

# THE LIVING CHURCH



Photo by Barbara Benedict

Three bishops flew their own planes to the recent House of Bishops meeting near Chicago, (from left) the Rt. Rev. William Cox, Assistant Bishop of Oklahoma; the Rt. Rev. Bob G. Jones, Bishop of Wyoming; and, far right, the Rt. Rev. C. I. Jones, Bishop of Montana. They are pictured before the Wyoming bishop's plane together with the Rt. Rev. William J. Gordon, now retired, who, as Bishop of Alaska, began flying in 1949 and became something of a legend as he made his rounds in the "Blue Box," a gift from the United Thank Offering.

**Hearing the Dying • page 10**



## Saints and Maple Leaves

Two weeks ago we wrote about drying basil leaves, but of course that is not the kind of leaves most of us have been thinking about in this season. We have thought of fall leaves, and the wonderful spectrum of warm and exciting colors that come and go, and in the northern states have gone, at this time of year. They have provided bright spangles of red, orange and yellow on sidewalks and footpaths. They have spread bright carpets over lawns and grassy places. They have converted clumps of maple trees into small colonies of fairyland. When they have fallen, they provide plenty of exercise for householders to rake into piles, and those piles provide plenty of exercise for school children to tramp through, jump on, and break up. Last of all comes the delicious aroma of their smoke, an aroma laden with memories of autumns past.

Everything in nature has a function, we are told. Yet part of the delight of leaves is that the colors have no function we can discern. Golden yellow or bright red contribute nothing to the survival of the fittest, or the cycle of the food chain, or the propagation of the species — their seeds were dispersed earlier in the season. We are told that animals cannot even see these colors. Colored leaves are like rainbows — things that are wonderful and beautiful which contribute to human delight, without any effect on the mundane course of material nature. Christians may see them, as we see rainbows, as promises of God's love.

Saints are like this, too. Some, it is true, have contributed to human welfare or done things of a visibly constructive nature. Yet many have not. They have performed works of love and grace which have had no value in the world's economy. They have spoken words to which their hearers did not listen, written books that their contemporaries did not read, and endured sufferings that no one understood. Yet to the eye of faith, within God's scheme, they are as sparkling jewels, adornments of an unworthy world, bright tokens of God's grace.

We don't have to ask what such and such a saint accomplished for you or me. We do not have to ask why their lives were more constructive than yours or mine. Instead we can give thanks for them, as we give thanks for maple leaves and rainbows, knowing that they likewise reflect God's love for us, and offer promise of a later life to come.

H. BOONE PORTER, EDITOR

### Autumn Through Winter

earth  
 air  
 water  
 fire  
 elements of desire  
 thoughts collect  
 conscious of time  
 what lived before  
 passes to thine  
 autumn fire  
 falling down  
 summer's song  
 earthly crown  
 color burns  
 glowing embers  
 jewels of light  
 forces center  
 cool, cold  
 freezing mist  
 winter's white  
 water kiss.  
 hard, barren  
 sleeping seed.  
 awaken  
 tremble  
 throb  
 with need.

Amanda Spikes

# THE LIVING CHURCH

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# LETTERS

## A Common Temptation

As to the "The Enemy Within" in the issue of Oct. 4, I am a minister's widow and I know well that there are women in every parish who would like nothing better than to seduce the clergy and who often succeed, as in this case. There were several in our parish who would have been delighted to seduce my husband but I was a strong and determined wife. Consequently, I protected him and nothing came of the effort of seduction. He did not wish to be seduced, but that did not stop these ladies from attempting it.

I believe this happens to every man in the ministry and every man in the ministry needs to recall frequently and definitely his ordination vows which are very powerful and which he has been called upon to think through before he makes them.

HELEN SMITH SHOEMAKER  
Stevenson, Md.

• • •

The article by the priest whose union with the parish ended during his divorce and affair points out one of the real subtle dangers of our profession. If there are any souls so dead among us that it hasn't crossed their minds I would be surprised; I am, unfortunately, not surprised at the attitude of his parish. We are to be loving, but not too loving: My heart goes out to him and I pray that somehow, somewhere it all comes together again.

ANONYMOUS, Too

• • •

I sincerely agonize with the anonymous writer who submitted "The Enemy Within, A Priest's Story of Adultery." That agony is doubly keen with the realization that he feels abandoned by the church to which he had given his life. Because of his accessibility to the homes and lives of his parishioners and because he probably is by nature, a caring, comforting person, the parish priest is especially vulnerable to adultery.

Yet, the priest needs to see adultery for what it really is. It is the worst kind of betrayal of a sacred trust. And that betrayal does not only affect a wife or a husband, and another wife or husband, it deeply affects the Christian community of which he is the pastor. There is only one recourse when a parish priest is involved in an adulterous relationship, and that is separation from the community. The community has been grossly offended, it has been sorely wounded. The priest needs time to repent, the community needs time for healing.

Adultery and the parish priest go together like embezzlement goes with a

banker, or breaking the law goes with a policeman or drinking alcohol goes with an airline pilot — they just don't. I certainly would want an airline pilot to be comforted, and to be forgiven of his sin of drinking but I also would want him dry when he is operating the aircraft I am on — and the only way I can be sure of that is through trust, and trust takes time to rebuild.

The author of "The Enemy Within" is obviously in great pain. It would be a tragedy if this talented priest were lost, not only for him, but for the church. Let us hope, and pray, that his bishop is wise enough and caring enough to minister to him in his travail. Reconciliation is the Gospel's primary business and we members of the Lord's company need to act that out. If we can't, then we are in the wrong business.

(The Rev.) JAMES H. DAVIS  
St. Stephen's Church  
Boise, Idaho

## Male and Female

Before seeing the two articles on inclusive language in the September 27 issue of TLC, I had other recent opportunities to deal with this topic. I was almost rolling on the floor in laughter when I read an article in which the Presiding Bishop referred to a "pregnant person" [TLC, Sept. 13]. Next I attended a program at which the speaker consistently referred to God as she.

Initially my reaction to changing the language of the lectionary was very negative. I had grown up with masculine pronouns, and held strong emotional attachments to this traditional language which had nourished my Christian maturation. Certainly it seemed to me that God transcends gender, and why shouldn't we interpret man or he to include male and female?

Then I ran smack into institutional interpretations of scripture that used the word man to mean that as a woman I would be excluded from consideration as a candidate for the priesthood — an exclusion based solely on gender.

So, now my personal view is that as long as there are people who insist on interpreting man to mean male only, and think that God only created woman as a companion for man, then we can only change this kind of archaic thinking by resorting to inclusive language that provides daily reminders that God created in his image male and female.

MARY SCHREIBER  
West Winfield, N.Y.

• • •

My compliments to the Rev. B.W. Coggin for his astute *con* essay on "Inclusive Language." Especially do I agree with his statement, "My intuition is that some people have *chosen* to feel alienated and rejected." I am sure this is the case.

Those of us who feel perfectly secure

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in God's affections know that women are *not* excluded by any means where referred to as "sons or man." Of course that includes all homo sapiens or "mankind" if you will.

I might add, it's rough on us seasoned choir members who know so many hymns by heart and are constantly jolted by the appearance of "friends, Christians, etc." in place of "man and sons," et al.

Funny, I also feel confident that Jesus knew exactly who he meant when calling on his "Father" God and it wasn't a woman!

NANCY PATSTON  
St. Paul's Church

Henderson, Ky.

Fr. Coggin suggests that the advocacy in inclusive language is linked to a "re-editing impulse" and a "rewriting of the record." While I share his concern for the integrity of scripture, that concern does not preclude adjusting our liturgical texts to reflect not only the importance of women in the church, but also in the Bible.

Consider that one of the earliest evangelists was the woman at the well, that the great majority who stayed with Jesus at his death were women, that women were the first entrusted with the news of the resurrection, that Jesus held as exemplary the stewardship of the

poor widow, that in the anointing at Bethany Mary set the example of humble servanthood, an example which Jesus praised and himself echoed in the footwashing in John 13:5. The careful reader of scripture is not driven either to new editing or to new writing, only, perhaps, to new seeing.

Jesus and the evangelists took pains to include women in their words no less than in their work. Surely in their footsteps we cannot go astray.

(The Rev.) JOHN G. HARTNETT  
Church of the Heavenly Rest  
New York, N.Y.

