

# THE LIVING CHURCH



The Rev Jervis S Zimmerman  
291 Candlelight Dr  
Glastonbury CT 06033

The Rt. Rev. Onell Soto (left) is presented to the congregation as the newly ordained Bishop of Venezuela by the Rt. Rev. James Ottley, Bishop of Panama and President of Province IX. Bishop Soto, who was Missions Information and Education Officer at the national church center in New York, was ordained in early July in Caracas.



## Holidays and Sabbaths

Within the Bible there is a view of time which is punctuated by holidays and festivals. It may be fitting to consider this, as we observe the Labor Day holiday, and so conclude the reflections on time to which this column has been devoted during the past month.

The most obvious feature in the Hebrew view of time is the seven-day week, culminating in the Sabbath on Saturday. The Sabbath is a day without work, but it is not merely a "day off." When we say day off, we may mean a day of absence, an idle day, or a wasted day. For the Jew observing the Sabbath, it is a holy day, a very important day, even though not a day of outward activity.

The Sabbath has more than one level of meaning. It is a humanitarian day when weary slaves and oxen can rest (Deut. 5:14). It is a historical day, reminding the Hebrews that they too had been slaves in Egypt until God delivered them (Deut. 5:15). It also has a transcendent reference. It is the day Almighty God rested, and which he blessed, after creating heaven and earth (Genesis 2:1-3; Exodus 20:11). In resting, human beings and even their animals do what God has done on this day; they act as their Maker has acted. Thus, added dimensions are given to the day and to the whole week. Human life is dignified and solemnized by new meaning.

The Hebrews also had a system of sabbatical years so that the fields could rest, too. After seven sabbatical years, there was to be a year of jubilee, when land which had been sold was to revert to the family that inherited it, and when Hebrew slaves were to be released (Leviticus 25). Thus, there were grand cycles of time based on the sacred number seven.

The Hebrews, of course, had their annual feasts, as we do, reflecting in various degrees both commemorations of the past and significant points in the agricultural year.

All of these gave meaning to national life. Celebrating the Passover, as has often been said, makes every Jew an heir and even a participant in the escape from Egypt.

The interesting thing is that the Sabbath and major holy days were not viewed as the result of a public decision, or as appointed to meet human convenience. Rather, they were built into the order of things. God establishes and blesses the Sabbath after completing creation. The moon, which determined the monthly calendar on which the date of the Passover and other feasts were based, was among the heavenly bodies which were made "for signs and for seasons and for days and for years" (Gene-

sis 1:14). The entire system has its basis in creation.

Following such a calendar, human beings can have a sense of harmony with the earth around them and with the sky overhead, and above all with God the Maker of all things. Time passes in a solemn procession, within which men and women can also take their place. Behind the humdrum activities and trivial distractions on the surface of daily life, there is this deeper level of sacred time, bearing sacred meanings. For Christians, with our own annual and weekly calendar, there is a serious message here. As we celebrate great events of the past, we too can in a sense re-enter those events and find fuller meaning for our present and future lives. The human creature is designed to enjoy periodic seasons and festivals. These can find their fullest meaning in celebrating that central figure in the human race, the First and the Last, the Alpha and Omega, even Jesus Christ.

H. BOONE PORTER, Editor

### The Measure of Grace

Grace is not always given  
in full measure  
nor meted out in large economy sizes  
like supermarket bargains.  
God is more chary of his gifts than this.  
Sometimes, even with prayer and supplication,  
only a small amount of grace is shared.  
God does not operate a discount store  
where items go on sale, nor does he offer  
triple coupons clipped from local papers.

But, if we listen, wait and ask  
for God's all-healing love,  
Grace comes in little bits and pieces  
day by day.  
Willingly I stoop  
to gather up those crumbs,  
those bite-size morsels  
that will nourish me  
and be my daily bread.

Jean Conder Soule

# THE LIVING CHURCH

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# LETTERS

## A Broader Blessing

Thank you for George Wickersham's "Bread for the Dogs" in the August 16 issue of TLC. His contributions always abound in grace and wisdom. I would welcome more pieces reflecting on next Sunday's propers, especially if they suggest insights and innuendoes which might otherwise elude those of us who normally read with unimaginative eyes. Such articles would not only enrich my devotions on the scriptures, but improve my sermons as well, thereby casting a far broader blessing.

(The Rev.) RICHARD H. SCHMIDT  
St. Peter's Church

St. Louis, Mo.

## A Question of Service

There are so many references to women priests in what I read these days and much of it is not terribly positive. Some writers suggest leaving the Episcopal Church, others advocate finding a parish where women are not priests. In his letter [TLC, Aug. 9] Mr. Reeves advocates adding the words "Evangelical and Catholic" on printed material from parishes where women priests are not welcome — an act which is neither evangelical nor catholic.

If a man can be called to give up his warm and comfortable life in a secular society and become a priest, why is it that a woman cannot? If a man can pray, study, listen to the word of God and proclaim the gospel to the world, what is it that prohibits a woman from doing the same thing?

I would expect that any who are ordained to the sacred priesthood did not answer that call lightly or without sacrifice. The costs in time, energy and

money just for education are beyond what anyone would have to do to earn a living. The strained relationships with family and friends when they learn that somehow "God has singled out this person" are hurtful. It is unsettling and frightening enough to find oneself in a situation where to answer God with "here I am" means to give up a familiar life and travel on foreign roads without having to do battle with those who consider gender an issue.

After 30 years in active lay ministry I am beginning seminary training. I will give up a comfortable home and leisure time. I will part with old friends and established routines. I will begin a new life in the further service of our Lord for whatever purpose he has for me.

I am 49 years old and a woman, and when God called to me he didn't seem to think that it was important enough to mention.

ELIZABETH STINGLEY

Lancaster, Calif.

## Freemasonry Defended

Does not the Church of England have something better to do than investigate Freemasonry? [TLC, Aug. 2].

Freemasonry is not a religion and does not pretend to be a substitute for one. A candidate is required to believe in a Supreme Being to join but there the inquiry ends. The ritual is based on scripture in teaching general moral principles but the candidate is not required to believe anything which will conflict with his religious beliefs. The passwords are no more secret than those probably used by the Apostles in letting in visitors.

I find nothing incompatible between Christianity and Freemasonry and I believe that Masonic membership will strengthen rather than mitigate one's Christian faith.

CHARLES C. WICKS

Elkhart, Ind.

# BOOKS

## Mature Reflections

**THE POWER OF SYMBOLS IN RELIGION AND CULTURE.** By F.W. Dillistone. Crossroad. Pp. vii and 246. \$16.95.

Now that his recent excursions into the field of biography have rewarded us with the lives of Raven, Warren and Fison, Prof. Dillistone has returned to a subject which has engaged his attention for 50 years: symbolism. Dillistone's earlier book, *Christianity and Symbolism*, appeared in 1955. The present work is the fruit of wide and careful reading, the mature reflections of a lifetime, and the balanced judgments we have come to expect from him.

A quotation from Thomas Mann provides the thesis: "To live symbolically spells true freedom." The author makes a distinction between signs, which in his usage involve a straightforward one-to-one correspondence between two entities, and symbols, which point to something beyond themselves and whose meaning grows and changes inexhaustibly.

Human beings have a profound hunger for symbols, for they liberate us from bondage to the immediate and limited; yet we also have a fateful tendency to turn symbols into signs — a kind of "flight from freedom." Dillistone recognizes several times, perhaps too often, that the human spirit also needs signs in order to communicate precise meanings. Without signs, symbols become vague and weak. T.S. Elliot once remarked, "The spirit killeth, but the letter giveth life."

