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## In the Network of Life

In the opening pages of the Bible, the judgment “it is good” is attributed to God as each dimension of creation is completed. At the end, “it is very good” (Genesis 1:31).

The ancient scribes who first copied the Old Testament and the ancient men and women who listened to it did not know what we know of astronomy, geology, biology, chemistry, and other sciences, but they could clearly see that what God created was good. For them, as for us, the stars and planets overhead, the hills, forests and plains of the earth, the rivers and seas of water, and the multitude of plants and animals are governed by an order and harmony which continues to amaze us as we learn more about the universe. We gladly profess the First Article of the Christian Faith: our belief in the God who is the creator of all things.

We must not think of creation as something external and separate from us: we ourselves are part of it. The ancient words of Genesis say God created man, male and female, in the divine image. However we may interpret the meaning of that image, men and women and children are integral parts of the living world. We share much with other creatures as fellow citizens of this planet. Our earthly existence and theirs are bound together in the astonishing network of life in which everything from the smallest microbes to the largest whales contribute to the total harmony and order of the natural world. We, no less than other living things, are dependent on sunlight, air, water and fertile soil. A continuing disregard for the natural environment and for our partnership within it will make the world uninhabitable and will ultimately lead to the extermination of the human species.

We are also part of the creation in a way that may be more distinctly human. The world around us furnishes us with physically necessary food, drink, and warmth, but it also surrounds us with things of beauty and causes for wonder. Human life as we know it would not exist in a world devoid of flowers, birds, animals, sunsets, or beautiful sounds. Some of us may be deprived of these things some of the time; some of us are deprived of sight or hearing, smell or taste all of the time. Yet if an entire human community had no experience of anything except sufficient food, drink, and warmth, then our minds, our feelings, our sense of values could not develop. From things visible, we are led to a knowledge of things invisible. From what we understand, we are led to an awareness of mysteries we cannot understand. We are led to wonders, reverence and awe. The universe is the instrument through which God sustains our minds and spirits and continues to form us in his image. To be aware of this aspect of creation, to perceive and admire the mysterious hand of God in it, is our privilege as human beings.

H. BOONE PORTER, Editor

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RNS photo

# LETTERS

## Plumbing the Mystery

I take it as axiomatic that we can speak of God only through symbols, and I am reasonably sure that the Rev. Mary Weatherwax would agree with me so far [TLC, Sept. 4]. But in a revealed religion such as Christianity, the basic symbols are never created by the worshippers, but they are always handed down by a seer or prophet, who, it is believed, is in a unique position to discern the reality to which the symbols refer. This principle is not unique to Christianity.

What those who press for the position of inclusive language texts are really saying is that they have reached such a complete understanding of the Reality behind the symbols that they are able to redraw the symbols to better elucidate the Reality for our time. At the very least, this is a breathtaking assertion, but it is excluded in principle by the presuppositions of incarnational religion.

The symbols of Christianity cannot be altered without creating a new religion. It may be a more inclusive religion, a more meaningful religion for some, a more comprehensible religion for our epoch, but it will not be Christianity. I believe that our only access to God is through Christ as he is revealed in the symbols of our religion, as time conditioned and culturally biased as they may be.

Since the dawn of the apostolic mission there have always been those for whom the Christian symbols have remained opaque. It has always been a major concern of Christian theology to attempt an explication of the symbols that would speak with the utmost clarity to all sorts and conditions. What has never been negotiable is the character of the symbols themselves. The Holy Trinity is not a phrase to be parsed, but a mystery to be plumbed.

WILLIAM J. MCKEE

Wynnewood, Pa.

## Ukrainian Uniat Russians

In reference to "Celebration in Moscow" [TLC, Aug. 7] one must add that Kiev was the initial center of Christianity in what is now Russia, but when it fell to the Tartars, Moscow became its heir and for 500 years upheld and defended the Orthodox faith, reconquering also the lost territory. This is one reason why the emphasis

for the celebration is centered in Moscow. There is also a political reason. The Ukrainian Uniats, subjects of the Roman Church, have been historical antagonists of Orthodoxy, the traditional church of the Russian people. Even today, some 300,000 bishopless Ukrainian Uniats in Poland are being used and manipulated by the Vatican to promote their own agenda.

(The Rev.) RAUL H. MATTEI  
St. Matthias' Church

Trenton, N.J.

## Basic Need?

I was startled at the clarity of the claim by James Mitchell that "the need for sexual expression is a basic need, like food, clothing, housing, etc." [TLC, Aug. 28].

Mr. Mitchell is dead wrong, of course. Sexual expression is not a basic need at all. The reason it is not is shockingly simple: no one ever died for lack of genital interaction. Nor has anyone ever become insane through a lack of the same, unless he or she had a

prior conviction that such lack would drive him or her around the bend. Food, clothing, housing and the like on the other hand, are basic needs because the lack thereof is life-threatening.

Humanity, since the fall, has always had a problem with the confusion of needs with wants, but I cannot help wondering if there is some significance to the fact that the consequences of that confusion are so prevalent now, when a generation (mine, by the way) whose nurture was so influenced by want-gratification techniques of parenting, is coming to what can be advisedly called maturity. Good Lord, deliver us!

(The Rev.) SAMUEL L. EDWARDS  
Trinity Church

Henrietta, Texas

## Not Tempted

In the article, "Film Protested" [TLC, Aug. 21], a statement by the Rev. Joseph Brownrigg is just plain wrong. Fundamentalists were not the



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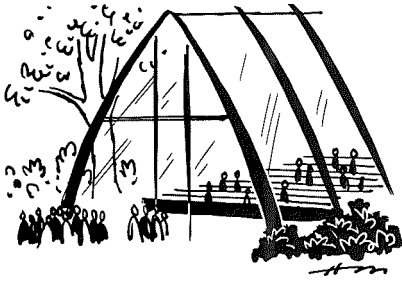
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EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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# LETTERS \_\_\_\_\_

only ones who protested the film, and to call us who protested "heretics" shows a lack of definition. We do not deny Jesus' "humanity" — we deny that the person depicted as Jesus in the film truly represented the human side of the human/divine Jesus.

William Fore of the National Council of Churches, in his statement that it is "a pretty good film" and "strong" as a moral statement, needs to look carefully at his moral standards and his abilities as a film critic. In Pittsburgh (where the film opened in one movie house), a very astute priest called it "a two-hour plus, often violent, on the verge of ludicrous, always curious portrayal of a demented, mentally ill character named Jesus. This man, in our society, would be under psychiatric care. His personality is compellingly unattractive. This is not the man, Jesus, on account of whom the first century world was turned up-side down. If you want to be bored, sickened by the violence . . . see this . . . poor excuse for a movie."

What film did Fore and Brownrigg see?

(The Rev.) EVERETT I. CAMPBELL  
Pittsburgh, Pa.

## African Orthodox

Regarding the General Convention "wrap-up" resolution on exploring ecumenical discussions with the so-called "African Orthodox Church" [TLC, Aug. 14], I was only in Detroit for two days as a visitor and so I am not as well informed as others might be. I have my own theory based on my own information, but who from your readership would know about this so-called "African Orthodox Church?" Several persons in my parish reading TLC asked me this question. It might help for people to know who we are proposing to engage in ecumenical dialogue with!

