

The Living Church

February 16, 1997 / \$1.50

The Magazine for Episcopalians

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first teenaged
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the church.'*

*The Seeds
of My Faith*

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Quote of the Week

The Rev. John Heidt, rector of Christ Church, Dallas, writing in *Foundations* on the church: "In a few hundred years we descended from theology to biology, from God to gonads and ultimately from divinity to obscenity."

In This Corner

Seeing Too Much Green?

In most of the seven congregations where I've been a member, I've been an usher. I regard it as an important ministry, one which might determine whether a visitor returns on another Sunday. Ushers may not be ushers in the true sense. That is, in most parishes, they probably do not show persons where they may sit. They may be greeters, extending a welcome to both regulars and visitors. They may pass out service bulletins and have other duties. One of the most important is to take up the collection.

I have made it a point when collecting the offering, not to notice what persons put in the offering basin, figuring it's none of my business. In fact, on occasion I've tried so hard not to look that I've actually nudged persons with the edge of the plate, always with a whispered apology, of course. However, when I have finished passing the plate, I always notice what's in it. There have been happy occasions when there's so much in the offering basin that the contents need to be settled a bit. Invariably, I am amazed by the number of \$1 bills there. On the Sundays when I'm seated in the nave, I can't help but notice what's in the plate as it's passed to me. There are always lots of \$1 bills. In my present parish, someone usually puts in one of those rarely seen \$2 bills.

Of course, there are always pledge

envelopes in the plate as well. Unless it's marked on the envelope, no one knows what's inside, which is as it should be. For all I know, there could be \$1 bills in the envelopes as well. On most occasions, there seems to be more cash than envelopes, which is not a good sign. Generally, it tells me that there is a sizable number of persons who do not pledge. Instead, they drop some cash into the basin as it passes, usually a \$1 bill.

I must confess to dropping in a \$1 bill on occasion. It usually occurs when I've written a check for our pledge and left it at home on my desk. Perhaps lots of people do that.

The strange thing about all these \$1 bills is that, to use the Episcopalians' favorite cliché, "we've always done it that way." I remember as a young acolyte seeing the plate with lots of \$1 bills. During my college years, I parted with a \$1 bill because that's what everyone else seemed to do.

Of course there are persons for whom a \$1 bill is a sacrificial gift. But 40 or 50 of them on a Sunday? My guess is we can do better than this. Perhaps three or four \$1 bills, or maybe even a \$5 note. Then again, maybe I shouldn't be complaining. They could be quarters.

David Kalvelage, editor

Sunday's Readings

Lent Is a Season of Renewal

Lent 1: Gen. 9:8-17, Ps. 25 (or 25:3-9); 1 Pet. 3:18-22; Mark 1:9-13.

Renewal has been a near obsession in the church for at least the past generation, and countless organizations and programs have arisen with the stated purpose of reviving Christian faith. To the extent that these endeavors have invigorated the spiritual lives of Christians, their presence in our midst has been a blessing. Many among us, however, have unconsciously come to identify renewal only with particular techniques and disciplines. It's easy to mistake the means for the end.

Lent is a season of renewal, not because of the programs and disciplines with which we fill it, but because its theme recalls us to the core of our identity as God's people. That theme, of course, is our baptism. It begins in the focus of today's readings, and

it culminates with the renewal of our baptismal covenant in the Great Vigil of Easter.

We who have been baptized into Christ's death have been born again by water and the Spirit and so share in his Resurrection. Individually we share in the Savior's royal priesthood, and corporately we constitute his Risen Body. The water of baptism is God's promise of life in abundance, and we who accept and embrace it are raised to the new life of grace.

All of us are called to get "back to basics" during Lent — to affirm anew the promises we made when we became God's children by adoption. As we do that we're "renewed in the spirit of our minds," and our words and acts become signs of the covenant to the world around us. It really doesn't matter what path we choose for reviving our baptismal faith this Lent. What matters is that our faith is renewed.

Unbroken Connection to the Apostles

Having read, once again, the details of the Lutheran-Episcopal Concordat [TLC, Jan. 19], I must ask: Am I a lone voice in this church asking our bishops and priests if there are no concerns about "temporarily" and "in this case only" suspending the requirement of ordination by apostolic succession? Have I been incorrectly led to believe in my many years in this church that apostolic succession is evidence of our unbroken connection with the historic catholic church, and that therefore it is indeed an essential component of our catholic faith and order? I have always understood it this way and viewed it as that indelible and unbroken connection, with the coped and mitred bishop with crozier in hand as its symbolic expression. Now we are proposing to "temporarily" and "in this case only" suspend this requirement, hardly an expression of an unbroken connection.

It would be helpful if THE LIVING CHURCH would invite commentaries from our bishops on this particular component

of the Concordat before some of us make any decisions on where we go from here in trying to uphold our belief that the apostolic succession in which we participated when episcopal hands were laid upon us has profound and uncompromising significance.

*Roger D. White
Rochester, Minn.*

If the Concordat of Agreement passes the legislative bodies of both churches will Episcopalians accept the Lutheran doctrine of consubstantiation?

*William D. Keller
Ferris State University
Big Rapids, Mich.*

The portrayal of Martin Luther and Henry VIII suggest they are on the same level in the Reformation. This is not true. Luther founded a new church. Henry did nothing of the kind. What he did was to set in motion events in the ancient Church of England which led to the breaking of

the ties with Rome during the reign of his daughter, Elizabeth I. Those ties were broken by Pope Pius V when, in 1570, in response to the Act of Supremacy, he declared the queen deposed and excommunicated.

The Anglican Communion is a branch of the Catholic Church and is not a "denomination." Though it has been said of Henry that he was every inch a king but never attained the stature of a gentleman, he can be accused of many dreadful things, but not of founding a church!

If the Concordat of Agreement with the Lutheran church is approved by both churches, it will confer catholic holy orders on the Lutheran church and may help to bring the Episcopal Church back to the practice of the faith.

*(The Rev. Canon) Robert S.S. Whitman
Lenox, Mass.*

It was a most unfortunate decision to place Henry VIII's picture next to that of Martin Luther's on the cover. That Tudor

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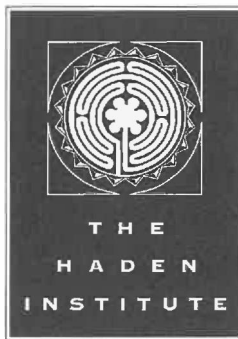
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Letters

monarch has been an embarrassment to Anglicanism from the beginning.

All that Henry did with the Church in England was (with the assistance of Parliament) to proclaim himself head of it, to get it to legitimize his adulterous marriages in his quest for a male heir, and finally, with the Thomas Cromwell's help, to plunder and rob it systematically.

For better or worse, it was Archbishop Thomas Cranmer who contributed the most to Anglicanism's distinctive character in its early stages. He would have been a much more suitable counterpart to Luther. About the only fair Lutheran comparison to Henry VIII would be the bigamous electoral prince Philip, Langrave of Hesse.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

edly his "rules of engagement" and the mutual respect for one another that lies at the root of them [TLC, Jan. 26].

His statement that "people will make their decision about Jesus Christ on the basis of what they see in our interactions" is probably truer than we'd like to think. How many people, for instance, have joined a church because "it's got a really good statement on human sexuality"?

There may be some at the extreme ends of the spectrum who choose their church based on its stance on sexuality (or other controversial cultural issues). But I suspect a far greater number would say they chose their church based on how they observed congregants treating one another and how a sense of Christian community was evident.