There are welcome, brief sections on current anthropological theories of symbolism, and on theories advanced by re-

*The Armento Columbarium revives an ancient tradition:*

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*The Reverend John D. Lane. Rector. Church of the Holy Comforter. New Orleans, La. 70122*



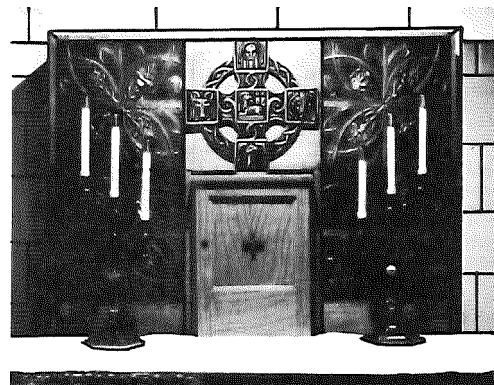
Mrs. Bruno (Janet) Staffen  
Chairman,  
Columbarium Committee  
St. Richard's Church  
Chicago, IL 60646  
The Rev Kurt A. Olson  
Rector

Thank you very much for the tremendous cooperation with us in creating a columbarium for our church — on time! Several members of the altar guild worked at the church — and proclaimed it absolutely beautiful. I saw it on Friday, as did the Rector and our Junior Warden. We were taken aback by how perfect it was: we had all been involved in its planning, yet had not envisioned it quite as well as it came off. One strong "anti" took time to tell our Rector that it is not what she had imagined, that it is a beautiful reredos for the altar. He told her that he valued her opinion most, because he knew her previous views on the project.

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cent philosophers and theologians.

This is a wise book, useful to all who are interested in the characteristic functions of the human spirit, and especially to everyone who would like to see sacramental theology set in the broadest context.

(The Rev.) C.P. PRICE  
Professor of Systematic Theology  
Virginia Theological Seminary  
Alexandria, Va.

### Avoided Subject

**UNCIVIL RELIGION: Interreligious Hostility in America.** By Robert N. Bellah and Frederick E. Greenspahn. Crossroad. Pp. 232. \$17.95.

This is a book all of us should read. It's about why we hate each other.

*Uncivil Religion* is a study by 12 qualified historians and social scientists who explore the basis for antagonisms among religious groups in the United States. It would have been well had they included other great religions of the world, for the problem is universal.

The attitude of Jews about "God's chosen people" is a good example. John Murray Cuddihy, speaking about the subject of Jewish-Christian hostility comes down hard on the Jews, saying they are greatly to blame for anti-Semitism. Conversely, he says little about the Holocaust and other grievous offenses against the Jews.

There are opinions expressed by the writers which may conflict with the view of any reader. An example I found was by Robert Bellah in his conclusion to the essays, which stated that: "To dissolve all boundaries... would not only threaten the survival of the traditional religious communities, it would also lead to a society in which no one would really want to live."

The comment is made devoid of empirical support. Perhaps in the ideal world we need to "dissolve all boundaries" though pragmatism compels the conclusion: not yet.

At any rate, the book exposes a subject we need to address, but frequently avoid.

PHILIP ARDERY  
Louisville, Ky

### Books Received

**THE GRACIOUS MYSTERY: Finding God in Ordinary Experience.** By James J. Bacik. St. Anthony Messenger. Pp. v and 141. \$5.95 paper.

**PRESENTING THE CATHOLIC FAITH: A Modern Catechism for Inquirers.** By Frank P. Desiano. Paulist. Pp. 153. \$3.95 paper.

**A SINGING FAITH.** By Jane Parker Huber. Westminster. Pp. 141. \$7.95 paper. \$10.95 spiral.

**RELEASEMENT.** By Barbara Fiand. Crossroad. Pp. 102. \$11.95.

**THE CATHOLIC FAITH: An Introduction.** By Lawrence S. Cunningham. Paulist. Pp. 184. \$4.95 paper.

**SPLIT IMAGE.** By Anne Atkins. Eerdmans. Pp. 256. \$8.95 paper.



## Short & Sharp

By TRAVIS DU PRIEST

**TOWARD A TOTALLY MINISTERING CHURCH.** By John Thornley Docker. Office for Ministry Development, (Council for the Development of Ministry, 815 Second Ave., New York, N.Y. 10017). Pp. 193. Free from the Office of Ministry Development, paper.

This source book surveys the development of lay ministry in the Episcopal Church, summarizes the theology of "total ministry," and shows how the National Office of Lay Ministry has promoted the vision of the 1979 Prayer Book, in which ministers are defined as "laity, bishops, priests, and deacons."

**COLLEGEVILLE BIBLE COMMENTARY — Old Testament.** Vols. 18-25. Edited by Dianne Bergant. The Liturgical Press. \$2.95 each (vols. 18-25, \$22) paper.

These eight attractive pamphlet-sized commentaries explicate Proverbs; Job; Wisdom; Sirach; Psalms 1-72; Psalms 73-150; Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther; Jonah, Tobit, and Judith. Each has its own editor, is between 75 and 100 pages, and includes cross-references and brief interpretations.

**STARTING ON MONDAY: Christian Living in the Workplace.** By William Mahedy and Christopher Carstens. Ballantine. Pp. 176. \$11.95.

An Episcopal campus pastor and a clinical psychologist offer guidance on thinking like a Christian in a success-crazed world. The practical exercises will not be everyone's cup of tea, yet the call to meditative attentiveness is much needed.

### A Gathering of Traditionalists

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## New Homes in N.C.

In a massive effort to help some of the poor in Charlotte, N.C., volunteers with a Christian housing project built 14 homes in five days recently.

Aided by grants from local churches, including \$150,000 from Christ Church, Charlotte, 350 workers for Habitat for Humanity, an international non-profit organization, endured stifling summer heat and ten-hour work days to transform three acres of cement foundation and piles of lumber into a village for more than a dozen needy families.

They were joined in their efforts by former president Jimmy Carter and his wife, Rosalynn; Mr. Carter has spent the last four of his summer vacations working with the organization.

Bobby Darby, a plumber's helper, will move into one of the homes he helped Mr. Carter build. Because of the Habitat program — which includes a no-interest 20-year mortgage that will mean payments of \$150 a month — the Darbys will be able to afford a new three-bedroom home. They now live in a cramped one-bedroom apartment, where one of the children sleeps in the same bed with Mr. Darby and his wife and the others sleep on the floor.

"It's a great feeling," Mr. Darby said. "When they say this is a miracle, it really is."

The "miracle" was made possible, in part, by the wide support of the citizens of Charlotte. In no other place, said Habitat officials, had an entire municipality been more caught up with a Habitat project. During previous Carter work parties in New York and Chicago, the construction activities of the Christian group were a curiosity, regarded for the most part as the parochial efforts of a religious outfit from the south whose chief patron just happened to be a former president of the United States.

But in Charlotte, a powerful alliance of church, business and civic leaders organized long before the Carters' arrival, assuring the project would be one of the most effective of 204 programs run by Habitat throughout the country.

Inspired by the example of John Crosland, chairman of the local Habitat board of directors and a developer whose firm builds more homes than any other in the Carolinas, 16 Charlotte companies contributed \$50,000 each as part of the project's "Master Builder" fundraising effort.

Other companies made large in-kind

donations, ranging from materials and the complete installation of plumbing, electrical and heating systems for all 14 houses, to the planting of \$12,000 worth of trees by a local nursery.