Having grown up in Chicago, I recall one so-named church on the south side of the city which was "African Orthodox." I left the midwest four years ago and I believe that parish no longer existed at the time of my departure.

The only African Orthodox entity I have known of is primarily a black-American phenomenon (not very successful either) and not African per se. There is (or was?) an "Africa Greek Orthodox Church" in Africa which was received into communion (suppos-

edly) with the Patriarchate of Alexandria.

(The Rev.) STEVEN M. GIOVANGELLO  
St. Luke's of the Mountains  
La Crescenta, Calif.

### Double-Edged Sword

I was saddened after reading Kirsten Kranz's commentary on her experience at General Convention [TLC, Aug. 7]. It would be hard to excuse those who made unwarranted fun of her conservative or traditional ideals. The situation only goes to prove that often those who claim enlightenment are far from it. Her error is to limit such behavior to non-traditionalists. I have heard similar discussions in settings where conservatives were as cruel and vindictive as the liberals Kranz encountered. It is an illness in which all sides share. It is not an illness of theological ideology, but rather of humanity.

(The Rev.) RONALD H. CLINGENPEEL  
Chapel of the Holy Spirit  
New Orleans, La.

### UTO

In your August 7 issue, it is stated that the UTO of the Episcopal Church Women is the "offering of the women of the church" and "each time a woman is thankful for something and places a coin or two in her blue box. . . ." This is distressing to me, a male priest, who, with many others, emphasize the participation of all members of the church in the United Thank Offering by encouraging everyone to take a blue box and to use it in gratitude for the many blessings of God in our daily lives.

I trust that in the future, the portrayal of this important and dramatic event of the Episcopal family will be an inclusive and comprehensive one, of a grateful people united in offering our thanks to God through the ministry and stewardship of Episcopal Church Women everywhere.

(The Rev.) GARY D. McCONNELL  
Trinity Church  
Searcy, Ark.

### All Such Fondness

I shall miss my beloved church and parish. Our entire family was active and we enjoyed it and had many dear friends there. On many Sunday mornings the 9 a.m. service would see one or more of my kids as acolytes, my late

wife on altar guild work and papa as a vestryman. I shall continue to support diocesan charities.

But the inclusive lingo, the rape of Cranmer's beautiful English, and the church's doing everything possible to ruin what was a hopeful rapprochement with Rome and the Orthodox, the interminable wrangling about female priests and bishops . . . all such fondness (a good Cranmer word) has done me in. And now we have Bishop Spong.

NAME WITHHELD

### Back to Basics

I have read several letters to TLC recently, expressing some of the most controversial issues facing the Episcopal Church today. As usual, there are lines to be drawn, and sides to be taken. There are the traditionalists or conservatives, and there are those re-

ferred to as liberals. All this is understandable, considering the type of society we live in here in the United States.

But perhaps we Episcopalians are becoming too controversial. Instead of being a light in the midst of a darkened world, a church where people can come to hear God's Word proclaimed, receive his sacraments and feel his love; we are becoming a church where people come and find heated debate and declining regard for the truth of God's word.

In the Army, we have what is called "Back to Basics" — training in some of the basic skills required in soldiering. We could use a little back to basics in the church today. A return to the basic skills required of being Christians — a love of God and a desire to draw others to him.

CW3 ROBERT F. JANGRO, U.S. Army  
Fort Hood, Texas

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## Khotso House Bombed

After touring the bomb-damaged headquarters of the South African Council of Churches in Johannesburg in September, the Most Rev. Desmond Tutu, Archbishop of Capetown, said he was "devastated but not surprised. I am only surprised it took so long," he said of the recent explosion.

The building, known as Khotso House, was also headquarters for the Anglican Church of the Province of Southern Africa, the Evangelical Lutheran Church in South Africa and other ecumenical organizations.

Initial reports indicated that 25 people were injured in the late August explosion, but no one was killed. A cause and motive for the blast is not clear.

After entering the building by means of scaffolding which was built up to the second floor, as the whole entrance had been collapsed in the explosion, Archbishop Tutu said, "I was aware looking from the outside that it was very bad, but this is quite diabolical. It's like a very bad dream. . . ."

Later, at a press conference at the nearby Central Methodist Church, Archbishop Tutu referred to a tapestry on the first floor of Khotso House that depicts Christ with his hands extended and words proclaiming peace in several languages. The Anglican leader predicted that the church would survive attacks just as the tapestry did.

"No way will the forces of darkness overcome the forces of light," Archbishop Tutu said, adding that, "Khotso House will rise from the ashes as the Phoenix did to do the things God wants us to do. The perpetrators of these deeds will end up like all those who took on the church of God, as the flotsam and jetsam of history."

Asked about his appeal for an illegal boycott of municipal elections, scheduled for October 26, Archbishop Tutu noted that 26 other church leaders had joined him in the statement. Some people have suggested that the bombing may have been in response to the boycott threat.

"We are not deterred in doing things God is asking us to do," he said. "When we break laws, we do so with the greatest possible reluctance. But we will obey what we believe is the imperative of the gospel of Jesus Christ. We are committed to non-racial democratic South Africa."

The Rev. Frank Chikane, general secretary of the South African Council of Churches, stressed at the press conference that an attack against Archbishop Tutu would be an attack against all church leaders.

Mr. Chikane cited the Eloff Commission that probed the SACC's finances in the 1970s and efforts to tax the church council as ways the government had been trying to destroy the church council for several years.

While Archbishop Tutu was in Khotso House for 30 minutes, a crowd of 150 to 200 people, most of them SACC employees, assembled outside. They sang a liberation anthem when he came out. As Archbishop Tutu was saying a brief prayer with the assembly, riot police gathered. The crowd quickly dispersed without incident.

## Yellowstone Fires

Fires that have raged through Yellowstone Park have sparked considerable concern in several dioceses.

Joanne Maynard, editor of *The Episcopal Evangel* of the Diocese of Montana, said that although no parish buildings have been in direct jeopardy from the fires, many people have lost cabins and livelihoods from the flames that have engulfed over a million acres of forest land this summer.

"The offering taken at our recent convention will be split between the Presiding Bishop's Fund, the diocesan campground and the bishop's discretionary fund to be used to help those affected by the fire," she said. At this point, however, the diocese is still assessing the damage, a process which may take some time, she added.

The Rev. Donald Mackay, rector of St. Luke's Church in Billings and head of the Yellowstone Deanery, said that his parish has been committed to praying for the fires to end. In addition, a number of people in various parishes have volunteered to fight the fires. He said the long-term affects are unknown.

The Rev. Frank Johnson, rector of St. John's Church in Jackson, Wyo., agreed. "There are many people in our community who are being affected, such as hunting outfitters and seasonal employees. However, there may be a very severe economic impact next year."

He said the most immediate result of the fires has been a drop in attend-

ance at the Chapel of the Transfiguration in the Grand Teton National Park. The chapel is staffed, seasonally, by members of St. John's. "We usually have 125 people for the Labor Day services, this year we had 35," he said, adding that until late July attendance had been good.