*Timothy J. Krueger
Denver, Colo.*

Choosing a Church

Although I suspect the Very Rev. Edward S. Little and I would find ourselves at odds on many issues facing the Episcopal Church, I applaud wholeheart-

Off the Mark

The editorial, "Skewed View of Marriage" [TLC, Dec. 29], could not have missed the point more completely had it

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Letters

tried. The Hawaii courts have done exactly what they should in failing to take into account a particular religious view of marriage. Should they take into account the teaching of Roman Catholicism and Mormonism and forbid remarriage after divorce? Or of the Orthodox, who allow a total of only three marriages? The court can only take account of the civil law of the state and the constitution of the state of Hawaii. The decisions, and eventual outcome, affect only the actions of the state of Hawaii, not of any church or religious organization.

Civil marriage is not the sacrament of marriage, though they frequently coincide. The question in Hawaii is a dispute, not about the religious meaning of marriage, but about those laws which govern civil marriage amid the equal rights guaranteed to all citizens. I presume that all states allow and provide civil sanction for the remarriage of divorced persons. I am not aware that any civil authority in the U.S. has coerced or attempted to coerce the Roman Catholic Church into performing such a marriage.

Perhaps the hot-button word is mar-

riage. Might we reserve that word strictly for sacramental (or at least religious) purposes, and refer to all purely civil arrangements by a different word? In any event, the issues involved are complex and not susceptible of easy resolution. They certainly deserve a lot more serious thought than was evident in the editorial.

*John Cayley Belt
Honolulu, Hawaii*

That Railroad Car

I was interested to note the editor's comment about the Diocese of Northern Michigan having had a chapel car [TLC, Jan. 12]. I served as a priest in that diocese 11 years; my father was bishop for 22 years (1942-64), so I have had a long-time interest in things there. Also, as a railroad enthusiast, I have followed the railroad history of Upper Michigan.

The interest in the chapel car arose from questions I asked when a diocesan history was being prepared at the time of the centennial diocesan convention in 1995. With assistance from a number of

people, I prepared a history of the car, along with some pictures, which I shared with the diocese, and also published in a regional railroad historical publication which I edit. The most interesting aspect: The car still exists, though used for retail purposes, in Negaunee, Mich.

I know of one other jurisdiction that used a chapel car. The then-Missionary District of North Dakota had a car, the "Church of the Advent, Cathedral Car of North Dakota," built by Pullman Standard in 1890, and at least part of the time, was staffed by the bishop, the Rt. Rev. William D. Walker.

*(The Rev.) Herman Page
St. David's Church
Topeka, Kan.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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Calling for Civility: Bishop Browning and Mrs. Chinnis Make Appeals for 'Reconciliation' at General Convention

The presidents of the two houses of General Convention spoke of their hopes for the triennial gathering when they addressed the national Executive Council Jan. 28 in Cincinnati, Ohio. Pamela Chinnis, president of the House of Deputies, and the Most Rev. Edmond L. Browning, Presiding Bishop and president of the House of Bishops, both looked ahead to the 72nd General Convention, July 15-26 in Philadelphia.

"If we go to Philadelphia expecting a showdown with winners and losers, we'll certainly get one, and it will be a colossal folly resulting from a great shared delusion, a consensus of fear," Mrs. Chinnis said. "If we go to Philadelphia intent on one particular outcome — however earnest and conscientious our commitments may be — we will short-circuit the legislative process and undermine the peace and unity of the church."

Mrs. Chinnis based her address on civility and the lack of it in both church and society.

"Have we become a nation of rude people, a church community without simple manners?" she asked "And how should we respond to this state of affairs — as Christians called 'to respect the dignity of every human being,' and as Episcopalians approaching a General Convention that promises more than the usual share of contentious issues?"

New Voices

Mrs. Chinnis recalled how the Episcopal Church has a history of being, publicly, genteel and polite.

"The Episcopal Church is no longer, thank God, made up predominantly of Boston Brahmins and Southern gentlemen with long Anglican memories and good Victorian manners," she said. "Voices previously unheard are speaking up, groups previously excluded are claiming a place in the body of Christ. We wonder uneasily if that comfortable old 'consensus' might actually have been the preference of a privileged few imposed on everyone else."

She said members of the church need to "refresh our understanding of civility." She said that means being good citizens in

the kingdom of God: "speaking the truth in love, bearing one another's burdens, not obsessing about the speck in our neighbor's eye while ignoring the log in our own; remembering that what weakens one weakens all, and vice versa, and being willing to lay down our lives.

"We will be exhausted when we leave Philadelphia," she said, "but let us struggle to recover the civility of the pure in



"Have we become a nation of rude people, a church community without simple manners?"

Mrs. Chinnis

heart knowing it is essential to our souls and to the life of this church."

Bishop Browning told council members that in preparation for General Convention he and Mrs. Chinnis called together their two councils of advice to meet in Philadelphia for a discussion about how the mind of the church could be expressed in the most creative, healthy way possible through the legislative process of convention.

"There are some tough issues coming before our convention" he said. "And we have some polarization around these issues. There is also a perception out there, particularly held by those at the ends of the spectrum of opinion, that this convention will decide that the possible alternative futures will disappear, and one clear answer will emerge."

The Presiding Bishop said the one word he took from that meeting with the councils of advice was "reconciliation."

"I think the operative question for Christians is, Do you choose reconciliation or division?" he said. "They offer alternative futures. Which do you choose?"

"I believe we have several choices in front of us as a church right now that pre-

sent alternative futures. I believe we have some opportunities to say: Yes. Yes. We choose reconciliation, not division."

Bishop Browning went on to name three opportunities. He cited the understanding of stewardship, the sense of the role of the church in national life, and of efforts against racism.

For the first time, Bishop Browning spoke at length about why he supported President Clinton's veto of "the partial birth amendment."

"First I did it because it affirms the position of General Convention that this church does not believe in legislation that would abridge the decision of a woman's access to medically safe abortion," he said. "And second, I supported the veto because it would have removed the right of a woman to an abortion when her health was threatened. Abortion in the last trimester is rare, and certainly not to be supported unless the health of the mother or the viability of the fetus is at stake. I have to say that I regret that there are voices in the church which would suggest that I would support such an action under any other circumstance. Abortion is always a tragedy, and the agonizing decisions around it are appropriately left to the woman, her priest, doctor and family, not the government. That is the position of the church as I understand it, and I stand by it."

Bishop Browning thanked persons who have supported peace and justice issues and said, "I hope my voice and the work of many of my staff over these past 11 years has made a difference, however small, to the life of our country and the life of our church. Until my last day in this office I will continue to proclaim the values of the reign of God, and I will continue to challenge the church to join me in this holy task."

Both addresses were delivered during the first plenary session of the council at a downtown hotel. Later during the meeting, the council was scheduled to act on the proposed budget for the next triennium, and was to hear a report on the somewhat controversial restructuring proposal made by the Standing Committee on Structure.

David Kalvelage

Virginia Seminary Addresses Norms of Sexual Behavior

The board of trustees of Virginia Theological Seminary has issued a policy statement on the norms of sexual behavior. The statement makes clear that sexual orientation or identity need not bar a person from admission. The board adopted the statement by a 31-3 vote when it met Jan. 22 at the seminary in Alexandria, Va.

The statement, titled "A Call to a Holy Life," replaces a policy statement in the seminary's catalog. "The previous policy, we believe, led to an excessive emphasis on matters of sexuality while the new statement provides a more demanding expectation of all faculty, trustees and students . . .," the board stated.

The new policy means admissions criteria will be broadened so that applicants

will be considered according to whether "the total balance of their lives gives promise for effective service to the church."

In releasing the policy statement, the board acknowledged that its members and the seminary faculty were not of one mind in the debate on the appropriate norms for sexual behavior.

"We believe Virginia Seminary, as a servant of the whole church, needs to reflect the whole church in the breadth of our community and that this policy decision will contribute to that historic evangelical and mission heritage of the seminary," the board said.

