

# THE LIVING CHURCH

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## **Reconciliation and Fig Trees**

**Justice for Palestinians  
and Jews alike**

## **IN THE NEWS:**

**Executive Council meets  
in South Dakota**



## A Fighter Who Loved Nature

**S**t. Basil the Great, whom we remember June 14, was one of the great bishops of Christian history and also a great preacher on the doctrine of creation. He was born in 329 in Cappadocia, today part of eastern Turkey. He grew up in the beautiful village of Annesi and he is said to be the first writer in European literature to give romantic descriptions of the beauty of actual landscapes.

Educated in Athens, Basil was inspired by his sister, St. Macrina, to become a monk. He later compiled the monastic rule for his community which was to remain basic for Greek Orthodoxy and which influenced St. Benedict in the West.

In 370, Basil became Bishop of Caesarea when the battle over the acceptance of the Nicene Creed was still raging; he was a determined supporter of orthodoxy. To reduce his influence, his diocese was cut in half; Basil retaliated by ordaining two others who are remembered in our church calendar, his brother Gregory as Bishop of Nyssa (March 9) and his friend Gregory of Nazianzus (May 9) as Bishop of the village of Sasima, thus reinforcing the orthodox side. He was not to be outdone.

As an upholder of the doctrine of the Holy Spirit, which was not yet fully developed, Basil was an important trinitarian theologian. *Six Days of Creation*, a series of lenten homilies on the creation story in Genesis, has been considered his greatest work.

What can we make of such a "prescientific" or "literalistic" account? The *Six Days* is far from being an archaic embarrassment: it stands as a challenge to theologians to know contemporary culture as well as Basil knew Aristotle and other authorities of his time. His understanding of creation is more spiritual and symbolic than that of 20th century fundamentalists.

Basil begins with praise of "the good order which reigns in visible things." We are not products of chance nor are we ruled by hostile spirits.

"You will finally discover that the world was not conceived by chance and without reason, but for a useful end and for the great advantage of all beings, since it is really the school where reasonable souls exercise themselves, the training ground where they learn to know God; since by the sight of the visible and sensible things the mind is led, as by a hand, to the contemplation of invisible things."

At times Basil has a "Sierra Club" tone in his appreciation of beauty. ". . . the proper and natural adornment of the earth is its completion: corn waving in the valleys — meadows green with grass and rich with many-colored

*(Continued on page 15)*

*Our column this week is taken from a longer essay by the Rev. James E. Furman of St. Peter's Church, Honolulu, Hawaii.*

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Photo ©1988 Rochelle Arthur

# LETTERS

## Sin of this Century

Having just finished the May 15 issue of *THE LIVING CHURCH*, and having reflected on the last several issues of the publication, I was reminded of a quote by Pope John Paul II. His words speak to the controversies we face:

"Secularism is, in itself and by definition, a movement of ideas and morals that imposes a form of humanism from which God is completely excluded . . . that is how my predecessor Pius XII was able to declare one day, in an expression that has become almost proverbial: The sin of this century is the loss of the sense of sin."

(The Rev.) CECIL D. JAMES  
St. Thomas Church

Jacksboro, Texas

## Greater Say

In addition to the objections properly raised by Dr. Holt Graham concerning the clergy search process [*TLC*, May 15] may I add that there is a serious theological objection to the current method. It presupposes a congregational rather than episcopal ecclesiology.

The bishop should have a far greater say in the calling of priests into his diocese. At the very least there should be a diocesan representative on the search committee. The ancient and catholic way was for the bishop to nominate and the laity give or withhold their consent. A more modern way might be for the bishop, as in Australia, to give several names from which the parish can choose.

(The Rev.) REGINALD H. FULLER  
Professor of New Testament Emeritus  
Virginia Theological Seminary  
Richmond, Va.

## Paton's Meditations

Your obituary of Alan Paton [*TLC*, May 8] lacked only mention of his *Instrument of Thy Peace*, originally published in 1968 by Seabury Press and still available in paperback from Harper & Row and in large print from Walker and Co. [*TLC*, Feb. 14].

These reflections and meditations on the prayer of St. Francis of Assisi — always of very special importance to he author — were secured for Seabury through the late Bishop Stephen Bayne, and the book has had wide sales over the years. Permission to publish this book was granted

by Scribner's, his usual publisher, with the authorization of Episcopalian Charles Scribner, Jr.

JOHN C. GOODBODY  
John's Island, S.C.

## A Christ with Power

It was truly like "old home week" reading your May 1 issue. Dean Barrall was a friend while at our cathedral in Denver. I sit on the board of Episcopalian United with Bishop Hathaway and highly admire his vision and leadership ability, and have been blessed for a number of years by the powerful ministry of Francis and Judith MacNutt at our annual Vail Ecumenical Healing Conference!

I particularly want to commend you for the article on the MacNutt's experience with helping bring healing to homosexuals. I too have prayed with homosexuals who hunger for the church to offer them a way out of a lifestyle they know is destructive and wrong. If the church could return to preaching Christ, crucified and resurrected, if we could lift him up along with the power of his forgiving love and redeeming power, we would be astounded at the results. Gert Behanna, that famous "drunk," once wrote she'd been in churches for 30 years before someone told her there was a way out of her alcoholism: a Christ with power. We offer no hope and no help

to homosexuals until we offer them a resurrected Jesus Christ with the power to bring them to wholeness. We are all "born that way," born sinners (anger, lying, jealousy, lust, adultery) but by the power of his grace, he helps each of us to wholeness.

JOAN D. FRANCIS  
Denver, Colo.

## Curative Prayer

The article "Healing and Homosexuality" [*TLC*, May 1], contending that prayer can overcome homosexuality, compels this response. My homosexuality dates back to childhood, although I did not recognize it as such until I was in high school. I am sure I must have spent hours then and later in prayer, asking to be delivered from this intolerable burden. One day when I was in high school, I sat in the family doctor's office for what seemed like hours, waiting to reveal myself and be cured. But finally I fled. Years later, after four years in the Air Corps during World War II, I mustered the courage — and finances — to go to a civilian psychiatrist and asked to be cured. This was in 1947 and he said he did not think a cure was possible but that he might enable me to "adjust." A few years later I married and I still wonder if it was fair of me to subject a woman I loved — now deceased for five years — to my inability on a regular

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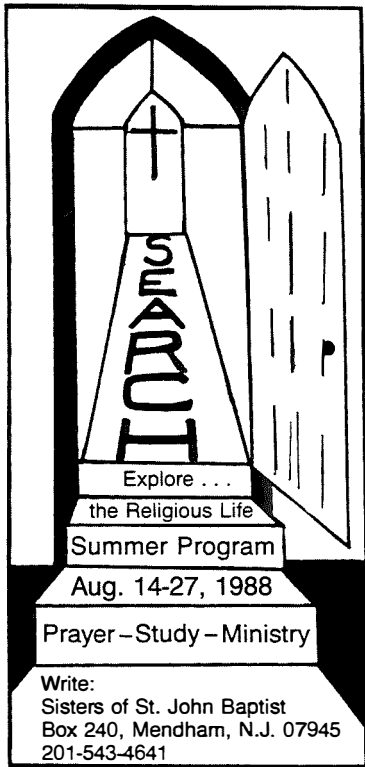
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# LETTERS

and continuing basis to make the ardent sexual love that is every married woman's due.

I do not doubt that prayer cures some cases of homosexuality as it occasionally cures illnesses. If prayer could have saved my wife from dying from cancer, why did it not work for the prayers of us who loved her? Must I, a lifelong, cradle Episcopalian, believe that my prayers, to "cleanse" myself from homosexuality and my wife from cancer — am I to believe that somehow such prayers were defective? I answer No, because it is a mystery why some are cured and others not — a mystery.

If we Episcopalians genuinely wish to minister to homosexuals, and to offer them the benefits of curative prayer along the lines urged by the MacNutt, our church must first enable us to come out of the closet without facing condemnation or scorn. Until the church dares to do this — and is this too much to expect of a servant church? — here is one lifelong Episcopalian, active in his faith and parish, who must insist on signing himself —

NAME WITHHELD

• • •

I appreciated the interview with Francis MacNutt. Dr. MacNutt's approach to homosexuality highlights the real issue in the church. Both sides of the many controversial issues are really not arguing about the faith. Liberals and conservatives alike want the church to be the handmaiden of the culture and world view they perceive is being eroded. Liberals want the church to give credence to a new world they perceive to have come into existence. The fact is, Christianity is an antithesis of both of these.

The apocalyptic event of Easter means the world is made new. Christianity is interested in new creatures, not good people or even well-adjusted people. Until this essential dynamic is preached, taught and lived, all the arguments are in vain. We will continue to tear ourselves apart, instead of being made whole and new in Jesus Christ. Until that happens, all the convention resolutions on evangelism won't be worth the paper upon which they are written.

Let us spend our time, energy and talent on the real issue of faith. What does it mean to be made over into the

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image and likeness of Christ? And can those outside our walls see new creatures or simply hear old rhetoric?

(The Rev.) **TERRENCE E. JOHNSON**  
St. Francis-in-the-Fields Church  
Somerset, Pa.

• • •

The article "Healing and Homosexuality" is disturbing. Candidates for the MacNutts and other "healing" ministries are only a small minority of homosexual persons, but many people will see them as representatives of the entire gay community, and will say to the rest of us, "See, why can't you be like them?" It's like finding a group of black people who think they were better off under slavery.

Stories about the "healing" of homosexuals are beginning to surface immediately before General Convention in order to dissuade the church from recognizing the legitimate concerns of its lesbian and gay members. It has been suggested that if we are permitted full participation in the church without changing our sexual orientation, then we will never be provided with the motivation to change. I urge the bishops and deputies who know better not to be taken in by this false argument.