St. John's operates a thrift shop, which Fr. Johnson says may be used more as time goes on. "If people don't visit Yellowstone (next year) in the numbers we are used to it could have a tremendous economic impact on the churches in the area," he said.

Yellowstone Park usually receives 2.6 million visitors annually.

## Visiting North Korea

*With the recent opening of the summer Olympics in Seoul, South Korea, we offer excerpts from a report by Ron MacMillan, Asian correspondent for News Network International, on his recent tour of North Korea.*

"Welcome to heaven" were the first words I heard as I stepped off the train onto the vast concourse at Pyongyang's railway station. The guide, seeing my astonished expression, hastened to explain: "You are now in the earthly paradise of our great leader Kim Il Sung."

It was not the time to demur that an earthly paradise could hardly be called "heaven" as the guide hurried on, "You see the Democratic People's Republic of Korea is the most unique Communist state in the world because here we have attained perfect socialism." He added, "China, Russia, Cuba, all say they are getting towards true communism, but we have arrived, thanks to the genius of the Great Leader. . ." I interrupted the guide and said, "Kim Il Sung?" He smiled.

At first glance, paradise, North Korean style, was not unattractive. Pyongyang is a beautiful city by any standards, with modern buildings, wide tree-lined streets, spotless pavements and people dressed in brightly colored clothes. But the architecture of the entire city is one paean of praise to the glory of Kim Il Sung. His portrait hangs above every entrance to each building. Huge, garishly colored posters dominate every corner depicting Kim dispensing wisdom to rapt audiences, and monuments abound to his achievements, the most impressive of which is a 100-meter bronze statue topping the highest hill, arms out-

stretched, beaming down on the entire citizenry.

In 1983, *Time* magazine wrote of the Korean leader, "Kim has been endowed with the attributes of an immortal, he can be in more than one place at a time, can travel distances at unheard of speed, and knows all there is to know." One Christian visitor to North Korea in 1984 saw an inscription containing the statement, "Kim Il Sung gives eternal life to the Korean people."

Though my guide did not know it, on the third day of my visit, I was taken to a site of considerable religious meaning. From a hill outside Pyongyang I was shown the meandering Taitong river. "It was here," my guide declared, "that the Korean people repulsed the first attempt by the United States to invade us."

It was in 1866 that the ship "General Sherman" nosed up the river seeking ways to trade with the "hermit kingdom." Unfortunately, on the journey up to Pyongyang, some Koreans had been taken prisoner and three had subsequently died trying to escape. By the time the ship reached Pyongyang, the population was thirsty for revenge. The captain knew he dare not dock, so he turned the ship around and headed for home. But the ship ran aground and canon fire kept the irate Koreans at bay for two weeks. The Koreans then tied a series of small boats together, set them on fire and drifted them down river until they encircled the "General Sherman." The crew leaped into the water to avoid the flames and were all beaten to death as they waded to shore. It was the only battle described to me that Kim Il Sung could not take credit for, although the guide did say something about Kim's great, great grandfather leading the chaos on shore.

On board that ship was Robert J. Thomas, a Protestant missionary to Korea. Carrying a load of Chinese Bibles, he was the only man to wade ashore without a sword. Nevertheless, he was killed, but the man who beat him took a Bible, read it and was converted, and his nephew later became instrumental in translating the Bible into Korean.

Koreans have always been responsive to the gospel, although in many cases they have paid dearly for this. A European Roman Catholic priest ar-

rived in Korea in 1836 by crawling up a sewer into the city of Euiju. Years later there were 14,000 Roman Catholics, all underground, of which many were subsequently martyred.

In the fall of 1884, a Christian doctor, Horace Allen, was allowed to live in Pyongyang, and when he tended the queen's nephew successfully, the door was opened to the many missionaries ready to serve in Korea.

By the turn of the century, the New Testament was circulating in Korean, and the Presbyterian and Methodist missions were flourishing. In 1910 Japan occupied Korea and controlled the country with an iron fist until 1941. The church, though under restrictions, continued to grow until by 1945 there were around 400,000 Protestant believers in Korea, 50,000 in Pyongyang alone, which earned it the title "Asia's Jerusalem."

Kim systematically set about exterminating all vestiges of religion with a ferocity unmatched even by his mentor, Stalin, in the 1930s. Church buildings were bulldozed; to be known as a Christian meant instant death; Bibles were burned and the church, what survived of it, was pushed deeper underground than at any point in history.

Only in the past few years has an official church been restored — the Korean Christian Federation — which boasts some 5,000 members in Pyongyang. Early this summer, a Roman Catholic association was also formed. But these bodies remain dominated by an atheistic regime anxious to use any means to establish credibility with the West, and hard evidence of genuine believers in this state has yet to emerge.

By contrast, in South Korea believ-

ers number close to 20 percent of the 40 million population.

Kim has been in charge of his country since 1948, and has a quiver full of problems at the moment. At an ailing 76 years, he needs surgery on a goiter the size of a grapefruit, but he is unwilling to submit to it for fear that his enemies will pull out the plugs while he is under the anesthetic.

However, on the last day of my visit, an incident with my guide gave me hope. We were touring the central art gallery. The paintings all had one theme — the glorious Kim Il Sung and the Revolution. He was always painted with a faraway look on his face, while all around the people looked at him enraptured. The style was similar to how Jesus was depicted in children's story Bibles with the adoring crowds.

Then my guide stopped and showed me a particular painting. To my surprise there were tears in his eyes. He said, "Look at this one, beautiful isn't it?" It was a painting of a young mother and child dressed in white, blowing the thistle down in a meadow. The guide leaned forward and whispered in my ear, "No red paint."

I understood. It was a statement of immense significance. This was the only painting in the gallery that had nothing to do with Kim Il Sung or the Revolution. It was art, and the guide was drawn to it like a parched desert traveler to a well.

"No red paint," was a far cry from his opening line, "Welcome to heaven." John Wesley's reaction to the horrors of Newgate prison provide, for me, the perfect epitaph to Kim's kingdom: "Oh, shame to man that there should be such a place, such a picture of hell upon the earth."

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## BRIEFLY...

Washington Cathedral has received a grant of \$100,000 from the Mabel Pew Myrin Trust of the Pew Charitable Trusts to be directed towards the construction of the towers of St. Peter and St. Paul. Since 1948, the trust has contributed \$750,000 toward the building of the cathedral, which is scheduled to be completed in 1990. The trust consist of seven individual charitable funds established between

1948 and 1979 by the sons and daughters of Joseph N. Pew, founder of the Sun Oil Company.



The Rev. John G.B. Andrew, rector of St. Thomas Church in New York City, was mugged and robbed August 11. His skull was fractured and his arm broken in three places, but after two weeks of hospitalization, he was able to return home for further recuperation.

# Our Need to Belong

“To be alone is to risk psychological death. Most of us buckle under: we would rather be wrong than alone. But this is the very death that Christ redeems.”

