

May 31, 1987

\$1.35

THE LIVING CHURCH



The Rt. Rev. Paul Moore, Jr., Bishop of New York (center), officiated at the installation of the Rev. Dr. Daniel Paul Matthews (left) as 16th rector of Trinity Parish, New York City. Also participating in the May 4th service was the Rt. Rev. Walter Dennis, Suffragan Bishop of New York (right). Over 700 people attended the Choral Eucharist and Institution.

The First Article



How Great Is God Almighty

By THOMAS M. SMITH

My favorite hymn, "All things bright and beautiful," has many deep and personal meanings for me. I first heard and liked this hymn when I was at St. Timothy's School (Raleigh, N.C.), and ever since then I have come to appreciate it even more. When I sing this hymn, my thoughts go far beyond its words.

I think my first attraction to "All things bright and beautiful" was that I could understand the words. I might not have been able to read the words, but I could understand them when the older children sang them, and even then I liked their message.

In researching the author, Cecil Frances Alexander, I discovered that she was Irish. I can identify with this because I am of Irish background. I have very strong ties with my heritage and I can relate to the hymn more because I can relate to the author. In looking at the Irish countryside I can see how she might have been inspired by its beauty.

Even though the most important part of a hymn is its message, conveyed through its words, the tune of "All things bright and beautiful" adds to my enjoyment. It is uplifting and joyful; it is light and hopeful; it complements the message contained in the hymn.

Being an animal lover, I avidly read all the animal books that I can. When I was in the sixth grade I started reading the works of James Herriot, the English veterinarian. He takes the titles of his books from the hymn "All things bright and beautiful." Through his writing I have come to appreciate the hymn and its meaning even more.

This hymn is about nature and the

world that God created. It describes the beauty of the natural world and praises God for giving us the appreciation of beauty. It speaks of every creature on earth — great and small. It says that all things on this earth are important. Even the simplest, humblest things on earth have beauty to offer us. Little flowers and birds give as much beauty to the world as anything else.

On the other hand, the awesome force of the river and the breathtaking views of the mountain attest to the power and blessings of God. These mighty achievements were given to us by God with his love.

In contrast, the sunset that brightens the sky gives us time for reflection. It is a time to think of yesterday, today, and

most of all tomorrow. Then the morning comes clean and fresh renewing the energy of life.

In both the cold wind of winter and the pleasant summer sun there can be found beauty. With the cold comes beautiful wintry landscapes of snow and ice. Underneath the winter blanket God prepares for the coming of spring and renewal of life. Under the summer sun, beauty abounds. The world is ablom with flowers and green leaves. It is a time of plenty in which all animals and man rejoice. It is a time to give thanks to God for all that he has given us.

In the ripe fruit of the garden, God gave us the very necessities that we need to live. From this, we receive the energy to carry on in God's name. In man, he gave us the ability to see and appreciate his works and the ways to express our thanks to God, our maker.

Anyone who believes in God has a special place where he feels closest to him. It is a place where he can feel at peace and be truly thankful to God. My own personal "temple" to God is in nature. Here I can worship him in my own way.

As I have grown spiritually and mentally, my feelings for God have grown and have become joined with my feelings for nature. At the same time, my appreciation for both has grown stronger. The two cannot be separated.

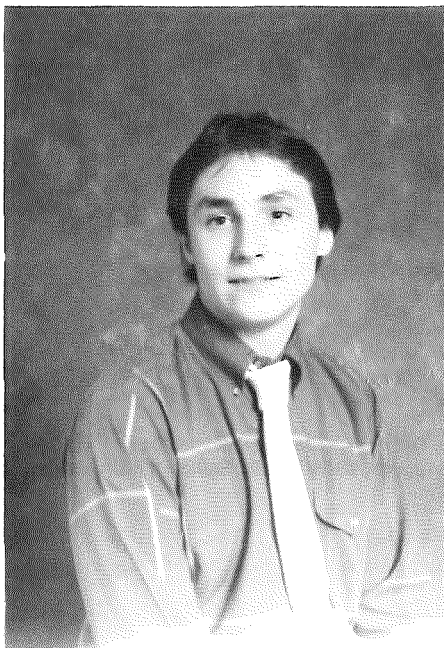
In nature I find a sense of awe and breathtaking beauty. I always look in admiration to its complexity and diversity. In studying nature I have come to realize that only a Supreme Being could have created everything on this earth to fit together as well as it does.

When I am away from our modern world, in the woods or by a stream, I feel a sense of calm. Here I can completely relax and open my mind. It is here that I feel closest to God.

Each day as I marvel at the world around me, I am continually reminded of all that we have for which to be thankful to God. Everything that he has seen fit to place on this earth is a blessing to us. It is a blessing that we should not take lightly, however. We must take the responsibility to protect and keep those things that God has put on this earth for us.

I feel that God's greatest blessing to us was to allow us to live in this resplendent world that he created. As Cecil Frances Alexander wrote, "He gave us eyes to see them, and lips that we might tell. . . ." In this way we can truly be thankful to him.

"All things bright and beautiful" tells of everything I hold dear. It tells of the beauty found in nature and the world around us as well as the many blessings that God has given us. It is because of this that I can relate to its message and delight in singing the words ". . . how great is God Almighty, who has made all things well."



Thomas M. Smith

Our guest columnist is Thomas M. Smith, a 16-year-old sophomore at St. Timothy's/Hale High School, Raleigh, N.C. This was a prize-winning essay at Hale High School.

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LETTERS

To Broadcast or Not

Your editorial "Public Evangelism" pushed my button [TLC, May 3]!

I thank my God that the Episcopal Church does not engage in TV, as the costs are an immoral expense.

I thank my God that we can selectively support the Episcopal Radio-TV folks in Atlanta who do a creative and exciting job for our benefit (*Shadowlands*).

I thank my God that I have time to do hospice, stand between local authorities, social workers and parents for a child needing help, administer unction to the sick, split wood for my fireplace and answer the phone myself without being required to produce a sermon (address-production) that would reach thousands or millions and all the attendant hoopla that proceeds therefrom!

I thank my God that the Episcopal Church sees its ministers, lay and clerical, in the image of water, bringing life, slowly wearing away, patiently standing by — rather than the image you would have us consider.

I thank you for raising the question — it is certainly worth valuing our ministry — but "courage to face this prob-

lem?" *What problem?* My seminary tried to prepare me to go visit a widow and not to mail her a tape of my latest thought on living alone!

Be not seduced by the glammers of Baal, but lured by the loving God seen in the personal contact — hand to hand — we shall evangelize!

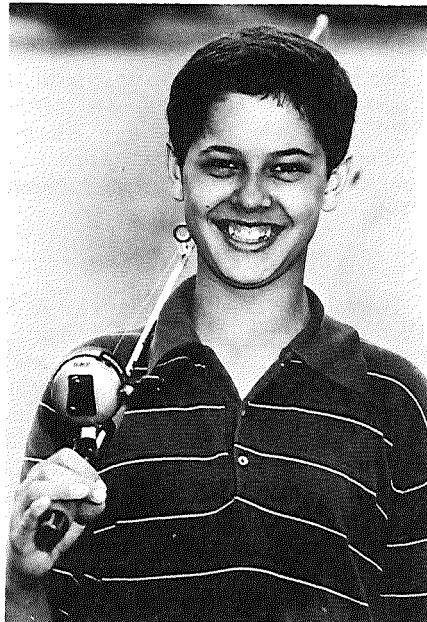
(The Rev.) CHARLES A. BRYAN
Church of the Incarnation
Highlands, N.C.

Principal Act

To the several priests who commented [TLC, April 19, May 3] on my letter concerning the "Principal Act" [TLC, March 22], I would say "Amen"; you are doing what should be done, i.e., offering the Eucharist to your congregations on the first day of the week.

But that's not the issue. The problem is that many small churches and especially missions do not have the *luxury* of having a priest every Sunday. Often, and for various reasons, they must resort to having a supply priest or a vicar who, charged with several widely separated yoked missions, cannot schedule a service at each on the same Sunday. The result being that these churches must resort to having Morning Prayer led by a layreader on some Sundays during a month.