The seminary's announcement was signed by the Rt. Rev. Peter James Lee,

Bishop of Virginia and chairman of the board, and the Very Rev. Martha Horne, dean and president of the seminary.

"Trustees, faculty and students of the seminary community are expected to be wholesome examples of persons called to a holy life as befits those who are leaders, or in the formation of leadership, in the church," the statement reads.

"Members of the seminary community are expected to exhibit such characteristics as personal and academic integrity, truthfulness, responsibility in the stewardship of their health and financial resources, fidelity in their commitments, concern for justice in all of God's creation, respect for the dignity of others, sexual discipline and responsibility . . ."

Role of Lay Leadership Esteemed

The January gathering of the National Network of Lay Professionals in the Episcopal Church heard keynote speaker R. William Franklin discuss the importance of lay leadership and ministry as a balance to the perceived heightening of the role of ordained clergy in recent times.

Dr. Franklin's address, "From Rhetoric to Reality," traced the gradual change in emphasis from the early church to the present: the "title of a 'royal priesthood' is associated with the people of God as a whole in the New Testament," he said.

Network founder Barry Menuet, recently retired from 30 years' service on the staff of the national church, wrote of the address: "Dr. Franklin . . . laid out the challenge and the task for the decade ahead: . . . 'restore harmony to a fractured

national church . . . [with] a new era of visible lay leadership'." A panel discussion followed the speech in which five prominent lay persons "present[ed] their visions of the future" in areas of expertise: Anita Lemonis, communications; Samuel Cheung, diversity; Bruce Woodcock, governance; Margaret Larom, mission/education; and Carol Doran, worship.

Sr. Ann White, Sisters of Loretto, who participated in the gathering as the executive director of the National Association of (Roman Catholic) Church Personnel Administrators, said, "I was deeply impressed by the dedication to the mission of the church which so many of the participants shared with us . . . A very deep spirituality was evident in the lay professionals attending the meeting."

Radio-TV Foundation Ads Going National

The Episcopal Radio-TV Foundation's advertising campaign, which has been successful in 25 cities, will go national. The Rev. Canon Louis (Skip) Schueddig said four 30-second television spots will appear on more than 200 stations.

The ads will appear as public service announcements rather than on a paid basis, Canon Schueddig said. They have appeared for the past four years in selected locations, and he said "it is making a considerable impact at the local level."

The spots have been shown in the dioceses of Southern Ohio, West Tennessee, Missouri, Atlanta, Central New York, San Diego and elsewhere.

The ads were created by the D'Arcy, Masius, Benton and Bowles agency and encourage the lapsed to return to church as well as invite newcomers to visit an Episcopal church.

The national ad campaign is being carried out in partnership with the Office of Evangelism Ministries at the Episcopal Church Center.

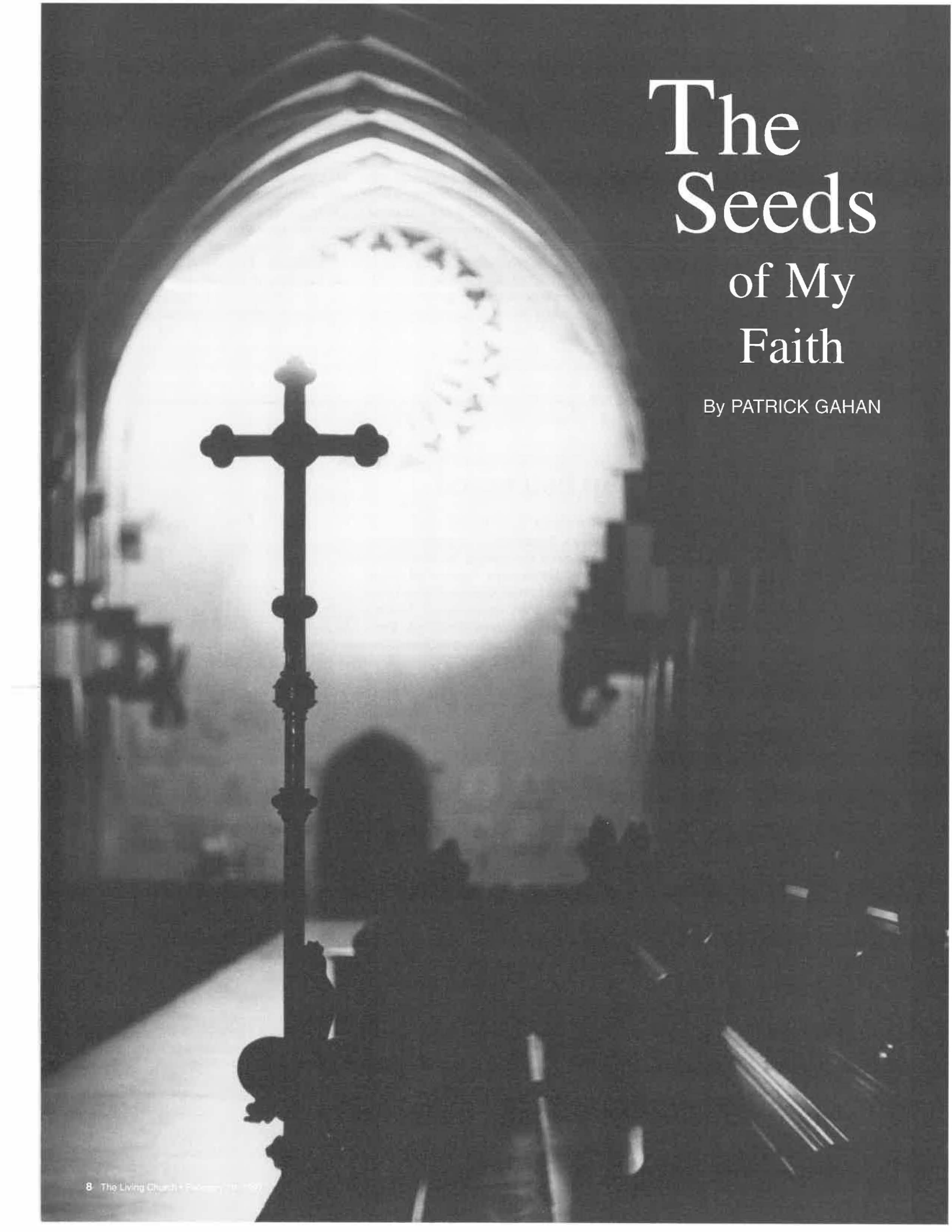
Briefly

Trinity Church, Wall Street, New York City, allocated more than **\$480,000 in grants** during 1996, the parish reported. Eleven grants were presented to Episcopal congregations which foster spiritual formation and development.

One of the Church of England's "flying bishops," consecrated to minister to persons opposed to the ordination of women, was **barred from preaching** in Scotland. The Most Rev. Richard Holloway, Primus of the Episcopal Church of Scotland, said the Rt. Rev. Edwin Barnes, Bishop of Richborough, could not preach at the Candlemas service in a church in Scotland.

Church of England congregations are experiencing **steady growth**, halting the decline of recent years, according to an article in *Church Times*. The article reported that Sunday attendance in Anglican churches averaged 1.13 million in 1994.

Presiding Bishop Edmond L. Browning has designated the **Good Friday offering** to the Episcopal Church in Jerusalem and the Middle East, noting that this year marks the 75th anniversary of the inauguration of the Good Friday offering as an institution of the Episcopal Church.



The Seeds of My Faith

By PATRICK GAHAN

*'Truly the Lord is in this place
and I did not know it.
How fearsome is this place!
This is no other than the house of God,
this is the gate of heaven.'*

(From Genesis 28)

The church house was always dark when I would arrive at 5:30 a.m. I would walk down the long, red-carpeted aisle with respectful fear of what I might find there.