Lord knows, I am weary of the "inclusive" language debate [TLC, Sept. 27]. But again, Lord knows, it is not a debate about language, but about a political agenda and its implementation. It might help clear the air were all parties to acknowledge the obvious.

What is the matter with those people anyway? The dust has hardly settled on ruffled feathers over tinkering with the words of the Book of Common Prayer. And now some hens want to peck us to death again. Certainly they won't be happy until they've imposed their brand of censorship on all of us . . . Well, this old cock has crowed enuf.

(The Very Rev.) WINSTON F. JENSEN  
Church of St. Alban the Martyr  
Superior, Wis.



"If you think it's such a wondrous sight, then you go tell his majesty!"



## Bishops and Clergy too Silent

The Rev. William W. Millsaps' article "Moral Standards and Academic Freedom" [TLC, Aug. 9] was a welcome view to many people in the church, who have wondered where the bishops and clergy have stood on this matter. Too silent for the welfare of our church, believe me. Too many are involved in things which have no bearing on the basic beliefs of our church, the morals of our young people.

Too involved in politics — when they should be involved in teaching the morals of the Bible, in feeding the homeless, helping the poor in their communities.

The time spent on debate about inclusive language is another subject that the time could well be spent in other matters. Too many people are involved in subjects that should never have been opened. This is one of them.

SYBIL G. BALE

Vadito, N.M.

## Gates to the Sheepfold

I was mildly displeased by your editorial, "Available Clergy" [TLC, Sept. 27]. The tuning of supply to demand is far too complex to be managed by controlling intake at the seminaries. The useful working life of any one priest is unpredictable but would likely pass through several fluctuations in demand. The production time is usually longer than just three years in seminary. It is not unlike the hog market (I now live in Iowa) except that the working life of a pork chop is so much shorter.

There are a number of other well used gates to the sheepfold. "Reading for orders" is not often done, but there are diocesan schools and clergy of other denominations whose eyes have been opened to the Anglican light. Lay ministry, and often non-stipendiary ministry, is abundant in larger parishes, obviating

the need for salaried, ordained assistants. Even binding the "suddenly" hands of bishops would not stanch the flow. Higher education has a similar problem but I don't think there is anything to learn from them. I guess we can pray, but for a decrease in the ministry?

(The Rev.) CHARLES W. HUNTER  
St. Luke's Church

Cedar Falls, Iowa

## Confidentiality

Concerning the news article "Confidentiality in Counseling" [TLC, Sept. 27], the implications of this holding are somewhat ominous. The district court of appeals has, essentially, eliminated the statutory priest-penitent privilege. The only circumstance in which the individual is assured confidentiality is in the sacrament of reconciliation. The ruling applies to all denominations, many of which do not have formal reconciliation as part of their heritage and practice.

A few weeks ago the court granted a rehearing of *People v. Edwards*.

(The Rev.) WILLIAM POWER CLANCEY  
All Souls Parish  
Berkeley, Calif.

## Sharing Holy Communion

I was pleased to read the article by H.E. Baber on the Roman Catholics and I found myself in agreement with her perspective [TLC, Oct. 4].

However, I just do not share her very evident sense of distress about the fact that we, who are not members of the Roman Catholic Church, may not generally receive Communion at her altars. There are, of course, certain exceptions. On numerous occasions over the years — while in France and elsewhere, when I have been far removed from Anglican facilities and ministrations — my family and I have been made very welcome at

Roman altars; and, in such circumstances, I have frequently been invited or permitted to celebrate the Anglican liturgy at their altars and with vestments and vessels which their hospitality has provided.

Nevertheless, I do profoundly believe that to be "in communion" with other Christians must mean that we are "in union" with them; and I believe that it would be to act out a lie to share the most intimate eucharistic fellowship and then to continue living out our discipleship in separation. I too am distressed; but my distress is occasioned by the fact of our disunity rather than by its ineluctable consequence *per se*.

It seems to me that the restoration of our communion will be the end for which Christ prayed. I know that there are those who argue that it can be a means to that end; but there seems to be little empirical evidence, among those Christian bodies that have long practiced intercommunion, that this is indeed its result. It is better, I think, that we should suffer the pain of disunion — so that it may spur us to the intense unity of heart and mind of which full communion will be the sacramental expression.

(The Rev.) ALLAN R.G. HAWKINS  
Church of St. Mary the Virgin  
Arlington, Texas

*Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.*

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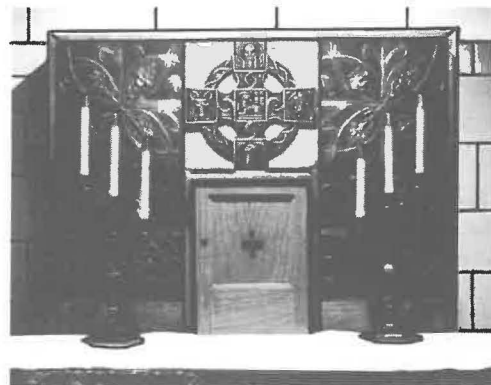
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## Inclusive Language Texts Unveiled

One of the most potentially controversial subjects in the church, the use of inclusive language, was the agenda of a special presentation of the Standing Liturgical Commission at a well-attended luncheon during the recent meeting of the House of Bishops at St. Charles, Ill. [TLC Oct. 25].

Following a mandate of the last General Convention, the SLC is preparing texts to be presented at General Convention in Detroit next July. Work has been carried out under the chairmanship of the Rev. Canon Lloyd S. Casson of New York.

Inclusive language versions of Rite II Morning Prayer, Order of Worship for the Evening, Evening Prayer and the Holy Eucharist have been prepared, together with two new eucharistic rites. These texts are currently being tested in selected parishes throughout the country and in theological seminaries.

The proposed material is attractively printed with Prayer Book typography in a book with black paper cover entitled *Liturgical Texts for Evaluation*, printed by the Church Hymnal Corporation. As the material is untested and unapproved by General Convention, the book is not available for sale. As was explained, much remains the same in Rite II, and such historic texts as the creeds, and the Lord's Prayer are for the most part unchanged. Generally speaking, the use of masculine pronouns is reduced and the words Father, Lord, and King are avoided. Examples include:

"Blessed is the One who comes in the name of our God.  
Hosanna in the highest."

"We remember Christ's death,  
We proclaim Christ's resurrection,  
We await Christ's coming in glory."

"Hasten, O God, the coming of your heavenly rule, and grant . . . the coming of your Messiah. . . ."

"O God, who brought all things to birth and called us beloved children:  
Draw us together and gather us to you as a hen gathers her brood under her wings. . . ."

Two new eucharistic rites, "The Image

of God" and "The Nurturing God," are original compositions, following the pattern of Rite II, but using newly selected biblical images and phrases believed to reflect neglected aspects of God's relation to us (see fourth example above). It was stated that the adaptations of Rite II are proposed for general use, but that the two new eucharistic liturgies are intended for use from time to time on appropriate occasions. H.B.P.

## Presentments Against Bishop Spong

During the closing minutes of the recent House of Bishops meeting [TLC, Oct. 25], the Most Rev. Edmond L. Browning, Presiding Bishop, announced that he had received two canonical presentments of charges against a bishop, and that a panel of seven bishops would examine the charges as soon as possible, under the chairmanship of the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi.

The Rt. Rev. John S. Spong, Bishop of Newark, then hurried to a microphone to identify himself as the bishop charged and to say he had not been so honored since being harassed by the Ku Klux Klan in the late 1960s. He said one of the presentments stemmed from the Prayer Book Society and the other from a priest with only 16 pledging units in his church.

A few minutes earlier, while others were speaking in the House of Bishops, Bishop Browning had inconspicuously withdrawn, together with Bishop Gray and his assistant the Rev. Richard S. Chang, to his suite in the hotel. There, as arranged by previous appointment, he was met by the Rev. Katrina M. Swanson and three others who handed him the written presentment, to which over 80 signatures were then attached, and a substantial dossier of supporting documents.

Mrs. Swanson, is rector of St. John's Church, Union City, N.J., in Bishop Spong's diocese. The daughter of Bishop Edward R. Welles, retired Bishop of West Missouri, she received national attention when ordained priest by her father and others in Philadelphia in 1974. Her husband is the Rev. George G. Swanson, rector of the Church of the Ascension, Jersey City. A fire that destroyed Ascension's building and a disagreement over disposal of the insurance payment initiated the controversy with

Bishop Spong [TLC, Aug. 23].