At the same time, the *Charlotte Observer*, best known in recent months for its dogged pursuit of the financial problems of the PTL ministry in nearby Fort Mill, S.C., pulled out all the stops in its promotion of the Habitat story. "Christian Commitment Raises Roofs," proclaimed one front-page headline in the paper, which made its own \$50,000 commitment to the project.

## Suspect Charged in Uganda

A minister of finance of former Uganda dictator Idi Amin's military regime has been charged in Kampala with the 1977 murder of the Most Rev. Janani Luwum, who was Archbishop of the Anglican Church of Uganda.

The former government official, Abdul Hamid Juma Masagazi, is also charged with the 1977 murders of two cabinet ministers and three senior government officials, All Africa Press Service reported from Nairobi, Kenya.

The accused was a close advisor of Mr. Amin, now exiled in Saudi Arabia. Mr. Masagazi was arrested in July after appearing before a government-appointed commission of inquiry into violations of human rights that took place from the time of Ugandan independence in 1962 to January 1986, when Yoweri Museveni's National Resistance Army took over the government.

Archbishop Luwum was killed on orders of Idi Amin, according to witnesses testifying before Uganda's human rights commission. The archbishop, a critic of arbitrary arrests and killings by the Amin government, was found dead in the wreckage of a car. Alongside his body were found the bodies of two of the cabinet members.

## African Bishops Convene

Almost 60 Anglican archbishops and bishops in Africa met recently in Limuru, Kenya to deal with a variety of issues which affect their countries.

Affirming their solidarity with the church in South Africa in its opposition to the apartheid system, the bishops urged the South African government to release Nelson Mandela and other political prisoners in order to facilitate dialogue with authentic leaders.

"We note with concern," they said,

"continued detention . . . torture, and brainwashing in South Africa of children, women and other political prisoners."

The bishops also called for a group of eminent Christians to visit Canada, Federal Germany, France, the United States and the United Kingdom to urge those countries to support an end to South African control of Namibia under terms of the UN Security Council Resolution 435.

The bishops urged respect for fundamental human rights and said that in the use of national resources, community development should have priority over military concerns, much of which represent "a waste of vital resources desperately needed for human development." Government leaders were urged to "make themselves available" to church leaders for dialogue on important national issues.

In an effort to arrive at a proper pastoral approach to polygamy, each Anglican province in Africa was asked to discuss the issue and share its recommendations.

The bishops said ordination of women was "not a top priority in Africa compared with many teaching concerns facing the church." They suggested decisions on such ordinations not be made by individual dioceses.

## Philippine Church Seeks Independence

Meeting in Quezon City in mid-July, the Joint Committee on the Philippine Covenant drafted an agreement for the Philippine Episcopal Church to seek autonomy from the Episcopal Church at the 1988 General Convention in Detroit.

At present the Philippine Church consists of four dioceses: Central Philippines, Northern Philippines, Southern Philippines and Northern Luzon.

To facilitate the change, the church has developed a detailed five-year plan and budget projection. Each diocese has drafted a mission statement and defined its programs and goals.

Members of the American side of the joint committee include the Rt. Rev. Furman Stough, Bishop of Alabama; and the Rt. Rev. Lyman C. Ogilby, retired Bishop of Pennsylvania, who served as Bishop of the Philippines for 14 years.

From the Philippine side are the Most Rev. Manuel C. Lumpias, Presiding

Bishop of the Philippine Church and Bishop of the Central Philippines; the Rt. Rev. Richard A. Abellon, Bishop of Northern Luzon; the Rt. Rev. Robert L. Longid, Bishop of the Northern Philippines; and the Very Rev. Henry W. Kiley, dean of St. Andrew's Seminary in Manila.

A plan for autonomy had been developed a number of years ago and was adopted at the 1982 General Convention. The Philippine Church notified the 1985 General Convention of its intention to begin a three-year trial period in preparation for becoming an autonomous province. Now the church has clarified its resolve to end its constituent relationship with the American Church and instead take its place among the auto-

nous members of the Anglican Communion sometime after January 1, 1989.

## Papal Greeting

The president and general secretary of the National Council of Churches have issued a statement welcoming Pope John Paul II on his second pastoral visit to the U.S. The Most Rev. Edmond Browning, Presiding Bishop, has joined other Christian leaders in signing the statement.

Entitled, "Witnessing Together to a Divided and Hurting World," the statement reads in part, "during September 1987 Christians throughout the United States welcome John Paul II, pastor of all Roman Catholic Christians. We pray

that his pastoral visit may support the ministries of all Catholics and may strengthen the ties among all who confess Christ the Lord and Savior. We desire to reach beyond what still separates us, by returning in faith in hope to the foundation of our faith, Jesus Christ (1 Cor. 3:11). In this message we call upon all Christians to seize this moment as an opportunity for renewed common witness before a divided and hurting world."

Bishop Browning and the pope had a private half-hour meeting in January [TLC, Feb. 15] and it is anticipated that he will be one of several church leaders who will meet with the pope during the American tour for a formal exchange of views.

## BRIEFLY...

The Rt. Rev. Leo Frade, Bishop of Honduras, has appointed John and Iris Elledge as founding directors of Our Little Roses, an orphanage for abandoned and abused girls. John H. Elledge, III is currently a missionary to Honduras in charge of the youth program for the diocese. Mrs. Elledge is a native Honduran. The orphanage was mandated by last year's diocesan convention, based on the success of the boys orphanage in Tegucigalpa founded seven years before. The girls' orphanage will be located in San Pedro Sula.

The first Native American woman to become a Lutheran pastor was ordained at a multi-cultural, ecumenical service recently in Minneapolis, Minn. About 12 clergy and laypersons, including her husband, laid hands on the Rev. Marlene Whiterabbit Helgemo, a Winnebago Indian, praying that the Holy Spirit would "fill her with the gifts and grace for the ministry of Word and Sacrament." Also attending was the Rev. Virgil Foote, a Native American Episcopal priest from St. Paul. Mrs. Helgemo, who graduated recently from Luther Theological Seminary in St. Paul, will be an associate pastor of the University Lutheran Church of Hope, in Minneapolis.

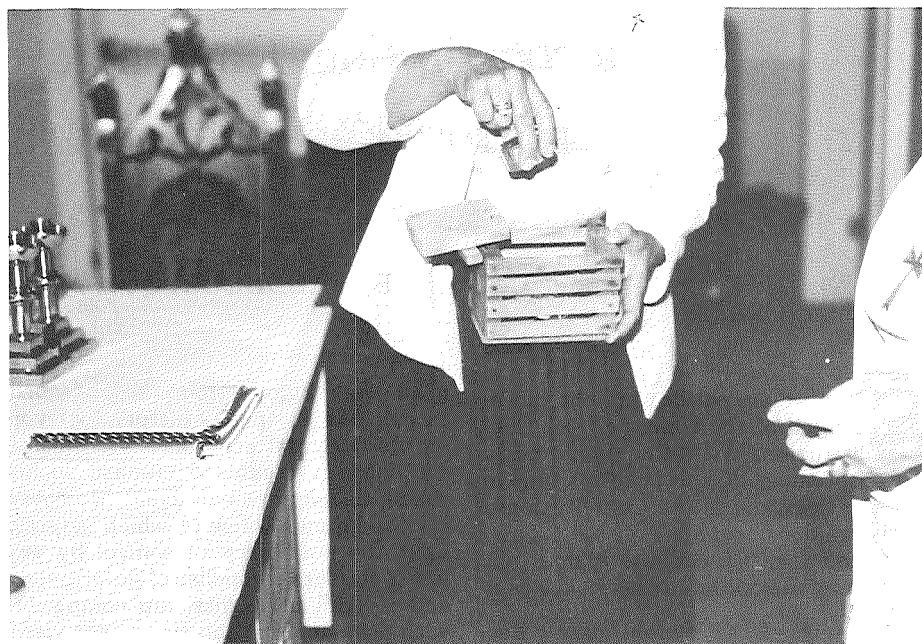
John Snyder, chief lobbyist for the Citizens Committee for the Right to Keep and Bear Arms, has written to the Vatican suggesting that Gabriel Possenti be formally declared a saint. Possenti was a 19th-century Italian priest who reportedly routed a squad of renegade soldiers with two pistols. Mr. Snyder said Pos-

senti's sainthood would show that "an instrument, in the hands of a person committed in heart, mind, and soul to Almighty God, may be used to bring about practical good here on earth."