Occasionally a hobo would suddenly rise up in the pew before my face like a resurrected corpse and then casually ask me what time it was or when the coffee would be made, a neighborhood dog which had found its way onto the thick carpet of the nave would silently come up behind me and greet me with an unexpected warm lick of my hand, or a trapped bird would fly fiercely across the vaulted ceiling of the chancel with the flutter of a ghostly apparition.

These were the last days of unlocked sanctuaries in the city. It was my job to turn on the lights, sweep the entrance and the sidewalks, and turn on the large coffee urn before the early service at All Saints' Church in Birmingham, Ala. From time to time I had company, yet the visitors would leave as the sleepy-eyed communicants slipped silently into their familiar pews and onto their knees in preparation for 7:30 Holy Communion.

The Rev. Patrick Gahan is an occasional contributor to TLC. He is the rector of St. Stephen's Church, Beaumont, Texas.

I was 13, and that unlit, long, carpeted aisle is my first teenaged memory of the church. In truth, I feared the hoboes, dogs and birds far less than I did the God who inhabited that still, dark sanctuary.

Later on Sunday mornings, as I was setting up the Sunday school rooms in the undercroft, I would hear the customary canticles of Morning Prayer rolling disturbingly down the stairs to me.

*For the Lord is a great God and a great King
above all gods.*

*In his hand are all the corners
of the earth,
and the heights of the hills are his also.*

*O come let us worship and fall down
and kneel before the Lord our Maker...*

And the "Benedictus" would echo close at the heels of the "Venite."

*Blessed art thou that beholdest the depths, and
dwellest between the Cherubim; praised and
exalted above all forever.*

This Episcopal God was no casual chum. To fall into his grasp was serious business.

My feelings of awe for this God were only

Those Anglican canticles, Gregorian chants, papery wafers, and sweet port wine remained with me long after I exited the gates of St. Andrew's School.

confirmed when I was sent to St. Andrew's School at age 14. There amongst the mountains of the Cumberland Plateau in Tennessee, the monks of the Order of the Holy Cross carried a Bible in one hand and a board in the other and felt that the time boys spent on their knees was never wasted. Our daily retreat into that musty, stuccoed chapel, whose landscape was dominated by the wood-hewed, life-sized crucifix centered on the north wall, was a sojourn into the other world. Elizabethan English mingled with medieval Latin, incense so thick the altar appeared to be floating, and the chilling, crisp ring of the sanctus bells reverberated through our ears, disturbing our adolescent apathy with something more akin to quixotic urgency.

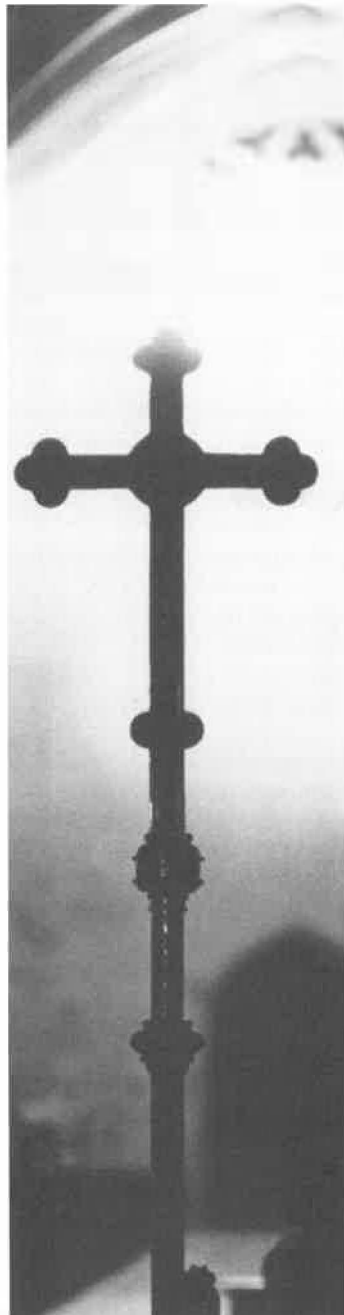
*Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.*

I would have scoffed at the suggestion that I was "religious" during my teenaged years. I can only remember electively praying before basketball games, trigonometry tests and dateless Saturday nights. But I was not quarantined from the spiritual world. What's more, I was spared empty, pietistic notions of a god who was fashioned more like a kindly great-uncle than the One who dwells between the winged cherubim and holds the very corners of the earth in his hand. I learned he was a "jealous" God, a "consuming fire," that he wanted all or nothing, and that the yellowing, tormented Christ on the chapel's north wall was testimony to just how serious God was. This was told to me by men and women who, for no rational reason, taught, pushed, coached, chided, nudged and urged me and a host of other hapless boys through our secondary education as if

we had some intrinsic worth. God knows that was news to most of us.

Those Anglican canticles, Gregorian chants, papery wafers, and sweet port wine remained with me long after I exited the gates of St. Andrew's School, and so did the adult personalities who stood beside and knelt beside me in those padless pews. When I heard the call of God myself, I knew the gravity of the summons. I could remember what a Christ-centered life looked like — like those teachers, monks, nuns, coaches, and priests who worked for next to nothing so that we boys might become something; like those men and women silently sliding onto the kneelers at All Saints' Church on Sunday morning, ignoring any notion that Sundays were solely for sleeping in, fishing or for just lingering long over the funny papers; perhaps even like the hobo who sat patiently and talked to me as I swept the legion of pine needles from the steps leading to the narthex — "the son of man had no place to lay his head." I do know that I wanted to run when I heard the call of Christ, and did, and have again from time to time.

But the seeds of my conversion were planted deep within the soil by that throng of faithful Christians in my past, and that soil has been tended by the rhythms of the Episcopal Church's prayers and celebrations, so that my roots have grown stronger in the Lord. I cannot boast of my decision to follow Christ. Ultimately, he was fearfully irresistible. Yet I can say I love this church, for it is a place where the immanence of God is courageously tethered to his transcendence, and the confidence we have in Christ Jesus dwells alongside the mystery we encounter in his presence. □



Observing a *Holy Lent*

By C. CHRISTOPHER EPTING

Each year in the face of continuing moral decay we see all around us, the church invites us “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” (Book of Common Prayer, page 265). Fine! Challenging words. Noble sentiments. But how? How specifically does one do such things? The prayer book itself instructs us.

Self-Examination

“Examine your lives and conduct by the rule of God’s commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed” (BCP 317). And what are those commandments? Chiefly, the Ten Commandments of Exodus 20, helpfully interpreted for us in our Catechism:

I. To love and obey God and to bring others to know him;

II. To put nothing in the place of God;

III. To show God respect in thought, word, and deed;

IV. And to set aside regular times for worship, prayer, and the study of God’s ways.

V. To love, honor, and help our parents and family; to honor those in authority, and to meet their just demands;

VI. To show respect for the life God has given us; to work and pray for peace; to bear no malice, prejudice or hatred in our hearts; and to be kind to all the creatures of God;

VII. To use all our bodily desires as God intended;

VIII. To be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions

as ones who must answer for them to God;

IX. To speak the truth, and not to mislead others by our silence;

X. To resist temptations to envy, greed and jealousy; to rejoice in other people’s gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him (BCP 847-848).

Repentance

Turn toward God and away from your sins and shortcomings “and acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you . . . And if, in your preparations, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith” (BCP 317).