Mrs. Swanson was accompanied, in giving the presentment to the Presiding Bishop, by the Rev. and Mrs. Ralph W. Cockshoot of Chicago and Phineas Gitta of Kansas City, Mo. Signatures supporting the presentment came from all over the country, and were sponsored in part by Save the Small Parishes Committee, of which the chairman is the Rev. John L. Lathrop of South Pasadena, Calif.

The presentment accused Bishop Spong of violating the canons of the church in blocking insurance payment to the Church of the Ascension, and of "conduct unbecoming a member of the clergy" in seeking to intimidate the rector of Ascension, Fr. Swanson, by initiating possible canonical action against him.

Just before the meeting of the House of Bishops, Bishop Browning had received by mail another presentment against Bishop Spong, signed by over 20 Episcopalians in the Diocese of Newark and the adjoining Diocese of New Jersey. It was sponsored by an unofficial Committee of Concerned Churchman, of which Mr. George T. Smith-Winnes is spokesman. Eleven offenses were charged, some of them relating to Bishop Spong's publicly expressed doubts of traditional Christian beliefs, and some relating to his encouragement of the controversial study of sexuality in his diocese [TLC, March 1, April 26 and May 31]. Mr. Smith-Winnes identifies himself as a member of the Prayer Book Society, but his committee, not the society, has made this presentment.

## Canon Law

According to the canon law of the Episcopal Church, a presentment against a bishop (Canon IV.4[b]), is first to be considered by a panel of bishops, as is now being done. If they determine that the charges, if proved, would constitute a canonical offense, then the charges go to "a Board of Inquiry of five Presbyters and five Laymen" who investigate the case and decide if "there is sufficient ground to put the accused Bishop on his trial." Only after this would the presentment go to the Court for the Trial of a Bishop. The latter body, consisting of nine bishops, rarely functions.

At press time, the news office at the Episcopal Church Center has announced that the Committee of Concerned

Churchmen presentment has been dismissed by Bishop Gray's panel on grounds of inadequate substance and the requirement of Canon IV.4.2 that a charge for "holding . . . doctrine contrary to that held by this Church" can only be presented by "ten Bishops exercising jurisdiction in this Church." Mr. Smith-Winnes has asserted that his committee does not intend to accept this dismissal as the last word.

## Quake Damage

The earthquake and aftershocks that rocked the southern California area in early October shattered stained glass, cracked bell towers, toppled chimneys and coated pews with chips of plaster. One church was closed and some 12 others in the east Los Angeles area and the San Gabriel Valley reported varying degrees of damage.

In Whittier, St. Matthias Church sustained cracks to interior archways and exterior stucco, but engineers say the Spanish-style parish complex is structurally sound. The Rev. Chester H. Howe, II, rector, believes that it will probably cost \$50,000 to \$70,000 to repair and said he is confident that the congregation can raise that amount. One family who attends St. Matthias was left homeless by the quake, and the church is working to help locate housing for those parishioners.

The most heavily damaged church appeared to be St. James, South Pasadena, recently designated a state historical landmark. The church is located about ten miles north of the quake's epicenter. The Rev. Harold F. Knowles, II, said the total cost of repairs "could run into six figures," and church officials say there is little money on hand to meet these expenses. They hope St. James will qualify for financial assistance as a state landmark.

Another seriously damaged church was Ascension, Sierra Madre. An aftershock pulled a ceiling beam away from one wall of the church constructed of granite and fir in 1888 in the foothills east of Pasadena. Stonework around the church was weakened and three chimneys outside the parish hall and rectory were badly damaged. The Rev. Michael Bamberger, rector, said damage — including losses to the church's gift shop — could total \$10,000 to \$20,000, although final estimates had not yet been tabulated. He said the church had reserve funds on hand to meet repair expenses.

Other Episcopal churches sustained superficial cracks in plaster, loosened roof tiles, shattered windows and a lot of broken dishes. Such damage was reported at churches in Arcadia, east Los Angeles, Monterey Park, Pasadena, San Gabriel and San Marino. All Saints Church, Pasadena, closed its tower,



From left to right, Fr. Ursell, Ambassador Acland, Lady Acland and Dr. Smythe: preserving Pusey House.

balcony and side chapel after cracks were found.

At the Diocesan House in downtown Los Angeles, books and archival material were knocked from shelves and water pipes required repair. Many churches around the Diocese of Los Angeles were fortified for earthquakes after the 1971 Sylmar temblor. That quake severely damaged the Cathedral Church of St. Paul in Los Angeles and eventually forced its demolition in 1980.

## Pusey House Fund Appeal

A gala, black-tie dinner at the British Embassy in Washington October 2, hosted by Ambassador Sir Antony Acland, officially launched the fund-raising drive in the United States for Pusey House, Oxford, a place of study and a spiritual center for Anglicans worldwide.

Pusey House was founded in 1884 as a permanent memorial to the Rev. Edward Bouverie Pusey, leading figure in the Oxford Movement of the 1830s and for more than 50 years Regius Professor of Hebrew and canon of Christ Church, Oxford.

Described in its statutes as "a house of sacred learning," it contains Pusey's library, one of Oxford's treasures, now greatly enlarged by a vast collection of theological books of all kinds. Hence, the title of priest librarian for its staff of three resident clergy, currently the Rev. Dr. Harry Smythe, custodian of the archives, who formerly headed the Anglican Center in Rome; and two Americans, the Rev. Messrs. John Bauerschmidt and Stuart Dunnan.

Pusey House is also a center of Anglo-

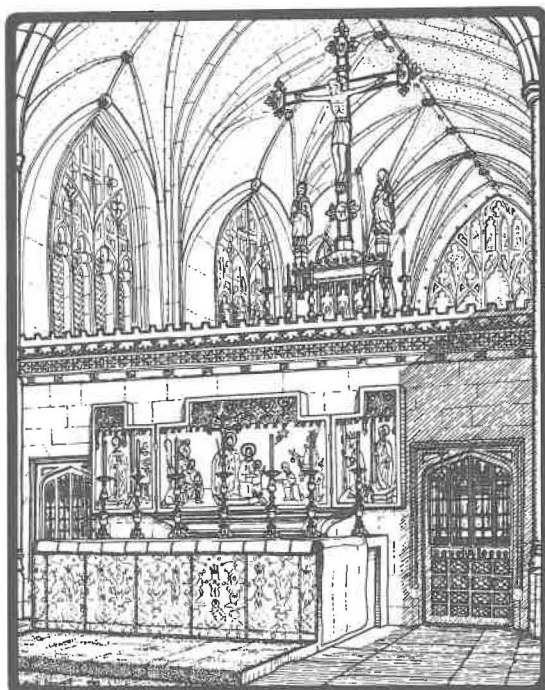
Catholic worship and strong doctrinal preaching. The Eucharist and offices are offered daily in its Chapel of the Resurrection, as is high mass on Sunday, with music by a choir of undergraduates. The library is open to all members of the university, and there is a weekly program of seminars and prominent visiting speakers, and the clergy are available for instruction, confession, and preparation for the sacraments.

The house holds a unique position not only in Oxford, but throughout the Anglican world. Hundreds of visitors pass through its doors each year, including many clergy and laypeople from the U.S., who go there for research, study, worship and spiritual refreshment.

At the recent dinner, Sir Antony and Lady Acland received with the Rev. Philip Ursell, Principal of Pusey House, at the entrance of the grand ballroom, where rare books from the house's library, flown over for the occasion, were displayed — medieval manuscripts, a 15th century Bible, and a first edition of John Donne's sermons. Also on display were personal memorabilia of the ambassador relating to his connections with Pusey House. He is a graduate of Eton and Christ Church, Oxford; he knew of Pusey House in his undergraduate days and has maintained ties with it during his 30 years of diplomatic service. He was posted in Washington last year.

The current drive for Pusey House, with a goal of \$5 million, is the first appeal since the original one in 1882 just after Pusey's death, which set up the endowment. Over £100,000 has already been raised in England for the preservation of the library. These funds, and the income from the library endowment





Deus Scientiarum Dominus

Chapel of the Resurrection, Pusey House, Oxford

fund, will be used to stop the decay in the archives and to preserve the literary legacy of the Oxford Movement for future generations. Otherwise, Dr. Smythe warns, "many of these records and the works of Pusey, Keble, Newman, and others, will decay beyond repair."