**DAVID A. WHITE**  
Arlington, Va.

• • •

I can't help but feel that if the MacNutts feel that gays can be "changed" and "healed" by the power of prayer and become "straight," that they, logically, must be open to the prayers of gays in the church who would pray that the MacNutts would be healed of their heterosexuality and become gay!

(The Rev.) **ROBERT L. SEMES**  
St. Francis' Church  
San Francisco, Calif.

• • •

With social reinforcement, a homosexual person can often live in insistent denial for decades. The orientation does not change, but merely goes "underground" — to re-emerge later on, usually in ways damaging to the human wholeness of the person involved. Since homosexuals who "fail" are an embarrassment to the groups claiming to have "healed" them, they are under intense pressure to keep their orienta-

tion hidden or else to disappear from the group.

(The Rev.) **L. WILLIAM COUNTRYMAN**  
Church Divinity School  
of the Pacific  
Berkeley, Calif.

• • •

Judith and Francis MacNutt are perpetuating the homophobic myth that we gay persons "choose" our sexual orientation and that we can be changed (read brainwashed) into becoming that which, by our nature we are not, i.e. heterosexual. I hope I am never exposed to their homophobic humbug.

**RICHARD A. BOGGS**  
Los Angeles, Calif

• • •

Dr. MacNutt quotes Elizabeth Moberly's statement, "the usual cause for homosexual orientation is that something in childhood was missing in the

relationship with the parent of the same sex." There is no love in such a statement, it produces guilt and heartache. My ministry is presently directed toward the AIDS crises and I am thinking of the many parents of homosexual people that I know and with whom I talk and counsel. This type of statement is unnecessary and devastating.

**ELIZABETH COLE**  
Diocesan Task Force  
on Human Sexuality  
Coolidge, Ariz.

• • •

I write regarding the article "Healing and Homosexuality." Thank you for warning me about Judith and Francis MacNutt. As a gay person who is an Episcopalian and a priest I hope they don't pray for me.

I've always thought of prayer as talking with God and not as some sort

*(Continued on page 18)*



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## Executive Council Meets

Heavily debated resolutions on South Africa, Panama and a human sexuality curriculum highlighted the legislative sessions of Executive Council May 17-20 in Rapid City, S.D.

Members spent much of Wednesday assessing the experiences they had had on the Pine Ridge Indian Reservation the day before [see page 7]. Wednesday morning the Presiding Bishop also introduced the Rev. Canon Burgess Carr, as the partnership officer for Africa.

Council members split up into small groups along with various members of the National Committee on Indian Work (NCIW) and recounted their thoughts and feelings about Indian ministry.

In a late plenary session, the Rev. Philip Allen, chairman of NCIW, gave a presentation about Indians in the church. "Indians have been there a long time but we have been invisible," he said about the church, adding that there are also many reasons for hope.

He emphasized the many joint ministries springing up in various reservations such as a church in Duluth, Minn. which is being funded by five denominations and a North Dakota parish whose priest is receiving half his salary from the Methodists.

Fr. Allen also said that more Indians are being elected to national committees. "We want to become full partners in the church, not just tokens," he said.

He was followed by three speakers of the NCIW who gave their perspective as native people from different parts of the country.

Lorraine Edmo from Albuquerque, N.M. said that her tiny church of 20 members had received a good deal of support from the Diocese of the Rio Grande and she would like to see more outreach to the 40,000 other Indians living in the Albuquerque area. A member of her parish has developed an Indian liturgy and others have started talks with Lutherans in the area to explore joint funding for the parish. "I am so pleased with the reception we have received from the national church," she said.

Bessie Titus, from Faraway, Alaska emphasized the vast areas between

parishes in her diocese in addition to the terrible scarcity of native priests to serve the people.

Similar concerns were voiced by the Rev. Stephen Plummer of Bluff, Utah, though he also promoted the positive. "Our ministry is very strong," he said, "we have many people involved." These people include six women lay pastors who help serve the people.

Fr. Allen again addressed the council that afternoon, reciting Psalm 71 as an example of the struggle and hope of Indian people everywhere. He urged council members that the church should live up to its centuries old commitment to Native Americans because "for many of our Indian people their last hope is the church."

"The key to it all is our clergy," he said, "but few have time to do what they have been trained to do." They are usually nonstipendiary, have as many as 10 parishes under their wing, and are engaged full time in "crisis ministry" he added.

### Sorrowful Moment

After Fr. Allen's urgent appeal Bishop Browning sorrowfully informed the council of the recent death of the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona and Bishop of Navajoland Area Mission [TLC, June 5]. The council's agenda was changed as Bishop Browning made immediate arrangements to visit Bishop Frensdorff's family.

Before his early departure, however, Bishop Browning gave his address which he aimed as a pastoral response to the whole crisis of Indian ministry and as a transition from the mission imperative statements to a proclamation of hope.

"Sisters and brothers, you and I have traveled a long road these past three years, we now prepare to go before the rest of our community of faith to make account of our stewardship," he said regarding the General Convention. "We go to place before the deputies and bishops of our church the record of our leadership. But, more

importantly, we go to witness to our hope. We carry that message of hope in the mission imperatives — those imperatives that will allow us to build the structures of grace."

Before the council convened for the day he briefly discussed a resolution from the National Mission in Church and Society Standing Committee. This resolution called for the church to back a total trade and diplomatic embargo against South Africa, including U.S. corporation withdrawal, measures to prohibit any military or other cooperation between it and the U.S., and that these measures be maintained until apartheid is abolished.

The resolution was developed in response to the recent New York visit of the Most Rev. Desmond Tutu, Archbishop of Capetown, who has called for comprehensive diplomatic and economic sanctions against the government; and after the recent Washington visit of the Rt. Rev. James Kauluma, Bishop of Namibia, who spoke of the continuing illegal occupation of his country by South Africa.

In spite of a written request from a group of conservatives to present its views about the South African controversy before action was taken, council members felt the issue was too urgent to wait and the resolution was passed unanimously. Bishop Browning said a committee would meet with the group at a later time to discuss their views.

Executive Council's second day of legislation opened with Pamela Chinis, vice president of the House of Deputies of the General Convention, submitting a resolution which would name Phoenix, Ariz. as the site for the 1991 General Convention. Phoenix and Indianapolis, Ind. had been under consideration originally. After some debate, which raised the question of whether it was appropriate for the convention to be held in a city which has had problems with racism in its state government, the resolution was passed by majority vote.

### Finance Report

Ellen Cooke, treasurer of the Episcopal Church, presented the finance report. She told the council that as of the end of 1987 the program development budget had an income of \$34,138,000 and expenditures of \$33,297,000. In addition the national church has re-

ceived \$26,209,338 in diocesan pledges for 1988, a figure only 200,000 more than in 1987. As of March 31, \$927,646 has been paid to the General Convention fund assessment of \$1,590,535.

### Boycott

Another controversial resolution, brought up by the Rev. Canon Kermit Lloyd, chairman of the Committee on Social Responsibility in Investments, called for the council to endorse the boycott of Royal/Dutch Shell Corp., the largest of three oil companies involved in South Africa, as a strike against the country's apartheid government. This engendered confusion and some members asked why out of three companies only Shell was to be boycotted. A move to table the resolution was not seconded, and a revised version which clarifies some confusing language in the statement was adopted.

After lunch, Tolle Estes, a Niobrara representative to the NCIW, sang a native mourning song honoring the late Bishop Frensdorff who had been deeply involved in Indian ministry for many years.

The Rev. Wallace Frey, chairman of the Standing Committee for Education for Mission and Ministry, presented "In the Spirit of the Circle: A Native People's Christian Curriculum" which has been developed under the auspices of the National Committee on Indian Work as a resource guide. Its publication was approved unanimously.

### Heated Debate

Heated debate arose around a resolution submitted with the distribution of the supplement to "Sexuality, A Divine Gift," entitled "Continuing the Dialogue." The supplement contains alternative writings and resource suggestions about human sexuality and morality which arose as a response to the original curriculum. The accompanying resolution acknowledged regret over confusion surrounding the publication and distribution of "Sexuality, A Divine Gift" and wished to assure the church that no change has been made in the official policies of the church regarding sexuality.

In the ensuing discussion, the Very Rev. David Collins, vice president of

the council, defended the resolution saying it was "the slanted nature of the document ('Sexuality, A Divine Gift') which caused people the deepest distress." Others felt the resolution would just cause more confusion and distort further the original reasons behind issuing the curriculum and supplement.

The Rev. Frederick H. Borsch, Bishop-elect of Los Angeles, suggested an amendment to the resolution which read: "Resolved, that 'Sexuality: A Divine Gift' is a study document published with the intent of inviting members of the church to join the Task Force on Human Sexuality and Family Life Education 'in exploring this vital area of human existence, where, we believe, no one has all the answers.'" Both the amendment and the resolution were adopted and the supplement will be mailed out to everyone who received the original curriculum.

### Panama

Betty Jo Harris of Hawaii, representing the National Mission in Church and Society Standing Committee, presented a multi-faceted resolution concerning Panama. The document calls for the Executive Council to "deplore the military threat in Panama and call upon the United States to end intervention in the internal affairs of that country" and for the council to support the Rt. Rev. James Ottley, Bishop of Panama, and his people in their stand against American intervention. The resolution came about as a result of a visit from Bishop Ottley who was concerned about deteriorating economic conditions in his country due to U.S. military actions against General Manuel Noriega.

A council member from Panama, the Rev. Victor Scantlebury, testified that "the (U.S.) state department is making a whole country suffer for one man." Some council members felt the resolution was being too lenient on General Noriega and suggested an amendment which would indicate that the council does not promote his activities. But the amendment was defeated and the resolution was adopted by a narrow margin.

