

THE LIVING CHURCH

Debate
in
Newark

page 10

The Rev Jervis S Zimmerman
291 Condielight Dr
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Bishop Tutu greets Bishop Reed in front of Christ Church Cathedral, Louisville [p. 6].



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Doubts

Each year on the Sunday after Easter, the church recalls that Thomas had doubted the resurrection, but that on this day the Lord returned to the assembled apostles and allowed Thomas to examine his wounds and to have total assurance that he was the Risen Jesus. Opinions may differ as to whether Thomas is being held up to us as a bad example of someone who wanted material proof of what he should have taken on faith, or as a good example of an honest doubter who seeks and obtains the answer to his doubt. In any case, his doubt, and the satisfaction of it, makes faith easier for us. The witness of the apostles is stronger because at least one of them "came from Missouri" and wanted solid proof.

Yet what about doubt? Nature has placed it within human nature for good reason. We need doubts. It is dangerous, both physically and metaphorically, to venture out on the limb of a tree without first testing to see if it will bear one's weight. We are often in situations where it is provident not to take someone else's word, but to check the facts for ourselves. Was the stove left on? Is there enough money in one's purse when leaving the apartment? Is there enough water in the dog's pen? It is best to find out.

Strangely enough, however, many of the most important things in life do not lend themselves to this approach. A husband may love his wife enough to die for her, but is such love reciprocated? One may experience love, or enjoy love, or be challenged by love, but one cannot weigh it or quantify it. As the tragedy *Othello* reminds us, to contrive to test it may only lead to catastrophe.

A soldier must go into battle believing his country is worth dying for. Is it? How could one prove it? The only proof is that people are willing to die for it.

At a more mundane level, a businessman may invest all his capital in a new business, believing it will succeed. Will it? If enough others so believe, it probably will. If others cannot be persuaded to share this belief, it probably will not.

A scientist, an artist, a scholar, or an

explorer may spend his or her life searching for something believed to be of great importance. Will it be found? If found, will it be of such value? Who knows? Yet taking the risk may be the path to greatness.

We venture our hearts, our treasures, even our very lives on faith in the unprovable. Our religious faith is in this category. For the first disciples, the resurrection was an event on which one could check up: for us it must be as the Epistle for today says, "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy" (I Peter 1:8).

Why are things so arranged that what is trivial and relatively unimportant can be tested, confirmed, and evaluated, whereas the greatest things in life, those which matter most, must be grasped by faith and remain vulnerable to doubt? Is it because of the way we are made? Whatever the cause, we find that it is for things requiring some sort of faith that we venture our hearts, our treasures, and our very lives. Let us return to this next week.

H. BOONE PORTER, Editor

Spring Rains

Some sun, some rain
coaxes young plants; why
isn't God like that?

A soft eraser
on the charcoal clouds
would keep us rosy.

God awaits the moment
when our small righteousness
has fallen, dessicate.

Then grace floods in.
Turning us right requires
a good strong current.

Ellen Roberts Young

LETTERS

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 signed and indicated as a "Letter to the Editor." Address and phone number required.

Province VII Statement

My congratulations and thanks go out to the bishops of Province VII for their excellent statement about sexual ethics [TLC, March 22]. It is balanced, clear and greatly needed at this time. I would like to add my name to those of my brothers of Province VII in this very encouraging act of witness.

(The Rt. Rev.) WILLIAM LOUIS STEVENS
Bishop of Fond du Lac
Fond du Lac, Wis.

I'm praising and thanking our Lord for the statement by Province VII bishops on sexual ethics. It gives those of us who heartily agree with them a leg to stand on since it comes from our Lord's own anointed men. I would ask the beloved bishops to pray for *all* whose loved ones are involved in "modern living" that their hearts will be filled with God's love — their spirits emptied of pride and prejudice.

Thank you for THE LIVING CHURCH. May God bless you and the work you are doing for him.

PEGGY BOCKIUS
Upperco, Md.

With all due respect to the bishops of Province VII, I must make reply to their statement on sexual ethics.

One assumes that the statement was precipitated by recent discussion in the church concerning non-marital sexual relationships. If so, I must question it on several grounds.

First and foremost, we must discuss the issues at hand. Talking around the issue of homosexuality, for instance, by simply discussing marriage is *not* speaking to the questions that arise out of the issue. They are serious questions.

How did the bishops arrive at their statement? As a church, we need to know the content and process of their deliberation. What is the ethic of relationship and commitment that lies at the root of what they say? How does that live into the gospel?

The discussion that is being called for is not a discussion of the "sexual revolution" as the bishops say. The issue of homosexuality cannot be easily subsumed under the heading "the present social scene." There have been gay peo-

ple, many of them in committed relationships of great integrity, in the church for centuries. They have made vital contributions to the furtherance of the gospel. They have lived grace-filled lives. That is where the discussion must begin, with the lives of real people who are involved. To leave out this element in the discussion is to abstract both the witness of the scriptures and of the tradition and rob them of life. At the very least, it denies the Anglican Communion's commitment to the authority as a whole of scripture, tradition, and reason.

MICHAEL HOPKINS
Evanston, Ill.

The bishops of Province VII are to be commended for their statement on sexual ethics. They have spoken the truth in love.

(The Rev.) HENRY H. CHAPMAN (ret.)
Asheville, N.C.

Seldom have a group of church leaders produced as disappointing, dogmatic and insensitive a document as the statement of the Province VII bishops regarding sexual ethics.

If the authors had read their New Testaments, they would have discovered that Jesus did not share their legalistic attitudes, and, in fact, repeatedly challenged the "bishops" of his day both by his words and actions.

We have three incidents that have been preserved in which Jesus encountered people whose sexual activities were contrary to the biblical/traditional standards, and in each of these he defied these standards.

At Jacob's well he initiated a friendly

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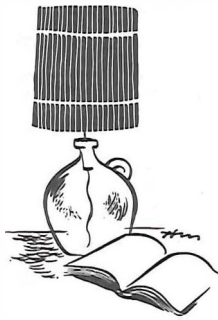
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and playful dialogue with a Samaritan woman, an action that in itself was unheard of at that period, a person whom he knew was living in what has been described as a "post-marital relationship" and while indicating to the woman that he was aware of her situation carefully refrained from any judgmental comment.

On another occasion, while a guest at a dinner in the home of a "bishop equivalent" he welcomed the anointing of his feet by a "notorious sinner woman" to the horror of the "bishops" present, and explained that all her sins were forgiven because she had loved much. One can assume that those "bishops" saw this as letting "love turn into sentimentality" and regarded his pastoral concern for this woman as "injurious rather than helpful."

The most remarkable story was not included in any of the original gospels, perhaps because some of the earliest bishops recognized its revolutionary potential, but it was circulated throughout the church and apparently in one form was included in the Gospel of the Hebrews, the story of a woman taken in the act of adultery.

Except for the variant endings tacked on to Mark, this is the only incident to be added to the New Testament. Usually, but not always, it was inserted in the fourth Gospel. This succeeded apparently without opposition. One can only speculate why this happened, but a plausible explanation is that already bishops and others were trying to reintroduce the legalistic morality that Jesus had rejected and this story was preserved to counter this attempt.

(The Rev.) F. SANFORD CUTLER (ret.)
New York, N.Y.

Another Opinion

In his letter concerning the Presiding Bishop's "sensitivity to all people" Fr. Weld, II, states his opinion that "active homosexuality is no greater a sin than heterosexual fornication nor adultery, but it is no less sinful, either" [TLC, March 8]. Another opinion needs to be stated clearly.

Homosexuality and/or bisexuality are the normal sexual orientations of a not inconsiderable number of human beings. As such, the expression of these normal psychophysiological urges cannot be sinful in themselves. Men and women who are predominantly oriented in a heterosexual mode do not choose to be heterosexual; neither do homosexual persons choose to be homosexual.

With few exceptions, human beings are never categorically altogether heterosexual or homosexual. Human heterosexuality is not the only proper sexual orientation. I think that we cannot persist indefinitely in our denial of the knowledge which contemporary psychology and biology have shed upon human

sexuality. This knowledge contradicts those who insist that gay and lesbian sexual behavior is always sinful.

Just as in the case of heterosexual men and women, the church should foster and encourage homosexual men and women to seek healthy and virtuous relationships which lead to commitments that encompass love and respect for the gay or lesbian partner. That is the loving and compassionate road for the church to travel, "in the light of the clarity of scripture."

(The Rev.) ALDEN WHITNEY, M.D.
Danbury, Conn.

Correction

Thank you for your coverage of our diocesan council in the March 29th issue. I have one clarification about the constitutional action allowing seat, voice, and vote at council to ecumenical delegates in the story on page six of that issue.