Over 200 people from nine Scottish denominations attended a conference recently which has proposed to "go forward together" in forming a Scottish Assembly of Christians. This was defined as a "meeting place for those who have responsibility and authority in the churches." The assembly would meet every other year. Participants included representatives from the Reformed, Congregational, United Free, Roman Catholic, Anglican, Baptist, Quaker, Methodist and United Eastern Orthodox

churches. The Salvation Army will also take part in the proposed assembly.

Hollywood movies are being used in Miami to attract people to adult education classes in Judaism. Rabbi Norman Lipson shows 1950s and 1960s movies such as "Solomon and Sheba" and "Samson and Delilah" to his students after having them read the Bible carefully before each screening so they can see the ways in which the films differ from the biblical accounts. He said he considers the class at the Central Agency for Jewish Education a success "if they learn to distinguish between what is the Bible and what is Hollywood. And if it spills over into more serious study, then that's a bonus."



Communion wafers are kept in a hand-made bait box, resembling a lobster trap, at St. Columba's Mission in Boothbay Harbor, Maine. The church's growing congregation has made or contributed all of its altar furnishings, and is presently searching for a permanent site for its building.

# The Constitution and the Church



Thomas Jefferson



George Washington

Federalism was in the air when delegates met in 1789 at Christ Church, Philadelphia, to form a constitution. Church government mirrored national government.

By FREDERICK QUINN

**S**ince we are celebrating the bicentennial of the United States Constitution, with the anniversary date September 17, this is an apt time to ask the question, is the Constitution a Christian document?

No and yes. No, because it does not contain references to a deity nor does it

*The Rev. Frederick Quinn holds a doctorate in history and is a member of the staff at All Saints Church, Chevy Chase, Md.*

favor any religious group. Yes, because, seen across the span of history, by favoring no doctrinal position or ecclesiastical body, it creates a climate within which all religions can exist. Moreover, its checks and balances which severely limit the possibility of control by any one of the three branches of government, and its Bill of Rights, are compatible with post-Reformation Protestant views of society.

The Constitution is the product of 18th century political thought. Consist-

ing of only four pages, it is a lean statement about how a government should work. It is amazingly devoid of the baroque political rhetoric of the period. It provides a structure and process to resolve the greater and lesser issues facing a society. And it does not define specific issues, which change dramatically through history, but offers a way to resolve them.

What sort of religious beliefs, then, underlie the Constitution? They are implied rather than expressed directly, and



they reflect the intellectual currents of the age. The writers were New England Puritans, Anglicans, dissenters, and representatives of the thought of the Enlightenment. As for the latter, they emphasized reason and natural law; God was Providence, the Supreme Being who set the universe in motion. The deism of Washington and Franklin now appears as archaic as the cumbersome scientific and mechanical inventions of that era, but in its daily applications it was an encompassing moral code, requiring both personal piety and right dealings with others.

The writers of the Constitution wanted to avoid the acrimonious religious-political history of Europe and early America, a disquieting heritage of religious wars, inquisitions, the burning of heretics and witches, and the leaden hand of a state church.

To do this, the Constitution created what Jefferson called a wall of separation between church and state. The idea is clearly expressed in the Virginia Statute for Religious Freedom, which Jefferson, a rationalist and Unitarian, authored in 1777, and Madison, an empiricist and Anglican, steered through the Virginia General Assembly in 1786. It said "All men shall be free to profess, and by agreement to maintain their opinion in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

Jefferson, whom Saul Padover called the St. Paul of American democracy, was in France when the Constitution was written, but by then his advocacy of the separation of church and state was accepted widely in American political thought.

Additional understanding of religious beliefs is provided through *The Federalist*, the newspaper articles by James Madison, Alexander Hamilton and John Jay published in New York between October 1787 and August 1788. Madison, a Virginia lawyer-landowner and a leading framer of the Constitution, wrote in almost Calvinistic language in *Federalist 10* of the presence of conflicting interests that have "divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to cooperate for their common good." The roots of such deep factionalism are "sown in the nature of man . . . we see them everywhere . . . a zeal for different opinions concerning religions, concerning governments."

"If men were angels, no government would be necessary," *Federalist 51* states, again in language congenial to Calvin; but men are not angels and government is needed to protect individual liberty and to prevent any political faction from amassing excessive power.

This is the sober view of human nature

held by intelligent merchants, landowners, lawyers, and shippers, many in their 30s and 40s. They were the successor generation to the earlier architects of the American revolution. Neither altruists nor cynics about human nature, these were pragmatists and negotiators whose unadorned political realism was echoed later in Reinhold Niebuhr's epigram, "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary."

Madison's religious views are elaborated by the well-known constitutional scholar, A. Dick Howard. Madison supported religious liberty, based on his exposure to an intolerant, corrupt established church. He wrote, "religious bondage shackles and debilitates the mind and unfits it for every noble enterprise." Howard concludes, "Above all Madison was a pragmatist. He treats

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"Benjamin Franklin,  
82 and infirm, made a  
rare floor speech on  
June 28, 1787,  
eloquently calling for  
prayer, to break the  
convention deadlock."

---

government, not as an abstraction but as an engineering problem" (*The Woodrow Wilson Quarterly*, summer 1985). This helps explain why the Constitution is sparsely, almost architecturally framed, and short on philosophy.

Few religious commentaries were recorded during the constitutional deliberations. Benjamin Franklin, 82 and infirm, made a rare floor speech on June 28, 1787, eloquently calling for prayer to break the convention deadlock. Franklin urged delegates to apply humbly "to the Father of lights to illuminate our understanding." He said, "the longer I live, the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?"

Did Episcopalians contribute to writing the Constitution? Their political role was significant, but the extent to which religious views influenced them is less certain. Thirty-nine of the 55 delegates were certifiable Anglicans, whose participation in the four-month deliberations

covered the spectrum of political possibilities. They include George Washington, convention chairman; Madison; George Mason, a major contributor to the formation of the Bill of Rights; several pro-slavery delegates; and others whose contributions are unrecorded.

The institutional church was weak in the 1780s. Church leadership was severely depleted by the recent war. Tory clergy departed in large numbers for England; Loyalist laity and clergy went to Canada. Popular support for the church was low, revenues were virtually nonexistent, and doctrine was diluted by the spread of new secular beliefs. Moreover, the demise of the old church-state alliance in several colonies left the church ill-prepared for the new era.