An American couple, Mr. and Mrs. Gordon Heath of Greenwich, Conn., underwrote all expenses of the embassy dinner so that every dollar of the \$1,000 requested from each guest will go directly to the library endowment fund.

At the dinner, after grace was said in Latin by Fr. Ursell, Mr. Heath proposed the traditional toast to the queen, followed by the toast to President Reagan by Ambassador Acland. He thanked the Heaths for their generous gift before reading the greeting from the Most Rev. Edmond Browning, Presiding Bishop, to "all those of you who have supported Pusey House for nurturing an Anglican center and a spiritual lighthouse."

In addressing the 70 guests, Sir Antony said "I am very happy to host this dinner, for I know Pusey House well. I know its chapel. A mass was said for us there just after our marriage this July, by Fr. Smythe, my contemporary at Christ Church and a friend of 38 years, who has known five generations of my family in Devon." He concluded, "Pusey and the others of that movement made a significant contribution to the revival of religious life, to liturgical renewal, and to church building, and their legacy has contributed signally to the ecumenical movement of today."

In responding, Fr. Ursell thanked the Aclands for their gracious hospitality, saying "Your involvement in the appeal was the catalyst that started us off." He expressed appreciation for "this extraordinary variety of supporters here present — bishops, priests, seminarians, laypeople, from California to Chicago, Texas to Tennessee, and all up and down the east coast: Anglo-Catholics and evangelicals, liberals and conservatives, all bound together in love for Pusey House." All were given engravings of the house, signed by Lord Ramsey, former Archbishop of Canterbury and president of the appeal, of which the Most Rev. John M. Allin, former Presiding Bishop, is copresident.

### Served Generations

Fr. Ursell recalled that "Pusey House has served generations of church people, and continues to touch the lives of many of its leaders." He noted the powerful influence it had on former prime minister and chancellor of Oxford, Harold Macmillan, whose memorial service was recently held there. He quoted from the late poet laureate Sir John Betjeman's rhymed autobiography, "I learned at Pusey House the faith," and looked back to C.S. Lewis's Sunday afternoon debates, and the fact that the Lewis Society meets there weekly. He reminded that the Most Rev. Robert Runcie, Archbishop of Canterbury, has called the chapel "one of the holy places of my life from my undergraduate days," and read the archbishop's greeting to the dinner guests as patron of the appeal.

In an earlier meeting with this reporter, Fr. Ursell stressed the international role of Pusey House, as a center of Anglican theology and spirituality "where scholars can be nourished by worship and have their spiritual batteries recharged." He also stressed its importance as a bastion of "traditional, reasonable Anglicanism, which must be preserved. It is, happily, in a strong position for this because of its independence from politics and the power structure and any episcopal jurisdiction, which is important for the future."

### Coming Realignment

At the evening's end Fr. Ursell was asked where the predicted coming realignment of Christendom will find Pusey House. "Pusey House," he replied, "stands in the present and for the future, as it has in the past, firmly on the side of revealed religion and a transcendent God. While it has long been known as a stronghold of catholic faith and practice, it goes beyond that in today's world, as a rallying point for the Christian faith, for all believers and for those as yet uncommitted to any church."

DOROTHY MILLS PARKER

## BRIEFLY...

The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, announced at a meeting of the diocesan council on September 22 that it is his intention to resign as bishop on or about July 1, 1989. Meetings have been held with the Rt. Rev. David Richards, coordinator of the Executive Council's Committee of Pastoral Development and with standing committee members. A timetable is meant to be ready for presentation to the diocesan convention in November.

Plans for the Triennial Meeting of Women to be held next July during General Convention were moved ahead at a board meeting for the Episcopal Church Women at Clarkston, Mich., September 9-17. Workshops and worship services, centered around the theme "Behold! New Life, New Vision" are anticipated, with sensitivity to the issue of inclusivity. The Episcopal Radio-TV Foundation has been contracted for audio and video coverage of the Triennial.

Forty-five percent of Americans who own a Bible never read it, according to a survey taken by the Barna Research Group of Glendale, Calif. The nationwide survey of 654 people found that 93 percent own at least one Bible. The most popular was the King James Version, owned by 42 percent. The survey also found that women are more likely than men to read the Bible and that the likelihood of Bible reading decreases as income levels increase.



The Most Rev. Robert Runcie, Archbishop of Canterbury (right), met with African National Congress president Oliver Tambo at Lambeth Palace in September. They discussed constructive ways in which the church throughout the world can assist the transition to a just and democratic order in South Africa.



# Hearing the Dying

“Once the real sources of anxiety and fear in my two friends were identified, then, and only then, could we talk together about what their actual concerns were.”

By SCOTT N. JONES

**T**hose two inevitabilities — death and taxes — cause as much anxiety as anything else, save perhaps a full IRS audit!

Anxiety and dread are parts of the experience of contemplating or actually confronting death. Most people have faced the dying and deaths of others, including those dearest in life: a parent, brother or sister, spouse, best friend, child. Few have been untouched by the deep, cutting hurt of having lost someone dearly loved, or by the fear of such a loss eventually. Those who survive them know all too well the kind of agony and grief when a loved one is taken by death. Much has been written about such losses, some of it helpful, a lot of it rubbish. We can end up more emotionally embalmed than comforted.

But what about our own deaths? We are anxious and afraid of our deaths. My experience of someone else's death and of my death are not the same, though I may try to see them as the same. If, naturally enough, a person experiences agony and grief when facing someone else's death, he may indeed be out of touch with what the dying person is experiencing. He may not only misunderstand what the dying person is feeling, but more importantly, is insensitive to that person and, thus, unhelpful at precisely that point when help is greatly desired.

If a dying person is feeling keen anxiety and fear, rather than hurt and grief, they need someone to be aware of those feelings. It needs to be asked, therefore, what the dying person is actually feeling. Their feelings should not be confused with those of a person who is grieving their dying.

My concern comes from recent experience in attending to two persons who

were dying, a priest and a layperson. Though I have been with many people in the process of dying over many years as friend, priest and pastoral psychotherapist, the dying of these two persons radically altered my understanding. The priest was a profoundly Christian person; he understood how death was conquered through Christ's death and resurrection. Yet he was at times extremely anxious and terribly fearful of his coming death.

The layperson was, at best, a Sunday school Christian whose beliefs were vague and unformed. She, too, had moments of great anxiety and dread about her own impending death.

One day with the priest, I asked him in no uncertain terms, “Are you afraid of your death or of your dying?” His answer was an honest yes, as was hers when I put forward the same question.

Of course, my question to them was the “best” of pastoral sensitivities, or so I thought. I knew that so many people — clergy or laity — opt for a silent conspiracy to avoid talking with a dying person about what is coming, and I reject that kind of denial, rightly so. But I assumed their answers would be consistent with what I already believed. How wrong I was!

My own belief was that all people — the dying and the grieving — are anxious and fearful because death brings the possibility of complete extinction. Yet Christianity points to Jesus, who lives our life and dies our death and is raised on the third day, and we are raised with him. All very correct and a profound source of hope.

**W**hy, then, were these two Christians so deeply anxious and fearful of death?

Their fear was different than I thought. It was not total extinction, particularly the priest who believed deeply in the “sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.” The more we talked, the clearer it became, to me and them, that their anxiety was about *separation* and their fear was about *abandonment*.

For both of them, death meant being separated from those they love, from those in whom their lives have been interlocked. To have those vital and life-giving relationships so totally ruptured was making them dreadfully anxious. The irrevocable separation and isolation, not so much from life in general as from the persons and things precious to them

in particular, was the cause of their intense fright.

Death's irrevocable separation stood as the first major factor in the experience of their coming deaths: anxiety about their own loss of cherished relationships. Losing their lives, as such, was not as painful as losing touch completely with those persons and places and things in which their lives had been so deeply invested.

Dying and death also created for them a fear of being abandoned, which is, perhaps, the primal fear of human beings. We fear abandonment by our mothers when we are very young, then later by our boyfriend or girlfriend through withdrawal or rejection. Later still we fear that a spouse will leave us, or a child will outgrow us, etc.

Death creates the possibility of ultimate abandonment. If a person still exists after death, he or she may be utterly alone. This is much more frightening than not being at all.

Once the real sources of anxiety and fear in my two friends were identified, then, and only then, could we talk together about what their actual concerns were. I suspect these two concerns are major ones for most people as they die.