Prayer

“Prayer is responding to God, by thought and by deed, with or without words . . . The principal kinds of prayer are ‘Adoration,’ the lifting up of the heart and mind to God . . . ‘Praise,’ because God’s Being draws praise from us . . . ‘Thanksgiving,’ for all the blessings of this life . . . ‘Penitence,’ in (which) we confess our sins and make restitution where possible, with the intention to amend our lives . . . ‘Oblation,’ an offering of ourselves . . . for the purposes of God . . . ‘Intercession and Petition,’ (which) brings before God the needs of others (and) our own needs” (BCP 856-857 *passim*).

Fasting

Generally understood as abstaining from solid food (health permitting) from sunup at least to sunset. The prayer book appoints only two days out of each year as fast days — Ash Wednesday (Feb. 12 this year) and Good Friday (March 28 this year).

Self-Denial

Special acts of devotion and discipline should be observed on “Ash Wednesday and the other weekdays of Lent and Holy Week . . . Good Friday and all other Fridays of the year, in commemoration of the Lord’s crucifixion, except for Fridays in the Christmas and Easter seasons, and any Feasts of our Lord which occur on a Friday” (BCP 17).

Reading & Meditating

You might start daily Bible reading on Ash Wednesday with the selections appointed for that day in the Daily Office Lectionary on page 950 of the prayer book:

Psalms 95, 32, 143, 102, and 130

Jonah 3:1-4:11

Hebrews 12:1-14

Luke 18:9-14

Following the lectionary for Year One on a day-by-day basis will allow you to read much of the Bible over the course of this year. “Meditating” on scripture simply means thinking about what you have just read. And making connections with your daily life.

Therefore, “I invite you, in the name of the Church, to the observance of a holy Lent.” □

The Rt. Rev. C. Christopher Epting is the Bishop of Iowa.

Feasts, Fasts and Ferias

Palms & Willows



RNS

By H. BOONE PORTER

The sacred season of Lent is upon us. It is time for clergy, teachers, altar guild members, church musicians, and others concerned with worship and related activities to begin planning for Holy Week.

It is not enough to say, "We'll do it just like last year." Improvements are always possible. None of us knows everything about the death and Resurrection of our Lord Jesus, and none of us knows everything about preaching on those events, teaching them, or commemorating them in song, ritual and sacramental action.

The Episcopal Church and some other churches have come a long way in observing Holy Week during the past generation. Many of us remember Palm Sunday some years ago, when we were just handed a little palm cross after the service, or when there was no Eucharist on Maundy Thursday evening — much less the washing of feet! We have seen some exciting changes, but in all honesty, in regard to these things, we are still in the learning stage (perhaps we always should be).

Most of our parishes have a palm procession, but it doesn't always get out of doors. There is something special in getting out on the street. Where I live, we begin with the blessing and distribution of the palms at a small park about a quarter of a mile from the church, and have a good parade singing "All glory, laud, and honor." Is a church of some other denomination near yours? Perhaps you can join together for this procession, with two or three brass instruments to keep you singing together.

This is a good year to follow the old custom of using pussy willow boughs as well as palms — they have a special charm. St. Mark, whom we hear this year, does not actually speak of palms, but only of branches.

St. Mark's Passion offers a good deal of dialogue for different readers, and a special group of several can be the bystanders and the priests. This all needs to be rehearsed and not left until the last minute.

Maundy Thursday evening remains a serious challenge to planners. In some places, there is a supper in the parish hall where the Ministry of the Word is read and the foot-washing takes place. In other churches, there are seats placed in the chancel for those to be washed, who simply come forward after the sermon. In either case it is easily done and takes only a few minutes, even if many are washed. In a little church it may be the whole congregation, and different people may do the washing.

In the last Holy Week prior to the retirement of this
(Continued on page 15)

Editorials

Tarnished Diocese

While the investigation of an alleged sex scandal is being carried out in the Diocese of Long Island, we are presented with the news of the arrest of a Long Island priest on a drug charge [TLC, Feb. 9]. The timing couldn't have been much worse. Already reeling from the allegations in *Penthouse* magazine, the revelation of alcoholism by their bishop, and some major financial problems in this decade, Long Islanders were horrified to see news reports of one of their clergy being led away in handcuffs.

The events have tarnished the image of a diocese which is one of the most populous in the Episcopal Church and has long been among the most influential. Despite the recent news, Long Island is a diocese with many strong, healthy parishes, faithful clergy and effective ministries. More than anything else, amid the discouraging reports, Bishop Orris Walker and the clergy and people of the Diocese of Long Island need our prayers.

Facing Temptation

As we try to observe a good Lent, it can be helpful and even comforting to know that Jesus was tempted as we are, yet did not sin. In today's gospel (Mark 1:9-13), there is only a brief account of Jesus "tempted by Satan" during his 40 days in the wilderness. We hear in this reading of the Holy Spirit descending upon Jesus after his baptism. Jesus, recognizing the importance of the moment, feels a need to withdraw to the wilderness. He is led there by the Holy Spirit to face temptation.

The temptation of Jesus helps to remind us that he did indeed become human, and, like us, was vulnerable to temptation. It is normal for us to be tempted, but how we deal with temptation is another matter. In attempting to get Lent off to a good start, it may be helpful to read the comments by the Rt. Rev. C. Christopher Epting [p. ?????]. Bishop Epting's sound advice may help to put some focus on our Lenten observance, and it may be useful in those times when we have to face temptation.

Viewpoint

A Faustian Bargain With the State

By CHRISTOPHER L. WEBBER

The decision of a court in Hawaii that couples of the same sex should be entitled to the benefits of state-licensed marriage has set politicians, legislators and editors scrambling to "defend the institution of marriage." They miss the point. The lesson to be drawn is not that we need different decisions or new laws, but rather that the church has too long allowed the state to control its sacraments. Why should we allow the state to tell us who can be married and who cannot?

Suppose the state of Texas, in deference to the many Baptists in its territory, should rule that only persons of a certain age could be baptized. Imagine the outrage and uproar that would follow. But no state today would do that. The tragedy is that for centuries we have allowed the state to define marriage for us in a Faustian bargain.

The state, concerned to define responsibility for children and legitimate heirs of property, asked the church to reinforce the institution of marriage with its blessing. The church, concerned to promote strong marriages, asked the state to reinforce its blessing with civil sanctions. In a world where the church was established, that might have made some sense. But in a society where the church is not established, it allows the state to define mar-

riage and leaves the church helpless to define its own sacraments. Indeed, the church has so long accepted the state's definition that it has lost a sense of what holy matrimony is and has come to think of it as a relationship defined by laws rather than one fulfilled by grace.

Of course the state has an interest in protecting children and property. Where parents are not married and wills are not made, the state still awards custody using genetic testing if need be to establish parentage and dividing property among heirs according to its own standards. Those who want to determine these matters themselves can make legal commitments to each other and bequeath their property with the help of a lawyer or a computer program. State licensing offices could provide simple contracts for interested parties to sign and even provide a ceremony if wanted as the Russian government did for years. But that is not what holy matrimony is about.

Holy matrimony, if we still remember, has to do with the love of God mediated through human, fleshly relationships. It has to do with the grace of God enabling human beings to commit themselves to each other for better or worse and to find new depths of love in so doing. The state can neither require such commitment of its citizens nor enable them to fulfill it.

Those upset by the Hawaiian decision tell us that marriage has been "dealt a crushing blow" and tell us that it is part and parcel of a rising divorce rate and further evidence of the crumbling state of the institution of marriage. In fact, the sky

Having long
accepted the
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The Rev. Christopher L. Webber is author of Reinventing Marriage (Morehouse, 1994) and is vicar of Christ Church, Canaan, Conn.

The Time Has Come to Disestablish Marriage

is not falling. We are, rather, moving through a radical transformation out of which we have good reason to hope we will come to an era of marriages stronger and better than ever.