These delegates *will not* be from "other denominational parishes with which the diocese is in close relation." Rather, they will be from churches with which the Episcopal Church is in close relationship by way of the official actions of General Convention.

These would include (and appropriate judicatories have been asked to appoint) a representative from the Lutheran Church of America, the Roman Catholic Church, Greek Orthodox Church, and the Consultation on Church Union.

(The Rt. Rev.) C. CHARLES VACHE'
Bishop of Southern Virginia
Norfolk, Va.

Transferring Feasts

The letter from the Rev. Lewis W. Towler [TLC, March 1] treats as "confusion" some examples of flexibility in the calendar rubrics.

Major feasts appointed on fixed days (with the exception of three listed principal feasts) which are transferred to a weekday "may be observed on any open day within the week." They "are normally transferred to the first convenient open day within the week." On Sundays in "Green Time" (including Epiphany Season) there is provision for the optional use of certain propers applicable to the major feast normally observed on that day of the month. Presumably, such limited observance (within the context of Epiphany 3) was decided upon for the Cathedral of St. John the Divine this year.

"Within the week" is preferably interpreted as being any of the six days following the Sunday. A "convenient open day" may be a Lesser Feast or a feria. Thus, for those wishing to observe Lesser Feasts, a transfer to January 29 (or even to either of the following two days, if locally more convenient) would have been in order. NIGEL RENTON
Oakland, Calif.

BOOKS

Landmark Publication

HOLY THINGS AND PROFANE: Anglican Parish Churches in Colonial Virginia. By Dell Upton. Architectural History Foundation. MIT Press. Pp. xxiii and 278. \$40.

This beautifully illustrated and well researched book is a landmark publication in the field of historical church architecture. Assistant professor of architectural history at Berkeley, Dell Upton has mastered his subject well and is thus able to provide ample generalist background on colonial Anglicanism as well as specialist insight into the conceptualization and design of vernacular church structures.

Upton's premise is that buildings are as interesting as the people who build and use them. No one would dare doubt him after reading about the personalities of these old Virginia churches, churches which reflect both the establishment and later the waning of the powerful Virginia gentry.

Rejecting commonly-used comparative methods which have tended to pit colonial architecture against continental, Upton is willing to study the simple-yet-elegant Virginia churches on their own terms, though he does show influences from 17th-century English parish churches.

His discoveries are numerous and exciting. He builds a fascinating date-study of St. Luke's (Newport Parish), often cited as one of the oldest Protestant church buildings in North America [see TLC, Aug. 11, 1985]. Upton compares the extant buttresses of St. Luke's to the foundation remains of buttresses excavated at Bruton Parish in Williamsburg.

He adds to the canon of colonial Virginia churches Tillotson Parish (now Buckingham Baptist), and he develops an ingenious thesis explaining how Virginians' love of dancing and the dance metaphor help explicate their church architecture.

Upton's skills as an on-sight architectural historian seem competent to me, though I am no specialist. His reading in church history and related historical theology is generally impressive. He grasps the numinous evoking qualities of church architecture and gives interest-

ing discussion of the rare uses of representational iconography in Virginia.

The maps, tables, drawings and photographs alone make the study seminal. The text, especially if read in tandem with a colonial church history, such as John Woolverton's *Colonial Anglicanism in North America* for example, enlightens our view of an established religion which embraced both Calvinists and high churchmen and which maintained an Anglican spiritual heritage for almost two centuries without any resident bishops. T.D.

Diocesan ECW History

A CELEBRATION OF SAINTS: The History of the Episcopal Church Women in the Diocese of Upper South Carolina. By Sara Brabham Eastman and Agnes Lee Clawson. Laurel Printing Co. (Available at the Christ Church Bookstore, 10 N. Church St., Greenville, S.C. 29601; or at Trinity Cathedral Bookstore, 1100 Sumter St., Columbia, S.C. 29201.) Pp. 245. \$17.50, plus \$1.50 for postage and handling.

This attractive and splendid history of the Episcopal Church Women of the Diocese of Upper South Carolina is the culmination of work undertaken in response to a request from the National ECW History Project. It will be hard for any diocese to produce a better and more pleasing history of the work of its loyal and faithful women.

Mrs. Eastman has, through scholarly research, produced a most detailed and fascinating history of women's work in the Diocese of Upper South Carolina from 1922 when the then-new diocese was formed. To add to the value of this informative volume, Mrs. Clawson has assembled a complete collection of the stories of each branch of the ECW in the 64 parishes and missions in the diocese, with a picture of each church, which she describes as "remarkable in their simplicity, awesome in the scope of the gifts and ministries they represent."

Appendices listing diocesan past presidents, including the former "Minority Branch" before 1964; conventions; and annual meetings add further to the useful contents.

This valuable historic volume is a thrilling and inspiring "Celebration of Saints." I commend it to libraries and individuals, to all men and women who love the church and its work.

CHARLES E. THOMAS
Greenville, S.C.

Books Received

HEALTH AND MEDICINE IN THE METHODIST TRADITION. By E. Brooks Holifield. Crossroad. Pp. xv and 200. \$17.95.

HOW TO CONDUCT A SPIRITUAL LIFE RETREAT. By Norman Shawchuch, Rueben P. Job, and Robert G. Doherty, The Upper Room. Pp. 112. No price given, paper.

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Televangelists Criticized

In the wake of recent events at P.T.L. in Charlotte, N.C., the executive director of the Atlanta-based Episcopal Radio-TV Foundation, the Rev. Louis C. Schueddig, called on mainline church groups to redeem religious broadcasting by a renewed effort to use the mass media to communicate a true biblical message.

In a statement following the resignation of the Rev. Jim Bakker from the P.T.L. Network, Fr. Schueddig said, "The electronic evangelists in their negativism and materialism have legitimized greed and have caricatured the Christian message into a cheap road to success." In calling for a basic and clear reading of New Testament Gospels, Fr. Schueddig said, "The Christian imperative does not require that we be better off, but that we be better."

Fr. Schueddig added, "Mainline churches have been quick to condemn commercial TV for its sex and violence but hesitant to criticize the excesses of the electronic church. In failing to do so, we have left the airways to reckless and exploitative forces who would make not the cross but mascara and a Mercedes the symbols of Christianity. We must offer a positive alternative." Fr. Schueddig cited the foundation's recent co-production, *Shadowlands*, as an example

of quality Christian television. The film was hailed by the *New York Times* as the most effective TV drama of 1986.

"We have an obligation to take the current distortion of the Christian message out of the sordid headlines about takeovers and replace it with the genuine article. Our message does not need props and hype. It does need and deserve our commitment to use the media creatively to proclaim the Word of God," he said.

Standing Commission on Peace

Members of the Standing Commission on Peace met in Nicaragua recently to learn more about the civil war there.

"We have some Episcopalians, like vice president George Bush, Admiral Poindexter and Colonel North who support the contras," said the Rev. Nathaniel Pierce, commission chairman. "It is bad enough when Christian kills Christian, but in Nicaragua we have Episcopalians killing Episcopalians. I can think of no more important place for the Standing Commission on Peace to visit than Nicaragua."

Commission participants are appointed by the Presiding Bishop and the president of the House of Deputies. The commission is comprised of three bishops, three presbyters and six lay persons. Those who went to Nicaragua included the Rt. Rev. John Walker, Bishop

of Washington; the Rev. Donald Nickerson, secretary of General Convention; Joanne Maynard from the Diocese of Montana; Fr. Pierce; Thelma Wilson of the Diocese of Nicaragua; the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona; and the Rev. George Regas of the Diocese of Los Angeles.

While in Nicaragua, the commission met with many organizations and individuals such as the Rt. Rev. Sturdie Downs, Bishop of Nicaragua. The group also paid a visit to "The People's Church," a group which is committed to liberation theology and has developed house churches among the poor. In addition they met with the staff of *Barri-cada*, the official newspaper of the Sandinistas; and with the Comite Nacional de Derechos Humanos (National Human Rights Committee) which was founded before the revolution and is now in opposition to the government. The commission will issue its final report to the General Convention next year.

Bishop Tutu Visits Kentucky

More than 4,000 people attended a service in Louisville, Ky., recently where the Most Rev. Desmond Tutu, Archbishop of Capetown, preached. He was the guest of the United Methodist Church, which focused its Global Ministries Conference on the problems of justice and human rights.

During his visit, the archbishop visited the office of the Episcopal Diocese of Kentucky, where the Rt. Rev. David Reed, diocesan bishop, had arranged for him to meet with a small group of local religious leaders.