But if the Episcopal Church did not influence directly the writing of the Constitution, the Constitution influenced the form of government that the Episcopal Church adopted. Federalism was in the air when church delegates met at Christ Church, Philadelphia, on July 28, 1789. In taverns, inns and drawing rooms, constitutionalism was alive. Delegates met within walking distance of State House, where the Constitution was written, and the church convention often met in its chambers.

Church government mirrored national government. The convention ended in October 1789, with an independent national church, the Protestant Episcopal Church in the U.S.A., governed by a bicameral legislature, with houses of bishops and deputies. There was strong lay representation; bishops were elected, not appointed by the state. The church adopted its own constitution, canons and Prayer Book. Prayers for the president and congress replaced those for the king's majesty and the high court of parliament.

The architect of these sweeping changes in church government was the rector of Christ Church, Bishop William White, sometimes called the James Madison of the Episcopal Church. An outgoing and confident personality, an able church politician, well-placed in colonial society, White was an intimate of Washington, Franklin, *The Federalist* writers, and most statesmen of the constitutional era.

Some Christians will regret the lack of specifically religious language in the Constitution. Others will rue the absence of distinctly Anglican presence to its casting. Still, America gained because the Constitution acknowledged the religious diversity of American life by favoring no denomination. Derived from the life experiences of its authors, and borrowing from the political theory of its time, with a clear Christian component, the Constitution created a climate in which all religions might flourish because it espoused none.

# EDITORIALS

## Honest, Hard Work

Labor Day to many of us is the final weekend of summer, perhaps the last trip to the beach or the lake or the mountains, perhaps the last time certain friends and relatives will be seen until next year, or perhaps simply a quiet holiday of rest and leisure. It comes as a surprise to us to recall that this holiday had more militant beginnings.

In most countries a Labor Day is observed on May 1, often with socialist associations. Our Labor Day, as observed in the U.S. and Canada in early September, had its beginnings in the 1880s, and a hundred years ago Oregon was the first state to recognize its observance by law. Having no socialist associations whatsoever for us, it is intended to be a holiday honoring working men and women, and the associations and unions they have formed within our free economy.

Honest hard work, and many people do plenty of it, remains the foundation of our economy. Laborers deserve adequate salaries, safe work places, and recognition of their contribution to the life of our country. As we enjoy the holiday, we can devote at least a few minutes of thought to this. The Prayer Book, as usual, says it well: “. . . as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work . . .” (B.C.P. pp. 210 and 261).



RNS

## Only on Sundays

While ago we were given an article to read on what people do with Sundays, and why, and another article about a survey on the reasons people go to church, and why they choose to attend church A and not church B.

Contrary to much popular chatter, church attendance among non-Roman Catholics did not fall off drastically during the 60s and 70s. There was an over-all ten percent drop in American church attendance over a period of 20 years. But that can be attributed to an abrupt drop in Roman Catholic attendance as “mandatory” mass requirements no longer were felt. That does not mean the Roman Catholic Church is falling apart: merely that they have come closer to the national average as the American middle class has grown.

But the so-called evangelistic revival has not increased the attendance figures, either. More people seem to have been using the term “born again” to describe a religious experience, but the number of people reporting a deep or special experience of religious awakening is about the same as in the early 60s.

The other, but related, subject — Sunday — is a different story. A survey of the use of Sunday turned up the fact that many people associate the day with sleeping, shopping, and watching TV. It probably comes as no surprise to learn that Sunday feelings are not generally happy feelings. People who are busy all week often feel hollow on Sunday. People who tend to get depressed tend to do so on Sundays. And a great many people carry about a nagging sense of guilt, because when they were young they used to attend Sunday school and church and now no longer do.

It is inconclusive, in our view, what that reveals about the churches those folks attended, or the caliber of their faith, or the quality of the religious leadership. But speaking of religious leadership, there is one more consistent statistic which ought to be quoted. As for reasons for attending church, 41 percent listed “being invited by a friend,” while only 3 percent mentioned the clergy.

### Hospital

We walked  
through the shadows of death, we did  
We danced  
in joy at birth's mewling.

We knocked  
at the doors of denial, we did  
We tiptoed  
on Holy ground.

We wept  
at the writhing,  
the moaning, the dying  
We watched  
with Mary, we did.

We knelt  
by their pallets  
rebuking the fevers,  
We lifted  
the cup  
We lifted HIM up, we did.

Georgine Lomell Buckwalter

©1987 Georgine Lomell Buckwalter

# In Praise of Denominations

By CAROLYN S. IRISH

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

As usual, I find myself completely at odds with popular opinion on a subject. In this day of ecumenism when the banner cry is for unity, I say, "Hooray for denominations!" While others are bemoaning what they see as barriers that separate us, I sing in praise of diversity that frees us for unity. To those who are frantically finding corners to cut and compromises to make so that we may all worship together, I say, "Please quit."

We are already as united as I believe the Lord intends for us to be. We are the earthly body of our risen Lord just as St. Paul says we are. When has there ever been a whole body that was just a nose? Or just an ear? Remember the blind men and the elephant? Each man had hold of a different part of the beast, so each saw it completely differently from his friends. It was like a hose to the man holding its trunk, like a rope to the one with its tail, and so on. Each was right and each was wrong. Each had only a piece of the puzzle and none described the elephant as a whole.

And so do we. Each has a piece of the whole body of Christ, none comprising the whole of him. For centuries, the church tried to find only one way to describe, to express, the body, and failed. Collapsed under the strain of trying, the church became corrupt and, in unchecked power, guilty of great excesses. The Roman Catholic Church benefitted as much by the Protestant revolt as did those of us who now follow in its tradition. I like it that I can be free to be Anglo-Catholic: embracing those parts of the catholic tradition that fit me while simultaneously keeping my toe in the Protestant waters.

Hooray for the Baptists and their strict adherence to literal biblical teachings. Hooray for the Methodists with their moderate, temperate worship. Hooray for the Seventh Day Adventists with their Saturday celebrations and their meatless tables. Hooray for the Pentecostals with their upstretched arms and ecstatic faces. Hooray for the Presbyteri-

ans and their insistence upon predestination. Hooray for the evangelicals and their enthusiasm for repentant sinners. Hooray for the Roman Catholics and their reverence for the pope and tradition. And, yes, hooray for the Episcopalians with their agreement over so few things but the sacraments.

In this rich diversity is the unity that counts. We must never again go back to the wretched days of religious intolerance, but I hope that we will never again go back to the days when there was only one expression of Christianity. Let the Methodists keep their grape juice memorials of the Last Supper. Let the Lutherans stay wary of the words "actual presence." Let the Roman Catholics hold on to transubstantiation. We are all right and we are all wrong because we are each less than the whole Body of Christ.

But I believe to my core that we come closer to being the body when we main-

tain our differences than when we try to gloss over them. When we paste the ecumenical label over our distinctions, we only temporarily conceal them. I believe that if the ecumenical zealots ever succeed in paring us down, once again, to just one church, the little oddities that "separate" us will pop up again and quickly. You simply cannot force a nose to hear, and fingers may do the walking through the Yellow Pages but they won't get us far on a sidewalk. If the Lord had wanted us to be one in the sense of "same" then why on earth did he bother with things like races and sexes and sizes? Never mind subtleties like tastes and preferences and needs.

By all means let us worship together, let us work together in the task of evangelizing the world, let us all in harmony strive for a better world. We don't have to be sitting in the same church using the same service to accomplish any of those objectives. Nobody is insisting that we all eat or even like the same sort of food. Nobody is asking us all to read only one type of literature. Nobody is telling us all to study for the same career. They just want us all to worship the same way and share a single theology. Why? Do I have to stop being a Republican because that makes me different from the Democrats?

