

THE LIVING CHURCH

Serving Episcopalians Since 1878

IN THE NEWS:

**Bishop Grein Named
New York Coadjutor**

**Massachusetts Election
Draws Response**

8Y0419 43186
The Rev Jervis S Zimmerman
...
291 Candlelight Dr
Glastonbury CT 06033





Orange Time

Orange is autumn's color. The gorgeous changing leaves, the warm sunsets in late afternoon, the harvest moon, and the pumpkins remaining in the garden all are radiant with this distinctive hue — not to mention Halloween decorations.

A warm and mellow color? Yes, sometimes. Certainly a glowing copper sunset brings a feeling of peace at the end of a day. It is like the soothing, rich music of a viola or cello. On the other hand, orange can be bold and exciting. A grove of trees in which the leaves have turned may be suggestive of flags, of trumpets, or of boys and girls hollering and cheering around their school football field. This paradoxical mixture of the calm and the stirring, of the soft and the loud, gives orange a dramatic quality of its own.

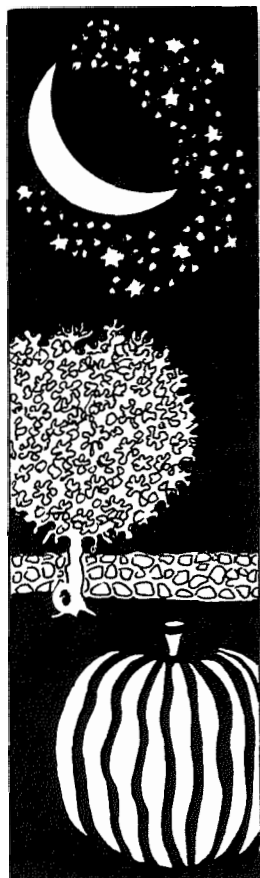
Autumn is to the year as evening is to the day. After it will come the long, cold nights of November, December and January. In our hurried modern American civilization, we don't pause as we should to appreciate the evening and its sunset. Perhaps we don't pause as we should

to appreciate autumn, either. These days should be savored before they are irrevocably gone for another year.

As has been suggested in this column before, the seven days of creation at the beginning of the Bible are suggestive of seasons of the year. They are also suggestive of portions of the day, with early light, the clearing of morning mist, sunrise and the waking and appearance of birds and beasts and of men and women. Midday is skipped in this sequence. The story goes from the sixth day, still a spring morning, to the rest of Saturday. This is suggestive of evening, when work is over, and we can have the pleasure of sociability and relaxation. It is suggestive too of autumn and early winter when nature seems to go to sleep.

Seen in this light, this orange season also has God's blessing, a blessing we can enjoy and for which we can be grateful.

H. BOONE PORTER, Editor



CONTENTS

October 23, 1988

After Pentecost/Proper 25

FEATURES

10 Submitting to One Another

by Robert Kahl

For a relationship to succeed, there must be some surrender of the will . . .

11 Two Wedding Services

by Emmet Gribbin

Likes and dislikes of the old and new

DEPARTMENTS

2 The First Article

3 Letters

6 News

12 Editorials

12 Viewpoint

13 Books

15 Benediction

ON THE COVER

A young guest waits to enter Holy Apostles soup kitchen in New York, where the one millionth meal was served recently [p. 9].

Photo by Bonnie Shullenberger

LETTERS

Abba, Father

John C. Graves is upset about the use of the word "Daddy" in reference to God the Father [TLC, Sept. 11]. Yet this is the very word that the Bible teaches us to use.

The Hebrew "Abba" is frequently heard in the streets of Israel as little children call to and talk with their fathers. Jesus himself used this word (Mark 14:36).

And we too are privileged to use it to express the intimate, tender relationship of absolute trust that we, through Christ, do have with the Almighty God, creator of the universe (Romans 8:15-16 and Galatians 4:6-7).

CRIS FOUSE

Lewisville, Texas

Clerical Edicts

Sara McLaughlin's "Liturgical Fidget" [TLC, Sept. 18] hit the bull's-eye. My comments to the Standing Liturgical Commission members in the 1970s elicited responses that we could not retain the 1928 BCP because having two different services was totally unacceptable. So now we end up with dozens of variations of two services which are impossible to follow.

What can you expect from a branch of the church whose leader says perhaps we need to find a way to bid "Godspeed" to those who don't blindly accept clerical edicts?

KENNETH H. KERR

Raleigh, N.C.

On Target

Thank you for your continuing concern for evangelism among Episcopalians [TLC, Aug. 28]. I found your appraisal of its impact on the General Convention apt and on target. True, we still have a long way to go. However, the convention took some steps forward.

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

Work of the Spirit

Reading reports and comments on General Convention leaves one with the impression that the politics involved in our collective decision-making have become tainted with less

than spiritual concerns. What seems missing is a sense that in some mysterious way the Holy Spirit is at work in the deliberations and decisions.

Perhaps it is because a distance of 1600 or more years from some of the collective decisions of the early councils tends to surround their work with an aura of sanctity which contemporary participation in the process hides from those involved. But after all, those early fathers had to make hard

decisions disaffecting many too.

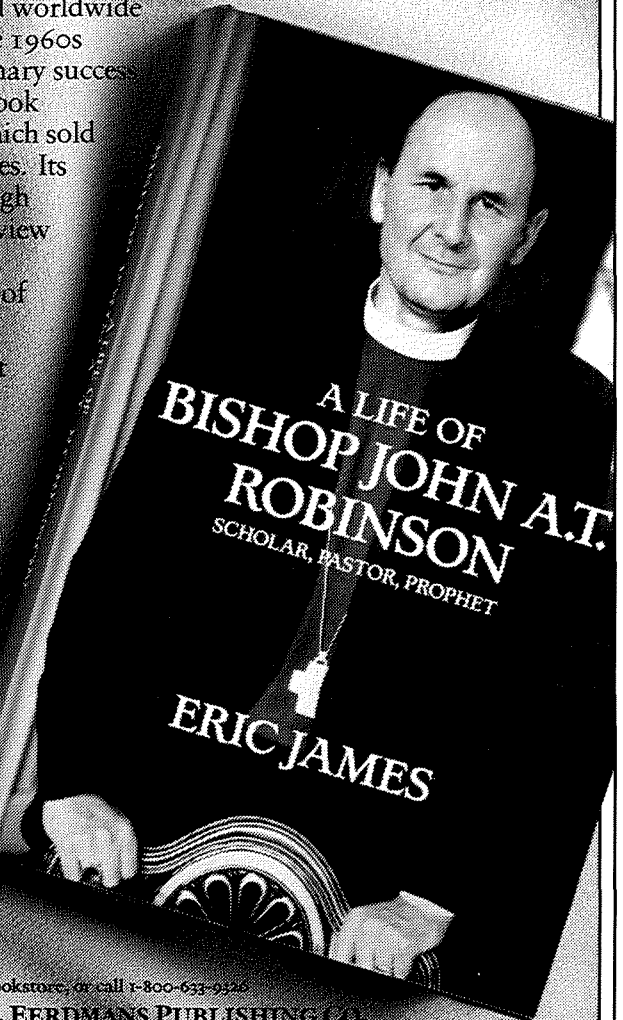
It is probable that our General Conventions represent more individual believers with a larger representation than some of the early councils could claim. And surely from the time of Constantine, there was for many centuries a heavier dose of governmental and secular influence on the course of ecclesiastical politics than we have today.