Bishop Tutu emphasized the importance of keeping pressure on the South African government and explained the negative impact that would arise if the country was totally cut off from vital economic contacts. He also met with the diocesan staff and explained the structure and organization of his own administrative program, which involves a diocese, a large social program and the province of which he is primate.

SAMS Celebrates Anniversary

On February 18 almost three dozen Episcopalians from Vermont to California traveled to Honduras to participate in the South American Missionary Society's (SAMS-USA) tenth anniversary celebration. By the time all had gathered, the Rt. Rev. Leo Frade, Bishop of



Members of the Standing Commission on Peace stand before the ruins of a Roman Catholic Cathedral in Managua, Nicaragua, which was severely damaged in the 1972 earthquake and never rebuilt; (from left) Bishop Walker, Fr. Nickerson, Mrs. Maynard, Fr. Pierce, Mrs. Wilson, Bishop Frensdorff and Fr. Regas.

Honduras, had welcomed a total of 60 people, including SAMS missionaries, national church volunteers and appointees.

The next day, SAMS board members and guests heard reports from trustees and staff, who had visited SAMS missionaries in Bolivia, Chile, Colombia, Peru and Uruguay, and then heard directly from SAMS missionaries working in Honduras and Costa Rica. One visitor to SAMS missionaries in Colombia said of the Episcopal Church's work there, "I have never seen a more visible witness to the love of Jesus Christ."

In the ensuing days, participants visited various locations in Honduras where SAMS missionaries are working to gain firsthand knowledge of ministries such as direct church work (church planting and growth), and social outreach which includes medical and health clinics and operating schools.

SAMS-USA is part of an international Anglican effort to meet the physical, emotional and spiritual needs of Third World Latin Americans and works with SAMS-UK, founded in 1844, as well as SAMS-Ireland, Canada, Australia and South Africa.

Day of Commitment

Over 1,000 people attended the Diocese of Virginia's first Day of Commitment, held March 21 at the Washington Cathedral. Included were 278 candidates for baptism, confirmation, reception and reaffirmation from 35 parishes throughout the diocese.

The Rt. Rev. Peter James Lee, Bishop of Virginia, called the day one of "renewed commitment to the ministry of Jesus Christ, a ministry we all share."

The Day of Commitment is not meant to replace the bishops' visitations to individual parishes, but rather to enhance them. The Rev. Andrew T.P. Merrow, chairman of the event's planning committee, said that the purpose of the diocesan service is to "remind us that we are confirmed into the Episcopal Church and not only our parish churches."

During the service, the bishop baptized three adults. He and four other bishops confirmed, received or reaffirmed 275. The Rt. Rev. Robert F. Gibson Jr., retired Bishop of Virginia, the Rt. Rev. David H. Lewis Jr., retired Suffragan Bishop of Virginia, the Rt. Rev. David K. Leighton, retired Bishop of Maryland and the Rt. Rev. Philip A. Smith, retired Bishop of New Hampshire (and former Suffragan of Virginia) were also concelebrants at the Holy Communion. Bishop Lee was celebrant and preacher.

In his sermon, Bishop Lee said, "I hope the power of this day, the power of lives committed to Jesus Christ, will spread like a brush fire throughout the Diocese of Virginia and that what we call a day of commitment here will be part of

renewing what we pray is a diocese of commitment to mission." He noted that "the commitment that makes the most lasting difference is not our commitment, which according to the incontrovertible evidence of human life is a pretty shaky thing, but rather the steadfastness of the grace of God, or, put in terms of today's liturgy, the commitment of the Lord to his people and to their destiny." Bishop Lee closed by saying, "It is the Lord's commitment to us that we receive today and in grateful thanksgiving, we renew our commitment to his service."

Native American Ministry

Episcopal-Lutheran dialogue is alive and active in Native American ministries.

Recently, the Rt. Rev. William Frey, Bishop of Colorado; and Bishop Frank Heglund of the Rocky Mountain Synod of the Lutheran Church of America, agreed on a joint funding arrangement. The arrangement, which is planned to go into effect June 1, will bring the Rev. Joe Bad Moccasin from South Dakota to serve as full-time priest at the "Living Waters" congregation in Denver. Fr. Bad Moccasin is a Crow Creek Sioux Indian and a third generation Episcopalian. He will also be working with the wider Native American community, estimated to number 20,000-24,000 in Denver.

Similarly, near the Tulalip and Lummi reservation in the Pacific Northwest, "One in the Spirit," a three-day retreat attended by 80 Lutherans, had strong Episcopal participation. Speakers included Fr. Bad Moccasin, Owanah Anderson, staff officer for Native American Ministry at the Episcopal Church Center in New York; and Dr. Helen Peterson, current chair of both the National Committee on Indian Work (of the national church center) and the Province VIII Indian Commission.

"While the heads of our communions are in theological dialogue, we in Indian ministry are working jointly not only through social and service delivery programs but in the area of word and sacrament," said Ms. Anderson. She cited other examples of ecumenical work in Minnesota, Wisconsin, California, Ore-



Sarah Bartenstein, Virginia Episcopalian

Bishop Lee (center) at the Day of Commitment: the steadfastness of the grace of God.

gon and North and South Dakota.

A Venture in Mission grant marked for congregational development in inner cities assisted the Diocese of Colorado in launching the Living Waters ministry. The Lutheran joint funding will enable expansion, according to the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado. He credited Dr. George Tinker, an Osage Lutheran pastor who worships regularly at Living Waters, with uniting the Lutheran and Episcopal bishops.

"We of the Lutheran Church have very few Indian Lutherans in Colorado," Dr. Tinker said. "However, we, as Lutherans, are very committed to the spiritual, economic and political well-being of the Colorado Indian community, and I am very excited over what this ministry between our two denominations means."

Although four new Native American Episcopal worshiping communities, each with some ecumenical involvement, have emerged in western cities in the past two years, only the Denver congregation has been enabled to call its own Native American full-time priest.

"We do not now have the supply to meet the demand for native clergy," said Ms. Anderson, "but currently we have ten Indian seminarians, an all-time high. As we have seen the raising of inner city Indian worshiping communities in Albuquerque, Portland, San Francisco and Denver, we are now receiving signals that certain of these congregations are looking toward calling native clergy."

West Tennessee Ecumenism

There is a new bishop in West Tennessee. In March at the Cathedral of the Immaculate Conception, the Rev. Daniel M. Buechlein was made third bishop of the Roman Catholic Diocese of Memphis. The consecration was an important

Correction

In the news article "Bishops' Meeting Signals Hope" [TLC, April 5], the Rt. Rev. Edward Jones, Bishop of Indianapolis, was incorrectly listed as attending the meeting as a supporter of the "Statement of Witness." Bishop Jones was there as chairman of the Committee on Women in the Episcopate. TLC regrets the error.

event to the Roman Catholic community in Memphis, but much was also of special significance to Episcopalians, as bishops from both churches met to pave the way for increased communication efforts and reinforcement of common bonds.

Prior to the installation ceremony, the Rt. Rev. Alex Dickson, Episcopal diocesan bishop, was host to a meeting of Anglican and Roman Catholic bishops from Kentucky and Tennessee. "I am so pleased at these opportunities to continue the dialogue with the Roman Catholic bishops which has been going on for some time now," he said.

Bishop Buechlein recognized and honored the three Episcopal bishops who were present during the installation: Bishop Dickson, the Rt. Rev. William Sanders, Bishop of East Tennessee; and the Rt. Rev. David Reed, Bishop of Kentucky.

The Episcopal bishops, five canons, and other local clergy from both denominations were present with Roman Catholic Cardinal John O'Connor of New York and Archbishop Thomas C. Kelly of Louisville, Ky. In all, there were over 1,200 people present.

"The whole ecumenical effort is to understand the things we have in common rather than what separates us," said Bishop Dickson.

BELINDA SNYDER

Los Angeles Survey

A survey conducted in all 147 congregations of the Diocese of Los Angeles found, among other things, that spirituality is the quality respondents want most in their bishop, and many would accept either a woman or a man in that role.

The survey was part of a diocesan-wide study undertaken in preparation for the election of a new bishop to succeed the Rt. Rev. Robert C. Rusack, who died last summer [TLC, Aug. 17]. The election is tentatively scheduled for this fall.

Ninety-five percent of the roughly 10,000 respondents to the survey agreed that youth ministry is very important to the life of the church. Lay ministry was similarly designated by 93 percent of respondents and more than 84 percent said there should be extensive training for lay ministry.

At least half wanted the new bishop to have all the qualifications identified on the questionnaire, such as forceful speaking abilities, being a profound theological thinker and being able to work effectively with the media and public officials. However, to 92 percent of respondents, spirituality was clearly the most important qualification. More than half indicated they would be open to the ordination of a woman as bishop.