Hooray for unity in diversity. Hooray for denominations.

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*Carolyn S. Irish resides in Paradise Valley, Ariz., and is active in the cursillo movement on the national level.*

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### THE LIVING CHURCH FOUNDATION

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# A Matter of Timing

*"Sometimes we can't do every important thing at once . . . I relate this lesson to the question of women bishops."*

By GORDON T. CHARLTON

In this anniversary year of our national Constitution, I have been reminded of one element in that story which may contain an important lesson for Episcopalians in relation to a major decision presently facing us.

What I rediscovered is that, while most members of the group who wrote our Constitution were opposed to slavery and devoutly longed for an end to it, the document they produced did not abolish it. The Civil War was one horrible consequence of this failure. However, it was a "failure" which made possible the creation of the United States of America and all that it now represents where otherwise there would have been a cluster of petty nation/states in shifting alliances with older countries as they grabbed for land and vied for economic advantage over one another. It was a decision, therefore, for which even the enslaved portion of the population and their descendents have had reason to be grateful.

The lesson contained in this historical event is that sometimes we cannot do every important thing at once and have to set some very painful priorities. I relate this lesson to the question of women in the episcopate.

Many Anglicans in the United States and Canada are ready for this development. Most of us see every reason why there should be many women in every holy order as soon as that can be accomplished in a manner beneficial, and not harmful, to the church. The problem, as in 1787, is one of timing. That which seems overdue to some looks premature to others and the consequence of precipitate action, however well inten-

tioned, could be the destruction of the Anglican Communion as we have known it and as we had hoped to see it become.

It would be a tragedy, in my view, to risk such a result when (as I believe) the Church of England will be "on board" within a decade (a short time in the life of the church) and the rest of the Communion will follow. If, by the end of the century, this expectation has not been fulfilled, we might proceed unilaterally with only a loss of time, which would be a small loss indeed compared to that which may result if we act too soon.

One might think it is easy for a male cleric, especially one approaching retirement age, to call for patience, but it is not. My doing so will disappoint many of my dearest friends and colleagues and will be regarded by some as a betrayal of the cause we have so eagerly supported. I speak, therefore, reluctantly and with much discomfort, but I am compelled to say that, in my opinion, a decade, more or less, of patience is not too great a price for all of us to pay in order to preserve the unity of our branch of Christ's Body.

Incidentally, the question before us is not a question of "rights" but of "Right." No person is being deprived of any "rights" under present circumstances, because no person has a right to be ordained deacon, priest or bishop. The issue is what is "Right" in the eyes of God and best for his church. I believe this to lie in having men and women in all holy orders, and I believe that, in good time, with God's help, this is what is coming. If, however, in our impatience, we force the issue now, we may pay a bitter and unnecessary price for our zeal — and, in the long run, actually delay the very end we seek.

*The Rt. Rev. Gordon T. Charlton is Suffragan Bishop of Texas.*

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**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

**ARIZONA**  
**ARIZONA STATE UNIV.** Tempe  
 EPISCOPAL CAMPUS MINISTRY AT ASU  
 1414 S. McAllister (602) 894-0638  
 The Rev. Edward M. Sunderland, chap.  
 Mon H Eu 12:45 Danforth Chapel

**UNIVERSITY OF ARIZONA** Tucson  
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.  
 The Rev. J. Michael Porteus, chap (602) 623-7575  
 Sun Eu 6, Wed 12:10

**CALIFORNIA**  
**THE CLAREMONT COLLEGES** Claremont  
 St. Ambrose Bonita & Mountain (714) 626-7170  
 The Rev. Michael G. Bishop; Jane Kenyon, coordinator  
 Sun H Eu 8 & 10. Open Homes and Open Hearts Ministry

**COLORADO**  
**COLORADO STATE UNIV.** Ft. Collins  
 Episcopal Student Cooperative  
**ALL SAINTS** Loveland  
 3448 Taft Ave.  
 The Rev. Sathi Bunyan, r  
 Sun Eu 8, 10  
**HOLY FAITH** Ft. Collins  
 Forum Room — Foothills Square  
 The Rev. Ray Zips, v  
 Sun Eu 10:30  
**ST. LUKE'S** Ft. Collins  
 200 Stover  
 The Rev. David Douglas, r  
 Sun Eu 8, 10; 6 Student Fellowship  
**ST. PAUL'S** Ft. Collins  
 1208 W. Elizabeth  
 The Rev. William Bacon, r  
 Sun Eu 7:30, 10; 6 Student Fellowship

**DELAWARE**  
**UNIVERSITY OF DELAWARE** Newark  
 ST. THOMAS'S PARISH CHURCH  
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v  
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Sun 6:30. HD as anno. EP daily. ES 1st & 3rd Sun

**GEORGIA**  
**ATLANTA UNIV. CENTER** Atlanta  
 CANTERBURY CENTER 791 Fair St., S.W.  
 The Rev. Vincent P. Harris, chap  
 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 R. Lambert, chap

**ILLINOIS (Cont'd.)**  
**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
 ST. ANDREW'S 402 W. Mill  
 The Very Rev. Lewis A. Payne and Peer Ministers  
 Sun: 8, 10:15. Wkdays as announced

**UNIVERSITY OF ILLINOIS** Champaign  
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.  
 The Rev. Timothy J. Hallett, chap  
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

**INDIANA**  
**BALL STATE UNIV.** Muncie  
 GRACE CHURCH Madison at Adams  
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap  
 Masses Sun 8, 10:30, Wed 5:30, Tues 5:30 at Student Center. HD as anno. Canterbury Fellowship (317) 289-7931

**PURDUE UNIVERSITY** West Lafayette  
 EPISCOPAL CAMPUS MINISTRY  
 435 W. State St. 47906 (317) 743-1347  
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

**VALPARAISO UNIVERSITY** Valparaiso  
 ST. ANDREW'S 100 Erie St.  
 The Rev. Robert G. Bramlett, D.Min.,  
 Sun 8, 10 H Eu. Tues 6:30, Wed 7. Phone 219-462-4946

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**UNIVERSITY OF IOWA** Iowa City  
 EPISCOPAL UNIVERSITY CHAPLAINCY  
 20 E. Market 52240 (319) 351-2211  
 The Rev. Ronald Osborne, chap  
 Services and activities as announced

**KANSAS**  
**KANSAS STATE UNIV.** Manhattan  
 ST. FRANCIS AT KSU 1402 LeGore Lane  
 The Rev. Ron Clingenpeel, chap  
 5 Danforth Chapel. HD 7:30 House

**UNIV. OF KANSAS** Lawrence  
 CANTERBURY HOUSE 1116 Louisiana  
 The Rev. Anne Clevenger, the Rev. Mark Clevenger  
 Sun H Eu 5; Thurs noon H Eu

**MASSACHUSETTS**  
**HARVARD UNIVERSITY** Cambridge  
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 The Rev. Stewart Barns, chap  
 HC Sun 5. Active program

**WHEATON COLLEGE** Norton  
 ALL SAINTS' 121 N. Main, Attleboro  
 The Rev. John D. Crandall, the Rev. Dan J. Handschy  
 Sun 8, 10

**MICHIGAN**  
**MICHIGAN STATE UNIV.** East Lansing  
 The Rev. Dr. Leslie A. Muray, chap  
 800 Abbott Rd., East Lansing 48823  
 Alumni Memorial Chapel — on Campus. Sun HC 5

