eu: Tues,
Thurs, Fri 8:05

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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon
Carroll Mallin
Sun 8, 10 & 6:30; H Eu; Wed 12 noon

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, the
Rev. Allen 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

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. J. G. Semon, Rector; the Rev. C. Frederick Barbee,
Vicar; the Rev. Steven W. Lawler, the Rev. William M. North,
Jr., the Rev. Mary Caucutt, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15, EV 5 (1S); Sun Sch 9:15; Daily 7:30 & 5:30
ex Sat 8:30 & 4:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
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. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

LONG BEACH, 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 & 11 (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 Espa-
ñol; 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. & 43rd 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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 Chris-
tian Education information. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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

PITTSBURGH, PA.

GRACE 319W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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

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; Fr. Dan R. Thornhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno.
(817) 277-6874; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW (214) 823-8135
5100 Ross Avenue 75206
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon
Juan Jimenez; the Rev. Trudie Smither; the Rev. William
Dockery; the Rev. Tom Cantrell
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. Philpott
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45
& EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex
1S). 1928 BCP daily as anno. (817) 332-3191

MILWAUKEE, WIS.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE
ST. JAMES' Via Bernardo Rucellai 9, 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT
CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA
EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 736 63 01
The Rev. Gerard S. Moser, r
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

MUNICH
ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany.
Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, Interim

ROME
ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

WATERLOO
ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9

WIESBADEN
ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

KEY - Light face type denotes AM, bold 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