Among the many other resolutions put before the council and adopted were those including a pledge for the church to remove racism against Indians in its institutions and ministries



Fr. Plummer and Sr. Margaret Hawk of the Church Army at Christ Church, Red Shirt Table.

and to continue educational efforts to combat racism. In addition the council went on record supporting the Indian Health Care Improvement Act Reauthorization, pending in the U.S. Congress.

Friday morning members voted unanimously that the council "support all non-violent efforts to insure the self-determination of the Palestinian people; and uphold the security of the State of Israel . . ." and to "express its deep concern about the violation of human rights in East Jerusalem, Gaza and the Occupied West Bank. . . ." The resolution also commended the Presiding Bishop for his pastoral visit to the Diocese of Jerusalem during current unrest.

KIRSTEN KRANZ

### In Indian Country

As the tour bus carrying Executive Council members and press people rattled along the unpaved dirt road leading to Pine Ridge Indian Reservation in South Dakota, small white signs with a red X and the word "think" on one side and "why die" on the other appeared at frequent intervals. It wasn't until later that we learned that those signs were markers of fatal car accidents caused by drunk drivers. In the course of our eight-hour trip we must have seen a hundred blurs of white.

In a land as beautiful as it is harsh, those signs stood as painful reminders

of one of many tremendous problems faced by the almost 15,000 Oglala Indian people who live on these vast plains and small towns of the reservation; problems seen only briefly by those visiting May 17 on the first day of the Executive Council meeting.

It is a population with an 85% unemployment rate, the highest in the country, as well as staggering levels of poverty's other ills: teen pregnancy, welfare dependency, substance abuse, and helplessness.

But the Episcopal Church forges on here in this part of the Sioux nation as it has for over a century. There are 30 congregations on the reservation served by people with a history of helping their own. Council members were greeted at Christ Church, Red Shirt Table, by the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota, and his jovial wife of 50 years, Blossom. Mrs. Jones recounted how the church, a worn tiny whitewashed building sitting on an empty mesa, was her husband's first assignment. She showed visitors their first home, an 18 foot by 14 foot "honeymoon suite" built next to the church by parishioners. They lived there for a year and a half serving Indians in the area before they moved to another building and continued their lifelong ministry to their people until the bishop's retirement.

After a service with the Presiding Bishop sung in the Lakota language, visitors departed for Wounded Knee Cemetery, a place, we learned, which still invokes deep mourning for the 150 men, women and children who were massacred one cold December night in 1890. The cemetery is perched atop a weathered hill overlooking miles of prairie. Under 93 degree heat visitors listened to a local native community leader who told of his hopes of eventually building a visitor's center and museum next to the site. Bishop Browning offered a prayer in Lakota and visitors walked in silence back to the waiting buses.

From there the group traveled to Pine Ridge School in the heart of the reservation for lunch of native fry bread and stew. Local priests told visitors of the goals they were working towards with their people including economic development, better health care, treaty reconciliation and an emphasis on better education. Always the message was an increased self-reliance,

"What we can do for ourselves," but there was also a cry for support in these tremendous efforts.

From there we went on to Holy Cross Church in the city of Pine Ridge. Poverty was more concentrated here as witnessed by the barbed wire fence circling the neat white parish to protect it from thieves and vandals.

It was at this parish I met Zona Fills the Pipe, an 80-year-old member of Holy Cross whose toothless grin lit up the room. She proudly informed me she had been baptized at Holy Cross in 1908 and had always been "in love with this church." She was greeted with hugs and kisses by many local people who traveled with the group and a fellow parishioner said of her, "She is one of the backbones of this parish. She has done so much for us."

KIRSTEN KRANZ

## Iowa Coadjutor Elected

The Rev. C. Christopher Epting, 41, rector of St. Mark's Church, Cocoa, Fla., was elected Bishop Coadjutor of Iowa May 14 in Des Moines. Fr. Epting was elected on the third ballot from a field of four candidates.

The only woman among the candidates, the Rev. Anne Wilson Robbins, 57, of St. David's, Vandalia, Ohio, finished a strong second throughout the balloting in St. Paul's Church in Des Moines. The other candidates were the Rev. William R. McCarthy, 46, of Waukegan, Ill., and the Rev. C. Joseph Sitts, 45, of Warren, Ohio.

Fr. Epting is expected to be consecrated September 27. The Rt. Rev. Walter C. Righter, Bishop of Iowa since 1972, is expected to retire in January 1989. Fr. Epting's reaction to being elected was one of "joy and surprise" according to reports.

A native of South Carolina, the bishop-elect is a graduate of the University of Florida and Seabury-Western Theological Seminary in Evanston, Ill. He and his wife Pam have two children, Michael, 15, and Pamela, 13.

Mrs. Robbins was seen as "an incredible candidate" according to the Rev. Suzanne Peterson of Des Moines, who in 1978 was the first woman ordained in the Diocese of Iowa. "I think Anne ran as a good candidate. I was very impressed with Anne not making an issue of the fact that if she were elected she would be the first [woman]

bishop. She was fairly heard in this diocese. I trust the spirit and the will of the diocese that we will have a bishop who will lead us in the Spirit."

During balloting of 61 clergy and 178 laypeople, Mrs. Robbins lost only seven votes all day, proving her strong running as a candidate. Fr. Epting and Mrs. Robbins clearly were front-runners, with Fr. Epting garnering 23 clergy and 53 lay votes in the first ballot, to 19 clergy and 55 lay votes for Mrs. Robbins. The majority needed to elect was 32 clergy and 90 lay votes. Fr. McCarthy had 17 and 52 and Fr. Sitts garnered two and 17 during the first ballot. Fr. Sitts subsequently received no votes.

In the second ballot Fr. Epting had 29 and 72 votes while Mrs. Robbins dropped only one clergy vote, having 18 and 55. Fr. McCarthy was third with 14 and 51. In the final ballot Fr. Epting had 41 and 101; Mrs. Robbins, 15 and 52; and Fr. McCarthy, five and 25.

The Rev. Canon Robert Holzhammer, rector of Trinity Church in Iowa City and president of the standing committee, said Mrs. Robbins had great support in the diocese. He noted that at a parish meeting the previous week 23 of the 35 people attending said they would support Mrs. Robbins on the first ballot. He noted that she may have been hurt in the balloting by the fact that she had been ordained for only six years, "even though that was offset by her many years as a volunteer layperson in the Diocese of Southern Ohio."

### 25 Percent

"You have to understand where we are in the Diocese of Iowa," Canon Holzhammer said. "Twenty-five percent of the clergy family are women. Women have been openly accepted in their ministries here. They are all responsible."

Canon Holzhammer also said that Bishop Righter encouraged but did not force or openly campaign for the election of a woman as bishop coadjutor. "I think the results of this election might have been different had it been held after Lambeth," said the Rev. Jean Willis, vicar of All Saints, Perry, Iowa. "A lot of people were reluctant until the worldwide meeting of Anglicans has had a chance to make its stand known."

MIKE BARWELL



## CCU Celebrates

The challenge of commitment to the historic catholic faith and the need for self-criticism were strongly expressed at the 100th anniversary meeting of the Catholic Clerical Union May 13-14 in New York, held at the Church of St. Mary the Virgin in Manhattan, long viewed as a national center of Anglo-Catholic activity.

The meeting began on Friday with Evening Prayer and Eucharist celebrated by the Rev. Edgar F. Wells, Jr., rector of St. Mary's. Welcoming those in attendance was the Rev. Ralph T. Walker, rector of St. Michael's Church, Denver, president of the CCU.

The Rev. Herbert A. Ward, Jr., director of St. Jude's Ranch for Children in Boulder City, Nev., drew on examples from the Old Testament in surveying the position today of catholic-minded clergy in the Episcopal Church. As David dozed and allowed Absalom to organize a revolution under his very nose, similarly, Fr. Ward told his audience, we have dozed in recent years as adverse forces have spread in the church. Yet it is our church and we can fight to maintain our place in it.

He told of how he had received a letter from a bishop under whom he had formerly served, suggesting that he and Mrs. Ward might prefer to change to the Roman Catholic Church. "I was amused," Fr. Ward said, "that this bishop, himself a convert, with a standing committee largely made up of converts, should invite us to leave our church in which we were born." Nonetheless, he charged his hearers, we must not fight with worldly animosity or by worldly means, but by a more intensely dedicated spirituality which will revitalize our priesthood.

The next morning a succession of three speakers addressed a large audience of clergy and laypeople. First, the Rev. Leslie J. A. Lang, on the staff of St. Thomas Church, in New York City, gave a retrospective view of the Catholic Clerical Union. It was founded in Philadelphia on December 8, 1887. Fr. Lang's own acquaintance with it began in 1924, when the CCU organized a Priests' Convention in Philadelphia for which there registered 1,200 of the 6,000 priests in the church at

that time. In spite of the opposition of the majority of the church, the dedicated clergy of that time, together with many heroic laypeople, advanced and upheld catholic principles and "changed the face of the Episcopal Church."

The second speaker was the Rev. Andrew C. Mead, rector of the Church of the Advent in Boston. He called on his hearers to return to the historic roots of Anglicanism in holy scripture, the church fathers, and the classical Anglican divines, being evangelical in the best sense of that word. The 1979 Prayer Book he felt, is being accepted uncritically and Anglo-Catholics should not be afraid to improve upon it, as they did upon earlier Prayer Books. Finally he called his hearers to approach the future with confidence, knowing that our historic faith is here to stay.