**MINNESOTA**  
**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.  
 The Rev. David Selzer, chap. Minneapolis 55414  
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

**MISSISSIPPI**  
**MISSISSIPPI STATE UNIV.** Starkville  
 RESURRECTION 105 N. Montgomery  
 The Rev. Douglas Carter, chap  
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05  
 MSU Chapel

**MISSISSIPPI (Cont'd.)**  
**UNIV. OF MISSISSIPPI** Oxford  
 ST. PETER'S 9th and Jackson  
 The Rev. Hal T. Hutchison, chap (601) 234-8207  
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdays as anno

**MISSOURI**  
**NW MISSOURI STATE UNIV.** Maryville  
 ST. PAUL'S 901 N. Main St.  
 The Rev. Lawrence B. Lewis, v  
 Sun H Eu 10:30; Wed on campus H Eu 5:15

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 Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

**NEBRASKA**  
**HASTINGS COLLEGE** Hastings  
 ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126  
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't  
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

**NEW YORK**  
**CLARKSON UNIV.** Potsdam  
**POTSDAM COLLEGE, SUNY**  
 TRINITY Fall Island  
 The Rev. Congreve H. Quinby, r (315) 265-5754  
 Sun Eu 10 & 5. Wed Eu 9

**SKIDMORE COLLEGE** Saratoga Springs  
 BETHESDA CHURCH Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

**NORTH CAROLINA**  
**ST. MARY'S COLLEGE** Raleigh  
 ST. MARY'S CHAPEL 900 Hillsborough St.  
 The Rev. Janet C. Watrous, chap  
 Sun Eu 11:15; Wed 10 School year only

**OHIO**  
**MIAMI UNIVERSITY** Oxford  
 HOLY TRINITY Walnut & Poplar  
 The Rev. John N. Gill  
 Sun 8, 10. Wkdays as announced

**PENNSYLVANIA**  
**LOCK HAVEN UNIV.** Lock Haven  
 ST. PAUL'S 112 E. Main St.  
 The Rev. Richard A. Cohoon, r  
 Sun H Eu 8, 10:45, Christian Ed 9:30

**CARLOW COLLEGE**  
**CARNEGIE-MELLON UNIV.** Pittsburgh  
**CHATHAM COLLEGE**  
**UNIV. OF PITTSBURGH**  
 CALVARY Shady at Walnut  
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall,  
 campus ministries; 661-0120  
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

*Continued on next page*

# 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. Kempell, Jr., chap  
(803) 771-7800  
Sun Program & Service 7. Mid-Week activities as anno

TEXAS  
SMU Dallas  
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  
THE COLLEGE OF WILLIAM & MARY Williamsburg  
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)

The Directory is published  
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.

# PEOPLE and places

## Appointments

The Rev. Geneva Burke is assistant of Grace Church, 1928 Virginia Park, Detroit, Mich. 48206.

The Rev. Canon Edward W. Curtis, formerly of St. Paul's, Milwaukee, Wis., has accepted the call to be canon of Trinity Cathedral, Cleveland, Ohio.

The Rev. John E. Lawrence is rector of St. Christopher's, Box 1026, Fairborn, Ohio 45324.

The Rev. Georgia Shoberg is assistant to the bishop for ministry development/deployment in the Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich. 48220.

## Ordinations

### Priests

Rochester—Raymond E. Brockill, minister, Hospice of Proviso-Leyden, Chicago, Ill. Add: 1 S. 750, Rte. 53, Glen Ellyn, Ill. 60137. Carol Cole Flanagan (for the Bishop of Michigan), assistant, Christ Church, Pittsford, N.Y. Add: 36 S. Main St., Pittsford 14534.

### Deacons

Colorado—John J. Andrews, vicar, St. John the

Baptist, Granby and Trinity, Kremmling, Colo. Add: Box 1195, Granby 80446.

Michigan—Duane Arnold, 422 Neff Rd., Grosse Pointe, Mich. 48230. Craig Chapman, deacon assistant, Christ Church, Warren, Ohio. Anne E. Cox, 527 Riverside Dr., Apt. 5C, New York, N.Y. 10027. Patrick S. Finn, rector, Trinity, Warsaw and assistant, St. Matthias, East Aurora, N.Y. Add: West Buffalo, Warsaw, 14569. Terry Haughn, assistant, St. Peter's, 409 Wildwood Circle, Tecumseh, Mich. 49286. Callie Linder, assistant, St. Paul's, 323 N. Walnut, #803, Lansing, Mich. 48933. Joseph H. Summers, 560 Hudson St., Box 268, Hartford, Conn. 06106.

Rochester—Sharon Leith Karl, deacon assistant, Church of the Good Shepherd, Webster, N.Y. Add: 955 Park Ave., Rochester, N.Y. 14610.

Spokane—Brian N. Prior, curate, St. Stephen's, S. 5720 Perry, Spokane, Wash. 99203.

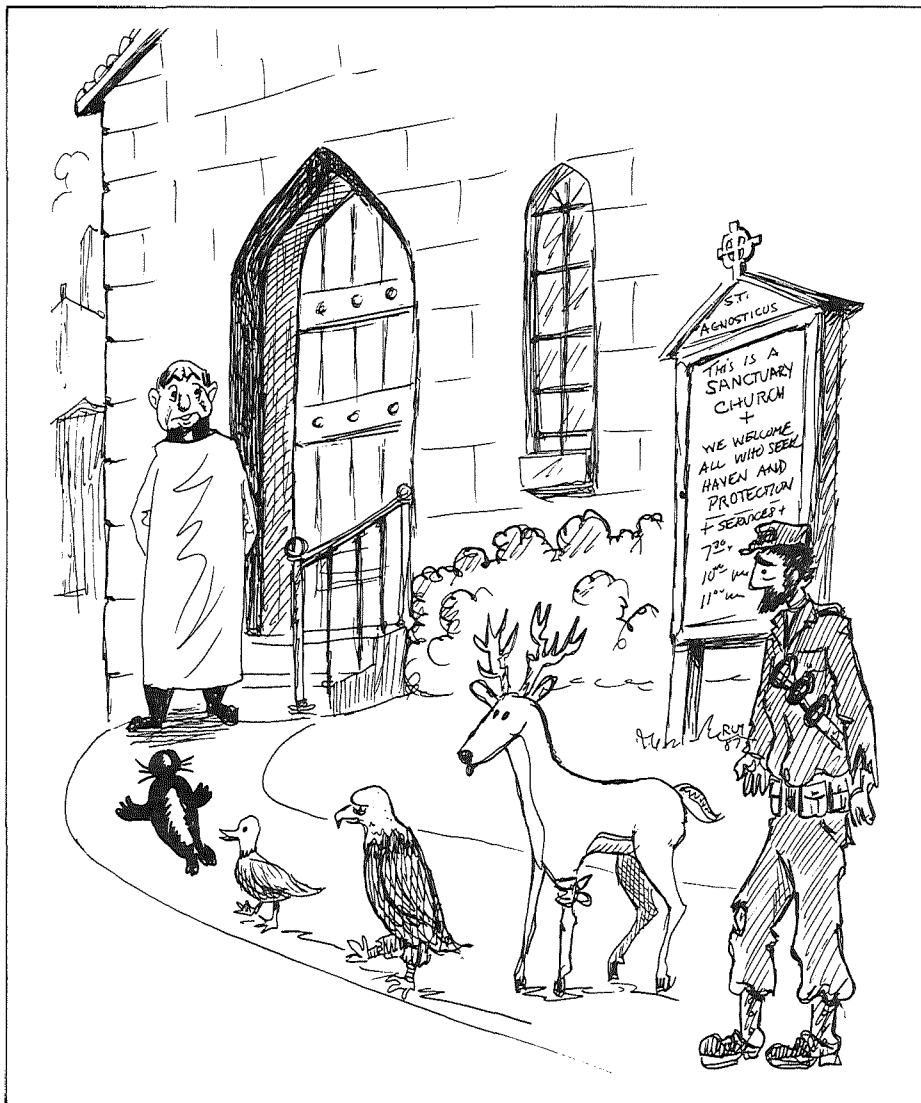
Western North Carolina—Claude York Stewart, Jr., curate, Holy Cross, Box 7, Tryon, N.C. 28782.