Having identified these sources, that poignant phrase near the heart of the eucharistic liturgy became a useful and assuring part of their dying: “Therefore we praise you, joining our voices with Angels and Archangels and *with all the company of heaven*. . . .” No matter how sharp and irrevocable the separation from those who are loved and depended upon, in Christ separation is overcome in the resurrection hope that “we, with them, may be partakers of your heavenly kingdom.” In Christ, death's separation and the anxiety thereof do not have the final word.

And only then are Christ's own words on the cross — “My God! My God! Why have you abandoned me?” — able to touch a person at the point of greatest fear, that of being utterly abandoned through death. Jesus knew at the depths of his own experience what people are feeling in confronting death.

Jesus had earlier asked that this cup of death pass him by, not least from his fear of ultimate abandonment. Yet from the very depth of that fear Jesus went on to say to his Father that in his dying, “I choose to participate in your purpose.” He then goes on to lock both himself and God into the divine purpose of life together in God.

Once the fears of separation and abandonment are understood, and once a dying person is able to talk honestly and forthrightly about loved ones and with loved ones, Christ and the whole company of heaven will smile on that person. And Christ and the whole company of heaven will gather with that person in hope and peace even before death.

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# The Promise of Personhood

“Religion is the manifestation of an infinite Personality responded and assented to by a personality, finite indeed but capable of indefinite growth.”

FREDERICK VON HUGEL

By JONATHAN B. COFFEY, JR.

It has been an abiding source of truth for Christians that the Eastern Orthodox Church has consistently seen the origin of unity within the Trinity to be the personhood of the Father.

This perspective lives now, as it has for most of Christian history, in painful tension with the Western perspective which (especially since Augustine of Hippo) tends to see divine unity in the “substance” or “being” which the three divine Persons share. The one is personal, the other is philosophical. Herein lies all the difference (and possibly the most compelling reason for eliminating the *filioque* from our Nicene Creed).

As the church celebrates the Feast of All Saints, it is honoring anew this deep and abiding truth of Christian faith: the heart of reality is personal both because it finds its origin in the person of God the Father and because it seeks its consummation in that heavenly banquet which is itself a liturgy of personhood and personality.

It was the genius of first the Egyptians and then the Greeks that invented the concepts of “vertical” and “horizontal” and which therefore organized what we call space. Likewise, it was the inspiration of the Hebrews which articulated a covenant between God and his people with both promise and fulfillment, and therefore organized time into what we now call history. Space and time were then for Christians betrothed and wed in the Person of Jesus of Nazareth. It was

*The Rev. Jonathan B. Coffey, Jr., is rector of St. Richard’s Church, Winter Park, Fla.*

church to democratize sainthood in conformity with apparent New Testament intent: “Paul, an apostle of Christ Jesus by the will of God, to the saints who are also faithful in Christ Jesus” (Eph. 1:1). To be a saint from this perspective means not to be a hero (necessarily) but to be found “in Christ,” washed clean by the shedding of his blood (Rev. 1:5). In this tradition, all baptized Christians can be claimed saints.

The catholic and reformed perspectives can be seen to unite and mutually reinforce one another in the Christian vision of personhood. Saints are those persons who through baptism have been grafted onto the body of the one true Person Jesus the Christ. They are then people who derive their identity from the Head of the body.

But at the same time, every Christian is engaged in a lifelong drama of both living toward the promise of personhood in Jesus and falling away from the glory of this vision through sin. Because of the epic saga through which our personhood is navigating, we need the beacon light of heroic lives to beckon to us through the fog. They affirm our baptismal fashioning even as they call us beyond the abyss of evil.

So the Feast of All Saints then emerges as that event in which the community of saints gathers together, firstly, to celebrate the marital joy of personhood in Jesus Christ; and, secondly, to make festival over who we are and what we are becoming as saints of the living God: full persons ourselves, participating in the life of a fully personal Creator and creation. This is indeed the crown of glory which has been placed upon our heads by Christ (I Peter 5:4) and which itself evinces the truth that sets us free.

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## To Jesus on the Rood

IV

Lord, there are days when all my old wounds ache,  
not psychic piques nor ruffled pride’s gnawed bone,  
but more substantial pangs — the knitted break,  
the scars engraved on flesh by steel and stone.  
Strange, how remembered incidents may start  
fresh pains tracing once-frequent paths anew,  
or how the infrequent bump’s resultant smart  
can conjure whole past hurtful scenes to view.  
And is it so with you, high-lifted Lord?  
Comes there a twinge in hands, feet, brow or side  
on hearing later lips repeat that word  
with which your Rock at cock-crow thrice denied?

Give faithfulness, sweet Jesus, take my loss:

Fix both forever firmly on your cross.

G.J. Frahm

*One of a series of sonnets  
dedicated to Dr. Laura Franklin.*

# EDITORIALS

## All Saints' Day

The Feast of All Saints should be a happy experience for all of us. It has deep meaning and significance, but we will hardly get to these solemn dimensions of it if we do not experience it for what it is — a joyful feast, a celebration in which we can, at least briefly, forget ourselves and our many personal problems as we praise God in the company of the unseen host of those who have triumphed in his name.

There are great lessons to be learned from the saints, great examples to be followed, great heroism to be emulated. These will all mean more, however, if we ourselves get some sense of the joy of being in their company and of being assisted by their prayers, as we worship the Lord whom they worshiped. On this feast day it will be enough if we join wholeheartedly in the sacrifice of praise and thanksgiving, enjoying the music and other expressions of festivity, knowing that all of this is even better in that heavenly country where saints and angels praise God for ever.

## Experimental Inclusive Texts

The liturgical texts in so-called inclusive language, as made known to the bishops and guests in St. Charles, Ill. [p. 6], will no doubt arouse criticisms from several directions. Radical feminists will complain that God is not addressed as Mother and that Christ is frequently referred to as he and Son. More moderate spirits will regret that so many changes are proposed. Still others will find the entire enterprise unnecessary and untimely.

Many of the words and phrases in these texts are perfectly orthodox. Some expressions are very good. There is nothing wrong with a reference to Christ's baptism in a eucharistic prayer, or to calling him Emmanuel, or with praying, "Send your Holy Spirit to brood over these gifts of bread and wine, to make of them the Body and Blood of Christ." The problem is that there is a whole new set of words (many of them having nothing to do with gender) being proposed just at a time when almost everyone has become familiar and comfortable with the present Prayer Book.

Apart from traditional texts (the *Gloria Patri*, *Te Deum*, creeds, and so forth), Rite II already was in moderately inclusive language. That this was the case in services compiled over a dozen years ago, and that hardly anyone had noticed, might indicate that it was done fairly well. Another aspect of inclusive concern, the elimination of language suggesting symbolic meanings for the color of human skin, was attended to long ago in the present Prayer Book.

Still another concern is one of justice. Feminists are not the only ones desiring changes in the Prayer Book. Classicists would like to recite the Nicene Creed in its authentic form (without the *filioque*), but we are told no, you must wait till Lambeth — Lambeth having failed for decades to take care of this. Lovers of Elizabethan English desire baptismal and marriage services, and the Psalter, in a Rite I version, but they are told no,

this is not feasible. Various others desire various changes, some of considerable merit, but they are told no, you had your chance in the years of trial use: if you didn't get your changes in then, nothing can be done. To make far reaching and unprecedented alterations in our worship for one group, while ignoring the desires of all others, raises serious questions of policy.

## Newark Presentments

The announcement by the Presiding Bishop of presentments against Bishop Spong of Newark [p. 6] gave a note of drama to the final portion of the meeting of the House of Bishops. It was not surprising, however, that Bishop Spong himself immediately rose to speak, as he had spoken repeatedly on a variety of topics throughout the meeting.

His remarks at this point, however, were less felicitous than some of his earlier comments. The implied comparison of his presenters to the Ku Klux Klan was not helpful, nor was what seemed to be the suggestion that the small size of the Church of the Ascension in Jersey City had any bearing on the truth or non-truth of the allegations.

Bishops in the Episcopal Church are rarely brought to an actual trial. In this case, as in others, we attempt to give a detailed and, we hope, accurate account of preliminary proceedings, so that members of the church can at least see what the system is and assess its effectiveness, both as a safeguard of justice for individuals and as an instrument for safeguarding the faith and order of the church.