What is happening to marriage is much more a matter of economics and health care than religion or politics. People live longer than ever and people — women especially — are freer than ever to define their careers. In a world where death in childbirth was common and medicine was ineffective, few people lived long enough to test their marriage. In a world where women were dependent on men to provide for them, few women were so desperate as to attempt to go it alone, and the state quite rightly sought to protect them by making divorce difficult or impossible. But we live in a new world. It could be a better world, if we can work our way through the inevitable transition.

As for same-sex relationships, the state can and will license whatever relationships it wants as long as it makes no effort to tell the church whose marriages can be blessed. In the days of the Roman

Empire, the marriage of a slave and a free person was forbidden, but the Bishop of Rome refused to obey the law and gave his blessing to such marriages. It is for the church to define holy matrimony, not the state. In our own day, senior citizens sometimes live together without marriage because of social security and tax regulations that would reduce their income if they married. Why has the church accepted this situation and not offered its blessing apart from or even in violation of the law? Why should the church allow civil laws to limit access to the sacraments in any way? And why should court decisions determine who may be married?

Whichever side of the same-sex marriage controversy we may be on, we ought to be very uncomfortable with letting the state decide the matter for us. If we are clear about our own sacraments, it should make no difference what the state may choose to do. But we are not clear. We have our homework to do and we should get on with it. I am clear, however, that no decision about same-sex

marriages by either church or state threatens my marriage. That depends — as all good marriages do — solely on God's grace and love.

There are, of course, many marriages not filled with grace and love. Yes, the divorce rate is too high, but the answer is not new laws. Husbands and wives will not grow more deeply in love because of new laws restricting their freedom.

Divorce is a desperate remedy for bad marriages. The challenge to Christians is to promote and model good marriages. And the church can do that better if it is clear about what marriage is and puts away once and for all the civil club as a means of accomplishing its purposes.

The 1958 Lambeth Conference spoke eloquently to the issue. Marriage, the bishops said, "is an essay in responsible freedom; and we have no more right to expect it to be without its problems than we might expect good citizenship or personal integrity to be painless. Freedom is the condition of every human virtue and of every grace.

"Perplexing though the choices in contemporary marriage are, it must also be said that the new freedom of sexuality in marriage in our time is also, and equally, a gate to a new depth and joy in personal relationships between husband and wife. At a time when so much in our culture tends to depersonalize life — to erode and dissolve the old, clear outlines of human personality — Christians may well give thanks for the chance given us to establish, in marriage, a new level of intimate loving interdependence between husband and wife and parents and children, freed from some of the old disciplines of fear.

"It must be said once more that this will not happen automatically. It will happen only when we deliberately choose it, and pay the cost of it in self-discipline, in courtesy towards one another within the marital tie, and in willingness to give the fullest communication of love, physically as well as in every other way."

As Christians, we should have that spirit of confidence: that we can grow in freedom, that we need not fear, that we need not appeal to the state to do our work for us. The time has come to disestablish marriage. We can be grateful if the Hawaiian court decision impels us at last to take control of our own institutions and offer our society a vision of how all our relationships can be transformed with the help of God's grace. □

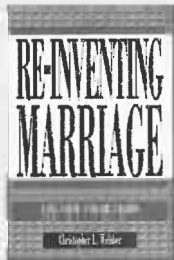
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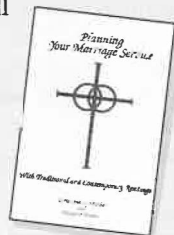
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Much to Learn About Observing Holy Week

(Continued from page 12)

writer from his little rural church, after he has washed the feet of those in the small congregation, the warden said, "Father, let me wash your feet." It was, for the priest, a high point in the service.

But what sort of service will this be? In some parishes, the chancel is loaded with flowers, the *Gloria in excelsis* is sung, and it is all festive. We may ask whether this accords with Holy Week. By Jewish reckoning, Friday begins with sundown Thursday evening. For Jesus and his disciples, this was Friday. Holy Communion Maundy Thursday evening may and perhaps should be regarded as the Good Friday communion.

It is a distinctive and moving ceremony at the end of this Eucharist, in a half-lighted church, when the clergy, servers, and members of the altar guild remove all the candlesticks, cushions, and so forth, from the sanctuary while Psalm 22 is said or chanted. Many people have found taking turns in a prayer vigil throughout the night to be a meaningful experience, but

proper safety precautions have to be taken, alas, in this lawless age.

On Good Friday, we face the question of having the main service between 12 and 3 in the afternoon (as formerly was

When two Episcopal churches are fairly close, one can have the midday service and the other the evening service.

almost universal) or in the evening when possibly more people can attend. When two Episcopal churches are fairly close, one can have the midday service and the other the evening service. Available choirs, servers and readers can go to either church; clergy can take part in both. If the

Passion was read by a number of voices on Palm Sunday, then on Good Friday the custom may be followed of having only three readers (narrator, Christ, and one reader for everyone else, except all join in at "Crucify him!").

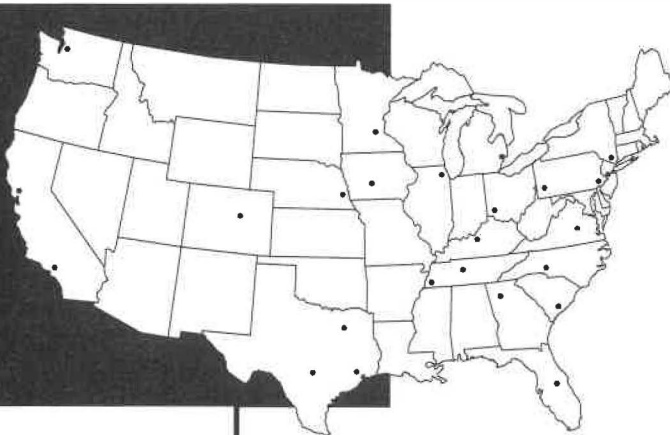
Our 1979 prayer book authorizes distributing Holy Communion from the reserved sacrament during the Good Friday service. This practice is open to serious challenge. If on this day we are fasting and mourning for the death and subsequent absence of Jesus, receiving his sacramental presence seems to conflict with the sense of the occasion. As has been said, the Maundy Thursday evening communion may be seen as the Good Friday sacrament.

On Saturday, the very brief ceremony (BCP, p. 283) commemorating Christ's resting in the grave may be observed by those who gather to decorate the church and parish hall for the Great Vigil and subsequent party. That vigil is in many ways the most wonderful service of the year, and it will be the topic of this column next month. □

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This is the recording that has been the subject of Associated Press and National Public Radio stories, has been on top-10 racks of Irish music stores for weeks, and was the idea of a sentimental insurance broker who had never before produced an album. The producer, John Kearns, was quoted: "These hymns were inbred in us ... they're deeply resonant for Irish people."

I expect they will resonate for Americans, too, particularly Episcopalians. Included on the recording are *Salve Regina* and *Tantum Ergo*, sung by the monks of Glenstal Abbey, and "Holy God We Praise Thy Name" and "Faith of Our Fathers," performed by the orchestra and chorus. Of course some of the selections are completely Irish — "Hail, Glorious Saint Patrick," and *Cead Mile Failte Romhat a Iosa*. But it's been said that all of us are a little Irish, at least on March 17.

The performances are beautiful, professional but not too professional, not coldly so. These are musicians performing their own best-loved music. Frank Patterson has the glorious lilt of the true Irish tenor; Regina Nathan's soprano is soaring, at times ethereal, as is the boy choir and its young soloists.

There is great variety, from what some might call "schmaltz" (if that were a Gaelic word) of the more flowery hymns to the austerity of the Benedictine monks' Latin chants. But throughout is the sense of joy in the music, and the peace of recollection.