Fifty-one percent wanted an existing large church of the diocese to be desig-

nated as a cathedral. Only 26 percent favored building a new cathedral.

Of all surveyed, 23 percent were over age 65 and only nine percent under 29. Eighty-three percent were Caucasian, six percent were black, three percent Hispanic, four percent Asian and four percent "other." Well over half were women.

The survey, conducted in most congregations on January 18, was based upon voluntary response and is not a fully random sampling of the entire diocese (which has over 80,000 members). It was performed by consultant Dabney Park, who is president of a firm which tabulated the results and designed the survey in accordance with suggestions from a diocesan task force.

RUTH NICASTRO

Ecumenical Worship

Why would a denomination, which rather recently terminated a covenant of intercommunion with the Episcopal Church, invite the Episcopal Bishop of Western New York to preach at a service of thanksgiving for their new Prime Bishop?

According to the Rt. Rev. Harold B. Robinson, Bishop of Western New York, his invitation to preach at a service honoring the Most Rev. John Swantec, recently elected Prime Bishop of the Polish National Catholic Church, is an indication not only of their personal friendship, but also of their deep desire to reestablish the unity between the two churches. Preaching at the Holy Mother of the Rosary Cathedral on March 15, Bishop Robinson said of his friend that like John the Baptist, John Swantec is being sent by God to be the Prime Bishop.

Noting that he and Bishop Swantec have "spent many hours in dialogue honestly recognizing our differences and earnestly seeking our common ground of truth" he went on to state that the invitation "goes beyond personal friendship to reveal a fervent desire to see the day when we can once again, not only talk together, but eat together at the Lord's table."

The Polish National Catholic Church terminated the covenant of intercommunion following the approval of the ordination of women to the priesthood in the Episcopal Church. Speaking of this separation, Bishop Robinson said, "... we find the present separation frustrating, painful, and an added thorn to the crown of the crucified." He pledged to continue to try to find a way, with mutual integrity, to work together towards not only reestablishment of intercommunion but also to be, "committed to a gospel mission to a world that stands on the edge of destroying itself."

Bishop Swantec assumed his new duties effective April 1.

(The Rev.) DONALD B. HILL

BRIEFLY...

The first recipients of Allin Fellowships, who will attend seminars at the Ecumenical Institute in Bossey, Switzerland, are the Rt. Rev. Roger White, Bishop of Milwaukee, the Rev. William Guthrie, vicar of Trinity Church in Charlottesville, Va., and Joseph Patronik, a seminarian at the Church Divinity School of the Pacific. The fellowships, which honor retired Presiding Bishop John Allin, are designed to be awarded to a newly consecrated bishop, an experienced priest, a seminarian and a seminary professor. No one in the latter category was applied for 1987.

The United Thank Offering's Memorial and Gift Trust Fund was recently honored with the gift of 193 shares of stock, valued at \$25,000. The contribution was given by Carol Toombs of Rye, N.Y. It will be used, in part, to provide investment income to purchase UTO materials which are given free to each parish, and to cover expenses of the volunteer network not covered by other endowment income. It is hoped that eventually all "Blue Box" offerings to UTO can be directed solely to the poor and needy.

Fire gutted the Cathedral Home Satellite House in Laramie, Wyo. recently which was a community-based group home for five boys, run by the Diocese of Wyoming. There were no injuries as the five residents and staff who lived at the house were not at home when the fire started. Considerable smoke and water damage was estimated at \$50,000. Some of the boys were sent to the home's main facility north of Laramie and others were housed at the Laramie Youth Crisis Center. The cause of the fire has not been determined.

A debate over the effects of restoring Michelangelo's frescos in the Vatican's Sistine Chapel has intensified as 15 prominent American artists petitioned Pope John Paul II to suspend the cleaning of the 450-year-old works. The artists, who include George Segal, Christo, James Rosenquist and others, requested a pause in the renovations because some scholars believe the cleaning is resulting in removal of a final layer of sizing or glue that Michelangelo applied to unify the colors. The letter sent to the pope by the American artists said, "... We respectfully propose a pause in the restoration ... to allow a thorough analysis of the results obtained so far."

EDITORIALS

Debate on Sexual Morality

The past weeks have seen a very provocative report in the Diocese of Newark advocating drastic changes in the church's teaching on sex [TLC, March 1]. Bishops in Province VII [TLC, March 22] and Province IV [TLC, April 19] have responded. Meanwhile, the Bishop of Newark, the Rt. Rev. John Spong, and the Bishop of Eau Claire, the Rt. Rev. William Wantland, have held two rather similar public debates on these issues. In this issue, we print addresses of the two bishops, shortened only by excluding some introductory words, as given in the first debate. Texts from the second debate will appear at a later date.

Bishop Spong supports the Newark report; Bishop Wantland upholds traditional standards. Whether readers agree or disagree with either or both of these bishops, they will at least know what was said. We are grateful to Bishop Spong and Bishop Wantland for making their statements available to THE LIVING CHURCH. We have had comments on these issues in the past, and will have them in the future. This issue contains letters to the editor on these topics. Because of the volume of anticipated mail, however, correspondents must recall that we cannot print everything, and longer letters must usually be shortened at our editorial discretion. We are grateful to all who are willing to share their views.

Your Letters

We value what our readers have to say. Your opinions, interests, wishes, and convictions are important to us. For this reason every letter to the editor, as well as personal letters, informal notes, and other communications, are read carefully.

On the other hand, space does not permit printing all the letters to the editor which we receive. We could print even fewer if we did not frequently abbreviate them. There is also the question of timeliness. If we go on printing new letters which are in response to an article last year, then letters responding to an article in the magazine now will in turn be pushed back, and the whole column becomes less and less timely. Reasonably short letters, written very promptly, with accurate references, quotations, or facts cited, have the best chance of being printed.

When we receive a great number of letters on one topic, there is usually a certain amount of overlap. Letters may accordingly be greatly abbreviated, allowing one writer to make the first point, another the second, and someone else the third. On debated issues we try to have letters both pro and con if they are forthcoming.

As we have said before, letters may be printed as anonymous for good reason, but we must receive the writer's correct name and address and telephone number if the letter is to be considered for publication. All letters must be signed by the sender.

Finally, we wish to express our thanks to those who write, whether their letters are printed or not. All let-

ters help us to get a wider and deeper view of the feelings of our readers, and our readers are, after all, generally the best informed people in the church.

The Effect of the Trinity Grant

Last week we spoke of the good news of the generous grant from Trinity Church to THE LIVING CHURCH. It may be asked, how will this affect the ordinary reader? First of all, it will do so by offering the reader an improved magazine. The use of full color in the Easter issue last week is an example of what may be done from time to time in the future. We are also establishing procedures for the more rapid reporting of news.

Another way this grant will affect readers is in the challenge for growth. For this magazine to continue into future decades at an affordable price, it needs more subscribers. The Trinity grant is providing funds for improved and expanded marketing activity. This will be a tremendous help. In the last analysis, however, the best salespeople for the magazine are present subscribers. Someone else may see an advertisement, or may receive a form letter urging one to subscribe, but one will be unlikely to do so unless one has met a flesh-and-blood man or woman who says, "Here is the magazine. I like it. I believe you will like it too."

Such personal encouragement and endorsement is worth a carload of printed pieces of paper. Only you, the reader, can supply it. In order for THE LIVING CHURCH to justify the continued payment of funds from Trinity Church we must show growth — substantial increase in the number of paid subscriptions. All members of the Living Church family can help attain that growth. Next week we will speak of some concrete steps which readers can take.

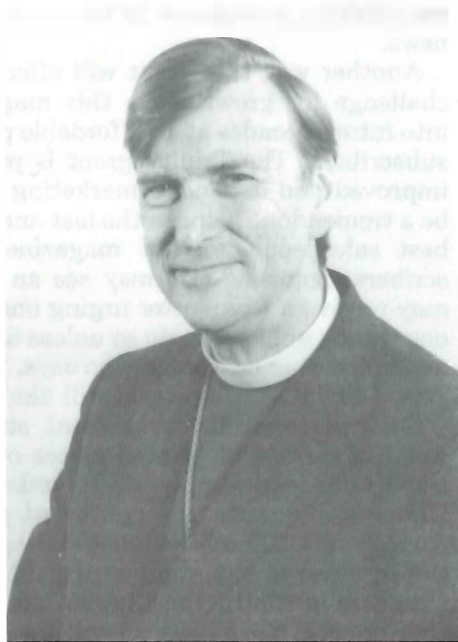
Soil and Water Stewardship Booklet

One of the features of the Easter Season is Rogationtide. This is the sixth Sunday of the season and the following three days which are the traditional Rogation Days when we offer prayers for the yield of crops, cattle, and other food, and for those who work that we may have it. This year, the Sunday introducing the Rogation Days is May 24. As in previous years, THE LIVING CHURCH is pleased to cooperate with the National Association of Conservation Districts in distributing their annual booklet of conservation and soil stewardship which is designed to assist churches and other organizations in preparing for this observance.