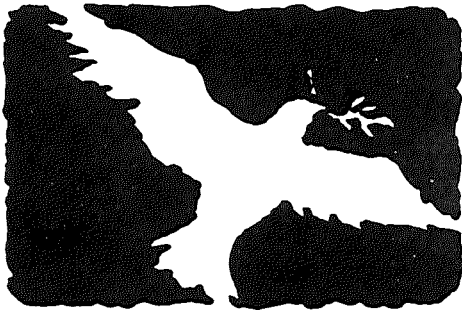
## Permanent Deacons

Colorado—Sally Sims Brown, part-time assisting deacon, St. Thomas, 1110 Humboldt St., Denver, Colo. 80218. She is a member of a congressional staff doing peace and justice advocacy work.

## Changes of Address

The Rev. Ferdinand D. Saunders now resides at 649 Terra California Dr., #3, Walnut Creek, Calif. 94595.





# Benediction

The author is the Rev. Eldred Johnston, a retired priest of the Diocese of Southern Ohio, and a frequent contributor to TLC. He resides in Columbus, Ohio.

We were in the midst of our mid-week Eucharist. A priest and 12 laypersons had gathered for the occasion. As is our custom we were kneeling at the circular altar rail for the entire service. It was a hot and very humid day.

Suddenly one of the men slumped over, his dead weight falling upon a little lady beside him. She gasped in pain and horror. Quickly we came to her aid and moved the unconscious person onto the chancel floor. The body was utterly limp and still: the face was ashen. Most of us were galvanized by

shock: we stood anchored in awe. One person had the wit to run to the phone and call the paramedic squad. One of the ladies with a nursing background checked for vital signs and reported that she could barely find a pulse. We feared the worst.

Then the victim's eyes opened. "What happened?" he drawled. An audible sigh of relief escaped from all of us and we helped him into a sitting position. Soon the squad arrived and took charge. (What a blessing these squads are! — and I mean a *divine* blessing.) In a few minutes the subject was on the way to the hospital. Later we learned that he was completely checked over and sent home with a favorable prognosis.

What stands out for me in the whole experience is the remarkable instantane-

ous transformation that occurred. From proud, poised, proper, confident, secure individuals we suddenly became helpless, ignorant, perplexed, weak, fearful folk — stunned by the apparent death of one of our dear friends.

Eucharistic phrases that had been recited so effortlessly now became terribly significant: "On the night he was handed over to suffering and death . . . Christ has died; Christ has risen . . . Recalling his death, resurrection, and ascension . . . The body and blood of our Lord Jesus Christ keep you in eternal life." So many of the eucharistic words pertain to the ultimates of life and death.

Yes, after the paramedics left we completed the service. We felt for the first time that we really knew what it meant to celebrate the Eucharist.

## CLASSIFIED

advertising in *The Living Church* gets results.

### BOOKS

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

### FOR SALE

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

12 VOL. "INTERPRETER'S BIBLE": \$165; "Oxford Dictionary of the Christian Church, \$35; others. St. Paul's, 390 Main, North Andover, Mass. 01845.

### ORGANIZATIONS

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

### POSITIONS OFFERED

CAMP DIRECTOR: Beautiful Church Camp on Lake Erie, with rich tradition and creative program, seeks priest as director. Camping experience necessary; joyful, flexible personality a must. Administrative skills needed. Resumes/inquiries to: The Rev. Charles P. Martin, St. Mark's Church, 335 Locust St., Johnstown, Pa. 15901. (814) 535-6797.

### POSITIONS OFFERED

MISSIONARY: Multi duties: boarding school chaplain; associate and teacher of clergy; team w/other missionaries. Philippines' Luzon mountains. Requires committed Christian with excellent references, single, or spouse w/school skills. Before January 1988. Archdeacon Peck, Brent School, Box 35, Baguio, Philippines.

TEACHER of Religious Studies for Long Island day school, grades 3-8. Part-time. Send resume to: Grace Day School, 23 Cedar Shore Dr., Massapequa, N.Y. 11758.

PRIMARY COUNSELOR. Degree in behavioral science with emphasis in counseling. Send resume, transcript to: St. Francis at Ellsworth, Inc., P.O. Box 127, Ellsworth, Kan. 67439-0127.

### TRAVEL

AUSTRALIA/NEW ZEALAND. Includes World EXPO88 and Bi-Centennial and key church contacts. April 10-30, 1988. Canterbury Tour personally led by Very Rev. Scott N. Jones, Episcopal Chaplain, Northwestern University. Limited to 35 persons. Early reservations required because of EXPO88. Write: Dr. Jones, 709 Foster, Evanston, Ill. 60210.

### 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

COPIES of *The Prayer Book Office*, edited by Howard Galley, formerly published by Seabury. Contact: Trinity Episcopal Church, 2nd St. at Howard Ave., Pottsville, Pa. 17901.

BLACK WOOL CLERGY CLOAK for church in Newfoundland. Also vestments and hangings. St. Paul's, 390 Main St., North Andover, Mass. 01845.

### CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

### THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# CHURCH DIRECTORY

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

## 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 Liste, 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

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd., N.E. 33704  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6

## WEST PALM BEACH, FLA.

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

## WOODBINE, GA.

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

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.

## 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.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 10 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

## SOUTH BEND, IND.

**CATHEDRAL CHURCH OF ST. JAMES**  
117 N. Lafayette Blvd., Downtown  
Francis C. Gray, bishop; Robert Bizzaro, dean; Gerhart Niemeyer, canon; Sarah Tracy, deacon  
Sun Eu 8, 10, 7; HC 7:30 Mon, Tues, Wed; 9:30 Thurs; Noon Fri; 9 Sat. MP 8:40 wkdays; EP 5:15

## BOSTON, MASS.

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

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

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

## ST. PAUL, MINN.

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

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee; the Rev. William K. Christian, III; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 10, 5:30. MP, HC, EP daily

## OMAHA, NEB.

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

## BURLINGTON, N.J.

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## NEW YORK, N.Y.

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

**EPIPHANY** 1393 York Ave. at 74th St.  
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.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45

**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

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

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

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

## SUNNYSIDE, N.Y.

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

## WATERTOWN, N.Y.

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

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II  
Sun Eu 8 & 11 (MP 2S). Wed Eu & Healing 10:30

## PHILADELPHIA, PA.

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

## ROSEMONT, PA.

**GOOD SHEPHERD** Lancaster & Montrose Aves.  
The Rev. Jeffrey Steenson, r  
Sun Masses 8, 10 (Sung). Wkdays 7:30, also Wed 10, Thurs 6, Sat. 9. MP before first mass of day, EP 5.

## DALLAS, TEXAS

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

## FORT WORTH, TEXAS

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

## MADISON, WIS.

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

## MILWAUKEE, WIS.

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