By FRANCES DAVIS LOWE

**S**urely the most overused word in church circles today is “community.” It has been repeated and trivialized and now is virtually meaningless. This is illustrated by the diversity of its advocates: the far left, the far right, conservatives, liberationists, feminists, alternative factions at odds with the church.

It is offered as rationale on both sides of issues, from changing the liturgy to ordaining women. It drops like manna from the mouths of bishops and retreat leaders. It is invoked at church councils like deity — it is, indeed, becoming an alternative name for deity.

I, for one, am not convinced. I am not even sure that community is (to use another pop phrase) user-friendly. I have become so sensitive to the misuse of what was once a handy descriptive noun without theological implications that I flinch when I hear it used.

The greatest sin, someone said not long ago, is to abandon the community. Preachers are fond of saying that we cannot be Christian outside community. We are warned of the dangers of “individual faith” as though they were more ominous than the dangers of collective faith.

The arguments approach the absurd. Community is a manifestation of divine love. Sexuality is an exercise in community. Nonsense.

This is pop culture, not Christianity, old wine in new skins. We think that

by using a different name for it, we can remove the onus of the institution. If we’re talking about the church, then let’s call it the church, not the community.

We should avoid presenting community as an ethical imperative. If we didn’t hear Christ’s teaching that membership is no guarantee of righteousness (God can raise up sons of Abraham from stones), we should have learned it from the Nazis. Community is no excuse for bad behavior, and no justification for individual abdication of responsibility.

What are we saying, we in the church, when we talk about community? That we are social creatures, prone to organize, formalize and institutionalize, nothing more. Community is not (as I have heard said) what makes us human. Herd animals live in model communities: nurturing, protective, devoted, self-sacrificing. So do people who follow crazy religious leaders off into the jungle. Even dying for community is not unusual, and not necessarily admirable.

What makes us human is quite the opposite: the ability to rise above community, to see past the clan, to identify with those outside our own village. We are most human when we understand that our enemies have the same divine spark as we do. This is what Jesus taught: that we should minister to and try to love, those with whom we have “nothing in common,” as though they were our own.

At which point, of course, there is no community, for there is no such

thing as a community without boundaries. If community includes people in, it also excludes people out. “Christian community” is a contradiction in terms. I would have done with “the people of God” with its implication that there are people not of God.

There used to be room for individual preference. Some folks like company more than others, and some more company than others. There is considerable affirmation in our tradition for the solitary person: the monk on the mountain, the religious in cloister. There is even strong biblical precedent for such behavior. Jesus, like Moses, went off by himself to pray, and suggested we do likewise. There is a strong implication that one can approach God better in solitude, that there is confusion in many voices.

For most of us, companionship is one of the true joys of life, providing physical, genetic and psychological comfort during the long, cold winter nights. Genetics favors the sociable person. Jesus assumed that we would form bonds. What he asked us to do was to refuse to limit our concern to those within our groups.

We can see, if we think about it, that this was what God had been saying all along. The saga of the Israelites is not, as we like to think, the story of God calling his people into community. The prophets saw, quite correctly, that the movement toward community is movement away from, rather than toward God. The community easily becomes the idol, the false god who lures us from true worship. It

*Frances Davis Lowe resides in Lubbock, Texas.*



is with this mind-set that we undertake religious wars and other mayhem.

The journey out of the Garden is a journey away from unity with creation. The tower of Babel incident reinforces the lesson. Not until Pentecost, when language (the image of our separation) was commonly understood, did we have a glimpse of the wholeness we had lost. The lesson is that there are no strangers: you are me, and I am you.

We understand our interdependence better today than people did in Jesus' time — which should have helped us learn its lesson. Our smallest act can have repercussions on the lives of people on the other side of the planet — and we can see the effects on the evening news.

Our use of the word "community," however, distorts this image. We are implying that there is a community within the community. Like the Israelites, we reinforce the conviction that some are "in" and some are "out."

This is not a trivial distortion. As there is great joy in companionship, our perceived need for community poses grave dangers. We can accomplish more together than alone, but the accomplishment may be good or evil. We can move a mountain, or we can stone a prophet. It is the integrity of the individuals in the community which tips the balance.

The giants of the faith have always been those who could eschew the comfort of belonging for the risky business of following God, rather than the group. We like to speak of the vulnerability of relationship — but the person who stands outside the relationship is far more vulnerable.

Community's power over us is our need to belong — the power we invest in it to disenfranchise us. To be alone is to risk psychological death. Most of us buckle under: we would rather be wrong than be alone.

But this is the very death that Christ redeems. The death of the body is as nothing compared with the death of "belonging," which he took on himself.

By following him to that death, being willing to die to the judgment of the world, we achieve eternal life. By taking on humanity, Christ illustrated that it is possible for a person to rise above community, to stand alone and naked in obedience to the God who calls us out of comfortable psychological ease into relationships with him.

To refer to Christ's call as a call into community requires remarkable men-

tal gymnastics. He, himself, peeled off his known world, layer by layer: family village, nation, church, sense of being among the "chosen." The poignancy of that sacrifice is clear in his words, "Who are my mother and my brothers?" and again, "the son of Man has nowhere to lay his head." To eschew community is to suffer emotional devastation, even madness.

Those whom Christ called to follow him were required to similarly divest themselves of familiar bonds. That little group of disciples hardly serves as a model for community! When Jesus came to them in the upper room (perhaps the single moment when they were a real community), he sent them out into the streets, where the people of God were waiting to hear the news.

Nearly all of them died alienated from the community and alone. Paul, who formed churches, seemed not to consider belonging an imperative: he stayed in none of them. In fact, few of our saints and martyrs had the luxury of remaining in community while heeding God's call.

The lesson is that God calls us not

into, but out of community, into kinship with the whole race, with the whole creation.

Companions on the journey are a source of true joy, surely one of the "good things" of life, which we are permitted to enjoy. There are sound reasons for forming and maintaining institutions: passing on the tradition, nurturing the young, caring for the old, joining forces to minister.

But there is great danger of the community becoming its own reason for being, an idol. We know that is happening when most of our time, energy, funds and devotion are focused on preserving and maintaining the community, building walls rather than tearing them down. We know it is happening when we preach community rather than gospel.

In the end, our community is where we find ourselves. It may be a park bench, the day room of the nursing home, a kitchen or the service club luncheon. The Christian is a citizen of the world. All of humanity are the children of God.

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## The Greatest Is Love

Make my love transparent,  
crystal — clear and lucid,  
all colors convergent  
prism's sunburst — vivid

RED — affection of youth  
sometimes a noisy gong  
arrogant, rude, uncouth  
sings a beloved song.

YELLOW — the sunshine years  
warmth nurturing the child  
patience that bears all things  
loving the juvenile.

BLUE — through the glass darkly  
a challenge — sickness, strife  
now childish ways set free  
enjoys a caring life.

**B.J. Bramhall**



St. Francis by Francisco de Zurbaran

# St. Francis: In Jesus' Image

By KENNETH J. SEMON

them a glimpse of something beyond understanding. Sometimes the images they use are pictures or sculptures: the image of Jesus upon the cross, for example. Some people use prayer cards or pictures of the saints. The saints themselves are icons of God; their lives open out into the glory that is God's, into the life that is God's life. The measure of whether an image is an icon or an idol (an end in itself) is determined, to some extent, by a person's spirituality. But I know few people who use such spiritual "tools" and find them limiting (which was, of course, the old objection to such things as graven or carved images).