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The music looks familiar, but when you begin to read the words, or sing them aloud, things get a bit strange. According

to the publishers, the texts we know and love have been subjected to "sensitive, careful revisions ... so that they may be understood and enjoyed by all."

Charles Wesley's "Hark! the herald angels sing":

"Glory to the newborn King!...
 Joyful, all ye nations, rise!...
 now reads:

*Hark! the herald angels sing,
 "Glory to the Christchild bring:
 Joyful, all you saints arise ..."*

It is the masculine pronouns that have disappeared, as well as the words "prince," "king," "mankind." Many of the revisions seem rather pointless, and not very singable. One of the most irritating is the rocking German carol *Joseph Lieber*:

From the Hymnal 1940's
*"Joseph dearest, Joseph mine,
 Help me cradle the child divine:
 God reward thee and all that's thine
 In paradise"*

to the new
*"Gentle Joseph, Joseph dear;
 stay with me, for the baby's near:
 God will surely your goodness hear,
 As you will love this newborn child"*

We lose not only "lady mine" but the entire refrain. (But the revisers did manage to turn the awkward "help I cradle" into a sensible "I will cradle" in stanza 2. There are some good features in this small, easy-to-hold book: The Spanish words to *Pastores a Belen* are included, as are the Latin for "Adeste fideles"; we can sing "Silent night" not only *auf Deutsch* but in Hungarian, Spanish, and even *moe me ka ma-lu-hia la-ni* in Hawaiian! But, as one reader protested about carols by Isaac Watts and Christina Rossetti, "You don't tamper with literature!"



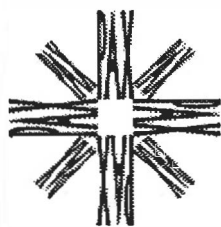
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People and Places

Deaths

The Rev. **Mehdy William Jacob Herbert Monroe Asger**, retired priest of the Diocese of Alabama, died Jan. 10, in Birmingham, AL. He was 76.

Fr. Asger was born in Nashville, TN. He was educated at the University of the South, earning a BA and M.Div. He was ordained priest in 1945. Fr. Asger served parishes in Chattanooga, TN; Canton, Oxford, and Laurel, MS; and Birmingham, AL. He was also the author of two books. He retired in 1986. Fr. Asger is survived by his wife, Evelyn, and children, Edward and Anne Jayne.

The Rev. **Thomas Crockett Aycock**, retired priest of the Diocese of Southwest Florida, died Dec. 1 at the age of 72.

Fr. Aycock was born in Washington, DC. He was educated at Duke University, 1947, Seabury-Western Theological Seminary, 1950. He was ordained priest in 1951. Fr. Aycock served parishes in North Carolina, Pennsylvania, Louisiana, Texas, Iowa, and Florida. He was on the board of trustees of Seabury-Western Theological Seminary and was president of the Alumni Association. He was founder and president of Interfaith Council, Longboat Key, and chairman of the commission on spiritual growth for Southwest Florida. He retired in 1986. Fr. Aycock is survived by his wife, Sarah, three daughters, three sisters, a brother, four grandchildren and two great-grandchildren.

The Rev. **Francis T. Bryant**, retired priest of the Diocese of New York, died Nov. 9. He was 83.

Fr. Bryant was born in Toronto, Canada. He was educated at the University of Toronto, Fordham University, and the University of Louisville. He was ordained priest in 1971. He served as a social worker with children from 1946 until his death. Fr. Bryant also wrote books and articles on social service related topics. He was an assisting priest of St. Matthew's, Horseheads, NY. Fr. Bryant is survived by his wife, Dagmar, and three children.

The Rev. **Beverley Barker Scovil Karsten**, priest of the Diocese of New York, died Nov. 24 at the age of 66.

Fr. Karsten was born in New York City. He was educated at the University of the South, 1952, Philadelphia Divinity School, 1955, New York University, 1971. He was ordained priest in 1955. Fr. Karsten served parishes in Pennsylvania, New Hampshire, Massachusetts and New York. Fr. Karsten was a parole officer for the New York State Narcotic Control Commission and was also a counselor for the State Department of Correctional Services. He was last serving as supply priest of St. Thomas', Tivoli, NY. Fr. Karsten is survived by his wife, Eleanor, and one child.

The Rev. Canon **Bernard Miars**, retired priest of the Diocese of Iowa, died Jan. 15 in Minneapolis, MN. He was 78.

Canon Miars was born in Minneapolis, MN.

He was educated at Hamline University, 1943, and Seabury-Western Theological Seminary, 1946. He was ordained priest in 1946. Canon Miars served parishes in Minneapolis, MN, Burlington, Council Bluffs, Waterloo, Clinton, and Davenport, IA. He was named honorary canon of Trinity Cathedral, Davenport, IA, in 1973. He retired in 1980. Canon Miars is survived by his wife, Barbara, two children, and one grandchild.

The Rev. **Eitel Frederick George Proelss**, retired priest of the Diocese of New York, died Nov. 19 at the age of 90.

Fr. Proelss was born in Posen, Germany. He was educated at Friedrich Wilhelm University in Breslau, Germany, 1933, and Union Theological Seminary, 1953. He was ordained priest in 1955. Fr. Proelss was a member of the Episcopal Missionary Society in New York City and was senior chaplain of Rikers Island, New York City. He served as a clinical associate of Union Theological Seminary, 1951-1971. He retired in 1971. Fr. Proelss is survived by his wife, Marianne, and three children.

The Rev. **Hurlbut Anton Griswold**, retired priest of the Diocese of New York, died Nov. 18 at the age of 95.

Fr. Griswold was born in New Britain, CT. He was educated at the University of the South where he earned a BA, 1928, and M.Div., 1930. He was associate professor of the University of the South, 1930-42, and was ordained priest in 1942. Fr. Griswold served as a chaplain in the United States Naval Reserve, 1943-46. He served as rector of St. Mary-in-the-Highlands, Cold Springs, NY. He was chaplain and instructor of classics at New York Military Academy, Cornwall-on-Hudson, NY. He retired in 1966. There are no immediate survivors.

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AGC 87



Classifieds



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POSITIONS OFFERED

RECTOR: St. John's Episcopal Church, Wytheville, VA. Congregation of approximately 300 with an annual budget of \$120K (no debt) is seeking pastor to lead us through a transition from a pastoral to a program parish. Skills in pastoral care and young adult ministry would be especially welcomed. Staff includes secretary, organist and youth/education coordinator (all part-time). St. John's is located in a beautiful section of the Blue Ridge Mountains. Profile is available. Apply before March 15. **St. John's Church, 275 E. Main St., Wytheville, VA 24382, Attn: Search Committee.**

ASSISTANT POSITIONS: Two full-time clergy positions will open this summer at Grace Church in New York, a historic 350-member parish in downtown Manhattan. Applicants should be evangelical with strong preaching/teaching skills and committed to urban ministry. Resumes by March 5 to: **The Rev. Sam Abbott, 802 Broadway, New York, NY 10003.**

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES for Christ-centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096. FAX (610) 642-4523.**

RECTOR: A program-size suburban parish is seeking a rector who is a strong motivational leader with good people skills who can communicate a deep biblical faith and utilize individuals' gifts, passions and abilities. We are Eucharist centered, committed to outreach and pastoral care. **St. Thomas the Apostle Search Committee, 12251 Antioch Rd., Overland Park, KS 66213; (913) 451-0512 or FAX (913) 451-1966.**

SMALL ENTHUSIASTIC PARISH in rural southwest Montana seeking permanent part-time priest, located in prime fishing, hunting and scenic area. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729.**