Often, because of their smallness and



Save a Boy... Make A Man

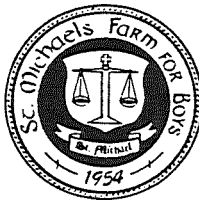
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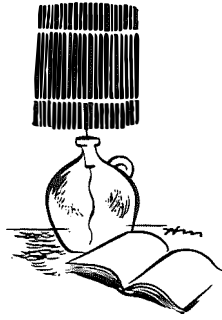
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isolation, they already suffer from a feeling of inferiority. If they are made to feel that having Morning Prayer on Sunday is not a valid alternative to the Eucharist, they are then, in a sense, being told they are not a "real church" which would have the affect of lowering their already low self-esteem.

It is true, as I stated in my original letter, that the Eucharist is the "highest in rank" since this is the service in which we partake of the body and blood of Christ, but it is also true, that at Morning Prayer "when two or three are gathered together in his name thou" — God is there!

GEORGE CASPARIAN

Fulton, Ky.

Not Timeless Views

In commenting on the address of Bishop Spong [TLC, April 26], I confine these observations to that portion devoted to homosexuality.

Bishop Spong does not refer to the scriptures on this subject, viz., Leviticus 20:13, Leviticus 18:22,23, or St. Paul's writing in Romans 1:27 et seq., or in Corinthians. Nor does he allude to Article VI of the 39 Articles of Religion which states that these books of scripture are canonical, i.e., they contain the law.

It seems that Bishop Spong's views are the transient ones of a school of the current sociologists rather than the timeless truth of the scriptures.

HORACE W. BAGGOTT

Dayton, Ohio

Readers should note, in this issue, the texts from a second debate between Bishop Spong and Bishop Wantland concerning the role of scripture in the formation of Christian sexual morality.
Ed.

Politics in New Sea

Hurrah for Jack Woodard's "A Sea Change in the Church" [TLC, April 5]! "Father knows best" certainly needed modification in the church as much as society in general still needs modification of patriarchy, but it has proceeded at a much swifter pace in the church in the past two decades than elsewhere. Coming down from the pedestal has had the side-effects Fr. Woodard so well identifies: de-sacramentalization of the effective symbol of ordination; the adaptation of contracts and "free agent" status inevitably implying legal counsel and conflict; the multiplication of commissions, interviewers, and documentation which under the guise of democratic process is subject to manipulation and second-guessing by both interviewers and interviewees; and weak bishops who are only spokespersons for the bureaucratic process.

The result is that no one is in charge and all are reluctant to speak or act

forcefully and honestly lest they offend someone who can pressure them out of ordination in the first place, or out of what used to be a life-call in the second place.

The April 26 issue carries a report of a diocesan study and survey in preparation for the election of a new bishop in Los Angeles. Like every other such survey, Episcopalians say that "spirituality is the quality respondents want most in their bishop," but the present "sea," as Woodard identifies it, works in opposition to that wish, whatever particular meaning "spirituality" bears. Bishops will continue to come from among those who do best at ecclesiastical politics in the Episcopal Church and fit the current "sea" conditions.

(The Rev.) JOHN M. SCOTT

St. Mary's Church, Hamilton Village
Philadelphia, Pa.

Memory of Jesus

The "Benediction" in the Easter edition brings to mind F.D. Maurice's dictum that theologians are usually right in what they affirm and wrong in what they deny.

The article, which was really quite fine, contains the puzzling line, "early Christians never spoke of remembering Jesus." The basis for this assertion is absolutely unapparent. In several New Testament writings, remembering Jesus is seen as essential to the life of the church (Hebrews 3:1, 12:3; I Cor. 11:1). The eucharistic injunction is to break the bread in remembrance of Jesus, showing forth his death till he comes (I Cor. 11). This remembering is not separated from the experience of the risen Jesus. Thus, the pastoralist writes, "Remember Jesus Christ, risen from the dead" (2 Timothy 2:8).

The mystery of Easter is indeed not revealed in butterflies but that does not mean that the life of Jesus of Nazareth ceased to be important in a community which knew and felt his living presence. Living presence and historical memory are in fact components of eucharistic life.

(The Rev.) WILLIAM F. FRAATZ
St. Nicholas Church

Richfield, Minn.

Witness of Fidelity

Please convey my love and prayerful support to the anonymous author of "My Wife Has Alzheimer's Disease" and his beloved spouse [TLC, May 3]. His outlook on life uplifted me, his selflessness encouraged me, and his words moved me to tears.

What a witness to me both as a husband and as a Christian! May the Lord continue to shower his grace upon this family.

(The Rev.) DAVID R. SIMPSON
Christ Our Lord Church

Beaufort, S.C.

BOOKS

Third Liberation Theology

SPEAKING THE TRUTH: Ecumenism, Liberation and Black Theology. By James H. Cone. Eerdmans. Pp. 167. \$8.95 paper.

In addition to the challenge of Latin American liberation theology and feminist theology, the correctives and critical questions raised by a third liberation theology, namely, black theology, are summarized fairly well in this book of essays and addresses by Prof. James Cone, currently professor of systematic theology at Union Theological Seminary in New York City.

Because Cone is an international figure known in Europe, Asia, and much of the Third World, Eerdmans has published this collection of his miscellaneous addresses and articles. Oddly enough, even though ecumenism is a part of the title, only one essay deals with this issue. In this essay, Cone claims that the agenda of the larger ecumenical movement is not the agenda of black churches because the ecumenical emphasis on unity and ending the schism between denominations prevents white denominations from dealing with the fundamental issue of white and European domination in the churches and over the gospel, as well as dealing with issues of justice and liberation.

The book does allow for the uninitiated to read and experience the force of Cone's complaint as well as his constructive theology. One notices this particularly in his essays on the history of black religious thought and black worship.

Thanks to James Cone and others, no one can be a serious student of theology, contemporary or historical, without having to deal with the cultural and ethnocentric underpinnings of Christian

dogmatics and theology. This is not a theology simply to be read by blacks, but rather by all in order to hear about an important corrective. This is especially important for Episcopalians and Anglicans who portray their church a multiracial, multicultural community, but who suffer from a legacy largely shaped by the nationalistic Church of England. One may rightly debate Cone's correctives as found in this book, but one cannot ignore him. He speaks to people of African descent as well as others interested in liberation theology throughout the world. Hence, to get some idea of the character and themes which black Christians hold amongst themselves about the white churches and Christians, it would be well to read this book, even though I am critical of some of it.

(The Rev. Canon) R.E. Hood
General Theological Seminary
New York, N.Y.

Perspective of the Oppressed

THE UNQUESTIONABLE RIGHT TO BE FREE: Black Theology from South Africa. Edited by Itumeleng J. Mosala and Buti Tlhagale. Orbis. Pp. xviii and 206. \$11.95.

Our present theological enterprise can be greatly enriched if we are sensitive to theological reflection from the perspective of the oppressed. In *The Unquestionable Right to Be Free*, the black theology of South Africa is offered as such a perspective. The authors are clergy and church workers from the mainline churches who examine the origins of black theology in South Africa. The relationship of this new theological approach is explored in the light of the Independent (Ethiopic) Churches, and the traditional African religions.

Itumeleng J. Mosala, one of the editors, has written on the use of scripture in black theology. What he says deserves our attention, especially as we debate the appropriate use of our scripture in our theological reflection. He writes, "the ideological condition and commitment of the reader issuing out of the class circumstances of such a reader are of immense hermeneutical significance. The biblical hermeneutics of liberation is thoroughly tied up with the political commitments of the reader."

The approach of these South African Christians must be thoughtfully considered. In some circles, there is a reluctance, if not a fear, to consider the Marxists categories that liberation theologians sometimes utilize in their analysis of their present situation. However, if the truth makes us free, then we must be open to the various paths that truth travels.

(The Ven.) ORRIS G. WALKER, JR.
St. Matthew's and St. Joseph's Church
Detroit, Mich.

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Magnificat

(The Visitation, May 31)

Kneeling silently, in contemplation
at the outer fringes of Creation
reflecting on the spotless form
in which heaven and earth were born
she listened for the mockingbird
the lowing of the distant herd
the joyful song all nature sings
the symphony of simple things.

Ray Holder

THE LIVING CHURCH

May 31, 1987
Easter 7

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Province V and Ethics Statement

The bishops and delegates of Province V, representing 14 dioceses in the mid-west, decided not to endorse a statement on sexual ethics which has already been endorsed by the bishops of Province VII (southwest) and Province IV. Instead, the synod referred the statement and the issue of sexuality to the Province V executive committee for study and proposed sexuality as the focus topic for the 1988 synod meeting.

The sexual ethics statement was brought to the annual Province V synod, meeting at the DeKoven Center in Racine, Wis., April 27-28, by the Rt. Rev. William Wantland, Bishop of Eau Claire.

Eau Claire's executive council, in a letter to the synod delegates, said they "applaud and affirm" the statement "which calls upon all our members to follow the biblical and traditional teachings of the church," noting that "God's intention for his human creatures lies in the union of male and female marriage. Such marriage . . . is, by intention, faithful, lifelong and monogamous." The Eau Claire council urged synod endorsement.

The statement was debated by the provincial bishops during a closed bishops' meeting, in which the bishops could not reach agreement on endorsement, with several reportedly saying they could not, in good conscience, sign the statement because it was judgmental and discouraged full dialogue in the church. The bishops referred the statement to the annual business session for debate and a vote.

The reasons given by bishops and synod delegates for refusing to endorse the statement included honoring the request of the Most Rev. Edmond Browning, Presiding Bishop, to wait for complete dialogue in the church before reaching conclusions about sexuality [TLC, May 10]. Other delegates echoed several of the bishops' fear that the statement was judgmental and included "innuendos" about homosexual unions.

Ongoing Studies

The sexuality statement comes on the heels of the controversial report from the Diocese of Newark and the ongoing studies of sexuality by a national church commission which will make recommendations to the General Convention in Detroit in 1988 [TLC, March 1].

The Rt. Rev. Thomas Ray, Bishop of

Northern Michigan, opposed the resolution, saying it was "judgmental against homosexuals, young couples and older people. Celibacy isn't the answer either," he said.

Many of the bishops and delegates noted during and after the debate and vote that, while they agreed with the content of the statement, they had not had sufficient time to reflect on and debate the statement. The Rt. Rev. Roger White, Bishop of Milwaukee, called referral of the statement to committee "a cop-out," noting that by the time the synod meets again to study the sexuality issue that the national church's report and recommendations to General Convention will already be determined.

In an interview following the debate, Bishop Wantland said he was disappointed because "there are thousands of people out there who are calling on this church to stand firm in its commitment to biblical principles. It is important to determine the context of ideal and standards. And the standards must be there!"

Bishop Wantland said he was angered that the church would base its standard of morality on this "Godless, violent society." He added that his concern in supporting the statement was not to be condemnatory nor judgmental, but rather pastoral by "upholding standards and calling people to holiness and perfection."

Help for Nigeria

In other action, the synod unanimously supported a call for a special offering to be collected by parishes and dioceses in the province to send emergency aid to the companion province and dioceses of the Church of the Province of Nigeria.

In recent months more than 100 churches and a seminary have been burned to the ground or seriously damaged in religious riots between Muslims and Christians in northern Nigeria.

A letter from the Most Rev. Timothy Olufosoye, Archbishop of Nigeria, appealed to all Christians in the companion dioceses and province to "pray for us" during the turmoil. But he also, for the first time during the 10-year companion relationship, appealed for immediate cash relief for rehabilitation, food, clothing and hospital charges.

"It is with a sad heart that I report the religious disturbance in Nigeria . . . where many Christians were killed and

many injured," the archbishop wrote to the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, and president of Province V. "Our only theological college in the north, St. Francis of Assisi, has been burnt down and the students have fled. We now worship under the shade of trees in some places and the rain is coming. Our fear is in the problem of restoration of the churches burnt down; we may not be allowed to rebuild them on their present sites," he said.

Although unrest between the Muslims and Christians is not new, the latest outbreak of violence resulted in the banning of all Christian processions of witness on Palm Sunday and Good Friday and no worship at all in colleges, the archbishop said. The Anglican Church in Nigeria is growing rapidly, according to reports, and the riots and damage are a serious setback.

"Our partners . . . should kindly come to our aid urgently. Christians are suffering persecution here in Nigeria," he said.

Aid from parishes or dioceses will be directed through the Rev. Canon Samuel Van Culin of the Anglican Consultative Council.

Icons and Council Celebrated

Eastern Orthodox Christians in Wisconsin joined with Lutherans, Episcopalians, Roman Catholics and others in a unique festival at the beginning of May, celebrating both the 1200th anniversary of the Second Council of Nicaea and the use of icons, or holy pictures, as defended and affirmed by that Council.

Extending over a ten-day period, the festival began with a "theology day" mainly for clergy and their spouses, as well as lay leaders, and faculty and students of different seminaries. The program was held in the hall adjoining the Serbian Orthodox Cathedral of St. Sava in Milwaukee.

The principal speakers were Fr. Thomas Hopko, professor of dogmatic theology at St. Vladimir's Theological Seminary in Crestwood, N.Y. and Dr. H. Paul Santmire, Lutheran pastor and author.

Fr. Hopko described the Second Council of Nicaea, which was the seventh of the great General Councils or Ecumenical Councils of the ancient church. Nicaea, where the first General Council had been held, was a city near Constantinople. By Eastern Orthodox, as by Anglicans, it is regarded as the last such council, but Western Christians have often

been ambivalent in their acceptance of it.

The Council devoted itself to the question of the legitimacy of icons, or images, in the Christian church. They were defended on the ground that the invisible God became visible in Jesus Christ — and he is called the icon of God in the original Greek New Testament: II Corinthians 4:4 and Colossians 1:15. Because he was truly and genuinely a physical human being, he can appropriately be represented to the eye as well as the ear, as can the saints. The icons of the Greek, Russian, Serbian and other Eastern Churches, executed in the distinctive and mysterious Byzantine style, remain a unique devotional, artistic, and cultural heritage of these churches.

Doctrine of Creation

Dr. Santmire discussed Christian art in terms of the doctrine of creation. Divine truths, he asserted, can be communicated through material pictures and other works of art because "matter matters." It is all part of God's world and has meaning. On the other hand, he questioned whether the animals, plants, landscape and so forth of the created world have a sufficient place in the subject matter either of Eastern or Western church art at the present time. His lecture was followed by a panel discussion. Panelists included the Rt. Rev. William Wantland, Episcopal Bishop of Eau Claire, and Dr. Robert Tobias of the Lutheran School of Theology in Chicago who took a leading part in organizing the festival.

Subsequent days included exhibits of icons in Milwaukee museums, and a concert of Eastern and Western sacred music at the Roman Catholic Cathedral of St. John the Evangelist. Joseph A. Kucharski, music editor of *THE LIVING CHURCH*, was responsible for programming for the massed choir from several Milwaukee churches. English, Russian, Greek, Polish, Armenian and other selections were included in the unusual program.

On May 9 an all-day program was provided at St. Sava's, including lectures, demonstrations of icon painting and workshops for both adults and children. The next day Eastern Churches of various rites scheduled tours after their Sunday Liturgies. In the late afternoon, Orthodox Vespers at St. Sava's was celebrated, with an address by Archbishop Iakovos of New York, who for nearly 30 years has been Greek Orthodox Archbishop of North and South America. A reception, reflecting Serbian hospitality, followed.

Although other celebrations of the anniversary of the Seventh General Council are taking place elsewhere in this country and abroad, the Milwaukee Festival is believed to be unique in its exten-

sive educational program and in the cooperation of different churches which it represented. Arrangements were made by the Very Rev. Milan Markovina, of St. Sava's, Dr. Tobias and an extensive committee network including several Episcopalians.

H.B.P.

Anglican Fellowship of Prayer

The Rt. Rev. Donald Hulstrand, Bishop of Springfield; the Rev. Canon Herbert O'Driscoll of Calgary, Alberta, and Verna Dozier of Washington, D.C. highlighted the annual conference of the Anglican Fellowship of Prayer held April 30-May 2.

The conference met this year at Ridgecrest, a sprawling Southern Baptist conference center in the middle of North Carolina's Smoky Mountains.

Under the theme, "Lord, Teach Us to Pray," the conference was geared toward teaching "the basics of prayer," according to AFP executive director Harry Griffith. "It's always been on prayer and some aspect of spirituality, but never just on prayer," he said.

In one address, Bishop Hulstrand focused on basic principles of prayer. Prayer is, first, God's will for us, said Bishop Hulstrand. "God's will is God's love," he said. "You could just as well say, 'God loves us to pray.'"

Second, if you are to succeed in prayer, you simply have to pray. "The only failure in prayer is to stop praying," he pointed out. Third, praying means giving yourself to God. "God doesn't just want your prayer, God wants you," he said.

Story of Healing

Bishop Hulstrand, who was AFP's executive director from 1975-1979, told a story about his son who — many years ago — was blinded by chemicals in a high school chemistry lab.

"We rushed him to the hospital and there the doctor told us he would never see again . . ." he said. "I stayed up that night praying, and prayed late into the night. Finally, I decided I would give him one of my eyes so he could see again . . . and I was finally able to go to bed at peace . . ."

The next morning his son was healed. Doctors could find nothing wrong with his eyes, "and today he is a design architect" reported Bishop Hulstrand. He wasn't, however, just stressing the healing power of prayer. "The point is, if you pray, you have to be willing to give yourself and be used by God" as an answer to your prayers, he said.

Canon O'Driscoll, former director of the College of Preachers in Washington, D.C., gave a keynote address touching on some common themes of the age in which the church finds itself. A contemporary spirituality is based on imagina-

tion, story, and "the right side of our brain," he said. God says to us, "I don't just want your organization, I want organism; I don't want your system, I want your story; I don't just want your brain, I want your body . . ."

Verna Dozier, a popular teacher and conference leader, led Bible studies on Friday and Saturday. "Know your God, know your history, and know what's going on around you," she stressed in one session. "To brood on the condition of the world — to think on these things — is one form of prayer."

The AFP is a loose-knit group of some 10,000 Anglicans bound together by a twice-a-year newsletter, an annual conference, and a belief in prayer. In addition to 300 U.S. participants, some 50 others went to the North Carolina conference from Canada, England, Bermuda, and the Bahamas. A special guest was the Rt. Rev. Alpha Mohamed, Bishop of Mt. Kilimanjaro, in Tanzania, East Africa.

Individual workshops focused on spiritual discernment, wholistic prayer, intercessory prayer, keeping a journal, inner healing, as well as hospice, prison, and youth ministries.

DAVID SUMNER

AIDS Work Continues

Last November's National Day of Prayer for AIDS patients and their families has built a foundation for phase II of the church's response to the AIDS crisis. This includes preparation for the establishment of an AIDS network and outreach to other denominations.

The Rev. Lynne Coggi, who has been coordinating the national church's response to the crisis, said that about 90 dioceses participated in the Day of Prayer. The event was in response to a 1985 General Convention resolution calling for renewed ministry towards victims of the AIDS epidemic.

Ms. Coggi described phase I as an effort in the national church toward "recognition of the scope of the problem and ministry to persons with AIDS and their loved ones." While that work continues, phase II is working with the National Council of Churches and individual denominations, as well as integrated networks established in California, New England and Texas.

The AIDS network is intended to reinforce the church's ability to speak out on issues such as medical advocacy and housing discrimination towards AIDS patients.

According to Ms. Coggi, the network is the first to be established by a national church, and she considers it "essential to the ability to counter the media-promoted view" that all churches condemn persons with AIDS and oppose "education of the public and/or discussion of unsafe practices."

The Bible and Sexual Ethics

These are the texts from the second of two debates held in March in the Diocese of Newark, between the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and the Rt. Rev. John S. Spong, Bishop of Newark. The statements from the first debate, "Changing Patterns of Sexuality," were published in the April 26 issue of TLC.

By WILLIAM C. WANTLAND

Christians are constantly making moral choices, as well as a myriad of other decisions. What is the role of holy scripture in the formation of Christian moral choices? The Book of Common Prayer, in citing the resolution of Lambeth Conference in 1888, declares (p. 877) that holy scripture is seen "as being the rule and ultimate standard of faith."

Scripture is the final authority for all rules, precepts and decisions in the Christian faith. Even in the area of canon law, scripture limits and defines the rule making authority of the church. For example, in 1947, the SPCK published a report entitled *The Canon Law of the Church of England*. As the report of the Commission on Canon Law points out:

"By virtue of our Lord's commission to the Apostles, the Church itself in every generation has made what rules have been necessary for the guidance of its life: rules, as Hooker says, drawn

from the laws of nature and of God, by discourse of reason aided with the influence of divine grace, and over and besides those that are contained in the Bible. The Church has no authority from our Lord to alter the way of faith and the way of life and the sacraments which He has entrusted to its care."

Our final authority is holy scripture, and therefore, the report tells us that "the law which the Church makes cannot include any order, prohibition, or permission contrary to what is contained in Holy Writ." This is reflected in Article XX of the Articles of Religion: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing

By JOHN S. SPONG

No book has shaped the history of the Western world as deeply as the Holy Bible. This book has determined values, set limits, inspired poets, engaged theologians and comforted many people. It is a treasure chest of beauty and insight into God and human nature.

When I was in the seventh grade I received my first personal Bible as a Christmas gift from my mother. My rule of life from that moment to this has been to read it daily. I take the Bible very seriously and I am well acquainted with its rich content and its poignant themes.

I do not, however, take the Bible literally.

I do not concur when the Bible endorses the death penalty for such "crimes" as being a false prophet, blaspheming, worshipping a different God, not obeying a priest or a judge, or talking back to your parents.

I do not share that biblical perspective which insists that God has chosen only the Jews to be God's people. It offends my understanding of God when I read (Deut. 14:21), "You cannot eat anything that dies of itself, but you can feed it to aliens and sell it to foreigners." I cannot worship a God who rejoices over the drowning of Egyptians in the Red Sea (Exodus 14, 15), or who approves those who want to hurl Edomite children against the stones, as Psalm 137 states.

The Bible supports slavery. I do not. Leviticus 25:44 asserts that Israel may in good conscience make a slave of anyone except a fellow Israelite. The Christian scriptures concur in this practice. Paul instructs Christians in the proper

way of treating a slave. He counsels compassion but not justice. He does not consider freedom or the abolition of slavery as the proper response to new life in Christ.

The biblical authors all assumed a three tier universe of a flat earth bounded by an underworld beneath and a domed vault overhead, beyond which heaven was located. They also believed that deaf muteness and epilepsy were conditions of demon possession and that sickness was a punishment for sin. This generation cannot be literal about these assumptions.

Few people are consistent biblical literalists. More often they use the Bible selectively, quoting it vigorously when they believe it supports their point of view. Nowhere is this more obvious than when we seek biblical guidance on the emotionally charged subject of sexuality.

Homosexuality, for example, is clearly condemned in several places in holy scripture. The first text usually cited is the Genesis story of the visitors to the home of Lot, who lived in Sodom (Gen. 19). The citizens of Sodom demand that the male guests be made available to them for sexual activity. Lot responds by offering to the town people his virgin daughters instead. If sex is the agenda of this story then what the Bible is saying is that homosexuality is evil but the sexual violation of one's unmarried virgin daughters is acceptable. That would be a strange text on which a moral society would base its condemnation of homosexuality.

More frequently quoted passages are

against the same, so besides the same ought it not to enforce any things to be believed for necessity of Salvation."

Thus, the church is free to make rules and regulations based upon the commission of our Lord to the Apostles and the church to bind and loose (Matt. 18:18), but any such rules and regulations are ultimately subject to the test of scripture itself (Article XX).

This position was affirmed by the House of Bishops in 1983, in a statement which concludes: "This House affirms that its specific interpretations should be consonant with the received witness which Scripture bears to the new life given to us in Christ Jesus."

This understanding of the centrality of scripture is not unique to this age or civilization. From the very beginning of Christianity, scripture was seen as the ultimate and final authority for the church (after Christ, himself). For example, Irenaeus, writing around 180, and Tertullian writing at about the same time, or a little later, both see Christ as the ultimate source of teaching and authority in the church. However, that ultimate source is contained in both scripture and tradition. Irenaeus sees the apostolic tradition as residing both in

the teaching passed on to the bishops and deposited in written documents (*adv. haer.* 4, 26, 2; 3, 1, 1).

Tertullian, writing in his work, *Of Heretical Prescriptions*, says much the same that Irenaeus said. Tertullian stated that tradition was enshrined in scripture, for the apostles subsequently wrote down their oral preaching in epistles.

Origen, writing in the third century, stated: "If anything remains which Holy Scripture does not determine, no other . . . ought to be received to authorize any knowledge, but we must commit to the fire what remains that is, reserve it unto God" (*Hom. V. in Lev.*).

Athanasius, Cyril of Jerusalem and Basil, all writing in the fourth century, declared that holy scripture contains all the truth we need for our soul's sake. Augustine of Hippo, in the early fifth century, summed this up by declaring: "In those things which are plainly laid down in Scripture, all things are found, which embrace faith and morals" (*De doct. christ.* 2).

Later in the same century, we come to the touchstone of St. Vincent of Lerins who in his *Commonitorium* reflects the balance between scripture and tradition



Bishop Wantland

which has been expressed continuously since the second century: "We said above that this has always been, and even at this day is, the custom of Catholics to try and examine the true faith by

Leviticus 18:22, "You shall not lie with a male as with a woman. It is an abomination," and Leviticus 20:13, "If a man lies with a male as with a woman both of them have committed an abomination."

These texts indicate that the author of Leviticus regarded homosexuality as evil, sinful and, in his words, an abomination. However, the same word that we translate as abomination is also used by this author to describe a menstruating woman. Later this same author argues that no one with a blemish may approach God! A blemish is defined as being blind, lame, a hunchback, a dwarf, or one who has crushed testicles. An ignorance about the causes of many things is thus revealed. Is it possible that this ancient scribe also failed to understand the phenomenon of homosexuality? The nature of prejudice is to condemn what we do not understand.

Still others point to Paul's words on this subject in Romans 1:26-27, "Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another. Men committing shameless acts with men and receiving in their person the due penalty of their error." In this passage Paul certainly states that homosexuality is evil. But the real question is whether Paul's opinion was limited by the prejudice and lack of knowledge present in his day. An examination of some of Paul's other assumptions and conclusions provides a context in which this question can be answered.

Who today would share Paul's anti-Semitic attitude when he wrote, "God gave the Jews a spirit of stupor, eyes that should not see and ears that should not hear down to this very day" (Romans 11:8).

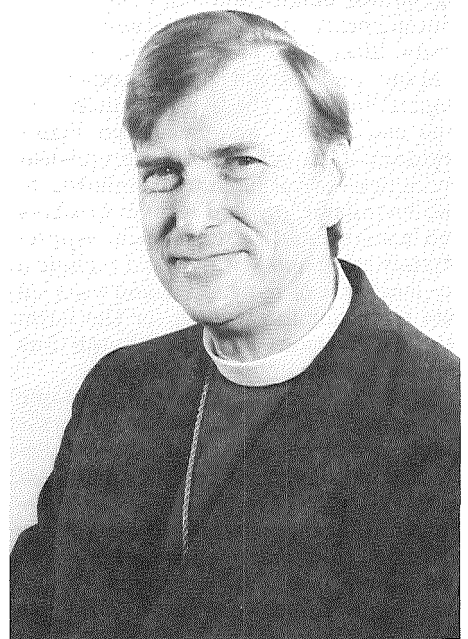
Paul believed that the authority vested in the state was instituted by God and was therefore not to be challenged by Christians (Romans 13:1-2). Yet, such people as the framers of the Magna Carta, George Washington and Martin Luther King, Jr., believed that they had both a right and a duty to resist the civil authority and to challenge the power of the established government.

Paul believed that all women ought to be veiled (I Cor. 11:6ff). He stated that it was a shameful thing for a woman to speak in church (I Cor. 14:35). He insisted that only men, not women, were created in the image of God (I Cor. 11:6ff).

In these attitudes, Paul's thinking has been challenged, set aside and transcended even by the church. Is Paul's commentary on homosexuality more eternal than some of his other culturally conditioned ideas?

If, through the knowledge and insights of the life sciences, we become aware that homosexuality is one normal but minority expression of the spectrum of human sexuality that appears in a rather constant ten percent of the population, would we not have to adjust our condemning attitude? Some scientists have suggested that homosexuality is

genetically based or imprinted in the chromosomes of the biological structure of our humanity. If that is so then homosexual persons have no more choice over their sexual orientation than redheaded people have over their hair color. If we do not choose our sexual orientation, if we simply awaken to it, can we be morally culpable as our prejudice suggests? Suppose we discover that no one can turn a heterosexual person into being a homosexual person, would not that fact re-



Bishop Spong

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these two methods: first by the authority of the divine canon (i.e. Scripture); secondly, by the rule of the Catholic Church (i.e. Tradition), not because the canonical Scripture is not as to itself sufficient for all things, but because very many, expounding God's word at their own will, do thereby conceive divers opinions and errors. And for this cause it is necessary that the interpretation of the heavenly Scripture be directed according to the one only rule of the Church's understanding; only, be it observed, especially in those questions upon which the foundations of the whole Catholic doctrine depend."

This twofold authority of Bible and Tradition is seen in the Articles of Religion, as originally adopted by the Church of England in 1571, and as re-enacted by General Convention of the Episcopal Church in 1801. Article VI states: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Thus, scripture is the primary authority, as interpreted by tradition, the second authority. That position, first set forth in the second century, and reaffirmed by the articles in the 16th and 19th centuries, is still the position of the Anglican Communion in the 20th. As Francis J. Hall, outstanding 20th century Anglican theologian, said:

"We should seek to ascertain that which is taught by the Catholic Church as necessary to be believed for salvation, and is contained in the Sacred Scriptures, for such doctrine, and such only, constitutes the necessary faith of Christians. It can be seen that our knowledge of saving doctrine is based upon an acceptance of the authority of both the Catholic Church and the Bible. These two are necessarily in agreement, since the teaching of both comes from the same divine source.

"But the manner in which the rule of faith requires us to depend upon the authority of the Church on the one hand, and of Holy Scriptures on the other, is somewhat different. The Church is commissioned and guided by God to teach and define the faith. It is from her, therefore, that we learn its precise contents. On the other hand, all saving

truth has by divine inspiration been imbedded in manifold ways in the Scripture and by their use we are able to verify, and enrich our hold upon, the truths which the Church teaches and defines. To put the matter summarily, the Church teaches and defines while the Bible confirms and illustrates, everything that is necessary to be believed. Nothing may be held that contradicts catholic doctrine, and nothing may be required to be believed as necessary for salvation that is not contained in the Scriptures" (Hall, *Authority, Ecclesiastical and Biblical*, Vol. II, Dogmatic Theology).

We might paraphrase this in the words of an old aphorism oft quoted: "The Church to teach, the Bible to prove."

If, then, scripture is the rule and ultimate standard of faith, what does it say about sexual morality, and to what extent has the church followed that biblical teaching?

There are a number of passages in both the Old and New Testaments, but let us look at just a few of those passages from the New Testament which give us a clear understanding of a rule of sexual morality for Christians.

There are four basic areas of sexual activity which we see in the world today:

BISHOP SPONG

move much of our irrational fear?

It is possible that the major force distorting the lives of gay and lesbian people is not their sexual orientation but the ignorance, anxiety and cruel rejections of the heterosexual majority. That majority reacts with hostile judgment to the behavior of homosexual people without being aware that it is their blanket rejection of all homosexuality, including bonded faithful gay couples, that may be the largest single factor in creating the contemporary world of unstable homosexual lifestyles.

Many professional people today are suggesting that these possibilities are true and, if they are true, then Paul's prejudice and ours must be relinquished and a new way of looking at, relating to and loving our gay and lesbian brothers and sisters must be developed. Appropriately, such a new way would include a corporate act of repentance and a corporate quest for forgiveness for the harm and destruction that the church has helped to heap upon these people.

Turning for a moment from the topic of homosexuality to the biblical basis for heterosexual decision making, we discover a not dissimilar story. The biblical attitude toward the ethics of sexual behavior is not so simple as some have assumed. Commandment number seven proclaims, "You shall not commit adultery." That condemnation seems quite clear. But is it? That law as practiced among the Hebrews was qualified in

ways that those who want the Bible to give them specific directions do not seem to understand.

First, in the world that received the Ten Commandments, polygamy was the pattern of married life, not monogamy. Some 300 years after Moses was supposed to have received the Ten Commandments, King Solomon had wives and concubines numbering 1,000. What does adultery mean when one man possesses 1,000 women? Secondly, adultery in the Bible was defined so that it bound only the married woman to fidelity. It did not bind the married man unless his partner was someone else's wife. Thirdly, the Hebrew law only applied to intra-Jewish relationships. There was no prohibition against killing one's enemies, stealing from one's enemies or lying to one's enemies. The women captured in battle and any other foreign women were fair game for sexual sport by Hebrew men whether the men were married or single. The commandment, "You shall not commit adultery," simply did not cover these things. Hence, a simple application of the biblical rule becomes both indefensible and inappropriate.

Underlying the Bible's definition of sexual morality was an assumption that the female was a lesser creature, barely more than property. She was given away in marriage by one man to another. The Bible placed on the woman the blame for sin. The woman was the transgressor, the deceiver, the temptress, and bearing children in pain was both her punish-

ment and the means by which she was saved. Strangely enough, throughout most of Christian history celibacy was looked upon as the highest calling and marriage was considered a compromise with sin. These attitudes reflect an understanding of women as pollutants and that attitude is not one the church today can affirm.

The marriage ritual was late in being formed and common law marriage was more the rule than the exception throughout most of Western history. Marriage at its beginning was not a sacrament so much as it was the legal and economic pattern of the people of means, designed to guarantee an inheritance.

The Bible did suggest that marriage was a commitment for which one left one's father and mother to cleave to one's spouse. It did preclude divorce, save for the sin of adultery. The patriarchal framework undergirding these judgments, however, does need to be noted. The synonym for divorce was "putting away one's wife"; it was never putting away one's husband. The man alone had the power of divorce. In the Sermon on the Mount the Bible does condemn the lust that leads to adultery, but the assumption is that it is only male lust for a woman. St. Paul, accepting the common definition of women as inferior, urges wives to be submissive and husbands not to be harsh (Col. 3:18-19). In every way possible, the Bible couches sexual ethics in the context of assumptions about women that are now seen as unjust in both the church and society. A

homosexual activity, heterosexual activity before marriage (fornication), heterosexual activity outside of marriage (adultery), and heterosexual activity within marriage.

Homosexual activity is clearly prohibited as inappropriate for a Christian in I Corinthians 6:9, Romans 1:27, I Timothy 1:10 and Jude 7.

Fornication is also prohibited in I Corinthians 6:9, I Timothy 1:10, Jude 7, and Acts 15:20.

Adultery is forbidden and condemned in Romans 13:9, Matthew 19:9, and Matthew 19:18.

Marriage itself is commended in Matthew 19:4-6, Ephesians 5:22-33 and I Peter 3:1-7.

Early writers of the church have unanimously agreed with this understanding of sexual activity as limited to that between husband and wife within the context of marriage. The Epistle of Barnabas, written in the late first century (chap. xix), the Epistle of Polycarp (chap. v), Epistle of Ignatius to Antioch (chap. xi), Athenagoras in his *Plea for Christians* (chap. xxxiv), Clement of Alexandria, in his *Instructor* (Book II, chap. vi, Book III, chap. viii), and Tertullian, in his *Apology* (chap. xlvi), all writ-

ten in the second century, condemn homosexual activity, fornication and adultery, while upholding marital sexual relations.

What the church fathers understood from scripture in the earliest days of the church is still what we understand today. It was for this precise reason that the House of Bishops declared in 1977, at Port St. Lucie: "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 a virtue in the celibate life. It is clear from Scripture that heterosexual marriage is unanimously affirmed and that (other sexual) activity is condemned."

The bishops went on to observe that the church is right to confine its blessing exclusively to sexual relations in marriage.

Two years later, the Denver General Convention adopted Resolution A-53

Substitute, which declared: "We reaffirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality." The resolution then condemned both homosexual practices and heterosexual relations outside of marriage.

However, we must be careful to keep always before us the distinction between the prohibited activity and the person who engages in that activity. Such activity, commonly called *sin*, is properly condemned by scripture and tradition. The person, called the *sinner*, is not condemned, but rather is exhorted to repentance, and through the forgiveness of God, and the sacrifice of Christ on the cross, is *redeemed*. It is in recognition of the teaching of God-given scripture, and the admission of the need of each of us to be forgiven, in Jesus Christ, that we receive the saving grace of God.

To argue in any other way may be interesting sociologically or psychologically, but such argument is clearly not Christianity. It is Christ who shapes us; it is his Spirit who directs us. That shaping and directing is focused in holy scripture and the living tradition of the church.

literally understood Bible is thus not always an effective guide to the ethics of sexual decision making in our day.

But, if not to a literal Bible, then to what do those of us who yearn to live as Christians turn? We turn, I believe, to the spirit of the Bible, not to its literal words, and armed with the spirit of biblical truth we seek in our scary freedom to make decisions that bring about life and not death. We yearn to understand what it means to be created in God's image and we affirm that the image of God includes both male and female. We see all human life as redeemed in Christ Jesus and we commit ourselves to live out the full meaning of that redemption. We see full humanity when one is indwelt by God's Holy Spirit and we recognize that in the Bible the Spirit is always the Lord and giver of life. Then, and only then, do we look at human behavior and try to discover what actions make clear the meaning of our creation, redemption and sanctification.

Faithful, committed, monogamous marriage remains, I believe, the ideal, the context that offers the best hope for enabling our noblest, most human development to occur. The necessity of living inside a commitment that is "for better or for worse, . . . until we are parted by death," will develop character as few other things will ever do. The privilege of being a parent and of shaping an environment in which children can achieve their potential is, to me, a heavy but godly responsibility and an exhilarating and holy opportunity. The joy of being a

grandparent and of looking forward to the invasion of your home by your grandchildren is a serendipity that comes only to those who persevere in building a long term successful marriage.

To undergird, support, enrich and strengthen the marriage bond is a primary responsibility to the Christian church, not because some biblical words wrenched out of context say so, but because life is fulfilled and enhanced in such a relationship. So long as that marriage is alive, or even potentially alive, I believe the married partners must be faithful to each other and struggle day by day to create something beautiful between them.

But if all we do is to proclaim the ideal, then we will discover that those who cannot or have not achieved this ideal will experience only guilt and judgment. That may serve our purposes well if our primary task is to control behavior. If, however, our task is to give life then the ideal must not be the only place of redemption and other options must be embraced by the community of the forgiven and the realities of men and women in this century must be understood and accepted.

If men and women are both going to be educated as I believe they should be, then increasing years are going to be placed between puberty and marriage. If women are going to have careers that make them independent economically, then the power equation in every marriage is going to have to be renegotiated.

This will inevitably make the option of divorce a mutual option, and one that will be increasingly chosen. That is a price our society will pay for the emancipation of women. In the long culturally imposed period between puberty and marriage, and in the burgeoning category of those who are post-married people, there will be an attempt to discover ways of living out and expressing sexual needs that are appropriate to those circumstances. Since the Bible did not have to face either of these options there will be little help to be found there. But the church must be willing to enter the reality of this world and to assist in the decision making processes. To accomplish this task the church must relinquish its claim to know all the answers, abandon its tradition of moralistic judgment and seek in the integrity of honesty to affirm life-giving and life-enhancing values where the ideal is no longer an option.

I do not call the church to embrace immorality. I do call the church to question whether or not its traditional prohibitions are still appropriate in the circumstances of the lives of many people. I do call upon the church to enter the difficult area of sexual decision making and to help hurting and seeking human beings to make the kind of decisions that will be based on a life-enhancing commitment and a life-embracing love. Surely there is an area between the ideal and the immoral where issues are not clear. Into that area I call the church to go, and to go officially.

EDITORIALS

Newark Debate

The outcry precipitated by the recent study report in the Diocese of Newark on sexual relationships [TLC, March 1] continues, and we are glad to make it possible for our readers to know what Bishop Spong, and his respondent Bishop Wantland have said. We leave our readers to compare the two statements in this issue, as in the earlier issue of April 26. We are grateful to both of the bishops for making their statements available to *THE LIVING CHURCH*. As is our normal practice when two sides of a question are debated in one issue of this magazine, we refrain from evaluating the arguments on the editorial page. In any case, this magazine carries many statements reflecting views on these matters.

We do speak a word of question, if not of criticism, of the bishops of Province V who felt they could make no statement while such a discussion is in progress [p. 6]. First of all, the statement of a group of bishops is not likely to close debate on a provocative subject.

Secondly, a well-considered statement by bishops, so far from terminating discussion, in fact is part of the discussion and adds to it.

Holy Pictures and the Human Mind

The Second Council of Nicaea, or the Seventh Ecumenical Council as it is also called, is not a household phrase. Yet this great meeting of Christian leaders 1,200 years ago dealt with issues that are still important. The celebration of its anniversary this year, in Milwaukee [p. 6] and other localities, deserves our attention.

The First Council of Nicaea, in 325 A.D., gave us most of what we recite as the Nicene Creed (actually the third paragraph was finished later). Other great councils met in other localities every century or so, and their findings were, for the most part, accepted throughout the Christian world — hence they were called Universal or Ecumenical Councils. The series of seven came to an end with the Second Council of Nicaea.

This council reaffirmed and mandated the interpretation of sacred art which was already widely accepted, namely that Christian art does not violate the Second Commandment. In pre-Christian times, God indeed had been invisible and beyond any earthly depiction, but in Christ the invisible God has become visible.

As Christians, we can and should express our faith in visual arts. A picture or icon of Christ is to be honored, not to give glory to the wood and paint as if it were an idol, but to give glory to the one depicted, even Christ, who is the image of the Father, and through whom and with whom the Father and the Holy Spirit are worshiped and glorified.

What does all this matter, especially for modern American Christians who often have little or no religious art either in their homes or their churches? Because what we see, or do not see, does in fact influence our outlook, feelings, and beliefs whether we like it or

not. As Fr. Hopko explained in a delightful section of his lecture in Milwaukee, May 1, America is filled with secular icons, such as the figures in cigarette ads. These figures can persuade people to smoke even though the Surgeon General's warning plainly appears in words in a corner of the picture. Visual impressions are often so powerful that we never forget them. We cannot disregard what we see. The question is, *what* do we see and *how* do we interpret it.

The Episcopal Church would be strengthened if more of our churches had beautiful, dignified, and commanding pictures of Jesus Christ. Some do, often in stained glass, but many do not. Similarly with representations of our Lord's Blessed Mother and of other saints. For most people, the "communion of saints" is an empty phrase if there is no visual picture of it in our minds, and our minds are unlikely to have such a picture if our physical eyes have never seen anything to suggest it.

Some of our churches do have fine symbolic art — beautifully wrought crosses, embroidered designs on vestments and altar hangings, and so forth. These are all to the good and we are thankful for them, but Christianity is above all about a Person, not about things. Our companions the saints are people, not rows of heraldic symbols. The symbols find their proper focus and fulfillment in Jesus Christ. All should ultimately adorn the worship that points to him. Nonrepresentational symbols alone, without the culminating depiction of human forms, may result in an impersonal and non-incarnational view of religion.

Christian art should not be regarded as an optional extra. Like beautiful chalices, vestments, and music, it should be an integral part of what we normally expect in a church. On a more modest scale, it should be the silent witness to the presence of our Lord in the Christian home.

In Praise of Middle Initials

We were recently telephoning long distance to an old friend who has a rather uncommon name. Apparently he had moved to a new locality but we obtained his number through information and proceeded. After a few moments of informal talk, we got to the heart of our message. "Sorry," said the other speaker with a chuckle, "You want the other fellow with the same name. He lives in such and such a town."

With embarrassment, we admitted that we had the wrong person. These two had an uncommon name. Only their middle initials differentiated them.

Within so small a group as the Episcopal clergy, it is amazing how many people share the same first and last names. Thumbing through the *Episcopal Clerical Directory*, that invaluable volume published by the Church Hymnal Corporation every two years, one finds example after example.

What does all this lead to? This; namely, that it is a problem for any agency such as *THE LIVING CHURCH* which is endlessly engaged in mailings. We respectfully urge subscribers, donors, authors, and others to use their middle initials in writing to us, and we urge correspondents and writers of news items to use the middle initials of others in news items and so forth. Otherwise, embarrassing errors can be made. Needless to say, in the case of people known by their middle name, as is your editor, the first initial should be given.

PEOPLE and places

Appointments

The Rev. Richard J. Anderson is now rector of St. Mark's, Box 420, Mount Kisco, N.Y. 10549.

The Rev. William Bozeman is rector of Grace Church, 305 Arnold, N.E., Cullman, Ala. 35055.

The Rev. Steven Mark Capper is vicar of St. John's, Speedway, Ind.

The Rev. Hal S. Daniell is priest-in-charge of St. Anthony's Mission, 130th and Shea, Scottsdale, Ariz.; add: 9430 E. Mission Lane, #216, Scottsdale 85258.

The Rev. Robert Grumbine, (ret.), formerly of Franklin Square Hospital, Baltimore, is now interim priest at St. John's, Havre de Grace, Md.

The Rev. Susan T. Hackett is chaplain of St. Gregory's High School, Tucson, Ariz. Add: 3249 Little Creek Place, North Tucson 85712.

The Rev. Jay Alan Hobbs is now rector of the Church of the Good Shepherd, Asheboro, N.C.

The Rev. Howard R. Keyse is rector of St. Michael's, 647 Dundee Ave., Barrington, Ill. 60010.

The Rev. J.R. Colebrooke Patterson is assistant of St. Philip's, N. Campbell Ave. and River Rd., Tucson, Ariz. Add: Box 41208, Tucson 85717.

The Rev. Bruce Smith is rector of the Church of the Resurrection, 399 Gregory Lane, Pleasant Hill, Calif. 94523. Add: Box 2344, Pleasant Hill 94523.

The Rev. Richard R. Staats is rector of St. Luke's, 3725 30th St., San Diego, Calif. 92104.

The Rev. Edward M. Sunderland is chaplain of Arizona State Univ., 1414 S. McAllister Ave., Tempe, Ariz. 85281. Fr. Sunderland is no longer assistant at St. Augustine's, Tempe.

The Rev. Duane H. Thebeau is rector of St. Luke's, 2671 Mt. Vernon Ave., Bakersfield, Calif. 93386.

The Rev. Canon Annika L. Warren is canon of Christ Church Cathedral, Hartford, Conn.

The Rev. Canon Gary Reid Young is canon to the ordinary of the Diocese of Nebraska, 200 N. 62nd, Omaha, Neb. 68132.

Resignations

The Rev. David Anderson, as rector of Emmanuel Church, Rapid City, S.D.

The Rev. T. Raynor Morton, S.S.C., as rector of St. Barnabas', Omaha, Neb.

Changes of Address

The Rev. Lance Guiffrida is now at 101 Cobble Hill Rd., Lincoln, R.I. 02865.

The Rev. James P. Lincoln (ret.), recently married to the former Mrs. John T. Fowler, now lives at 2907 Farthing St., Durham, N.C. 27704.

Ordinations

Priests

Connecticut—Robert Duval, vicar, Christ Church, 5170 Madison Ave., Tashua, Conn. 06611. Thomas Furrer, curate, Trinity Church, Box 5, Tarriffville, Conn. 06081. Anne B. Kimball, assistant, St. Luke's, Box 3128, Darien, Conn. 06820. Ann Seddon, guest master, Holy Cross Monastery, West Park, N.Y. 12493. Robert H. Stucky, assistant, St. Matthew's, Box 426, Wilton, Conn. 06897.

Georgia—Christopher T. Cantrell, assistant, St. Michael's, 3101 Waters Ave., Savannah, Ga. 31404.

Rhode Island—Eletha A. Buote-Grieg, assistant, St. Luke's, Box 334, East Greenwich, R.I. 02818. John V. Connell, curate, 50 Orchard Ave., Providence, R.I. 02906. Patricia Reuss, curate, St. David's, 200 Meshanticut Valley Parkway, Cranston, R.I. 02920.

San Diego—George Morris Calvert, curate, St. Francis', Box 772, Palos Verdes Estates, Calif. 90274.

Western North Carolina—Larry Britt (for the Bishop of New Jersey), rector, St. Andrew's, Box 853, Mt. Holly, N.C. 28120.

Deacons

Arizona—Timothy J. Kazan, youth minister, St. Paul's, Lubbock, Texas.

Connecticut—Vernella Alford-Brown, assistant, Church of the Ascension, New Haven, Conn. Carolyn E. Stevenson, assistant, St. Mark's, Mystic, Conn.

San Diego—Joseph Bien Mai, Vietnamese missionary, St. Mark's, San Diego, Calif.

Deaths

The Rev. Arthur Wendell Gunn, a retired colonel in military intelligence and retired priest of the Diocese of West Texas, died April 22 at the age of 73 at Good Samaritan Medical Center in Phoenix, Ariz.

Since 1982 Fr. Gunn has assisted at a number of churches in Arizona: Christ Church of the Ascension and St. Michael and All Angels', Phoenix; for several years he conducted Sunday services at St. Paul's, Payson. Before ordination in 1974 he was a career Army officer who received a number of honors, including the Legion of Merit and a Bronze Star. He was a Defense Department attaché in Honduras and an assistant military attaché in Mexico; he also served as a chief of the foreign intelligence branch of the 4th Army and a professor of military science at Colorado State University. A native of Iowa, Fr. Gunn attended the Episcopal Theological Seminary of the Southwest in Austin, Texas and served two churches in Texas from 1973 to 1978. He is survived by his wife, Judith Ford Gunn; a daughter; two sons, one of whom is listed as missing in action from the Vietnam War; two sisters; one brother; and eight grandchildren.

The Rev. Edmund S. Mathews, retired rector of Trinity Church, Fishkill, N.Y. after serving there for 22 years, died April 19 at the age of 70 after a lengthy illness.

Born in Caldwell, N.J., Fr. Mathews was educated at Adelphi College and the General Theological Seminary. After ordination in the Diocese of Western New York, he became vicar of St. John's, Black River; St. John's, Campion; and Grace Church, Copenhagen in that diocese. He was briefly rector of St. Paul's, Tivoli in 1957, the year he moved to Fishkill. After retirement in 1979, he served as a chaplain at a veterans hospital. He is survived by his wife, the former Shirley W. Gabriel, and three children.

The Rev. Patrick Emmett Mullen, rector of Emmanuel Church in Covington, Va., died at the age of 51 of cancer in Allegheny Regional Hospital, Low Moor, Va. on April 18.

Educated at Newberry College and Virginia Theological Seminary, Fr. Mullen served several churches in South Carolina and North Carolina before going to Virginia. A native of Charleston, S.C., he was in Plantersville, S.C. from 1965 to 1967; in Charleston from 1967 to 1968; and rector of Holy Apostles, Barnwell, S.C. from 1968 to 1970. After serving several parishes in North Carolina, Fr. Mullen was chaplain of Chatham Hall in Virginia from 1976 to 1978. From 1978 to 1983 he was vicar of Emmanuel Church in Jenkins Bridge, Va. He was a member of the executive board of the Diocese of Southwestern Virginia and on the board of trustees of Boys' Home, Covington, Va. He is survived by his wife, Barbara Frick Mullen; three sons; his mother; and a sister.

The Rev. Donald Kinsinger White, rector of Trinity Church in Greeley, Colo., died of cancer on April 21 in Greeley. He was 50 years of age.

Fr. White served several churches in Colorado: from 1961 to 1969 he was vicar of St. Martha's, Denver and St. Philip's-in-the-Field, Sedalia, from 1969 to 1978. He became rector of Christ Church in Castle Rock, Colo. in 1969 and served there until 1982, in which year he became rector of Trinity Church, the position he held at the time of his death. Fr. White was graduated from Colorado State University and the Church Divinity School of the Pacific. He is survived by his wife, Verlene, one son and two daughters.



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Narnia Chronicle fans will welcome this new edition of the A-to-Z compendium filled with explanatory references and offering some symbolic and thematic interpretations. The black and white illustrations are delightful; the notes and cross-references, helpful.

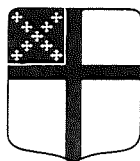
COMING HOME: A Handbook for Exploring the Sanctuary Within. By Betsy Caprio and Thomas H. Hedberg. Paulist. Pp. viii and 288. \$9.95 paper.

Using Jungian psychology and their own insights as psychologist and spiritual director, the authors develop the metaphor of returning home as the proper one for understanding prayer and spiritual growth and maturity. The book is fascinating and gives practical hints for exploring your own dream life; Episcopalians interested in Jung's theory of individuation will like the book.

THE WISDOM OF THE SAINTS: An Anthology. By Jill Haak Adels. Oxford. Pp. xii and 233. \$16.95.

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St. James' Church, New York City
Coordinator, the Standing Commission
on Church Music

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Benediction

The author, the Rev. Kenneth J. Semon is rector of St. Francis on the Hill Church, El Paso, Texas.

Several years ago, at a clergy retreat in the Diocese of Chicago, I had the great pleasure to hear Fr. Morton Kelsey. Early in the conference he said that he was one of those people who wake in the middle of the night and cannot get back to sleep for a while. At some point in his life, many years ago, a spiritual director suggested that he take that time to keep a journal, that at such times, he might well begin to hear God's call to him and that, if he wrote out his thoughts, he might discover more about what God was calling him to be. He took this advice.

Since I too am one of those who wake in the middle of the night, I too started to keep a journal. That journal has been the source of many sermons, spiritual direction, retreat and cursillo talks, self-knowledge, and knowledge of God's call to me. I record dreams in it, things I see that strike me as notable, psalms, stories, struggles, and so forth.

Earlier this week I awoke in the middle of the night. I felt like it was time to write. And as I wrote I began to realize several important issues had been weighing heavily upon me, coloring my life. It was one of those moments when all of a sudden all my actions for the past several weeks became clear; one of those moments when there is a sudden rush to knowledge and all those things that seem hazy and obscure to consciousness become clear — as if I had been looking into a camera and everything had been hazy and then, suddenly, everything comes into focus.

And into my mind, into my heart, comes Jesus our Lord, Jesus, our brother, and he says: "Come to me all who labor and are heavy laden and I will refresh you. I will lift your burden from off your shoulders and give you new life once again." Since that moment in the middle of the night, I have again experienced new life, a spiritual, physical, emotional, and intellectual renewal. "Come to me all who labor and are heavy laden," Jesus says, "and I will refresh you."

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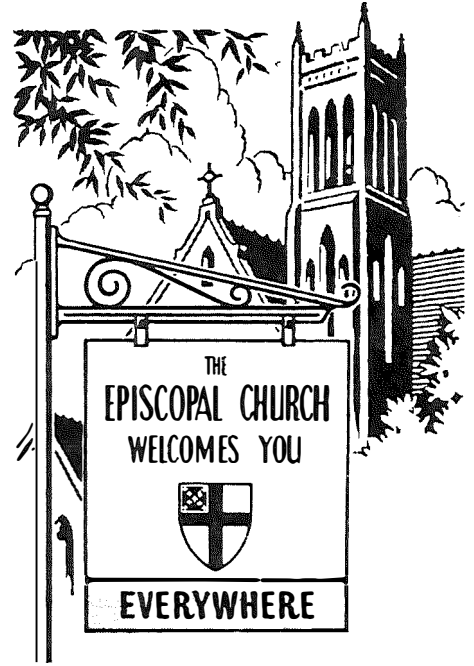
NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 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

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

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

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. Wkdays: H Eu 12 (Tues with HU)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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 Union; 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.