The third speaker was Karen Sadock who discussed the position of Anglo-Catholic laypeople today. Mrs. Sadock lives with her family in Dumont, N.J., is a parishioner of St. Anthony of Padua in Hackensack, N.J., and is a writer and editor of medical publications. She graduated from the General Theological Seminary in 1975. Surveying the statistical position of the members of the Episcopal Church, she noted the high educational level and the consequent need to allow people to think. She also emphasized the low level of participation by young people and the urgent necessity for the church to give attention to their needs. Mrs. Sadock asked her audience to meet the future with a greater spirituality and also more active work. We must use both "brains and faith."

The CCU members concluded their meeting by joining a large and enthusiastic congregation for a solemn procession and pontifical mass offered in honor of St. Mary, part of the observance in the host parish of May as Mary's month. The celebrant was the Rt. Rev. John Charles (Vockler) SSF, former Bishop of Polynesia, who in his retirement has become a member of the Franciscan Order in this country. The preacher was the Rt. Rev. Michael Marshall of the Anglican Institute in St. Louis. Formerly Suffragan Bishop of Woolwich in England, Bishop Marshall now devotes himself to speaking and preaching engagements all over the world, and to writ-

ing. He called on his fellow worshipers to follow the example of Mary in saying "yes" to God in our lives. Choristers of St. Mary the Virgin rendered a distinguished program of music for the Mass. At the end the congregation joined in singing 11 verses of the favorite Anglo-Catholic hymn, "Ye who own the faith of Jesus." H.B.P.

## New Sewanee President

Samuel R. Williamson, Jr. was elected the 14th vice-chancellor and president of the University of the South, Sewanee, Tenn., recently by the university's board of trustees. He is expected to begin his term this summer. Dr. Williamson is provost, chief academic officer and professor of history at the University of North Carolina at Chapel Hill. He will replace the retiring Robert M. Ayres, Jr., [TLC, July 12], who has served as the university's chief executive officer since 1977.

A native of Springhill, La., Dr. Williamson is a 1958 graduate of Tulane University. He completed postgraduate work as a Fulbright scholar at the University of Edinburgh and received advanced degrees from Harvard.

A member of the UNC faculty since 1972, Dr. Williamson served as dean of the College of Arts and Sciences from 1977 to 1985. He became provost in 1984.

He and his wife, Joan, are active members of the Episcopal Church and they have three grown children.



Dr. Williamson to Sewanee

# Reconciliation and Fig Trees

Bringing justice to bear on Palestinians and Jews alike

By KATERINA KATSARKA WHITLEY

A visit to Israel and face-to-face encounters with Palestinians give new meaning to ancient words. The Old Testament lesson on the Third Sunday of Easter was the famous passage about beating swords into ploughshares. It continues with a homely image: “But they shall sit every man under his vine and his fig tree, and none shall make them afraid” (Micah 4:4).

As I hear the words, I see again the Israeli bulldozers uprooting acres of olive trees and almonds in the occupied territories. Then comes the shattering sound and the explosion of yet another Arab home being blown up in the village of Beita. In each yard there is usually a fig tree for shade, aroma and companionship. It too is uprooted. “In that day,” Zechariah expands Micah’s vision, “every one of you will invite his neighbor under his vine and under his fig tree” (Zechariah 3:10).

The words of the prophets become unbearably poignant juxtaposed as they are with the daily images of vengeance in the killing of youths and the uprooting of trees which were meant to shade neighbors. Who are these neighbors? Are they only Jews, or are they also Arabic speaking Semitic cousins who have fought over the land of Palestine since the time of Joshua?

Recently, in Upper Galilee, a Christian priest, a Melkite, who is a Palestinian and an Israeli citizen made me keenly aware of both the symbol and the essence of fig trees, neighborliness and prophecies. Fr. Elias Chacour is internationally known for his non-violent efforts for peace and justice. In his autobiography, *Blood Brothers*, he describes his father’s great love for his

fig trees and his care in tending them. He also speaks of the family’s Jewish neighbors in those bitter days of the late 40s. The Zionist army arrived and confiscated the homes and land of the Palestinians. “The native Jewish people were shocked and disgusted,” he writes. “In tears they protested that such things violated their ancient beliefs.”

But the Zionists did not heed them. They destroyed Biram, Fr. Chacour’s village, and took the land for their own settlers, land that had belonged to this particular Palestinian Christian family for centuries. He tells of his father’s silent grief when they took his orchard from him. “He had planted those fig trees himself one by one, straining with heavy clay jars of water up the steep slopes, caring for each sapling until it was strong enough to survive on its own. They were almost like children to him.”

Yet, this Palestinian father told his children: “You have to ask the Lord to bless the man who makes himself your enemy.” How many of us have such an image of forgiveness in our minds when we think of Palestinians? How many of us can rise above vengeance and justified anger to such a level of forgiveness?

When I was reading the book and learned for the first time how the Arabs felt when their land was taken from them, I felt their anger at the injustice. I also understood it. My own grandfather, with his large family, had to leave his hometown and all he possessed to escape the Turks and their slaughter of Greeks and Armenians in Adrianopolis (now Erdin) in 1914. It was his Turkish customers who finally persuaded him of the impending danger. The family’s lives were saved, but they became refugees. My upbringing as a Greek included much subtle and overt instruction on the inhumanity of the Turks, and it fostered great suspicion of their faith, Islam.

The same priest who in one morning, with his presence and words, demolished my previous image of Palestinians, did much to get me to face my

prejudices against Islam. And for the first time I felt that I have forgiven the Turks for what they did to my family. I also saw very clearly that the extremists of the Islamic faith within Iran and within the Palestinian Liberation Organization (which is all we see and hear in the States) are not representative of the people themselves.

“Islam,” he told me, “has never been a persecutor power to Christianity. But the real clash that happened from the very beginning was between the Western civilization, labeled Christian, and the newborn Islamic faith. The reason Islam was able to convert millions of Christians and make them Moslems was because Christianity was emptied of its content and reduced to being subservient to a certain civilization. For civilization, for politics, you need an ideology, a philosophy; you might need a theology, but you don’t need a man, Jesus Christ from Galilee, with whom violence cannot go together — impossible!”

Which got me to thinking of both our interpretation of Christianity and our interpretation of scripture.

I was brought up in a fundamentalist Christian church in Greece. I remember references to the imminent return of Christ after Israel was established as a nation, though I am grateful that my wise father who shepherded the church never dwelt on such eschatological interpretations. Later, I would laugh off these theologically unsophisticated attempts to define Armageddon. I thought that only a few kooks in the States believed such things.

But since going to Israel and speaking to both Jews and Palestinians I see very clearly that we cannot laugh it off, that it is very dangerous to keep quiet when prophecies are interpreted in a way that pits one ethnic group against another. CNN broadcasts daily in Israel. I was astounded to hear a brilliant Israeli teenager refer to Pat Robertson’s philosophy with familiarity. “Oh,” she said, “whenever I want a good laugh, I turn to the 700 Club.” Robertson’s position on Armageddon

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Soldiers dominate the overlook above the Mount of Olives.

Photo by Katerina Whitley

# Have the Bishops Missed Something?

By EPHRAIM RADNER

When I walk down the streets of the inner-city neighborhood where I work, and as I come to know something of the lives behind the doors and windows, I am realizing that there is nothing universal about the language of love, acceptance, and forgiveness. It is not simply their expression, but the substance of these words that are constantly put in question.

I read and reread the 1987 pastoral letter of the House of Bishops on "Anglican Identity" wondering each time about the reality of mission, so great is the distance between the constraints of my work and the spirit the bishops proclaim as vital in our midst: "God is fashioning a Church that is willing to lay aside all claims to the possession of infallible formulations of truth. God is instead fashioning a Church that will always be open to new insights," they say, and "we speak the universal language of love, acceptance, and forgiveness."

The barriers of human sin and difference in the city have insisted that such language be very particular, if it is to be heard at all. Drugs demand we speak in special tones that can pierce, I don't know how, the grating noises of their oppression. Violence and abuse require careful translation of the words. Economic degradation necessitates creating new phrases and inflections. The only language of love, acceptance, and forgiveness that can

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*The Rev. Ephraim Radner is vicar of Calvary Church in Cleveland, Ohio, having formerly served as a missionary in Burundi.*

is public record. "It can happen at any time to fulfill Ezekiel," he is reported to say. "The United States is in that Ezekiel passage, and we are standing by."

Grace Halsell has written a book on this subject after lengthy investigative reporting. Her book is *Prophecy and Politics* (Lawrence Hill and Co., 1986). She recounts there how she accompanied Jerry Falwell and 600 of his followers twice to the Holy Land. She saw him entertain Ariel Sharon who masterminded the invasion of Lebanon in which 200,000 Palestinians and Lebanese were killed or maimed. Falwell called Sharon "one of the greatest men who ever lived." Fr. Chacour told me that "thousands of Jews would be ashamed to be seen even speaking to Sharon."

Falwell and his followers and like-minded Christians support policies that benefit the militarism of Israel; they defend the possible use of nuclear weapons and they look forward to Armageddon, Halsell writes. This final battle in Megiddo, an ancient Canaanite site, does not worry them because they will have been rescued in "the rapture." Never mind that millions of people, two-thirds of all Jews among them, are supposed to die in this battle in which they envision Christ as commander. The political right among Israelis has made an unholy alliance with such Christian Zionists because they support their continuous arms escalation. This is nothing to laugh at.

Such frightening thinking has its roots in fundamentalism, specifically that of Great Britain's Christian Restorationists who in 1917 urged the reestablishment of Israel in order to hasten the second coming of Christ, Fr. Chacour writes in his book. It falls in with the Zionist propaganda that calls only Arabs "terrorists" whenever they protest for their human rights,

but pays no attention to state terrorism as practiced by the Israeli army.

This kind of thinking not only goes against everything Jesus taught us about his heavenly Father, it also goes against the principles of Zionism as envisioned by such Jews as Martin Buber.