We are happy to introduce it to our readers without cost, while our supply lasts. This strikingly illustrated booklet is the same size as this magazine. Readers who desire one copy should send us a self-addressed 9" by 12" envelope with 56 cents of postage attached. Two copies will be sent to those who attach 90 cents in postage. We regret we cannot take responsibility for envelopes that are too small, incorrectly addressed, or with insufficient postage. Your editor has been a member of the committee which produces this booklet for many years.

Changing Patterns of Sexuality

The following are the texts from one of two debates held in March in the Diocese of Newark between the Rt. Rev. John S. Spong, Bishop of Newark, and the Rt. Rev. William C. Wantland, Bishop of Eau Claire. The texts of the second debate, concerning the role of scripture in sexual ethics, will be published at a later date.



Bishop Spong

By JOHN S. SPONG

The first thing I must say is that I am proud to be part of a church that can debate openly the issues involved in the changing patterns of human sexuality. That is, in itself, a mark of ecclesiastical maturity.

Secondly, I am delighted to have as my debating opponent a man whose commitment to the church is deep and whose integrity is unquestioned. He also happens to be a good friend.

Since the publication of the Report of the Task Force on Changing Patterns of Sexuality and Family Life of the Diocese of Newark, the response from across this nation has been fascinating. People who are uncomfortable with a discussion of moral values like to portray the debate as being between those who stand for morality and those who are willing to embrace immorality. They seek to claim the high ground and identify their position with Christianity while distorting and caricaturing those who are open to change as sub-Christian, or anti-Christian.

I know of no one who wishes to advocate a sub-Christian or an immoral point of view. Bishop Wantland and I both desire



Bishop Wantland

By WILLIAM C. WANTLAND

Iwish to acknowledge the gracious hospitality extended to me by Bishop Spong, and my appreciation for his willingness to allow a free exchange of opposing views in a totally fair and open discussion.

Having said that, I must state that I am compelled, as a Christian, as a lawyer who has dealt with hundreds of domestic cases, and as a caring human being, to oppose this proposal for the church to bless heterosexual "living together" unions outside of marriage, as well as homosexual unions.

Bishop Spong speaks of a human moral code, which has become outdated, and which he sees as a product of society. He then sees the enlightenment of this present culture as a means of developing Christian understanding of human sexuality beyond our hopelessly outmoded views.

First, Western European culture (of which North America is a part) is not more enlightened or wise than other cultures. Second, the presuppositions of Bishop Spong are simply untrue. Our moral code is not of human origin, and certainly not a product of this society.

The Christian understanding of sexuality is directly counter to this present culture, which uses sex to sell cars, clothes, hardware and anything else. The "do your own thing" view of American society has given us a legacy of

to assist the church in the task of bringing holiness and integrity to human life. The issue in this debate and the issue behind the work of our diocesan task force is how that worthy goal might best be achieved.

A careful reading of history will reveal that no human moral code was ever imposed on a people from on high. Moral codes get established, become invested with a sense of God's will and exercise thereby a molding power in human life because they serve well the common life of the society that adopts them. Moral codes endure when those who live by them find their lives enhanced individually and corporately. At the same time, when a moral code is abandoned, or when it does not produce lives marked by beauty or holiness, then questions need to be raised about the ability of that moral code to continue to live amid the changing circumstances of life.

If traditional moral values have declined it may be that the whole society has descended into a cultural debauchery. This generation may well be Sodom and Gomorrah revisited. That is certainly one valid possibility that must be investigated. But, if we become convinced that our world or our generation is morally depraved, then surely we must also agree that the church's response to this depravity has been pitifully weak. Where is the mighty condemnation that such a view requires? Simply to call for the restoration of abandoned moral codes is hardly an appropriate response. The fact that such a word of condemnation has not been the church's word to the world is an indication to me that the church is not ready to assign this generation to debauchery.

My conviction is that our times have abandoned the traditional moral codes, not because of a penchant for immorality but because new factors have entered our world that have eroded the foundation upon which yesterday's moral code was based. If my assumption is correct, then my energies as a Christian must be dedicated to helping the church develop new behavior patterns that will create in our generation the same beauty of holiness, the same authentic integrity, that the moral understanding of yesterday was also designed to create. That is not a call to immorality. It is a call to a new and in many ways a more difficult and more enlightened morality.

I begin the building of this case by suggesting that even though God's law might well be unchanging, the human understanding of God's law has changed, time after time, throughout our Judeo-Christian history. The agents forcing that change have always been new learning, new knowledge and new experience. No ecclesiastical, theological or ethical

Maginot Line can withstand the power of newly established truth. There was, for example, a time in Christian history when the church was quite certain that the charging of interest on borrowed money was evil. Usury was condemned by both the pope and the councils of the church. The church at the highest levels of ecclesiastical decision making has, at various times, endorsed slavery, condoned segregation, encouraged racism, and practiced sexual oppression and second class status for women. The church once condemned suicide as a mortal sin, revealing not God's law so much as the church's ignorance of the meaning of mental illness. In the 16th century in the name of God, the church excommunicated Copernicus and forced Galileo to recant for suggesting that the flat earth was not the center of the universe. The church in that generation understood very little about astronomy. The church has condemned left-handed people, calling them the devil's children who were not fit to be ordained, a stand that revealed a basic ignorance about the functioning of the left brain and the right brain. New truth must be brought into dialogue with ancient values. New occasions do teach new duties.

In the area of sexual ethics I believe we face a similar pattern in which new truth, new insight and new realities are forcing new decisions, many of which fall outside what is believed to be the traditional moral norm. The voices of the church consistently fail to demonstrate an understanding of the shift in consciousness and the revolution in values that has occurred in Western civilization.

This world is not going to retreat into a simplistic yesterday. In earlier centuries, for example, marriage, and consequently sexual activity, occurred within a very short time after the onset of puberty. In our society, through better diet and better health care, we have pushed puberty back to an earlier and earlier age. At the same time, we have made a significant commitment to higher education and we have opened that world of higher education to women. We are not likely to reverse this commitment. Yet one result of this commitment is the postponement of marriages to a later and later age.

This new factor means that the virtue of sexual abstinence before marriage, proclaimed as the moral standard in that earlier era, is not quite so simple in this generation. Not only has our society separated puberty from marriage by more than a decade, we have also done away with the external controls of a chaperone system and we have produced effective birth control devices. These are the factors that have created the sexual revolution. I submit that it is naive and

sexual abuse which grows by leaps and bounds against women and children. Sexual crimes of violence are on a sharp upswing. The breakdown of the family, and the rising divorce rate directly reflect a growing hedonism.

In my years of experience as a trial lawyer, I never saw any great good come of sexual relations outside of marriage. The pain and suffering caused by these relations greatly outweighed any joy or happiness. I am speaking of the impact of these relations on non-Christians, as well as Christians. Homosexual unions were anything but "gay," a misnomer if ever there was one.

My years as a priest only reinforced that secular experience. God gave us the commandment, "Thou shalt not commit adultery," because he loves us, and wants to protect us from the pain and suffering that inevitably follows adultery. You tell a little child, "Don't touch the hot stove" because you love the child, and want to protect him from harm, not because you want to deny some real or imagined pleasure.

The circumstances and hypothetical cases mentioned by Bishop Spong *sound* caring, but in real life they are destructive. I know only too well from personal experience.

For instance, the bishop speaks of the rising age for first

marriages, the postponement of marriage, more effective means of birth control which affect young people's sexual activity, and therefore the possibility of "trial marriages."

It would be interesting to note that, contrary to what Bishop Spong says, the average age for marriage in the United States at present is precisely what it was 200 years ago at the time of the Revolution. Further, while birth control methods may be more effective at present, the percentage of young pregnancies is *rising*, not declining.

In addition, 200 years ago in America, one-third of all brides were already pregnant on their wedding day, and the vast majority of persons married were NOT virgins. Where is the great change between then and now?

While Bishop Spong refers to the young living together before marriage as a possible strengthening of commitment, in point of fact, living together before marriage actually reduces the possibility of a strong marriage, according to most current studies.

Bishop Spong then speaks of the feminist revolution and the role of women. While this whole subject is most important, and was the proper subject of a previous debate on

Bishop Spong



irresponsible for the church to ignore these factors, and to condemn this generation as immoral because yesterday's standards are not adhered to in today's world. To remove the cultural restraints, to postpone the legitimate sexual outlet of marriage does not create righteousness. At best it creates guilt; at worst it causes the church to be dismissed as irrelevant. Furthermore, it places many a priest into the difficult place of trying to be faithful to the precepts of the church while still dealing sensitively and pastorally with the practices of his or her people.

Does this mean that the church is suggesting that sexual activity is to have no restraints, no guidelines, or that biology should determine morality? Of course not! But it does mean that the church should enter that gray decision-making area where so many of our unmarried young people live, and help them to clarify the difference between life-giving relationships and decisions, and death-giving relationships and decisions. It does mean that the church must begin to talk about commitment, the sacredness of bodies, the meaning of sexual relationships outside the single context of marriage that has heretofore been the only setting in which such conversations were deemed acceptable. I hope that can be done while still upholding the sacredness of the marriage bond as an ultimate and inviolable commitment. Perhaps it means that the church should revive betrothals as a kind of trial marriage, that some level of commitment short of marriage but not short of depth and meaning might be seriously entertained by those who are in that period of life where bodies are mature but marriage is not yet either wise or appropriate.

Another new force that has changed the landscape in which sexual decisions are made is the feminist revolution. Women are no longer willing to be defined in the name of a God called Father, by a church in which only men have positions of decision-making authority. Yet that has been the

woman's experience in Western history. No less a person than St. Paul suggested that women should be subservient to men because only men were created in the image of God. Women were created only to be man's helpmate, Paul argued (1 Cor. 11:2ff), and as such, were specifically forbidden to speak in church (1 Cor. 14:34ff). The pseudo-Pauline literature defined deacon and bishop in such a way as to preclude women from serving in those offices (1 Tim. 3:1-13). The early church fathers, Tertullian, Irenaeus, Jerome and Chrysostom, just to name a few, systematically denigrated women. (For documentation see *Into the Whirlwind — The Future of the Church*, by John Shelby Spong, Harper and Row, 1983, pages 86-120).

For most of Christian history women were not decision makers in the church; they were rather "auxiliary" to the church. Only after World War II could women serve on vestries. Only in the 1960s did women gain admission to diocesan conventions and national conventions. Only in 1973 were women ordained as deacons and only in 1977 did women legally enter the ranks of our priesthood. No woman has yet been elected bishop. Surely no one would deny that historically women have been second-class citizens in the body of Christ. Women no longer accept these definitions of yesterday no matter how sacred the defining tradition. Doors of opportunity in business, in the professions, in politics and in science are now open to women and by the thousands they are walking through those doors.

These facts have created a generation of economically independent women for whom marriage is something quite different from what it was to their mothers and grandmothers. Marriage not only comes later in life as we have noted previously, but also marriage is no longer an economic necessity for women. In the past many marriages survived intact not because they were good marriages but because the woman had no economic option except to stay in that marriage, and she did so in some cases by accepting physical and emotional abuse, the presence of a mistress, and even serial infidelity. The real or potential economic independence of women will only increase as time moves on but this will also produce more and more single adults. Career women who decide not to marry or who choose not to stay married will no longer be unusual. When the longevity of this generation is added to this picture, large numbers of widows and widowers join the ranks of the single or post-married adults.



Bishop Wantland

the ordination of women, it is not properly a part of this discussion.

However, he does speak of the elderly, who live together because of "other circumstances" which may make impossible or undesirable a marital relationship. I must assume he is referring to Social Security and other legal conditions that might affect the economic status of the elderly. Would it not be more proper for the church to attack bureaucratic error than to condone what would amount to immorality? Or perhaps we should, as clergy, marry the couples under the law of the church, in violation of the law of the state, and risk going to jail in civil disobedience of unjust laws.

Finally, Bishop Spong speaks of homosexuality, and raises several questions about the cause of homosexuality, and about the commitment of such unions. While there well may be several causes of homosexuality, including genetic condi-

tions, it is not a foregone conclusion that homosexuality is a "given," from which there is no escape. Lionel Ovesey and Laurence Hatterer, two well-known medical doctors and psychiatrists, have identified homosexuality as a treatable mental illness, and have had a recovery rate somewhat above the recovery rate of alcoholism, another disease.

There is a wise old legal saw: "Hard cases make bad law." Bishop Spong's hard cases truly make bad law.

More to the point, he gives us two alternatives: condemn the hedonism of the age, or conform to it. As Christians, we have only one choice, and that is to condemn the sins of the age, while loving the sinners (and all of us are sinners). How can we properly minister to people caught up in hard choices, and held prisoner by sin, if we are unwilling to own up to sinful behavior?

Instead of these justifications for abandonment of duty given by the Bishop of Newark, let us listen to the words of the Episcopal Church, and live up to them.

In 1977, the House of Bishops issued a statement on the question of homosexual unions. That statement needs to be reprinted in full and circulated throughout the church. Titled, "Concerning Holy Matrimony," it stated: "Both in the Old Testament and in the New Testament the understanding of sex is rooted in the conviction that the divine image in humanity is incomplete without both man and woman. Hence, the aim of sexuality, as understood in Christian

These single people, however, will not feel compelled to live apart from intimacy nor will they elect to live in sexual abstinence. Some of their behavior will be promiscuous and that will rightly be judged as immoral. But some of these lives will be marked by a committed relationship that is faithful and life-giving, but it will be outside marriage, or at the very least, it will precede marriage. I believe the church should step away from its traditional, either/or, black or white standards of judgment and entertain a both/and standard in the face of these new circumstances. I believe the church should enter this gray zone and seek to establish values that enhance life while opposing activity that is predatory, manipulative and diminishing of the human spirit. The presence or absence of the vow of marriage is, in my opinion, not the proper battle line. The presence of commitment, the self-conscious attempt to assist in the development of those relationships in which life is made beautiful and whole; this is where the energy of the church needs to be directed.

Finally, the church must look again at that reality of homosexuality and, in my opinion, be open to the contemporary insights of the life sciences. This will force, I believe, new decisions about how we will respond to the gay and lesbian members of our world. The issue is, in many ways, a very simple one. If homosexuality is a perversion of life, then it ought to be opposed and its causes attacked. If it is a normal but minority position on the spectrum of human sexuality then it should be affirmed and the life-giving options available to gay and lesbian people should be encouraged. Sexual orientation is not a matter of choice for the heterosexual population. Yet, it is widely assumed a matter of choice for the homosexual population. Suppose modern science were to conclude that homosexuality is like being left-handed, different but not abnormal, and that no one can make another be sexually what they are not. Would that not render most of our prejudices irrational? It is not fair to say that these questions have been definitively answered, but it is fair to say that the increasing body of data and research today falls on the side of suggesting that the orientation toward homosexuality is something with which a person is born, and over which a person has no control. If that proves to be so, the only appropriate moral issue lies not in the sexual orientation but in the way in which that orientation is lived out.

The church is now in a strange official position. It says to the ten percent of our population estimated to be homosex-

ually oriented that is alright to be gay or lesbian so long as you do not act out your sexuality. I submit that this is a destructive judgment. Would it be reasonable to expect ten percent of the heterosexual population to live in sexual abstinence because the church told them they should? If not, why do we seem to believe that it is reasonable to suggest an involuntary abstinence to gay people? We act as if gay people have some built in ability to deny their sexual energy that heterosexual people do not have. Homosexual persons as much as any other human beings need love, companionship, intimacy and the security that comes from a committed faithful relationship. The alternative to bonded coupled relationships between gay people is, in my opinion, not the absence of homosexual activity, as many seem to suppose; it is rather the presence of promiscuous gay relationships.

Our pre-modern prejudices about homosexuality will finally give way to new insights just as our pre-modern understandings of left-handedness and suicide have given way to new understandings. But while we are in the gray area of uncertainty before the consensus is complete and sure, we still have to make decisions and to act. I urge the church to come down on the side of commitment rather than promiscuity. If this is to err, at least it is to err on the side of compassion, sensitivity and love. The path that we thought was the path of moral righteousness has not produced the effects we desired.

The world is changing. We can neither ignore those changes nor embrace them uncritically. But we do need to be aware of them. I hope faithful monogamous marriage will always be the primary context in which the gift and power of sexual love finds expression. I also hope the church will find a way to receive and bless those for whom this primary context is either impossible or impractical. This is not in my opinion to accept immorality. It is rather to gather into Christ's loving embrace those who because of sexual orientation or because of the changing circumstances of our modern world are not capable of living inside the narrow definitions of holy matrimony.

It will take courage for the church and church people to walk into this unknown land of experimental living. Many of our people, however, have already entered this land without the church. I believe it is time that the church followed them and helped them to clarify the truth by which they live and to discover that this truth is also a part of God's truth.

terms, is not merely satisfaction or procreation but completeness. Interpersonal completeness — "The two shall become one" — is the ancient prescription, a union of differences.

"This does not mean simply genital differences, but all the differences biological and cultural that distinguish male and female all gathered into the symbol of 'two shall become one.'

"The biblical understanding rejects homosexual practice. Heterosexual sex is clearly and repeatedly affirmed as God's will for humanity. The teaching of Jesus about marriage, the teaching of Paul and other biblical writers are unanimous and undeviating in portraying heterosexual love as God's will and therefore good and normative at the same time keeping in mind our Lord's recognition (cf. Matthew 19:12) that there is also virtue in the celibate life. It is clear from scripture that heterosexual marriage is unanimously affirmed and that homosexual activity is condemned. It is not clear from scripture just what morality attaches to homosexual orientation, but the Christian message of redemption and sanctification is one of graceful acceptance leading to graceful wholeness for all people.

"The church, therefore, is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness. For the church to institutionalize by liturgical action a relationship that violates its own teaching about sex is inadmissible.

"The church's liturgical action is corporate. It is also public. It witnesses to what the church stands for — and to what it advocates as good for society as a whole."

In 1979, the Denver General Convention adopted, by overwhelming vote, Resolution No. A-53 Substitute, which (while dealing primarily with ordination) declared:

"We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality."

The resolution goes on to condemn both homosexual practices and heterosexual relations outside of marriage.

This has been the universal and uniform teaching of the Christian church from New Testament times to the present. This Christian practice is based on the lived experience that it is the best means of guaranteeing happiness and wholeness of life for the most people of the world.

To seriously consider changing or abolishing such well-tested precepts, rooted in scripture and the will of a loving God, is to speak nonsense. To predicate such action on the cultural values of a society which aborts more people than Hitler killed in the Holocaust, which has the highest rate of criminal executions in the free world, which has the highest rate of violent crime known, and which appears to be headed for nuclear suicide, is simply unbelievable.

PEOPLE and places

Appointments

The Rev. David W. Alwine is now assistant at St. Michael's, Charleston, S.C.

The Rev. Theodore L. Anderson is assistant at Holy Trinity, 622 Olive Ave., West Palm Beach, Fla. 34401.

The Rev. James T. Boston is rector of St. Luke's, 224 N.W. "D" St., Grants Pass, Ore. 97526.

The Rev. Neal H. Brown has been named rector of St. John's, 145 N.E. 10th St., Homestead, Fla. 33090.

The Rev. John R. Claypool, IV, is rector of St. Luke's, 3736 Montrose Rd., Birmingham, Ala. Add: Box 9217, Birmingham 35213.

The Rev. C. Alfred Cole is priest-in-charge of Epiphany Church, Eutawville, S.C.

The Rev. F. Brian Cox is now associate and director of evangelism and mission at the Church of the Apostles, 3500 Pickett Rd., Fairfax, Va. 22031; he continues to serve as U.S. director of Sharing of Ministries Abroad (SOMA), headquartered at the Church of the Apostles.

The Rev. Geoffrey Evans is rector of St. Ambrose, 2250 S.W. 31st Ave., Fort Lauderdale, Fla. 33312.

The Rev. Carmen B. Guerrero is now vicar of Santa Fe Church and works with Volunteers for Mission at Good Samaritan Center, San Antonio, Texas; add: 916 San Antonio Ave., San Antonio 78201.

The Rev. William Hamilton is rector of St. Andrew's, 100 N. Palmway, Lake Worth, Fla. 33460.

The Rev. Richard Walton Hess is interim priest-in-charge of Trinity Cathedral, 464 N.E. 16th St., Miami, Fla., 33132.

The Rev. Edward L. Hook is interim rector of Grace Church, 631 N. Tejon St., Colorado Springs, Colo. 80903.

The Rev. Joseph R. Kennedy, Jr. is rector of St. Jude's, Cupertino, Calif.

The Rev. Gid Montjoy, is rector of Holy Trinity Church, 1 Church Dr., Auburn, Ala. 36830.

The Rev. Dale L. Moyer is now rector of St. Martin's, Box 235, Clewiston, Fla. 33440.

The Rev. Miguel A. Restrepo is rector of Holy Cross, 123 N.E. 36th St., Miami, Fla. 33137.

The Rev. Sampson Rogers is interim priest of St. Andrew's, Ashland, Wis. Add: 900 Chapple Ave., Ashland 54806.

The Rev. Martin R. Tilson (ret.) is part-time planned giving officer for the Diocese of Alabama, 521 N. 20th St., Birmingham, Ala. 35203.

The Rev. Donald Turner is now vicar of Trinity Church, River Falls, Wis. Add: 111 N. 4th St., River Falls 54022.

The Rev. Canon David L. Veal is now canon to the ordinary of the Diocese of Northwest Texas, Box 1067, 1802 Broadway, Lubbock, Texas 79408.

The Rev. David Wendel is interim priest of Trinity Church, 2014 Berkley Ave., Bessemer, Ala. 35020. Fr. Wendel is also chaplain to Birmingham Southern College.

Resignations

The Rev. Richard B. Matters, as associate at Trinity Church, Asheville, N.C. Fr. Matters has been transferred to the Diocese of Olympia.

Retirements

The Rev. Levering Bartine Sherman, from St. Martin's, Charlotte, N.C.

Other Changes

The Rev. Peter Gaines Keese is now non-parochial.

The Rev. William Sidney McInnis is now non-parochial.

Deaths

The Rev. Canon Benaiah H. Crewe, retired priest of the Diocese of Michigan, died at the age of 90 on January 28 at his home in Owosso, Mich.

Born in Newfoundland, Canada, Canon Crewe was made an honorary canon of the Cathedral of St. Paul in Detroit in 1960, shortly before his retirement. His first wife, Lena Pearl Crewe died in 1960. Canon Crewe moved to Owosso in 1982 after his marriage to Hester Walton who survives him. His active ministry included service at the following parishes: Calvary, Saginaw; Ascension, Detroit; and St. Gabriel's, East Detroit, Mich. He was a founder and honorary chaplain of the Society of St. Luke. Canon Crewe, the author of numerous articles, is also survived by two children, the Rev. Hayward B. Crewe and Veda Wilson; and three grandchildren.

The Rev. Margaret Douglas Jefferson, retired priest of the Diocese of Virginia, died March 7 at the age of 76 in Charlottesville, Va.

After graduating from Pennsylvania College for Women and receiving her M.S. in protozoology from the University of Pennsylvania, she became director of Christian education and girls' work at Grace Church, Manhattan; she also took courses in religious education at Columbia University. From 1937 to 1939 she was national field secretary of the Girls' Friendly Society and attended the first world congress of Christian youth in Amsterdam in 1939. From 1940 to 1944 she directed Christian education at St. George's, Manhattan and took courses at Union Theological Seminary. From 1960 to 1970 she was headmistress of St. Anne's School, Charlottesville, Va. As an ordained deacon, she became missionary to the elderly for the Diocese of Virginia in 1976; she was ordained priest in 1977. She is survived by a nephew and three nieces, one of whom, Natalie Jefferson, has written a brief biography of her aunt.

The Rev. Norman C. Mealy, professor of church music for 24 years and lecturer for ten years before that at the Church Divinity School of the Pacific, died at the age of 63 on March 12.

Dr. Mealy was very involved in the development of music in the church and served for 15 years on the Standing Commission on Church Music. A graduate of the State University of New York at Potsdam, he did graduate work at Episcopal Theological Seminary, General Theological Seminary, and the University of California at Berkeley. Early in his career he served as director of music at St. Mark's Church, Berkeley, where he continued to be active in parish work. He was ordained priest in 1960. In 1966 he taught as a part of the Graduate Theological Union in Berkeley. With his wife, Margaret Williams Mealy, he coedited *Sing for Joy*, a songbook for young children; he was general editor of *Songs for Liturgy*, a supplement to the *Hymnal 1940*, and he contributed to *Hymnal 1982*. Dr. Mealy coauthored a forthcoming book on music, dance, and liturgy. In 1975 he was awarded an honorary doctorate of divinity by the General Theological Seminary in New York City. He is survived by his wife and three sons.

The Rev. Charles E. Sanders, Jr., retired priest of the Diocese of West Missouri where he served for over 30 years, died on March 12 at the age of 73 in Kansas City, Mo.