POSITIONS WANTED

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A BENEDICTINE EXPERIENCE Bishop's Ranch, Sonoma County, CA, July 6-13; House of Prayer, Colledgeville, MN, Sept. 18-21; College of Preachers, Washington, DC, Oct. 31-Nov. 2. To cultivate and nourish the monastic dimension within. **Canterbury Cathedral Trust in America, 2300 Cathedral Ave., NW, Washington, DC 20008; (800) 932-2282.**

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WANTED

KNEELERS/HASSOCKS sought, church in Alabama. Contact: **Mary Gerhardt, St. James' Episcopal Church, 680 N. Section St., Fairhope, AL 36532. (334) 928-2912.**

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Lent Church Directory

Phenix City, AL

ST. STEPHEN'S US 280 at Lee Rd. 567
The Rev. William P. McLemore, r (334) 291-0750
Sun 9, 10:30 H Eu, 7 Ev & H Eu

Fairfield, AL

CHRIST CHURCH (205) 787-2053
4912 Lloyd Nolan Parkway
Sun Services: 10 H Eu

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm and Disneyland
Sun H Eu 8 & 10. Wed 10 & 7, Fri 7

Carlsbad, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. Neal W. Moquin, SSC
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

San Diego, CA

GOOD SAMARITAN 4321 Eastgate Mall, 92121
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond, assoc (619) 458-1501
Sun H Eu 8 & 10. Tues 7-9 Bible Study

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu; 10 Sunday School & H Eu

Boulder, CO

ST. AMBROSE 7520 S. Boulder Rd.
The Rev. John Elledge, r (303) 499-3041
Sun H Eu 8 & 10:30. Healing Eu Tues 12:15

Cortez, CO

ST. BARNABAS OF THE VALLEY 110 W. North St.
The Rev. Dennis Garrou
Sun H Eu 8 & 10:15. Wed H Eu 6:30

Washington, DC

CHRIST CHURCH, Georgetown (202) 333-6677
Corner of 31st & O Sts., NW
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Washington, DC (Cont'd)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
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Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN (302) 654-6279
10 Concord Ave., 19802
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin Twinamaani
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Wed 8:05, Tues Mass & Healing 10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
Sun 8 & 11 (Sung). Weekdays as anno

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Sarasota, FL

CHURCH OF THE REDEEMER 222 S. Palm Ave.
The Rev. Frederick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. John A. Porter, the Rev. Ferdinand Saunders, the Rev. Jack D. Bowling
Sun Masses: 7:30, 9 & 11. Daily: Mon-Sat 8:30 MP, 10 H Eu; Mon-Sun 5:15 EP. H Eu 7:30 Wed; 5:30 Thurs; H Eu & Healing Fri 10

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10. MP 8:30 daily

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Savannah, GA

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Riverside, IL (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

Limestone Township, IL (Peoria)

CHRIST CHURCH Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

Indianapolis, IN

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

Baton Rouge, LA

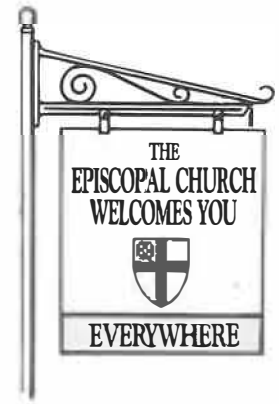
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Sun H Eu 7:30, 9, 11, 4:30



Church of the Good Samaritan, San Diego, Calif.

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/A, handicapped accessible.

Lent Church Directory



Baton Rouge, LA (Cont'd)

ST. LUKE'S 8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r, the Rev. Patrick L. Smith, the Rev. Carl T. Cannon, the Rev. Frederick D. Devall IV, the Rev. Wm. Donald George, the Rev. Donald L. Pulliam, ass'ts; the Rt. Rev. C. C. Pope, Bishop-in-Residence; Ruby B. Dart, DMA, FAGO, Org/Music Dir
Sun Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eu as scheduled. C Sat 9:30

West Monroe, LA

ST. PATRICK'S 1712 Wellerman
The Rev. Ray Waldon, r (318) 396-1341
Sun 8:15 Low; 10:15 Choral. Wed 6 Low

Baltimore, MD

ST. TIMOTHY'S (Catonsville) 200 Ingleside Ave.
The Rev. Sudduth Rae Cummings, r (410) 747-6690
Sun HC 7:30 & 10:15. Wed HC 10

Cockeysville, MD

SHERWOOD CHURCH 5 Sherwood Rd.
The Rev. Stephen H. Paul, r
Sun H Eu II 8 & 10:15, Christian Ed 9:15. Daily MP

Boston, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin, p-i-c
Sun Masses: 8, 9 (Sung), 11 (Sol). Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

Newtonville, MA

ST. JOHN'S 297 Lowell Ave.
The Rev. Robert G. Sindsor, r, the Rev. John H. Thomas, priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Sat 9 Bible Study

Quincy, MA

ST. CHRYSOSTOM'S (Wollaston) Hancock & Linden Sts.
The Rev. Richard W. Murphy, r (617) 472-0737
H Eu Sat 6. Sun 8 & 10

Brandon, MS

ST. PETER'S-BY-THE-LAKE (Reservoir Area)
1954 Spillway Rd. (601) 992-2691
Sun 8:15, 10:30. MP Mon, Wed, Fri 7, w/H Eu Wed

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 Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r, the Rev. James D'Wolf, the Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev. William M. North, Jr.
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15, Ev 5 (1S Oct. - May) Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Minden, NV

COVENTRY CROSS 1631 Esmeralda
Serving Minden-Gardnerville (702) 782-4161
Sun H Eu 10

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Albany, NY

THE CATHEDRAL OF ALL SAINTS 62 S. Swan St.
The Very Rev. J. Edward Putnam, D.Min., Dean
Sun: 7:15 MP, 7:30 H Eu, 9 H Eu, 11:15 H Eu, 5:15 EP. Mon-Fri 8:45 MP, 12:05 H Eu, 5:15 EP. Sat 9 H Eu

Lake Ronkonkoma, NY

ST. MARY'S 315 Lake Shore Rd.
The Rev. Dr. Roger W. Raskopf, interim (516) 588-1888
Sun Masses 8, 9 & 10:30. Wed in Lent: 9, 7:30, HD as anno

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

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. William C. Parker, c; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; 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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
The Very Rev. Guy R. Peek, r, Dean of Niagara
Sun H Eu 8 & 10:30. Wed H Eu 12:10, St. Francis Chapel

Asheville, NC

TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9. H Eu 12 Noon

Goldsboro, NC

ST. STEPHEN'S 200 James St.
The Rev. William S. Brettmann
Sun H Eu 8 & 11, Christian Ed 10

Drexel Hill, PA

HOLY COMFORTER 1000 Burmont Rd.
The Rev. Christopher C. Moore, r (610) 789-6754
Sun Services 8 & 10. Wed 10 HC (Healing)

Gettysburg, PA

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

Philadelphia, PA

ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sol Eu 11. Wkdays: Mon, Thurs, Fri 12:10; Tues 5:30; Wed 12:10 Eu LOH; Sat 10

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin, the Rev. George L. Choyce
Sun H Eu 8, 10:30 (Sung), 12:15 (2S Ev 4 Oct.-May). Mon-Fri H Eu 7, MP 8. Wed H Eu & HS 10:30

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Services 8 & 10

Selinsgrove, 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; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

GOOD SAMARITAN 1522 Highland Rd. (214) 328-3883
Sun Mass 10:15; Christian Ed 9 & 10:15

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philputt; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
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, TX

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

Llano, TX

GRACE 1200 Oatman St.
The Rev. Mifflin H. Dover, Jr., v 247-5276
Sun Eu 8:30, 10:30. Thurs Eu 7

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted.

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missioner; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu