

THE LIVING CHURCH



The Rev Jervis S Zimmerman
291 Candlelight Dr
Glastonbury CT 06033

(From left) Francis Jackson, Neal Campbell and Pamela Hentges during rehearsals at St. Stephen's Church, Richmond, Va.: a U.S. premiere [p. 2].

Two Views on Inclusive Language • pages 8 and 9



At the Scent of Water, III

For the past two weeks, we have reflected in this column on water — peaceful sparkling water and turbulent rushing water. Let us conclude by asking: Does it all have meaning for us as Christians?

When I visited Niagara Falls, I was with an international group of prelates, theologians, and church leaders of the Anglican and Old Catholic Churches [TLC, Aug. 9]. I later tried to say to this group from the pulpit, as best I could, that if God discloses himself to us through physical things, the sight and memory of the falls must be thought about seriously. Learned books, articles with extensive footnotes, and scholarly debates cannot present to us the creative power of God as strongly as the unforgettable sight of all that water.

In holy scripture, water is referred to innumerable times. In homely settings it is something constantly used to drink, cook, and wash with. It is the essential support of life for humans, herds, and crops, and it is the romantic but dangerous pathway carrying ships to faraway places, returning home with gold and ivory and other precious things. It is the instrument of divine action and also, less familiarly, a rebellious power which God has defeated and set within bonds (Job 38:8-11, Psalm 104:5-9 and Proverbs 8:29). It is a sign of life and a sign of death.

As we read the Bible today, we are perhaps too casual about these references to water. Crossing a river means nothing to us except paying some coins at a toll booth after driving over a bridge. No one gets wet, or even comes within reaching distance of water.

For the original readers of the Bible this was not so. The primeval waters of creation were truly chaotic, like the Niagara River at the foot of the falls. The

waters of the flood were truly devastating and deadly. It was a dumbfounding event when Israel passed through the Red Sea. Even the prospect of a little flowing water, so that she would not have to carry a pot to Jacob's well each day, is of significant interest to the Samaritan woman (John 4:15).

Water has innumerable natural functions and uses. It also has a vast range of meanings, symbolisms, and mental images for the human mind, some of them conflicting or contradictory. Beyond that, there is spiritual dimension to water as in the many biblical miracles associated with it, and in the liturgical uses of water, especially in holy baptism. All of this goes beyond human thought, and is what is meant when the student of religion calls water a "mystery." Water is

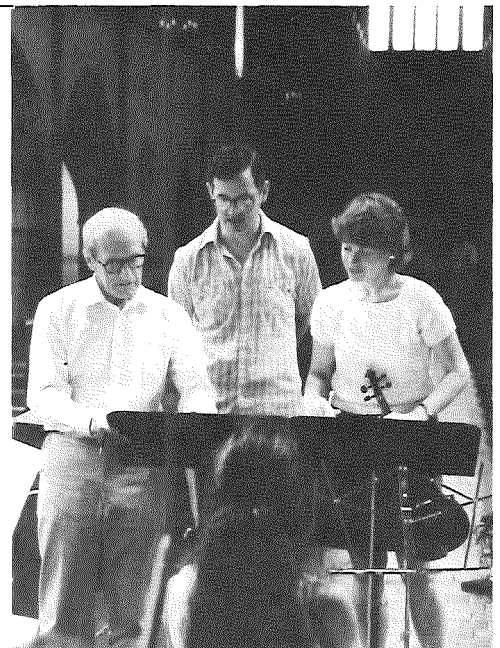
indeed a mystery, and it is no wonder that our ancestors were so eager to drink or wash at miraculous springs, or to seek holy water from their churches.

These mysterious meanings are so important in the Easter Vigil in which creation, the Exodus through the Red Sea, and possibly some of the other readings (depending on the choices made) speak of water as a means for communicating the Paschal Mystery, the great mystery of Christ crucified and risen. All of this is gathered up at Easter or any other time in holy baptism, the sacrament of death and resurrection. It is the sacrament of water and the Spirit, the sacrament of new life which fulfills in wonderful ways Job's words of old, "At the scent of water it will bud" (Job 9:14).

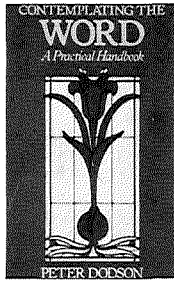
H. BOONE PORTER, Editor

The Cover

As the opening event of their Summer Festival of Organ Music, St. Stephen's Church in Richmond, Va. presented the distinguished English organist and composer Dr. Francis Jackson. Featured on the program was the U.S. premiere of Dr. Jackson's new "Concerto for Organ, Strings, Timpani and Celesta, Op. 64," with the composer as soloist. The orchestra, comprised of members of the Richmond Symphony, was conducted by Neal Campbell, organist and choirmaster of St. Stephen's.



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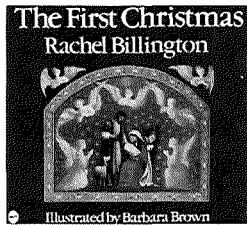


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Peter Dodson

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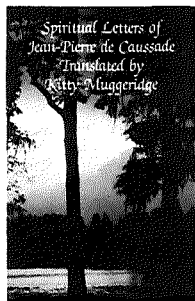


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Rachel Billington
Illustrated by Barbara Brown

A classic presentation of the Nativity, matching a charming text with gold-bordered illustrations in rich, attractive colors. From the Annunciation to the Visit of the Magi the event is retold with an appreciation of its human appeal and a respect for its Christian significance. This traditional, scriptural approach to the Christmas story makes a lovely gift for children aged 4-10.

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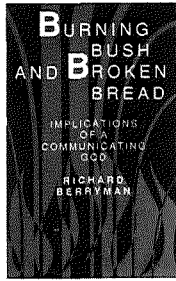


Spiritual Letters of Jean-Pierre de Caussade

Translated by Kitty Muggeridge

This French Jesuit (1675-1751) is recognized as one of the great spiritual masters of all time. As spiritual director to the nuns of the Visitation Order he developed his doctrine of "self abandonment to divine providence." In these letters he deals frankly with the problems of his flock, and his advice remains fresh and applicable to the twentieth century reader. His is a powerful message for today's society.

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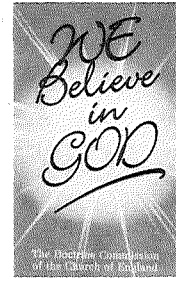


Burning Bush and Broken Bread

Richard Berryman

Berryman explores a neglected dimension of communication, one in which the depths of daily experience contain the sacred. Writing in a scholarly yet highly readable style, he reintroduces many treasures of our cultural and spiritual heritage and shares his insight into Judaic, Celtic, Franciscan and Orthodox spirituality.

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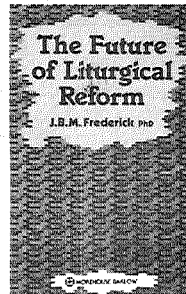


We Believe in God

John V. Taylor, John Austin Baker, editors

What kind of God do Christians believe in? What does this belief entail? Strongly affirmative answers are given in this long-awaited report by the Doctrine Commission of the Church of England. Their findings take account of recent developments in theology and of the insights and challenges offered by the world today.

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The Future of Liturgical Reform

John Frederick, Ph.D.

Dr. Frederick combines his academic researches and wide pastoral experiences to pinpoint the weaknesses in how the churches view themselves and in how they express themselves in sacramental theology, despite certain successes of the Liturgical Movement. Writing for both the professional theologian and the caring lay person, he suggests correctives which are applicable to most of the major communions.

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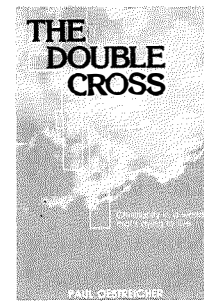


C. S. Lewis: The Man and His God

Richard Harries

What did one of the greatest Christian thinkers and communicators of our century really believe, and what accounts for his continued appeal among members of all denominations? Harries reflects on these questions, and throws new light on C. S. Lewis, his belief and his work.

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The Double Cross

Paul Oestreicher

This remarkable book by one of today's most controversial priests argues powerfully for a Christianity which is both personal and which also recognizes the continuing presence of the cross in the events of the world. It may be an eye opener for some Christians and will certainly give plenty of food for thought to members of today's churches.

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THE LIVING CHURCH

Volume 195 Established 1878 Number 13

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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TELEPHONE 414-276-5420

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PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Who Says?

Three cheers for Bishop Charlton and his article concerning women bishops titled "A Matter of Timing" [TLC, Sept. 6].

Now, a question: why is it that if you hold an opinion on a subject you are disqualified from further discussion? The matter comes to mind because bishops from Province VII and IV [TLC, April 19] have signed statements about sexual morality while other bishops in other provinces have not. Those who have not signed such statements seem to say that the discussion must go on and that if you have an opinion you can't discuss. Really? Who says?

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas

Salina, Kan.

Excellent Coverage

I want to thank you for the excellent coverage that you gave the "Under One Roof" conference [TLC, July 5]. I think THE LIVING CHURCH caught more of the flavor of the conference than any of the other publications that I have read to date. The pure diversity of the gathering and the diversity of ideas represented

made it difficult for some to report. But you were able to reflect this diversity and ask the important questions which it inspired.

Also, it is worth noting that the conference was not part of the national church's program.

G. NANCY DEPPE

Westfield, Conn.

Immensely Enriching

The recent article by Canon Nevius in which he suggested that the three-year lectionary we now use does not use the Old Testament adequately [TLC, Aug. 30] is appropriate and even overdue.

I had the privilege of serving a tiny chapel in the lake country of Ontario during the mid-summer — a chapel where we used the Canadian Prayer Book, but the new lectionary in the *Alternative Services Book*. That lectionary is a reproduction of Common Lectionary which was prepared by a joint committee in this country.

For three July Sundays we read the classic stories of the birth and rescue of Moses, his exile and marriage in Midian, and his call by the burning bush experience to return to rescue his people, from the Book of Exodus. Those Old Testament lessons filled a very real need, and they enriched the preaching possibilities immensely.

I have inquired as to the status of the Common Lectionary in the U.S., and have discovered that we have made some limited trial use in two selected parishes of each diocese with negative results. The report is that the Common Lectionary has no continuity among selections on a given Sunday. I find the Canadian lectionary so superior at this point as to indicate that we might well give it another try.

(The Rev.) THOMAS DAVIS
Holy Trinity Parish

Clemson, S.C.

Film Festival

I wish to commend THE LIVING CHURCH for publishing Fr. Millsaps piece concerning the film festival at the University of the South, Sewanee, Tenn. [TLC, Aug. 9].

It is indeed a great disappointment that there has not been more evident support for Fr. Millsaps and others who faithfully stand in opposition to the university's stubborn adherence to a policy of continuing the film festival. It is especially disappointing that our church leaders, the bishops in particular, have in large measure either been silent or voiced support for the university administration's policy.

M. D. COLLUM

Wylie, Texas

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THE LIVING CHURCH

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Confidentiality in Counseling

Information obtained by a minister in a counseling session does not have the same legal protection as that given in a private confession, according to a ruling by a state appeals court in San Francisco, Calif. The August 25 ruling upheld the conviction of Sheridan Ann Edwards on four counts of grand theft in connection with the embezzlement of \$30,000 from St. Stephen's Church in Belvedere [TLC, Sept. 8, 1985].

In appealing the conviction, Ms. Edwards argued that the comments made to a priest in the church were privileged communications that the cleric was bound to keep secret.

She had gone to the Rev. William Rankin, rector of St. Stephen's, and told him about the embezzlement. She said she needed help in stopping payment on some church checks to charities until a loan that she had arranged came through. The priest discussed the matter with other church leaders, and they in turn went to police, who filed criminal charges against Ms. Edwards.

Fr. Rankin testified in court that he believed there was no church law requiring him to keep Ms. Edwards's revelations in confidence. He said he considered her revelation to have been made "in the nature of a secular or pastoral confession seeking counseling and not absolution."

The Rt. Rev. William Swing, Bishop of California, said church rules are not clear about such matters. He said they must be decided on a case-by-case basis and that he did not feel Fr. Rankin had breached any religious duties in his handling of the situation with Ms. Edwards.

Healing Ministry Foundation

The Episcopal Healing Ministry Foundation, under the direction of nationally known author the Rev. Emily Gardiner Neal and an advisory board of 11 bishops, has been founded in Cincinnati.

The new foundation is "dedicated to the healing ministry of our Lord, Jesus Christ, that it may be taught, proclaimed and practiced under the authority of the church universal throughout the world," the three trustees and advisory council have stated.

The foundation's goals are to carry out the recommendations proposed to the 1964 General Convention by the Joint

Commission on the Ministry of Healing in which the church was called upon "to sponsor a special study program devoted to the question of how clergy can be better prepared and trained to exercise the healing ministry."

Plans include providing theological training to clergy and laity in the sacramental rites of healing during seminars and retreats. The first workshop is planned for October 5 at the convent of the Community of the Transfiguration, Glendale, Ohio. Mrs. Neal lives on the grounds of the community.

The foundation is the outgrowth of Mrs. Neal's ten-year healing ministry in the Cincinnati area at St. Thomas Church in Terrace Park, and the convent.

"The role of St. Thomas Church was to foster and assist the revival of the healing ministry in Cincinnati by being a servant church and clinic where we witness to the people of the area," said the Rev. Robert D. Gerhard, rector of St. Thomas. "Throughout this past decade St. Thomas has provided the weekly healing services led by Mrs. Neal (in which) hundreds of lives have been touched and changed. . . ."

At a time in which television "faith healers" and evangelists have come under public scrutiny, the trustees and advisory council are emphasizing that the

purposes of the Healing Ministry are to "promote orthodox teaching, liturgical practice and trained ministers to celebrate this sacramental ministry."

Mrs. Neal has written numerous articles and several books, including *The Healing Ministry: A Personal Journal*, published in 1982. She was ordained a deacon ten years ago and is one of the three trustees of the foundation, which also includes Fr. Gerhard and the Rev. George A. Hill, III, rector of St. Barnabas Church in Cincinnati.

Members of the foundation's advisory council include the Rt. Rev. Wilburn C. Campbell, retired Bishop of West Virginia; the Rt. Rev. Robert B. Appleyard, retired Bishop of Pittsburgh; the Rt. Rev. William G. Black, Bishop of Southern Ohio; the Rt. Rev. William C. Frey, Bishop of Colorado; the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh; the Rt. Rev. Donald M. Hultstrand, Bishop of Springfield; the Rt. Rev. Howard S. Meeks, Bishop of Western Michigan; the Rt. Rev. James Montgomery, recently retired Bishop of Chicago; the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; and the Rt. Rev. Don M. Wimberly, Bishop of Lexington.

MIKE BARWELL



(From left) Fr. Hill, Fr. Gerhard and Mrs. Neal: celebrating a sacramental ministry.

"No" to Women's Ordinations in Australia

A proposed canon to allow for the ordination of women to the priesthood in Australia was narrowly defeated August 25 when Australia's General Synod met in Sydney.

According to England's *Church Times*, the vote was preceded by two days of vigorous debate. During the debate, the Most Rev. David Penman, Archbishop of Melbourne and a supporter of the proposal, told representatives about a national opinion poll which indicated that Anglican Church women were "overwhelmingly" supportive of women's ordination. Similarly, the Most Rev. Donald Robinson, Archbishop of Sydney and a leader in the canon's opposition, warned listeners that to approve the canon would hasten the Continuing Church Movement and that some dioceses would not acknowledge ordained women.

Before the debate, the Most Rev. John Grindrod, Archbishop of Brisbane, had addressed the synod pleading for "unity in diversity" and "liberty in community" as a way to accommodate those who would not win the voting.

For a provisional canon to pass it must have a favorable two-thirds majority vote in all three houses of the synod. Voting figures for each house were as follows: bishops — 17 for, 6 against; clergy — 60 for, 36 against; and laity — 62 for, 30 against.

Opponents of women's ordination traced their victory to the voting by the Diocese of Sydney, which was nearly unanimously against the proposal. The diocese is the largest in the country and thus had the most delegates. "These (representatives) formed a tightly disciplined voting bloc," said a report issued by opponents, "as all had been elected by their diocesan synod after being closely scrutinized for doctrinal orthodoxy."

MOW

After the results of the voting were announced, members of the Movement to Ordain Women (MOW) rejected Archbishop Grindrod's suggestion for silent prayer, and shouted angrily from the public gallery. After unfurling banners, they "marched down the stairs of the Cathedral Chapter House in a mock church procession singing 'We shall overcome' and 'We shall be ordained some day,'" said the *Church Times*.

It is suspected that some dioceses may decide to ordain women anyway, as it is believed by some that a ruling by the Australian Appellate Tribunal, the church's highest court, has made it lawful without the permission of General Synod, which meets once every two years.

Province VIII Meets

Under the theme "Of Wineskins and Microchips: The Church in a Changing World," representatives of Province VIII met September 2-4 in Monterey, Calif.

The Most Rev. Edmond Browning, Presiding Bishop, was the guest speaker at the synod banquet, and the Very Rev. Paul Clasper, retired dean of the Anglican Cathedral of St. John in Hong Kong, preached during the opening Eucharist at St. John's Church, Carmel.

During his worldwide travels since assuming his office, Bishop Browning indicated how he has been confronted by apathy and he emphasized the necessity for caring and compassion. He also stated that the diversity of the church requires that it reach out and become more inclusive.

The business of the synod included a number of elections. The Rt. Rev. David Birney, Bishop of Idaho, was elected president and Marion B. Cedarblade (California) was elected vice-president of the province. They will serve between the General Conventions of 1988 and 1991.

Elected to the provincial council were the Rt. Rev. George E. Bates, Bishop of Utah, the Rev. M. Fletcher Davis (Los Angeles), Lyn Johnson (San Diego), the Rev. Victor Wei (California) and Lewis Beardsley (San Joaquin).

In addition, the synod agreed by a unanimous vote to urge the president and Congress to cease any government support to the Contras. It also expressed its concern about the morality of the Strategic Defense Initiative system.

One of the most important reports to the synod was given by the Hispanic, Asian and Pacific Island Ministry Development Board, a coalition of the national church and the province funded by both. An outline was made of programs now in progress and it was indicated that the national church is interested in a continuation of the coalition following the initial three-year program.

It was also announced the provincial council had voted to invite the chairpersons of the Asian-Pacific Island Ministries and the Hispanic Ministry, two separate province groups, as ex-officio members of the HAPI-MD Board effective January 1, 1988.

Over 300 people attended the synod and the pre-synod meetings of the Episcopal Churchwomen, Altar Guild, Daughters of the King, United Thank Offering and the Church Periodical Club.

Synod delegates were advised that the next meeting is planned for Boise, Idaho, in late August 1989. The synod does not meet in the year of the General Convention.

PAUL LAZARUS

BRIEFLY...

In an effort to guard against the spread of AIDS, the Rt. Rev. Misaeri Kauma, Bishop of Namirembe in the Church of Uganda, has ordered priests to dip the bread in the wine, then offer it to communicants. All Africa Press Service in Nairobi, Kenya, said the directive was welcomed by many Ugandan Christians who believe they run the risk of contracting AIDS by sharing a cup with other communicants. Dr. Sam Okware, director of medical services for the country, told reporters that there is currently no research evidence to indicate that either saliva or sweat could be a medium of disease transmission.

A Vietnamese translation of the Bible is being prepared by a team of Vietnamese pastors and scholars from eight denominations for Wycliffe Bible Translators. The seven-year, \$800,000 project is expected to produce the Gospel of John in Vietnamese by early 1988, the entire New Testament by 1990 and the complete Bible by late 1994. A 1916 Bible translation from Chinese into a regional dialect uses "language that is unintelligible to most Vietnamese," said a staff member.

The Watchtower, a publication of the Jehovah's Witnesses, told readers in a September issue they should violate confidentiality requirements in medical, legal and other professions when one of their own members is discovered to have committed a serious sin. Readers are advised to confront the sinner first. If he or she is unrepentant, the sinner's elders should be told. "The objective would not be to spy on another's freedom but to help erring ones and to keep the Christian congregation clean," the publication stated.

Couples in Derby, England who have been living together for at least six months are eligible for a free wedding from a local parish, according to the *Church Times*. The Rev. Mike Parsons, priest-in-charge of St. Augustine's Church said the offer was to combat the notion, enforced by royal weddings, that getting married is too expensive. "We wish as a church to affirm the value of marriage as given by God for all people of all races and creeds and to remove a possible obstacle in the way of some people," he said.

time bears all our ~~sons~~ ^{days} away

the sons ^{and daughters} of God

the Rock that carried Israel in the womb
and the God that gave them birth

God our ~~father~~ ^{parent}

Inclusive Language

Two Opposing Views

Pro

The Gospel Mandates Inclusivity

By BYRON STUHLMAN

To whom is the gospel addressed? Surely the answer can only be, "To the whole human race." Yet the language of our worship, our hym-

The Rev. Byron Stuhlman is rector of St. Mark's Church, Bridgewater, Conn., and vicar of the Church of St. Thomas of Canterbury, Sherman, Conn.

nody, our preaching, and our teaching does not always make that as clear as we would suppose or hope.

St. Paul's epistles, for example, are generally addressed to the *adelphoi*. My Greek lexicon, published over 50 years ago, tells me that in the plural this word should be rendered "brothers and sisters," yet we presently have no major

translation of the Bible that renders it in that way. All of them render it "brothers" or "brethren." Was Paul writing only to men? Again, Paul tells us that all who are led by the Spirit of God are the "sons of God." Though the Greek word here is unambiguously masculine, surely women who are led by the Spirit of God are the "daughters of God!" And Paul's letters themselves make it quite clear that women played a very important — and not always subordinate — role in the church.

To some these uses of "brethren" and "sons" and similar words in liturgical language may seem attractively quaint, but it is hardly surprising that it leaves

some women feeling left out, excluded. Since the gospel is addressed to the whole human race, the church is under a mandate to make its language unambiguously inclusive. Besides the expressions noted above, this will include concern for usages now widely recognized as ambiguous and therefore troubling in contemporary society, such as the former custom of using "man" and "he" in both generic and restrictive masculine senses (context does not always make clear which is meant).

Although lapses occur, the Book of Common Prayer 1979 and the *Hymnal 1982* both showed sensitivity to a concern for inclusive language. Prayer Book lapses generally occur in direct citation of scripture and in portions of the psalter. In this regard, it is our translations of the Bible that cause the most problems in our worship. It is to be hoped that such careful emendations as that recently edited by Gordon Lathrop and Gail Ramshaw-Schmidt will find acceptance and official authorization for use in our worship [*Lectionary for the Christian People, Cycle A, Pueblo Publishing Co. Reviewed in TLC, April 5*].

The language which we use for God is a thornier problem and one with which we have only begun to wrestle. To the theologically thoughtful, God has always been a "transcender of gender," as Thomas John Carlisle, a contemporary poet, puts it. Yet the human mind, which Calvin called "a factory of idols," has all too easily slipped into the trap of taking metaphor and analogy literally, and supposing that the God whom we call Father, King, and Lord must of necessity be somehow essentially masculine. In fact, the scriptures sin less in this regard than we do. Deuteronomy can speak of Yahweh as "the Rock that carried Israel in the womb and the God that gave them birth" (32:18). The unconscious bias of translators is apparent when the metaphor is changed, and the verbs are rendered in the King James Version as "beget" and "form."

It is easier to identify the problem than to solve it. One step toward a solution is to balance our masculine metaphors with feminine ones (as scripture does to some extent). Another step is more difficult. Because we have no common-gender third-person singular pronoun in English, we probably need to avoid the use of a pronoun when talking about God. It is no easy task to do this gracefully, but it can be done. The God who has created both men and women in the divine image cannot adequately be represented by the use of either "he" or "she."

These concerns led the General Convention of 1985 to ask the Standing Liturgical Commission to address the issue by bringing to the 1988 Convention inclusive-language liturgies for *alternative use*. A committee of the Standing

Liturgical Commission is now at work on this assignment, preparing revisions of the Rite II forms of the Daily Office and the Eucharist and also drafting new eucharistic rites. An education task force of the same committee, with the Rev. Joseph Russell of the Diocese of Ohio as its chair, is at work producing materials to help us understand the issue and establishing a network of contacts in every diocese.

The thought of further liturgical change when we are just settling into new liturgical patterns will raise considerable anxiety among many of us. But the gospel mandates inclusivity when we speak about people, and theological integrity demands that we give expres-

sion in the language we use about God to the truth that God transcends the distinction of male and female (both are created in the divine image) and embraces alike the masculine and feminine aspects of our nature.

Let us look on the work of the Standing Liturgical Commission in this matter not as a threat, but as a new chapter in our endless search for words that are as adequate as we can make them to the divine reality, to the "mysterium tremendum et fascinans" whom we call God. "The enterprise," as the poet Christopher Fry reminds us, "is exploration into God." Let us venture forth with the bold confidence that Jesus tells us is appropriate in our approach to God.

Con

Can We Take It too Far?

By B.W. COGGIN

The other day my 17-year-old daughter and I were talking. I have recently picked up the habit of saying "Yes, sir" to almost anything said to me, probably too often. I said it one time too many to Ginna. "Dad," she said with the peremptoriness only a girl her age can produce, "I'm a ma'am." She is, after all, a girl. She simply assumed I would have enough sense to address her with the term appropriate to her gender. I repeat: she assumed.

We used to be able to assume so much. We used to assume we all knew what we meant by words like *ministry* and *priesthood*. Nowadays, for reasons whose merits I will not discuss here, we can assume very little about those terms. Likewise, the very words we use to communicate, and more especially those we use in prayer, have ceased to be symbols of common assumption and have become the foci for controversy and acrimony. I refer, of course, to the effort afoot in several churches to create an "inclusive language" for prayer, according to some a *sine qua non* for their continued loyalty to the church, according to others the final battle of the evil war to destroy traditional Christianity. My suspicion is that the apocalyptic posturing on both

sides is uncalled for, and the rhetoric from both camps is certainly calculated more to inflame than to enlighten. So sharply drawn are the lines that to assume virtually anything is foolhardy.

In language, shared assumption, a community of allusion, is absolutely requisite. If I begin an utterance with a voiced dental stop, follow with a mid-low rounded vowel, and end with a voiced velar stop, everyone in the huge community of allusion known as speakers-of-English will hear "dog" and at once conjure the image of a four-legged mammal which barks and wags its tail when happy.

I don't see how assumptions about language at that level are susceptible to change, except through natural linguistic evolution, the subtle phonemic shifting which makes my Texan "dawg" sound different, though not linguistically distinct, from a midwesterner's "dahg." At that level of assumption, language is impervious to imposed agenda and it changes or does not change only in response to the hearing and saying of its innocent and ideologically neutral users. This, of course, is not what the inclusive language party has in mind.

Rather, as I have learned of it, the intent is to create not so much a *language* as a *diction* which is either — and you hear both — gender neutral or includes the female gender whenever the

The Rev. Dr. B.W. Coggin is rector of Holy Comforter Church, Cleburne, Texas.

male has heretofore been used exclusively. Examples of the former include such editorial decisions as dropping “men” in the phrase “for us and for our salvation” in the creed or changing the phrase “sons of God” to “children of God.” An example of the latter would be the requirement that the wives of the patriarchs be included in all texts where their husbands formerly figured alone, *i.e.* “the God of Abraham and Sarah, of Isaac and Rebecca, of Jacob and Rachel [and Leah?].”

This procedure is to extend throughout the liturgical formularies and to official communications, as well as to holy scripture. “Time, like an ever rolling stream” no longer “bears all its sons away”; the canons in Title III no longer refer to “ministers,” much less to “clergymen.” Time now bears “all our days away”; candidates for holy orders are certified by “a member of the clergy.” The purpose apparently is to find a diction for our every utterance which, with Lady Macbeth, cries, “Unsex me here!”

Let me point out here that the problems with this program are thorny enough in English. All our personal pronouns are gender specific, as are certain nouns, such as father and mother, son and daughter. We have also the (until now unchallenged) convention that the feminine gender is included in the masculine in numerous pronominal and nominal constructions: “his” includes both genders by implication, as does the suffix “-man.” With sufficient disregard for grammatical punctilio, however, one can get around most of this. Almost universally, we hear “their” used to refer to a single antecedent, and the barbarous “his or her” pleonasm is ubiquitous.

In English, you can get by with this. Let me say that I am curious to see just how all this will work in the Spanish translations of our prayers, hymns, and scriptures. That language, like so many others, assigns gender to every noun in the vocabulary. To avoid the gender identity implied by calling God “father” in English, we can use the gender neutral “parent.” How will they do that in Spanish? And should we ever, as I doubt, interest the Orthodox in these linguistic contortions, let’s not forget that Russian verbs in many tenses indicate gender.

But let alone lesser tongues. I want here only to deal with three very general reactions of my own to the effort to create an “inclusive language” within English for the use of the Episcopal Church.

First, as a student of the English language (and a few others), I object to the artificial manipulation of the tongue for ideological purpose. The ideology I identify is that of the equation between male and female, and that, in my view, is simply a fiction. Language reflects reality: a

father is a father, a mother is a mother, and the two are not the same. A parent may be either, but the word conveys none of the subtleties which the two more specific words intentionally impart.

Under the same aegis, but from an entirely different direction, comes the attempt to break the feminine out of the collective, the refusal to permit “his” to include “her” in such constructions as “to each his own” or such gender non-specific words as “chairman.” Neologisms like “chairperson” and their offspring — “waitpersons” in restaurants — I find nearly as offensive as the unspeakable “him/her” creations which find their way with deplorable frequency into official publications of the church. Such diction implies that I am so simple that, lest I be reminded, I might suspect that only men could head committees or wait tables.



For centuries, speakers of English have been able to master the collective use of certain terms. I contend that we are still able. The *Academie Francaise* has tried from time to time, apparently to protect the purity of French thought, to expel certain words from the language. Success has been sharply limited, and the French have continued to be satisfactorily French. I don’t think we need bowdlerized prayer books, hymnals, and Bibles to remind us that men and women might share certain functions equally well.

Second, I object to falsifying the record. I think we all learn enough history to know that the place of women in the society which created the Bible was, by modern standards, inferior. Only a singular dullard could miss that women didn’t participate to any great extent in leadership, worship, commerce, or any of the significant aspects of life, other than childbearing and housekeeping. To contemporary minds, such treatment of women by men was not only wicked, but also stupid. That does not change the fact that it was with Abraham that Yahweh cut the covenant. Sarah was giggling inside the tent. God wrestled with Jacob, not with either of his wives. The record shows that Jesus called God “father” and called him that numerous times. Whereas we might grant that the historical record from patriarchal times is at best murky, I think it would require a signal hubris to say that the writers of

the Gospels simply had it wrong, that Jesus prayed to his “parent in Heaven.”

Such rewriting of the record is wrong. In the first place, it is gnostic. One of gnosticism’s prime characteristics is the refusal to accept reality as it is and the relentless imposition of a “new reality” conformed to the will of the gnostic. So long as we have the principle, what matter what names we attach? So long as we have one-who-makes-covenant-with-Yahweh, who cares if it’s Abraham or Sarah — or Tammy?

In the second place, I don’t think the reediting impulse is honest. If we simply must have a female alongside every male in the drama of redemption, where is Barabba? Where is the Juda to betray the Christ? Should men lobby for a Marty Magdalene? You can’t have it both ways, and I say leave it the way it is.

Finally, I seriously question the need for inclusive diction. The reason I hear is that women feel “alienation and rejection” by the masculine case of much of the Bible, by certain male images in the Bible, the Prayer Book, and the hymnal, and by the collective forms in English. Frankly, I find it hard to credit. I have been a parish priest for over two decades, and I have asked many more times than one if such allegations are true. What I have heard after asking some mighty outspoken feminists is that they may be aggrieved by some contemporary realities, that they may find St. Paul’s attitudes toward women despicable, that they may want a larger share of the church’s life for women, but that they aren’t upset at all by the proper use of English.

After all, to what extent shall we carry all this? The 1985 General Convention dealt with a resolution to relieve left-handed people of “alienation and rejection” caused by references to left-handedness in various places. Both houses rejected the resolution as based on specious reasoning. Had it passed, I was prepared to submit a resolution on behalf of people like me, among the hair-impaired, who are alienated by references to baldness. My intuition is that some people have *chosen* to feel “alienated and rejected.” Most have not, and a similar reluctance to take offense could save the whole church a lot of strife.

I reckon, nevertheless, that we are going through with it, at least for the time being, and to express reactions like mine is, of course, to risk incurring that most opprobrious accusation, of being *insensitive*.

But I’m not too frightened. A church which makes a greater crime of insensitivity than of pre-natal infanticide lacks sufficient moral authority to scare me much. I’m far more worried about calling Ginna “sir” when I should call her “ma’am.” You see, she knows the difference between what’s fit and what’s not.

EDITORIALS

Inclusive Language

We are pleased in this issue to include discussions of the current problem of inclusive language. It is a topic that has been brought up from time to time for many years. In past decades what priest, addressing a small congregation of ladies on a weekday morning, was not silently amused at his own words, "If any man sin . . ." ? In other instances, it has not been a laughing matter. Several years ago, when the National Council of Churches put out its inept *Inclusive Language Lectionary*, telephone calls were received threatening the very lives of the publishers. Questions of language cut deep, and they are not easily settled. We expect to hear more about this topic in the months and years ahead.

Available Clergy

Last week we briefly touched on the problem the Episcopal Church faces in regard to the supply of clergy. On the one hand, the "ordinary parishes," the middle-class residential churches, are faced with a tremendous surplus. Many congregations, when they have a vacancy, are literally overwhelmed by the dozens of applicants. On the other hand, churches serving ethnic or minority communities, or churches in disadvantaged areas, find not enough clergy willing and suitable to fill their positions.

One may ask why this problem is not simply solved by the seminaries. Since most people ordained to the priesthood are individuals who graduated from a seminary the previous year, why cannot the seminaries, by reducing or enlarging their classes, control the flow of personnel?

This is a good question. As it happens, however, the

dozen accredited Episcopal seminaries are not institutions regulated by any central church authority. They are independent schools each seeking its own well-being. The General Seminary in New York City does indeed have trustees chosen by the General Convention, but in practice this school operates much as do the others.

As it exists today, the theological education enterprise is something very different from what it was in the good old days. Most of our seminaries have old and costly buildings — new roofs, new sewer systems, new driveways, etc., are extremely costly. Faculty no longer expect to support themselves in part by parish work. The accrediting association relentlessly demands larger libraries, higher salaries for faculty, and so forth. It would require gigantic endowments to meet all these costs. It has been estimated that four seminaries could meet the needs of our church, but instead we find ourselves with a dozen. Hence, they are struggling for existence from year to year. Under these circumstances it would not be realistic to expect these institutions to reduce their acceptance of incoming applicants.

In 1969, it was hoped that the creation, by General Convention, of a board for theological education (mandated in Canon III.29) would provide direction, leadership, and at least some regulation of a problematical area in church life. Today, many of us find this board to have been a disappointing experiment. It is rather like asking a group of admirals and generals to regulate the American defense industry. In view of the great psychological power which the seminaries wield over the majority of our clergy, church agencies are reluctant to discuss or even to admit the gravity of these problems. We believe that the membership of the church has a right to be informed about the situation. These questions will not be solved until the difficulties are recognized.

Viewpoint

The Authority of an Opinion

By DAVID APKER

"Viewpoint" is a column of opinion that does not necessarily represent the editorial view of THE LIVING CHURCH.

The Rt. Rev. Paul Moore, Jr. in his "Viewpoint" August 16, is thought-provoking, as always. However, many Episcopalians may be

David Apker, of Madison, Wis., is a deacon of the Diocese of Milwaukee and is publisher of Anglican Opinion.

led to assume after reading his article that he is "awash with hubris" in addition to being awash in "controversy" as cited in the headline.

The bishop quickly attempts to seize the high ground by proclaiming that his public positions on political, social and economic matters are manifestations of singular concern for peace and justice. He also claims the gift of prophecy by virtue of this office.

Bishop Moore has as much right to

hold and express his opinions as any other American, no more, no less. But to assert, as he implies, that his episcopal position confers special insights not available to other churchpeople, particularly, I assume, the lesser clergy and the laity, is nonsense. As for "prophecy," that is a term mostly heard in liberal circles these days where divine authority is ascribed to political and social ideology.

The bishop cites a number of issues

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that he asserts sought him out because of his pastoral responsibility and thus, compelled him to act. These include addressing the needs of the homeless, homosexuality, peace and racism in South Africa. Each of these very complex issues requires the attention of churchpeople.

Few would deny that the plight of the economically disadvantaged requires the attention of Christian believers. Bishop Moore correctly calls for action at the parish level and also cites a need for government intervention. But the question here is not "if," but "how." The bishop's notion of "prophecy," if his public statements are any indication, very likely requires another round of massive income transfers through confiscatory taxation — programs that lock the poor into institutionalized welfare dependency administered by liberal colonialist overseers who have historically proven to be the chief beneficiaries of many of these programs.

Homosexuality. Bishop Moore cites his acquaintance with a lesbian who wished to be ordained a priest in his diocese. The bishop says her "honesty" about her sexuality was the key factor in deciding to accede to her request. He appears to have been more informed by sentimentality than scripture, unless one subscribes to the opinion that Christian love invites tolerance and affirmation of practically any kind of deviant behavior. It will strike some that Bishop Moore's pastoral role and priestly office should have inclined him instead to offer the woman the benefits of the sacrament of reconciliation. Would "honesty" on the part of an aspirant who was a chronic womanizer or a pederast without intent to change invite a similar response from the bishop? Simple consistency would seem to call for an affirmative answer.

Moving to the issue of world peace, Bishop Moore, while conceding that the Soviet Union and its allies cause much of the world's unrest, goes on to state that he has opposed American foreign policies because "our government is the only one over which

"There is nothing in Bishop Moore's article that indicates he has listened to, much less, heeded the advice of members of his flock who don't share his own notions of how to achieve a modicum of justice and peace in a less than perfect world."

which we have any influence." Really? The Soviet Union has shown time and again that it can be responsive to world opinion if properly focused. Jews and dissidents, including Christians, are allowed to emigrate. Prisoners are released from the gulag. Hardline positions at the nuclear bargaining tables are modified. Travel restrictions are loosened. Most, if not all, of these actions come about as a result of international pressure. I would feel a little better about Bishop Moore's "foreign policy" if he were a bit more even-handed in its application. The regimes established under the auspices of Marxism-Leninism are no less hideous than that of South Africa, which, incidentally, at least has an independent judiciary that frequently contravenes government policies.

Bishop Moore concludes by informing us that his positions are entirely nonpartisan. Issues, not candidates, are his concern, we are told. This may be.

The problem for churchpeople is not so much a bishop's partisanship as it is his claim that political programs can be found in scripture, Jesus' disclaimers to the contrary.

Conservative and moderate Episcopalians, who arguably are a majority in the church, would agree with Bishop Moore that we live in difficult times and that we confront increasingly complex issues. We would further agree that before a bishop classes himself as prophet, he should consider and reflect upon the opinions of expert counsel and advice. There is nothing in Bishop Moore's article that indicates he has listened to, much less, heeded the advice of members of his flock who don't share his own notions of how to achieve a modicum of justice and peace in a less than perfect world.

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Refer to Key on page 16.

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Continued on next page

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Sun HC 11. Wed HC 6

ILLINOIS

EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
The Rev. Donald J. Schroeder, chap
HC midweek & holidays as announced. 345-8191

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY 901-G Lucinda Ave. (815) 758-0572
The Rev. Gary P. Lambert, chap

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

SOUTH CAROLINA COLLEGE OF CHARLESTON THE CITADEL Charleston

THE CATHEDRAL OF
ST. LUKE AND ST. PAUL 126 Coming St.
The Very Rev. Lynwood C. Magee, Dean of S.C.
H Eu Sun 8 (Rite I), 9 (Rite II), H Eu & Sermon 1S & 3S (Rite I)
11. H Eu, MP & Sermon 2S & 4S (Rite I) 11. Thurs 10:30 H Eu

COLLEGE OF CHARLESTON Charleston

GRACE CHURCH 98 Wentworth St.
The Rev. Constance D.S. Belmore, chap
Sun 8 & 11; Wed 5:30

UNIV. OF SOUTH CAROLINA Columbia

DIOCESAN HOUSE 1115 Marion St.,
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempf, Jr., chap
(803) 771-7800
Sun Program & Service 7. Mid-Week activities as anno

TEXAS Dallas

SMU
COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
and EPISCOPAL STUDENT CENTER (214) 363-2911
The Rev. Frank B. Bass, chap
Sun Sung H Eu 11, 5 dinner follows. Wkdays 5. Chapel open 24
hours

TEXAS SOUTHERN UNIV. Houston

ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
The Rev. Theodore R. Lewis, Jr., r & chap
Sun HC 8 & 10; Wed EP 6; HD as anno

VIRGINIA Williamsburg

THE COLLEGE OF
WILLIAM & MARY
BRUTON PARISH CHURCH
The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap
Sun: 8/9:30/11/5:30 — Even Song, dinner follows. Thurs: 5:30
(WREN CHAPEL) dinner follows

UNIV. OF VIRGINIA Charlottesville

ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
assoc & chap; the Rev. Steven Keller Bonsey, assoc & chap
Sun HC 8 & 10; Wkdays HC 12:15 daily; Wed 5:30 with folk
music. Student fellowship Tues 5:30

WISCONSIN

DIocese OF EAU CLAIRE, Canterbury Association

Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

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)

PEOPLE and places

Appointments

The Rev. Bradley A. M. Barber is assistant at the Church of the Redeemer, 222 S. Palm Ave., Sarasota, Fla. 34236.

The Rev. William Barrett is assisting priest at Holy Apostles', Ft. Worth, Texas.

The Rev. Robert Bosworth, formerly chaplain of All Saints' School, Ft. Worth, Texas, is instructor in ethics, moral theology, and pastoral theology at the seminary in Guadalajara, Mexico.

The Rev. Carl T. Cannon is now rector of All Saints', 1508 S. White Station, Memphis, Tenn. 38117.

The Rev. Julian Cave is now serving St. James, Wilmington, N.C.

The Rev. Charles D. Cooper is rector of St. Cyprian's, 919 S. John Redditt Dr., Lufkin, Texas 75901.

The Rev. James P. Dalton-Thompson, formerly director of campus ministries at Choate Rosemary Hall in Wallingford, Conn., is now rector of St. Matthew's, Woodhaven, N.Y. Add: 85-45 96th St., Woodhaven 11421.

The Rev. Joseph L. Dunlap is priest-in-charge of St. Christopher's, 555 Wise Dr., Sumter, S.C. 29150.

The Rev. Charles D. Ellestad is canon to the ordinary of the Diocese of Easton, Box 1027, Easton, Md. 21601. Add: 314 Linden Ave., Easton.

The Rev. Donald A. Fishburne is now at Christ Church, Charlotte, N.C. 28207.

The Rev. Robert Clark Gregg, formerly associate professor of patristics at Duke Divinity School, is now dean of the chapel and professor of religious studies at Stanford Univ., Palo Alto, Calif. Add: 659 Salvaterra St., Stanford, Calif. 94305.

The Rev. James A. Hazel is curate of Trinity Church, Ft. Worth, Texas.

The Rev. Edward J. Henry, who just completed an internship at Emmanuel Church, Winchester, Ky., is now interim rector of Holy Trinity, Box 583, Georgetown, Ky. 40324. Fr. Henry's home address remains 3367 Coldstream Dr., Lexington, Ky. 40502.

The Rev. Ann Hodges-Copple is now serving part-time at St. Luke's, 1737 Hilldale Rd., Durham, N.C. 27705.

The Rev. Victoria Jamieson-Drake is at St. Philip's, Durham, N.C.

The Rev. Jeffery Liddy is now rector of St. John's, Wichita, Kan.

The Rev. Ralph McMichael is curate of St. Mark's, Arlington, Texas.

The Rev. David Nyberg is vicar of St. John the Divine, Burkburnett, Texas.

The Rev. Angelo J. Puopolo, Jr. is director of Open Door at the Church of the Advent, 2366 Kemper Lane, Cincinnati, Ohio 45206.

The Rev. Richard A. Randall is rector of Trinity Church, Box 664, Chambersburg, Pa. 17201.

The Rev. Joseph H. Schley, formerly rector of St. Nicholas', Midland, Texas, is rector of Holy Comforter, Cleburne, Texas.

The Rev. William Clark Tapley is vicar of St. James', Box 1887, Monahans, Texas 79756.

The Rev. Edward J. Tourangeau is now rector of Emmanuel, Great River Rd., Great River, N.Y. 11739.

Religious Orders

On June 12, Charlene Ware and Heather Dorion were clothed as novice Anne Elizabeth and novice Mary Faith, and on July 8 Sister Margaret made her profession of life vows at All Saints Convent, Catonsville, Md.

Resignations

Ronald C. Barlow, as president of Morehouse-Barlow Co., Inc. in Wilton, Conn. Mr. Barlow, who joined the company in 1959 and was elected president in 1969, resigned in order to pursue other inter-

ests. He succeeded Clifford P. Morehouse, former president of the House of Deputies, as president of Morehouse-Barlow; Barlow's father, Harold C. Barlow, retired as vice-president in 1967. Morehouse-Barlow, former publisher of THE LIVING CHURCH, has been the "unofficial" publisher of the Episcopal Church since 1884.

The Rev. David Cameron, as rector of St. Andrew's, New Orleans, La. Fr. Cameron will move to Rapid City, S.D.

The Rev. Michael M. Davis, as rector of All Saints', San Benito, Texas; add: 840 Garrison, San Benito 78586.

The Rev. James E. Hamner, IV, as curate of St. James, Baton Rouge, La. to pursue graduate studies at Oriol College, Oxford.

The Rev. Charles Winters, as professor of religion at Loyola Univ. in New Orleans, La. Fr. Winters will move to Atlanta.

Receptions

On May 18, the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi, received the Rev. Neal Platt as a priest at the Cathedral Church of St. Andrew in Jackson, Miss. Fr. Platt is vicar of St. Mary's, Lexington; Grace Church, Carrollton; and Immanuel, Winona, Miss. Add: Box 63, Lexington 39095.

Retirements

The Rev. Merton W. Andresen, as rector of Grace Church, Jamestown, N.D.

The Rev. Welles Bliss, as associate of St. Boniface, Sarasota, Fla.

The Rt. Rev. Stanley F. Hauser, as Suffragan Bishop of West Texas; add: 111 El Rancho, San Antonio, Texas 78209.

The Rev. Stuart A. Schlegel, as professor of anthropology at the Univ. of California at Santa Cruz, as of December. Fr. Schlegel continues as rector of St. Luke's, 20 University Ave., Los Gatos, Calif. 95030.

The Rev. Ralph Webster, as priest on the staff of St. Luke's, Baton Rouge, La. Add: 3098 Wesley Way, Hendersonville, N.C. 38739.

The Rev. Hubert S. Wood, as rector of All Saints', Johnson City, N.Y. Add: 10 Ramsgate Ct., Blue Bell, Pa. 19422.

Deaths

Catherine Sherman May, wife of the Rev. O. Worth May, former rector of Trinity Church, Covington, Ky., died at the age of 80 on July 31 at her summer home in Hendersonville, N.C.

Born in China, Mrs. May was a graduate of William Smith College in Geneva, N.Y. and received a master of arts in religious education from Columbia Univ. She taught at St. Hilda's, a school in Wuhan, China, founded a kindergarten in Beckley, W. Va., was active in the interfaith commission of Covington, Ky., and was a former president of Church Women United of northern Kentucky. In 1971 the *Cincinnati Enquirer* named her Woman of the Year. Mrs. May came from a family of clergy: her father, two brothers, husband, brother-in-law, a son-in-law, and a nephew. All are or were priests of the Anglican Communion. She is survived by her husband; four daughters; two brothers, the Rev. Canon Arthur M. Sherman, dean of the School of Christian Studies for the Diocese of Pennsylvania and the Rev. L. Bartine Sherman, rector of St. Martin's, Charlotte, N.C.; her stepmother; and five grandchildren.

Anne Benigna Silvester Smith, wife of the Rev. H. Robert Smith, rector emeritus of St. John's, Gloucester, Mass., died suddenly on July 7 at her home in Rockport, Mass. at the age of 84.

Mrs. Smith was active in community and church affairs and served as head of the altar guild at St. John's, Gloucester, for 12 years. She was a granddaughter of the Rev. William Wallace Silvester, one of the first graduates of Episcopal Theological Seminary in Cambridge, Mass. She is survived by her husband and children.

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in all
January and September issues.
If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

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.

REPRINTS of *A Manual for Priests of the American Church*, 5th edition, \$20.00; and *The American Missal 1951 edition*, \$275.00 each. All Saints Press, 1700 Wesleyan Dr., Macon, Ga. 31210 (912) 477-6622.

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 Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

VANITY FAIR ILLUSTRATED CATALOGUE of 79 available Clergy Prints. Send \$1.00 (refunded with purchase) to: Haley's Old Print Shop, 1024 Main St., P.O. Box 1023, Lynchburg, Va. 24505. (804) 528-1329.

ORGANIZATIONS

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

DO YOU WANT "non-sexist" language in our Prayer Book? If not, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

POSITIONS OFFERED

HEAD VERGER. Grace Cathedral, San Francisco, seeks a new head verger. Responsible for care, maintenance and security of the cathedral and for all preparations for public worship. Supervises assistant vergers and custodial staff. Ideal candidate would be prepared to initiate a team approach, take responsibility for administration within a budget, and perform a full share of physical labor. To apply, or obtain a copy of job description, contact: The Sacrist, Grace Cathedral, 1051 Taylor St., San Francisco, Calif. 94108. (415) 776-6611.

RECTOR — St. Margaret's Episcopal Church, Bellevue, Wash. Dynamic, suburban parish of 819 communicants seeks experienced rector. Located between Lake Washington and Cascade Mountains, 15 minutes from Seattle. Send C.D.O. and resumé before October 15, 1987 to: Search Committee, St. Margaret's Episcopal Church, 4228 128th S.E., Bellevue, Wash. 98006.

VICAR for 20-year-old mission in suburban area near state capitol and University of Wisconsin; wanting to grow and needing additional priestly hours to supplement generous lay ministries. Half-time job may be shared with other diocesan duties. Send resumé to: St. Chad's Church, 935 Wilson St., Sun Prairie, Wis. 53590.

ASSISTANT PRIEST. Large suburban parish seeks assistant to develop and direct total parish education program and share priestly ministry with three other clergy. Contact: Search Committee, St. Mark's Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.



Benediction

The author, Martha Bradley, resides in Springfield, Ill.

There was a celebration in town today, with a parade; flags and flowers; music, singing and the ringing of bells; food and delightful smells. It was warm and sunny, but not too. All ages of people were there. It was glorious. It wasn't the Fourth of July or Memorial Day or Labor Day. It was a requiem mass for Gladie.

The church flags faced down on the parade: they representing the parishes and missions she had kept in her prayers and visited in earlier years. The tolling of the magnificent old bell signaled the beginning. Simple bouquets were at the altar . . . just as she would like it . . . simple adornment.

Gladie graced this world 95 years. Her contemporaries are gone, yet the community gathered to pray and pay respect for one they had loved. Some knew her as aunt; another as sister. Some had enjoyed the fruits of her culinary skills while others savored the moments of her humor and opinions so freely given.

Those of us who have been around for a few decades remember how Gladie enjoyed a party. Many a time she whipped out the linen tablecloth and grand silver service while preparing hundreds of delicious bites for honored church guests.

Remembered, too, are those later less-than-golden years. She could no longer drive to the diocesan ECW meetings, but she continued to attend noonday masses. On one occasion she was sitting in the library waiting for mass to begin, and a friend inquired as to her health. Her robust reply was "I can't see and I can't walk, but other than that I'm fine!"

And so Gladie was taken through those massive oak doors for the last time. The giant bell rang once more, this time for joy. We will miss her presence, but cherish her memory.

Thanks, Gladie, for the celebration.

It was a good one.

My heart, therefore, is glad, and my spirit rejoices.

CLASSIFIED

POSITIONS WANTED

YOUTH MINISTRY, Jr. High through College. Full-time, professional layman with M.Div., and over ten years of experience. For a parish seriously interested in youth ministry. Reply Box S-651*.

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CLERGY AND DRUGS. Researcher seeks first hand accounts of Episcopal clergy who have had a difficult time with legal and non-legal drugs. Reply in confidentiality or anonymity to: Forum for Religious Research, P.O. Box 2413, Westfield, N.J. 07090.

TRAVEL

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VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.

WANTED

MISSION seeking 33" corpus, candelabra, sanctus bell, censor/boat, aspergillum, monstrance, black vestments. Will pay shipping. Reply: Brian Devine, 924 1st Ave., Apt. #1, Eau Claire, Wis. 54703.

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

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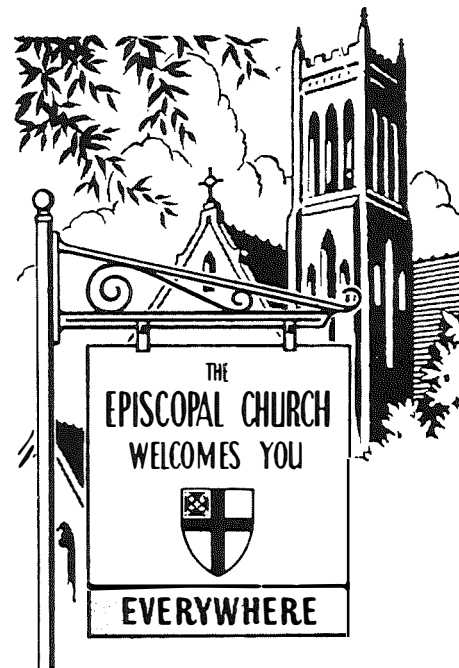
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BAKERSFIELD, CALIF.

ST. LUKE'S 2671 Mt. Vernon Ave. at Fwy 178
The Rev. Dr. Duane H. Thebeau, r 93386
Sun H Eu & LOH 8 & 10, Ch S 9. Wed H Eu & LOH 7. Thurs H Eu 6:30

WASHINGTON, D.C.

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

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

ENGLEWOOD, FLA.

ST. DAVID'S Selma and Broadway
The Rev. George Curt, r
Sun worship 8 & 10. Wed Eu & Healing 9. Church: 474-3140, Rectory 475-2210.

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Welles Bliss, priest ass't; 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.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

HONOLULU, HAWAII

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

INDIANAPOLIS, IND.

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Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

BOSTON, MASS.

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The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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At Ashmont Station on the Red Line (436-6370; 825-8456)
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Sun Sol Eu 10:30. Daily as announced

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Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

OMAHA, NEB.

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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

BURLINGTON, N.J.

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

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4 EP

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

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

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

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

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The Rev. Daniel P. Matthews, D.D., Rector
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Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

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

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, Sat 5 Vigil Mass, Daily 12 noon

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

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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)

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

MILWAUKEE, WIS.

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

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.