Vicar of churches in Maryville and Skidmore, Mo. from 1956 until his retirement in 1974, Fr. Sanders also served the church in Savannah, Mo. from 1956 to 1962. He was a member of the executive council of the Diocese of West Missouri and for a time was canon for the Northern Convocation of West Missouri. After retirement, Fr. Sanders assisted at Grace and Holy Trinity Cathedral in Kansas City, Mo. He was also an associate of the Society of St. John the Evangelist. Prior to his ordination, he had been an executive for a retail drug store chain with major accounting responsibilities. He is survived by his wife, Madeline, two sons, a daughter, and nine grandchildren.



Short & Sharp

By TRAVIS DU PRIEST

THE SCIENCE OF THEOLOGY. By Gillian R. Evans, Allister E. McGrath, and Allan D. Galloway. Vol. 1 of **THE HISTORY OF CHRISTIAN THEOLOGY.** Edited by Paul Avis. Eerdmans. Pp. xi and 363. \$14.95 paper.

That a series of this sort would contain an entire section on Anglicanism is noteworthy; that it treats Anglicanism as a distinct movement from Lutheranism and the Reformed tradition is even more noteworthy. That it treats well Hooker's understanding of natural law and the Caroline Divines is occasion for thanks. All comments are brief yet set forth in a context of learned generalities.

FOR THE SAKE OF THE KINGDOM: God's Church and the New Creation. Inter-Anglican Theological and Doctrinal Commission. Published for the Anglican Consultative Council by Forward Movement. Pp. 72. \$2.25 plus 10% postage and handling, paper.

A Lambeth preparatory booklet, this study grows out of the Anglican Consultative Council's desire to address theological and doctrinal questions of concern to the entire Anglican Communion. The question under consideration here? The Kingdom of God in light of the pluralism of the Anglican Communion and in light of cultural pluralism in general. For a commission study, the little book is remarkably free of jargon.

BIBLICAL LIMERICKS: Old Testament Stories Re-Versed. By D.R. Benzen. Ballantine/Epiphany. Unpaginated. \$6.95.

"Babel" goes: "Their tower's impressive statistics/Pleased architects, boosters and mystics,/But their excess of pride/Caused the Lord to decide/It was time that they studied linguistics." Need I say more? Illustrated with Durer woodcuts.

FATHERS TALKING: An Anthology. By Aelred Squire. Cistercian. Pp. 76. \$6.95 paper.

A 20th-century Benedictine monk collects for us snippets from the church fathers and provides delightful and inspirational "serious spiritual browsing." The biographical notes on the authors and Aelred Squire's own notes on the texts are well written and illuminating.

CLASSIFIED

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.

BOOKS WANTED

CONFEDERATE Prayer Book 1863; *Standard* Prayer Books of 1897 and 1919; editions of BCPs before 1830; books, reports, etc., leading to revisions of 1897 and 1929. Send titles, condition, prices to: Robert Norton, 5343 Vista Lejana Lane, La Canada Flintridge, Calif. 91011.

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 Rd., Tallahassee, Fla. 32303. 904/562-1595.

SCRIPTURAL INDEX to the Lectionary for Sundays, Holy Days, and other Occasions, \$4.00, Crossindex, Hymnal 1940-1982, numbers, first lines, and tunes, \$3.00 to: The Rev. Ronald H. Miller, 3488 Douglas Dr., Murrysville, Pa. 15668.

ORGANIZATIONS

THE ELECTION of women as bishops threatens to split the Anglican Communion. Remind your bishop of his duty to bind us together, not divide, by sending him a piece of string. Support The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

POSITIONS OFFERED

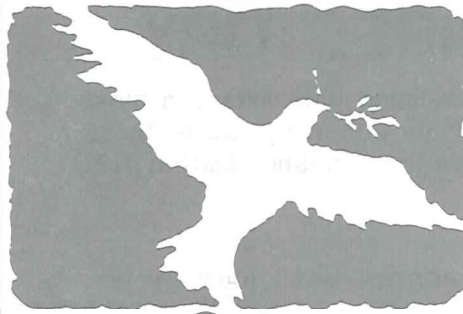
CURATE for ECM oriented parish in Alaska's largest city. Emphasis on Christian education, youth and young adults. Contact: The Rev. Norman H.V. Elliott, All Saints' Church, P.O. Box 100686, Anchorage, Alaska 99510.

PRIEST, retired, 2½ days a week in exchange for housing and utilities, Jersey resort. No administrative duties. Contact: The Rev. Paul E. Neuer, 114 E. 25th Ave., North Wildwood, N.J. 08260.

ORGANIST, part-time position for Sunday services and rehearsals. Contact: Christ Episcopal Church, 601 East Walnut, Springfield, Mo. 65806.

POSITIONS WANTED

DEAN BITES FINANCIAL BULLET, discharges two high caliber canons. Two talented, experienced parish priests need new parochial settings by September 30, 1987. For resumes, references, video tape write: Donald Jones, Edward Tourangeau, St. Paul's Cathedral, 3601 N. North St., Peoria, Ill. 61604.



Benediction

The author, the Rev. Frederick Phinney, is TLC associate editor for Province I.

Many people in the late 20th century have no trouble identifying with Thomas, a central figure in the Gospel story for Easter II; for Thomas had a skeptical turn of mind. Analogies from flowers and butterflies would not have convinced him of the certainty of life after death, nor would printed words of a Bible page have been any guarantee of God's existence or that this universe was a friendly place. Thomas represents the skeptical side which exists in most people, or which typifies some period in most people's lives somewhere along the way. The church's lectionary makes certain that Thomas's story is read each year on the Second Sunday of Easter.

A certain amount of skepticism might not be all bad, then calling into question some of the conventional notions about life's meaning, or challenging any too glib treatment of that shattering central fact of our faith, Jesus' resurrection from the dead.

Thomas had not been there when certain disciples first experienced the resurrection, but he did not cave in to mere credulity. He had none of the "If you say so it's good enough for me" mentality. Instead, he had to work his way through the adolescent training period, or the mature moment of agonizing reappraisal, or through the mental anguish and suffering and questioning of meaning. And then, in the midst of honest doubting, came the discovery that Jesus was alive, and that the words and witness of others was true.

Here is a dimension of the resurrection faith which needs attention in our day — the dimension which is revealed in the midst of confusion, misdirection, and doubt, of *not* knowing the answers. There are too many glib Answer Persons in prominent places these days, including pulpits. Jesus said, "Blessed are they who have not seen and yet have believed." Blessed are those in whom and within whom the yearnings for love and beauty and meaning and immortality win out through testing.

CLASSIFIED

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UNENCUMBERED? Desire to serve God and your fellow man full time? We're a community for men in the Episcopal Church. Why not try your vocation? The Servants of Christ, 6533 N. 39th Ave., Phoenix, Ariz. 85019.

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LAKE GOERGE, N.Y., supply priest needed first two weeks in July in exchange for use of rectory within walking distance to beaches and charming village center, plus honorarium. Conservative Rite I parish. Prefer celibate or couple without children. Non-smokers. Reply: The Rector, Box 637, Bolton Landing, N.Y. 12814.

TRAVEL

ECUMENICAL BENEDICTINE PILGRIMAGE August 8-20. Canterbury — Maria Laach — Chevetogne. Write/Call: The Canterbury Cathedral Trust in America, 2300 Cathedral Ave., N.W., Washington, D.C. 20008. (202) 328-8788.

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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, 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.

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Sun MP & HC 8, HC 10 & 5; Daily 7:15

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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 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

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. Welles Bliss, assoc; the Rev. Reid Farrell, 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

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
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Sun Eu: 7, 9:30. Wed: Eu & HS 10

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The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri. 7; Tues, Wed, Thurs 12:05 Sat 8. HD 12:05

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

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

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. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, 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

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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.
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

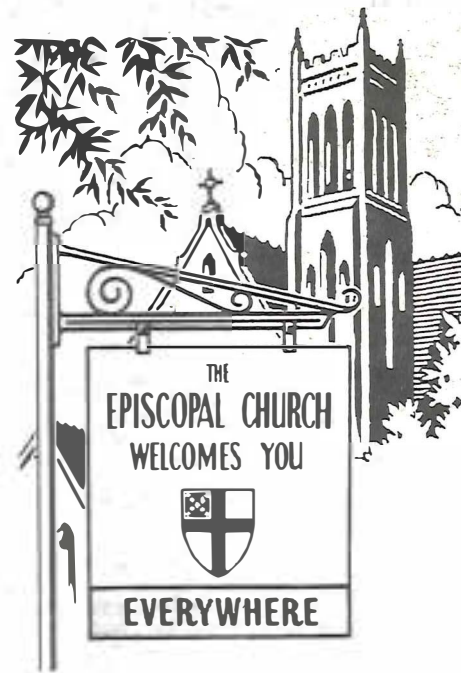
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Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN (212) 869-5830
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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

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, 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



SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

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, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdy: H Eu 12 (Tues with HU)

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.

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