This is not to say that every decision

JOHAN A. T. ROBINSON, a central figure in twentieth-century Christianity and one of the great influences of our age, was born within the shadow of Canterbury Cathedral into a family that had produced generations of scholars and clergymen. Naturally drawn to the ministry, he was an outstanding student and rose through the clerical ranks to become Bishop of Woolwich in 1939.

Robinson attracted worldwide publicity in the late 1960s with the extraordinary success of his bestselling book *Honest to God*, which sold over a million copies. Its revolutionary though totally committed view of God helped to shape the thinking of a generation.

Eric James's honest but sympathetic portrait reveals both the public and private John Robinson, a remarkable and fascinating man.



Cloth, \$21.95

At your bookstore, or call 1-800-621-9326
824 **WM. B. EERDMAN'S PUBLISHING CO.**
431 JEFFERSON AVE. S.E. GRAND RAPIDS, MICHIGAN 49503



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chosubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

CONSULTATION

Conflict Resolution, Rector Vestry Retreats
Leadership Development, Parish Consultations
Psychotheological Counseling to Clergy and
Families, Phone Consultation, Available to travel
Workshops — Leadership, Spirituality and
Personality Style.

THE REV. ROBERT L. BETTINGER, PH.D. (408) 462-4432
502 Escalona Dr., Capitola, CA 95010

QUALITY CHURCH SUPPLIER

Write or
call for information.



J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead,
business cards, memos, Exec. stationery. Your choice
of low cost Bond or Textured Stocks. Sale Prices!
Fast UPS delivery anywhere. Send for layout ideas,
prices, samples and FREE "How To Design Your
Business Card"

Parish Office Box 651 Mattoon, IL 61938

Give Encouraging Words

... to those you Love

BIBLE VERSES ON 12 CHRISTIAN ATTITUDES
INDEXED BOX • SIXTY 3x5 CARDS • COLOR-CODED
CALLIGRAPHIC WRITING • \$10 PER BOX ^{ADD \$3} IN TEXAS
FREE... READY SCRIBE, DEPT. LC-3
SAMPLE CARD P.O. BOX 123641
ON REQUEST FORT WORTH, TX 76121-3641

MOREHOUSE-BARLOW BOOKS & CURRICULA

Send For Our
FREE BOOK CATALOG

MOREHOUSE-BARLOW
78 - T Danbury Rd. Wilton, CT 06897
(203) 762-0721



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask clergy and church districts.

(414) 646-3371 ext. 62

When writing to advertisers,
please tell them you saw
their ad in

THE LIVING CHURCH

THE LIVING CHURCH

Volume 197 Established 1878 Number 17

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

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

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

The Rev. Canon H. Boone Porter,
editor and general manager
John E. Schuessler, assistant editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
Clarissa H. Porter, book editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor and editorial assistant
The Rev. Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest
Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.),
Tenn.; president: Miss Augusta D. Roddis, Marshfield, Wis.;
vice-president: the Rt. Rev. Charles T. Gaskell, Bishop of
Milwaukee, (ret.); secretary: Leonard Campbell, Jr.,
Milwaukee; treasurer: Ettore Barbatelli, Milwaukee; Jackson
Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland,
Wis.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus,
Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee;
George E. Reedy, Milwaukee, Wilmot F. Wheeler, Jr.,
Southport, Conn.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sevanee,
Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T.
Gaskell; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas
(ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of
Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of
Northern Indiana (ret.); the Rt. Rev. William L. Stevens,
Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart,
Church Pension Fund, New York, N.Y.; the Rt. Rev. William C.
Wantland, Bishop of Eau Claire; the Rev. William H. Baar,
Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.;
the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Thomas A.
Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr.,
Northport, Ala.; the Ven. W. Ward McCabe, San Jose, Calif.;
the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L.
Poindexter, Germantown, Pa.; the Rev. Canon H. Boone Porter;
the Rev. Paul W. Fritchardt, Dallas; the Rev. C. Corydon
Randall, Del Mar, Calif.; the Rev. Jeffrey N. Steenson,
Rosemont, Pa.; the Rev. Herbert A. Ward, Jr., Boulder City,
Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the
Rev. David A. Works, Boston; the Rev. Mother Mary Grace,
CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.;
Mrs. William Aylward, Neenah, Wis.; Ettore Barbatelli; Mrs.
Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr.; Mrs.
Robert C. Brumder; Leonard Campbell, Jr.; Phil
deMontmolin, Miami, Fla.; R. William Franklin, Colledgeville,
Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall,
Milwaukee; Mrs. John W. Hayden, La Crosse, Wis.; H.N.
Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus;
Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs.
Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh,
N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta
D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick
Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington,
Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F.
Wheeler, Jr.

NEWS. Correspondents, news releases from church agencies,
and syndicated news service are THE LIVING CHURCH's chief
sources of news. TLC is a subscriber to Religious News Service
and cooperates with Diocesan Press Service.

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

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

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

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

All rights reserved. No reproduction in whole or part can be
made without written permission of THE LIVING CHURCH.

LETTERS

of the General Convention is the result of the guidance of the Holy Spirit, but to question the results of our representative deliberations as though the Spirit were absent from the process is to cast doubt on the process by which the church has lived for nearly two millennia. Controversial issues cannot be settled by whether or not we happen to agree with the conclusions of a convention or council. The test of time and the exercise of faith in the continuing action of the Spirit in our midst spans generations, and no single lifetime of any individual is sufficient to produce absolute certainty or absolute doubt.

(The Rev.) RICHARD ASH
St. Matthew's Church

Mexico, Mo.

Film to Avoid

Who are the "fundamentalists" that Arthur Livingston refers to in his review of *The Last Temptation of Christ* [TLC, Sept. 18]? He takes broad discretionary initiative by using a label for those persons that may not agree with his views of the controversial film. If Mr. Livingston's fundamentalist is one who has a love for the Lord and tries very hard to live a life based upon biblical precepts and, thus, would not be comfortable when inappropriate and extreme liberties are taken to portray Jesus outside the framework of scripture, then I must admit to being such a "fundamentalist" . . . ! After reading his review, I'm more convinced that I should avoid the film.

(The Rev.) ROBERT L. TEDESCO
St. Timothy's Church

Herndon, Va.

Arthur Livingston's review of *The Last Temptation of Christ* disturbs me greatly. I suspect he intended it to be disturbing. He almost dared anyone to respond since he had catalogued "100 or so objections" to the film and could apparently refute any argument that any poor soul suffering from theological poverty could put forth.

As one whom Mr. Livingston might term ignorant, rude, visually illiterate or downright dishonest (these intemperate views were explicit in his article), I am bold to respond.

There are many items that distort and disfigure the Gospel story in this

film that the movie makers and liberal theologians tout as a "religious experience." If they prefer the Gospel according to Scorsese to those of Matthew, Mark, Luke and John, that is their privilege. I'll take my chances with the biblical account.

WILLIAM C. HURT

Greenville, Texas

• • •

It continually amazes me to see otherwise discerning people jump on *The Last Temptation of Christ* bandwagon in the name of artistic freedom. Reviews, such as Arthur Livingston's, show a kind of reverse arrogance. He allows himself the freedom to judge the film on its merits, but he denies that same freedom to so-called fundamentalists.

Yes, I've seen the film. It not only takes liberties with the Gospel, i.e. Jesus calling himself a sinner; it totally misrepresents it. A Jewish leader in Houston has pointed out that if filmmakers did similar things with the life of Moses, the Jews would be up in arms. Mr. Livingston said the film reflected an "ascertainable orthodox theology." I can't imagine what truly orthodox theology he has in mind. Rather, the film reflects bad art.