## Bishop for the Armed Forces

One of the topics spoken of more briefly at the recent meeting of the House of Bishops [TLC, Oct. 25] was the office of the Bishop for the Armed Forces — technically a suffragan bishop of the Presiding Bishop. This bishop, presently the Rt. Rev. Charles L. Burgreen, coordinates the work of Episcopal military chaplains and lay leaders all over the world.

Because of their frequent moves, often half way around the globe, it is usually difficult for military personnel and their families to become deeply rooted in civilian parishes — although some manage to do so in some places. Similarly, it is difficult for chaplains and licensed lay readers to become closely linked with a civilian diocese. Bishop Burgreen and his small staff do an admirable job of binding together a widely scattered flock.

Because this bishop does not have a canonical diocese, it is easy for this position to become a political football in the House of Bishops and the General Convention. Those of us who are older may remember the long years of bickering prior to the establishment of this bishopric. Today there are some pacifists who advocate the termination of it and ultimately of the entire chaplaincy operation.

We admire many pacifists and believe they have an important contribution to make to the church, but not in this respect. To claim that the abolition of Episcopal military chaplaincies would move the world closer to a lasting peace and nuclear disarmament is like claiming



that the American steel industry could be reconstituted by shutting down the Diocese of Pittsburgh; or that urban problems would vanish if such dioceses as New York, Chicago, and California were permitted to minister only in the affluent suburbs; or that the farm crisis would pass if we abolished our dioceses in such states as Kansas and Iowa.

It should also be clearly stated that the integrity of American military personnel as a whole is not to be judged by the shenanigans of Lt. Col. Oliver North and his associates. To view the average man or woman in the services as like Col. North would be like assuming every clergy couple is like Jim and Tammy Bakker.

## Arms and Africans

Christians with continuing concern over poverty and hunger in Africa might profitably study the long-term effects of external factors over which Africans themselves have little or no control.

One such factor is, of course, the huge foreign debt which requires continued diversion of local resources away from needed redevelopment projects in order to pay off interest. That subject will increasingly require the wisdom of experts.

A second factor, which persons in the pew may per-

haps be able to connect more readily with their prayers, is warfare. Take a look at the worst famine-affected countries on the African continent, and you have a list of local war zones: Sudan, Ethiopia, Chad, Angola, Mozambique. Hunger relief efforts are continually impeded by "rebel" groups or other military forces.

People cannot effectively fight, however, if they lack weapons. Alas, of weapons there seems to be no lack. Africa is now the fastest-growing arms market in the world, if figures of the U.S. Arms Control and Disarmament Agency are to be believed. Between 1981 and 1984, \$22.4 billion worth of military equipment was acquired by African states. U.S. arms sales to Africa grew eight-fold in this same period. And with continuing problems in Angola, Mozambique, and the Sudan, the next publication of statistics will probably not look much more hopeful.

Christians can thus inform themselves on the facts behind the obvious problems, so that when the next hunger crisis hits the news media, they may perhaps find themselves better prepared spiritually, better informed about where the real reforms are needed. Prayers can be offered for the success of Africa-feeding extravaganzas; they can also be offered for all legitimate efforts to stop selling swords when it is plowshares that are desperately needed.

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# The Roomiest Church in Christendom

By ELDRED JOHNSTON

What a motley group we have for clergy! Supposing our only source of information is this magazine's section of letters to the editor, what may we deduce about our clergy?

Consider the following:

One member of the clergy adheres to all canons and rubrics as though they had been handed down from Mt. Sinai. Another conducts church services according to how he or she feels at the moment. (Well, more or less.)

One won't drink from the common cup in utter fear of deadly microbes. Another devoutly believes that God would never permit a germ to exist in a chalice (especially a catholic one!).

One rejoices for having female priests. Another believes a female priest is as out of place as Mother Teresa playing fullback for the Dallas Cowboys.

One consults the bishop on every question, from ringing a bell at the sanctus to hiring a sexton. Another can't even

remember the bishop's street address.

One believes that all military people are sadists, jingoists, and human robots. Another believes that the military is a divinely ordained arm of God's kingdom.

One spends hours preparing a sermon: consults the latest theological tomes, sweats over finding just the right adjective, analogy, etc. Another goes into the pulpit relying completely on the Holy Spirit for guidance into all truth. (Such faith!)

One works hand in hand with the Methodists, Presbyterians, Roman Catholics, et al., on all issues: theological, social, liturgical, etc. Another acts as though Jesus commissioned the Anglicans to succeed the Jews as God's chosen people.

One frequents symphony concerts and art exhibits. Another plays golf, bowls and goes fishing.

One wouldn't be seen without a collar on, even at a family picnic. Another wears a collar only at the high service on Christmas Eve. (Of course, not at the 9 p.m.; only the 11 p.m.).

One vacations at a plush cottage in the Catskills. Another uses vacation time to earn extra money selling used cars.

One dresses only in black and parishioners always call him "Father." Another goes around in a paratrooper's jump suit and everyone calls him "Mike."

One belongs to the Rotary Club, the DAR, and the country club. Another belongs to the ACLU, the NAACP, and the EPF . . . (well, look it up in the dictionary).

In light of my observations, here are some reflections:

Nowhere will you find a more accurate composite picture of the clergy than in the section of letters to the editor.

"If the foot should say 'Because I am not a hand I do not belong to the body,' that would not make it any less a part of the body" (I Cor. 12:15).

"Parthians and Medes and Elamites and residents of Mesopotamia, Judea, and Cappadocia . . . both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God" (Acts 2:9-11).

"Now there are varieties of gifts, but the same spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone" (I Cor. 12:4-6).

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*The Rev. Eldred Johnston, of Columbus, Ohio, is a retired priest of the Diocese of Southern Ohio and a frequent contributor to THE LIVING CHURCH.*



# BOOKS

## Ample Introduction

**BIOETHICS: Basic Writings on the Key Ethical Questions That Surround the Major, Modern Biological Possibilities and Problems.** Edited by Thomas A. Shannon. Third edition. Paulist. Pp. x and 620. \$14.95 paper.

**AN INTRODUCTION TO BIOETHICS.** By Thomas A. Shannon. Second edition. Paulist. Pp. v and 159. \$5.95 paper.

Both of the volumes under consideration here are new editions of previously published work. That they have reached in the one case, a third edition and in the other case a second edition is some palpable evidence of their continuing usefulness to a variety of persons.

Shannon's *An Introduction to Bioethics* has, in this edition, two new chapters. In one of them he has amplified and further nuanced his discussion of "thematic ethical concepts," and he has added a chapter on "environmental ethics." This book can be used very profitably by a variety of persons who are not advanced in either the study of ethics or of bioethics in particular. The expert in the former area would hope for greater depth and articulation of complex views than are given here. Nonetheless, the book is noteworthy for an admirable clarity both of concept and of the application of concept to particular areas in the burgeoning field of bioethics.

The large volume, *Bioethics*, has a host of articles arranged topically; for example, abortion, handicapped children, death and dying, research and human experimentation. These subject areas embrace some 33 pieces from a variety of literature written between the years 1969 and 1986. There are ten pieces in this collection which date from the 1980s. The editor, therefore, has made an effort to bring the reader up to date.

Both of these books, particularly when used together, will afford any person an ample introduction to this area of perhaps monumental importance.

(The Rev.) ROBERT M. COOPER  
Professor of Ethics and Moral Theology  
Episcopal Theological Seminary  
of the Southwest  
Austin, Texas

## Ingenious Design

**PETER SPIER'S ADVENT CALENDAR.** Doubleday & Co. \$12.95.

This is not an ordinary flat Advent calendar, but a package of cardboard pieces which fit together to make an ingenious three dimensional structure of imaginary buildings at Bethlehem, with

pictures of shepherds, camels, local people, and the Holy Family. Little doors open here and there for the days from December 1 to Christmas. Illustrator Peter Spier has filled the surfaces with colorful details which will delight young and old. Disassembled, it can be stored for use again next year.

H.B.P.

## What to Work For

**DO WHAT YOU LOVE, THE MONEY WILL FOLLOW: Discovering Your Right Livelihood.** By Marsha Sinetar. Paulist. Pp. 195. \$7.95 paper.