Mendes-Flohr is the preeminent Buber interpreter and editor of his works; he was interviewed for *The Jerusalem Post* on March 4. He said: "Zionism to Buber meant the aspiration to Zion [which he envisioned] as a symbol of universal justice and harmony. He was grieved to think that Jewish liberation might come at the expense of another people." He continued: "Buber saw the Zionist problem as one of pursuing national goals while avoiding the dangers of nationalism." If theft and killing and domination are hateful to us in our personal morality, Buber argued, then how can we excuse them when they are committed by the state?

We have stood by our Jewish brothers and sisters since the shame and horror of the Holocaust and rightly so. Now it is time for us to do the same for our Palestinian brothers and sisters. We can be actively involved in reconciliation with the kind of prophetic message Fr. Chacour finds in the Beatitudes. In "Blessed are the peacemakers," he sees a peacemaking that is difficult — "It requires deep forgiveness, risking the friendship of your enemies, begging for peace on our knees and in the streets." He sees the dream of peace without justice and righteousness as impossible. Reconciliation, he insists, must happen between Jews and Palestinians; only on the basis of implementing justice can there be any chance for peace and security.

We must listen to him and do all in our power and piety as Christians and Episcopalians to insist that Israel bring justice to bear upon Palestinians and Jews alike.

ever be spoken here is not the same as across the town. Episcopalians must first learn to live here at length, before we can even attempt to manipulate the local grammar with the gospel's tools. I wish I understood what inclusiveness meant for a church that has not attracted — nor ever made more than a peripheral attempt at doing so — the people of the many neighborhoods like mine.

The variety that already exists within the Anglican Communion seems to be for the bishops a sign of the fundamental spirit of inclusiveness that is guiding the development of the church. That English is no longer a *lingua franca* of the Communion, that there are more Ugandan Anglicans than American Episcopalians, that Anglo-American bishops will be outnumbered at Lambeth by those from other national origins — that all this can be held together within a single communion confirms for the bishops the model of inclusive diversity as definitive of the church's ecumenical evolution.

The church as it is, they say. Is there not a great irony in using the communion as a model of inclusiveness? In all but a few cases the international inclusiveness of the Anglican Communion is only a token. Except for Nigeria and Uganda, and to a lesser extent one or two other provinces, the worldwide Anglican church remains numerically based on its traditional Anglo-Saxon membership — in England, Australia, the U.S., Canada, New Zealand, Wales, even South Africa. Meanwhile, growing African churches owe their existence not to inclusiveness, but rigid evangelistic appeals — whether from conservative evangelical or Anglo-catholic foundations. At the same time, less vital Anglican churches, from the point of view of growth, tend to be those less bound by adherence to conformity and exclusivist limits.

The real nature of inclusiveness for the bishops is revealed in their pointing to the Church of England as inclusiveness's Anglican progenitor. "A Church whose identity was long associated with a single nation had to become inclusive of a wide variety of people and practices," they say, as if repeating the chimera of English "comprehension" could establish any viable model for the church's future.

Within that church, protestant and catholic alike simply perceived that the occasional ambiguity and inconclusiveness of the language of the 39 Articles provided them with a *via si-*

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"The church, as it is, remains over 90 percent white, overwhelmingly professional, highly educated, and wealthy."

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*lentii* through which to reconcile conscience with the demands of ecclesiastical preferment. Already before the middle of the 17th century, William Chillingworth established the pattern of Anglican theological commitment when he declared that subscription to the Articles as a whole meant nothing more specific than that one accepted the Church of England to contain no error "which may necessitate or warrant any man to disturb the peace." When inclusiveness becomes synonymous with maintaining the public calm in the face of diversity, the concept ceases to provide any formative integrity for the church.

When the Presiding Bishop is quoted as saying that "racism, sexism, elitism, classism are social heresies that also violate our covenant with God, making them theological heresies," we are being given a particularist message that admits of little divergence. It is hard, in the face of this language of "heresy," to see any affirmation of diversity and comprehension. "Inclusiveness" has today connotations other than diversity of belief and practice. In fact, the word carries a distinct political ring that demands something very different from tolerant comprehension. Given the list of injustices above, quoted by the bishops, inclusiveness by contrast is the church's active pursuit to include within its life the Creator's family. The church should now seek to expand its membership to the variety of race, sex, class, and power groups configured within the larger society, but without the abusive and abusing relationships that characterize their usual interaction outside.

To ensure this pursuit with any kind of success, however, a consistent set of actions and teachings by the church will have to be performed that must necessarily exclude any kind of general diversity. The church, as it is, remains over 90 percent white, overwhelm-

ingly professional, highly educated, and wealthy. This is not an indictment, merely a statistical reality. And if the burden of righteousness as expressed by the bishops is to be carried by the church, then fundamental changes in teaching, attitude and form of life will have to be enacted. Who is going to pay — in dollars, discomfort, fear, and blood — for the transformation of an elitist church into an "inclusive" one? All of which simply requires a new consistency of discipleship, not a call to amiable goodwill and tolerance.

It is sobering that the only action by which the New Testament authors acknowledge a breaking down of barriers between people (such as our bishops envision) is the crucifixion, and the suffering passion of that welcome. " 'And I, when I am lifted up from the earth, will draw all people to myself.' He said this to show by what death he was to die" (John 12:32-33).

It is curious that, while the bishops give a perfunctory nod to "service" and "servanthood" as appropriate missionary stances for the church, they fail to give any mention to the cross and to the life that follows after it. This, alas, has become a standard omission within our church's official proclamations. It is the necessary task of some incisive critic to trace the demise within our liturgies of a realistic theology of the cross. Such a theology might otherwise help form our desires consistently. Instead, we are now to be treated to ever more appealing and soothing images of God's nature — co-creator, nurturer, mother-hen, have been suggested — as liturgical reform seeks to encourage inclusiveness while robbing us of the symbolic access to its very accomplishment.

The churches in the inner city, as much as those in any place where the forces of evil gather to dismantle the possibilities of hope and righteousness among God's creatures, are most certainly aware of the prize that inclusiveness suggests — the ability actually to touch the farthest corner of a sighing realm with the power of God's love. But we are also aware, at least dimly, that the instrument of that reaching must be something far more costly than the cheery "universal language of love, acceptance and forgiveness," as the bishops would have it. Providing us with the courage, the strength, the faith, and above all the example for such a pilgrimage is something for which we still look to our bishops, unsatisfied and hesitant.

# Be a Bishop? Well, Call Me Next Thursday...

By ROBERT W. MILLER

**T**he Episcopal Church prides herself in expressing her unity in terms of the episcopate. Somehow, charismatic evangelicals and Anglo-Catholics, liberals and conservatives, social activists and those who believe religion should stay in its proper place, coexist in a church, in communion with their bishop. More than anything, this sense of fellowship is what distinguishes the Episcopal Church of today from all other denominations.

The same might be said of those who occupy the episcopate. They, too, exercise a radical kind of ecumenism with one another. We have bishops of New Jersey and California expressing empathy with gay members of our church, while others identify themselves with the Bishop of London. The House of Bishops is an interesting, if not provocative, kettle of fish.

I'm always glad to see someone take on the job of being a bishop to a diocese. Of all the types of ministries in the church, being a bishop is the one I'd least be happy to accept. There are fringe benefits, of course — you get to live in a big house, receive a salary greater than any cardinal rector, travel to Lambeth and other exotic places in the world, have a big staff, and dress in the very latest ecclesiastical styles. Of course, missionary bishops have to do with a little less. My experience is that they tend to have more authority in their dioceses, with standing committees meeting at their bidding, while sacrificing a little salary. Some even have to travel by horseback. Probably most have maids and gardeners.

It used to be that men were called by the church to the episcopate. Even laypeople. I've read about bishops who were ordained deacon and priest, and then consecrated all within a day

or so. They're sort of like folk heroes to me, and I expect to you. They weren't chosen because of their administrative capabilities or public relations images, but rather because the people of their dioceses thought them to be, in the words of the late Terry Holmes, liminal figures, somewhat in touch with what we call holiness. There may have been some wishful thinking in some cases on the part of the writers of history. I'm not sure. Chasing down those folktales is like looking for the historical Jesus.

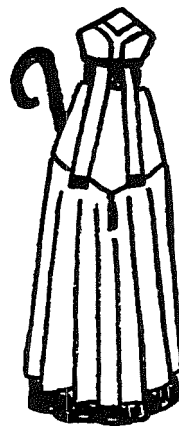
Today, men (and soon women) are still thought to be called to the episcopate. It's probably like getting an idea that you can do the job better than the bishop now in charge of things, and then going for it. A lot of politics come into play. It helps to have an advance man or two to make sure things go right. There are babies to kiss, and compliments to pay. There are even campaign promises to make. Bishop Pike, for example, was a shoo-in with his promise to complete Grace Cathedral. It helps if you've attended a particular seminary or are a member of the national church staff. I remember one priest who was unable to get elected after consideration in several dioceses. He then got in a new denomination. Today, he wears his cope and mitre and looks very dignified. He probably got what he deserved, from the Lord's point of view.

I've always been puzzled as to why anyone would want to be a bishop, anyway. Perhaps the episcopacy attracts some of us who thrive on criticism and misery. Some dioceses appear to be harder on their bishops than others are. If I were elected a bishop, I'd be sure to have a psychiatrist or psychologist on my staff, in the next office, if possible.

It seems as if anything a bishop says is thought to be significant in the eyes of the public. Even personal struggles with theology, spoken aloud, can get a bishop into the headlines, and into controversy. We all have those moments when we secretly wonder about the historicity of the miracles of Jesus or the infallibility of the pope or the vision of a super-church held by the Consultation on Church Union. Well, at least I do. . . .