JULIA DUIN

Houston, Texas

Heroes and Heroines

The Rev. Everett I. Campbell quotes an unnamed priest as writing that Jesus, as depicted in *The Last Temptation of Christ*, would be under psychiatric care in our society [TLC, Oct. 2]. Might that be more of a comment about our society than about the film's portrayal?

Then again, many religious heroes and heroines were thought to be quite mad in their own day. Doesn't scripture tell us that the mother and brothers of Jesus went out to bring the wayward son home, because people were saying that he was beside himself?

Also, many thanks for the St. Sergius issue [TLC, Sept. 25] and for alerting us to the availability of the excellent resource booklet published by the Episcopal Church Center [TLC, Sept. 4]. Both TLC and the booklet were invaluable in helping us keep the feast.

(The Rev.) THOMAS E. SCHIRMER
All Saints' Church

Parma, Ohio

Forum for Domsayers?

I have pondered for two years now the political, editorial, social and theological stance of TLC, as reflected in your consistent choice of reader letters. The choice reflects, in my opinion, a deep disservice to me and to the majority of Episcopalians I have known in my over 15 years as a priest of the church and 22 years of ministry.

You seem to cater to doomsayers and negative critics, to those minority of people who cannot find anything to love and support about the Episcopal Church.

I rejoice in the Episcopalians I know who see the Spirit at work in the church. These Episcopalians truly believe that "God is working his purpose out." They reject legalism and embrace love as the core of the gospel. They don't live out of fear or under an unwholesome sense of unworthiness. They strive to include, not to exclude. They are enthusiastic about women as priests and bishops. They know, love and understand gay men and lesbians, accept their God-given sexual orientation, and strive with them for responsible gospel behavior. They are not afraid of sexuality, but recognize it as essentially a gift through which God calls us to love.

They give generously or tithe, not to control and manipulate but to be obedient and to empower ministry, justice

for the oppressed, true openness to God in worship and Christian community. They are not biblical idolators but worshipers of the living Lord who is revealed even through the mist of human limitation.

(The Rev.) BRIAN McHUGH

St. Peter's and St. Andrew's Church
Providence, R.I.

} See editorial, p. 12. Ed.

Observing the Constitution

I also share the concerns of those of us in a "dissenting minority" regarding the ordination of women as priests and bishops. In reviewing the latest available copy of the *Constitution and Canons of the Episcopal Church* (1985), I find the "catch-all" Canon 8, Sec. 1, that changes all masculine pronouns to include "she." I find no such provisions in the constitution and it still proscribes "he" for the ordination of priests and bishops!

How can the hierarchy of our church continue to ignore the constitution as it presently exists? Might it be because it takes two conventions to change the constitution and that a 51 percent majority might not be available as was the case for the change to the canons to "permit" the ordination of women?

(The Rev.) NEAL HESS (ret.)

Fennville, Mich.

Virginia Church Supply, Inc.

Courtland Martin and Doug Ruff, as well as the entire Staff of Virginia Church Supply, are pleased to announce the opening of their new retail store at 5906 North Kings Highway, Huntington Station Shopping Center in Alexandria.

A complete line of Church Goods including Vestments, Communion Ware, Church Candles, Prayer Books, Bibles, Calendars, Brassware, etc.

Open Tuesday thru Saturday. Closed Sunday and Monday.

5906 North Kings Highway
Alexandria, Virginia 22303
Telephone (703) 329-9046

Bishop Grein Elected

The Rt. Rev. Richard F. Grein, Bishop of Kansas, was elected Bishop Coadjutor of New York at a special convention, September 27, held at the diocesan Synod Hall.

Four other candidates were on the ballot: the Rev. C. Hugh Hildesley, rector of the Church of the Heavenly Rest in New York; the Rev. Thomas F. Pike, rector of Calvary, Holy Communion and St. George's Churches in New York; the Rev. George F. Regas, rector of All Saints Church in Pasadena, Calif.; and the Rt. Rev. Walter D. Dennis, Jr., Suffragan Bishop of New York. The names of the Ven. Michael Kendall and the Ven. Robert N. Willing, both archdeacons of the diocese, were nominated from the floor.

In the middle of the convention Bishop Dennis collapsed just as all were moving toward the voting machines. He was rushed by ambulance to adjoining St. Luke's Hospital, where his condition was listed as "stable." His name was later removed from the list of candidates on the motion of friends whom Bishop Dennis had authorized to act in his behalf. His removal left the slate without a minorities candidate in a diocese where there is significant strength in black, Hispanic and Asian congregations. He and Bishop Grein were close contenders in the first vote; Bishop Grein and Archdeacon Willing then received the most votes.

Finally Bishop Grein won the neces-

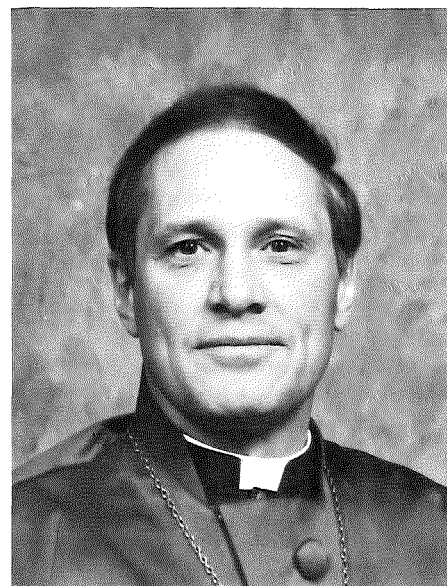
sary number of votes, prompting Archdeacon Willing to say he "never thought the day would come when two Nashotah men were neck and neck for Bishop of New York."

Since 1981

Bishop Grein, 55, has led the Diocese of Kansas since 1981. Born in Bemidji, Minn., he was an undergraduate at Carleton College in Northfield, Minn., where he excelled as an athlete. He considered and rejected a career as a professional football player (having been invited to training camp by the Washington Redskins) and took temporary vows in a monastic order. After the two years of vows expired, he did mission work among Indians in Arizona where he fell in love with a fellow missionary who now is his wife, Joan. They were married in 1961 and have four children.

He received a divinity degree from Nashotah House, Nashotah, Wis., and was ordained to the priesthood in 1959. He held positions in several parishes in Minnesota, was professor of pastoral theology at Nashotah House for a year, 1973-74, and was rector of St. Michael and All Angels in Mission, Kan., until 1981 when he was elected Bishop of Kansas.

In Kansas, Bishop Grein is said to cherish the solitude he finds as he drives — sometimes as much as three hours — to visit parishes throughout the diocese. He gives great emphasis to working collaboratively with clergy



Bishop Grein

and makes phone calls to three to five of them each day "just to find out what they are doing." He will succeed the Rt. Rev. Paul Moore, Bishop of New York, who is scheduled to retire in 1991.

(The Rev.) JAMES ELLIOTT LINDSLEY

Iowa Consecration

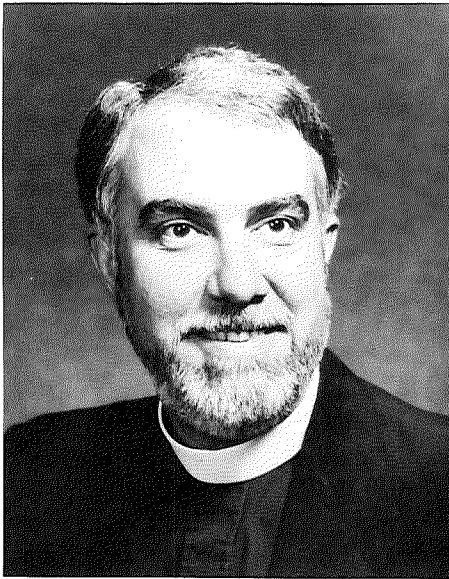
The Rev. C. Christopher Epting was consecrated Bishop Coadjutor of Iowa before more than 1,500 people gathered at the Des Moines Convention Center on September 27. Bishop Epting, 42, the former rector of St. Mark's Church, Cocoa, Fla., received the traditional laying on of hands by

New York Election

C=Clergy

L=Lay

BALLOT NUMBER	1		2		3		4		5		6		7		8		9		10	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees																				
Dennis, Walter D.	77	51																		
Grein, Richard F.	74	70	96	96	103	98	99	102	110	108	124	127	136	136	145	140	159	141	160	144
Hildesley, C. Hugh	38	54	48	50	44	48	26	33	18	20	withdrew									
Kendall, Michael	26	18	30	25	30	25	15	9	11	5	withdrew									
Pike, Thomas F.	25	26	37	35	34	28	21	24	18	14	withdrew									
Regas, George F.	56	26	78	39	86	41	79	40	72	43	81	50	62	37	45	33	34	25	51	28
Willing, Robert N.	45	34	49	34	45	39	88	65	102	83	122	93	129	98	129	98	134	92	108	91



Bishop Epting

all bishops present. The Most Rev. Edmond L. Browning, Presiding Bishop, officiated.

"We in Iowa's 68 Episcopal parishes and mission churches are extremely lucky to have a bishop coadjutor like Chris Epting," said the Rt. Rev. Walter C. Righter, Bishop of Iowa. "He is a deeply compassionate individual and possesses the leadership qualities that are necessary for leading our diocese into the 21st century."

Special guests included the Most Rev. Edward Luscombe, Archbishop of Brechin and Primus of the Scottish Episcopal Church; the Rt. Rev. Bernard Mkhabela, Bishop of Swaziland, South Africa; and Terry Branstad, Governor of Iowa. Bishop Epting and Bishop Righter met with the two visiting bishops following the ceremony to discuss efforts to strengthen the work of the church in their individual dioceses.

Bishop Epting is a graduate of the University of Florida and Seabury-Western Theological Seminary, and has an advanced degree from the General Theological Seminary.

He was elected in May [TLC, June 12] and he will be coadjutor until Bishop Righter's retirement in January, 1989.

Coming . . .
November 6th
Music Issue

Massachusetts Election: Comments

Comments by church leaders in this country and abroad have been made in the wake of the election of the Rev. Barbara C. Harris as Suffragan Bishop of Massachusetts [TLC, Oct. 16].

Ms. Harris, 58, was elected on the eighth ballot; after the vote was announced and the cheering subsided, the Rt. Rev. David E. Johnson, Bishop of Massachusetts, asked the convention to make the election unanimous. Some loud objections were heard from among the 500 delegates. Ms. Harris's election is subject to the necessary consents of the standing committees and bishops of the church.

Ms. Harris, the executive director of the Episcopal Church Publishing Company, which publishes *The Witness*, and interim rector of the Church of the Advocate, Philadelphia, told a news conference in Boston, "I have been elected a bishop of the church, not a symbol or token." Her first response to her election was one of "incredulity," but added she was eager that the historic or symbolic significance not overshadow the importance of her ministry in the diocese.

Several clergy of "traditionalist" parishes in the Diocese of Massachusetts have voiced objections, including the Rev. Andrew Mead, rector of the Church of the Advent in Boston, who said, "It's a sacramental issue which has to do with apostles and bishops representing Christ at the altar." He added that he could not "in conscience receive the ministrations of a woman bishop." Most of the reaction, however, has been positive, according to a release from the diocese.

Statements by the Most Rev. Edmond Browning, Presiding Bishop, and the Most Rev. Robert Runcie, Archbishop of Canterbury, are on page 8. Comments by other church leaders on the election of Ms. Harris follow:

The Rev. John Throop, executive director of Episcopalians United, said, "Our concern is not about gender or race, but about beliefs and background. Any discussion about this election needs to deal with those two points."

He told TLC, "We are deeply concerned about her intolerance for dialogue and her closed-mindedness

about issues the church is currently wrestling with, such as inclusive language and homosexuality." This, he said, is evident in her monthly column in *The Witness*.

In sum, he said, Ms. Harris "represents the worst of left-wing activism in the Episcopal Church. We'd be saying the same thing if this was a male individual."

Fr. Throop said Episcopalians United would not campaign to reject Ms. Harris, but he did indicate the organization would "ask lots and lots of questions" about Ms. Harris as the consecration process moves forward.

The Rt. Rev. Frank Griswold, Bishop of Chicago, said, "It is clearly the vocation of the Anglican Communion to lead the way in integrating the gifts and graces of women into the historic three-fold ministry of bishops, priests, and deacons. I have known the Rev. Barbara C. Harris for many years and can only say that she is immensely competent, clear, and articulate in her thought and passionately committed to social justice."

John Ott, executive director of the Louisville-based Prayer Book Society, criticized the politics of Ms. Harris and said his group planned to inform people on her background.

The Rev. William Rusch, executive director of the office of ecumenical affairs of the Evangelical Lutheran Church in America, released this statement: "I welcome the news that a woman was elected suffragan bishop in the Diocese of Massachusetts. The Episcopal Church in the U.S. has been clear for some time of its deep commitment to the equal participation of men and women in the ministry of the church, including the office of bishop. I see this as a helpful event in the growing relationship between our two churches, and I see it as something American Lutherans will enthusiastically support."

The Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth, said, "Orthodox Episcopalians have not reached the point where it is necessary to break with the constitution of the Episcopal Church. But I think we are not very far from it."

Bishop Pope is a member of the Evangelical and Catholic Mission. He and a number of other bishops who are affiliated with ECM issued a statement saying they will not recognize

the actions of Ms. Harris if she is consecrated bishop. They assailed the election as “a direct assault upon the unity of the church, not only in the United States but across the Anglican Communion.”

The former rector of Philadelphia’s Church of the Advocate, the **Rev. Paul Washington**, who had encouraged Ms. Harris to seek ordination, said she “always had a strong sense of justice and compassion for the poor,” and he de-

scribed her as “extremely brilliant.”

The Rt. Rev. Graham Leonard, Bishop of London, said the election will cause deep division in the church. “In common with many other bishops, I would be unable to recognize a woman bishop or the validity of any ordinations or confirmations performed by her.”

The Rev. Thaddeus Horgan, S.A., associate director of the bishops’ committee for ecumenical and interfaith

relations, U.S. Conference of Catholic Bishops, observed, “Rome and the U.S. [Roman Catholic] bishops have been pointing out that the real issue in our dialogue with the Episcopalians is tradition. . . . I don’t think that the election of Bishop-elect Harris will discourage our conversations. On the contrary, it highlights the necessity to focus on where those conversations should be — namely the issue of tradition.”

Massachusetts Election: Statements by Bishop Browning and Dr. Runcie

Presiding Bishop Edmond L. Browning called attention to the election of the Rev. Barbara Harris as Suffragan Bishop of Massachusetts in a recent statement. Excerpts follow:

“For many it is the occasion of great joy and celebration. For many it is a troubling time. For all of us it is a time when we will be flooded with deep emotions. It is a time that will test our commitment to the unity of the church, but more especially our sensitivity to the feelings and convictions of others. It is also a time when we must exhibit a clear commitment to the ongoing mission of Christ’s church, a commitment that must transcend our feelings about this event, however momentous it is.

“As your Presiding Bishop, I would like to share with you the canonical process that follows each election to the office of bishop. . . . I want to assure all those unfamiliar with the election and consecration practices of the Episcopal Church that this process is not unique to this particular event.

“Experience has shown that the canonical process is not a rubber stamp. The process is not an institutional shortcut or a deterrent to prayerful, thoughtful discussion. Every episcopal election is the occasion for the church — through the electing diocese, the standing committees of every diocese, and the bishops with jurisdiction — to renew its biblical, theological, and ecclesiological understanding of the apostolic ministry. This canonical process offers the church an ongoing occasion for continuity, renewal, and, if it be God’s will, a reformation

of its clerical leadership.

“During the next days there will be many participants in the consent process. Some will be exercising their canonical responsibilities and others will be providing the context for the local decision-making through the sharing of information and opinion. My role in the process as Presiding Bishop is clearly defined by the canons and I am committed to the faithful execution of this role.

“There is a role for every Episcopalian and for those who join us in worshiping and serving God. Our offering will be in our prayers. This is a time for us to offer our joy, our anxiety, our commitment to unity to God in prayer. For discernment, for guidance, for patience and understanding, for God’s grace that makes community possible and hopeful, this is a time for prayer. It is the witness and admonition to prayer that we have in the testimony and action of the apostles. It is to prayer that I call the Episcopal Church in response to this historic action.”

The Most Rev. Robert Runcie, Archbishop of Canterbury, in a statement released by Lambeth Palace in London, said the following:

“The bishops at Lambeth Conference gave overwhelming support to a resolution urging us to maintain courtesy and communication with any woman bishop. The Lambeth Conference also urged respect between provinces of the Anglican Communion which come to different decisions

about women bishops, while making clear that such respect and courtesy did not necessarily indicate acceptance of the principle involved in the issue. So I hope the Church of England as a whole will respect decisions of the Episcopal Church in the USA.

“I know, however, there will be some in the Church of England and the Anglican Communion who feel they will not be able to recognize a woman as bishop, or those ordained by her. But for the moment it is not for individuals to make declarations about whether they are in or out of communion with her or the Episcopal Church. Such a matter is determined by the due process of the church, not by private judgment — even by the Archbishop of Canterbury. In the Church of England this will mean respect for the present position of the church as officially established by the General Synod.

“All this gives great urgency to the Commission on Women and the Episcopate I have established with the other primates, under the chairmanship of the Archbishop of Armagh, the Most Rev. Robert Eames, to establish what the relationship of provinces will be which differ in this matter. The spirit of the Lambeth Conferences has given all the bishops — including those against the ordination of women — the inspiration to maintain the highest possible degree of unity with those who differ. I renew the pledge I made in Canterbury to do all in my power to serve this unity as we begin to work out the implications of the Massachusetts election.”

Millionth Meal Served

It was a beautiful day for a party but nobody felt much like celebrating. The film crews had come from as far as Australia but some of the guests put their jackets over their heads when they saw the video cameras. The Rev. Ann Holmes Redding was smiling but her eyes were troubled. "It's a mixed bag commemoration celebrating something that has no business being," she said. It was Wednesday, September 28 and the soup kitchen at the Church of the Holy Apostles in the Chelsea section of Manhattan was going to serve its millionth meal.

For the past six years the Church of the Holy Apostles, with a congregation of about 100, has been feeding the hungry, no questions asked. On October 23, 1982, 35 meals were served to the first guests at the soup kitchen. By 1985 the average was over 600 meals a day; the millionth meal was one of 1,062 served in one day. Additionally a bag lunch program operates at nearby welfare hotels which adds another 200 meals to the daily totals.

The Rt. Rev. Paul Moore, Bishop of New York, arrived early to look over the food line. "I am enormously proud of Bill (the Rev. William Greenlaw, rector of Holy Apostles) and what has happened here. It's a real witness to the entire city." He quickly added, "and I'm very proud of (the Rev.) Randolph Frew who founded the soup kitchen. People have had their lives changed here." Then Bishop Moore donned a food service apron and took a place on the serving side.

People were standing in lines reaching around the block when the gates opened at 11 a.m. Clem McDonald, the chef, had been in the kitchen since 6 a.m. preparing the day's meal. The steaming pasta casserole came out of the oven and servers were ready to assemble the trays as the guests filed past. Bread, fruit cocktail, peas and carrots, a slice of government surplus mozzarella cheese and a mound of casserole covered the oversized paper plate. The meals are designed to provide complete nutrition for an adult for a day, since this is the only regular meal most of the guests would have.

Progress through the line was slow as guests competed with photographers, reporters and visiting dignitaries for the limited space. Harrison



Photo by Rob Klein



Photo by Bonnie Shullenberger

Volunteers prepare food trays (left) for guests (above) at Holy Apostles soup kitchen.

distinct theological link between worship at Holy Apostles and the soup kitchen. "This is a eucharistically-oriented parish, and the Eucharist takes place at the altar and in this kitchen. God's people and this society in general must learn what it means to gather at the Lord's Table."

The cost of the meal at the Lord's Table in the soup kitchen is \$2.61. One-third of all funding for the kitchen comes from the government. Private sources, the religious community, and direct mail make up the rest. One way in which the government assists is with surplus foods — cheese, raisins, nuts, pasta. Local businesses which cook or supply food in the New York area also provide surpluses.

By noon the pasta casserole was gone and chili and rice took the central place on the paper plates. The millionth person had passed without being distinctly identified and the dignitaries and the press began to thin. Archdeacon Willing stood observing the seemingly endless line of hungry people and mused aloud, "How are we going to commend the resources of the church and the community on behalf of this magnificent operation? This is a small congregation, and they're an inspiration to us all, but the money and support they need has to be regularized or this whole thing could go down the tubes."

Bishop Moore commented, "I've

Golden, the New York City comptroller, and New York state senator Franz Leichter, were among those to put on aprons and prepare to dish out food. New York city council president David Dinkins and the Ven. Michael Kendall and the Ven. Robert Willing, archdeacons of the Diocese of New York, completed the lineup of food servers.

For Diane Reichert it was an especially poignant moment. Two years ago she arrived with her two children. "I was destitute," she said frankly. "I came here to eat. I saw a counselor then a lawyer. They gave us clothes to put on our backs and they fed us and never turned us away. They never said 'Diane we've seen your face too much.' Now we're members of this church."

For Archdeacon Kendall there was a

(Continued on page 14)

Submitting to One Another

For a relationship to succeed there must be
some surrender of the will. . .

By ROBERT M. KAHL

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord” (Ephesians 5:21-22).

I am glad that this text was not felled by the censor’s axe, not because I believe it should be taken as a paean to “wifely duty” but for another reason: it gives me the chance to test a theory of verbal inspiration.

I do not believe that the writers of holy scripture were passive instruments of the Holy Spirit. I believe that just as the Incarnate Lord possessed human faculties, so the holy scriptures are not without human elements. God was in Christ reconciling the world to himself, but in no way is the Christ both Father and Spirit. In like manner, while the Spirit spoke through the prophets, apostles and evangelists, the record of the Spirit’s activity is not to be identified with the source. In other words, to paraphrase one of my mentors, the Rt. Rev. Robert Terwilliger, retired Suffragan Bishop of Dallas, the Bible is a book with a presence in it, but the Bible itself is not the presence.

I believe that if we open our minds and our hearts, the Spirit can speak through any passage of holy scripture. This verse from Ephesians is no exception. This is the view of verbal inspiration I wish to test.

To many ears these words from Ephesians sound like fingernails scrap-

ing across a blackboard. Some say the author is hopelessly culturally conditioned. Others use this passage to sanctify the worst aspects of that essen-

tially 20th century American phenomenon, the nuclear family — father, mother, son and daughter, in that order.

Anniversary

Ah, my darling, do you love me?
It’s a question I seldom ask.
But I remember — ah, yes I do —
Small things, as a woman does . . .
The army chapel far from home
Where we were wed, and the rainbow
When we walked from the altar’s vows,
And the sudden kiss you gave me,
And your hand in mine, still so cold . . .
And then the war years of waiting
With the letters and the pauses
And the perfume bottle from France . . .
And I see the daisies you brought
With the crimson box of candy,
When out of darkness our child came —
A living joy, bright as sun’s gold . . .
And on a high hill, daffodils
Lilting in light for a spirit
Radiant in my heart with love . . .
And the long nights you held my hand
To comfort me in my troubles. . . .
Ah, dear — thirty-nine years we’ve had,
And I only know the small things
But I’m wearing my rose-red robe
And I’ll light the silver candle
For the lemon pie I’ve made you,
And a love beyond the counting.

Mary Roelofs Stott

The Rev. Robert M. Kahl, Jr., is rector of the Church of the Advent, Cape May, N.J.

Two Wedding Services

By EMMET GRIBBIN, JR.

I wish to concentrate on what the passage said to first century Christians, products of either Hebrew, Greek, or Roman culture, and sometimes all three, and then ask in what way it speaks to us.

The first century Christians would be as impressed with the liberality of this passage as many today are with its illiberality. They fled from a world where marriages were arranged, the husband having as little say as the wife. Imagine the shock to a person of this time from a pagan background upon hearing of the level to which women were being raised: they are the very personification of the church. Imagine the confusion this same person felt when the writer suggests that marriages are to be freely entered into and then for one reason only — love; and that husbands are to serve their wives.

But how can these words speak to a liberated, democratic, egalitarian society, or to one attempting to head itself in this direction? First, love is not all emotion but is an act of the will: perfect love is feeling translated into self-giving. Second, the most precious things in this life are our relationships with one another.

The quality of relationships in marriages, friendships and families can tell a lot about what people are like. If these ventures are parasitic, all take, take, take; or symbiotic, that is, if the relationship is so tightly knit that it becomes idolatrous, then there is a fair indication that the persons under question are not quite right. If, however, the partnerships are synergistic, that is, if each raises the other to his or her best, that is an indication of stability.

Do not forget that the writer prefaces his comments on marriage with this admonition: "Be subject to one another out of reverence for Christ" (Eph. 5:21). In a marriage, friendship, or any other relationship, in order for success, there must be some surrender of the will, some suppression of personal ambitions, needs or prejudices.

If this epistle were being written today, with our glorification of greed, power, conquest, reckless adventurism, the author might very well have said, "Husbands, be subject to your wives" (which, indeed, Paul himself almost said in I Corinthians 7:3-4).

Our writer was certainly a child of his age, but he managed sufficiently to distance himself from that age so that the Spirit can speak through his words to us.

In a certain parish there were two weddings held a week apart. The first was celebrated according to the 1979 Book of Common Prayer. The second was solemnized according to the 1928 Prayer Book. The outline in "An Order for Marriage" in the 1979 Book, page 435, fits the 1928 services precisely. It is therefore quite permissible to use the 1928 service, if it should be preferred.

Several people who attended both weddings got into conversation at the second wedding reception. One said, "I was delighted at first to hear the old familiar words of the 1928 service, but before the service was over I found I really missed some of the things in the new service."

"I was glad to hear the old form too," said another person. "But I really didn't listen much as I was remembering my own wedding 40 years ago."

"What did you miss?" the first person was asked.

"Well, I missed the Bible reading. The 1928 service has none, and I missed two wonderful prayers. One says something like when the husband and wife hurt each other they are to acknowledge their faults and ask each other's forgiveness and God's. The other is a prayer for all the married persons at the ceremony. I can't quote it exactly."

Just then the priest joined the group and said, "I know it by heart. Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. It's a prayer that touches many people."

Another spoke up, "I like the fact that the congregation has more to say and do in the new service. We only said the Lord's Prayer in the old one."

The Rev. Emmet Gribbin, of Northport, Ala., is an associate editor of TLC and most recently a reporter at General Convention.

"Yes," said another, "when the celebrant asks if all of us who are witnesses promise to uphold the couple in their marriage, it is fun to say 'We will' very loudly, then smile at each other."

The priest laughed. "You remember back in 1967 we started experimenting with suggested Prayer Book revisions. The first book used was titled 'Services for Trial Use,' but we generally just called it the Green Book. I never thought it proper to refer to the marriage service in that book as the Trial Marriage Service. Anyway, in that service the congregation first responded to the question with 'We will.' The question had a word in it then that it doesn't have now. 'Will all of you witnessing these promises do all in your power to support and uphold these two persons in their marriage?' It was reported to the Standing Liturgical Commission that some weddings broke up in laughter at this point. If the couple was young, college students perhaps, 'support' for the parents certainly had financial overtones. The commission decided to leave out 'support' as 'uphold' implied all that seemed needed."

"Father," said one of the persons, "you didn't stick to the 1928 service anyway because you blessed two rings and had both the groom and the bride say the same thing when they gave each other rings. The 1928 service only has the man give the woman a ring. She gives nothing and says nothing."

"Quite right," the priest answered. "But the bride was astonished when I pointed that out to her. She insisted she wanted to give him a ring, and of course I was pleased to include it. Have any of you noticed how in addition to the ring business our modern sensitivity to the status of women has influenced the 1979 Prayer Book marriage service?"

"No, what places are these?"

With a smile the priest said, "Compare the services yourself, and you will find at least three more places where this sensitivity is demonstrated. Now let's go watch the bride and groom cut the cake."

EDITORIALS

Massachusetts Election

In our news section we have included a number of comments regarding the recent election of the Rev. Barbara C. Harris as Suffragan Bishop of Massachusetts. Whatever our opinions may be, we hope readers will note the statement of the Presiding Bishop [p. 8]. Varying reactions from different parts of the Episcopal Church, and from other parts of the Anglican Communion, will be reported in the weeks ahead.

He Who Loveth Preeminence

One reason movies and TV shows, especially situation comedies, attract viewers is that people tend to identify with the hero or heroine, or at least with some character in the story. In a church kindergarten the rector told the children the parable of the Good Samaritan in such a manner that when the children acted it out, all wanted to be the donkey. The teacher felt that a couple of the children should have felt some kinship to the thieves who beat up the poor man.

In biblical stories we tend to identify ourselves with such heroes as doubting Thomas, the boy who gave his loaves and fishes, or one of the sisters, Mary or Martha. Other people, however, may think of us as similar to less desirable biblical characters. The pharisees, perhaps, or Jezebel or the disciples who told parents to keep their children from bothering Jesus, or Ananias or Sapphira, who were less than truthful.

One biblical personage that too many of us emulate is Diotrephes. You don't remember him? Often there seems to be one or more of his counterparts in every congregation, every diocese, in fact, every organization and walk

of life. He gave his pastor and his bishop a hard time. St. John, the bishop, wrote to Gaius, the pastor, a letter which reads in part, "I have written something to the church; but Diotrephes, who likes to put himself first, does not acknowledge my authority." The Authorized Version describes him with a more elegant phrase: "Diotrephes, who loveth to have the preeminence." Is there a Diotrephes in your congregation? You?

Chronic Complainers

One of our correspondents, in his letter to the editor, complains that we print too many negative letters, too many critical ones. There are, he says, many happy, devoted, hardworking Episcopalians who are given to good works and love their church. Why doesn't THE LIVING CHURCH print more letters from them?

Although we do receive and print some cheerful and complimentary letters, we print more of the others because we receive many more. There are some chronic complainers whose motto seems to be the refrain from an old song, "Whatever it is, I'm against it!" These folks are prolifically epistolary — sometimes with very good reason.

It seems not to occur to those Episcopalians who have no complaints, except that the parking situation is bad, to write a letter to us. They are similar to children who go away to summer camp for the first time. Parents, of course, are worried the child will be homesick, and sometimes parents feel hurt when no card or letter comes from the camper. It is, however, the homesick child who writes. The more fun the camper is having, the less often he or she will write. No news is indeed good news. Even so, we are always pleased to hear from members of our Episcopal family and friends be they happy or unhappy.

VIEWPOINT

Safety and Social Justice

By HENRY C. RUSCHMEYER

"Viewpoint" offers a variety of perspectives within the church.

The articles on the Lambeth Conference [TLC, Aug. 7-28] indicated the prominence of the women's ordination issue, despite efforts by the assembled bishops to move together to other important matters. Apparently,

The Rev. Henry Cassell Ruschmeyer is an honorary associate priest at the Church of the Good Shepherd, New York, N.Y.

the proponents of this ordination issue mostly come from North America, many of whom are our own bishops.

Whether these particular bishops are right or wrong in God's eyes is not readily answered. One does need to ask, however, why this group of men are so determined to have their own way while refusing seriously to consider the objections voiced by their brother bishops abroad. Instead, all other issues seem secondary to this group, including the need for evangelism throughout the communion, let

alone in Africa and Asia where Islam is making strong advances among the people.

Is it simply a matter of social justice which has prompted these North American bishops to advance the women's issue so vehemently? Yet, there are other critical areas of social justice about which these same men remain silent: for instance, the existing economic disparity between the North American Church and much of the rest of the Anglican Communion. This condition accounts for, in part, the

disproportionately large number of bishops in the United States especially, as compared to the other provinces worldwide. Notwithstanding their small number and percentage of the total number of Anglicans, American Episcopalians have the money to support many more bishops per communicant than any other province in the communion.

Meanwhile, a significantly large number of Episcopal priests are unemployed — called “worker-priests” by our leadership — while the disparity of salaries and benefits among the employed parochial clergy is simply shocking! Hence, the concept of full

employment for all priests as well as equal salaries and benefits based upon years of service, rather than the wealth of individual parishes, has never been on the social justice agenda of our House of Bishops.

One could surmise, then, that the issue of women’s ordination is really quite a *safe* social cause for our bishops to embrace, and apparently wholeheartedly. It is safe because it involves no loss of job, salary, property, or life for its advocates. Equally so, it is safe because the general consensus in America today supports and upholds women’s rights. Women’s ordination, thus, could be seen as a painless social

cause to champion, with the added real possibility of public praise from our nation’s secular press.

But evangelism and missionary work in foreign lands, including proclaiming the gospel of Jesus Christ amidst hostile, non-Christian religions, entails sacrifice, both monetary and personal, even to death, with no fame for the living predicted. Have our church leaders chosen the wide road to glory, while placating their social consciences along the way, without danger to their positions and personal well-being? Or have we all forgotten that upon the blood of martyrs the church was built?

BOOKS

Tool for Liturgical Study

MEDIEVAL LITURGY: An Introduction to the Sources. By Cyrille Vogel; translated and revised by William Storey and Niels Rasmussen. Pastoral. Pp. xix and 443. \$24.95.

This book will be a godsend to students of liturgy going beyond the introductory level. It is also designed to assist others working in the fields of medieval history and culture who simply desire to locate certain particular liturgical sources for their own purposes.

Successive chapters provide guidance to the printed editions of the sacramentaries, ordines, lectionaries and antiphonaries of the Roman, Gallican, Mozarabic, North Italian and related rites, and to much other literature. The Eastern rites are not included, and little attention is given to late medieval variants such as that of Sarum.

The late Cyrille Vogel of Strasburg first published this book in French. The American translators have substantially augmented it and brought the references up to date. It is a unique bibliographical tool for liturgical study.

H.B.P.

Honest View

A LIFE OF BISHOP JOHN A.T. ROBINSON: Scholar, Pastor, Prophet. By Eric James. Eerdmans. Pp. x and 340. \$21.95.

John A.T. Robinson was without any doubt the most popular theologian in the world in the 1960s. People everywhere read *Honest to God*, and

many were prompted to make substantial comment for or against its tepid and derivative argument for the truth of the Jewish-Christian faith. He was, in one person, both bishop and scholar, but was one who never became either a diocesan bishop or a regius professor.

He meant a great deal to me in the 1960s. I was one of those politically active Protestant ministers, in this case a Methodist, who no longer saw the meaning and appropriateness of Christian worship. The “sanctuary and the streets” dichotomy was one many of us experienced in the early days of the civil rights and peace movement.

On Being the Church in the World, a collection of Dr. Robinson’s articles, especially the lead article, “Matter, Power and Liturgy,” destroyed forever that dichotomy. He argued that the Holy Eucharist, rather than being an act of Christian irrelevancy, was the indispensable starting point for Christian action, for if God was transforming bread and wine into the body and blood of his Son, surely he was at the same time transforming the material structures and institutions of the real world. I had never before heard that rather obvious Anglican argument, and before I knew it, I sought for permission to begin the procedure by which I too might become an ordained Episcopal priest.

Eric James, the author of this admirable biography, is also the executor of Dr. Robinson’s literary efforts. The biography reveals the bishop in all of his intellectual and spiritual greatness, but also as one who was the cause of much confusion within the church. Some of his detractors called him “Un-

reliable Robinson” because of his outlandish perspectives on some weighty theological and moral matters. For example, he agreed to become a witness for the defense in the celebrated trial of *Lady Chatterley’s Lover* before he had ever read the book!

Regardless of his popular image, Dr. Robinson was also a deeply committed and faithful Anglican Christian. His commitment to the historic Christian faith as given to him by the Church of England was severely tested at the end of his life, when at the age of 62 he contracted an especially virulent form of pancreatic cancer. In a moving chapter, “Living with Cancer,” Dr. Robinson demonstrated to all, his fans as well as his detractors, that his primary allegiance was to the God who had earlier redeemed him from his sins.

He died quietly, after praying with his wife Ruth the familiar collect which he had used ever since he was first engaged — “O God, the protector of all that trust in thee. . .”

A Life of Bishop John A. T. Robinson is a wonderful work, one which will irritate the true believer, and will inspire the seeker after authentic Christian truth. It ought to be the standard biography of Bishop Robinson for many decades to come.

(The Rev.) WILLIAM A. JOHNSON
Professor of Philosophy
and Christian Thought
Brandeis University
Waltham, Mass.



(Continued from page 9)

been in urban ministry for 40 years and this is the worst outpouring of human need I've ever seen. It's obscene in the richest country in the world. It's not just the present administration. I fault Democrats and Republicans alike. People simply aren't taking the poor seriously as human beings and they're not looking at the larger reasons for hunger and homelessness."

A few dozen more guests came through. "Where are the cameras?" a woman asked eagerly. "I heard there were cameras. Did something happen?"

"Cameras?" a young man replied fiercely. He waved his fist. "No cameras! I'll show them cameras!" Reassured that the press was gone he accepted his tray but his body was tense and he sat alone. Outside, staff members, clergy and guests discussed some of the larger reasons that Bishop Moore alluded to.

Alfredo Gonzales is an organizer of the homeless. He helps them to find abandoned buildings to occupy. "You've seen it in the South Bronx. You've seen it in Harlem, now you're seeing it on the lower East Side. Landlords pay to have their buildings burned. The tenants are driven out, the landlords get the insurance," he explained. "I help people get housing. They should be allowed to own it after they've been squatters for awhile. Most of them fix their houses up. They should be allowed to fix their houses up at their own pace, not thrown out into the streets again."

Diane Reichert knows some of the larger reasons firsthand. She was a farm worker for six years and she remembered watching tons of fruit buried by growers to drive prices higher. Fr. Greenlaw has heard stories like hers before; they make him angry.

The conversation turned to the idea of a spirituality of simplicity, living aside from a culture dominated by greed and the need for possessions. Archdeacon Kendall spoke for many when he expressed his dismay "at a society that sees the homeless in the streets and yet continues to support politics and personal lifestyles that perpetuate the misery." A visitor asked Fr. Greenlaw how he would begin to develop such a spirituality. "We have a thousand people at the door every day. I can't even begin to think about it."

BONNIE SHULLENBERGER



This Christmas

Gift Subscriptions to The Living Church
Show you care 52 weeks a year

Give A Weekly Treasure

An exceptional gift at terrific savings!

I would like to take the opportunity to order two or more gift subscriptions, or to extend my subscription and give a gift at the special price of \$26.95 for each subscription. That's \$3.00 off the regular rate for each order placed!

Enclosed is \$ _____ for two or more subscriptions at \$26.95 each.

_____ Please bill me. _____ Renew my subscription.

Name: _____
(please print)

Address: _____

City: _____ State: _____ Zip: _____

Gift Recipients

#1 Name: _____
(please print)

Address: _____

City: _____ State: _____ Zip: _____

Sign my gift card: _____

#2 Name: _____
(please print)

Address: _____

City: _____ State: _____ Zip: _____

Sign my gift card: _____

(Enclose another sheet for additional names.)

Clip and return to:
THE LIVING CHURCH
816 E. Juneau Ave., Milwaukee, WI 53202

ACT NOW!
Offer expires Dec. 31, 1988



BENEDICTION

The author is the Rev. Mark Lawson Cannaday, rector of St. Thomas Church, San Antonio, Texas.

He made his way along the sidewalk of a busy street. "Tap, tap, tap, tap." A slim instrument was swung left and right in perfect rhythm with his step. Young, bearded, with long hair and black glasses, he wore a checkered brown and green wool jacket to keep the early chill, wind and dampness from penetrating.

I stared as I drove by and thought: "Surely he's not blind."

"Why not," my subconscious responded. "Anyone can be blind."

"But look at him. He looks no different from the rest of us. Slightly more with it, if you want my opinion."

"So"

"So he can't be blind!"

"He is and what's more, you can't do anything about it."

"No," I demanded. "No, no, no!"

But it was true, I could do nothing. Whether it was a war wound, childhood illness, deficiency or birth defect, I could do nothing.

Perhaps I objected for the wrong reason. Jesus moved the earth into shape with spittle and healed blindness — even one blind from birth, as in John's account. Wasn't the miracle, though, something deeper, something more spectacular? Wasn't . . . "Lord, I believe . . ." the real miracle? If I could make an offering, intercession, appeal, would it be for sight or faith?

Jesus said, "It is for judgment that I have come into this world — to give sight to the sightless and make blind those who see."

"Lord, help me see," I prayed under my breath, and wondered, "Does he know how he helped to open my eyes?"

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, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

FOR SALE

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

SEVEN SUCCULENT soup receipts. \$2.00. SASE. ECW, 205 Thompson St., Shelby, N.C. 28150.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

THE COMPANION SISTERHOOD OF SAINT GREGORY is a community-in-formation sponsored by the Brotherhood of Saint Gregory. Postulancy is open to married and single women, clergy or lay, who wish to explore the call to a structured Rule in a spiritual religious community. Is this you? For more information, write to: Br. Stephen Storen, BSC, Director of Vocations, 42-27 164th St., Flushing, N.Y. 11358.

CAN THE CHURCH SURVIVE a woman bishop? We think so: there's more to Christ's Church than the sex of its clergy. Join the Catholic Fellowship of the Episcopal Church in supporting living tradition. CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, N.Y. 10468.

PASTORAL CARE

MEDITATIONS for shut-ins. Yearly subscription \$33 (10 each week; add your greeting). Home Prayers, P.O. Box 108, Milford, N.H. 03055. Brochure on request.

POSITIONS OFFERED

DIRECTOR OF MUSIC (organist/choir director). Staff position (25 hours/week). Medium-size, growing parish with traditional and contemporary music and liturgy. Adult choir, youth choir and Schulmerich handbells. 20 rank E.M. Skinner Organ. Salary: \$13,000 annual, major medical insurance through Diocese of Southern Virginia. Two weeks paid vacation. Seven days paid holidays. Two weeks continuing education + \$500 expenses. Annual salary review. Resumé to: Rector and Music Search Committee, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, Va. 23804.

POSITIONS OFFERED

ASSOCIATE RECTOR. Emphasis on ministry to minorities, especially evangelism and social action. C.E., youth work, pastoral care and counseling, music, preaching and liturgy: strong in personal faith, self-assured enough to be a team player, able to face the challenge of growth for the parish. The Rev. Donald Goodheart, Rector, Epiphany Parish, 1805 - 38th Ave., Seattle, Wash. 98122.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

NEEDED: Director of youth ministry and Christian education. Growth oriented parish in its 27th year. Located in medium-sized Georgia city. Salary commensurate with experience and education. St. Thomas Church, 2100 Hilton Ave., Columbus, Ga. 31906.

CANON—ST. MARK'S CATHEDRAL of Minneapolis seeks an energetic, mature priest to serve its urban congregation. Search Committee welcomes applications from women. Responsibilities include community outreach, pastoral care, preaching. Position offers opportunity for growth, service, autonomy. Inquire: 519 Oak Grove St., Minneapolis, Minn. 55403. (612) 870-7800.

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. Free Samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

VACATION/RENTAL

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 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

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

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

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, 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 4 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Ave. 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Canon Uriel Osnaya-Jimenez, missionary; the Rev. Roma A.
King, Jr., Ph.D., ass't; the Rev. Francis Craig, ass't; the Rev.
Donald Johnson, ass't
Sun services: 7:30 H Eu; 10 Sung Eu; 12:30 Sung Eu (Span-
ish); 6:30 H Eu (Spanish). Wkdys Wed 10 H Eu, Thurs 6:30 H
Eu, Fri 7:30 H Eu (Spanish)

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.
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 6:45 (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

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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

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

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
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 12:30-2:45. 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 7:30, 9, 11:15, 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
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. VINCENT'S 5441 Ninth Ave., No.
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10, Youth Club & EYC 4-8

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 & weekdays — Christ Church undercroft.
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church, 317 No. New Jersey

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass: Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

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. Jennifer Phillips, the Rev. Richard Valantasis
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

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

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 Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.
Historic designation — circa 1890

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

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

ALBUQUERQUE, N.M.

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

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
J. K. Johansson, c; J. Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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.