Money, or rather the love of money, has always been a preoccupation for many people. But lately the preoccupation has been growing. In 1971, 50 percent of all

college freshmen said the reason they were going to college was "to be able to make more money." By 1986, that percentage had risen to 71 percent. More depressingly, 34 percent of all college students today believe it is important to become a millionaire before the age of 35. (There are reportedly over 870,000 millionaires in the U.S. currently.) Not surprisingly, an increasing number of vocational books are devoting themselves to this theme. Not to mention those awful TV programs.

It is against this background that Marsha Sinetar, well-known in some circles for her appealing book *Ordinary People as Monks and Mystics*, has written the protest which this new book of hers is. Based on the Buddhist ideal of "right livelihood" which had great popularity here in the U.S. during the '70s,

### The Turning of the Year

The Abbot Field, Franklin, Maine

Here Moses Abbott dwelt  
whose tablets were these granite boulders,  
whose law was deprivation;  
lived in view  
of those blue hills  
across the bay  
till death, askance  
like his leaning tombstone  
there amidst the bushes,  
opened to him another world  
than this New England Nebo.

Today, alive with summer brightness  
of cicadas in the grass,  
pulses with hints  
in tints  
of autumn.  
These upstart bushes —  
only green, not blue with berries —  
conceal scars of barn and house and well.

"This day I set before you death and life."  
And on this rising ground  
death and life stare together  
into a mirror that reflects back  
cloud and sun,  
and feathered pine  
and spindly spruce.  
Living and dead are here conjoined,  
a single unity of sense,  
verging toward far November's advent  
to wait  
till tingling roots beneath the snow  
will strive beyond the melting into  
spring.

In wilful brilliance of the subtle North  
mostly in dying will the light shine forth,  
uniting the Nativity to Pentecost  
in blueberry barrens far afire with frost.

Charles Austin Joy

she argues that we should forget about money and pursue instead the ethical thing we most love doing.

Her book is one I therefore wanted very much to like, but after reading it I am bound to say it struck me as a rough-hewn work — part meandering pep-talk, part sermon, part “New Age” psychology, and not very absorbing. But on the bright side, it is filled with inspirational examples of people who have pursued what they love, rather than just the making of money. And roughhewn or not, it is infinitely more appealing than those sterile books telling us how to become a millionaire before we are 35. I’d give it an A for good intentions, and if I had a child currently in college, I’d give serious thought to sticking this under the Christmas tree.

(The Rev.) RICHARD N. BOLLES  
National Career Development Project  
Walnut Creek, Calif.

### Appealing and Helpful

**PRAISE: Songs and Poems from the Bible Retold for Children.** By A.J. McCallan. Illustrated by Ferelith Easle Williams. Collins Liturgical Publications. Dist. by Harper & Row. Pp. 96. \$6.95.

In this charming book for children, we find some illustrations in color, some in black and white. All are animated and

appealing. They are accompanied by verses based on passages from the Bible.

The total effect of the illustrations and verses make tools to enable a child to think beyond the written words and moods of the illustrations. The book is divided into five parts — the themes of which are so essential to daily life and the basis of pray, praise, trust, ask, listen and think.

The author provides for parents and teachers an explanation for the texts he has used and a list of the texts he has taken from the Bible. He also lists the books of the Bible from which the texts are chosen. Children ages eight to ten will find this book appealing and helpful.

VIOLET M. PORTER  
Hartford, Wis.

### Books Received

**THE BIRTH OF GOD: Recovering the Mystery of Christmas.** By John B. Rogers, Jr. Abingdon. Pp. 96. \$6.95 paper.

**SPIRITUAL HARVEST: Reflections on the Fruit of the Spirit.** By Mary Lou Carney. Abingdon. Pp. 140. \$6.95 paper.

**HOW TO HAVE A CREATIVE CRISIS.** By H. Norman Wright. Berkeley. Pp. 201. \$3.95 paper.

**JOSHUA.** By Joseph F. Girzone. CollierBooks/Macmillan. Pp. 271. \$6.95 paper.

**THE CLOUD OF WITNESSES.** Compiled by Martin Draper with Collects by G. B. Timms. Collins Liturgical Publications, dist. by Harper & Row. Pp. 224. No price given.

# PEOPLE and places

### Appointments

The Rev. James B. Allen is interim priest of Emmanuel Church, Quakertown, Pa.

The Rev. Clifford W. Atkinson is interim rector of the Church of the Ascension, 13216 Detroit Ave., Lakewood, Ohio 44107.

The Rev. Will G. Atwood is vicar of Trinity Mission, Carrollton, Texas; add: 3322 Sam Raburn Run, Carrollton 75007.

The Rev. John D. Bartle is assistant of St. John's, Barrington, R. I. 02806.

The Rev. Dedra Ann Bell will be installed as canon residentiary of Christ Church Cathedral, 125 Monument Circle, Indianapolis, Ind. 46204 on Dec. 27.

The Rev. Harlan A. Bemis is now part-time interim vicar of St. John's, Central St., Millville, Mass. 01529.

The Rev. Henry L. Bird, formerly of the Albuquerque urban ministry in the Diocese of the Rio Grande, is now vicar of the Downeast Cluster in the Diocese of Maine; add: R.R. 1, Box 90, Sedgwick, Maine 04676.

The Rev. J. Thaddeus Butcher is rector of St. John's, Box 613, Butte, Mont. 59701.

The Rev. Curtis W. Cisco is now rector of St. Luke's, New Orleans, La.

The Rev. George T. Cobbett (ret.) is priest-in-charge of St. James, 833 W. Wisconsin Ave., Milwaukee, Wis. 53233.

The Rev. Peter Courtney is now rector of Emmanuel Church, 5181 Princess Anne Rd., Virginia Beach, Va. 23462.

The Rev. William Crist is interim vicar of St. Christopher's Mission, 345 Telegraph Ave., Chicopee, Mass. 01020.

The Rev. Canon Michael H. Dugan is canon to the ordinary of the Diocese of Vermont, Diocesan Center, Rock Point, Burlington, Vt. 05401.

The Rev. Robert J. Ginn, Jr. is interim rector of St. Thomas, 35 School St., Auburn, Mass. 01501.

The Rev. Mark A. Giroux is associate of Trinity Church, 130 N. West, Wheaton, Ill. 60187.

The Rev. John M. Good is rector of Grace Church, 4101 Hazel St., Pine Bluff, Ark. 71603.

The Rev. Ray Grieb is rector of Christ Church, Box 21, Sidney, Neb. 69162.

The Rev. Richard Arthur Kallenberg is rector of the Church of St. John the Evangelist, 226 W. Lexington, Elkhart, Ind.

The Rev. Stuart M. Kent is rector of St. Gabriel's, 815 Fairlaw, Duncanville, Texas 75138; mail add: Box 38-0336, Duncanville 75138.

The Rev. John A. Lindell is now assistant at St. Paul's, Naples, Fla. Add: 2706 King's Lake Blvd., Naples, Fla. 33962.

The Rev. George E. Luck, Jr. is rector of Holy Trinity-by-the-Lake, Hwy. 1140 at Hwy. 740, Heath, Texas; mail add: Box 188, Rockwall, Texas 75087.

The Rev. Helen Ludbrook is interim associate of St. Martin's, 1200 Clayton Rd., Ellisville, Mo. 63011.

The Rev. Julian L. McPhillips (ret.) is now interim priest at Grace Church, Birmingham, Ala.; add: 3715 Old Leeds Rd., Birmingham, Ala. 35213.

The Rev. James R. Porter is now rector of Trinity Church, Box 788, Folsom, Calif. 95630. Home add: 139 Price Way, Folsom 95630.

The Rev. Gerald Sevick is deacon at Ascension, 8787 Greenville, Dallas, Texas 75243.

The Ven. Webster L. Simons, Jr. is interim rector of St. Thomas, Garden City; St. Luke's, Scott City; and St. Francis, Russell Springs, Kan. Add: 509 E. Campbell, Apt. C, Garden City, Kan. 67846.

The Rev. Lincoln F. Stelk is rector of St. Mary's, Box 133, Mohegan Lake, N.Y. 10547; mail add: Box 260, Mohegan Lake.

The Rev. John R. Throop, is now the executive director of Episcopalians United for Revelation, Renewal and Reformation based in Shaker Heights, Ohio [TLC, Oct.18]; he is also non-stipendiary at

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St. Paul's, Akron. Add: 3645 Warrensville Center Rd., Suite 306, Shaker Heights 44122.

The Rev. Fred H. Tinsley, Jr. is vicar of the Church of the Holy Cross, 103rd and Indiana and chaplain of All Saints' School, Lubbock Texas; add: Box 6458, Lubbock 79413.

The Rev. Ray E. Wilson is interim rector of Christ Church, Main St., Sheffield, Mass. 01257.

### Religious Orders

On August 14 at Julian House in Norwich, Conn. Sr. Scholastica Marie, formerly Harriet Lloyd Burton, professed her first annual vows in the Order of Julian of Norwich.

### Retirements

The Rev. Jack C. Bennett, as rector for 30 years of St. James', Zanesville, Ohio; new add: 385 Airport Rd., Zanesville, Ohio 43701.

The Rev. C. Leighton Erb, as rector of St. John the Evangelist, Essington, Pa.

The Very Rev. C. Preston Wiles, as dean of St. Matthew's Cathedral, Dallas, Texas; new add: 7023 Northwood Dr., Dallas 75225.

### Deaths

The Rev. John Edward Easton, non-parochial priest of the Diocese of California, died of leukemia at his home in San Francisco early this past summer. He was 62 years old.

Fr. Easton served as chaplain and co-director of a pastoral and counseling center in San Francisco from 1980 to 1987. From 1953 to 1978 he was associate of the Church of St. Matthew in San Mateo, Calif. He founded the Church of the Transfiguration in South San Mateo and, together with the Sisters of the Transfiguration, established St. Matthew's Day School. Educated at the Univ. of Oregon and Church Divinity School of the Pacific, Fr. Easton — in 1966, the 900th anniversary of Westminster Abbey in England — was guest preacher at Evensong at the Abbey. He is survived by his sister and several nieces and nephews.

The Rev. Albert E. Line, Jr., sometime associate of St. John's and administrator of the parish school, Odessa, Texas, died on August 28 at the age of 61 at his home in Odessa.

A graduate of Central Michigan Univ. and Bexley Hall, Fr. Line served in the Diocese of Northwest Texas from 1966 until his retirement for reasons of health in 1985. He was vicar of St. James', Monahans from 1966 to 1980 and associate at St. John's - St. Barnabas', Odessa until retiring. Earlier in his priesthood, Fr. Line served a number of churches in Michigan, North Dakota, Iowa and Arkansas. He is survived by his wife, Ruby, and two children.

Helen Ellis La Barre, wife of the Rev. G. P. La Barre (ret.) of Vero Beach, Fla., died at the age of 73 at her home in Vero Beach on Sept. 20 after an extended illness.

Born in Greenfield, Mass., Mrs. La Barre received degrees at Wheaton College of Norton, Mass. and Yale Univ. She worked as a registered nurse in Albuquerque, N. M. and in Vero Beach prior to her retirement. Mrs. La Barre had been active in choirs and altar guilds in the parishes her husband served. In addition to her husband, she is survived by two daughters, two sisters, and four grandchildren.

Coming next week . . .

TLC's 10th annual  
MUSIC ISSUE

## CLASSIFIED

advertising in **The Living Church** gets results.

### BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

### FOR SALE

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

BLACK hooded mantle ('cappa negra') in beautiful condition, made in England, only six years old, worn only a few times. Ideal for person 5'7" to 5'10". Also Wippell cassock with detach. mozetta and belly band, Latin style with buttons, custom made for person 5'8" and 155 pounds. Excellent condition. Ideal for locale with cold winters. Moved to California and can no longer use! Both \$150. Best offer for one item only. St. Luke's, La Crescenta, Calif. (818) 248-3639.

### ORGANIZATIONS

CORPUS — National Association Resigned/Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

### POSITIONS OFFERED

SMALL PARISH in suburban Alaska looking for part-time worker priest to help it grow. Salary and benefits to \$18,000. Send resumé with three references to: Nancy Wegmuller, P.O. Box 2924, Palmer, Alaska 99645 (Phone: 907/745-6536) by December 10.

DIOCESAN COORDINATOR for Children's and Youth Ministries — Diocese of Tennessee seeks an imaginative person, lay or clergy, to serve full-time as a consultant to missions and parishes to train adults in the development of congregation-based children's and youth programs. Position demands strong skills in consultation, education, communication and administration. Advanced training in ministry or Christian education beyond college level, or its equivalent in experience, required. Send inquires and resumé to: The Rev. John Talbott, P.O. Box 274, Shelbyville, Tenn. 37160.

SMALL parish in Northeast Pennsylvania seeks retired priest in good health for part-time ministry. Compensation limited to rectory and utilities. Reply Box B-654\*.

CAMP PROGRAM DIRECTOR. Challenging position for ACA qualified leader. Our camp is located in the foothills of the Cascades approximately one hour from Seattle. Our present program emphasizes Christian community, hiking and crafts. We are looking for a creative leader with strong outdoor skills to help us build an outstanding program. Send resumé to: Episcopal Diocese of Olympia, P.O. Box 12126, Seattle, Wash. 98102. Att: John Cosby.

### POSITIONS OFFERED

SUBURBAN/RURAL CHURCH seeks dynamic rector to facilitate growth in numbers and spirit in a traditional way. Congregation of approximately 70 pledging units is Eucharistically centered and truly a church family. Please contact: The Search Committee, St. Luke's Episcopal Church, Box 244, Chardon, Ohio 44024.

ASSISTANT PRIEST. Primary responsibility for education and youth programs, and share priestly ministry. Send resumé to: Search Committee, St. John's Church, P.O. Box 25, Flossmoor, Ill. 60422.

### POSITIONS WANTED

YOUNG COUPLE with two children seeking position in conference center. Considerable experience in administration and programs. Please reply to Box M-652\*.

PRIEST, 40s, D.Min., loving pastor, recognized preacher and teacher, administrative leader and counselor, traditionalist, would like to hear from calling committees. Congregation of 300-1,000 desired. CDO profile, resumé and references from all past positions sent by request. Would like to relocate at least by Feb. 1, 1988. Reply Box D-653\*.

### WANTED

HANDBELLS, 2-octave set or larger, used or new, needed by small church. Price negotiable. Calvary Episcopal Church, 33 Church St., Stonington, Conn. 06378. (203) 535-1181.

HOME COMMUNION SET for Episcopal hospital chaplain, "Used but Nice," for use with patients and homebound. Write/phone: The Rev. Joseph Webb, Lutheran Hospital — La Crosse, 1910 South Ave., La Crosse, Wis. 54601. 608/785-0530 x3620.

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

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- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
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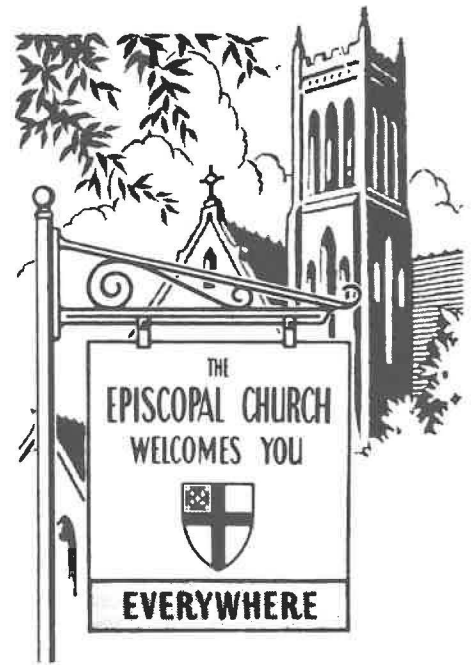
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# CHURCH DIRECTORY

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



## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30 Mon to Sat; 8-6 Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15; Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat B. Mon-Fri 12:05

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## WOODBINE, GA.

**ST. MARK'S** 4 miles off I-95, on US 17  
The Rev. Richard F. Bragg, vicar  
Sun H Eu 11. Wed H Eu & HU 7

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## SPRINGFIELD, ILL.

**ST. LUKE'S** 1218 S. Grand East  
The Rev. L. G. Patience, priest-in-charge  
Sun Mass 10. Wkdys & HD as announced

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

## BOSTON, MASS. (Cont'd.)

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David Selzer, The Rev. Frank Hegedus, interim rectors  
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee; the Rev. William K. Christian, III; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## 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 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4 EP

**EPIPHANY** 1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

## NEW YORK, N.Y. (Cont'd.)

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
The Rev. Richard C. Mushorn, M.Div., ass't  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5:30; Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

## PHILADELPHIA, PA.

**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. George T. Cobbett, priest-in-charge  
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15