As blessed Francis, patron saint of the parish in which I now worship, enters the Church of St. Damian and looks toward the altar, he sees the crucifix. In that extraordinary moment, Francis is struck to the quick by that image. Suddenly, the icon opens to the deep truth of the cross itself, to the deep truth of Jesus' action upon the cross. Suddenly Francis understands, though not in rational terms, suddenly he knows the power of the crucifixion, the moving truth that Jesus died for him and for his sins and the sins of the whole world.

Do you know what it is to suddenly understand that God loves you so much that he forgives the sins that you attempt to hide even from yourself? Do you know that sudden rush of burning tears across your face when you hear the voice of God who forgives, who accepts? "I accept you as you are: broken sinful, and I forgive you for all time, I love you for all time." That is Francis' experience at just that moment he looks upon the icon of the crucified Jesus. And in his heart he hears the voice of Jesus say: "Francis, repair my house." In his heart that is breaking for the one who has been crucified, he hears Jesus speak: "Repair my house."

Francis understands him literally and repairs the abbey church which had been falling into ruin and corruption. It is later that Francis realizes that Jesus meant not only this one particular abbey church structure, but that Jesus was speaking of the building that is his Body, that Jesus was speaking of the Body of Christ that was falling into ruin and in need of rebuilding and renewal. Only through the devotion and faith of a Francis could God renew his church, return it to a true vision of the suffering and compassionate God who seeks union with each one of us, who calls to us through his own tears and pain and seeks communion with us.

Often the image that I have seen of St. Francis is of an effeminate little man who speaks to cute little birds. But even in those icons, if you look ever so closely, and if the artist is in any way true to his vocation, you will see that upon his hands and feet, that in his right side, Francis bears on his hands and feet the marks of Jesus' crucifixion, the stigmata. No effeminate image that, rather a suggestion of the pain he bears upon his own human body, the suffering he is given as a gift, as a mark of his own incredible capacity for love and devotion to the image of Jesus that burns in his heart. On Holy Cross Day, September 14, 1224, Francis receives the wounds he had focused upon so often in his own prayer, wounds open and bleeding in his hands, in his feet, and in his side.

St. Paul in his letter to the Galatians writes: "Henceforth, let no man trouble me for I bear on my body the marks of Jesus." Like Paul, Francis too bears those marks forever; and Francis is for us a blessed image of the Lord, a window that opens up into a vision of God's mercy and forgiveness. As we observe the Feast of St. Francis on October 4, let us pray that we may be led to follow him to the vision glorious: "Most high, omnipotent, good Lord, to thee be ceaseless praise outpoured, and blessing without measure. Let creatures all give thanks to thee and serve thee in great humility."

Images are powerful. The Rev. Canon Herbert O'Driscoll says that "explanations satisfy but images haunt." It is no mistake that our Lord taught with parables filled with images. The image of the prodigal son comes to mind, as he returns home beaten, aching, starving, filled with remorse. Yet his father welcomes him with open arms, forgiveness, fiesta: an image of God's love for us. His brother, who has done all the right things for all the wrong reasons, broods as he stands just off to the side: another powerful image. Or think of the man who builds his home on sand while another builds his on rock. Or the hypocritical Pharisee who stands to pray and give thanks that he is not like the sinful tax collector who is on his knees, having recognized his own sin, begging God's mercy and forgiveness. Those are some of the images that Jesus taught with, some of the powerful images that haunt me and have haunted others down the centuries.

An image can serve as an icon, a window that opens up to God, a vision that delivers one upon the threshold of glory. Throughout the history of Christian spirituality, men and women have used images to focus upon the deep mystery of God as they pray. The images lead them into God and give

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

## Praying for the Preacher

The illuminated message sign at the Cove Baptist Church in Panama City, Fla., recently read, "Pray for your preacher." It is the Southern Baptist custom to refer to the pastor of the congregation as the preacher, the way Episcopal congregations refer to their rector. Episcopalians usually reserve preacher for the person who actually preaches the sermon. If an Episcopal Church should put out a similar sign the exhortation to the general population passing in the street might be, "Pray for your pastor."

Even so praying for the preacher, as Episcopalians use the word, especially "your preacher" is certainly appropriate. Most preachers pray for themselves. Before it became customary to have a Gospel procession, many clergy would kneel for prayer during the final stanza of the "sermon hymn."

If members of the congregation pray for the preacher, perhaps they would listen more carefully. Perhaps they would listen with the expectation that their prayer would be answered, even if their prayer was that the sermon be a brief one. Perhaps if the preacher knew that he or she entered the pulpit accompanied, not by glances at wrist watches or vague and unfocused hopes, but by prayer, the sermons would improve.

Theological seminaries now emphasize training in preaching more than it was emphasized some years ago. Professors of homiletics from Episcopal seminaries now meet from time to time to learn from each other how best to teach their students to be better preachers.

Many clergy regularly discuss the Bible passages for coming Sundays with laypersons as part of the sermon preparation. Discussions of the sermon following the service often sharpen the preacher's understanding of whether what he or she intended to say was actually heard, and whether it was helpful and worth hearing.

Not every layperson, however, can participate in these kinds of pre- or post-sermonic dialogues, but everyone can pray. Pray for your preacher. By doing so you will also be praying for yourself.

## Needed: Adam's Nomenclature

In the Old Testament reading for October 2 Adam gives names to all the animals. Here is an imaginary gloss on the Genesis account. Adam: I name that one elephant. Eve: Why do you call it elephant? Adam: Because it looks like an elephant.

The church presently needs Adam's nomenclative skills in naming our two categories of deacon. Unfortunately we can't say a deacon just looks like a deacon, except when vested with the stole over one shoulder.

Some persons ordained to the diaconate plan never to be ordained priests. Are they *permanent* deacons, or *perpetual* deacons? Yes, they are, but so is a deacon who is later ordained priest. It has long been affirmed that the three orders of ordained ministers are deacons, deacons who are also priests, and deacons who are also priests and bishops. Would *vocational* deacons be appropriate? Do

not all ordained persons have a vocation or calling to the servanthood of the diaconate? The 1928 Prayer Book referred to the diaconate as "this inferior Office" (page 535). The 1979 Prayer Book wisely eliminated that designation.

The extensive revisions of Title III canons on ministry adopted at the General Convention now provide for two categories. Canon 6 "Of the Ordination of Deacons" requires the prospective ordinand to sign a statement declaring "that there is no intent to apply for ordination to the priesthood." Canon 7 "Of Ordination to the Diaconate and Priesthood" makes reference to a deacon "Completing practical training as a Deacon in preparation for ordination to the Priesthood."

The committee members who worked so long and carefully on these canonical revisions discussed at length how the two types of deacons might be conveniently distinguished. They could only conclude that canonically some would be called "Deacons," and some "Deacons in training for the Priesthood." A bit awkward, though accurate. Adam, we need you.