These days a mere aside about the consecration of women to the episcopate can dump a bishop in hot water, depending on who is listening. There are thousands of people in any diocese whose faith and commitment to the church could hinge on how they hear and interpret what a bishop says or does. It sounds like too much responsibility for one person to bear. And only heaven can help a bishop who has a human failing like Gary Hart!

A bishop exerts lots of authority and power over his diocese. He can chart the direction in which it is going, and he can influence diocesan growth and program for decades to come. Most bishops appoint their own legal counsels and administrative staff. All the clergy in the diocese must be approved by the bishop before they are hired in particular parishes and missions. Some bishops wisely delegate many of these duties to their diocesan administrators. I'm really not sure what is better, either the do-it-yourself approach or to call in an expert. I do know that the skills of being a wise administrator as head of a diocese are not specifically listed among the gifts of the Holy



*The Rev. Robert W. Miller serves the Episcopal Parish of Ames, Iowa. Recently he was a missionary in Honduras where he founded three programs for abandoned street boys.*

(Continued on page 17)



# EDITORIALS

## Indian Ministry

One of the most moving moments in the recent Executive Council meeting [p. 6] occurred during a break in legislation when press people met eye to eye with the prison ministry at Calvary Church in Sioux Falls, S.D. The Rev. Canon James Gundrum accompanied three Indian parishioners, one of whom was on temporary furlough from a local state prison. Harold High Hawk, 44, is serving a lengthy term for a felony offense, but he is also a recovering alcoholic and a talented poet. Through a church-sponsored program of Native American spirituality and Bible study groups Harold says he has come a long way in battling his addiction and rediscovering a faith buried since childhood.

He is one of a number of Indian prisoners, ex-convicts and former alcoholics who are pulling their lives back together again with the help of the Episcopal Church in the area. In spite of the poverty and racism that destroy the lives of so many there has always been the church, holding out a steady hand to the lost.

"We are trying to build 'islands of wellness' in the reservation," said Canon Gundrum. Part of that difficult task has been to develop an awareness in people like High Hawk that it is a faith in God, rather than in destructive behavior, that will set them free to be themselves.

A striking example of this awareness is evidenced in one of High Hawk's poems entitled "King Alcohol," which he wrote during his present incarceration:

King Alcohol is my shepherd  
I shall always want  
He maketh me to lie down in gutters  
He leadeth me inside dim barrooms  
He destroyeth my soul  
He leadeth me in paths of wickedness  
For his name's sake.  
Yea though I stagger through the alleys  
In the shadow of death  
I will fear no evil  
For thou art with me  
Thy bottle in a brown paper bag  
Comforts me  
Thou hast shamed me in the presence  
Of mine enemies  
Thou has filled my heart with pain  
My eyes runneth over  
Surely misery and sorrow  
Shall follow me all the days of my life  
And I shall dwell in the realm  
Of my king forever.

## Bishops?

A friend who had just attended Archbishop's Ramsey's funeral at Canterbury went to Evensong at Westminster Abbey where the dean read the lesson from Acts describing St. Paul's shipwreck. Our friend told the dean afterwards it could provide a motto for the Lambeth Conference: "unless these men stay in the ship, we cannot

be saved" (Acts 27:31). The dean responded that the day before his death, the retired archbishop told a friend that he had one final pronouncement for the Lambeth Fathers: "Don't take yourselves too seriously."

For all of that we thank the Rev. Lawrence Crumb of Eugene, Ore., who is currently in England. Meanwhile we hope our American bishops will not take themselves too seriously in the House of Bishops at General Convention. We are trying to help them not to do that in this issue.

We include a First Article about a bishop who was not a "good guy"; some searching questions for the House of Bishops from the inner city; and some comments on the job of a bishop in which we hope members of the episcopate, along with the rest of us, can enjoy a laugh at themselves.

## Liturgical Supplement

**T**he *Blue Book* of reports and resolutions being submitted to General Convention [TLC, May 29] has engaged our attention. There are two other booklets, however, which contain most important material being submitted to the bishops and deputies for consideration. One is called *The Blue Book: Supplement to the Report of the Standing Liturgical Commission*, which we will discuss now. The other is *A Budget Handbook*, a very informative and helpful compilation from the office of the treasurer.

*The Blue Book Supplement* is a small blue volume of 122 pages containing services of worship in inclusive language. The first page offers the ominous statement that this book is not being published but is only for the use of members of the convention and that it is confidential. This extraordinary infringement of the circulation of information within the church seemed to call out for protest. Upon inquiry, we have received assurance from the Rt. Rev. Vincent K. Pettit, Suffragan Bishop of New Jersey and chairman of the Standing Liturgical Commission, that this statement was not supposed to have been printed, and that this supplement is available for use on the same basis as any other part of *The Blue Book*. Secrecy is not helpful as the church prepares for General Convention, and we are sure many others will share our relief that the contents of the *Blue Book Supplement* are not being withheld from public inspection.

Having said all of that, we still regret the late date at which this material is being published. Obviously at this point many informed and responsible persons, whose counsel should have been considered by General Convention, will not get to see the book. In our opinion, the Episcopal Church has moved too hastily into this field, especially in view of the fact that many of the concerns of advocates of inclusive language have already been met in Rite II of the 1979 Prayer Book.

What does the supplement contain? First there is Morning Prayer, the Order for the Evening, and Evening Prayer, much as in Rite II of the Prayer Book. Then there are two new eucharistic rites, Alternative One and Alternative Two. All of this is in more or less inclusive lan-

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guage. Thirdly there is an account of the background of these compilations and a commentary. It is also important to note that further background material on these rites will be found in *The Blue Book*, pp. 187-198. The rites themselves resemble those printed last fall under the title of *Liturgical Texts for Evaluation*, but they are mitigated. Some of the most offensive features of the earlier versions have been curtailed. As is generally known, the pronoun he is used for Christ, but less frequently than in the Prayer Book. Such words as king and Lord are also less used. God is still called Father although the explanatory part of the book relegates the term to the level of metaphor (most language may of course be metaphorical in some sense).

Some of the formularies, such as the chants, *Benedictus Dominus Deus*, *Magnificat* and *Te Deum* come from the English Language Liturgical Consultation (ELLC), an ecumenical group which has succeeded the older International Consultation on English Texts (ICET) which had provided some of the less popular items for the present Book of Common Prayer. ELLC has indeed offered a few improvements, as in the Nicene Creed in which an accurate translation of the Greek text has been restored in the clause, "was incarnate of the Holy Spirit and the Virgin Mary."

As to the Eucharistic Prayers, they contain many phrases adapted from other liturgies, and these prayers, recited by a duly ordained priest over bread and wine, would certainly be sufficient for a valid eucharistic sacrifice. That is not the question. The question is whether we need them.

The issue of liturgical language is a most complicated one, involving many questions beside he/she inclusion. In fact these newly drafted rites contain many other features, and one may ask why so much that is different is being dragged in. The entire proposal is indeed now so politi-

cized, that an objective decision seems beyond the capabilities of the Episcopal Church at this time. In our opinion, a more sober and considered judgment, at some future convention, would be far preferable.

## First Article

*(Continued from page 2)*

flowers — fertile glades and hill-tops shaded by forests." However, he is always a theologian: "I should like to see you, recognizing grandeur even in small objects, adding incessantly to your admiration of, and redoubling your love for, the Creator."

One example illustrates much of Basil's method. "I have heard it said by one living near the sea, that the sea urchin, a little contemptible creature, often foretells calm and tempest to sailors. When it foresees a disturbance of the winds, it gets under a great pebble, and clinging to it as an anchor, it tosses about in safety, restrained by weight which prevents it from becoming the plaything of the waves . . . No astrologer, no Chaldean, reading in the rising of the stars the disturbances of the air, has ever communicated his secret to the urchin; it is the Lord of sea and of the winds who has impressed on this little animal a manifest proof of his great wisdom . . . If God has not left the sea urchin outside His providence, is He without care for you?"

Basil was proud, determined, and perhaps occasionally arrogant. He fought to win in the harsh battle of church politics. Yet he was a great theologian, a great monk, and a great bishop. By his fruits we know him as a great saint. We rejoice that in Eucharistic Prayer D we use words deriving from the great prayer he himself is believed to have written.

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# VIEWPOINT

## Watching From the Fence

By SCOTT A BENHASE

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

I am the type of person who has always criticized people for sitting on the fence. I have said to people on numerous occasions, "You have to take sides. You can't stay neutral on this particular issue." Well, I now find myself sitting on that very fence. Making it even more difficult is that my "fence

sitting" has to do with what's happening in the church. Battle lines have been drawn between two groups: The Consultation and Episcopalians United for Revelation, Renewal and Reformation. The battle will probably reach its peak at General Convention. One or both of the groups will probably leave Detroit claiming victory, but, in my opinion, the church will be the only loser.

The Consultation is a coalition of interest groups within the church, the majority of whom used to make up another group known as Coalition E. They have championed the rights of

women, gays, Hispanics, cities, Asians, and blacks, to name just a few. After the 1982 convention in New Orleans they changed their name to The Consultation and prepared for the convention in Anaheim. They describe their role as offering a collective voice from the progressive segment of the church.

Episcopalians United, on the other hand, was formed in part to counteract the perceived effects of The Consultation at each General Convention of the church. Episcopalians United opposes the ordination of practicing homosexuals, any liberalization of the

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*The Rev. Scott A. Benhase is rector of St. Paul's Church, East Cleveland, Ohio.*

church's position on abortion, insensitive efforts to translate holy scripture into inclusive language, and the election of a woman to the episcopate before others in the Anglican Communion have decided to ordain women to the priesthood. The group supports the traditional view of the church and scripture as it has been held within the Anglican Church.

The Consultation sees itself as progressive and Episcopalians United as reactionary. Its members understand themselves as the proponents of justice in the church and they look upon Episcopalians United as a proponent of the status quo. Of course, Episcopalians United does not view itself this way at all. In fact, its members understand their role as holding high the banner of the church. They see The Consultation as a bunch of liberals who have chosen a secular rather than Christian agenda and who are not progressive, but actually opposed to what the church has always stood for throughout its history.

Now the above description only represents my perception of both groups and I apologize to those affiliated with either group if I have misrepresented them. I happen to know people who

are actively involved in both groups, many of whom are my colleagues and friends. My problem with all this and what puts me firmly on the fence is that I *agree* in principle with both groups. But how can I do this when they seem to be at opposite poles? Well, maybe it is something like what Kurt Vonnegut, Jr. refers to in his book *Sirens of Titan*, as a "chronosymblastic infundubulum." Vonnegut says that this is a point in space where time is suspended and where everyone is right and all points of view agree with one another.

I think that both groups are, for the most part, right. Both at their best hold up what the church has always meant to me. The church stands as the community of proclamation and reconciliation, calling everyone to repentance and a new relationship with God through Jesus Christ. This means witnessing to the reality that we are all sinners and that no one has a monopoly on righteousness. It also means that even though we are all sinners, the church has to stand up and proclaim God's justice as we stand against those aspects of our world that corrupt and destroy God's people.

The two groups have chosen to fight

the wrong enemy. They have taken sides within the church instead of taking the side of the church. They should be choosing the side of the church against a culture and society that continues to wage a war against God's call for humanity "to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8).

This does not mean that I naively think we will always agree with one another in the church. We will always have conflicts over difficult issues such as abortion and homosexuality, but we should have those conflicts within the context of a church that agrees on its mission and ministry in the world. I honestly believe both of these interest groups agree on the church's mission. They disagree, however, on who are considered acceptable "missionaries" and on what standards we will use to implement the mission.

So join me this summer as I gaze across Lake Erie and watch the fireworks in Detroit from afar. I'll be praying and, I must admit, lamenting the fact that our church is looking and acting more like the Republican and Democratic Parties at their conventions than the church of Jesus Christ seeking to be faithful to its mission.

## BOOKS

### A New Calvin

**JOHN CALVIN: A Sixteenth Century Portrait.** By William J. Bouwsma. Oxford University. Pp. 310. \$22.95.

Many 16th-century figures — Machiavelli, More, Erasmus, and Luther among them — are vivid 400 years later. Yet as a man John Calvin stays relatively unknown. Far too often, we dismiss the founder of the Calvinist world view as either the joyless tyrant of Geneva or the source of an abstract theology as forbidding as the author.

Yet behind Calvin's impassive exterior lies a most human personality and indeed an extremely complicated one. William J. Bouwsma, a Renaissance-Reformation specialist at the University of California (Berkeley), gives us a new Calvin, a figure engaged in continual self-examination and always convinced that no human is ever free from the struggle with sin. No smug moralist, Bouwsma's Calvin to the end of his life wrestled with doubt, confusion, and contradictory impulses.

Personally, Bouwsma sees Calvin a driven man, never satisfied with his

performance. Intellectually, Bouwsma portrays Calvin as a humanist of the late Renaissance, inhabiting the Erasmus world of thought, indeed breathing its spiritual atmosphere. Challenging the claim that humanism was peripheral to the Geneva reformer, Bouwsma stresses that Calvin always retained a love of the classics, saw language as power, and considered persuasion the greatest of the arts. Calvin saw rhetoric in particular as bearing some mysterious affinity with divinity.

Calvin found the Bible itself a rhetorical document and a work of interpretation. He knew that some biblical numbers were not meant to be taken literally and went out of his way to identify disparities in the gospel accounts. Certainly he revealed a flexibility in exegesis not always conspicuous in his followers. As Bouwsma notes, "To Calvin the notion of verbal inerrancy would have suggested willful blindness."

We have here a superb volume, beautifully organized, well written, and penetrating in interpretation. We

are grateful to Bouwsma for forcing us to think of Calvin in an entirely new way.

JUSTUS D. DOENECKE  
Professor of History  
New College of the University  
of South Florida  
Sarasota, Fla.

### Books Received

**THROUGH THE LONELINESS: A Woman's Spiritual Journal.** By Antonia J. van den Beld. Paulist. Pp. 140. \$8.95 paper.

**WORDS FROM THE CROSS.** By Stephen C. Rowan. Twenty-Third. Pp. 54. \$3.95 paper.

**COME DOWN ZACCHAEUS: Spirituality and the Laity.** By Thomas H. Green, S.J. Ave Maria. Pp. 171. \$5.95 paper.

**PRAYING OUR GOODBYES.** By Joyce Rupp, OSM. Ave Maria. Pp. 183. \$5.95 paper.

**FABLES FOR GOD'S PEOPLE.** By John R. Aurelio. Crossroad. Pp. viii and 112. \$8.95 paper.

**ECSTASY: Understanding the Psychology of Joy.** By Robert A. Johnson. Harper & Row. Pp. xii and 100. \$12.95.

**WITHIN A YARD OF HELL.** By Don Wilkerson. Paraclete. Pp. 161. \$7.95 paper.

## BISHOP?

(Continued from page 13)

Spirit that the congregation prays for a consecration. Perhaps we should write a new prayer.

How does a bishop sleep at night when he realizes that an old, established parish is about to slip into mission status? And how he must worry about the alcoholic priest in the next town or the economic sinkhole represented by the diocesan conference center! I'd be scared to death of priests who hang the ecclesiastical laundry in the local newspapers or over the back fence. There seems to have been at least one or two of those types in every diocese I've ever worked in.

A bishop can't shop at the supermarket or the corner drugstore without being noticed. He can't climb up on the roof to fix a broken shingle or the television antenna. And I doubt he can use a plunger to clear a clogged sink or toilet. Can you imagine your bishop at the beach in Acapulco in a brief swimsuit? Or what about a quiet vacation on the West Bank or in Bluefields, Nicaragua? Would your diocese encourage your bishop in his desire to pursue the search for the missing Terry Waite? Probably not. It has to do with dignity, I'm told. Bishops just don't do those kinds of activities. Proper bishops, while they have spiritual authority within their diocese, are powerless to do just anything they want to do.

No. I think I'll turn down the job of a bishop if it's ever offered to me. I like hanging around the house without a shirt on once in a while, going window shopping, and even occasionally visiting the church of another denomination, just to see how the other half lives. I wouldn't like retreading a standard sermon once in a while because I don't have time to think up new ones. I'll just continue to preach from the heart, thank you. And sometimes I like to say what I really think. Like now. Like about bishops. Finding humor in the churchly things we too often take too seriously is fun, after all.

**BENEDICTION:** Many readers express interest in the column "Benediction" and wonder why it has not appeared on certain weeks. We are unable to have the column in every issue, but we wish to assure that it will remain a regular feature.

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## LETTERS

(Continued from page 5)

of antibiotic to cure me from who I am. I hope they leave me alone. I do not need to be healed. I like talking with God. I like being gay.

(The Rev.) DANIEL R. SUDERS  
St. John's Church

Los Angeles, Calif.

• • •

I am a gay Christian who chose to remain unchurched for almost 20 years after my confirmation as a boy. Nor have I returned to the church to be castrated or lobotomized, but to seek Christian fellowship with the living church which is sometimes well hidden within the outward ruins.

SCOTT TUCKER

Philadelphia, Pa.

### Validity?

Thank you for the "Viewpoint" by David Sumner [TLC, May 1]. His words, "To say that a woman priest's ministry isn't 'valid' is to deny the experience of my wife and myself (and others)" made me realize that a crucial

question for people struggling over the gender barrier is: "Did I misperceive that God was speaking to me through a woman?" — and the answer can be "no." Sonia Johnson, the Mormon who dared to question her (all white male) church's authority found she didn't get zapped by God for it. Though some of her church excommunicated her, God didn't — being bigger than their picture, and not limited by it. Gloria Deo and David Sumner for saying it so well.

JOANNA B. GILLESPIE

East Greenwich, R.I.

• • •

David Sumner's article is a remarkably valuable piece of work. It says nothing new, or even newly, on the subject of the ordination of women as priests and bishops, but it does seem — in a very small space — to distill both the content and the method of the arguments used by proponents of this demonstrably divisive innovation. As such, it should be required reading for all proponents of the received apostolic order.

It's all there: the belief in the determinative authority of individualistic

experience, the appeal to real or imagined majority opinion (which is not true consensus, but an assemblage of subjectivities), the functionalist notion of priesthood (i.e., people are what they can do), the incipient anti sacramentalism ("focusing on God and not upon his human representatives"), the accusation that upholders of the tradition are "majoring in minors," the appeal to aberrant voices no longer in the traditionalist ranks (specifically in England *The Church Times*), the tendentious distortion of traditionalist arguments, and the plea to abandon controversy over such allegedly secondary matters and get on with the mission of the church, with a concomitant unwillingness to consider the possibility that those who disagree do so because they are genuinely concerned that the changes being made compromise the church's fidelity to the gospel whose proclamation is its mission.

Never before have I seen such a comprehensive exposition in such a condensed form.

(The Rev.) SAMUEL EDWARDS  
Trinity Church

Henrietta, Texas

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The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6

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.



# SUMMER CHURCH SERVICES

(Continued from previous page)

## TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe  
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson  
Sun 8 HC, 10 HC (MP 2S & 4S), Wed 7 HC, 11 HC

## ATLANTA, GA.

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

## STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r  
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

## HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.  
The Rev. Robert J. Goode, r near Waikiki  
Sun Masses 7 & 9 (High): weekdays as anno; C Sat 4:30

## ST. PETER'S

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

## INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun H Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs  
12:05. Sat 8

## MUNCIE, IND.

GRACE 300 S. Madison St.  
The Rev. Charles T. Mason, Jr., r; the Rev. Gregory J. E.  
Mansfield, c & chap  
Sun Low Mass at 8, Sung Mass 10:30; Wed 5:30. HD as anno.  
When Ball State in session Tues 5:30

## SOUTH BEND, IND.

CATHEDRAL CHURCH OF ST. JAMES 117 N. Lafayette Blvd.  
Downtown — Easy access from Indiana toll road  
Francis C. Gray, bishop; Robert Bizzaro, dean; Gerhart  
Niemyer, ass't; Gregory Stevens, c; Paul Smith, ass't;  
Sarah Tracy, d  
Sun H Eu 8, 10, 7; MP 8:45 Mon-Fri; H Eu noon Mon-Fri; H Eu  
7:30 Wed, 9 Sat; EP 5:15 Mon-Fri

## ANNAPOLIS, MD.

ST. ANNE'S Church Circle  
The Rev. Janice E. Gordon  
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

## BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r 927-6466  
Sun Masses 8, 10. Tues 9, Thurs 7

## KENT ISLAND, MD.

CHRIST CHURCH PARISH Rt. 18, Stevensville  
Maryland's Pioneer Christian Congregation  
The Rev. Robert A. Gourlay, r; the Rev. Richard V. Landis  
Sun HC 8, HC 10 (1S, 3S), MP (2S, 4S, 5S). Wed HC &  
Healing 10

## SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.  
Richard G.P. Kukowski, r; Nancy McCarthy, d; M. Unger,  
past. care; E. Banda, youth; E. King, music  
Sun H Eu 8, 10:15; Ch S 10:15. Daily MP 9, H Eu Wed 10

## 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

## PITTSFIELD, MASS.

(In the Berkshire Hills)  
ST. STEPHEN'S Park Square  
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10.  
MP daily (ex Sun) 9. EP daily (ex Sun) 5 (4:30 Thurs & Sat)

## DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
The Rev. Richard Kim, r; the Rev. Floyd Buehler, the Rev.  
Jesse Robe  
Sun worship 8 & 11 HC. Special services during General  
Convention week

## ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga  
The Rev. Phillip Ayers, r  
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

## 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 8, 10, 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

## LINCOLN, NEB.

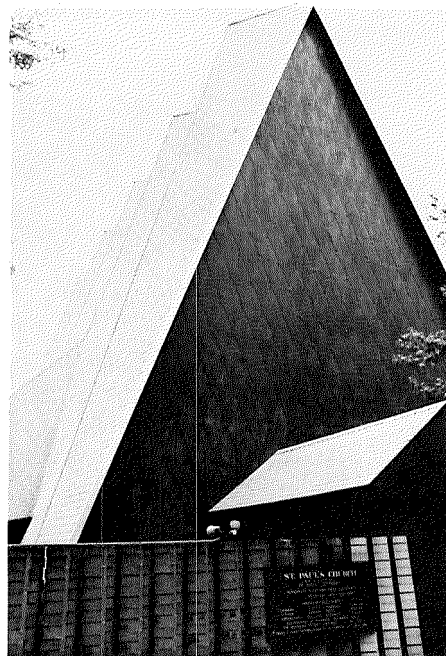
ST. MARK'S ON THE CAMPUS 13th & R  
Sun 8:30, 10:30; Tues 12:30. Convenient to downtown & Inter-  
state 80

## OMAHA, NEB.

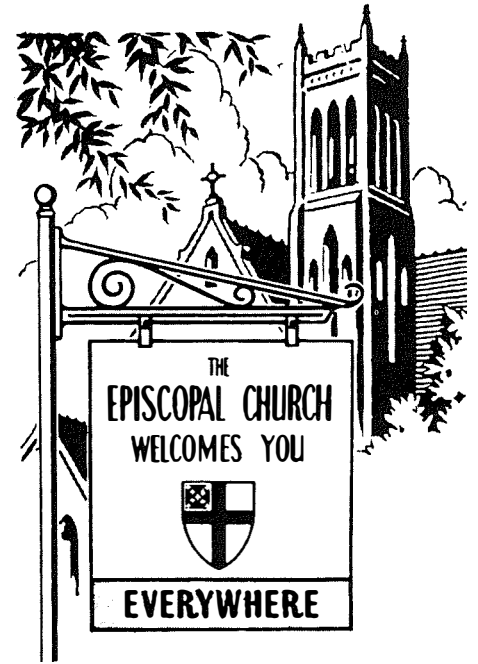
ST. BARNABAS 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)  
The Rev. William W. Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10:30



St. Paul's Church, Seattle



## 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

## BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe  
Sun 8 & 10:15 (1S & 3S HC; 2S & 4S, MP-8 H Eu). Wed H Eu  
8:30, EP 5:30. Thurs 11 H Eu/Healing

## BURLINGTON, N.J.

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at Broadway  
The Rev. J. M. Doublisky, CSSS, r  
Sun H Eu 9:30. Wed H Eu & Healing 10. Sat H Eu 5:30

## TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.  
Sun H Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda  
Sun HC 8:30, 10:30, EP 5:30. Wed HC 7:15, Thurs HC 10

## SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 Palace Ave.  
The Rev. Philip Wainwright, r  
Sun Masses 8 Said, 9:15 & 11 Sung. Wkdys as anno

## MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.  
The Rev. James D. Edwards, v  
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H  
Eu 8

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

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

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

**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

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillian, ass't; the Rev. Carole McGowan, assoc  
Sun: Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; K.R.S. Warner, a  
Sun Masses 6:30, 8 & 10

## 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

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main Street, 11978  
The Rev. George W. Busler, S.T.M., r; 516-288-2111  
The Rev. David B. Plank, M.Div., ass't  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S).  
Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S).

## BREVARD, (Western) N.C.

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

## ROSEMONT, PA.

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

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 11. Weekdays as anno

## MIDDLETOWN, R.I.

**CHURCH OF THE HOLY CROSS** 1439 W. Main Rd.  
The Rev. John H. Evans, priest-in-charge  
Sun 9:30, HC 1S & 3S, MP 2S & 4S

## NEWPORT, R.I.

**TRINITY** Queen Anne Square  
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
The Rev. Robert W. Anthony, r; the Rev. Jean W. Hickox, d  
H Eu Sat 5. Sun 8 Choral Eu 10

## GATLINBURG, TENN.

**TRINITY** Airport Rd.  
The Rev. J. Walter R. Thomas, r  
Sun Eu 8 & 11. Wkdays as anno

## DALLAS, TEXAS

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

## DALLAS, TEXAS (Cont'd.)

**TRANSFIGURATION** 14115 Hillcrest Rd.  
Terence C. Roper, r  
Sun HC 7:30, Ch Eu 9 & 11:15; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30

## 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), EP daily 6. H Eu Wed & HD 10; 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. John F. Daniels, parish visitor  
Sun 8:00 H Eu, 9:30 SS, 10:30 H Eu

## MANCHESTER CENTER, VT.

**ZION CHURCH & ST. JOHN'S CHAPEL** Rt. 7  
The Rev. H. James Rains, Jr., r  
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

## 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; daily MP 8:45

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. D. F. Lassalle  
Sun 8 H Eu, 10 H Eu & Ch S

## SEATTLE, WASH.

Near Space Needle & Seattle Center  
**ST. PAUL'S** 15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller  
MP Mon-Sat 9: daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung

## TRINITY

The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

## LEWISBURG, W. VA.

**ST. JAMES** 218 Church St. 24901  
The Rev. J. Christopher Roberts, r  
Sun H Eu 8:30, 10. Tues H Eu 5:30

## FOND DU LAC, WIS.

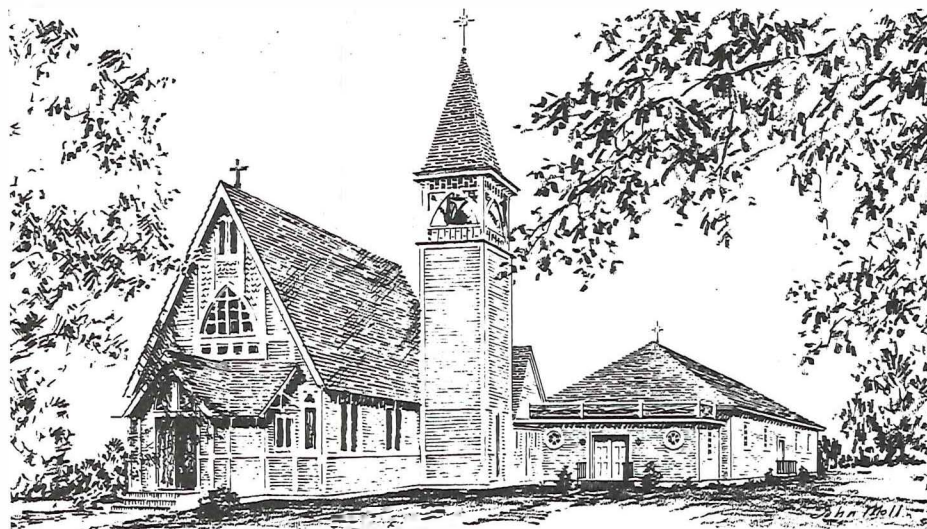
**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

## 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

## JACKSON HOLE, WYO.

**CHAPEL OF THE TRANSFIGURATION** Gr. Teton Nat'l Park (1 mile from Moose Visitor Center)  
Sun 8:30 Eu, 10:30 MP; Wed Eu 4. Clergy: Frank Johnson, Lester Thrasher



Christ Church, Kent Island, Md.

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.