## Message from the Bishops

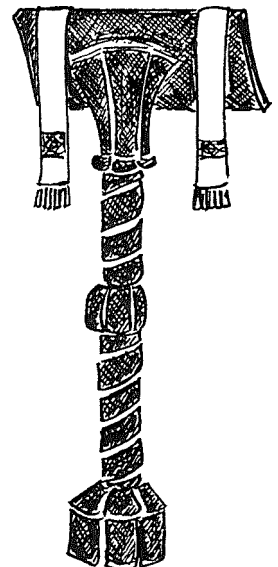
As bishops visit parish after parish each Sunday they hear many different laypeople read the Old Testament and the Epistles. This makes the bishops, individually and collectively, authorities on how well, moderately well, or poorly the scriptures are read before the lector says, "The Word of the Lord."

In the extensive revisions of the Title III canons proposed to the General Convention by the Council for the Development of Ministry, Canon 3 "Of Licensed Lay Persons" included the following definition. "A lector is a person appointed without license by the member of the clergy in charge of the congregation to read lessons or lead the prayers of the people."

When this canon was before the House of Bishops they inserted seven words. These words were accepted by the CDM committee and were subsequently approved by the House of Deputies. These words are a message from the House of Bishops to the clergy and lectors of the church. Here is how the canon now reads, with the seven words in italics.

"A lector is a person *trained in reading of the Word and* appointed without license by the member of the clergy in charge of the congregation to read lessons or lead the prayers of the people."

A book for clergy and lectors, *Your Voice, God's Word*, is reviewed in this issue [p. 12].



## Mechanics of Oral Reading

**YOUR VOICE, GOD'S WORD: Reading the Bible in Church.** By William Sydnor. Morehouse-Barlow. Pp. 56. \$5.95 paper.

Some book titles, *Gone with the Wind* is an example, effectively summarize or reflect a book's message. *Your Voice, God's Word* is such a title. Written primarily for laypersons who serve as lectors in Episcopal services, it combines helpful, practical suggestions while emphasizing that what the lector reads aloud is indeed "The Word of the Lord." The mechanics of good oral reading need to be mastered.

Next Fr. Sydnor stresses, "The reading must make sense to you, if it is to make sense to your hearers." Particularly useful are his suggestions on how to study a biblical passage and then read it so that it will be intelligible to the listeners. I welcomed his pertinent quotation from Nehemiah 8:8 where the Levites "read from the book, from the law of God, *clearly*; and they gave the *sense*, so that the people *understood* the reading."

I have led diocesan and parochial training sessions for lectors and have read all the books and manuals on reading the Bible aloud that came to my attention. This one is the best I've found for Episcopalians, both clergy and lay. This slender volume (56 pages) would be worth what it cost and more, if only one lector learns to read the Word of God with more clarity, understanding, and persuasiveness.

(The Rev.) EMMET GRIBBIN  
Northport, Ala.

## Fine Work

**MISA XOCHIPILLI.** By Skinner Chavez-Melo. Obtainable from Episcopal Parish Supplies (815 Second Ave., New York, N.Y. 10017). Pp. 43. \$2 paper.

Pronounced "me-sah zo-che-pe-yeh," this moving and haunting piano or organ setting for the Holy Eucharist was composed by Skinner Chavel-Melo, an accomplished musician. Raised in Mexico City and now residing in New York, Chavez-Melo knows his indigenous Mexican culture and skillfully combines it with his Western musical training to produce an exciting, enduring expression of worship. *Misa Xochipilli* has variations which

allow for optimal metallic sounds and percussion and is adaptable to either Episcopal or Roman Catholic rites. We need to hear more from Chavez-Melo, who conducts musical workshops for Hispanic churches throughout the United States.

(The Rev.) ASA BUTTERFIELD  
Monterey, Calif.

## Definitive Work

**THE WISDOM OF BEN SIRA** Volume 39 in the Anchor Bible commentary series. Translation with notes by Patrick W. Skehan. Introduction and commentary by Alexander A. Di Lella. Doubleday. Pp. xxiii and 620. \$22.

One of the largest books of the Bible and one of the most readable, the book called variously "Ecclesiasticus," "Sirach" and "The Wisdom of (Jesus) Ben Sira," deserves to be more widely read and studied than it is. The fact that it is classified among the "apocrypha" has probably contributed most to this neglect. Although Ben Sira had his share in the prejudices of his age, the late third and early second centuries B.C., he is a decidedly attractive figure who dealt forcefully and imaginatively with the problems of ordinary life among his contemporaries and has much to say to our own period as well. It was he who first integrated the "wisdom" tradition found in the canonical book of Proverbs with the traditional theology of his people and asserted that theology, ethics and common

sense are simply different sides of the same coin.

But, as with any biblical book, a good commentary is a great help to understanding it in depth, and we are fortunate now to have this truly definitive work by two of the most eminent scholars in the field, both professors at the Catholic University. It offers no great novelties of interpretation because the book itself presents few opportunities for brilliant conjecture. What is desired by the reader is relevant and accurate information; and that will be found in abundance. Full attention is paid both to the Greek text and to the more recently discovered Hebrew manuscripts from the Cairo Geniza and the Dead Sea area. The book contains a great deal of highly technical discussion, of concern chiefly to scholars, but there is plenty of interesting material also for the common reader.

(The Rev.) ROBERT C. DENTAN  
Buffalo, N.Y.

Professor of Old Testament, Emeritus  
General Theological Seminary

## Questions about Conception

**THE ILLEGITIMACY OF JESUS: A Feminist Theological Interpretation of the Infancy Narratives.** By Jane Schaberg. Harper & Row. Pp. 225. \$12.95 cloth.

In the *Anchor Bible* commentary on Luke, Joseph Fitzmyer, S.J., argues that every word of Luke's infancy story would be consistent with a normal procreation by a human father. Jane Schaberg, a Roman Catholic and professor of religious studies at the University of Detroit, goes farther. She maintains that Matthew and Luke portray, and deliberately intend to portray, an illegitimate conception, which God makes into his vehicle for mankind's salvation. She points out that Matthew, and especially Luke, steadily echo the Mosaic law on the seduction or rape of a betrothed virgin (Deut. 22:21-27). In fact the description of Mary in Luke 1:27 is verbally almost identical with the phrasing of Deuteronomy 22:23.

When Mary asks how she is to be made pregnant, the angel does not say. Instead he promises that the Spirit will strengthen (come upon) and protect (cast his shadow upon) Mary. She accepts her destiny, saying that she is a slave girl of a lord or master. In those



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days a female slave nearly everywhere meant a victim of sexual use and abuse. That God did thereafter strengthen and protect Mary is proclaimed in the "Magnificat": "He has had regard to the humiliation of his slave . . . he has cast down the mighty and exalted the humiliated."

Matthew's genealogy names, beside Mary, four women who had irregular sexual liaisons: Tamar, Rahab, Ruth and Uriah's wife (Matt. 1:3,5,6). Each of these, says Schaberg, became both justified and exalted by subsequent events. So too was Jesus' mother. In Matthew 1:18,20, "begotten of the Holy Spirit" points not to a biological miracle but to the deeply spiritual aura attending the coming child. (Certainly that is what such phrases mean in the gospel and epistles of John.) Matthew's genealogy lists 41 generations, yet Matthew 1:17 speaks of "14 and 14 and 14" — which makes 42 doesn't it? Schaberg thinks the original roster included the name of Jesus' natural father, which the evangelist deleted for the sake of delicacy. I doubt that. He could hardly have belonged there. Furthermore, Orientals counted inclusively with the last of one group being the first of the next. Hence Matthew has, not one too few names, but one too many. (Could the original, on which Matthew drew, have stopped at Joseph?)

Also Schaberg seems (at least to me) somewhat insecure when she discusses traditions of Jesus' paternity outside the New Testament; and when she discusses the *form* the oral tradition took before it reached the authors of Matthew and Luke. Then she never quite says whether she believes Mary was the victim of rape, or consented to the illicit affair. Schaberg holds strongly, however, that illegitimacy was the dominant tradition in the earliest church, that this tradition was handed on by the church's women, and that the gospel writers, so far from rejecting it, proclaimed it and demonstrated its divine significance.

This is but one of many recent and important "feminist" studies of the Bible. To those unconvinced by Schaberg's thesis, still more to those offended by it, the words of the Anglican scholar Canon Geddes MacGregor may be helpful (*The Nicene Creed*, Eerdmans, 1980, p. 67): "What even if Jesus was an illegitimate

child. . . ? Why should such a notion be so peculiarly offensive in the case of Jesus? On the strictest orthodox view, God entered humanity in the humblest circumstances . . . born of a poor Jewish girl . . . in a stable . . . could it injure the Son of God to be also born without benefit of a legal marriage? If . . . he stooped to our human state by accepting to be born of a woman, dare we be so arrogant as to suppose it to be beneath his dignity to accept human paternity too?"

(The Rev.) PIERSON PARKER  
Claremont, Calif.

Professor of N.T. emeritus  
General Theological Seminary

### Participation of Women

**AN INTRODUCTION TO THE OLD TESTAMENT: A Feminist Perspective.** By Alice L. Laffey. Fortress. Pp. 243. \$12.95 paper.

Alice Laffey has produced a marvelous introduction to Old Testament scholarship from a feminist perspective. Her straightforward, systematic approach makes this book an ideal classroom tool for anyone just beginning scriptural studies and a must for those more advanced in graduate studies.

Dr. Laffey effectively proves again and again that the historical role of women in the Old Testament was problematic because "maleness" was seen as the norm, while femaleness appeared as a deviation from that norm.

The book clearly points out the rarity of women's activities in the Old Testament and shows that this silence does not adequately reflect what must have been their participation within the culture of the Old Testament. The reflection, by Dr. Laffey, on these rare appearances in scripture by only a few women points toward the need for scholarly criticism applying objective feminist perspectives rather than just pastorally engaged writings that are now available.

The authors of the Old Testament selected, redacted and reformulated actual history for their own theological intentions. If the silence about women's historical, theological and any other contributions to the Old Testament is generated only through historical texts and theological redactions, then, there must be a way found to break the silence of the text and recover its original meaning. Dr. Alice Laffey's book is truly a beginning.

CHERYL GASZAK  
Milwaukee, Wis.

# SHORT and SHARP

By TRAVIS DU PRIEST

**PREACHING JESUS CHRIST: An Exercise in Homiletic Theology.** By David G. Buttrick. Fortress. Pp. 94. \$5.95 paper.

Professor of homiletics and well known preacher from Vanderbilt University adds to Fortress's resources for preaching series. Sound cautions against reading Christianity back into Jesus Christ.

**WOMEN AND TEACHING: Themes for a Spirituality of Pedagogy.** By Maria Harris. Paulist. Pp. 108. \$3.95 paper.

The 1988 Madeleva lecture at St. Mary's College, Notre Dame, this attractive long essay explores the themes of silence, remembering, ritual mourning, artistry, and birthing in order to show how women, in particular, know and communicate. Interesting examples from mythological and contemporary women will illuminate any teacher's path.

**A LEGACY OF EXCELLENCE: St. Vladimir's Orthodox Theological Seminary, 1938-1988.** St. Vladimir's Seminary. Pp. 88, plus unnumbered photographs. \$9.95 paper.

A handsome textual and pictorial survey of the first 50 years of St. Vladimir's Orthodox Theological Seminary. Links to the Episcopal Church are mentioned in the names of bishops and priests who have given St. Vladimir's encouragement and support. Also includes fascinating essays on Orthodoxy in America and in Japan.

**CONFESSING ONE FAITH: The Origins, Meaning and Use of the Nicene Creed. Faith and Order Commission, National Council of Churches of Christ.** Forward Movement. Pp. 68. \$3.00 (postpaid) paper.

This pamphlet examines the extent to which the Nicene Creed provides a framework of common confession of faith. Includes a study guide, a brief historical essay on the creed and separate essays on "The Father," "The Son" and "The Holy Spirit." Briefly touches on "and the Son" or filioque, but gives a somewhat overly optimistic view that the issue has been resolved.

# PEOPLE and PLACES

## Appointments

The Rev. **Steele W. Martin** is priest-in-charge of St. Stephen's, 114 George St., Providence, R.I. Add: 125 Prospect St., Unit 3, Providence 02906.

The Rev. **Nina Jo Merriam** is assistant of St. Paul's, Lubbock, Texas and chaplain at Texas Tech: add: Box 2686, Lubbock 79408.

The Rev. **Herman Page** is now interim priest of St. Thomas', 12251 Antioch Rd., Overland Park, Kan. 66213.

The Rev. **A. Philip Parham** is rector of St. Stephen's, Box 333, Wimberley, Texas 78676.

The Rev. **Gordon R. Plowe** is now a part of the tri-county cluster in the Diocese of Central New York, serving as vicar of St. Matthew's, Moravia and Calvary, Homer, N.Y.

The Rev. **Robert Alan Schiesler** is rector of St. Andrew's, Wilmington, Del. Add: 1310 Copley Dr., Wilmington 19803.

The Rev. **George Schulenberg** is now rector of Grace Church, Jamestown, N.D. and southeast regional vicar of the Diocese of North Dakota: Add: 411 2nd Ave., N.E., Jamestown 58401.

The Rev. **Jon Spencer Stasney** is rector of St. Nicholas', Box 5121, Midland, Texas 79704.

The Rev. **Charles W. Whitmore** is rector of St. Mark's, 6595 E. Quaker Rd., Orchard Park, N.Y. 14127.

## Ordinations

### Priests

**California**—**Matthew Joseph Patrick McDermott**, assistant, St. Stephen's, 66 Stephen's Dr., Orinda, Calif. 94563. **R. Michael Wyatt**, doctoral candidate, Emory Univ., Atlanta, Ga.

**Georgia**—**Ronald Leon Davidson**, vicar, St. Mark's, Albany and St. Francis, Camilla, Ga. Add: 207 Oleander Rd., Albany 31705.

**Western New York**—**Lorene Potter**, team member, St. Thomas' and St. Matthew's, Buffalo, N.Y. Add: St. Thomas', 537 S. Park Ave., Buffalo 14204.

### Deacons

**Alabama**—**Gary Lee Baldwin**, deacon-in-charge, St. Mary's, Box 303, Childersburg, Ala. 35044. **George Raymond Henderson**, curate, St. John's, 202 Gordon Dr., S.E., Decatur, Ala. 35601. **Herschel Miller Hunter, Jr.**, curate, Church of the Holy Comforter, 2911 Woodley Rd., Montgomery, Ala. 36111. **Shannon Sherwood Johnston**, curate, St. Paul's, Box 1306, Selma, Ala. 36701. **Joe Sturdevant Knight**, non-stipendiary part-time assistant, St. Stephen's, Box 43160, Birmingham, Ala. 35243. **Joy Ogburn Phipps**, curate, Church of the Nativity, 208 Eustis Ave., S. E., Huntsville, Ala. 35801.

**California**—**Robert Harrison Bryant**, assistant, St. John's, Capitola, Calif. **Juan Manuel Cabrero-Oliver**, 121 Scott St., 2, San Francisco, Calif. 94117. **Joseph Andrew Patronik**, 132

Hedge Rd., Menlo Park, Calif. 94025. **Noem Norman Frederick Somes**, assistant, St. Mary's, Pacific Grove, Calif. **Penelope Muehl Warren**, 4030 Pacheco St., San Francisco, Calif. 94116.

**Georgia**—**Kevin Patrick Joseph Coffey**, deacon, Diocese of New York. **Randall James Keeney**, deacon, St. Francis-of-the-Islands, 10 Cromwell Place, Savannah, Ga. 31410. **Hubert Carter Maddox, Jr.**, vicar, St. Thomas Aquinas', Hazlehurst and Baxley area: add: 301 S. Main St., Baxley, Ga. 31513. **Hallock Martin**, vicar, Trinity Church, 705 Louis St., Cochran, Ga. 31014. **Benno David Pattison**, deacon, St. Augustine's, 2150 Battle Row, Augusta, Ga. 30909. **Michael Joseph Raymond**, deacon, St. Paul's, 1014 Hickman Rd., D-3, Augusta, Ga. 30904.

**Montana**—**Roy H. Turley**, assistant, Majestic Mountains area ministry in southwestern Montana: add: Box 992, Ennis, Mont. 59729.

**North Carolina**—**Vicki S. Wesen**, rector, Emmanuel and All Saints, Warrenton and vicar, Good Shepherd, Ridgeway, N.C. Add: Box 704, Warrenton 27589.

**North Dakota**—**W. Duane Fox**, assistant, St. Paul's, White Shield, N.D. Add: HCR, Box 53, Garrison, N.D. 58540.

**Ohio**—**Geoffrey C. Gwynne**, assistant, Christ Church, Hudson, Ohio. **Nancy W. Rich. Walter B. Schilling, III. William D. Lyon**, assistant, Christ Church, Huron, Ohio. **Kelly M. Irish**, assistant, Church of the Holy Spirit, Akron, Ohio. **Gregory A. Tournoux**, assistant, St. Paul's, Haymarket, Va. **Michael Morse**, assistant, St. Mark's, Geneva, Ill.

### Permanent Deacons

**Alabama**—**William Patrick Gahan, III**, 118-S. Bois D'Arc, Tyler, Texas 75702.

**Georgia**—**James K. Aton, Jr.**, deacon, St. Augustine's, 3615 Bermuda Circle West, Augusta, Ga. 30909.

### Resignations

The Rev. **John B. Pahls, Jr.**, as interim rector of St. Mark's, Durango, Colo. Add: 1713 N. Royer St., Colorado Springs, Colo. 80907.

### Deaths

The Rev. **William A. Edwards**, rector for 27 years of St. John's, Wytheville, Va., died of a heart attack on August 20 at the age of 69 in Wytheville.

A graduate of Randolph-Macon College, Fr. Edwards did theological study at both Duke Univ. and Virginia Theological Seminary and was ordained deacon and priest in 1955.

After ordination, he served churches in Buena Vista, Glasgow, and Alexandria, Va. and Marion, N.C. before becoming rector of St. John's, Wytheville in 1961. Fr. Edwards was a member of the board of trustees of Boys' Home, Covington from 1980 to 1987 and at the time of his death was dean of the New River Convocation of the Diocese of Southwestern Virginia. He is survived by his wife, Lilian, a daughter, a son, and two grandchildren.

**Sister Lydia**, of All Saints Sisters of the Poor, died August 29 in the 64th year of her religious profession at All Saints Convent, Catonsville, Md.

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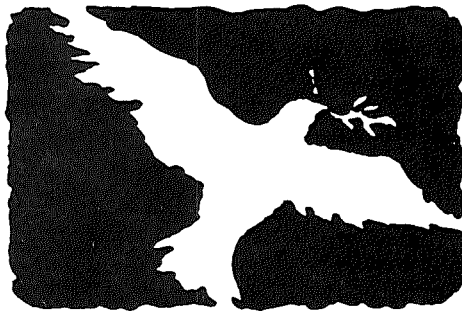
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## BENEDICTION

*The author is the Rev. Robert G. Hewitt of Colorado Springs, Colo.*

**T**hou, O Lord God, art the thing that I long for" (Psalm 71:40). St. Augustine said it another way: "Thou hast made us for thyself, O God, and our hearts are restless until they find rest in thee."

The merest whims, the most hidden desires, the deepest longings, the wildest passions of the human heart are intimations to the person of his

true fulfillment. Whether it be a sudden feeling that he must have a chocolate bar, whether it be a compulsive need to put others down in order to be "top dog," whether it be three quick cocktails at the end of an impossible day, a chain of smoked cigarettes, a series of sexual liaisons, "pot" or cocaine: whatever — each is the expression of a soul which, in the earnest reaching for its own fulfillment, has not yet found that which is ultimately satisfying.

In the Old Testament, in days when individuals and civilizations were less complicated, idolatry was

easily recognizable and, therefore, more easily condemned. If you caught your kids bowing down before idols, why, naturally, you could knock their heads together a little bit. But since the world, for the most part, has settled upon one God, the forms of idolatry have turned inward, and kids and adults can have their own idols secretly; and each, in the privacy of his own heart, may unfulfill himself in his own way.

We may hope that the end of every unhappy person is the shock of recognition that "Thou, O Lord God, art the thing that I long for!"

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The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Mass 8 (Low), 10 (Sol)

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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 10:30-15, Sun 12:30-2:45. Hours 10:7:30 Mon-Fri, 10:4:30 Sat & 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

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10. 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, Ashmun N. Brown, deacons  
H Eu 8, 10, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
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## BOSTON, MASS.

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Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
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## ST. LOUIS, MO.

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Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

**ST. MARTIN'S** S. 24th & J, just off I 80  
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## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
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Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.  
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**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; Thurs 7:30. C by appt.

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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

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**ST. PAUL'S** Broadway at Fulton  
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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 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.D., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor  
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

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